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EPHEMERIDES THEOLOGICAE

TOMAŽEVA PROSLAVA 2023

Mari Jože Osredkar *Molitev kot izraz prepoznavanja Božje prisotnosti*

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Ivan Platovnjak et al. *On Religious Knowledge*

José María Salvador-González *The Created World as a Creator's Vestigium...*

Alan Tedeško *Psalma 1 in 2 kot uvod v psalter*

Boris Golec *Slomškov rod in njegova povezanost s Cerkvijo...*

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Glasiło Teološke fakultete Univerze v Ljubljani

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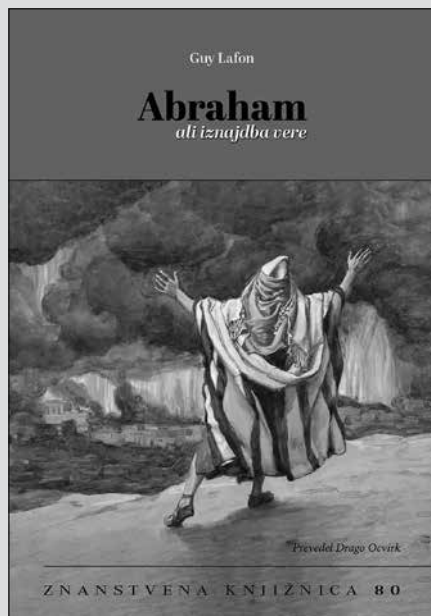
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Guy Lafon

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.

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Mari Jože Osredkar

Molitev kot izraz prepoznavanja Božje prisotnosti¹

Prayer as an Expression of Recognition of God's Presence

Povzetek: Avtor v izhodišču članka postavlja trditev, da danes moli veliko ljudi. To dejstvo je razvidno v različnih svetiščih živih svetovnih verstev. V nadaljevanju se avtor sprašuje o razlogih, o smislu in vlogi molitve v vernikovem življenju. Ljudje molijo, ker verujejo. Kakor je dihanje znamenje in izraz telesnega človekovega življenja, tako je molitev znamenje in izraz vere. Relacijska teorija to dejavnost opredeljuje kot sposobnost prepoznavanja prisotnosti (D) drugega v njegovi odsotnosti. Človek pa mora sposobnosti, ki so mu prirojene, razvijati in s tem ohranjati. Molitev je sredstvo za razvijanje in ohranjanje vere. Na koncu se zastavlja še vprašanje, čemu verniki molijo. Molitev Boga ne naredi za človekovega služabnika. Najvišja stopnja molitve je sprejemanje Božje volje predvsem takrat, ko ta nasprotuje našim željam. Smisel molitve je ohranjanje odnosa z Bogom in do drugimi verniki. Živeti namreč pomeni biti v odnosu.

Ključne besede: molitev, relacijska teorija Guya Lafona, vera, sposobnost prepoznavati Božjo prisotnost v Njegovi odsotnosti

Abstract: At the beginning of the article, the author claims that many people pray today. This fact is evident in the various sanctuaries of the living world religions. In the following, the author asks about the reason, the purpose and the role of prayer in the life of a believer. People pray because they believe. Just as breathing is a sign and expression of physical human life, so prayer is a sign and expression of faith. Relational theory defines this activity as the ability to recognize the presence of (O)ther in his absence. A person must develop and preserve his innate abilities. Prayer is a tool for developing and maintaining faith. Finally, there is the question of what believers pray for. Prayer does not make God a man's servant. The highest level of prayer is accepting God's will, especially when it contradicts our wishes. The purpose of prayer is to maintain a relationship with God and with other believers. To live means to be in a relationship.

Keywords: prayer, Guy Lafon's relational theory, faith, the ability to recognize God's presence in His absence

¹ Prispevek je nastal v okviru raziskovalnega programa „P6-0269 Etično-religiozni temelji in perspektive družbe ter religiologija v kontekstu sodobne edukacije in nasilje“, ki ga sofinancira Javna agencija za raziskovalno dejavnost Republike Slovenije.

1. Uvod

Od začetka človeštva do danes molivci kličejo Boga, Ga iščejo in v hrepenenju po Njem stegujejo roke v nebo – kakor da bi Ga želeli objeti in Ga pritegniti k sebi. Človek, ki danes potuje po svetu, ne more, da ne bi opazil goreče molitve v budističnih in hindujskih templjih, v islamskih džamijah in krščanskih cerkvah. Ko vernik moli, se sicer zdi, da se pogovarja sam s seboj. Zato mnogi na molivce gledajo posmehljivo, češ da ure in ure nekoga nagovarjajo, tistega „nekoga“ pa nihče ne vidi. Pa vendar moli veliko ljudi! Ob tem dejstvu se človek vpraša: zakaj? Zakaj človek danes, ko je znanost odgovorila že na mnoga vprašanja naše stvarnosti, še vedno goreče moli? Zakaj hrepeni po nečem, česar v bistvu sploh ne pozna? Opazovalcu molivca se nehote zastavlja vprašanje o smislu tega početja: čemu molivec kliče, nagovarja Boga, ko pa se zdi, da Bog sploh ne posluša? Ob vsem trpljenju nedolžnih v vojnah, tisočih in tisočih umrlih v potresih in drugih nesrečah se človek namreč resnično vpraša, kakšno korist imajo verniki od svoje molitve. Kaj vernik z molitvijo doseže?

O molitvi so napisana že mnoga besedila in znanstveni traktati. V letu 2022 sta Mohorjeva družba iz Celja in Teološka fakulteta v Ljubljani v sozaložništvu izdali čudovit pregled, kako o molitvi razmišljajo latinski očetje (Bogataj 2022). Tudi sodobni misleci se v svojih teoloških razpravah tej tematiki ne izogibajo. A v prispevku ne nameravamo zgolj povzemati obstoječih razprav o molitvi. Tudi nimamo namena predstavljati različnih oblik molitve – s tem se ukvarja teologija duhovnosti. Nameravamo zgolj orisati odgovora na temeljni vprašanje, zakaj in čemu človek moli. Izhajajoč iz relacijske teorije francoskega misleca Guya Lafona,² ki jo je ta postopoma razvil v svojih delih, predvsem v knjigi *Le Dieu commun*, bomo predstavili izvirno razmišljanje o dejavnosti, ki jo izkušajo in prakticirajo verniki. Pri Lafonu in njegovih učencih namreč sistematičnega razmišljanja o molitvi ne najdemo nikjer. Pa vendar lahko relacijska teorija francoskega misleca glede molitve razjasni veliko vprašanj. Drznemo si celo trditi, da so človekove obredne dejavnosti (z molitvijo na prvem mestu) zunaj strukture odnosov povsem nerazumljive. Človek namreč lahko temeljno religijsko dejavnost razume samo v kontekstu odnosov. Zato se nam zdi primerno in nujno, da o molitvi spregovorimo na način Lafonovega razmišljanja in odgovorimo na zgoraj zastavljena vprašanja. Najprej se bomo lotili vprašanja, zakaj človek moli. Nato bomo pokazali na vlogo vere v življenju in se v nadaljevanju omejili na krščansko razumevanje molitve, ki jo bomo predstavili v treh korakih: molitev kot verbalna komunikacija z Bogom, molitev kot osebni odnos z Bogom in molitev kot izpolnjevanje Božje volje. Na koncu nam bo ostalo še vprašanje, čemu vernik moli. Vseskozi pa bomo predstavljali osnovne značilnosti teološke relacijske teorije.

² Relacijska teorija Guya Lafona postopoma postaja globalna, saj njeno logiko razmišljanja uporabljajo teologi v Franciji, Sloveniji, Italiji, na Portugalskem, v Kanadi in Kamerunu ipd.

2. Zakaj molitev?

To je vprašanje, ki si ga v enaindvajsetem stoletju postavlja marsikdo. Tisti, ki se ne prepoznavajo kot verniki, so pogosto prepričani, da je religija in vse, kar je z njo povezano (torej tudi molitev), v dobi, ko znanost na vseh področjih napreduje s presenetljivo hitrostjo, popolnoma nepotrebna. Po drugi strani pa so celo izvedenci za religijo, predvsem duhovniki v sekulariziranih okoljih, ki se z molivci srečujejo poklicno, presenečeni ob velikem številu ljudi, ki Boga nagovarjajo na različne načine. Vsem se torej postavlja vprašanje: Zakaj ljudje molijo? Torej, ne zgolj vprašanje, zakaj danes človek še vedno moli, temveč vprašanje, ki zadeva vso zgodovino človeštva – zakaj ljudje sploh molijo.

Omenili smo, da molitev zunaj konteksta medosebnih odnosov ni razumljiva. Tudi zunaj konteksta vere je nerazumljiva. Če vere ne razumemo oz. če izkustva vere nimamo, potem nam je molitev zelo težko razumljiva. Vera pa je v sodobni teologiji najprej opredeljena kot odnos med človekom in Bogom. Lafonov način razmišljanja smo v Bogoslovnem vestniku predstavili že dokaj podrobno (Osredkar 2020; 2021), pa vendar ponovimo nekaj temeljnih postavk, ki nam bodo omogočile bolje razumeti tudi molitev. Temelj, na katerem teorija stoji ali pade, je opredelitev življenja: živeti pomeni biti v odnosu. Zunaj odnosa ni življenja! Kdor izhaja iz materialistične opredelitve in si življenje razlaga zgolj kot rast in umiranje telesnih celic, toka naših misli ne bo razumel. Kaj pomeni, da zunaj odnosa ni življenja? Odnos je stanje, v katerem se znajde vsak osebek (torej ,jaz', ,ti', ,on', ,mi', ,vi', ,oni'), da lahko obstaja. V bistvu se človek rodi kot oseba (torej kot ,jaz') v odnosu, ko drugega nagovori s ,ti' – oz. ko drugi nagovori njega. To nagovarjanje je znamenje, da se je človek znašel v odnosu, torej v bivanju. Kakor se je vsak človek znašel v življenju, ne da bi ga načrtoval in brez kakršnih koli zaslug zanj, tako se je tudi vernik znašel v odnosu do Boga – torej v veri. Vsem je razumljivo, da je življenje, torej bivanje v odnosu, človeku podarjeno. Toda isto lahko trdimo tudi za vse odnose, da so človeku podarjeni – tako tudi vera! Že apostol Pavel je zapisal: »Po božji milosti sem to, kar sem!« (1 Kor 15,10) Ker se je človek znašel v odnosu do (D) drugega³, z (D) drugim ne more ne komunicirati. Torej tudi vernik Boga nagovarja s ,Ti', ker se je znašel v odnosu do njega. Religiologi takšno nagovarjanje Boga imenujejo molitev ali preprosteje ,pogovor z Bogom'. Molitev je torej najprej izraz vere – in dokaz, da molivec veruje. V Apostolskih delih na primer beremo: »Gospod mu je rekel: »Vstani in pojdi v ulico, ki se imenuje Ravna! V Judovi hiši poišči človeka iz Tarza, ki mu je ime Savel! Glej, ta človek moli.« (9,11) S tem, ko pravi, da ,moli', želi besedilo povedati, da Savel veruje – da je kristjan!

Odgovor na vprašanje, zakaj človek moli, je torej na dlani. Ker je molitev izraz verovanja, je za vernika molitev kot dihanje za telo. Ko otrok zapusti materino telo, instinktivno vdihne zrak – in človek diha, dokler mu bije srce. Tako tudi vernik, ki se je znašel v odnosu do Boga, Njega instinktivno nagovarja oz. moli, dokler se prepozna kot vernik. Skratka, človek veruje, zato moli – in to ne glede na stan ali izobrazbo. Podobno trditev najdemo tudi pri Slavku Kranjcu, ki pravi, da »še

³ ,D' (kot velika začetnica) pomeni Boga, ,d' (kot mala začetnica) pomeni človeka.

takšno ali drugačno zavračanje obrednosti ni mogoče povsem izbrisati, saj je človeku prirojena in jo zato vedno ohranja vsaj v latentnem odtisu kot nenehnega sopotnika in oblikovalca življenja in verovanja» (2022, 782). Dejstvo, da je danes molitve še veliko, nam torej pove, da je še veliko tudi vere. Na prvi pogled smo na zastavljeno vprašanje odgovorili. Pa vendar se s tem odgovorom ne bomo zadovoljili. Ker je razlog molitve verovanje, se bomo v nadaljevanju osredotočili na razmišljanje o veri. Ko namreč človek veruje – in zato moli –, se v odnosih, v katerih se je znašel, da sploh lahko biva, dogaja nekaj zelo zanimivega in za našo obravnavo izrazito pomembnega.

3. Vloga vere pri ohranjanju odnosa do Boga

Grški filozof Platon v besedilu *Parmenid* boga opredeljuje kot čisto presežnost, zato »o njem ni mogoče niti govoriti niti pisati« (142A). Podobno tudi Tomaž Akvinski v razpravi *De potentia* ugotavlja, da »je višek človekovega spoznanja o Bogu v tem, da uvidi, da Boga ne pozna, kolikor doseže, da tisto nekaj, kar je Bog, presega vse ono, kar o njem doumemo« (*De potentia* q. 7, a. 5, ad 14)⁴. Oba misleca sta prišla do spoznanja, da je vrhunec našega vedenja o Bogu, da človek ve, da v osnovi o Bogu ničesar ne ve, ker spoznava, da to, kar je Bog, presega vse, kar človek o njem razume. Nas ne zanima, kakšen je Bog, prav tako se ne bomo ustavljali pri različnih epistemologijah. Radi bi le poudarili, da so grški filozofi in sholastiki želeli Boga opredeliti razumsko – ker so človeka opredelili predvsem kot »razumsko bitje«! Človekovo sposobnost razumskega spoznavanja in vedenja so postavili za vrhunec človekove dejavnosti, zato so tudi vero opredeljevali kot sposobnost spoznavanja nadnaravne stvarnosti. V njihovem kontekstu mišljenja bi lahko rekli, da vernik nadnaravno stvarnost spoznava, vendar ničesar konkretnega ne spozna, ker je presežnost človekovemu razumu nedosegljiva. Pravzaprav tudi v pismu Hebrejcem lahko preberemo, da je vera »trdno prepričanje o stvareh, ki se ne vidijo« (11,1), torej védenje. Misleci, ki v razumski sposobnosti vedenja prepoznavajo najvišjo človekovo odliko, pač iščejo »poti« do razumskih dokazov za Božje bivanje – in temu sledi ustrezna opredelitev vere. Biblična opredelitev vere pa gre mnogo dlje. Res je, da je vera najprej prepričanje o obstoju nadnaravne stvarnosti. A ne zgolj to!

Na prvih straneh Svetega pisma lahko beremo, kako je Bog ustvaril človeka po svoji podobi: »Bog je ustvaril človeka po svoji podobi, po Božji podobi ga je ustvaril, moškega in žensko je ustvaril.« (1Mz 1,27) Tu še zdaleč ne gre za telesno podobnost, temveč za podobnost temeljne lastnosti našega bivanja – živeti v odnosu. Kakor krščanska podoba Boga razodeva, da se življenje Svete Trojice odvija v odnosu med tremi Božjimi osebami, tako tudi ljudje med seboj komunicirajo, ker so bitja odnosov. Zato Božje razodetje poudarja, da je Bog ustvaril moškega in žensko. Človek ne more živeti, ne da bi komuniciral oz. živi zato, ker komunicira z drugimi. Ne more živeti brez drugega – brez odnosa do drugega. Medčloveška

⁴ Prevod Janeza Janžekoviča (1966, 189).

komunikacija je izraz in dokaz življenja; ali še drugače: odnos je človekova najodličnejša sposobnost. Zato nam Božje razodetje tudi vero predstavlja kot odnos med človekom in Bogom.

Relacijska teorija pravi, da v vsakem odnosu med ‚jaz-om‘ in ‚ti-jem‘ delujeta dve sili: prva sila osebkoma v odnosu privlači, druga pa ne pusti, da bi se osebkoma zlila v eno, zato med njima deluje odbojno. Osebkoma sta si torej v odnosu prisotna in odsotna hkrati.⁵ Toda razmerje med prisotnostjo in odsotnostjo se neprestano spreminja, zato se tudi odnos stalno spreminja, kar v medosebnih odnosih ljudje vedno znova doživljajo kot spreminjanje ‚drugega‘. V tem spreminjanju se namreč osebkoma nenehno na novo rojevajo oz. drug drugega vedno spoznavajo na novo. ‚Ti‘, ki ga izgovarjam danes, zato ni enak ‚ti-jū‘, ki sem ga izgovoril včeraj – in ne onemu ‚ti-jū‘, ki ga bom izgovoril jutri! Nagovarjanje Boga je v bistvu iskanje vedno nove Božje podobe. Ko se človek znajde v odnosu do Boga, si namreč začne o Njem ustvarjati podobe (Osredkar 2022). Ne zgolj zato, da bi lahko govoril o Njem, temveč predvsem zato, da bi lahko govoril z Njim. Božja podoba, kakršnokoli si vernik pač ustvari, ni nič drugega, kot ‚Ti‘, ki ga vernik izgovarja v molitvi. Ker se je vernik znašel v odnosu do Boga, v svojem nagovarjanju Boga vedno znova išče izraze, s katerimi bi ga lahko nagovoril in tako odnos do Boga ohranil. Na tej točki razmišljanja pa pridemo do opredelitve vere, ki jo ponuja relacijska teorija. Vera je človekova sposobnost, da nagovarja Nekoga, ki ga niti ne pozna: vera je v bistvu sposobnost prepoznavati prisotnost v odsotnosti (D)drugega (Osredkar 2021, 859–869). Vernik je sposoben vedno znova prepoznavati Božjo prisotnost v Njegovi odsotnosti. Za ohranjanje odnosa je torej nujno potrebno stalno iskanje oz. stalno prepoznavanje (D)drugega. Vernik je oseba, ki Boga išče, in ne nekdo, ki naj bi ga našel. Bog kot oseba se namreč nenehno spreminja in človekovemu spoznanju izmika. Da bi ohranil vero, si človek mora o Njem ustvarjati vedno nove podobe – zato Ga vernik vseskozi išče. Vedno novo drugačnost Boga namreč verniki doživljajo kot odsotnost Boga: z nobeno Božjo podobo niso zadovoljni. Problem pa nastane, ko odsotnost prevlada nad prisotnostjo v ekstremni meri in se zdi, da je odnos končan. V tem primeru lahko samo vera – ki smo jo opredelili kot sposobnost prepoznavanja prisotnosti v odsotnosti (D)drugega – odnos do Boga rešuje in ohranja. Njega in svetnikov oz. rajnih namreč ne vidimo in se zdi, da so zgolj odsotni; samo v veri jih kristjani lahko še vedno nagovarjajo oz. z molitvijo ohranjajo odnos z njimi. Biološka smrt je tak primer, ko se zdi, da je ‚drugi‘ popolnoma odsoten in da se je odnos med osebkoma prekinil. Ohranjanje medosebnih odnosov je torej pogojeno s sposobnostjo prepoznavanja prisotnosti drugega zlasti takrat, ko v odnosu odsotnost močno prevlada nad prisotnostjo – ko drugega s telesnimi očmi ne vidimo. ‚Ti‘, čigar materialno telo smo pokopali v grob, je popolnoma drugačen od ‚ti-ja‘, ki smo ga vsak dan srečevali. Pa vendar, ta ‚ti‘ še vedno lahko izgovorimo – ker in če nam vera omogoča, da lahko njegovo prisotnost še vedno prepoznavamo. Ne samo, da lahko izgovorimo ‚ti‘, temveč ga lahko še ved-

⁵ Ker se človek znajde v medosebnem odnosu do Boga, je tudi Bog za človeka odsoten in prisoten hkrati. Vernik namreč Boga pozna, toda ne v polnosti – čeprav Boga ni še nihče videl, vernik veruje, da mu je Bog blizu.

no nagovarjamo! To pomeni, da vera odnos ohranja, čeprav je (D)drugi odsoten. Ker pa živeti pomeni biti v odnosu, ohranjanje odnosa pomeni nadaljevanje življenja. Skratka – vera ohranja življenje.

Govor o sposobnosti prepoznavanja prisotnosti v Božji odsotnosti lahko razberemo tudi v Bibliji. V Stari zavezi je Abraham pokazal, da verovati pomeni prepoznavati Božjo voljo, oklepati se Božje obljube in Božje besede tudi v primeru nepoznavanja Boga. Bog je namreč odsoten in razumsko nerazumljiv, toda vernik je sposoben sprejemati tudi razumu nerazumljive zahteve. Guy Lafon v knjigi *Abraham ou l'invention de la foi* Abrahama predstavlja kot vernika, ki ne zahteva, da bi Bog upošteval ali celo kot služabnik izvrševal njegovo voljo, temveč kot ponižnega izpolnjevalca Božje volje. Tu gre za bibličnega Abrahama, vemo pa, da je očak zelo pomemben tudi za islamsko teologijo. Aljaž Krajnc pravi, da moramo »koransko pojmovanje Abrahama kot hanifa brati predvsem v luči polemične historiografije, s katero želi Koran legitimirati svojo skupnost in poganski izvor preroka Mohameda« (2021, 87). Kakorkoli že, čeprav Abraham ni razumel, kaj pomeni zapustiti domovino in se napotiti v deželo, ki je ni poznal in niti ni vedel, kje se nahaja, se je podal na pot, ki mu jo je pokazal Jahve. Ni razumel, kako bosta z ostarelo Saro še lahko rodovitna, pa je sprejel Božjo napoved, da bo čez leto dni pestoval sina. Ni mu bilo jasno, kako bo lahko njegovega potomstva kakor zvezd na nebu, če mora vzeti življenje sinu edincu, pa je bil pripravljen po Božjem naročilu opraviti daritev. Ne, ni razumel, ni mu bilo jasno, a se je trdno oklenil besed Njega, ki ga v bistvu ni niti poznal, in je Njegove besede uresničeval v svojem življenju. Abraham se je Božje besede trdno oklepal. To pomeni prepoznavati Božjo prisotnost v Njegovi odsotnosti. Da bi to lahko izrazil, Guy Lafon uporablja izraz, ki ga v slovenščini nismo vajeni; pravi, da je Abraham »veroval v vero« (Lafon 1996). Kadar vero razumemo kot védenje, namreč izpovedujemo vero v Boga, ki ga obravnavamo kot objekt in govorimo ,o Njem'. Očakova vera pa ni bila zgolj prepričanje o Božjem obstoju. Abraham je veroval v vero Boga. Kaj to pomeni? Če se izrazimo z Lafonovo terminologijo oz. z njegovo logiko razmišljanja, lahko zapišemo, da je Abraham prepoznaval, da tudi Jahve veruje v Abrahama. Drugače povedano, prepoznaval je, da tudi Jahve prepozna Abrahamovo vero, zaupanje in ljubezen do Boga. Prav obljuba potomstva in dežele obilja sta mu bila znamenje, da Jahve prepozna Abrahamovo vero, zaupanje in ljubezen do Njega. To pomeni verovati v vero Drugega. Lafon želi povedati, da gre pri ,veri v vero' za dvostransko dejavnost, ki jo v razvoju svojega razmišljanja o veri poimenuje ,zaveza'. Kot smo že omenili, Abraham ni natančno vedel, kdo ga nagovarja, toda zaupal je, da bo On svojim obljubam zvest – in zato je sprejemal Božjo voljo tudi takrat, ko je Jahve od njega zahteval, naj daruje sina Izaka v žgalno daritev. To dejanje je brez dvoma postavilo na glavo predstavo, ki jo je Abraham imel o prihodnosti: iz sina bo izšel velik narod ... Kateri normalen oče pa bi si zamislil, da bi svojemu edinemu sinu vzel življenje! Abrahamova vera je torej oklepanje Božje volje tudi takrat, ko mu ni vseč – tudi takrat, ko je ne razume. Zakaj? Zato, ker veruje, da mu bo Bog storil samo dobro; veruje, da ga Bog ljubi. Skratka, francoski mislec razmišljanje o človekovi ,veri v vero Boga' poimenuje vera zaveze oz. Abrahamova

religija. Abrahamova vera ni védenje, čeprav védenje vero vseskozi spremlja. Tovrstna vera je dialog, je komunikacija – še več, Abrahamova vera je zaveza.

V relacijski teoriji je torej vernik človek, ki je sposoben sprejeti Božjo voljo, tudi ko je ne razume. Poudarjamo besedo ‚sposobnost‘. Ljudje imamo namreč različne sposobnosti: za šport, za glasbo, za jezike, za matematiko ali pa za logično mišljenje. Pri tem nekdo določene sposobnosti ima, drugi pač ne. Torej, nekdo je sposoben ustvarjati glasbo, drugi pa je sposoben dosegati odlične rezultate na športnem področju – kakor je komu dano. Da, sposobnosti so človeku prirojene oz. podarjene. Tako je tudi vera – kot sposobnost prepoznavanja Božje prisotnosti v Njegovi odsotnosti – človeku podarjena. Torej: nekdo je sposoben prepoznavati Božjo prisotnost v Njegovi odsotnosti, nekdo drug pa tega daru nima. Nekdo je prisotnost oseb, ki so svoje zemeljsko življenje zaključile, sposoben prepoznavati, kdo drug pa bo – ob dejstvu, da ljubljene osebe s svojimi telesnimi čuti ne zaznava več – preprosto rekel ‚ni je več‘ in ga prisotnost odsotnega ne bo več vznemirjala. S tem hočemo povedati, da je tudi on z odsotno osebo še vedno v odnosu, toda ne prepoznava njene prisotnosti, temveč zgolj odsotnost. Zato bo sposoben govoriti ‚o tej osebi‘, ne bo pa sposoben več govoriti ‚z njo‘.

Vsak človek torej nima sposobnosti prepoznavanja prisotnost (D) drugega v njegovi odsotnosti. Predvsem v odnosu do Boga, ki ga ne vidimo, lahko samo vernik, ki ima sposobnost prepoznavati Božjo prisotnost v njegovi odsotnosti, odnos z Njim ohranja. Ta sposobnost je človeku podarjena.

4. Vloga molitve v veri

Razmišljanje nas je pripeljalo do spoznanja, da je vera nujna za preživetje. Isto trditev najdemo že pri preroku Izaiju: »Če ne boste verovali, ne boste obstali.« (Iz 7,9) Toda – kakšna vera nam omogoča preživetje? Apostol Jakob je v svojem pismu zapisal: »Vera brez del je neučinkovita!« (Jak 2,20) Pomen te trditve je bil dolga stoletja jabolko spora med katoliškimi in protestantskimi teologi. Mi se tu v nauk o opravičenju ne bomo poglobljali, ampak postavili tezo, da je tisto delo, ki vero naredi učinkovito, molitev. Tisti ‚Ti‘, s katerim Boga nagovarjam in je hkrati dokaz, da sem se znašel v odnosu do Boga oz. da prepoznavam Božjo prisotnost v Njegovi odsotnosti, je v bistvu molitev. Zato lahko zapišemo, da je molitev gonilna sila vere, ki je sposobna prepoznavati prisotnost v odsotnosti (D) drugega. Za vse človekove sposobnosti ali talente, kot jih imenujemo v vsakdanjem jeziku, velja, da jih lahko uporabljamo, razvijamo ali pa dopustimo, da zakrniijo. Jezus v priliki o talentih jasno pove, da so nekateri prejete talente pomnožili, nekdo drug pa je talent zakopal (Lk 19,11-27). Tako je tudi z vero kot sposobnostjo prepoznavanja Božje prisotnosti v Njegovi odsotnosti. Kdor to sposobnost uporablja in razvija, jo bo ohranil, kdor pa je ne uporablja, bo vero izgubil. Uporabljati in razvijati sposobnost prepoznavanja Božje prisotnosti v njegovi odsotnosti pa pomeni moliti. Vernik lahko Božjo prisotnost prepozna na različne načine: z besedo, v odnosu do drugega ali s sprejemanjem življenjskih danosti. Skratka, molitev je uporabljanje

in udejanjanje oz. prakticanje vernikove sposobnosti prepoznavanja prisotnosti v odsotnosti Boga. O molitvi, ki vero ohranja, bomo spregovorili v ‚treh korakih‘: molitev kot verbalna komunikacija z Bogom, molitev kot osebni odnos z Bogom in molitev kot sprejemanje Božje volje.

V ‚prvem koraku‘ je najpreprostejša molitev človeška beseda. Kot že omenjeno, je prva molitev beseda ‚Ti‘, ki jo vernik izreče Bogu. Ko namreč vernik Bogu, ki ga ne vidi, reče ‚Ti‘, uporablja sposobnost verovanja oz. udejanja sposobnost prepoznavanja Božje prisotnosti v Njegovi odsotnosti. Kristjani besedo ‚Ti‘ v različnih oblikah izgovarjajo na primer v molitvi, ki jih jo je naučil Kristus: »Oče naš, ki ‚Si‘ v nebesih, posvečeno bodi ‚Tvoje‘ ime, pridi k nam ‚Tvoje‘ kraljestvo /.../, ‚Daj‘ nam danes naš vsakdanji kruh /.../.« Na najpreprostejši način molivci vero kot sposobnost prepoznavanja Božje prisotnosti v Njegovi odsotnosti udejanjajo in uresničujejo s preprostimi človeškimi besedami. Boga molivci nagovarjajo. Zato je vzgoja v veri povezana z učenjem preprostih besedil, ki niso recitacije, ki ne govorijo ‚o Bogu‘, temveč mladega vernika uvajajo v pogovor ‚z Bogom‘. Kardinal Godfried Danneels pravi, da se ravno v tem dejstvu molitev razlikuje od premišljevanja (2006, 3). Človek pri meditaciji razmišlja ‚o Bogu‘, pri molitvi pa govori ‚z Bogom‘.

Molitev pa ni zgolj nagovarjanje, temveč tudi poslušanje, kako Bog ali svetnik vernika nagovarja. Apostoli v človeku Jezusu niso le prepoznavali Boga in ga zato nagovarjali s ‚Ti‘, temveč so v njegovih besedah prepoznavali Božjo besedo, ki govori njim. Apostol Peter mu je rekel: »Gospod, h komu naj gremo? Besede večnega življenja imaš!« (Jn 6,68) Apostoli so torej v Jezusovih besedah, ki so jih slišali zgolj kot človeške besede, prepoznali Božjo besedo, ki nagovarja njih osebno, in so jo kot tako posredovali naslednjim rodovom. Lahko rečemo, da je komunikacija med Bogom in vernikom dvosmerna. Ko vernik prepozna Božjo besedo, dopusti, da ga Bog nagovarja. V teologiji to področje obravnava poglavje, ki se imenuje Božje razodetje in ga poznajo mnoge religije. Pri krščanskih obredih na primer bralec berila prebere odlomek iz Svetega pisma in reče: »To je Božja beseda!« S tem želi povedati, da s prebranimi besedami govori Bog. Božja je tista beseda, za katero je Cerkev prepoznala Božji izvor – tako Bog govori. Kristjan v teh zgolj človeških besedah prepozna Božjo besedo oz. pusti, da ga Božja beseda nagovarja – njega osebno. Že v Mojzesovi postavi beremo: »Ta zapoved, ki ti jo danes dajem, zate ni pretežka in ni oddaljena. Ni na nebu, da bi mogel reči: ›Kdo se bo za nas povzpел v nebesa, da nam jo prinese in jo da slišati, da jo bomo mogli izpolniti?‹ Tudi ni onkraj morja, da bi mogel reči: ›Kdo se bo za nas odpravil čez morje, da nam jo prinese in jo da slišati, da jo bomo mogli izpolniti?‹ Kajti prav blizu tebe je beseda, v tvojih ustih in v tvojem srcu, da jo lahko izpolnjuješ.« (5 Mz 30,14) Molitev je torej tudi poslušanje Boga oz. prepoznavanje Božje besede v svetopisemskem besedilu, sestavljenem iz človeških besed, ki jih človek lahko razume. Na podoben način se Bog razodeva muslimanom – v Koranu – in Judom – v Tanahu. Duhovni učitelji tudi prebiranje ali poslušanje Božje besede obravnavajo kot način molitve, kar dejansko tudi je – ker Božja beseda poslušalca nagovarja osebno.

V ‚drugem koraku‘ predstavljamo molitev kot osebno srečevanje Boga in vernika. Odnos do Boga, ki je odsoten, lahko kristjani živijo v odnosu do človeka, ki

je prisoten. V odnosu do drugega človeka namreč Kristusov učenec lahko prepozna Presežnost in tako živi odnos do Boga. Ker je vsak odnos iskanje, človek v odnosu do drugega človeka v bistvu išče Presežnega – išče torej Boga. To iskanje Drugega je molitev. Bog se je učlovečil v osebi Jezusa Kristusa. Apostoli so izrazili svojo vero z molitvijo priznanja, izpovedovanja vere v Kristusa. Natanael Jezusu pravi: »Ti si Božji sin.« (Jn 1,49) Marta, Lazarjeva sestra: »Da, Gospod. Trdno verujem, da si ti Mesija, Božji Sin, ki prihaja na svet.« (Jn 11,27) Simon Peter: »Ti si Mesija, Sin živega Boga!« (Mt 16,16) Kristjani v osebi Jezusa Kristusa prepoznava jo pravega Boga in pravega človeka. Ta sicer preprost člen veroizpovedi ima globlji pomen. Bog namreč postane Sin, ne da bi ob tem prenehal biti Oče. Dogmatični teologi so na tem temelju razvili nauk o Sveti Trojici. V kontekstu relacijske teorije pa krščanska verska resnica o Božjem učlovečenju razodeva, da se z učlovečenjem Bog človeku približa in hkrati ostaja daleč od njega. Prepoznati Boga v človeku Jezusu pomeni prepoznati, da je Bog ljudem blizu – a hkrati ostaja človeku povsem nerazumljiv: Bog ostaja popolnoma drugačen, kot si ga človek sploh lahko predstavlja. Ker kristjan v človeku Jezusu prepoznava Boga Kristusa, lahko v odnosu do slehernega človeka prepoznava odnos do Boga. To jasno izraža 25. poglavje Matejevega evangelija: »Resnično vam pravim, karkoli ste storili enemu teh najmanjših mojih bratov, ste storili meni.« (24,40) Moliti torej pomeni tudi živeti odnos do odsotnega Boga v odnosu do človeka poleg sebe.

Dejstvo, da kliče odsotno osebo s ,ti', je znamenje, da se je človek znašel v veri. Kakor smo zapisali v prejšnjih poglavjih, kristjan hrepeni po ponovnem snidenju z odsotno osebo. Njegova molitev, torej njegovo prepoznavanje prisotnosti v odsotnosti drugega, je v bistvu že uresničevanje snidenja z odsotno osebo. Čim več vernik moli, tem bolj je z njo povezan. Njegovo klicanje odsotnega je hrepenenje, ki ohranja njuno povezavo. Kristjani molijo za umrle in se priporočajo svetnikom. Ko pri litanih vzdikajo: »Sveti Peter, prosi za nas, sveta Marija, prosi za nas!«, ni to nič drugega kot prepoznavanje njihove prisotnosti v odsotnosti – ohranjanje izmenjave dveh dimenzij v odnosu, čeprav je njuno razmerje razmaknjeno do skrajnosti. Kristjani se ne priporočajo le kanoniziranim svetnikom: priporočajo se tudi umrlim staršem ali znancem, za katere verujejo, da živijo pri Bogu. Tako je molitev tudi prepoznavanje prisotnosti rajnih v njihovi odsotnosti. Katoličani pa Kristusa prepoznava tudi v zakramentih, posebej v Evharistiji, ki je vidno in učinkovito znamenje Njegove prisotnosti med ljudmi. Kljub Njegovi odsotnosti uspejo prepoznati Njegovo prisotnost na zemlji. Saj je ob vnebohodu dejal: »Z vami bom ostal do konca sveta!« (Mt 28,20) Pa ne le v zakramentih. Človek, ki prepoznava prisotnost sicer odsotnega (D) drugega in to izkazuje, bodisi z molitvijo bodisi z različnimi dejanji, se je znašel v veri.

V ,tretjem koraku' predstavljamo kristjana, ki prepoznava Božjo bližino tudi v vseh dogodkih človeške zgodovine. Vernik, ki prepoznava Božjo prisotnost v Njegovi odsotnosti, lahko prepoznava Božje delovanje in Njegovo posredovanje ,v času in prostoru'. Prepoznava torej, da se človeška zgodovina odvija po Božji volji oz. je v življenju pripravljen sprejeti tudi nevšečnosti – kot Božjo voljo. Tretji korak molitve je tako prepoznavanje Božjega odrešenja v vsakdanjem življenju. Prepro-

sto povedano to pomeni, da vernik v življenju skuša uresničevati Božjo voljo, namesto da bi Bogu vsiljeval lastno voljo. To nikakor ne pomeni, da se ne bo trudil za ozdravljenje, ko zbolí; to ne pomeni, da se ne bo boril za pravičnost in za dobro v družbi. Pomeni pa, da takrat, ko spozna, da ga življenje pelje po poti, ki se ji ne more izogniti (bolezen, odhod bližnjega, neuresničeni načrti ipd.), ne bo obupal, temveč bo tudi bolezen, smrt bližnjega ali svoj neuspeh sprejel kot del Božjega načrta.

5. Čemu molitev?

Marsikdo, ki prebere evangelijske besede: »Če ostanete v meni in moje besede ostanejo v vas, prosíte, kar koli hočete, in se vam bo zgodilo,« (Jn 15,7) si misli, da je Bog vernikov služabnik. Torej, da človekovo voljo mora izpolniti oz. da je molitev vernikov ukaz Bogu, kaj mora storiti. Res – Bog molivca sliši in mu pomaga, a pogosto drugače, kot si je človek zaželel. Čeprav najdemo tudi v bibličnih besedilih mesta kjer se zdi, da je »Bog primoran, da naredi, kot prosi Božje ljudstvo,« (Skralovnik 2022, 274) verovati ne pomeni, da si Boga podredimo: molitev niso magične besede, zaradi katerih bi Bog človekovo voljo moral izpolniti. Verovanje je izpolnjevanje Božje volje. Kakor je Kristus pred velikim petkom prosil: »Oče, če hočeš, daj, da gre ta kelih mimo mene, toda ne moja volja, ampak tvoja naj se zgodi,« (Lk 22,42) tako tudi vernik v molitvi pritruje Božji volji. Čeprav nebeški Oče ve, kaj ljudje potrebujemo, še preden ga prosimo (Mt 6,8), je molitev v vernikovem življenju zelo pomembna. Ne zgolj kot prošnja, temveč kot povezanost z Bogom. Cilj molitve, individualne ali skupne (ki jo imenujemo obred), je gradnja občestva: med vernikom in Bogom ter med verniki, ki tako postajajo občestvo vernih – Cerkev. »Obredi so lahko zasebni ali javni, individualni ali kolektivni, profani ali religiozni, vedno zahtevajo neka določena pravila, s katerimi ustvarjajo kontinuiteto in utrjujejo skupnost v dialogu.« (Krajnc 2022, 786) Pri istem avtorju beremo tudi, da so »obredi tako nadvse zdravilni, ker nas učijo umetnosti dialoga in harmoničnega sožitja s samim seboj, z bližnjim in z Bogom« (789) – kar se popolnoma sklada z našo trditvijo.

V duhovnem svetu torej ne govorimo o materialni rasti in odmiranju telesnih celic, temveč o komunikaciji med osebami. Sodelovanje v komunikaciji pomeni ohranjanje življenja in ostajanje v skupnosti. Ker vernik drugega lahko pokliče s ,ti' tudi po njegovem fizičnem odhodu, je to dokaz, da se odnos s smrtjo ne prekine, temveč se spremeni. Zato lahko rečemo, da nas molitev rešuje smrti – torej ločenosti –, odtujenosti in ohranja povezanost ,zemeljskih' ljudi z ,nebeščani'. Molitev je edini način ohranjanja občestva z rajnimi. Vera pa ne rešuje le odnosa do rajnih, temveč krepi tudi odnos med živimi. Ko kdo v odnosu do drugega živi odnos z Bogom, to pomeni, da je povezan s celotnim človeštvom ali slehernim drugim – molitev gradi univerzalno bratstvo. Kdor globoko veruje, se bo njegova vera videla tudi na etičnem področju: v odnosu do drugega. Tisti, ki je pravi vernik, bo dober tudi do sočloveka. Zato je Cerkev vedno spodbujala skupno molitev in postavila

zapoved obvezne udeležbe pri nedeljskem bogoslužju. Skupna molitev je obred, ki je konstitutivna prvina religije, še več, »obredi so v svojem bistvu dejanje občestva, ki razodeva, kdo in kaj smo, komu pripadamo, s kom komuniciramo, kdo so naši prijatelji, kdo naša družina in kdo skupnost, ki obhaja in praznuje« (Krajnc 2022, 790).

Dejali smo, da je izhodišče relacijske teorije opredelitev: Živeti pomeni biti v odnosu. Kdor je v odnosu z Bogom, živi! Čeprav človek Njegove bližine ne občuti vedno, lahko kot vernik v Njegovi oddaljenosti prepozna tudi njegovo bližino in z molitvijo to prepoznavanje izraža. Zato molitev vernikovo bivanje osmišlja in mu omogoča, da živi – in tudi takrat, ko se življenje obrne popolnoma drugače, kot je v svojih molitvah Boga prosil, vernik zaradi molitve živi odrešeno. Predvsem takrat, ko gre ‚vse narobe‘, molitev – torej izraz vere – vernika rešuje. Molitev zadošča! Da sta si človek in Bog včasih blizu, včasih pa daleč vsaksebi, to je zakonitost vsakega odnosa, zato je treba to dejstvo vzeti v zakup. Vera se uresničuje v molitvi: predvsem takrat, ko se molivcu zdi, da je Bog daleč in da ga ne sliši. Skratka, molitev rešuje vernika tako, da mu osmisli življenje – ker mu daje spoznati, da ni sam.

6. Sklep

Ne le dejstvo, da v človekovem besednjaku obstaja beseda ‚Bog‘, temveč tudi izkušnja mnogih, ki Boga nagovarjajo s ‚Ti‘, dajeta vedeti, da Bog človeka ne pre-sega v absolutnem pomenu besede – človek namreč o Njem lahko govori. Veran človek pa ne le, da o Njem govori – z Njim tudi komunicira na verbalni in osebni način ter v času in prostoru prepozna Njegovo delovanje. Molitev ni zgolj komuniciranje z Bogom, temveč tudi komuniciranje z drugimi – živimi in tistimi, ki ne živijo več v času in prostoru. Edini način povezave z odsotnimi rajnimi je molitev. Kristjani prepoznava Božjo prisotnost v Njegovi odsotnosti in so zato sposobni prepoznati prisotnost rajnih v njihovi odsotnosti; na tak način z njimi ohranjajo odnos in ostajajo v občestvu. Skratka – molitev je udejanjanje vere: je udejanjanje sposobnosti prepoznavanja Božje prisotnosti v Njegovi odsotnosti. Tako bi lahko rekli: več kot je molitve, globlja je vera. Pravzaprav je molitev začetek verovanja in hkrati zagotovilo obstoja. Misleca Pascala je nekdo vprašal, kaj naj naredi, da bo veroval; torej, kaj naj naredi, da bo sposoben prepoznavati Božjo prisotnost v Njegovi odsotnosti. Pa mu je Pascal odgovoril: »Poklekni in moli, pa boš veroval.«

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Ivan Platovnjak and Arto Mutanen

On Religious Knowledge

O verskem védenju

Abstract: The paper is a philosophical analysis of religious knowledge. The article examines religious knowledge by comparing it to scientific and mathematical knowledge as well as moral knowledge. Scientific knowledge is based on perceptions, whether these are direct perceptions or perceptions produced by a scientific experiment. We analyze religious perception by comparing it to perceptions in science and in moral epistemology in which perceptions are called moral perceptions. In moral epistemology and religious epistemology, the interpretation of perceptions takes place in a certain atmosphere which is not static and given but developing. All these perceptions have a similar methodical role in knowledge acquisition. The paper gives a methodical-conceptual analysis of religious knowledge, but at the same, it shows that the real option is the path of permanent discipleship.

Keywords: Moral perception, religious perception, moral knowledge, religious knowledge, moral and religious atmosphere

Povzetek: Za vernika je vera v Boga trden temelj življenja. S filozofskega vidika je pomembno temelje verovanja sistematično proučiti. V prispevku sta avtorja opravila filozofsko analizo verskega védenja. Versko percepcijo sta analizirala tako, da sta jo primerjala s percepcijami v znanosti in moralni epistemologiji – v tej se imenujejo moralne percepcije. V moralni in religiozni epistemologiji njihova razlaga poteka v določeni atmosferi, ki ni statična in dana, temveč se razvija. Vse te percepcije imajo pri pridobivanju védenja podobno metodično vlogo. Na koncu metodično-konceptualne analize verskega védenja sta avtorja pokazala, da je prava možnost pot trajnega učenčevstva.

Ključne besede: Moralna percepcija, verska percepcija, moralno védenje, versko védenje, moralna in verska atmosfera

1. Introduction¹

Faith in God is an essential part of religious life. In fact, for a believer faith in God is the firm foundation of life. It is philosophically important to systematically examine the foundations of religious faith. In this paper, we will focus our attention on the epistemology of faith. Basically, there are three different approaches to religious epistemology, namely: fideism, reformed epistemology, and evidentialism (Dougherty and Tweedt 2015). According to fideism, there is no need to have any supporting evidence for religious belief. Such a non-supported religious belief is a rational one. Evidentialists assume that religious beliefs need to be supported as usual beliefs. Of course, it is a problem to know what kind of evidence is needed to justify religious beliefs. Specification of what kind of evidence is needed gives a different kind of evidentialism. Reformed evidentialists are between fideists and evidentialists. They do not assume fideists' assumption that religious beliefs, in general, have a specific status which entails that there is no need for evidence, but, at the same, they accept that some religious beliefs, which might be called basic religious beliefs, need no evidence. (Dougherty and Tweedt 2015)

Religious epistemology is an important specific topic which has different aspects (Oviedo 2022). The problem connected to the question between fideism, revised evidentialism and evidentialism brings forth the general epistemological problem. However, there are important epistemological questions that need to be discussed in order to understand religious epistemology properly. In the following, we will consider questions about the phenomenology of religious epistemology and reflect these both to the general problems of epistemology as well as to more specific areas in epistemology, such as moral epistemology (Campbell 2019), the epistemology of mathematics (Hintikka 1973) and the philosophy of science (Hintikka 2007; Niiniluoto 2018).

2. Phenomenology of Religious Perception

In the phenomenological analysis of religious epistemology, a fundamental notion is religious perception. Religious perception is not a specific perception but a class of perceptions with varying epistemological roles. Such a diversity of religious perceptions enables the analysis of the growth of religious knowledge. However, the analysis of the growth of religious knowledge is extremely complex. To do such an analysis we will use more general epistemological theories as indicated above.

A good basic example of religious perception is the eating habits of Christians.² People usually prepare and eat their food quickly. They do not think about the

¹ This paper was written as a result of work within the research program "Religion, ethics, education, and challenges of modern society (P6-0269)", which is financed by the Slovenian Research Agency (ARRS).

² A similar practice is also present in Islam. Muslims thank God for the gift of food and ask for His blessing before and after meals (some only after). In this way, they show their awareness that all food is a gift from God. It is also recommended for believers to eat slowly and in peace. It is also important that they eat in a moderate way (Jeglič 2022a, 154). A good example of religious perception is the eating habits of Jews (righteous Israelite) too. For example, see the Book of Tobit, which tells a story of a righteous

food or eating, but rather the think about many other things, often listening to the radio or watching TV or something on their smart phone while they eat. But eating is a special kind of everyday practice that can connect us to something transcendental. Christians, on the basis of their faith in God the Creator and Father, who has revealed himself fully through Jesus Christ in the power of the Holy Spirit, are called to a deeper awareness of how eating can also connect them to God and, through him, to all creation and humanity. To do this, they are invited to prepare, in peace and in the presence of the Triune God, the food they are about to eat and everything else that is necessary before the meal. After preparing the meal and placing it on the table, they sit down. They calm themselves before they eat and drink. They become aware of what is in front of them and of their desire for food. They also become aware of the presence of the Triune God at this meal and through all that they will consume. As they begin to eat, they surrender themselves to the smell, touch and taste of the food in their mouths and in their swallowing. They allow themselves to be moved by the grace of the Holy Spirit as God the Father gives them the food to nourish and satisfy them (Mt 5:6,45), “dying” for them (Jn 12:24) so that they might live. They are moved by His care for them (Mt 6:25-34) and by His ministry to them through food (Mt 20:28). (Platovnjak 2021) Thus the meal is not only a meal, but it enables them to perceive that which is not perceptible.

When Christians approach eating and food open to contemplation, which in the broadest sense means “to look for a long time with admiration and wonder” (Her- raiz 1998, 338–339), they arrive at religious perception. This is not simply looking in the everyday sense, but is an awareness of God, not as He is in Himself, but as He is present through His grace in man and all creation, and through the endowed virtues of faith, hope and love (Aumann 2003; Jeglič 2022b). Contemplation, which involves man’s faculty of imagination and all of his external and internal senses, enables Christians to gaze, taste and perceive each thing more deeply, and to inwardly taste the active presence of the triune God in them and the goodness and beauty with which He pervades them (*Spiritual Exercises* 230–237; Tomlinson 2011; Platovnjak 2018). The presence of the transcendent can thus be perceived by Christians if they are open to the awareness that is made possible by their connection to their religious tradition and through attentiveness and focus with all their bodily and spiritual senses on all things. Such a Christian religious perception is not, of course, limited to food, but is possible in relation to everything that exists, to all of nature, to every human being, to all events, to all forms of art, and so on.

Eventually, this generates deeper religious knowledge as can be seen in how the Bible understands food: “The Bible does not say much about food, but it makes it clear that it plays a very important role in man’s life, in his relationships with others and with God: man cannot live without food, nor can he live on food alone. So, God instructs Adam and Eve to eat.” (Platovnjak 2021, 83)

Israelite, who was especially known because of his acts of charity in connection with food (Skrlovnik 2022a, 278–290).

Alston (1991, 13) gives examples which demonstrate the religious perceptions that take place in reality. "One day when I was at prayer /.../ I saw Christ at my side – or, to put it better, I was conscious of Him, for I saw nothing with the eyes of the body or the eyes of the soul /.../." Even if such perception is not a usual sense perception, Alston characterizes "the awareness is experiential in the way it contrasts with thinking about God, calling up mental images, entertaining propositions, reasoning, engaging in overt or covert conversation, remembering."

3. On Epistemology

In epistemology the fundamental question is "What is knowledge?" or "What does the sentence 'A knows that p' mean?" The basic answer is known as the classical notion of knowledge which says that knowledge is well justified true belief which is rooted in Plato's dialogue *Theaetetus*. In 1963 Gettier published a short paper which demonstrated that there are essential mistakes in the classical notion of knowledge. The paper restarted intensive research in epistemology which has changed our understanding of the character of knowledge. (Hendricks 2006)

To tackle the so-called Gettier cases some epistemologists have emphasized reliability over justifiability. However, reliability refers to methods of knowledge acquisition which is studied systematically in the philosophy of science (Hintikka 2007; Hendricks 2006). So, the philosophy of science has a deeper connection to epistemology than is usually recognized in epistemology. This observation is important for us since we are primarily interested in an analysis of the construction of religious knowledge or the acquisition of religious knowledge.

In the philosophy of science, it is generally accepted that at least some of the observations are theory-laden which means that these observations are based on some theory. The analysis of the theory-ladenness has shown that the notion of theory-ladenness is a scaled notion meaning that some observations are more deeply theory-laden than others. There are some observations called direct observations which presuppose only some conceptual skills together with some kind of common-sense theoretical framework. Other observations are more deeply theory dependent such as the observation of electrons. However, the detailed analysis of the problem of theory-ladenness of observations is still under discussion. (Hintikka 2007; Halvorson 2018)

The problem of knowledge acquisition has been an important problem in the philosophy of science since the 1960s. The problem has been formulated as whether there can be a logic of discovery, but also directly as a problem of the logic of scientific inquiry (Popper 1959; Simon 1973; Hintikka 2007; Hendricks 2001). According to Hintikka (2007), the existence of the logic of discovery is not a problem because scientific practice demonstrates the existence of logic. The problem of philosophers is to explicate the logic. There is no consensus on what the logic of scientific inquiry is, but modern science has been based on the devel-

opment of experimental science. (Hintikka 2007; Hendricks 2001)

Hintikka has developed a model of scientific inquiry which he calls the Interrogative model of inquiry which is rooted in the Socratic questioning method. The foundational idea is extremely simple: the logic of knowledge acquisition is just the logic of questioning and answering. That is, the logic of scientific inquiry is the method of Socratic questioning. Aristotelean logic developed the theory of the Socratic questioning method. (Hintikka, Halonen and Mutanen 2002) The logic Hintikka develops has a close connection to the well-known method of analysis and synthesis (Niiniluoto 2018; Hintikka and Remes 1974).

The fundamental idea of the Interrogative model is that questions search for new information in the reasoning process. The strategy of questioning shows the inquirer what information is needed in the reasoning process. The inquirer decides the question and the nature, or the object of inquiry decides the answer. The evaluation of the reasonability of certain questions can be evaluated only on the level of the whole reasoning process, i.e., evaluation is based on the strategy of the whole process.

The strategy is based on the analysis of the object of inquiry which is a certain phenomenon. The analysis is seeking the essential factors of the phenomenon and the known relationships between the factors. In natural science, these relationships are generally formulated in mathematical language, but it is also possible to have only qualitative analysis of the phenomenon as the examples of thought experiments in different fields of sciences demonstrate. For example, in philosophy, such thought experiments are commonly used. In ethics Foot (1967) introduces so-called trolley examples which are used in generating a better understanding of ethics. Especially the trolley examples open the dialogue on the foundations of ethical knowledge (Taurek 1977).

Thought experiments cannot be interpreted in a vacuum. The Interrogative model explicates the role of theory in rational reasoning. Moreover, if epistemic questions are taken explicitly into the Interrogative model, then the logic of knowledge acquisition become explicated (Hintikka, Halonen and Mutanen 2002). It is especially important to recognize that the role of theory is changing during the reasoning process. The theory which is needed in interpreting the observational and experimental additional information varies depending on the question to be solved. The same also takes place in moral epistemology in which the basic moral observations are simple and direct reactive attitudes which are connected to “practices of punishing and blaming” (Strawson 1962, 1). The practices include some moral attitudes or generate a certain moral atmosphere in which the morality of individuals might come into force (Blackburn 2002). The moral atmosphere refers to a certain kind of moral sensitivity and hence it does not presuppose a strong theoretical foundation. The moral atmosphere can be built up via emotions which constitutes moral seemings (Kauppinen 2015, 181).

Kauppinen takes the notion of moral intuition as a central notion in moral philosophy. The notion of intuition has several different kinds of interpretations in

philosophy. However, Kauppinen gives a very important interpretation which can be seen as a key notion in the acquisition of moral knowledge. The interpretation can be understood in a Kantian way. Kant interpreted intuition which is connected to constructive thinking: Construction is the transition of a formal general notion to a singular case of it; in the transition there is no reference to experience. In fact, this has the same logic as in an experiment or in a thought experiment in science. (Hintikka 1973; 2007)

Moral knowledge is not just knowledge of facts even if moral knowledge considers how to live well and hence moral knowledge is of practical value. Morality is something which is present but not factual. The Kantian notion of transcendence characterizes morality in a deep sense. Pihlström (2014, 54; 59) speaks about transcendental guilt which characterizes moral freedom and responsibility in the contingent reality. So, moral perception, or moral seemings, refers to some transcendental facts.

4. From Phenomenal Analysis to Religious Knowledge

As we saw above when we analysed it from the perspective of the Christian faith, eating is no longer something mundane that involves nothing special. Thus, focusing our attention on eating opens a new worldview.³ While preparing the food we allow ourselves to see the food as a gift. The religious interpretation of what happens at the meal does not presuppose a strong theological theoretical framework. It is good enough that we allow a religious atmosphere to be present in the moment.⁴ Similarly, as a moral atmosphere religious atmosphere does not presuppose a strong theoretical foundation; it refers to religious sensitivity which makes religious perception possible. Even if the moral atmosphere is a collective notion, the sensitivity of it varies from person to person. Some people might need some specific environment, such as a church or forest, to receive it. Religious perception supposes that the mind is open to a religious atmosphere. However, this openness is not something which we have or have not, but it is also a skill-based ability which can be trained via some exercises such as contemplation. (Platovnjak 2021)

Contemplation makes it possible to recognise the presence of the transcendent. However, even if contemplation is theoretically or conceptually primary it is epistemically secondary which is a basic idea behind the method of analysis and synthesis: the epistemic order of the things we encounter is opposed to the theoretical order as already Aristotle recognized.

Contemplation, which can be learned, can enable anyone to learn religious seeing and perceiving in ever greater depth. This learning can begin with a deep-

³ About the biblical connection between food (eating) and knowledge see Skralovnik 2022b, 77–82.

⁴ The human need for food is a natural desire, which is not sinful, but it must not become the criterion and goal of human life. If such a desire becomes a guideline in life, it leads to (religious) death. A desire such as this, which tricks life into succumbing to physical influences rather than obeying God's will, must be understood as apostasy (idolatry) (Skralovnik and Matjaž 2020, 505–518).

er perception and knowledge of the body, which is an external object, but also something internal, its parts and its workings (e.g., breathing, heartbeat, feeding, walking, etc.). Our existence is limited to the body, but we are not just physical beings. Every human being transcends his or her body because he or she has within him or herself a capacity of spirit that enables him or her to transcend him or herself. (Globokar 2019)

Christians believe, on the basis of the Bible, that every human being is created according to the image and likeness of God (Genesis 1:26) and is thus able to believe in Him and enter into a personal relationship with God. God, as Creator and Father, gives every person everything he or she needs to live his or her life fully, even if he or she does not believe in Him (Mt 5:44-48), because each one is a product of His infinite love and is His child (1 Jn 4). In the same way, He gives His Spirit to all, so that they may be able to recognize His presence and action and freely and consciously choose to live with faith in Him and with all their brothers and sisters and all creation (Rom 1–2).

There is a danger that if one does not accept the religious atmosphere then the exercises in perceiving things remain merely empty rituals. So, religious perceptions are “theory dependent” at least in the same sense as moral perceptions. Of course, in moral theory, there are some theorists who suppose that the theory dependence is deeper. For example, Harman (1977) gives the well-known cat example whose interpretation according to Harman presupposes the whole of our theoretical repertoire. We will not agree with Harman here. We will rely on the general theory of human reasoning, which is explicated by Hintikka’s Interrogative model, in which there is no need to make such strong assumptions.

The idea is that religious knowledge is, as is true of usual human knowledge, developing and fallible. In fact, the fallibility is also in moral epistemology quite generally accepted. Already Moore (1903, x) said that moral intuition is fallible. Moore said that moral intuitions are not possible to prove or disprove but intuitions might be either true or false. That is, our moral intuition might give mistaken information. The role of moral intuitions in the growth of moral knowledge is thus in need of further analysis.

Intuitions are sometimes said to be self-evident. This might entail that, at the same, they are assumed to be self-evident truths. However, here the problem is the notion of self-evidence. Pure, or naked, observations are assumed as self-evident truths by a naïve realistic interpretation of perception. However, today it is generally accepted that direct observations also might be false (Forrester 2017). In the philosophy of science, this means that there is no firm basis of our knowledge; the methodology has to take the uncertainty seriously (Hintikka, Halonen and Mutanen 2002). In fact, logical positivists assumed that observations were true and hence, gave a firm basis for scientific knowledge.

The idea of moral knowledge is similar: moral knowledge must be able to be constructed in uncertainty. The self-evidency remains the self-evidency in logic and in mathematics. They are not self-evident in the sense that everyone recog-

nizes the truth or falsity of mathematical or logical propositions, but that the truth or falsity can, in principle, be guaranteed independently of empirical evidence. In moral philosophy the situation is similar: the method of thought experiments plays a constructive role in the construction of moral knowledge.

In religious knowledge the situation is similar. There are no direct and truthful observations of God or of religious facts. They are, more or less, theory dependent. The theory is not well formulated theory as in natural sciences or mathematics, but a deliberated and experiential view of life, which begins with a religious atmosphere and ends with deep religious faith as the fundament of life and reality and even theological knowledge. The deep religious faith recalls the atmosphere of ancient Greek in which there was no immanent tension between values and facts: human intellect was looking at the good of the human being which was in balance with the macrocosms.

It is possible to exercise the skill of religious perception. The mere perception is not good enough, there is a need for deeper understanding (Horvat and Roszak 2020). However, exercising perceptual skills is not just learning to perceive, it is also learning to interpret. The interpretative skills are developed by analyzing different kinds of situations which is the case in experimental science, in analyzing different kinds of thought experiments in moral philosophy (Brown and Fehige 2019), and in religious epistemology (Platovnjak 2021; Alston 1991).

5. Identification

Let us consider the following everyday example. An agent perceives that there is a book on the table. Basically, we interpret this such that the perceiver is standing next to the table, and he/she has a direct perception which demonstrates that there is a book on the table. A Wittgensteinian interpretation of this could be that the agent sees the object as a book. However, it is not easy to say what it precisely means to say that someone sees something "as F" (where F is some qualifier). Hintikka (1969) gives the following interpretation of seeing. Saarinen (1983) gives the following example which gives the precise meaning of perceptions:

The sentence "Johns sees that Mary runs" is interpreted as follows: In all possible worlds which are compatible with what John (actually) saw, Mary runs. The interpretation might sound unimportant. But it tells that in fact John sees that Mary runs, and at the same it does not mean that the observation implies that the observed is true. The observed thing need not be a factual thing. The fundamental fact in observation, according to Hintikka's interpretation, is that the object observed is identified perceptually. The perceptual identification need not be anchored to factual truth but to the observational space of the observer. This allows us to understand how observational errors take place. However, this makes it possible to methodically take into account the uncertainty of perception in the construction of knowledge.

The identification of running Mary takes place perceptually. To construct proper knowledge from the perception one has to methodically transform from the perceptual truth to factual truth which is identified factually (Hintikka 1969). However, there is no infallible way to make such a transition. Of course, scientific practices are reliable means to do such a transition. Here we face the problem of realism which has been discussed in the philosophy of science for decades or even millennia (Niiniluoto 1999).

In religious perception the situation is similar. The perception is, as perception in general, uncertain. However, the logical structure of religious perception is like the logic of seeing. Hence a structurally similar argument can be applied to justify religious perception. As we have seen, the theory dependence of religious perception is similar to that in experimental science: the theory dependency increases when the perceptions become more complex. At the same time, this means that religious epistemology is not a closed system, but it can be justified rationally in a reasonable human community. Of course, as in science, also in religious life the deeper truths become more and more complex which supposes deeper (theological) knowledge. However, as in art, the religious community is open. All humans can become members of a religious community. Experiencing religious reality supposes only an open mind and deepening faith. So, in religious epistemology, there is no need for radical relativism. However, a certain moderate relativism must be accepted, but in this way an open dialogue between different human communities is maintained.

Usually, the identification of the perceptual object considers so-called "direct perception." However, we have to discuss perception more closely. In the philosophy of science, it was usual to consider theoretical language and observational language. The objects referred by observational language were thought to be able to be perceived directly. Theoretical objects, by definition, are theory dependent and hence not directly perceivable. (Suppe 1977) Hintikka's Interrogative model allows us to consider the topic more flexibly: The distinction between observational and theoretical language is not any more categorical but a practical distinction in which the role of the entity or the property determines its theory dependence.

Alston (1991) has a similar classification. He says that an observation might be absolutely immediate, mediately immediate, or mediated. The first is some kind of direct awareness of the object. The second is like usual direct perception. The third is perception in which the perceiver perceives something from which he or she perceives the object itself. As an example, Alston gives the following: "as when I take a vapor trail across the sky as an indication that a jet plane has flown by." In the philosophy of science there has been a similar discussion (Suppe 1977; 1987). Hintikka's Interrogative model allows us to have a much more flexible interpretation in which the perception is relativized to its role in the interrogative process. The Interrogative model has three theoretically different kinds of perception. The first is direct perception in which the perception is not at all theory dependent. Only the conceptual dependency of perception holds which is specified

by the model relative to which perception is made. The second is the identification which means that the perceived predicate or object is defined relative to some theory and relative to some perceptual parameters. The third is usual theory dependency in which perception is relative to the underlying theory and scientific inquiry. (Mutanen and Halonen 2018)

We have analysed religious perception such that there is no need to assume strong theory dependency. It is enough that the perceiver accepts the religious atmosphere which means that his or her worldview is religious. Hence according to Hintikka's model, the religious perception is direct perception. Of course, as we have recognized, the deeper religious perceptions might be strongly theory dependent – in principle, there is no upper bound of theory dependency.

6. Closing Words

We have analyzed religious perception and religious epistemology as a parallel process with general epistemology and perception and with moral perception and moral epistemology. The analysis shows several important aspects which are worth further study, especially the question of religious realism which opens new questions for further study. In the analysis of religious realism, the notion of imagination might be used more systematically. "The idea being: if you can do it in imagination, you can do it in reality. If you can imagine exchanging identities, then you can imagine doing that in real life." (Kearney in Marcelo 2017, 788) However, the study of religious epistemology and religious realism must not take the form of proud self-confidence. Believers must recognize "the fragility of their faith" (Platovnjak and Svetelj 2018, 381) which entails that religious knowledge is never ready-made and certain. Hence the real option is "to take the path of permanent 'discipleship'" (381) which allows us not to take the seemings as self-evident but be "aware that what he sees and hears is not only what he 'sees at first sight'" (382) is not all that there is.

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José María Salvador-González

The Created World as a Creator's *Vestigium* in St. Bonaventure's Aesthetics

Ustvarjeni svet kot Stvarnikov vestigium v estetiki sv. Bonaventure

Abstract: The conspicuous Franciscan thinker Saint Bonaventure of Bagnoregio develops his personal Aesthetics in his book *Itinerarium mentis in Deum* (1259). This consists essentially in an ascent of man to God through three successive phases, each of them divided into two levels. This article seeks to analyze the first of those three phases in which our author structures his aesthetic system, a phase that we could call Bonaventurian Immanent Aesthetics. In this immanent phase, the human being can reach the knowledge of God, if he considers the material beings of the created world as vestiges that visibly reveal the invisible presence of God who created them. To achieve such a discovery, the human being must consider through apprehension, delectation, and judgment the physical qualities of material creatures, to perceive them as traces or vestiges of the Creator.

Keywords: Aesthetics, created world, senses, material beings, vestige, analogy, Creator God

Povzetek: Prodorni frančiškanski mislec sv. Bonaventura iz Bagnoregia razvija svojo osebno estetiko v delu *Itinerarium mentis in Deum* (1259). Gre pravzaprav za dviganje človeka k Bogu skozi tri zaporedne faze, vsaka od njih pa je razdeljena na dve ravni. Članek poskuša analizirati prvo od treh faz, pri čemer naš avtor strukturira svoj estetski sistem: fazo, ki jo lahko imenujemo Bonaventurova imanentna estetika. V tej imanentni fazi človek spoznanje Boga lahko doseže, če materialna bitja ustvarjenega sveta razume kot znamenja, ki vidno razodevajo nevidno navzočnost Boga, ki jih je ustvaril. Da bi to odkril, mora človek na fizične lastnosti materialnih bitij gledati prek spoznanja, uživanja in presoje – tako jih bo dojel kot Stvarnikove sledove ali znamenja.

Ključne besede: estetika, ustvarjeni svet, čuti, materialna bitja, znamenje, analogija, Bog kot Stvarnik

1. Introduction: The Aesthetics of St. Bonaventure, between Philosophy and Theology

The prolific Franciscan thinker St. Bonaventure of Bagnoregio (1221–1274) produced a large theoretical *corpus* with predominant theological, exegetic, ascetic, and mystical thoughts. Nevertheless, he also approached philosophical reasoning extensively. His work reached such high prestige and influence in the Christian world that he earned the title of “Seraphic Doctor” (*Doctor Seraphicus*). His intellectual production has been analyzed by numerous specialists in countless specific works on some specific topics of his heterogeneous theoretical system and even in the form of a synthesis of his entire speculative work. (Gilson 1948; Vanni-Rovighi 1974; Bougerol 1984; Todisco 2007, 17–75; Caroli 2008; Pulido, Florido and Hípola 2019)

It is interesting now to point out that, among his philosophical treatises, dedicated to the specific metaphysical, cosmological, anthropological, and ethical themes, the Seraphic was also interested in formulating his Aesthetics, which several experts in extensive monographs have analyzed (von Balthasar 2007; De Rosa 2011; León Sanz 2016, Salvador-González 2022a). Saint Bonaventure did not consider his Aesthetics –to which he integrated with great originality lots of philosophical and theological components— as an autonomous and self-sufficient discipline but as a privileged way of access to God (Zas Friz de Col 2009, 22–36). Bonaventure developed his peculiar Aesthetics in many paragraphs scattered in his various writings, including *Comentarii in quatuor libri Sententiarum Petri Lombardi* (Bonaventura de Balneoregio 1882a; 1882b), *Collationes in Hexaëmeron* (1882c), *Breviloquium* (1882d), and mainly *Itinerarium mentis in Deum* (1882e). Our short article will present a panoramic view of the initial part of this Bonaventurian Aesthetics.

The Seraphic starts from the thesis, for him indisputable, that God created the world out of nothing. He considers it evident that not only the Holy Scriptures preach the existence of God, but that the entire universe proclaims that there is a supreme Creator who made him exist, and who gave men the necessary intelligence to prefer living beings over the inert, those who have senses versus those who lack them, the intelligent versus those who cannot understand, the immortals versus mortals.¹

According to our author, God creates the world and its creatures by producing the being from non-being in a free and deliberate way, by his omnipotent will, and as a spontaneous act of his unlimited love. Being God the only necessary and infinite Being, whose essence is Being (Santinello 1983, 69–80; Todisco 2008, 345–356), which exists from eternity by himself, without needing any other that sustains him,

¹ “Neque enim divinorum librorum tantummodo auctoritas pradicat, esse Deum, sed omnis quae nos circumstat, ad quam nos etiam pertinemus, universa ipsa rerum natura proclamat, se habere praestantissimum Conditorum, qui nobis mentem rationemque naturalem dedit, qua viventia non viventibus, sensu praedita non sentientibus, intelligentia non intelligentibus, immortalia mortalibus /.../ praeferenda iudicamus.” (*Breviloquium*, I, 5: Q V, 211a).

all other beings do not exist by themselves but receive being in time and finite measure by God the Creator, First Principle of all beings. Thus, all beings different from God are his creatures, which exist dependent and necessarily related to their Creator (Lázaro Pulido 2005). For the rest, experience immediately reveals the existence of these creatures in their multiplicity, limitation, and relativity. However, our author emphasizes that the being of creatures, despite its finitude, temporality, and contingency, reveals a certain similarity or analogy with the infinite, eternal and necessary Being of the Creator God because He is the perfect example of all the beings of the created world. (Landry 1922, 137–169; Bowman 1975, 181–198; Todisco 1980, 5–19; Berti 1985, 11–22; Peratoner 2008, 178–184).

Based on such assumptions, the Seraphic asserts that the material, finite world is a path that leads to the spiritual, infinite exemplar, which is the divine Creator. This is how he expresses it when, in a passage from his first book of *Commentaries on the Sentences* of Peter Lombard, he points out that the creature, being a vestige of the Creator, is like a ladder to climb up to God and like an expeditious path to get there up to Him.² In his opinion, every created being is a vestige that reveals and reflects its Creator for two reasons: first, because every effect necessarily reveals the existence of a cause that produced it; secondly, because God creates each creature according to the idea or exemplar that He conceives to create it in its specific form and its concrete individuality.

Hence, Bonaventure states that the finite, material world is a path that leads to the spiritual and infinite model, which is God the Creator (Beschinn 2000, 43–64; Reynolds 2003, 219–255; Chiarinelli 2007, 5–16; Peratoner 2008, 180; Soullignac 2011, 413–428; Parisi 2016, 140–170). According to him, all this created world is a shadow, a path, and a vestige that, although mixed with darkness, reflects the splendour of the divine exemplar, God, so that each creature is an opacity mixed with light.³ To demonstrate such a thesis, he offers this eloquent metaphor:

“Just as you see that a ray coming through a window is colored in different ways according to the different colors of the various parts [of the window panes], so also the divine ray shines in each creature in different ways and through different properties.”⁴

Furthermore, after reiterating that the created world is a path that leads to the exemplar (God),⁵ our author assures us that the created world is also a vestige of

² “Vestigium sive creatura est sicut scala ad ascendendum vel sicut via ad perveniendum ad Deum.” (*Comentarii in quatuor libri Sententiarum Petri Lombardi*, I, q. 3, a. un., 2: Q I, 74a).

³ “Quantum ad primum totus nundus est umbra, via, vestigium et est liber scriptus forinsecus. In qualibet enim creatura est refulgentia divini exemplaris, sed cum tenebra permixta; unde est sicut quaedam opacitas admixta lumini.” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, 12, 14: Q V, 329–454)

⁴ “Sicut tu vides, quod radius intrans per fenestram diversimode coloratur secundu in colores diversos diversarum partium; sic radius divinus in singulis creaturis diversimode et in diversis proprietatibus refulget.” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, 12, 14: Q V, 386b)

⁵ “Item, est via ducens in exemplar.” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, 12, 14: Q V, 386b)

God's Wisdom, so that each worldly creature is like a certain simulacrum or imitation of divine Wisdom as if it were a sculpture in the image of the person represented in it.⁶

For this reason, a few lines later, Bonaventure enriches his reasoning by pointing out that when the human soul sees these things that happen in the created world, he sees himself in need to pass from the shadow to the light, from the path to the term of destiny, from the vestige to the truth, from the book to the true science, which is in God.⁷

In Bonaventure's opinion, the creatures of this world are precisely those that allow contemplative access to the Creator, since by considering the nature and the material, finite properties of the creatures, the human being can come to think the spiritual, infinite properties of God, (Woo 1972, 306–330; Osborne 2013, 511–539). Our author develops these ideas in his Aesthetics. Thus, in his *Itinerarium mentis in Deum*—a booklet that collects the essentials of his Aesthetics—he assures that the appreciation and contemplation of earthly beings are an excellent way to rise to God. (Assunto 1962, 56–58; Ulivi 1962, 1–32; Ost 1976, 233–247; Offilada Mina 2006, 151–164; LaNave 2009, 267–299; Davis 2015, 433–453). For this, the Seraphic Doctor establishes in his *Itinerarium mentis in Deum* a scale of six steps or levels that, from the simplest and lowest to the most complex and sublime, elevates man directly towards God. Thus, man can behold God with increasing clairvoyance as he progresses up those six levels.

In the first two levels—which we could call the “immanent” or “material” stage of Bonaventure's Aesthetics—the human being achieves an initial contemplation of the Creator when he considers the signs or vestiges that he left in created things (Maccagonolo 1981, 47–63; Iammarrone 2008, 482–491; Giraud 2011, 251–274; Salvador-González 2013, 79–117). In the two intermediate levels—which condense what we could call the “introspective” stage of his Aesthetics—, man, entering within himself and considering his soul as a mirror of the Trinity, manages to reach an even more refined speculative contemplation of the Supreme Being. (Salvador-González 2009, 295–309; 2021a, 153–173). In the last two levels—the core of what we designate as the “transcendent” or “ecstatic” stage of Bonaventurian Aesthetics—man reaches “mental excesses” through contemplative ecstasy before God by directly considering his essential attributes (fifth level) and their personal property (sixth level) (Salvador-González 2020, 741–755; 2021b, 273–285; 2022c, 411–428).

According to St. Bonaventure, the contemplative ascent of man towards God takes place in three consecutive and complementary stages: through things, through the soul, and through the First Principle. Although all beings of the world

⁶ “Item, est vestigium sapientiae Dei. Unde creatura non est nisi sicut quoddam simulacrum sapientiae Dei et quoddam sculptile.” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, 12, 14: Q V, 386b)

⁷ “Quando ergo anima videt haec, videtur sibi, quod deberet transire ab *umbra* ad lucem, a *via* ad terminum, a *vestigio* ad veritatem, a *libro* ad scientiam veram, quae est in Deo.” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, 12, 15: Q V, 386b)

constitute a ladder to ascend to God, each facilitates the ascent differently: corporeal things are material, temporal vestiges of God, existing outside of man (Iamarrone 2008, 482–491); the human souls are spiritual, eternal images of God, living within us.⁸ In this sense, the ascent to God from the material universe must be carried out in three steps: the first consists of appreciating the material, temporal and external entities as *vestiges* of the deity;⁹ the second consists of –from the corporeal, temporal, and external vestiges— entering into our soul, a spiritual, eternal and interior *image* of God, to access the divine truth;¹⁰ the third step is to transcend the vestiges in the external objects and the image of the deity in our soul, to rise to God himself (Chavero Blanco 1990, 5–35), contemplating him, knowing him and reverencing him as the most spiritual, eternal and *First Principle* of all creation.¹¹

For Bonaventure, this triple ascent in the first level of gnoseological-aesthetic contact with the created world is necessary twice: first, it translates the triple existence of the creatures in the matter in which they are concretized, in the mind that thinks them, and in the uncreated First Principle (“eternal art”) that creates them; second, it also reflects the three substances present in Christ, scilicet, the bodily substance (the human body), the spiritual substance (human soul) and the substance or divine nature (as God the Son).¹² Furthermore, in this triple ascent from the created world to God the Creator, man has three fundamental cognitive powers: animal *sensitivity* to capture the vestiges of God in external objects, *soul* to appreciate from within his images of God, and *mind* to ascend towards the First and Infinite Being that surpasses and transcends him.¹³

Each of these three cognitive powers of man is duplicated, in turn, depending on whether God is contemplated in each one of them “as if by a mirror or as in a mirror,” or as a function of each being considered autonomously, or, on the con-

⁸ “Cum enim secundum statum conditionis nostrae ipsa rerum universitas sit scala ad ascendendum in Deum; et in rebus quaedam sint *vestigium*, quaedam *imago*, quaedam *corporalia*, quaedam *spiritualia*, quaedam *temporalia*, quaedam *aeviterna*, ac per hoc quaedam *extra nos*, quaedam *intra nos*.” (*Itinerarium mentis in Deum*, I, 2: Q V, 297a)

⁹ “Ad hoc, quod perveniamus ad primum principium considerandum, quod est *spiritualissimum* et *aeternum* et *supra nos*, oportet, nos *transire* per *vestigium*, quod est *corporale* et *temporale* et *extra nos*, et hoc est *deduci in via Dei*.” (*Itinerarium mentis in Deum*, I, 2: Q V, 297a)

¹⁰ “Oportet, nos *intrare* ad mentem nostram quae est *imago Dei aeviterna*, *spiritualis* et *intra nos*, et hoc est *ingredi in veritate Dei*.” (*Itinerarium mentis in Deum*, I, 2: Q V, 297a)

¹¹ “Oportet, nos *transcendere* ad *aeternum*, *spiritualissimum*, et *supra nos*, aspiciendo ad primum principium, et hoc est *laetari in Dei notitia et reverentia maiestatis*.” (*Itinerarium mentis in Deum*, I, 2: Q V, 297a)

¹² “Haec est triplex illuminatio unius diei /.../; haec respicit triplicem rerum existentiam, scilicet in materia, in intelligentia et in arte aeterna, secundum quam dictum est: fiat, fecit et factum est; haec etiam respicit triplicem substantiam in Christo, qui est scala nostra, scilicet corporalem, spiritualem et divinam.” (*Itinerarium mentis in Deum*, I, 3: Q V, 297a)

¹³ “Secundum hunc triplicem progressum mens nostra tres habet aspectus principales. Unus est ad corporalia exteriora, secundum quem vocatur animalitas seu sensualitas; alius intra se et in se, secundum quem dicitur spiritus; tertius supra se, secundum quem dicitur mens.” (*Itinerarium mentis in Deum*, I, 4: Q V, 297a–b)

trary, about some other factor.¹⁴ Expanding on –and delving into– such ideas, Bonaventure maintains in a passage from *Breviloquium* that God, as the First Principle, made this sensible world to manifest Himself in such a way that, through the world as through a mirror and a vestige, man tended to love and praise God his Creator.¹⁵ That is why he concludes by saying that there are two books in the world, one written from within, which is that of wisdom and the eternal art of God (the idea which God has of each creature), and the other written from without, which is the sensible world itself, vestige and reflection of the Creator.¹⁶

Hence, in his contemplative ascension to God, man must travel through six successive degrees of illumination,¹⁷ by which he ascends from the lowest to the supreme, from the external to the internal, and from the temporal to the eternal. Those six illuminating degrees are *sense* and *imagination* in bodily sensitivity, *reason* and *intelligence* in the immanent spirit, and *mind* and *synderesis* in the transcendent mind.¹⁸

The Seraphic Doctor thus configures the dense plot of his complex Aesthetics, whose we will only address in this brief paper the first two levels or steps, which is to say, what we have called the “immanent” stage of the Bonaventurian Aesthetics (Salvador-González 2022b, 1–18). As we have already specified before, we have studied the other two stages of the St. Bonaventure’s Aesthetics—that we have designated as the “introspective” stage and the “transcendent” stage—in the works above. (Salvador-González 2009, 295–309; 2021a, 153–173).

2. First Level of Bonaventurian Aesthetics: The Corporeal Senses and Their Three Modes of Intervention

According to the Seraphic, the first degree of enlightenment that man can achieve is to contemplate the created world as in a mirror in which God the Creator is reflected.¹⁹ Creatures, being perceived from the outside through our five bodily senses, reflect three qualities of the Creator into the interior of the mind: his su-

¹⁴ “Quoniam autem quilibet praedictorum modorum geminatur, secundum quod contingit /.../ videre Deum in unoquoque praedictorum modorum ut *per speculum* et ut *in speculo*, seu quia una istarum considerationum habet commisceri alteri sibi coniunctae et habet considerari in sua puritate.” (*Itinerarium mentis in Deum*, I, 5: Q V, 297b)

¹⁵ “Primum principium fecit mundum istum sensibilem ad declarandum se ipsum, videlicet ad hoc quod per illum tanquam per speculum et vestigium reduceretur homo in Deum artificem amandum et laudandum.” (*Breviloquium*, II, 11: Q V, 229)

¹⁶ “Et secundum hoc duplex est liber, unus scilicet scriptus intus, qui est aeterna Dei ars et sapientia, et alius scriptus foris, mundus scilicet sensibilis.” (*Breviloquium*, II, 11: Q V, 229)

¹⁷ “Hinc est, quod necesse est, hos tres gradus principales ascendere ad senarium /.../; sic *minor mundus* sex gradibus illuminationum sibi succedentium ad quietem contemplationis ordinatissime perducatur.” (*Itinerarium mentis in Deum*, I, 5: Q V, 297b)

¹⁸ “Iuxta igitur sex gradus *ascensionis* in Deum sex sunt gradus *potentiarum animae* per quos ascendimus ab imis ad summa, ab exterioribus ad intima, a temporalibus conscendimus ad aeterna, scilicet *sensus*, *imaginatio*, *ratio*, *intellectus*, *intelligentia* et *apex mentis* seu *synderesis* scintilla.” (*Itinerarium mentis in Deum*, I, 6: Q V, 297b)

¹⁹ “Primum gradum *ascensionis* collocemus in imo, ponendo totum istum mundum sensibilem nobis

preme power, his infinite wisdom, and his boundless goodness.²⁰ This happens through three modalities: serving the mind that reasons about the current existence of things, helping the mind that believes in the evolution of things, or serving the mind that intellectually contemplates the potential excellence of things.²¹ St Bonaventure then explains those three modalities of illuminating support of the corporeal senses in favour of the mind.

a) According to the first modality, the *mind that contemplates* things as such finds in them the *weight* about the place to which they are inclined, the *number* by which they are distinguished from each other, and the *measure* to which they mark their limits.²² In this way, the contemplative mind finds in the creatures their mode of being (*modus*), their specific form (*species*), and their order (*ordo*), as well as their substance, their power, and their operation, that are some objective properties that constitute so many vestiges capable of elevating it to understand the immense power, wisdom, and goodness of God the Creator.²³

The Seraphic formulates some thoughts similar to these, although with slight variations, also in *Breviloquium* and *Hexaëmeron*. Thus, in the first of these books, he points out: “the whole machine of the world was taken out of time and out of nothing by a First and Only Principle, whose power, although immense, disposed all things with a certain *weight, number, and measure*.”²⁴ And in *Hexaëmeron*, he insists, with slight differences:

“God creates any essence with measure, number, and weight; and giving these properties, it also provides mode, species, and order; the mode is with what it consists of; the species is with what it is distinguished [from other creatures]; the order is with what it agrees. There is, then, no creature that lacks measure, number, and inclination, and in these properties, the vestige is appreciated, and the wisdom [of God] is manifested, as the foot in the footprint [that it leaves] is manifested.”²⁵

tanquam speculum, per quod transeamus ad Deum, opificem summum.” (*Itinerarium mentis in Deum*, I, 9: Q V, 298a)

²⁰ “Relucet autem Creatoris summa potentia et sapientia et benevolentia in rebus creatis, secundum quod hoc tripliciter nuntiat sensus carnis sensui interiori.” (*Itinerarium mentis in Deum*, I, 10: Q V, 298b)

²¹ “Sensus enim carnis aut deservit intellectui *rationabilitet investiganti*, aut *fideliter credenti*, aut *intellectualiter contemplanti*. *Contemplans* considerat rerum existentiam actualem, *credens* rerum decursum habitualem, *ratiocinans* rerum praeexcellentiam potentialem.” (*Itinerarium mentis in Deum*, I, 10: Q V, 298b)

²² “Primo modo aspectus *contemplantis*, res in se ipsis considerans, videt in eis *pondus*, numerum et *mensuram*: *pondus* quoad situm, ubi inclinantur, *numerus*, quo distinguuntur, et *mensuram*, qua limitantur.” (*Itinerarium mentis in Deum*, I, 11: Q V, 298b)

²³ “Ac per hoc videt in eis *modum*, *speciem* et *ordinem*, nec non *substantiam*, *virtutem* et *operationem*. Ex quibus consurgere potest sicut ex vestigio ad intelligendum potentiam, sapientiam et bonitatem Creatoris immensam.” (*Itinerarium mentis in Deum*, I, 10: Q V, 298b)

²⁴ “Universitas machinae mundialis producta est in ese ex tempore et de nihilo ab uno principio primo, solo et summo; cuius potentia, licet sit immensa, disposuit tamen *omnia in certo pondere, numero et mensura*.” (*Breviloquium*, II, I: Q V, 219a)

²⁵ “Deus creat quamcumque essentiam in mensura et numero et pondere; et dando haec, dat modum, speciem et ordinem; modus est, quo constat; species, qua discernitur; ordo, quo congruit. Non est enim

As if that were not enough, in *Breviloquium* the Seraphic takes to an even higher level the analogy he believes in finding between the creatures and the Creator, which can be contemplated even in his Trinitarian existence. This is what our author says when affirming with great conviction:

“in adding [that God disposed of all things] with a certain weight, number, and measure, it is declared that the creatures are the effect of the creative Trinity by a triple genre of causality, namely, the *efficient causality*, from which the unity of the creatures derives the mode and the measure; the *exemplary causality*, from which the creatures receive the truth, the species or form, and the number; and the *final causality*, of which creatures have goodness, order, and weight. These properties are a vestige of the Creator in all creatures, whether corporeal, spiritual, or composed of both substances.”²⁶

In this sense, the limited being of the finite creatures maintains a necessary relation of analogy with the unlimited Being of the Creator: the created beings are, in their finitude and partiality, analogous to the infinite and absolute Being of God, although they depend on full of the Creator (Cilento 1966, 49–81; Beschin 2008, 367–380). Thereupon, it is evident to Bonaventure that “the creature is nothing but a certain figuration of the wisdom of God” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, 12, 14: Q V, 386b). And precisely in this analogy between the Creator and the creatures, the Seraphic founded the recognizability of God on the part of man: all creatures are vestiges that preserve a specific image and likeness of the Creator,²⁷ for which they facilitate access to the contemplation of God.

b) According to the second modality, *the mind that believes* appreciates the created universe based on its *origin*, *process*, and *termination*.²⁸ By faith, man believes these three certainties with respect to the created world: regarding its *origin*, God created the world perfectly adapted to the divine Word; regarding the world *process*, the times of the three laws (first, that of nature, then that of Bibli-

aliqua creatura quae non habeat mensuram, numerum et inclinationem, et in his attenditur vestigium et manifestatur sapientia, sicut pes in vestigium.” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, 2, 23: Q V, 340a)

²⁶ “Per hoc autem, quod additur [que Dios dispuso todas las cosas] in *certo pondere, numero et mensura*, ostenditur, quod creatura est effectus Trinitatis creantis sub triplici genere causalitatis: *efficientis*, a quo est in creatura *unitas, modus et mensura*; *exemplaris*, a quo est in creatura *veritas, species et numerus*; *finalis*, a quo est in creatura *bonitas, ordo et pondus*. Quae quidem reperiuntur in omnibus creaturis tamquam vetigium Creatoris sive corporalibus, sive spiritualibus, sive ex utriusque compositis.” (*Breviloquium*, 2, 1: Q V, 219a)

²⁷ “Contingit simile cognoscere per similem; sed omnis creatura est similis Deo vel sicut vestigium, vel sicut imago, ergo per omnem creaturam contingit cognosci Deum.” (*Comentarii in quatuor libri Sententiarum Petri Lombardi*, I, d. 3, p. 1, a, un., q. 2, f. 4: Q I, 72)

²⁸ “Secundo modo aspectus *fidelis*, considerans hunc mundum, attendit *originem, decursum et terminum*.” (*Itinerarium mentis in Deum*, I, 12: Q V, 298b)

cal Revelation and, third, that of grace, brought by Christ) follow one another in perfect order; regarding its *termination*, the created world will end in the Final Judgment. The mind that believes also knows that each of these three contributions of faith allows him to discover in nature the immense power of the Creator, to discover in Revelation his unlimited providence, and to discover in the Final Judgment his infinite justice.²⁹

c) According to the third modality, *the mind that rationally analyzes* discovers the enormous differences between beings in their way of existing: there are inferior beings who only have a mere existence; there are intermediate beings who, besides existing, have life; and there are superior beings who, in addition to existing and living, can reason.³⁰ The analyzing mind also discovers that there are some beings that are only corporeal, others partly corporeal and partly spiritual, from which it deduces the existence of purely spiritual beings.³¹ When realizing that corporeal beings are mutable and corruptible and that celestial beings, while being mutable, are incorruptible, the analyzing mind infers that there are immutable and incorruptible beings, such as the super-celestial.³² As a result, the human mind that analyzes rises to intuit the power, wisdom, and goodness of God as a being that exists, lives, and understands, as a purely spiritual, immutable, and incorruptible being.³³

3. The Second Level of Seraphic's Aesthetics "Immanent" Step: In the Mirror of Things, We See God by Vestiges and in Themselves

For Bonaventure, the second level of the contemplation of God in all creatures consists in contemplating God not only by them as mere vestiges but also in themselves, since God is in them by essence, power, and presence.³⁴ Man begins to

²⁹ "Nam *fide* credimus, *aptata esse saecula Verbo vitae*; fide credimus, trium legum tempora, scilicet naturae, Scripturae et gratiae sibi succedere et ordinatissime decurrisse; fide credimus, mundum per finale iudicium terminandum esse; in primo potentiam, in secundo providentiam, in tertio iustitiam summi principii advertentes." (*Itinerarium mentis in Deum*, I, 12: Q V, 298b)

³⁰ "Tertio modo aspectus *ratiocinabiliter investigantis* videt, quaedam tantum esse, quaedam autem esse et vivere, quaedam vero esse, vivere et discernere; et prima quidem esse minora, secunda media, tertia meliora." (*Itinerarium mentis in Deum*, I, 13: Q V, 298b)

³¹ "Videt iterum, quaedam esse tantum *corporalia*, quaedam *partim corporalia, partim spiritualia*; ex quo advertit, aliqua esse *mere spiritualia* tamquam utriusque meliora et digniora." (*Itinerarium mentis in Deum*, I, 13: Q V, 298b)

³² "Videt nihilominus, quaedam esse *mutabilia et corruptibilia*, ut terrestria, quaedam *mutabilia* et incorruptibilia, ut caelestia; ex quo advertit, quaedam esse *immutabilia et incorruptibilia*, ut supercaelestia." (*Itinerarium mentis in Deum*, I, 13: Q V, 298b)

³³ "Ex his ergo visibilibus consurgit ad considerandum Dei potentiam, sapientiam et bonitatem ut entem, viventem et intelligentem, mere spiritualementem et incorruptibilem et intransmutabilem." (*Itinerarium mentis in Deum*, I, 13: Q V, 298b)

³⁴ "Sed quoniam circa speculum sensibilibus non solum contingit contemplari Deum *per ipsa* tanquam per vestigia, verum etiam *in ipsis*, in quantum est in eis *per essentiam, potentiam et praesentiam* /.../: ideo huiusmodi consideratio secundum tenet locum tanquam secundus contemplationis gradus, quo debe-

know the world through his five corporeal senses, which are the doors through which the corporeal entities enter him (*Itinerarium mentis in Deum*, II, 2: Q V, 300a). Man possesses a polyvalent ability to understand material beings, from which he can capture both the individual sensitive properties (light, sound, smell, taste, heat, pressure, roughness, pain), as well as the sensible qualities common to all bodies (number, dimensions, shape, rest, and movement).³⁵

According to the Seraphic, the aesthetic appreciation of the material entities is regulated by a triple structure based on three successive and mutually founded cognitive operations, which man exercises over material beings: *apprehension*, *delectation*, and *judgment*.

Through *apprehension*, the perceptible and external things of the world are the first to enter the soul of man through the five senses.³⁶

In turn, the apprehension of something convenient produces the *delectation* of the senses³⁷ when they perceive objects by their abstract similarities, by their beauty through sight, or by their softness through smell and hearing, or their healthiness through taste and touch.³⁸

After apprehension and pleasure, man formulates *judgment* on created things, a polyvalent judgment that is exercised in a triple register: while each sense judges the objective or physical qualities (if this is white or black), and the inner sense judges the subjective incidences (if this is healthy or harmful), reason judges and perceives the motive why the object delights the senses.³⁹

Thus, according to our author, by *apprehension*, *delectation*, and *judgment* of the perceptible creatures, we can contemplate the divine Trinity because they are vestiges through which we can discover God.⁴⁰ In fact, by *apprehension*, the species apprehended by our cognitive organ, being a similarity generated by the object, allows us to know the object from the one it emanates and to which it re-

mus manuduci ad contemplantum Deum in cunctis creaturis, quae ad mentem nostram inrant per corporales sensus." (*Itinerarium mentis in Deum*, II, 1: Q V, 299b–300a)

³⁵ "Inrant igitur per has portas tam corpora simplicia quam etiam composita, ex his mixta. Quia vero sensu percipimus non solum haec *sensibilia particularia*, quae sunt lux, sonus, odor, sapor et quatuor *primariae qualitates*, quas apprehendit tactus; verum etiam *sensibilia communia*, quae sunt numerus, magnitudo, figura, quies et motus." (*Itinerarium mentis in Deum*, II, 3: Q V, 300b)

³⁶ "Intrat igitur quantum ad tria rerum genera in animam humanam per *apprehensionem* totus iste sensibilis mundus." (*Itinerarium mentis in Deum*, II, 4: Q V, 300b)

³⁷ "Ad hanc apprehensionem, si sit rei convenientis, sequitur oblectatio." (*Itinerarium mentis in Deum*, II, 5: Q V, 300b)

³⁸ "Delectatur autem sensus in obiecto per similitudinem abstractam percepto vel ratione *speciositatis*, sicut in visu, vel ratione *suavitatis*, sicut in odoratu et auditu, vel ratione *salubritatis*, sicut in gustu et tactu, appropriate loquendo." (*Itinerarium mentis in Deum*, II, 5: Q V, 300b)

³⁹ "Post hanc apprehensionem et oblectionem fit *diudicatio*, qua non solum diiudicatur, utrum hoc sit album, vel nigrum, quia hoc pertinet ad sensum *particularem*; non solum, utrum sit salubre, vel nocivum, quia hoc pertinet ad sensum *interiorem*; verum etiam, qua diiudicatur et ratio redditur, *quare* hoc delectat; et in hoc actu inquiritur de *ratione* delectionis, quae in sensu percipitur ab obiecto." (*Itinerarium mentis in Deum*, II, 6: Q V, 301a)

⁴⁰ "Haec autem omnia sunt vestigia, in quibus speculari possumus Deum nostrum." (*Itinerarium mentis in Deum*, II, 7: Q V, 301a)

semples.⁴¹

Analogously, *delectation* can also reveal God because the delightful species, being beautiful, gentle, and healthy, reveals the existence of that first beauty, softness, and healthiness consubstantial with the first species (God).⁴²

With greater efficacy, immediacy, and certainty than apprehension and pleasure, *judgment* leads us to the eternal truth.⁴³ The Seraphic Doctor justifies such assertion by a sequence of such subtle arguments, First consider these four conditions; if the trial is based on absolute (regardless of place, time, and changes), immutable, unrestricted, and perennial reasons;⁴⁴ if, on the other hand, the only thing that is completely immutable, unrestricted, and perennial is eternal; if also everything eternal is God or is in God;⁴⁵ and if everything we judge is judged certainly for those reasons. If these four conditions come true, it is evident that

“God is the reason of all things, and the infallible rule and the light of truth, light where everything created shines in an infallible, indelible, indubitable, true, illimitable, unappealable, unchangeable, never-ending, indivisible, and intellectual.”⁴⁶

In this regard, such things can be judged with absolute certainty only through that eternal Being (“eternal art”) because He is the form that produces, preserves, and distinguishes all things, as a being that possesses the primacy of the form between all beings, and for being the rule that directs all things, using which our soul judges everything that enters in it through the senses.⁴⁷

According to Bonaventure, the harmonious mathematical proportion existing in all things constitutes the vestige “very obvious to everybody and very close to

⁴¹ “Cum species *apprehensa* sit similitudo in medio genita et deinde ipsi organo impressa et per illam impressionem in suum principium, scilicet in obiectum cognoscendum, ducat.” (*Itinerarium mentis in Deum*, II, 7: Q V, 301a–b)

⁴² “Secundum hunc modum species *delectans* ut *speciosa*, *suavis* et *salubris* insinuat, quod in illa prima specie est prima *speciositas*, *suavitas* et *salubritas*, in qua est summa *proportionalitas* et aequalitas ad generantem; in qua est *virtus*, non per phantasma, sed per veritatem apprehensionis illabens; in qua est *impressio* salvans et sufficiens et omnem apprehendentis indigentiam expellens.” (*Itinerarium mentis in Deum*, II, 8: Q V, 301b)

⁴³ “Excellentiori autem modo et immediatiori *diiudicatio* ducit nos in aeternam veritatem certius speculandam.” (*Itinerarium mentis in Deum*, II, 9: Q V, 301b)

⁴⁴ “Si enim *diiudicatio* habet fieri per rationem *abstrahentem* a loco, tempore et mutabilitate ac per hoc a dimensione, successione et transmutatione, per rationem *immutabilem* et *incircumscriptibilem* et *interminabilem*; nihil autem est omnino *immutabile*, *incircumscriptibile* et *interminabile*, nisi quod est aeternum.” (*Itinerarium mentis in Deum*, II, 9: Q V, 301b)

⁴⁵ “Nihil autem est omnino *immutabile*, *incircumscriptibile* et *interminabile*, nisi quod est aeternum; omne autem quod est aeternum, est Deus, vel in Deo.” (*Itinerarium mentis in Deum*, II, 9: Q V, 301b–302a)

⁴⁶ “Patet, quod ipse [Dios] est *ratio omnium rerum* et *regula infallibilis* et *lux veritatis*, in qua cuncta relucent infallibiliter, indelebiter, indubitanter, irrefragabiliter, indiudicabiliter, incommutabiliter, incoarctabiliter, interminabiliter, indivisibiliter et intellectualiter.” (*Itinerarium mentis in Deum*, II, 9: Q V, 302a)

⁴⁷ “Et ideo nec certitudinaliter iudicari possunt nisi per illam quae non tantum fuit forma cuncta producens, verum etiam cuncta conservans et distinguens, tanquam ens in omnibus formam tenens, et regula dirigens, et per quam diiudicat mens nostra cuncta, quae per sensus intrant in ipsam.” (*Itinerarium mentis in Deum*, II, 9: Q V, 302a)

God.” Such vestige makes easier for us to get closer to God and allows us to know Him in perceptible corporeal beings, by *apprehending* their condition as integrated elements, to *delight* us in their harmonious proportions and to *judge* them by the necessary laws of universal harmony.⁴⁸

For our author, all creatures of the perceptible universe are vestiges, signs, and copies of God, which allow to mind that contemplates and reasons to access the eternal God, thanks to three essential characters: a) because they “are shadows, resonances, and paintings of this First Principle omnipotent, the most wise and optimal, of this eternal origin, light, and plenitude, and of this efficient, exemplary, and ordering art”;⁴⁹ b) because such creatures are vestiges, simulacra, and spectacles that have been proposed to us and given by the deity so that we can co-opt God;⁵⁰ c) because they are “specimens” or “copies” proposed to men to ascend from the visible physical things to the invisible intelligible entities, as who transits from the sign to its meaning.⁵¹

Based on such assumptions, the Seraphic asserts that the material, finite world is a path that leads to the spiritual, infinite exemplar, which is God the Creator. This is how he expresses it when, in a passage from his first book of *Commentaries on the Sentences* of Peter Lombard, he points out that the creature, being a Creator’s vestige, is like a ladder to climb up to God, and like an expedited path to reach God.⁵²

Or how, when in a paragraph of the book of comments to the *Hexaëmeron*, he states that every creature in the sensible world is “a shadow, a path, a vestige, and is a book written from outside”⁵³. For this reason, a few lines later, Bonaventure enriches his reasoning by pointing out that when the human soul sees these things that happen in the created world, it sees itself in need to pass from the shadow to the light, from the path to the term of destiny, from the vestige to the truth, from the book to the true science, which is in God.⁵⁴

⁴⁸ “Quod [the vestige of divine Wisdom manifested in the numerical proportions exhibited by things] cum sit omnibus evidentissimum et Deo propinquissimum, propinquissime quasi per septem differentias ducit in Deum et facit eum cognosci in cunctis corporalibus et sensibilibus, dum numerosa *apprehendimus*, in numerosis proportionibus *delectamur* et per numerosarum proportionum leges irrefragabiliter *iudicamus*.” (*Itinerarium mentis in Deum*, II, 10: Q V, 302b)

⁴⁹ “Omnes creaturae istius sensibilis mundi animum contemplantis et sapientis ducunt in Deum aeternum, pro eo quod illius primi principii potentissimi, sapientissimi et optimi, illius aeternae originis, lucis et plenitudinis, illius, inquam, artis efficientis, exemplantis et ordinantis sunt *umbrae*, *resonantiae* et *picturae*.” (*Itinerarium mentis in Deum*, II, 11: Q V, 302b)

⁵⁰ “Sunt *vestigia*, *simulacra* et *spectacula* nobis ad contuendum Deum proposita et signa divinitus data.” (*Itinerarium mentis in Deum*, II, 11: Q V, 302b)

⁵¹ “Sunt *exemplaria* vel potius *exemplata*, proposita mentibus adhuc rudibus et sensibilibus, ut per sensibilia, quae vident transferantur ad intelligibilia, quae non vident, tanquam per signa ad signata.” (*Itinerarium mentis in Deum*, II, 11: Q V, 302b)

⁵² “Vestigium sive creatura est sicut scala ad ascendendum vel sicut via ad perveniendum ad Deum.” (*Comentarii in quatuor libri Sententiarum Petri Lombardi*, I, q. 3, a. un., 2: Q I, 74a)

⁵³ “Totus mundus est *umbra*, *via*, *vestigium* et est *liber scriptus forinsecus*.” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, XII, 14: Q V, 386b)

⁵⁴ “Quando ergo anima videt haec, videtur sibi, quod deberet transire ab *umbra* ad lucem, a *via* ad termi-

St. Bonaventure thus maintains that the creatures of the material world are visible signs that signify the invisible qualities of God according to various measures and repercussions: they are, in part, because God is the *efficient cause*, the *exemplary model*, and the *ultimate goal* of everything created.⁵⁵ From these premises, our author concludes that the invisible perfections of God are made visible to the human mind thanks to the creatures of the world,⁵⁶ to the extreme that the external “lights” present in the visible things facilitate the re-entry into the mirror of our soul, in which the divine perfections shine.⁵⁷ But with this, we are already entering the second stage of Bonaventurian Aesthetics, which we have called its “introspective” stage, which, therefore, exceeds the limits of the current paper.

4. Conclusion

Among the many conclusions that we could draw from the complex aesthetic system of St Bonaventure studied in this article, we can highlight these four, directly related to the core of our research:

1) According to the Seraphic Doctor, every being in this created world is a vestige that reveals and reflects its Creator for two reasons: first, because every effect reveals the existence of the cause that produced it; furthermore because God creates each creature according to the idea that He conceives as a model or example for creating it in its specific form and its concrete individuality.

2) In the philosophical-theological theory of St Bonaventure, the entire created world is a shadow, a path, and a vestige that, although mixed with darkness, reflects the splendor of the divine model, which is God.

3) As a consequence, every creature, being a vestige of its Creator, is like a ladder to contemplatively ascend to God, and an expeditious path to reach Him. Thus, the material, the finite world is a path that leads to the spiritual, infinite exemplar, which is God the Creator.

4) According to Bonaventure, although all the beings of the world constitute a ladder to ascend to God, each one facilitates the ascent in a different way: material things are corporeal, and temporary vestiges of God, existing outside of man; human souls are spiritual, and ethereal images of God, existing within us. In the current article, we have tried to highlight the value which material creatures have as traces that, although opaque and with shadows, are capable of reflecting the

num, a *vestigio* ad veritatem, a *libro* ad scientiam veram, quae est in Deo.” (*Collationes in Hexaëmeron sive illuminationes Ecclesiae*, XII, 15: Q V, 386b)

⁵⁵ “Significans autem huiusmodi creaturae huius mundi sensibilis *invisibilia* Dei, partim quia Deus est omnis creaturae *origo*, *exemplar* et *finis*, et omnis effectus est signum causae, et exemplatum exemplaris, et via finis, ad quem ducit.” (*Itinerarium mentis in Deum*, II, 12: Q V, 302b–303a)

⁵⁶ “Ex quibus omnibus colligitur, quod *invisibilia Dei a creatura mundi, per ea quae facta sum, intellecta conspiciuntur*.” (*Itinerarium mentis in Deum*, II, 13: Q V, 303a)

⁵⁷ “Per haec lumina exterius data ad speculum mentis nostrae, in quo relucent divina, disponimur ad re-intrandum.” (*Itinerarium mentis in Deum*, II, 13: Q V, 303a)

infinite splendor of God who created them. The creatures of the material world, perceived through our five senses, constitute adequate means to reach the first step in our contemplative ascent towards God.

5) This ascent to God from the material universe must be carried out in three steps: a) appreciating the material, temporal, and external entities as God's *vestiges*; b) entering from the material, external vestiges into our spiritual, internal soul God's *image* to access the divine truth; c) transcending the objects' external vestiges and our soul's image of God to rise to God himself, contemplating him as the most spiritual, eternal *First Principle* of all creation. So, the creatures of the material world are visible signs that signify the invisible qualities of God since He is their efficient, exemplar, and final cause.

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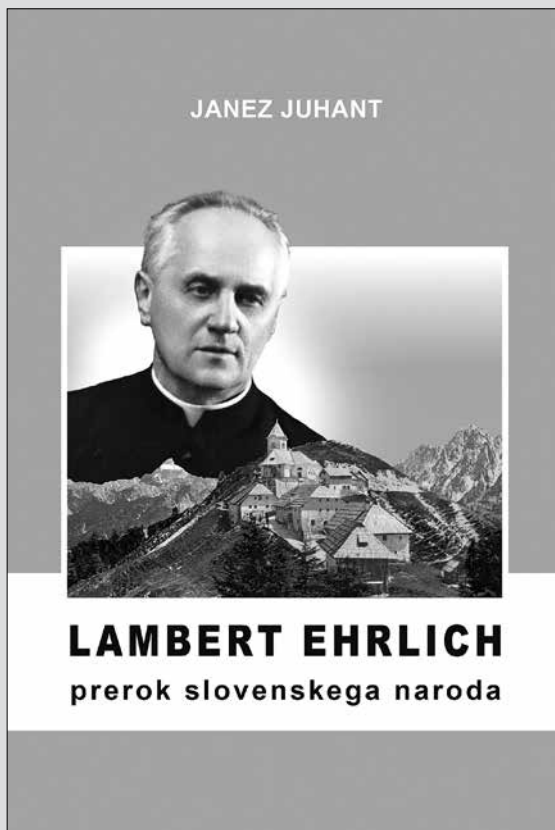
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Janez Juhant

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.

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*Alan Tedeško***Psalma 1 in 2 kot uvod v psalter*****Psalms 1 and 2 as an Introduction to the Psalter***

Povzetek: Prispevek analizira Psalma 1 in 2 v luči kanonične eksegeze. Že od antike dalje najdemo pričevanja, da sta psalma povezana v tolikšni meri, da so ju nekateri imeli za en sam psalm. Kanonična eksegeza se k tem pričevanjem vrača in med psalmoma išče povezave. Prispevek najprej predstavi vsak psalm posebej (s pripadajočo tekstno kritiko in razlago besedila), nato pa po kratki predstavitvi metodologije kanonične eksegeze nakaže vezne besede in tematike. Strateška pozicija Ps 1 in 2 na začetku knjige Psalmov narekuje razumevanje, da se povezave širijo preko celotnega psalterja, tako v odnosu do posameznih (pod)knjig kot tudi do zaključka v Ps 146–150.

Gljučne besede: psalter, razlaga psalmov, kanonična eksegeza, *iuxtapositio*, mesto psalma, *concatenatio*, vezne besede

Abstract: The paper analyzes Psalms 1 and 2 in the light of canonical exegesis. Since the antique, we can find testimonies proving that the two psalms are connected in such a manner that some considered them as a single psalm. Canonical exegesis returns to these testimonies and searches for connections between the two psalms. The article at first presents each psalm separately with the accompanying textual criticism and interpretation of the text, and afterwards, after a brief presentation of the methodology of canonical exegesis, suggests connecting words and themes. The strategic position of Ps 1 and 2 at the beginning of the book of Psalms indicates that the links spread throughout the entire psalter, both in relation to individual (sub)books and in relation to the conclusion in Ps 146–150.

Keywords: psalter, interpretation of psalms, canonical exegesis, *iuxtapositio*, place of the psalm, *concatenatio*, connecting words

1. Uvod

Že vse od antike najdemo pričevanja, da prvi psalm predstavlja uvod v psalter. Hieronim tako v svojem *Tractatus in Librum psalmorum* o Ps 1 pravi:

»Psalterium ita est quasi magna domus, quae unam quidem habet exteriorem clavem in porta: in diversis vero intrinsecus cubiculis proprias claves habet. Licet amplior una clavis sit grandis portae Spiritus sanctus; tamen unumquodque cubiculum proprias habet claviculas suas. Si quis igitur clavem confusam de domo projiciat, si voluerit aperire cubiculum, non potest, nisi clavem invenerit. Sic singuli psalmi quasi singulae cellulae sunt, habentes proprias claves suas. Grandis itaque porta istius domus primus psalmus est, qui ita incipit: Beatus vir qui non abiit in consilio impiorum.« (CCSL 78, 3)

»Psalter je podoben veliki hiši, ki ima en sam ključ za zunanja vrata, medtem ko imajo različne notranje sobe vsaka svoj ključ. Čeprav obstaja samo en veliki ključ za glavni vhod, in ta ključ je Sveti Duh, ima še vedno vsaka soba svoje lastne ključke. Če torej kdo vrže ključke od doma, da se pomešajo in nato želi odpreti sobo, je ne more, vse dokler ne najde pravega ključa: tako so posamezni psalmi podobni sobam, ki imajo vsaka svoj lasten ključ. Glavni vhod v to hišo pa je prvi psalm, ki se začne takole: Blagor možu, ki ne hodi na posvet brezbožnih.« (prevod avtorja)

V Hieronimovem času je bilo v glavnem že jasno, kateri je prvi in kateri drugi psalm, toda – ali je bilo povsod tako? Ko zahodna različica Apostolskih del (Kodeks D) v 13,33 citira Ps 2,7, pravi: »Kakor je zapisano v prvem psalmu.« Podobno tudi Babilonski talmud priča, da so Psalma 1 in 2 brali kot eno samo enoto (Berakot 9b-10a). Sodobna kritika se je vrnila k tem pričevanjem, analizirala oba psalma in skušala dokazati, da oba skupaj predstavljata dvodelni uvod v psalter (Hossfeld in Zenger 1993, 45).

V nadaljevanju želimo ugotoviti, kaj pomeni, da oba psalma beremo skupaj, kako se s tem razširi naše interpretativno obzorje – in kako to vpliva na naše razumevanje Knjige psalmov. Da bi ta cilj dosegli, si moramo najprej na kratko ogledati vsak psalm posebej.

2. Psalm 1

¹ *Blagor^a človeku, ki ne hodi po nasvetu krivičnih,^b
se ne ustavlja na poti grešnih
in ne poseda v družbi porogljivih,*

² *temveč se veseli^c v GOSPODOVI postavi
in njegovo postavo premišljuje podnevi in ponoči.*

³ *Tak je kakor drevo, zasajeno ob vodnih strugah,
ki daje sad ob svojem času,
ki mu listje ne ovene;
in vse, kar dela, mu uspeva.*

⁴ *Ni tako s krivičnimi,^d*

temveč so kakor pleve, ki jih veter raznaša.^d

⁵ *Zato krivični ne bodo vstali^e ob sodbi
in ne grešni v zboru pravičnih.*

⁶ *Kajti GOSPOD^f pozna pot pravičnih,
pot krivičnih pa pelje v pogubo.*

2.1 Besedišče

^a *Blagor.* Množinski samostalnik 'ašrê je del verižne stavčne konstrukcije, ki ob sebi zahteva drug samostalnik (,blagor človeku'), pomeni pa ,blagor, srečo' (HALOT, 1:100).

^b *Krivični.* Beseda *rāšā'* označuje krivičnika v smislu, da prezira Boga in se zato ne drži njegove postave. Tako najdemo v prevodu LXX izraz ἀσεβής (Vg *impious*), ,brezbožni', kar pomeni, da je treba tudi ,pravičnega' razumeti predvsem v njegovem odnosu do Boga.

^c Samostalnik *hēpeš* pomeni privlačnost, simpatijo in od tod tudi veselje nad čim.

^č LXX in Vg dodajajo »ni tako«, zato najdemo v nekaterih prevodih: »Ne tako brezbožni, ne tako,« kot nekakšno opozorilo, vendar je smisel dvojnega zanikanja bolj v izrazitosti sporočila: »Z brezbožnimi pa nikakor ni tako.«

^d LXX in Vg na koncu dodajajo »z obličja zemlje.« Imajo mogoče prevajalci Septuaginte pred očmi drug hebrejski izvirnik (*Vorlage*), ki ga danes ne poznamo?

^e *Vstali.* Hebrejski *qûm* lahko pomeni ,vstati' v dvojnem smislu: a) v kontekstu sojenja, ko se izreče pričevanje ali obtožba; b) od mrtvih, tako LXX (ἀναστρέφονται) in Vg (*resurgent*).

^f GOSPOD. Beseda zamenjuje tetragram YHWH, ki je osebno Božje ime.

2.2 Zvrst

Ps 1 je glede na zvrst opredeljen kot *modrostni psalm*. Sem sodijo še Ps 37, 49, 73, 91, 112, 127, 128, 133 (Gunkel 1985, 381–397). Svetopisemska modrost je neke vrste umetnost, ko znamo svoje življene voditi tako, da pridemo do sreče (Mazzin-ghi 2012, 13). Njen življenjski prostor (*Sitz im Leben*) je vzgojno okolje, predvsem družina in šola (Prig 1,2–7). Psalm 1 je trezen premislek o usodi življenja, ki se od človeka do človeka razlikuje na podlagi etične drže.

2.3 Slog

V središču psalma je ,etična' antiteza, ki se skoncentrira v podobo dveh poti. Pot je seveda metafora človeškega življenja. Antiteza pride najbolj do izraza v zaključku psalma (v. 6), kjer je upodobljen končni izid dveh poti življenja: poti pravičnega in poti krivičnih. Predstavitev glavnih akterjev je asimetrična, saj je razvidno, da psalmista zanima zlasti pravični, medtem ko krivičneža uporablja bolj kot negativ, da pravični pridobi izrazitejšo potezo.

2.4 Eksegeza

Pri razlagi psalma se bomo ustavili predvsem ob ključnih besedah, ki jih bomo za boljše razumevanje besedila osvetlili v sobesedilu.

2.4.1 Prva kitica (Ps 1,1-3)

Prvi psalm se začne z blagrom: »Blagor človeku.« Modrostno literaturo na splošno zanima, kako v življenju uspeti, kako doseči srečo, zato je blagor drugačen od blagoslova. Blagoslov je povezan z liturgijo zaveze, medtem ko je blagor povezan s šolo modrosti. Blagor zanima uspeh v sedanjosti, medtem ko je blagoslov voščilo ali obljuba za prihodnost. (Barbiero 2008, 35)

Niz glagolov nakazuje, česa srečen človek ne počne: ,ne hodi', ,se ne ustavlja', ,ne poseda' (5 Mz 6,7). Metafora poti narekuje, da kdor hodi s ,krivičniki', se bo ustavil z ,grešniki' in bo končno obsedel v družbi ,porogljivcev' (Hossfeld in Zenger 1993, 46). Na simbolni ravni je že tu nakazano, da pot krivičnih ne vodi nikamor, ampak se ustavlja pri površni filozofiji življenja. Izraz ,krivični' je bolj splošna kategorija, medtem ko so ,grešniki' tisti ljudje, ki kršijo konkretne zapovedi. Samostalni ,pot' označuje njihovo držo, način življenja (Krašovec, Gross, in Reinelt 1989, 20). ,Porogljivci' pa so tisti, ki druge vztrajno prezirajo in jih gledajo zviška. Ker se počutijo samozadostne, ne spoštujejo ne ljudi ne vrednot in se iz njih norčujejo. V ozadju je verjetno kritika helenistične miselnosti, kjer je srečen človek tisti, ki zna izbirati srednjo pot med dvema potema – in živi vedno na razpotju (Hossfeld in Zenger 1993, 45). Za psalmista taka pot ne vodi nikamor.

Pravični se od krivičnih razlikuje po tem, da se drži Gospodove postave. Beseda *tôrāh* najprej pomeni ,pouk', saj glagol *vyrh* pomeni koga kaj ,učiti' (HALOT, 1:436). Šele kasneje bo ta ,pouk' označeval razodeti Božji nauk, ki bo zapisan in se bo oblikoval v ,Postavo'. Razdelitev na pet knjig dela iz Psalmov nekakšen kompendij Mojzesove Postave, zato lahko rečemo, da je cilj premišljevanja psalmov človekova sreča. Pravični ima namreč z Gospodovo postavo ,veselje'. Posebno pozornost tako zasluži dejavnost, ki je ,premišljevanje' ali ,meditacija' postave. Glagol *vgh* pomeni ,mrmrati, polglasno recitirati' (HALOT I, 237) določeno besedilo (5 Mz 6,6-7). ,Podnevi in ponoči' je stereotipna fraza, neke vrste časovni merizem, ki pomeni ,vedno', tako v svetlih kot v temnih trenutkih. Ob tem se lahko spomnimo na Marijo, ki je vse Gospodove besede »ohranila in jih premišljevala v svojem srcu« (Lk 2,19).

Rezultat premišljevanja postave je podan v slikoviti podobi drevesa ob vodnih strugah. Gre za metaforo – vodne struge predstavljajo postavo, ki jo človek srka s svojim premišljevanjem. Ker je postava vir življenja, so tudi njeni sadovi rezultat te vitalnosti (Ps 92,13-15; Ezk 47,12). Sad je svetopisemska metafora, ki označuje dobra dela (Iz 5,2.7; Mr 11,12-13). Uspeh pri delu pa je zunanje znamenje blagoslova – vse se zgodi ,ob svojem času': podobno kot sad rabi čas, da dozori, tako je tudi z Božjo besedo (Barbiero 2008, 43).

2.4.2 Druga kitica (Ps 1,4-5)

Rastlinska podoba krivičnih je naslikana kot antiteza pravičnim, opis pa je precej krajši. Primerjava s plevami je tipična za preroke (Is 17,13; 29,5; 41,15; Oz 13,3; Sof

2,2), vendar so tam izpostavljeni konkretni sovražniki, medtem ko je pogled modrostne literature splošnejši (nedefinirani krivičniki). Podoba je precej zgovorna: medtem ko zakoreninjenega drevesa veter ne zmoti, pleve raznaša že blag veter, kar posredno prikazuje trdnost oz. nestabilnost človeka. Pleve tudi nimajo sadov, zato ne morejo roditi življenja (Hossfeld in Zenger 1993, 48).

Iz rastlinske podobe življenja se psalmist preseli v eshatološki trenutek (Alonso Schökel 1991, 148). Krivičniki in grešniki so postavljeni v paralelizem členov, kar pomeni, da so to v psalmu isti ljudje. Ti 'krivični grešniki' se na sodbi znajdejo nasproti 'zbora pravičnih'. V v. 1 se je pravični družbi krivičnih izogibal, na koncu pa ti ne bodo dobili mesta med pravičnimi (v. 5). Na koncu ne bo več časa za spreobrnjenje, takrat bo izrečena sodba. Glagol *qûm*, 'vstati', v kontekstu sodišča lahko izraža držo tožilca ali zagovornika (Bovati 1986, 217–219) – zato lahko v. 5a pomeni, da krivični ob sodbi ne bodo vstali, da bi obtoževali nedolžne. Tako je videti, da vrstico razume Tg: רבא דינא ביומא רשיעי יקומו לא היכנא מטול, »Zato hudobni ne bodo vstali na dan velike sodbe« (prevod avtorja).

Prvič se v psalmu pojavi izraz *šadîq*, ki ga prevajamo kot 'pravični', vendar se ta pravičnost na izpolnjevanje postave nanaša šele v drugotnem pomenu, saj prvotno pomeni odnos do Boga. Okvir postave je namreč zaveza, zaveza pa je predvsem odnos. Prav zato je pravna norma pravičnosti podrejena višji normi odnosa med Bogom in človekom (Krašovec 1988, 47) – znotraj tega odnosa lahko človek preverja tudi svojo pravičnost. Mt 5,20 npr. pravi: »Če vaša pravičnost ne bo večja kakor pravičnost pismoukov in farizejev, nikakor ne pridete v nebeško kraljestvo.« V tem smislu lahko vidimo, da ne gre za razliko med Izraelci in pogani, ampak za razsodbo znotraj Božjega ljudstva samega.

2.4.3 Tretja kitica (Ps 1,6)

Zadnja vrstica kaže na izid psalma. Osebek prvega verza je YHWH, medtem ko je osebek drugega verza pot. Verjetno psalmist s tem sugerira, da je uspeh življenja odvisen od Gospoda, medtem ko je poguba imanentna posledica pokvarjene držе (Alonso Schökel 1991, 149). Sploh ni potreben Božji poseg, saj se življenje krivičnika uniči že samo od sebe. Zelo pomemben je v Svetem pismu glagol 'poznati' (Vyd'), ki tu namiguje na odnos zaveze in s tem kaže na skrb in pozornost Boga do svojega podložnika: Gospod 'pozna' njegovo življenje. Glagol v'bd se igra z dvojnimi pomenom: 'izgubiti se' in 'pogubiti se' (HALOT, 1: 2). Seveda je končna poguba posledica izgubljenosti na poti življenja. Pred tem človeka obvaruje premišljevanje postave, Gospod pa v zameno za trud poskrbi za usodo pravičnih.

3. Psalm 2

¹ Zakaj hrumijo narodi
in ljudstva godrnjajo^a v prazno?

² Kralji zemlje se vzdigujejo^b
in vladarji se skupaj zarotujejo

proti GOSPODU in proti njegovemu Maziljencu:

³ »Pretrgajmo njune verige,
in njune vezi vrzimo s sebe.«

⁴ Ta, ki prestoluje v nebesih, se smeje,
Gospod se jim posmehuje.

⁵ Potem jim pove v svoji jezi,
v svojem srdcu jih prestraši:

⁶ »Jaz sem posvetil^e svojega^e kralja
na Sionu, svoji^e sveti gori.«

⁷ Razglasiti hočem GOSPODOV odlok.
Rekel mi je: »Ti si moj sin,
jaz sem te danes rodil.

⁸ Vprašaj me in dam ti narode v dediščino,
in v tvojo lastnino konce zemlje.

⁹ Razbil^d jih boš z železno palico,
kot lončarjevo posodo jih boš zdrobil.«

¹⁰ Zdaj torej, kralji, bodite razumni,
pustite se posvariti, sodniki zemlje!

¹¹ Služite GOSPODU v strahu,
račajte v trepetu!

¹² Poljubite^e sina,
sicer se razjezi in se izgubite na poti.^f
Kajti kmalu se bo vnela njegova jeza,
blagor vsem, ki se zatekajo k njemu.

3.1 Besedišče

^a *Godrnjajo*. Glagol Vhgh, ‚mrmrati, polglasno recitirati, meditirati‘, dobi v ustreznem kontekstu negativno zaznamovan pomen ‚godrnjati‘.

^b *Vzdigujejo*. Sam glagol Vyšb pomeni ‚postaviti se‘, ‚zavzeti pozicijo‘; tu gre bolj za opozicijo ali celo vojaški odpor.

^c *Posvetil*. Lahko gre za glagolnik samostalnika *nasîk*, ‚princ‘, ali pa za glagol *nā-sak*, ‚izliti‘. Zadnje se nanaša na olje posvečenja, s katerim so mazilili kralje. V prevodih LXX (κατεστάθην) in Vg (*constitutus*) je namig na ustoličenje jasen.

^e *Svojega ... svoji*. V LXX govori kralj: »njegovega kralja« ... »njegovi sveti gori«.

^d *Razbil*. Gre za arameizem iz glagola Vrh, ‚razbiti‘, ali za glagol Vrh, ‚pasti‘? Slednje najdemo v LXX (ποιμανεῖς) in Hier. (*pasces*): »jih boš pasel«.

^e *Poljubite sina*. Stavek je pravi *crux interpretum*, eden največjih v psalterju. Homonim *bar* ima v hebrejščini štiri pomene: a) sin; b) čist; c) žito; č) polje (HALOT, 1: 153). V masoretskem besedilu lahko *naššəqû bar* pomeni »poljubite sina« (isto v sirski različici), če je beseda *bar* arameizem. Podobno komentira Hier., da se lahko *naššəqû bar* razume kot *adornate filium*, »častite sina«. LXX (δράξασθε παιδείας), Tg (קבילו אולפנא) in Vg (*adprehendite disciplinam*) imajo drugo besedilo: »sprejmi-

te svarilo«. Mnogi sodobni razlagalci sprejemajo popravek BHS, ki besedje vv. 11b in 12a premeša in predlaga: »poljubite njegove noge s trepetom.« (Barthelemy 2005, 3) Gre za rekonstrukcijo, ki predpostavlja, da je prišlo do napake pri prenosu besedila, vendar pa ta rekonstrukcija nima osnove. ,Poljubite sina' bi pomenilo poziv upornikom, naj sprejmejo sina, se mu pridejo poklonit in ga poljubiti, kot je to na Bližnjem vzhodu običaj.

^f *In se izgubite na poti.* LXX (καὶ ἀπολεῖσθε ἐξ ὁδοῦ δικαίας) in Vg (*et pereatis de via iusta*) imajo drugo besedilo: »in se pogubite [s tem da odpadete] od prave poti.«

3.2 Zvrst

Ps 2 je kategoriziran kot *kraljevski psalm*. Gre bolj za tematsko opredelitev kot za zvrst, saj so kraljevski psalmi med seboj zelo različni, vsi pa imajo tako ali drugače opraviti s kraljevsko oz. dvorno tematiko: ustoličenje, zmaga, kraljeva poroka, problem monarhije itd. Sem spadajo še Ps 18, 20, 21, 45, 72, 89, 101, 110, 132, 144 (Gunkel 1985, 140–171).

3.3 Slog

Psalm se začne z retoričnim vprašanjem psalmista, ki upornike naslavlja v tretji osebi (v. 1). Večkrat daje besedo različnim govorcem in celo navaja premi govor znotraj drugega govora. Najprej navaja bojno napoved upornikov (v. 3), kar pa zavrača z grožnjo – in kategoričnim odgovorom Gospoda (v. 6). Nato brez uvoda preide v premi govor Mesija, ki citira besede Gospodovih obljub na dan ustoličenja (vv. 7-9). V zaključku (vv. 10-12) se nato spet pojavlja anonimni glas, ki naslavlja upornike, tokrat v drugi osebi. Daje jim ultimatum: lahko sprejmejo svarilo in se vdajo – ali pa bodo pokončani. Psalmistove besede so na začetku in na koncu modrosto obarvane (Alonso Schökel 1991, 167–168).

3.4 Eksegeza

Poleg pomena besed in svetopisemskih paralel bomo dodali še nekatere vzporednice iz sosednjih kultur, ki naj nam pomagajo, da bomo besedilo psalma lažje razumeli.

3.4.1 Prva kitica (Ps 2,1-3)

V retoričnem vprašanju se čuti nejevolja psalmista in njegov prezir do upornikov. Glagol *vrgš*, ,hrumeti', ,biti brez miru' (HALOT, 2:1189), označuje nemir med ljudmi, glas upora ali vstaje, medtem ko *vgh* negativno zaznamovano pomeni ,godrnjati'. Psalmist do dogajanja zavzema odklonilen odnos, kar je razvidno iz njegove sarkastične pripombe: »v prazno«. S tem namiguje, da uporniki dejansko naklepajo svoj lasten poraz, saj je predmet njihovega rovarjenja *a priori* »prazen, votel« (Iz 30,7).

Druga vrstica stopnjuje napetost z glagoloma ,dvigniti se', ki napoveduje vojno, in ,zarotiti se', ki odraža zarotniško držo vladarjev: združili so se zoper YHWH-ja in njegovega maziljenca (Mesija), da bi ga strmoglavili s prestola. V povezanosti med

Bogom in kraljem se skriva ključ za razumevanje psalma (Barbiero 2008, 70). Pri-devnik *māšīaḥ* pomeni ‚maziljeni‘ in se nanaša na kralja, ki je tak zaradi svojega kraljevskega posvečenja (1 Sam 24,7.11; 26,9.11.16.23; 2 Sam 1,14.16; 19,22). Ker je ta kralj YHWH-jev maziljenec, je upor proti njemu istočasno tudi upor proti Bogu.

V glasu vladarjev (premi govor) se sliši klic k svobodi in neodvisnosti vseh, ki se Gospodu in njegovemu maziljencu upirajo.

3.4.2 Druga kitica (Ps 2,4-6)

Izraz ‚ta, ki sedi‘ (db. sedeči) se pogosto nanaša na držo vladarja. Bog ima svoj prestol v nebesih, kar pomeni, da ima oblast nad vsemi drugimi vladarji (Prd 5,7). Odziv vrhovnega vladarja je dvojen – najprej ‚smeh‘ (v. 4), nato pa še ‚jeza‘ (v. 5). V prvem primeru bi lahko govorili o ironiji ‚zgodovine‘, ki se iz svojih igralcev ali pojavov norčuje in na novo piše stare zgodbe z znanim izidom in logičnimi posledicami (Alonso Schökel 1991, 172). Psalmist takšen posmeh pripisuje Bogu (Ps 37,13; 59,9).

Namesto izrazov ‚jeza‘ in ‚srd‘ imamo v originalu ‚nosnice‘ in ‚vnema‘ v smislu ihte. V hebrejski misli so namreč nosnice sedež jeze, medtem ko je vnetost njen izraz, ki ga vidimo na srditem ali besnem obrazu (Ps 78,49). Ko bodo uporniki videli ta znamenja in slišali Božje besede, bodo osupli in pretreseni.

Drugi premi govor je Gospodovo sporočilo za upornike, ki je podano v obliki preprostega zgodovinskega dejstva. Trditev vztraja na prvi osebi (‚Jaz‘, ‚svojega kralja‘, ‚svoji sveti gori‘) in potrjuje trajno veljavnost Božje odločitve. Kralj nebes se tako zoperstavlja zemeljskim kraljem. Ton in vsebina sporočila zadostujeta, da se uporniki prestrašijo.

3.4.3 Tretja kitica (Ps 2,7-9)

V nadaljevanju psalma kralj ‚razgrinja‘ besede protokola (vladarsko bulo) na dan svojega ustoličenja (Lorenzin 2001, 46). Kraljevski protokol vsebuje dva elementa: posinovljenje (v. 7) ter izročitev oblasti nad svetom (v. 8) in nad sovražniki (v. 9) (Barbiero 2008, 70). Posinovljenje spada v izrazoslovje pri umestitvi vazala (investituri), prim. 2 Sam 7,14: »Jaz mu bom oče in on mi bo sin.« (Ps 89,27-28) Gre za del splošne bližnjevzhodne kraljevske ideologije, kjer je kralj razumljen kot Božji sin, v Egiptu pa celo kot božanstvo. Izraz ‚jaz sem te danes rodil‘ ne predstavlja biološkega, ampak juridično dejstvo, ki se zgodi na dan ustoličenja (Alonso Schökel 1991, 174). Gre za neke vrste vladarjevo (Gospodovo) ‚posvojitev‘ vazalnega kralja. Nova zaveza navaja predvsem to vrstico in jo navezuje na Kristusovo Božje sinovstvo. V Apd 13,33 in Heb 5,5 imamo neposreden citat, njeno aluzijo pa najdemo npr. pri krstu v Jordanu (Mt 3,17; Mr 1,11; Lk 3,22) in pri spremenitvi na gori (Mt 17,5; Mr 9,7; Lk 9,35).

Drugi element protokola ustoličenja je izročitev oblasti, ki pa se ne zgodi samodejno, ampak mora kralj zanjo prositi, kot reče Bog Salomonu: »Prosi, kaj naj ti dam!« (1 Kr 3,5; 2 Kr 2,9; Ps 21,3) Prošnja kralja spominja, da prava oblast nad svetom pripada samo Bogu, zato je tudi njegovo kraljevanje dar (‚dam ti‘) in ne

osvajalski podvig, kot ga razumejo drugi kralji (v. 2) (Barbiero 2008, 73). Razsežnost oblasti je vesoljna (,narodi', ,konci zemlje'), kot taka pa lahko pripada samo Mesiju – in ne zgodovinskemu kralju (Lorenzin 2001, 47).

Metafore, ki jih najdemo v 9. vrstici, so del kraljevske ideologije, še posebej egipčanske. Kralj mora kot predstavnik Boga nasprotnike, ki ogrožajo mir in varnost dežele, ukrotiti, – in zato je tudi uporaba sile razumljena kot obramba življenja. Iz zgodovine Egipta poznamo t. i. *besedila prekletstva* (*execration texts*), katerih namen je bil uničiti nasprotnike: v posebnem magičnem obredu so na glinene vaze ali kipce napisali imena sovražnih ljudstev in jih nato zdrobili. Tako so svoje nasprotnike simbolično uničili. Gre torej za izraze, ki imajo simbolično vrednost in jih ne smemo razumeti dobesedno (Barbiero 2008, 74).

3.4.4 Četrta kitica (Ps 2,10-12)

Za zaključek psalmist upornike naslavlja neposredno in jim postavlja ultimat (Krašovec idr. 1989, 25). Kralji kot sodniki so sami postavljeni pred sodbo in so pozvani k previdnosti ter razumnosti (Pr 14,35; 17,2). Oba glagola – ,biti razumen' in ,posvariti' – sta tipična za modrostno literaturo, kjer je v ospredju vzgojni vidik, ki predvideva spremembo ravnanja. Mesijanski kralj torej svojih nasprotnikov ne bo premagal z orožjem, ampak z besedo kot učitelj postave (Hossfeld in Zenger 1993, 54).

Za psalmista bi bila modra odločitev, da se uporniki, ki so se dvignili zoper Gospoda in njegovega Mesija (v. 2), sedaj njima podredijo (vv. 11-12). Politični realizem namreč svetuje, da močnejšega ne izzivamo (Alonso Schökel 1991, 176). Strah, o katerem govori psalmist, je izražen z besedama *yir'āh* in *ra'ādāh*. Pri prvi ne gre za navadno bojazen iz ogroženosti, ampak za držo, ki jo človek zavzame pred Bogom in se zoperstavlja napuhnjeni samozadostnosti. Ta tip strahu (,strahospoštovanje') je v modrostni literaturi predstavljen kot vir modrosti (Pr 1,7; Sir 1,11-20.27-30). Drugi samostalni je močnejši, saj izraža resnično preplašenost zaradi grozljivega dogodka (,trepet'). To držo opravičujejo tudi grožnje iz kraljevega dekreta (v. 9), katerih namen je vzbuditi strah, četudi v pozitivnem smislu (Barbiero 2008, 78).

Zadnjo vrstico razumemo, kot je zapisana v masoretskem besedilu: »poljubite sina«, kar pomeni, naj uporniki kralja sprejmejo. V antiki namreč poljub ni samo čustveni izraz, temveč tudi izraz časti in podrejenosti (1 Mz 41,40; 1 Sam 10,1; 1 Kr 19,18; Oz 13,2; Job 31,27). V tem smislu tudi Hieronim prevaja »adorate filium«. V nadaljevanju vrstice je težava določiti, kdo je implicitni osebek, YHWH ali Mesija. Prevodi LXX (κύριος) in Vg (*Dominus*) uganko razrešijo z dodatkom ,Gospod', toda slovnično sta v hebrejščini odprti obe možnosti in mogoče je tako načrtno, saj smo večkrat poudarili, da sta YHWH in njegov Mesija nerazdružno povezana.

Podobno kot v Ps 1,6 tudi tukaj glagol *v'bd* učinkuje z dvema pomenoma: ,izgubiti se' in ,pogubiti se'. Toda tu je poguba posledica Gospodove sodbe – in ne samodejne retribucije. Stavke »kmalu bo vzplamenela njegova jeza« lahko pomeni dvoje: a) opozorilo kraljem, naj se ne igrajo z ognjem, ker je Gospod glede

svojega sina zelo občutljiv; b) da je blizu dan sodbe Gospoda in/ali Mesija (Mal 3,19) (Barbiero 2008, 82). Slednji pomen je bližji teologiji Ps 1,5.

Ps 2 se tako predstavlja kot neke vrste ‚ultimat‘ pred neizbežno Božjo sodbo. Zadnja beseda psalma pa vendarle ni poguba (kot se je zdelo v v. 9), ampak poziv k rešitvi: »Blagor vsem, ki se zatekajo k njemu.« (v. 12) Rešitev je torej v tem, da uporniki YHWH-ja in njegovega Mesija sprejmejo. In ta rešitev je ponujena ‚vsem‘ (kol), ki se zatečejo h Gospodu – celo poganskim vladarjem in njihovim ljudstvom.

4. Psalma 1 in 2

V prejšnjem stoletju se je raziskovanje na področju psalmov odvijalo v luči literarnih zvrsti, proti koncu stoletja pa se je začela razvijati nova metoda, ki je dobila programski naslov »Od eksegeze psalmov k eksegezi psalterja« (Millard 1996, 311). Seveda govorimo o kanonični eksegezi, ki je zadnji pristop k raziskovanju psalmov.

4.1 Metodologija

Značilnost kanoničnega pristopa je v tem, da se ne ustavlja le ob posameznih psalmih, ampak gleda tudi na celoto psalmov, ki jih razume kot knjigo. Kot vsaka knjiga torej tudi Psalmi na horizontalni ravni pripovedujejo svojo lastno zgodbo. Zenger zato za analizo besedila v sklopu kanonične eksegeze predlaga naslednje štiri korake (2010, 29–65):

- iskanje povezav med sosednjimi psalmi (*concatenatio*): vezne besede, tematike;
- analiza mesta psalma v njegovi skupini (*iuxtapositio*): zvrsti in perspektiva;
- upoštevanje naslovov kot interpretativnega obzorja: različne psalme združujejo naslovi;
- opazovanje paralel znotraj Svetega pisma in v kontekstu sosednjih kultur.

4.2 Naslovi in mesto psalma

Pri naslovih takoj opazimo, da ga Ps 1 in 2 nimata. Sta na začetku psalterja, zato predstavljata dvodelni uvod v Knjigo psalmov. Glede zvrsti smo videli, da gre pri Ps 1 za modrostni psalm in pri Ps 2 za kraljevski psalm. Za oba lahko rečemo, da nista molitvi, saj ne nagovarjata Boga, ampak različne skupine ljudi – z blagrom in z modrostno spodbudo (Hossfeld in Zenger 1993, 45). V prvem psalmist naslavlja »človeka« na splošno (1,1), v drugem pa »kralje zemlje« (2,10).

4.3 Povezave med sosednjimi psalmi

Iskanje veznih besed in tematik psalma osvetli še dodatno. Hitro opazimo, da začetek Ps 1 in konec Ps 2 tvorita inkluzijo, ki oklepa oba psalma: »Blagor človeku, ki ne ...« tako ustreza »Blagor vsem, ki se ...« V prvem primeru gre za blagor človeku, ki se izogiba poti krivičnih, torej pravičnemu (1,5.6), v drugem primeru pa je blagor obljubljen »vsem, ki se zatekajo k njemu« (2,12). Glagol ‚zateči se‘ (vḥsh) je značilen

za molitve in tako po principu pritegnitve pripravlja pot Ps 3, kjer se začnejo molitve v pravem pomenu besede. Pregarjani Mesija v Ps 2 dobi svoj odziv v naslovu Ps 3,1, kjer pregarjani David beži pred Absalomom. Vsi nadaljnji psalmi I. knjige od Ps 3 do Ps 41 so tako predstavljeni kot Davidove molitve. Tudi motiv psalmistovih sovražnikov Ps 2 povezuje s Ps 3 (Janowski 2010, 283). V pregarjanju se je David v svojih molitvah zatekel k Bogu in pravice ni vzel v svoje roke. Za vse, ki bodo posnemali Davida in bodo prepuščali sodbo Bogu, velja blagor iz Ps 2,12, ki je obljubljen vsem, ki se bodo zatekli h Gospodu – in blagor iz Ps 1,2, ker molivec hudobnih ne posnema.

Samostalnik ‚pot‘ najdemo v obeh psalmih. »Pot pravičnih« je nasprotje »poti krivičnih« (1,6), njihova pot namreč pelje v pogubo. Podobno trditev o pogubi na poti najdemo v Ps 2,12, le da je tam poguba posledica Božje sodbe. V tem smislu imamo v Ps 2 premik k odnosu z Gospodom in njegovim Maziljencem. Rešeni bodo tisti, ki se zatekajo h Gospodu in/ali Mesiju. Nadalje se vzpostavlja povezava med ‚krivičnimi‘ in ‚kralji zemlje‘ na eni strani ter med ‚pravičnimi‘ in ‚Mesijo‘ na drugi strani (Barbiero 2008, 88) – v obeh primerih je nakazano ostro nasprotje med njimi. O pravičnem je rečeno, da ‚daje‘ sad v svojem času (1,3), Mesiju pa je obljubljen, da mu bodo narodi dani v dediščino (2,8). Če so sadovi rezultat premišljevanja postave, potem so tu mišljeni narodi, ki bodo sprejeli Božjo postavo v smislu Iz 2,1-5: Mesija bo razglasil Gospodov »odlok« (*ḥōq*; 2,7) – ta ustreza »postavi« (*tôrāh*; 1,2), ki jo pravični premišljuje. Središčni pomen postave v Ps 1 dobi svoj odziv v psalmih, ki govorijo o postavi, predvsem Ps 19, Ps 78 in Ps 119 v središču I., III., in V. knjige psalmov. ‚Dnevu‘, ko pravični premišljuje Božjo postavo (1,2), tudi ustreza ‚dan‘, ko ga bo Bog posinovil (2,7) Bog (Vesco 2006, 64). Lahko bi rekli, da vsak, ki premišljuje postavo, postaja Božji posinovljenec.

Ps 1,1 govori o družbi teh, ki ‚posedajo‘ ob pijači in se norčujejo iz drugih, predvsem iz teh, ki Božjo postavo spoštujejo. Ps 2,4 pa zatrjuje, da se Bog, ki ‚sedi‘ v nebesih, takim posmehuje. Oba psalma skupaj tudi ponazarjata, kako se ‚mrmranje‘ oz. ‚premišljevanje‘ Gospodove postave zoperstavlja ‚godrnjanju‘ narodov – torej uporju »proti Bogu in njegovemu Mesiju« (Vhgh v 1,2 in 2,1). Sinovski predanosti pravičnih se tako zoperstavljajo narodi, ki hočejo »zdobiti vezi« (2,3) Gospodovih zapovedi (Barbiero 2008, 89).

V Ps 1 je pravični samo eden, medtem ko je krivičnih mnogo. Podobno je v Ps 2 Gospodov Mesija le eden, medtem ko je drugih kraljev veliko. Ps 1 je tako drama pravičnih posameznikov znotraj Izraela, Ps 2 pa drama izraelskega ljudstva znotraj sveta, saj Mesija predstavlja izvoljeno Božje ljudstvo, ki se zateka h Gospodu (2,12). Naloga je vedno ista: pripeljati ljudi h Gospodovi postavi. Tako bo tudi Jezus naučil svoje učence moliti očenaš (Mt 6,10): »pridi k nam tvoje kraljestvo« (Ps 2) in »zgodi se tvoja volja« (Ps 1); Božje kraljestvo prihaja tja, kjer se izpolnjuje njegova volja. Mesijevo kraljestvo je tako v službi Božjega kraljestva (Barbiero 2008, 89–90).

4.4 Povezave skozi psalter

Iz povezav, ki smo jih predstavili, vidimo, kako se naše interpretativno obzorje spremeni, ko beremo oba psalma skupaj. Tako pot kanonična eksegeza odpira

skozi celoten psalter. Nista namreč povezana samo Ps 1 in Ps 2, temveč tudi drugi psalmi. Strateška pozicija naših psalmov na začetku knjige napoveduje, da bosta odmevala skozi celoten psalter. Blagor bo skozi celotno knjigo odmeval 26-krat, predvsem pa se v njej povezujejo začetki in konci posameznih knjig znotraj psalterja. Tako dobimo naša psalma jasen namig na koncu prve knjige v Ps 40,5: »Blagor možu, ki je stavil v Gospoda svoje zaupanje in se ni obračal k upornikom.« Pri Ps 41 bi medtem lahko govorili o konkretizaciji postave v dejanjih, saj se blagor nanaša na tistega, »ki misli na ubogega« (41,2). Blagor najdemo še na koncu II. knjige: »vsi narodi naj ga blagrujejo« (72,17); na koncu III. knjige: »Blagor ljudstvu, ki pozna veselo vzklikanje« (89,16); na koncu IV. knjige: »Blagor njim, ki varujejo pravico« (106,3) in na koncu V. knjige: »Blagor ljudstvu, čigar Bog je Gospod« (144,15). Tudi razloček med pravičnimi in krivičniki je v teh psalmih jasno nakazan (Janowski 2010, 285).

Psalma 1 in 2 se med drugim povezujeta tudi s koncem celotne Knjige psalmov (Ps 146–150). Ps 146,5 pravi: »Blagor mu, komur je Bog Jakobov v pomoč in je njegovo upanje v Gospodu, njegovem Bogu.« V tem blagru jasno odmeva Ps 2,12, ki naznanja blagor »vsem, ki se zatekajo h Gospodu«. Ps 148,14 govori o hvalnici vseh njegovih zvestih, ki jo prepevajo kralji zemlje in vsa ljudstva (148,11) – gre za vesoljno hvalnico Božjemu kraljevanju nad svetom (Hossfeld in Zenger 1993, 51). Zvesti se s svojo hvalnico ,maščujejo‘ nad narodi in ljudstvi. V Ps 2,3 so se kralji in vladarji Gospodu in njegovemu Maziljencu upirali: »Pretrgajmo njune verige, in njune vezi vrzimo s sebe.« V Ps 149,8 se motiv vezi povrne: »Da njihove kralje vklenejo v okove, njihove odličnike v železne verige.« V luči Ps 1,5 in 2,12 je namig na Božjo sodbo v okviru postave jasen: »Da izvršijo nad njimi napisano sodbo.« (149,9) Pred Božjo sodbo bodo ubežali vsi, ki so se zatekli h Gospodu – ki so premišljevali in izpolnjevali njegovo postavo. Naloga Mesijanskega kralja – torej izvoljenega ljudstva, če govorimo o kolektivizaciji mesijanizma – je, da pripelje vse ljudi na pot življenja, ki jo kaže Božja postava (Hossfeld in Zenger 1993, 51). Zaključni Ps 150 tako postane povzetek vseh hvalnic, ki jih Bogu prepevajo Izraelci in vsa ljudstva.

5. Sklep

Ps 1 na oder postavlja glavne akterje celotnega psalterja: Boga, pravične in krivične. V narativni pripovedi je jasno načrtan razloček med pravičnimi in krivičnimi: slednji preganjajo pravične, ti pa krivičnih ne smejo posnemati (Vesco 2006, 61). Ps 2 predstavlja to modrostno izkušnjo izvoljenega ljudstva v zgodovinski kontekst, na kar namiguje tudi naslov Ps 3. S tem psalmom se začneja ,pot‘ molitve Davida in vseh pravičnih, ki so preganjani. Njihova molitev se giblje med žalostinko in hvalnico ter obratno (Millard 1994, 53–60) – tako kot se človeško življenje giblje med preizkušnjami in veseljem. Končno pa se iz prošenj Bogu razvije hvalnica sreče (Ps 146–150), ki so jo dosegli vsi, ki se Bogu niso upirali, temveč so se pustili ,vkleniti‘ njegovi postavi, ki je zapisana v Psalmih.

Če se povrnemo k Hieronimovi metafori o psalterju kot veliki hiši, lahko sklenemo, da je bil nekoč tempelj tista hiša molitve, v kateri so se ljudje zatekali k Bogu. Ko so Judje ostali brez templja in kasneje v helenističnem obdobju, pa postanejo psalmi tisti duhovni tempelj, kjer se pravični v svojih molitvah zatekajo k Bogu. To je znak ,poduhovljenja' teologije templja, zato bi lahko rekli, da so Psalmi »tempelj, ki je sestavljen iz besed« (Janowski 2010, 279).

Kratice

CCSL – Corpus Christianorum Series Latina.

HALOT – Koehler in Baumgartner 2001 [The Hebrew and Aramaic Lexicon of the Old Testament].

Hier. – Hieronim *Psalterium iuxta Hebraeos* [Morin, Capelle in Fraipont 1958].

LXX – Septuaginta.

Tg – Targum.

Vg – Vulgata.

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Roman Globokar
Vzgojni izzivi šole v digitalni dobi

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Boris Golec

Slomškov rod in njegova povezanost s Cerkvijo: ob 160. obletnici smrti blaženega

Antona Martina Slomška

*Connections of the Family of the Blessed
Bishop Anton Martin Slomšek to the Church:
On the 160th Anniversary of the Death
of Blessed Anton Martin Slomšek*

Povzetek: Prispevek obravnava vezi ter odnose prednikov in sorodnikov blaženega škofa Antona Martina Slomška (1800–1862) s Cerkvijo in duhovniki. Šlo je za zelo raznolik nabor relacij. Slomškov rodni dom na Slomu v župniji Ponikva je bil stoletja podložen cerkvenemu zemljiškemu gospodstvu Gornji Grad. Bodoči škof je odraščal kot podložnik ljubljanskega škofa, njegov dom pa je imel dobrih sto let pred Slomškovim rojstvom v lasti duhovnik. Praded Štefan Slomšek je nedaleč od Sloma zgradil podružnično cerkev sv. Ožbolta in imel dva sinova duhovnika, Blaža in Primoža Leopolda Slomška. Ded Gašper se je poročil z nevesto z zvanečim priimkom Apat (v pomenu ,opat'), dedov brat Matevž pa z nečakinjo znanega župnika in matematika Mateja Vrečerja. Dedova družina, ki je živela v Šaleški dolini, je bila tesno povezana z lokalnimi duhovniki. Škofov oče Marko je imel po materini strani bratranca duhovnika Jurija Apata iz Velenja. Kot četrti iz Slomškovega rodu je postal duhovnik Janez Slomšek iz Družmirja pri Šoštanju – eden od Gašperjevih pravnukov, ki mu je mašniško posvečenje podelil sam škof Slomšek.

Ključne besede: Anton Martin Slomšek, Cerkev, duhovniki, Slom, Ponikva, Gornji Grad, Šaleška dolina

Abstract: The paper discusses the ties and relations of the ancestors and relatives of Blessed Bishop Anton Martin Slomšek (1800–1862) to the Church and clergy. The relationships and connections were diverse. Slomšek's home at Slom in the parish of Ponikva was for centuries subjugated to the ecclesiastical seignury of Gornji Grad. The future bishop grew up as a subject of the Bishop of Ljubljana, and his home had been in the hands of a priest more than a hundred years before Anton Martin was born. His great-grandfather Štefan Slomšek built the filial church of St. Oswald not far from Slom and had two sons who became

priests – Blaž and Primož Leopold Slomšek. Anton Martin's grandfather Gašper married a woman with a meaningful surname Apat, meaning abbot, and Gašper's brother Matevž married the niece of the famous parish priest and mathematician Matej Vrečer. The grandfather's family, which lived in the Šalek Valley, was closely connected with the local clergy. The maternal cousin of the bishop's father Marko was the priest Jurij Apat from Velenje. The fourth member of the Slomšek family to receive holy orders was one of Gašpers great-grandsons, Janez Slomšek from Družmirje near Šoštanj, who was ordained priest by Bishop Slomšek himself.

Key words: Anton Martin Slomšek, Church, priests, Slom, Ponikva, Gornji Grad, Šaleška valley

Ko ne bi imel takšnega naslova za neprimerne za revijo, v kateri objavljam pričujoči prispevek, bi bil sedanji naslov samo podnaslov, glavni naslov pa bi se najbrž glasil: »Hudič in opat«. Naj pojasnim, zakaj. Duhovnik, ki je kmečko posest na Slomu pri Ponikvi prodal predniku škofa Antona Martina Slomška (1800–1862),¹ je sklenil kupoprodajno pogodbo s Hudičem. Tako se je namreč z domačim imenom oziroma drugim priimkom imenoval kupec – nihče drug kakor škofov prapraded Matija Novak, ki je Slomšek postal šele s preselitvijo na Slom in dobrih sto let pozneje dal priimek svojemu znamenitemu potomcu (o tem natančno: Golec 2022b). Od kod rodbinsko ime Hudič? Nekoga od Matijevih prednikov so sodobniki pač označili kot hudiča, k čemur so lahko prispevali zelo različni vzroki. Nekega drugega škofovega prednika, prav tako po očetovi strani, vendar po babici, pa so v Šaleški dolini več kot dve stoletji pred Slomškovim rojstvom iz tega ali onega razloga poimenovali Apat (Goričar 1938, 21; 25), torej opat, najverjetneje iz šaljivih nagibov – in ta priimek se je obdržal še v škofov čas. Škof Slomšek je imel torej tako gene ,hudiča' kakor ,opata' in je za obe poimenovanji svojih prednikov utegnil tudi vedeti, a ju vsaj v svojih ohranjenih zapisih ni nikoli omenil.

Najdaljša vez Slomškovega rodu s Cerkvijo je bila njegova povezanost z Gornjim Gradom. Zaselek Slom z dvema celima hubama (kmetijama), ki se v virih prvič pojavi leta 1400 (Blaznik 1988, 298), je bil vse do zemljiške odveze podložen Cerkvi, in sicer največ časa zemljiškemu gospostvu Gornji Grad. Tega je imel dobrih tristo let v lasti tamkajšnji benediktinski samostan, po njegovi ukinitvi pa je od leta 1473 ostal s kratko prekinitvijo v rokah novoustanovljene ljubljanske škofije (Pirchegger 1962, 194–198). Slom je v 17. stoletju postal tudi sedež najvzhodnejšega gornjegrajskega urada, sprva imenovanega po Lembergu, nato po Celju in slednjič po Slomu (Golec 2022b, 78–79), po katerem je škofov rod konec 17. stoletja dobil priimek Slomšek. Bodoči lavantinski knezoškof Anton Martin Slomšek se je sto let pozneje rodil kot podložnik gospostva Vrbovec, ki mu je Slom pripadel malo prej – ko se je Vrbovec z Rudenekom in uradom Slom administrativno ločil od gornjegrajskega gospostva. Obe gospostvi, Vrbovec in Gornji grad, sta tedaj (od leta 1786) spadali pod verski sklad. Ko je bilo Slomšku sedem let, sta za kratek čas spet

¹ V *Bogoslovnem vestniku* je zadnji prispevek o škofu Slomšku izšel leta 2020 (Rezar 2020).

prišli v roke ljubljanskega škofa (1807–1809), bili naslednjih pet let drugič last verskega sklada (1809–1814) in nato ponovno škofijski, pri čemer sta ostajali vseskozi organsko povezani (Pirchegger 1962, 196).²

Za izhodišče obravnave si pogledjmo, kaj je o preteklosti Sloma in svojega rodu izpričal Slomšek sam v počitniškem potopisu leta 1837, ko se je med drugim ustavil tudi v domači župniji in na rodnem domu. V prevodu se njegove besede glasi-jo takole: »Slom, pred 150 leti srenjo petih posestnikov, med katerimi naj bi bil glavni posestnik neki duhovnik, je povezal in združil v eno kmetijo sosednji premožni kmet Štefan Novak. Z več hubnimi posestvi pripada nekdanjemu gospostvu Rudenek, zdaj Gornji Grad, je lasten urad, podložen ljubljanskemu škofu. Štefan Novak, po domače Slomšek, je imel več sinov, med njimi dva duhovnika. Dejansko rodbinsko ime je zastaralo in rodbini je od leta 1700 postalo lastno domače ime Slomšek.« (NŠAM 3005, VIII - Potopisi, 1837, pag. 48)³ Na poti od Ponikve do Sloma se je tedaj 37-letni Slomšek pomudil še ob podružnični cerkvi sv. Ožbolta v Unišah, o kateri je izpričal: »Ta prijazna cerkvica, ki jo je po izročilu leta 1737 na novo zgradil moj praded Štefan Slomšek, je mojemu duhu priklicala v spomin toliko sladkih spominov.« (NŠAM 3005, VIII - Potopisi, 1837, pag. 47)⁴

Toliko (in nemara še kaj več) je o svojem rodu in domu vedel bodoči škof. Pri gospostvu Rudenek se mu je sicer pripetila napaka, saj mu Slom nikoli ni bil podložen (Pirchegger 1962, 198–199) – kot bomo videli, pa manjši spodrsaljaji niso izključeni niti pri drugih navedbah. S Cerkvijo so v njegovih popotnih spominih najtesneje povezani naslednji štirje podatki, ki zadevajo njegov dom in rod: 1) pripadnost Sloma kot samostojnega urada ljubljanskemu škofijskemu gospostvu Gornji Grad; 2) po imenu neznani duhovnik, ki naj bi bil pred koncem 17. stoletja na Slomu največji posestnik; 3) škofov praded Štefan Slomšek kot graditelj podružnične cerkve sv. Ožbolta leta 1737 ter 4) dva Štefanova sinova duhovnika.

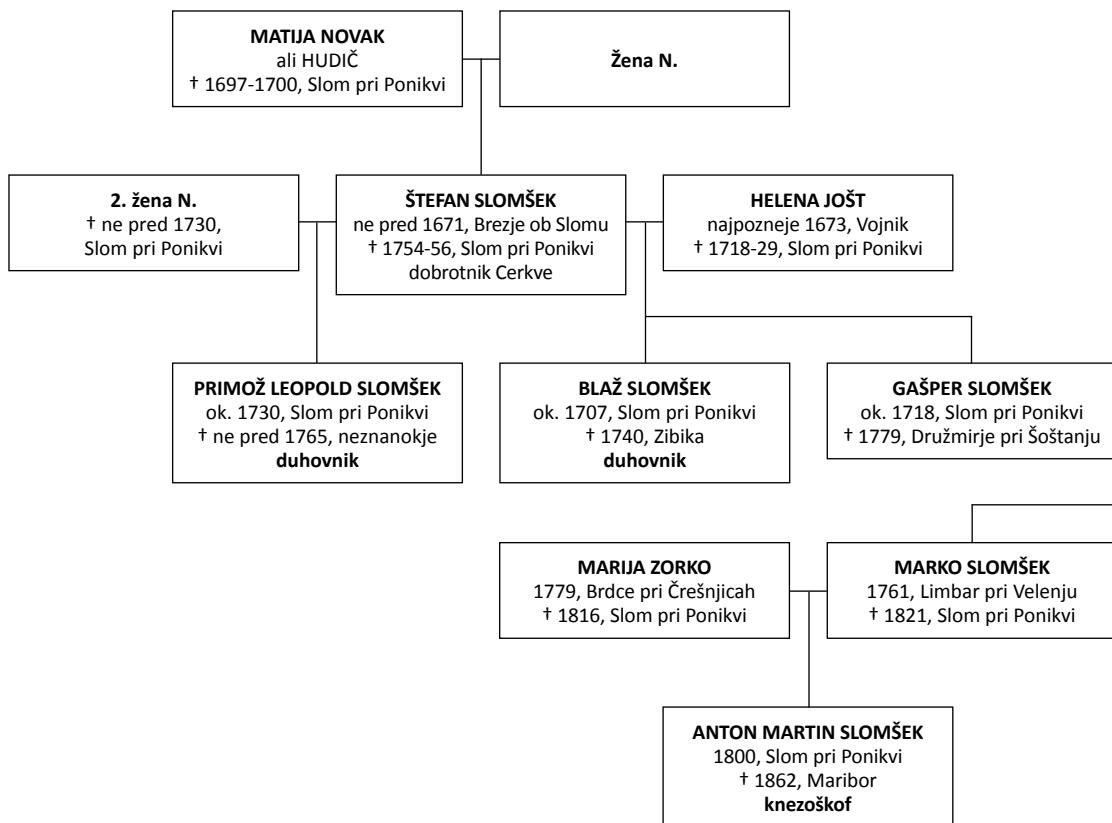
Preden se posvetimo vsakemu podatku posebej, se na kratko ustavimo pri škofovem pradedu Štefanu Novaku, ki naj bi okoli leta 1700 v svojih rokah združil celoten Slom, skupno pet kmečkih posesti. Franc Kovačič je v Slomškovem življenjepisu, izdanem leta 1934, pri navajanju škofovih zgornjih besed izpustil ključni podatek o Štefanovem izvoru, in sicer da naj bi bil premožen sosed Sloma.⁵ Po-

² Posest Slomškovega očeta Marka so v urbarjih vodili pod gospostvom Vrbovec (NŠAL 23, šk. 88, register tlake in male pravde za urad Slom 1803–1812, urb. št. 61 in 61 1/2). Po jožefinskem katastru iz druge polovice osemdesetih let 18. stoletja, ko je bila v rokah Markovega strica Matevža Novaka (Slomška), je spadala še neposredno pod gornjegrajsko gospostvo (SI AS 1110, fasc. 270, Okrajna gosposka Blagovna, št. 8, davčna občina Ponikva, napoved, s. d., s. p.).

³ V izvirniku: »Slom, vor 150 Jahren eine Gemeinde von 5 Besitzern, darunter der Hauptbesitzer ein Priester gewesen seyn soll, ist durch einen benachbarten vermöglichen Bauern Stephan Novak zusammengebracht und zu einem Bauernhof vereinigt worden. Es gehört mit mehrern Hubgründen der einstigen Herrschaft Rudnegg, jetzt Oberburg, macht ein eigenes Amt aus, dem Bischöfe von Laibach gehörig. Stephan Novak vulgo Slomshek hatte mehrere Söhne, darunter 2 Priester. Der eigentliche Familien Name veraltete, und der Vulgar-Nahme Slomshek wurde der Familie seit 1700 eigen.«

⁴ V izvirniku: »Dieses freundliche Kirchlein von meinem Urgroßvater Stephan Slomschek der Sage nach neu erbauet rief meinem Geiste so manche süsse Rückerinnerung ins Gedächtnis.«

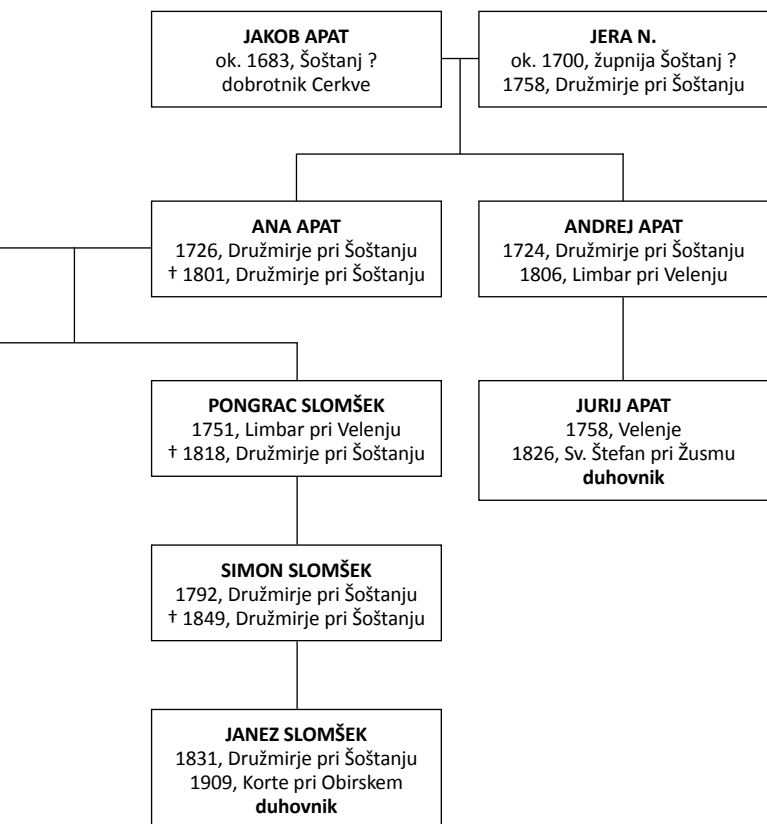
⁵ Kovačič je vsebino Slomškovih popotnih zapisov o Slomu povzel takole: »Pred sto petdesetimi leti, torej okoli l. 1680, je Slom baje imel pet posestnikov, med njimi je bil neki duhovnik glavni lastnik. Vsa ta



Slika 1: Rodovno deblo, duhovniki v slomškovem rodu¹.

sledica te drobne površnosti je bila občutna. Maks Goričar, sestavljalet malo zatem objavljenega Slomškovega rodovnika (1938), oprtega predvsem na sekundarne genealoške vire (ponikovske matične knjige so namreč zgorele v požaru leta 1782), je pri iskanju Novakov dvignil roke, češ da je priimek prepogost, zato naj škofovih prednikov med številnimi Novaki v maticah drugih župnij ne bi bilo mogoče identificirati (Goričar 1938, 10). Če bi vedel, da je šlo pri prvem gospodarju za premožnega sosedo, bi Novake zlahka izsledil v sosednji vasi Brezje, ki je tudi spadala v gornjegrajski urad Slom, sicer pa je bila že v župniji Šentjur. Ko sem leta 2021 dog-

posestva je pokupil Štefan Novak, po domače Slomšek. Potem se je staro ime polagoma opustilo in po priliki od l. 1700 je obveljalo ime Slomšek kot domače ime.« O Štefanu Novaku – Slomšku pa je zapisal: »Štefan Novak – Slomšek je – po izročilu – l. 1737 pozidal Ožbaldovo cerkev (ponikovsko podružnico). Bil je premožen in podjeten mož in je zapustil več sinov, med njimi dva duhovnika. Njih imen Slomšek, žal, ni zapisal.« (Kovačič 1934, 12).



nal, da je bil prvi Slomškov prednik na Slomu pravzaprav že Štefanov oče Matija Novak – tega je Goričar sicer poznal po imenu – in da je njegov rod prebival v Brezju, se mi je pogled na škofove prednike odprl občutno dlje v preteklost. In ko sem čisto nazadnje posegel po rokopisu škofovih popotnih zapisov iz leta 1837, sem v njih našel potrditev: prednik Slomškov je bil resnično bogat sosed. Še več, poleg priimka Novak je imel še eno, zelo zveneče rodbinsko ime – Hudič (Golec 2022b, 81–88). Ali je škof Slomšek o tem kaj vedel, lahko le ugibamo. Pričevanja o Novakih kot Hudičih nam, kot rečeno, vsekakor ni zapustil.

Matijo Novaka ali Hudiča, škofovega praprageda in očeta Štefana Novaka-Slomška, sem temeljito obravnaval v Kroniki (2022), zato o njem navajam le nekaj najosnovnejših podatkov. Matija je bil gornjegrajski podložnik v vasi Brezje, kjer ga prvič zasledimo leta 1685. V enem viru je označen kot Matija Novak ali Hudič, v

drugem pa dvakrat samo kot Hudič, kar je bil njegov drugi priimek ali hišno ime. Viri ga kažejo kot precej nasilnega moža, ki se je večkrat znašel v sporih s sosednjimi kmeti in zemljiškimi gospodi, toda nasilje je bilo v tistem času splošno razširjeno v vseh družbenih plasteh. Leta 1686 ali 1687 mu je gornjegrajsko gospostvo prodalo eno od dveh kmetij na Slomu, ker je po smrti njenega imetnika, duhovnika Andreja Karla Staidlerja, zapadla nazaj gospostvu. Po zaslugi sodnega procesa, v katerem je Staidlerjev nezakonski sin zahteval očetovo kmetijo zase kot dediščino (in njeno fizično vrnitev iz Novakovih rok), izvemo za podrobnosti, kako je Matija Novak prišel na Slom in tam postal gospodar Staidlerjeve kmetije. Umrli je med letoma 1697 in 1700, ko sodni spor še ni bil končan. Slednjič je le prišlo do poravnave in ljubljanski škof je sporno kmetijo leta 1703 podelil v kupnopravno posest Matijevemu sinu Štefanu Novaku-Slomšku, ki je potem na Slomu pokupil še vso preostalo posest, podložno gornjegrajskemu gospostvu. Ta je imela namreč kupnopravni značaj, kar pomeni, da so jo podložniki in drugi lastniki (npr. duhovnik Staidler) lahko prodali – ne samo uživali eno ali več generacij kot zakupniki.

Rod škofa Slomška torej izhaja iz sosednje vasi Brezje pri Slomu. Po urbarjih in davčnih virih gospostva Gornji Grad je bilo mogoče ugotoviti, da se je priimek Novak – s pomenom novi naseljenec – tam pojavil med letoma 1542, ko so bili trije od petih podložnikov še brez priimka, in 1571, priimek Hudič pa med letoma 1602 in 1632. V primeru Matije Novaka ali Hudiča je moralo eno ime biti priimek, drugo pa hišno ime. Ko se je Matija konec 17. stoletja preselil na Slom, je družina svoji prejšnji imeni zamenjala za novi priimek Slomšek. Na Slomu in v Brezju je tedaj živelo več drugih Slomškov, njihov priimek pa ni bil tako star kakor Novak in Hudič, saj je dokumentiran šele od osemdesetih let 17. stoletja. V letih 1632–34 ga še ni bilo, ampak ga je nadomeščal priimek Na Slomu, prvič izpričan leta 1542 (Golec 2022b, 81–88).

Novakovega predhodnika na Slomu, po škofovih besedah »nekega duhovnika, ki naj bi bil pred poldrugim stoletjem na Slomu glavni posestnik«, je na podlagi gornjegrajskih urbarjev že Goričar identificiral kot nekdanjega braslovškega župnika Andreja Karla Staidlerja. Da je v rodbinskem izročilu po toliko časa še tlel medel spomin nanj, je vsekakor povezano z njegovim duhovniškim stanom. In Staidler je tudi prvi duhovnik, neposredno povezan s Slomom oziroma s Slomškovim rodnim domom.

Kdo je bil torej ta prvi gospodar Sloma, ki ga je pomnilo izročilo na Slomškovem domu? Čeprav je njegov priimek v gornjegrajskem urbarju iz leta 1714, kjer je naveden kot prejšnji gospodar cele hube (kmetije) na Slomu, zmotno zapisan kot Staudler, ga je M. Goričar pravilno identificiral kot nekdanjega župnika v Braslovčah (Goričar 1938, 11). Po tamkajšnjih matičnih knjigah je bil Staidler na tem mestu dobri dve desetletji, med letoma 1657 in 1679, prej pa je župnikoval v Gornjem Gradu in na Vranskem. Vizitacijski zapisnik ga leta 1665 označuje kot rojenega v Gornjem Gradu in starega 46 let, kar pomeni, da se je rodil okoli leta 1619 (I. Orožen 1880, 45–46). S Slomom je bil tesno povezan še v času župnikovanja v Braslovčah. Kaj se je dogajalo s Staidlerjevo, pozneje Novak-Slomškovo posestjo na Slomu, razkriva sodni spis t. i. Staidlerjevega procesa z dokumenti iz let 1694–1701



Slika 2: Slomškova rojstna hiša na Slomu pri Ponikvi na jubilejni razglednici ob 100. obletnici škofovega rojstva leta 1900 (zbirka Milana Škrabca, Ljubljana).

(NŠAL 20, šk. 85, Proces Steidler). Iz popisa Staidlerjevih neporavnanih obveznosti, nastalega po njegovi smrti (1685), je vidno, da je imel do leta 1678 v zakupu celoten urad Slom. Nato je bil zakupnik gospod (baron) Andrian iz Gornjega Grada, leta 1683 pa je urad spet prešel v neposredno upravo gornjegrajskega gospostva (NŠAL 20, šk. 85, Proces Steidler, s. d., Specification). Kdaj natanko je Staidler postal lastnik hube na Slomu, poznejšega rodnega doma škofa Slomška, razpoložljivi viri ne povedo – kakor tudi ne, ali je tu prebival in umrl. Ob smrti je zapustil dve hubi, obe precej zanemarjeni in z neporavnanimi obveznostmi, ki sta zapadli gornjegrajskemu gospostvu. Prva, imenovana *Prenhof*, je ležala pri Braslovčah, druga, označena kot *Slomhof*, pa na Slomu. Gospostvo je za obe takoj poiskalo primerna posestnika (NŠAL 20, šk. 85, Proces Steidler, s. d., Specification).⁶ Vse kaže, da se je to zgodilo že leta 1686 ali najpozneje 1687, saj se popis neporavnanih obveznosti pokojnega župnika Staidlerja za Slom konča z letom 1686. Dobrih deset let pozneje, leta 1697, izvemo iz prošnje Janeza Krstnika Škorje ljubljanskemu škofu Žigi Krištofu Herbersteinu, da je posestnik dvora Slom (*Hoff Slam*) medtem postal Matija Novak – torej Slomškov prednik. Škorja je kot priznani Staidlerjev dedič zahteval izročitev Slomovine iz Novakovih rok v svojo korist in prosil za inventar živine ter premičnin, ki so bile Novaku izročene ob predaji posesti, in pa za ocenitev, kaj je Novak medtem vložil v izboljšavo posesti. Ko so bili kupnopravni dvor

⁶ *Prenhof* je ljubljanski škof 12. januarja 1687 podelil v kupopravno posest Janezu Juriju Peeru; l. Orožen je sklepal, da gre za posest v Rakovljah pri Braslovčah (l. Orožen 1880, 46).

Slom in druga Staidlerjeva posest odtujeni, je bil Škorja še majhen – in po lastnih besedah ni mogel vedeti, kako je do odtujitve prišlo (NŠAL 20, šk. 85, Proces Steidler, s. d., prapis 10. 10. 1697).

Zadeva se je vlekla že od jeseni 1685, ko je Škorja na podlagi Staidlerjeve oporoke prvič zahteval dediščino, a je bil kot mladoleten in zaradi pravic drugih dedičev zavrnjen. Pravico do izključnega dedovanja mu je šele leta 1693 s sodbo priznal štajerski deželni glavar (NŠAL 20, šk. 85, Proces Steidler, s. d., prapis 20. 12. 1697), pred katerim se je Škorja nato z ljubljanskim škofom zaradi svoje zahteve po izročitvi obeh Staidlerjevih hub oziroma dvorov pravdal še več let. Škof je priznanju Škorje za dediča oporekal predvsem iz dveh razlogov. Prvič, da Škorja kot nezakonski sin duhovnika Staidlerja (*filius naturalis*) do dedovanja sploh ni upravičen, in drugič, da sta obe hubi zakupni (*Miedt Hüeben oder Pfenich*) in kot takšni po smrti prve ali največ dveh generacij pripadeta gospostvu – Staidler pa kot duhovnik naslednikov sploh ni mogel imeti in tako tudi ničesar oporočno zapustiti (NŠAL 20, šk. 85, Proces Steidler, s. d., Information). Po večletnem pravdanju sta nasprotni strani, Škorja na eni strani in pooblaščenec ljubljanskega škofa na drugi, 6. novembra 1700 v Gornjem Gradu vendarle sklenili poravnavo. Škofov pooblaščenec je bil po njenih določil dolžan Škorji kot priznanemu Staidlerjemu dediču izročiti hubo na Slomu (*die Hueben zu Slomb*), in sicer v takem stanju, v kakršnem jo je zapustil pokojni Staidler, ter skupaj z inventarnim popisom, kaj je s hubo prevzel pokojni Hudič (*der Huditsch seel.*). Hudič je bil drugi priimek Slomškovega prapradede Matije Novaka, ki je torej medtem umrl. Od drugih zahtev je Škorja odstopil – tudi od zahteve po vrnitvi hube, imenovane *Prenerhoff*, ki jo je, tako kot tisto na Slomu, medtem prevzel drug posestnik. V zameno je moral Škorja poplačati baronu Andrianu Staidlerjeve robotninske zaostanke v višini 200 goldinarjev, preostanek pa iz prejete kupnine za Staidlerjevo hubo ljubljanski škof, ki je bil Štefanu Hudiču (Matijevemu sinu) dolžan vrniti kupnino 400 goldinarjev (*Kaufschilling*) (NŠAL 20, šk. 85, Proces Steidler, s. d., 6. 11. 1700).

Štefan, naslednik pokojnega Matije Novaka, bi torej v zameno za vrnjeno kupnino moral zapustiti hubo na Slomu ali t. i. Slomski dvor, so mu pa priznali nadomestilo za vse, kar je bilo medtem vloženo v izboljšave posesti. Te so nato sredi leta 1701 ocenili nepristranski cenilci (NŠAL 20, šk. 85, Proces Steidler, s. d. (Information), 28. 6. 1701 (Schätzung), 6. 11. 1700). Pravzaprav je imel Slomškov praded Štefan Novak srečo, da se je Staidlerjev nezakonski sin in dedič Janez Krstnik Škorja pri teh postopkih obnašal poniglavo, neposlušno in trdovratno – kot je gornjegrajskemu odvetniku dan po cenzitvi pisno poročal Volf Andrej Filiaš, očitno eden od cenilcev. Dodal je še, da poravnave ni pričakovati in da bo proti Škorji treba nastopiti s pravo resnostjo in na drugačen način, sicer se sodni spor zlepa ne bo končal (NŠAL 20, šk. 85, Proces Steidler, 29. 6. 1701). To je tudi zadnji dokument v Staidlerjevem sodnem spisu, ki zadeva Slom.

Škorja – o katerem vemo le to, da je moral biti še mlad in da je živel v Braslovčah –⁷ je torej očitno nagajal in izsiljeval, a se je spor slednjič le iztekel.

⁷ Škorja je gornjegrajskemu odvetniku 10. januarja 1700 pisal iz Braslovč (NŠAL 20, šk. 85, Proces Steidler,

Zadnje dejanje pravedanja za Slomovino predstavlja listina ljubljanskega škofa Ferdinanda grofa Kuenburga, izdana 6. februarja 1703 v Gornjem Gradu, o podelitvi dvora Slom (*so genanten Slamber Hoff*) Štefanu Novaku in njegovim dedičem v kupno pravo. Po navedbah v listini je Novak plačal Škorji 500 goldinarjev kupnine ter poravnal deseti in dvajseti pfenig v višini 75 goldinarjev. Čeprav je šlo za kupnopravno posest (*Kauffrechtsweis*), se je ta pravica v tem primeru nanašala le na dva rodova (*auf zwey leiber zu verstehen*), potem pa je ugasnila (NŠAL 101, št. 931, 1703 II. 6., Gornji Grad).

Goričarjevo sklepanje, da je Štefan Novak na Slomu moral imeti nekaj posestva že ob poroki leta 1700, da se je v poročni matici lahko imenoval Slomšek, se je torej izkazalo kot pravilno. Prav tako, da je šlo za Staidlerjevo posestvo (Goričar 1938, 11). Ni pa res, da za to posest ni ohranjena kupna pogodba. Listina iz leta 1703 se namreč nanaša na nekdanjo Staidlerjevo hubo, ne na polovično hubo, ki jo najdemo v Štefanovih rokah kot tretjo posest v urbarju leta 1714 (NŠAL, NŠAL 23, šk. 48, knj. 39, urbar Gornji Grad 1714, fol. 179v) – in je bila glede na to očitno pridobljena zadnja. Brez poznavanja predzgodovine bi nas listina zlahka zavedla, tako kot je Goričarja (Goričar 1938, 11). Slomski dvor je – kot smo videli – kupil že Štefanov oče Matija Novak ali Hudič, ki je zanj odštel 400 goldinarjev, potem ko je posest po smrti župnika Staidlerja (1685) zapadla gornjegrajskemu gospostvu. Ko pa jo je s pravedanjem uradno dobil nazaj Staidlerjev dedič Škorja, je Štefan temu zanj najpozneje v začetku leta 1703 plačal 500 goldinarjev kupnine. Šlo je torej za dvakratno prodajo: najprej škof oziroma gospostvo Gornji Grad Matiju Novaku ali Hudiču in nato Škorja Štefanu Novaku – Slomšku, ki je medtem prvo kupnino dobil nazaj. Vmesna epizoda s Škorjo, Staidlerjevim nezakonskim sinom in dedičem, je bila le pravni spor, pri čemer huba na Slomu, matična Slomovina, fizično ni nikoli prišla v Škorjeve roke.

Omenjena poroka Štefana Novaka v letu 1700 je edini vir, ki neposredno priča o tem, da je bilo očetu tega Slomškovega pradedu ime Matija. Pričevanje o Matiju Novaku-Slomšku je Goričar našel v vpisu Štefanove poroke v Vojniku 17. februarja 1700. V vojniški poročni matici je Matija naveden že kot pokojni in s priimkom Slomšek, njegov sin Štefan, poročen s Heleno Jošt, pa kot ženin iz župnije Ponikva (*Stephanus filius defuncti Mathia^e Slomsekh ex parochia ponikliensi*) (NŠAM, Matične knjige, Vojnik, P 1684–1784, s. p., 17. 2. 1700; Goričar 1938, 10). Ko je taisti Štefan tri leta pozneje, 6. februarja 1703, dobil v kupno pravo hubo, imenovano Slomovina ali Slomski dvor (*so genanten Slamber hoff*), ga listina ljubljanskega škofa imenuje Štefan Novak (NŠAL 101, št. 931, 1703 II. 6., Gornji Grad; Goričar 1938, 11) – kar je poleg ustnega izročila škofove rodbine edini podatek, ki Novake povezuje s Slomški.

10. 1. 1700). Da je bil verjetno od tam, je sklepal že Goričar – na podlagi dejstva, da je Gornji Grad imel v tej župniji podložnike in da se je v njej leta 1637 rodil neki Janez Krstnik Škorja (Goričar 1938, 11). Ta je bil dejansko občutno prestar, da bi lahko bil sin braslovškega župnika Staidlerja, zapovrh pa se je rodil kot zakonski sin (NŠAM, Matične knjige, Braslovče, R 1632–1639, pag. 36). Glede na podatek, da je bil Janez Krstnik Škorja leta 1685 ob smrti očeta Andreja Karla Staidlerja še mladoleten, se je moral roditi v šestdesetih ali sedemdesetih letih 17. stoletja. Priimek Škorja je tedaj v Braslovčah živel, je pa v vrsti krstnih matičnih knjig vrzel vse od leta 1639 do 1672. Po tem letu Škorjevega krsta ne najdemo (NŠAM, Matične knjige, Braslovče, R 1672–1708).

Kot smo videli, škof Slomšek za svojega prapradedu Matijo ni vedel, ampak je nakup vseh posesti na Slomu in njihovo združitev pripisoval šele pradedu Štefanu – s prvotnim priimkom Novak. Taisti Štefan Slomšek naj bi po izročilu, ki ga je leta 1837 zapisal škof, natanko sto let prej (leta 1737) na novo zgradil cerkvico sv. Ožbolta v Unišah, na vzpetinici med Slomom in Ponikvo (NŠAM 3005, VIII - Potopisi, 1837, pag. 47). Kolikor je znano, je Slomškovo pričevanje najzgodnejši vir, ki cerkev sv. Ožbolta povezuje s škofovim prednikom. Potem ko je škof Slomšek jeseni 1857 posvetil cerkvi na novo prizidano kapelico Marijinega brezmadežnega spočetja, je župnik Jožef Virk s Kalobja⁸ v *Zgodnji Danici* zapisal te besede: »Cerkvica sv. Ožbalda stoji na prijaznim homcu, kteriga lepo polje, travniki, zelene gošave in vasi venčajo. Pervi je bil to selo kupil Jožef Novak, ki je kapelico sv. Ožbaldu v čast postavil. Začel se je on prvi Slomšek pisati, in je prednik našiga milostljivega kneza in škofa, kteri so v svoji mladosti to cerkvico posebno ljubili, in se radi v nji pomudili.« (*Zgodnja Danica* X, 1857, št. 2, 6) Virk je očitno pisal po spominu in je iz Štefana Novaka-Slomška, ki ga je škof takrat najverjetneje omenil v nagovoru vernikom ali v neformalnem pogovoru, pomotoma naredil Jožefa.

Današnja kamnita cerkev manjše velikosti, posvečena sv. Ožboltu, ni novogradnja iz prve polovice 18. stoletja. Na njenem mestu je verjetno že konec srednjega veka stala cerkvica, ki je nato v 17. stoletju dobila zvonik. Po navedbah J. Curka (Curk 1967, 64–66) je Jožef Novak – ime je avtor povzel po *Zgodnji Danici* ali po župnijski kroniki, ki ju navaja kot vira svojega poročila o cerkvi – v letih 1735–6 zgradil sedanjo stavbo, obrnjeno proti jugu. V stari cerkveni ladji je podrl obe podolžnici, dal cerkvi novo, prečno smer, obdržal pa zvonik in prezbitერი. Letnici gradnje se za eno oziroma dve leti razlikujeta od Slomškove spominske navedbe (1737), pri čemer ne za Slomška ne za Curka ne vemo, na kaj sta se pri kronologiji opirala. Najbrž je bila v Slomškovem času kje še vidna kakšna letnica. Po Curku stoji v Hasah južno od cerkve vinska klet, »katero je baje zgradil isti Jožef Novak l. 1736.«

Kakšno vlogo je pri gradnji nove cerkve dejansko imel Štefan Novak-Slomšek, bo najbrž za vselej ostalo ne povsem pojasnjeno, ker je ponikovski župnijski arhiv leta 1782 pogorel. Slomškov praded Štefan po vsej verjetnosti ni bil edini graditelj cerkve, mu je pa kot največjemu posestniku v soseski najverjetneje pripadala vodilna vloga. Lahko si ga predstavljamo kot dolgoletnega cerkvenega ključarja in glavnega finančerja gradnje. Tudi notranja oprema je deloma še iz njegovega časa, glavni oltar in oba stranska segajo v drugo četrtino 18. stoletja, in so vsaj, kar zadeva plastiko, enako delo; stranska oltarja postavlja Curk v leto 1743 (Curk 1967, 64).

O škofovem pradedu Štefanu Novaku-Slomšku je M. Goričar po gornjegrajskih urbarjih dognal, da je v svojih rokah resnično združil posestva petih kmečkih posestnikov. S tem je potrdil zanesljivost ustnega izročila, ki se je ohranilo v Slomško-

⁸ Za identifikacijo pisca z inicialkama J. V. se iskreno zahvaljujem kalobskemu župniku g. Petru Orešniku. Jožef Virk s Podrečja pri Domžalah (1810–1880) je bil kalobski župnik med letoma 1850 in 1861, prej pa je kot kaplan med drugim služboval v Vuzenici, kjer je bil Slomšek tedaj nadžupnik. S Slomškom, ki je Virka poučeval v celovškem bogoslovju in je poleg Matije Čopa odločilno vplival na razvoj njegovih literarnih sposobnosti, je ostal povezan vse življenje (Ocvirk (ur.) 2015, 53–54).



Slika 3: *Cerkev sv. Ožbolta v Unišah, ki naj bi jo v 30. letih 18. stoletja zgradil Slomškov prednik Štefan Novak-Slomšek (foto: B. Golec, maj 2023).*

vi družini na Slomu več kot stoletje (Goričar 1938, 11–12). Štefan je že ob poroki s Heleno Jošt v Vojniku leta 1700 označen kot Slomšek oziroma sin Matije Slomška in nato z novim priimkom redno kot boter v krstnih maticah sosednje župnije Šentjur pri Celju, leta 1729 izrecno kot Slomšek s Sloma: *Stephanus Slomschek ex Slom Parochiae Ponculensis* (NŠAM, Matične knjige, Šentjur pri Celju, R 1725–1740, pag. 114; Goričar 1938, 9–10).

Očeta Matija Novaka – Hudiča je sin Štefan, kot rečeno, izgubil med letoma 1697 in 1700, in če se je kot novi gospodar oženil mlad, je prišel na svet okoli leta 1675 – vsekakor ne pred letom 1671⁹ in še v sosednji vasi Brezje, od koder je oče Matija Novak ali Hudič po letu 1685 kot novi gospodar prišel na Slom. O Štefanovi ženi Heleni Jošt je Goričar glede na vrzel v vojniški krstni matici ugotavljal, da se je gotovo rodila pred letom 1674 (Goričar 1938, 13), kar seveda ne pomeni, da je bil Štefan od nje nujno starejši.

Kot je na več načinov skušal dokazati Goričar, naj bi Štefanu kot gospodar na Slomu sledil sin Štefan mlajši, stari stric škofa Slomška in brat njegovega deda Gašperja, vendar se je ob ponovnem pretresu virov izkazalo, da teza o dveh Štefanih ne vzdrži kritike. Goričarjev ključni argument za obstoj dveh Štefanov – očeta in sina – je bil, da se ime Štefan Slomšek za gospodarja Sloma v urbarjih pojavlja vse

⁹ V vrsti krstnih matic župnije Šentjur pri Celju, kamor je spadalo Brezje, se konec leta 1671 začne vrzel, ki traja do leta 1700 (NŠAM, Šentjur pri Celju, Matične knjige).

do leta 1779 in ga šele leta 1780 zamenja ime Matevž Slomšek (18). Tedaj bi bil Štefan, če bi bil en sam, star že sto let. Toda v resnici v urbarje več kot šestdeset let (od 1714) niso vpisovali imen dejanskih gospodarjev, temveč le prepisovali imena iz prejšnjih urbarjev – razen izjemoma, kadar je šlo za zamenjavo rodbine.¹⁰ Z Goričarjevim drugim ključnim dokazom, ki je zdaj prav tako odpadel, se bomo natančneje ukvarjali v nadaljevanju. Gre za zmotno interpretacijo listine Štefana Slomška iz leta 1754, s katero je ta sinu Primožu Leopoldu, bodočemu duhovniku, podelil mizni naslov – tj. jamčil vzdrževanje, če bi ta ostal brez dohodkov. Goričar, ki listine sam ni imel v rokah, je zaupal Francu Kovačiču, da Štefan govori o sinu kot svojem prvorojencu – če pa je bil prvorojenec, ni mogel biti sin škofovega pradedu Štefana, ampak domnevnega starega strica Štefana Slomška mlajšega (Kovačič 1934, 12; Goričar 1938, 15). A v listini oziroma jamstvenem pismu dejansko ni govora o prvorojencu, kot je besedo *primus* razlagal Kovačič, pač pa gre za osebno ime Primož. Tako zdaj odpade tudi zadrega, s katero se je moral soočiti Goričar, in sicer Matevževa starost ob smrti leta 1794, ko mu je bilo po ponikovski mrliški matici 80 let (Goričar 1938, 18–19). Če se je rodil okoli leta 1714, nikakor ne bi mogel biti sin Štefana mlajšega, ki bi tedaj štel kvečjemu 13 let in ki v resnici nikoli ni obstajal.

Zaradi Kovačičeve napačne interpretacije vsebine listine sta se oba z Goričarjem znašla v zadregi, katera dva duhovnika sta bila sinova škofovega pradedu Štefana, ki ju škof brez navedbe imen leta 1837 omenja v svojem potopisu. V virih so se namreč pojavljali trije duhovniki Slomški: Blaž, Leopold in Primož (Goričar 1938, 14–15). Kovačič je sklepal, da sta bila Štefanova sinova Leopold, o katerem ni bilo glede na listino nobenega dvoma, in Primož; starejši duhovnik Blaž Slomšek pa bi utegnil biti Štefanov brat (Kovačič 1934, 12–13). Goričar je bil drugačnega mnenja: Štefanova sinova naj bi bila Blaž in Leopold, Primož pa morda sin katerega drugega Slomška. O njem je imel samo skromne podatke o dveh službenih mestih, ki sta jih navajala I. Orožen in M. Slekovec (Goričar 1938, 14–15). Toda v resnici sta bila Leopold in Primož ista oseba, duhovnika Slomška pa tako v 18. stoletju samo dva: starejši Blaž in mlajši Primož Leopold. A pojdemo po vrsti.

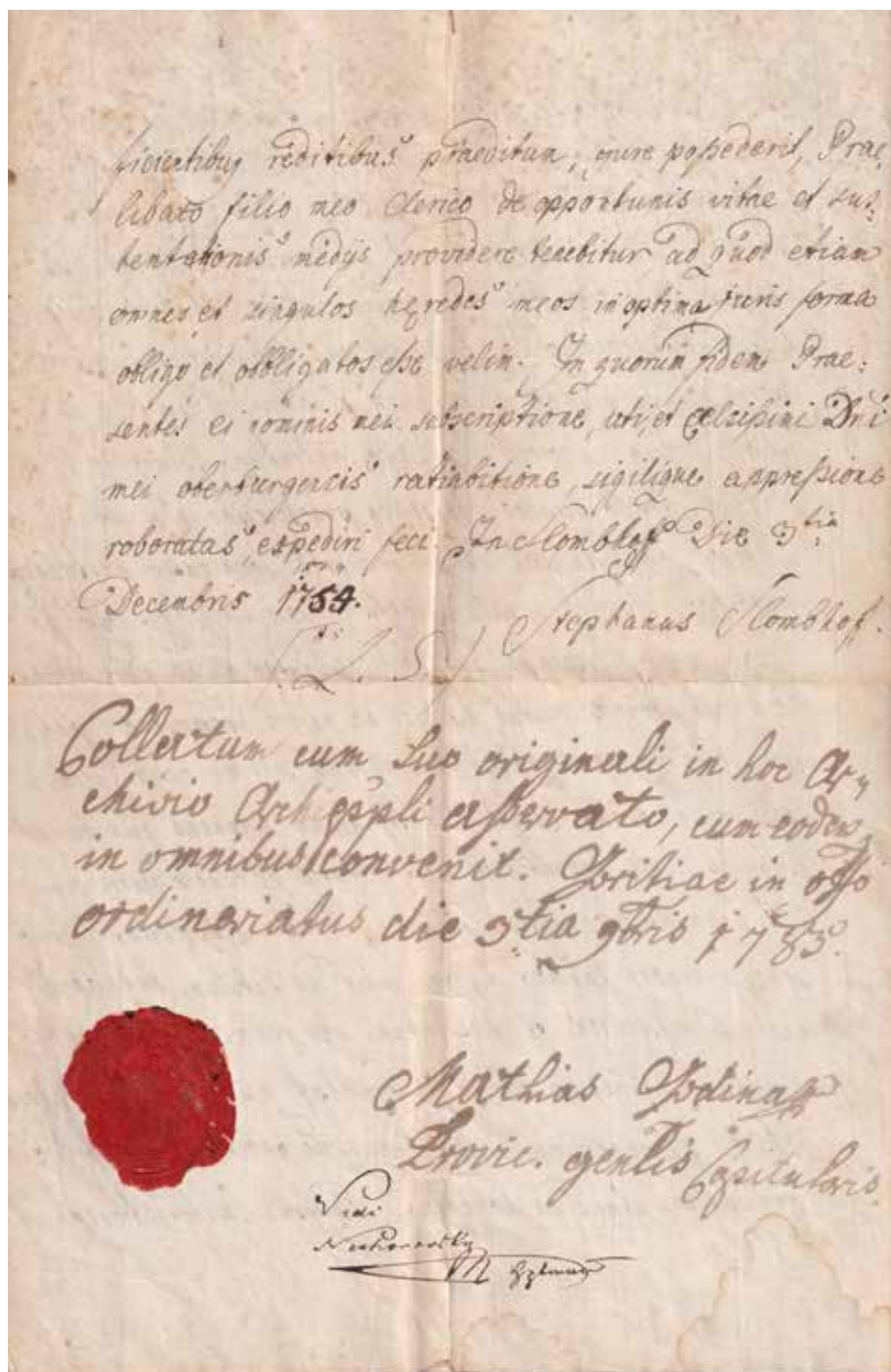
Prvi, Blaž Slomšek, je potrjeno izviral iz župnije Ponikva. O tem, ali je res prihajal s Sloma, za zdaj ni neposrednih podatkov. Glede na to, da mu mrliška matična knjiga v Zibiki, kjer je služboval kot duhovni pomočnik, daje ob smrti leta 1740 okoli 32 let (NŠAM, Matične knjige, Zibika, M 1694–1772, s. p., 8. 11. 1740; Goričar 1938, 14), se je rodil približno leta 1708. Točnejša bo navedba v nekem kata-

¹⁰ Zanimivo je, da je Goričar Kovačiču poslal precej natančne izpiske imen posestnikov iz urbarjev in šiftnih registrov, kar pomeni, da bi imena posestnikov zlahka primerjal (NŠAM 3005, XXXVI-B-1, Slomškov rodovnik, nenaslovljen tipkopis, str. 21–23). Na samem Slomu je med letoma 1714 in 1778 praktično edina sprememba prenehanje ločenega navajanja posameznih posestnih enot, ki so jih od leta 1757 vodili kot eno velikosti dveh hub (NŠAL 23, šk. 50, knj. 43, šiftni register 1755, pag. 561; prav tam, šk. 39, knj. 20, urbar Gornji Grad 1757, pag. 1054). V vasi Brezje se sprememba pojavi med letoma 1724 in 1745, ko je Antonu Novaku na zakupni hubi sledil Jernej Slomšek, a je ob novem gospodarju še vedno tudi ime prejšnjega: »oder Anton Nouakh« (NŠAL 23, šk. 48 knj. 41, šiftni register Gornji Grad 1745, pag. 559). Zanimiv je naslednji primer: v šiftnem registru za leto 1755 sta se v Brezju izjemoma pojavila Jožef in Jakob Slomšek, vsak na celi hubi, ki sta bila tedaj očitno dejanska gospodarja (NŠAL 23, šk. 43, knj. 50, šiftni register 1755, pag. 557–558). Prej in pozneje sta na njunem mestu Matija in Pavel Slomšek (npr. NŠAL 23šk. 50, knj. 42, šiftni register Gornji Grad 1748, pag. 557–558; šk. 39, knj. 20, urbar Gornji Grad 1757, pag. 1045–1046).

logu iz leta 1737, da je bil tedaj 30-letnik, torej rojen leta 1707. Leto rojstva 1707 je verjetnejše kakor 1708, saj je podatke o svoji starosti takrat lahko dal sam. Omenjeno navedbo je konec 19. stoletja našel M. Slekovec, ki je o Blažu Slomšku našel še naslednje podatke: po izvoru s Ponikve (*Poniculensis*), humanistične študije absolviral v Leobnu, filozofijo v Ljubljani, kjer je poslušal tudi moralno teologijo. Posvečen pa naj bi bil leta 1736 »na mizni naslov svoje posesti v Novem mestu« (*Ordinatus ad titulum sui patrimonii Rudolphswerti*). Istega leta se je pojavil kot duhovnik in krstni boter v Šentjurju, kjer je bil naslednje leto supernumerarij in je krščeval do pomladi 1738, preden je odšel v Zibiko (PAM, SI PAM/1537, Kartoteke: duhovniki 18. stoletje, karton št. 2930; Goričar 1938, 14).

Kot študenta v Ljubljani najdemo Blaža Slomška (*Schlambschigg Blasius Physicus*) leta 1734 v kongregacijski knjigi Marije Vnebovzete ob sprejemu v to jezuitsko kongregacijo (ARS, SI AS 1073, II/51r, pag. 700). Slekovečev podatek o njegovem miznem naslovu pa je dvoumen. Kovačič ga je razlagal tako, da je bil Blaž posvečen na mizni naslov novomeškega kolegiatnega kapitlja (Kovačič 1934, 13). V tega je bila namreč župnija Ponikva inkorporirana od leta 1494 in je nad njo obdržal patronat vse do 20. stoletja (Kovačič 1928, 84). Veliko bolj verjetna je razlaga, da je Blaž Slomšek dobil mizni naslov na domačo posest (*sui patrimonii*) in da so ga v Novem mestu (*Rudolphswerti*) izjemoma posvetili v duhovnika. To bi pojasnilo, zakaj ni prejel nobenega kleriškega reda od svojega škofa ordinarija, oglejskega patriarha v Vidmu (Volčjak 2020), razen če so tamkajšnje evidence ordinacij nepopolne. Njegovo ime prav tako pogrešamo v ordinacijskih zapisnikih ljubljanske škofije (Volčjak 2013), katere podložniki so bili Slomški s Sloma kot gornjegrajski podložniki, enako pa tudi v Zagrebu, drugem najbližjem škofijskem središču župnije Ponikva (NAZ, Protocola Varia – Zapisnici različni, knj. Protokoli Br. 9a, knjiga ređenika 1668–1751), in v Št. Andražu (NŠAM, Škofijska pisarna, F 62, Ordinacije, ordinacijski protokol 1704–1745). Blaž je šel kot kmečki otrok v šolo pozno, zato je tudi do posvečenja prišel šele pri 29-ih.

Če torej za Blaža Slomška iz župnije Ponikva nimamo neposrednega dokaza, da je bil res doma s Sloma in sin Štefana Slomška, o tem vendarle ne kaže dvomiti. Zaupati gre besedam škofa Slomška o dveh Štefanovih sinovih duhovnikih. Nasprotno o sorodstvu s škofom ni nobenega dvoma pri Primožu Leopoldu, ki mu je mizni naslov (*titulum mensae*) 3. decembra 1754 podelil oče Štefan Slomšek. Overjeni prepis listine iz nadškofijskega arhiva v Gorici (NŠAM, Zapuščine škofov, Slomšek, Anton Martin, XXIX-30, 3. 12. 1754, prepis 3. 11. 1785) je v zapuščini škofa Slomška našel Kovačič, vendar ga je povzel napačno, in sicer da Štefan imenuje Leopolda svojega prvorojenca (Kovačič 1934, 12), kar je za njim povzel tudi Goričar, ki dokumenta sam ni videl (Goričar 1938, 15). Sin je imel v resnici dvojno ime Primož Leopold; ker pa je ime Primus na začetku prepisa listine zapisano z malo začetnico (v nadaljevanju je velika!), je Kovačič formulacijo »Filius meus primus Leopoldus Slombschegg« razumel kot »moj prvorojenec Leopold Slomšek«. O duhovniku Leopoldu Slomšku nista ne Kovačič ne Goričar našla nobenih drugih podatkov, pač pa o Primožu Slomšku, ki je v šestdesetih letih 18. stoletja služboval kot kaplan in ga je imel Kovačič za Leopoldovega mlajšega brata (Kovačič 1934,



Slika 4: Zadnja stran prepisa listine Štefana Slomška o podelitvi miznega naslova sinu Primožu Leopoldu iz leta 1754 (NSAM, Zapuščine škofov, Slomšek, Anton Martin, XXIX-30, 3. 12. 1754, prepis 3. 11. 1785).

13; Goričar 1938, 15). Goričar je v zvezi s Primožem zapisal, da morda ni bil sin Štefana, ampak kakšnega drugega Slomška (Goričar 1938, 15), o Leopoldu pa glede na njegovo prvorojenstvo, da ni mogel biti sin Štefana Slomška starejšega, ampak prvorojenec Štefana mlajšega (16–17). Ob ugotovitvi, da sta Leopold in Primož ista oseba, in sicer Primož Leopold, sin edinega Štefana Slomška s Sloma, odpade dilema, kdo naj bi bil drugi Štefanov sin duhovnik – Leopold ali Primož.

Primoža Leopolda vsi drugi viri označujejo samo kot Primoža, danes pa je o njem znanega občutno več kakor v Kovačičevem in Goričarjevem času. V virih se prvič pojavi leta 1752 kot dijak predzadnjega, petega razreda ljubljanske jezuitske gimnazije, imenovanega poetika (*Schlamfcheq Primus*). V kongregacijski knjigi Marije Vnebovzete, kjer ta podatek najdemo, je tudi pripis, da je pozneje postal duhovnik (*Sacerd.*) (ARS, SI AS 1073, II/51r, pag. 703). Goričar, ki tega vira ni poznal, je tako pravilno sklepal, da Primož Slomšek leta 1765 kot kaplan ni mogel biti posebno star (Goričar 1938, 15). Ko je leta 1760 kaplanoval v Kotljah na Koroškem, je imel po vizitacijskem zapisniku savinjskega arhidiakonata 30 let, od njegovega mašniškega posvečenja je minilo šest let, v Kotljah pa je bil šele tri mesece (Ožinger 1991, 605). Primoževo rojstvo gre torej postavljati v leto 1730. Šest let duhovništva je verjetno prepisovalska napaka, saj je bil v duhovnika posvečen šele dobra tri leta prej, 9. aprila 1757 v Gorici, kjer je prejel tudi vsa druga kleriška posvečenja: nižje redove s tonzuro 22. decembra 1753, subdiakonat 22. februarja 1755 in diakonat 20. decembra 1755 (Volčjak 2010, 166, 167, 168 in 169). V ordinacijskem zapisniku je označen kot Ponikovljan (*Schlambsek Primus, Poniculensis*), mizni naslov pa je izrecno omenjen ob posvetitvi v subdiakona (*cum titulo mensae*), torej dva meseca in pol zatem, ko je oče o tem izdal jamstveno listino (Volčjak 2010, 167). Posvečenje v Gorici je bilo za duhovnika iz župnije Ponikva v tem času običajno, saj je Ponikva v obdobju po ukinitvi Oglejskega patriarhata (1751) dobra tri desetletja spadala v novoustanovljeno Goriško nadškofijo. O nadaljnji življenjski poti duhovnika Primoža Leopolda Slomška še vedno vemo malo. Leta 1760 je prišel v Kotlje (Ožinger 1991, 605), nato pa je po Kovačiču, ki se je opiral na I. Orožna in M. Slekovca, v letih 1763 in 1764 izpričan kot kaplan v Kostrivnici (I. Orožen 1889, 234) in od marca 1764 do decembra 1765 pri Sv. Vidu (PAM, SI PAM/1537 Slekovec Matej, Kartoteke: duhovniki 18. stoletje, karton št. 2931). Slednji ne more biti Šentvid pri Grobelnem, ker takrat tam še ni bilo župnije (Kovačič 1934, 13; Goričar 1938, 15). V poštrev pride najprej Sv. Vid na Planini (Planina pri Sevnici), vendar v tamkajšnjih matičnih knjigah podpisa Blaža Slomška ni (NŠAM, Matične knjige, Sv. Vid na Planini, M 1730–1771, s. p.; P 1730–1802, pag. 156–161).¹¹ Leta 1785, ko je bil izdan prepis listine o njegovem miznem naslovu, je ta škofov stari stric precej verjetno še živel in nemara uveljavljal pravice iz tega naslova, če je ostal brez dohodkov. Vsekakor pa se ni za stalno vrnil na Slom, ker njegove smrti v najstarejši ohranjeni ponikovski mrliški matici, ki se začena po požaru župnišča leta 1782, ni (NŠAM, Matične knjige, Ponikva, mrliška matična knjiga 1782–1821). Kdaj in kje je umrl, ostaja odprto. Prvi šematizem duhovnikov

¹¹ Krstna matica iz tega časa ni ohranjena, v mrliški je podpisan le župnik Blaž Uršič, kaplan pa brez imena, medtem ko je iz poročne razvidno, da je na Planini tedaj kaplanoval Matija Bernard.

lavantinske škofije iz leta 1795, ko bi bil star okoli 65 let, ga ne pozna – kakor tudi nobenega drugega Slomška.¹²

Na kratko se kaže ustaviti pri sami listini, ki jo poznamo samo v prepisu goriškega generalnega vikarja Matije Godine z dne 3. novembra 1785. Napisana je v latinščini v prvi osebi, datirana v dvoru Slom (*in Slombhoff*), Štefan Slomšek pa jo je pečatil z osebnim pečatom, namesto katerega je na prepisu le okrajšava L. S. (*locus sigilli*). Posebno pozornost pritegne podpis izstavitelja listine *Stephanus Slombhoff*, čeprav Štefan sina obakrat imenuje Slomšek (*Slombschegg*). Gospodar Sloma se je tako – z rabo plemiško zvenečega priimka – hotel tudi na simbolni ravni povzdigniti nad navadne podložnike. Za sinovo stanu primerno vzdrževanje je, če bi bilo potrebno, jamčil s svojo posestjo, ki jo je cenil na 1600 goldinarjev. Kako je prepis listine prišel v zapuščino škofa Slomška, ne vemo – morda iz zapuščine njegovega 70 let starejšega sorodnika Primoža Leopolda ali pa iz hišnega arhiva na Slomu.¹³

O Primožu Leopoldu je treba povedati še nekaj. Glede na čas rojstva, ki ga postavljamo v leto 1730, je bil lahko samo polbrat – in ne pravi brat okoli leta 1707 rojenega Blaža. Njun skupni oče Štefan se je namreč poročil s Blaževo materjo Heleno Jošt že leta 1700 (NŠAM, Matične knjige, Vojnik, P 1684–1784, s. p., 17. 2. 1700; prim. Goričar 1938, 10), ta pa je ob poroki verjetno imela vsaj 26 let (Goričar 1938, 13). Kdo je bila Štefanova druga žena, zaradi uničenih ponikovskih matičnih knjig ne vemo; znano ni niti njeno ime.

Listina oziroma jamstveno pismo s konca leta 1754 je zadnje pričevanje o škofovem pradedu Štefanu Slomšku kot živem. V besedilu o sebi med drugim pove, da je od starosti oslabil. Umrl je kmalu zatem, pred 27. junijem 1756, ko je njegov sin Martin ob poroki v Škalah označen kot sin pokojnega Štefana Slomška (NŠAM, Matične knjige, Škale, P 1721–1773, s. p., 27. 6. 1756; prim. Goričar 1938, 18 in 22).

Na Slomu je Štefanu kot gospodar sledil sin Matevž (ok. 1714–1794), ki ga je Goričar zmotno imel za njegovega vnuka, sina domnevnega Štefana Slomška mlajšega. Taisti Matevž Slomšek (*Stephani Slomscheg filium ex Slom parochiae Ponculensis*) se je v Šmarju pri Jelšah 3. julija 1752 poročil z Marijo, hčerko pokojnega Janeza Vrečerja in nečakinjo tamkajšnjega župnika Mateja Vrečerja (1702–1758) (NŠAM, Matične knjige, Šmarje pri Jelšah, poročna matična knjiga 1747–1763, pag. 29)¹⁴ – znane osebnosti iz slovenske kulturne in umetnostne zgodovine. Vrečerja poznamo kot naročnika postavitve kalvarijskih kapel, ki vodijo od šmarske župnijske cerkve do bližnje romarske cerkve sv. Roka nad Šmarjem, v svojem času pa je po vsej Štajerski slovel tudi kot matematik in urar. Posebej se je proslavil s sončnimi urami, ki jih je izdelal za astronomski observatorij graške univerze. V

¹² Rokopisni šematizem z naslovom *Consignatio totius cleri Dioecesis Lavantinae secundum ordinem alphabeticum a Die Ima Juli 1795* hrani Nadškofijski arhiv Maribor. Nobenega Slomška tudi ni v prvem tiskanem šematizmu z letnico 1796 (*Schematismus der Bisthum Lavantischen Geistlichkeit* 1796). Za podatke se iskreno zahvaljujem arhivistki mag. Lilijani Urlep.

¹³ Dokument je imel, sodeč po pisavi iz prve polovice 19. stoletja, v rokah neki stotnik Neshorovsky, ki je na njem pustil pripis: *Vidi Neshorovsky Hptman*. Nekdo, morda škof Slomšek, pa je nad letnico 1754 nadpisal 1839 in izračunal, da je odtlej minilo 85 let.

¹⁴ Goričar 1938, 18, pomotoma navaja datum 3. junij.



Slika 5: Portret župnika Mateja Vrečerja v cerkvi sv. Roka nad Šmarjem pri Jelšah, sredina 18. stoletja (foto: Andrej Furlan).

oporoki je zapustil veliko sredstev za obnovo cerkva in Kalvarije, a so njegove denarne ustanove sčasoma propadle. Kljub temu se nam je prav zaradi njegovega gospodarnega odnosa do denarja ohranil eden najkvalitetnejših spomenikov celostne baročne umetnine. Poleg tega se je dal Vrečer upodobiti na steni cerkve sv. Roka, kar je bila v tistem času med duhovništvom velika redkost (Kemperl 2016, zlasti 61–62).

Matej Vrečer je s Slomškovim rodом ostajal povezan vse do smrti. V oporoki (1757) je izdatno poskrbel za nečakinjo Marijo Slomšek in njeno sestro Marjeto. Mariji Slomškovi je zapustil 300 goldinarjev gotovine ob pogoju, da jih porabi 100 in ostale naloži za svoje otroke; če pa bo ostala brez potomcev, naj ta denar pripade sestri Marjeti. Poleg tega ji je volil še kravo, šestino orodja in hišne opreme, nekaj vinskih posod ter žita (Kemperl 2016, 18). Ne nazadnje je kodicil – dopolnilo k oporoki – napisal duhovnik Primož Slomšek (17), v katerem prepoznamo mladega Primoža Leopolda in za katerega ravno v tem času nimamo podatkov, da bi imel kakšno duhovniško službo. Po vsem sodeč se je zadrževal blizu Šmarja in Sloma ali prav tam.

Matevž Slomšek v zakonu z Marijo Vrečer, kot vse kaže, ni imel otrok, vsekakor pa ne moškega potomca, ki bi lahko prevzel posest. Tako je poklical k sebi mladega nečaka Valentina (1756–1822), ta pa svojega mlajšega brata – škofovega očeta Marka Slomška (1761–1821) (Goričar 1938, 32–35). Brata sta se rodila drugje – v župniji Škale v Šaleški dolini, kamor se je preselil njun oče, škofov ded Gašper (ok. 1718–1779) (Goričar 1938, 20–22; 25–32).

Iz zgornjega izhaja, da predniki Antona Martina Slomška na Slomu niso živeli in gospodarili neprekinjeno, kar je ugotovil in temeljito raziskal že Goričar. Ded Gašper Slomšek je kot eden mlajših sinov Štefana Slomška – škof je pravilno izpričal, da je ta imel več sinov – odšel od doma. Šele pol stoletja pozneje sta se iz Družmirja pri Šoštanju, kjer je Gašperjeva družina živela nazadnje, vrnila na Slom njegova odrasla sinova, škofova stric in oče. Tudi rod Gašperjeve žene in škofove babice Ane Apat (1726–1801) iz Družmirja, ki je umrla dober mesec po vnukovem rojstvu (Goričar 1938, 25–31), je dal duhovnika – in tega je škof Slomšek zagotovo poznal. Gre za Jurija Apata (1758–1826), v trgu Velenje rojenega sina Aninega brata Andreja Apata (1724–1806),¹⁵ najprej velenjskega tržana in krčmarja (NŠAL, NŠAL 100, fasc. 118/7, župnija Škale, s. d. (1754), s. p.), nazadnje pa lastnika dvorca Limbar nad Pesjem (SI ZAC/1031, Gospodstvo Velenje, knj. 1230, zemljiška knjiga gospodstva Velenje in posesti Limbar, fol. 166; knj. 1233, zemljiška knjiga za dominikaliste, fol. 181). Da je Andrejev sin Jurij postal duhovnik, razkriva zemljiška knjiga velenjskega gospodstva – vpis prenosa lastništva oštata v Velenju z očeta na sina leta 1789 (SI ZAC/1031, Gospodstvo Velenje, knj. 1230, zemljiška knjiga gospodstva Velenje in posesti Limbar, fol. 13). Jurij Apat je mašniško posvečenje prejel 26. decembra 1782 v Ljubljani, saj je njegova rodna župnija Škale tedaj še spadala v ljubljansko škofijo (Volčjak 2016, 103). Po preu-

¹⁵ Slomškova babica Ana Apat, hči Jakoba in Ane, je bila rojena 23. junija 1726, njen brat Andrej pa 20. novembra 1724 (NŠAM, Župnija Šoštanj, Matične knjige, R 1719–1742, s. p.). Andrej je umrl 1. novembra 1806 v svojem dvorcu Limbar nad Pesjem (NŠAM, Župnija Škale, Matične knjige, M 1790–1829, pag. 50).

reditvi škofijskih meja pa je kot duhovnik lavantinske škofije vseskozi služboval na slovenskem Štajerskem, najdlje v Dravski dolini: najprej kot kaplan v Vuzenici (1796–1808), kjer je bil Slomšek pozneje nadžupnik (1838–1848), in nato kot kurat v sosednjem Vuhredu (1808–1817) (SI PAM/1537, Kartoteke: duhovniki 18. stoletje, karton št. 63; NŠAM, Dekanijski šematizmi, šk. 1, Alte Dekanate, pag. 1, 5, 23, 32, 89, 111 in 132; Mravljak 1928, 51 in 85). Jurija Apatu srečujemo po različnih slovenskoštajerskih župnijah, dokler ni leta 1818, star 60 let, končno zasedel mesta župnika v Sv. Štefanu pri Žusmu (NŠAM, Župnija Sv. Štefan pri Žusmu, Matične knjige, R 1813–1831, fol. 9–43), kjer je 16. marca 1826 tudi umrl, star 68 let (NŠAM, Župnija Sv. Štefan pri Žusmu, Matične knjige, M 1789–1831, fol. 75). Slomšek se je pri tem svojem mrzlem stricu, očetovem bratrancu, ko je bil ta župnik v Sv. Štefanu, gotovo kdaj ustavil, ko je kot bogoslovec obiskoval svojega dobrotnika Jakoba Prašnikarja – župnika v sosednjem Olimju. In Jurij Apat je bil nedvomno povabljen na Slomškovo novo mašo v olimski župnijski cerkvi 26. septembra 1824 (Kovačič 1934, 41). O Juriju kot človeku ne vemo prav veliko, vseeno pa več kakor o duhovnikih Slomških iz 18. stoletja. Po karakteristiki z začetka 19. stoletja je bil srednje nadarjen, pri ljudeh priljubljen, poučen (a se je premalo pripravljal), ne neprijeten sogovornik, trgovec (*mercator*); o njem nasploh ni bilo slišati nič slabega (NŠAM, Škofijska pisarna, F 61, Vizitacije, fasc. 7, Conscriptum in visitatione canonica 1804, s. p.).¹⁶

Jurijev ded in škofov praded Jakob Apat (ok. 1683–1768), ki je bil hkrati šoštanjski tržan in naseljenec na kmetiji v Družmirju, podložni gospodstvu Velenje, je izpričan kot dobrotnik domače župnije. V ustanovnem pismu za mesto drugega kaplana 14. maja 1768 beremo, da je novi kaplanski ustanovi (z oporoko) daroval nič manj kot 1000 goldinarjev, za kar je moral kaplan dvakrat na mesec darovati mašo zanj, v adventu pa vsi trije šoštanjski duhovniki enkrat maševati za pokojne (sorodnike) (I. Orožen 1884, 472).¹⁷

Kot zanimivost – čeprav ni neposredno povezana z odnosi Slomškovih prednikov s Cerkvijo in duhovniki – moramo nujno omeniti, da je imel škof Slomšek, ki je pred nastopom škofovske službe kratek čas služboval kot celjski opat (1846), med svojimi predniki kar nekaj (generacij) opatov, naj je za to vedel ali ne. Priimek Apat, ki ga je pred poroko nosila njegova babica Ana Slomšek, namreč pomeni opata – kot je dokumentirano že v slovenski protestantski književnosti od leta 1557 dalje (Ahačič et al. 2011, 38; 2021, 97), v času intenzivnega nastajanja slovenskih priimkov. V Aninem rodnem Družmirju srečamo prvega Apatu, in sicer Pavla (*Paul Appott*), leta 1575 v urbarju gospodstva Šoštanj (StLA, Laa. A. Antiquum, Gruppe II, Stockurbare, K 75, Sch. 68/157, Urbar Schönstein und Katzenstein 1575, fol. 4r), medtem ko v urbarju iz leta 1498 tega in številnih drugih priimkov še ni (StLA, Laa. A. Antiquum, Gruppe II, Stockurbare, K 74, Sch. 67/156, Urbar Schönstein 1498). Tako kot pri priimkih Kaplan, Prošt, Škof ali Papež gre pri Apatu za tip priimka, ki je nastal prek vzdevka iz občnega poimenovanja v cerkveni hierarhični lestvici, in

¹⁶ Za napotilo na vir se iskreno zahvaljujem mag. Lilijani Urlep iz Nadškofijskega arhiva Maribor.

¹⁷ Jakoba Apatu so pokopali 1. februarja 1768 in je po šoštanjski mrliški matici dočakal 85 let (NŠAM, Župnija Šoštanj, Matične knjige, M 1758–1770, s. p.).

sicer po taki ali drugačni povezavi z nosilci, na primer šaljivi ali tudi povsem naključni (Keber 2021, 41). Takšna vez bi bilo lahko podložništvo kakšnemu samostanu ali pa povezanost s Cerkvijo in duhovniki nasploh – kakršno srečamo, denimo, pri škofovih v Šaleški dolini živečih starih starših pozneje, v 18. stoletju.

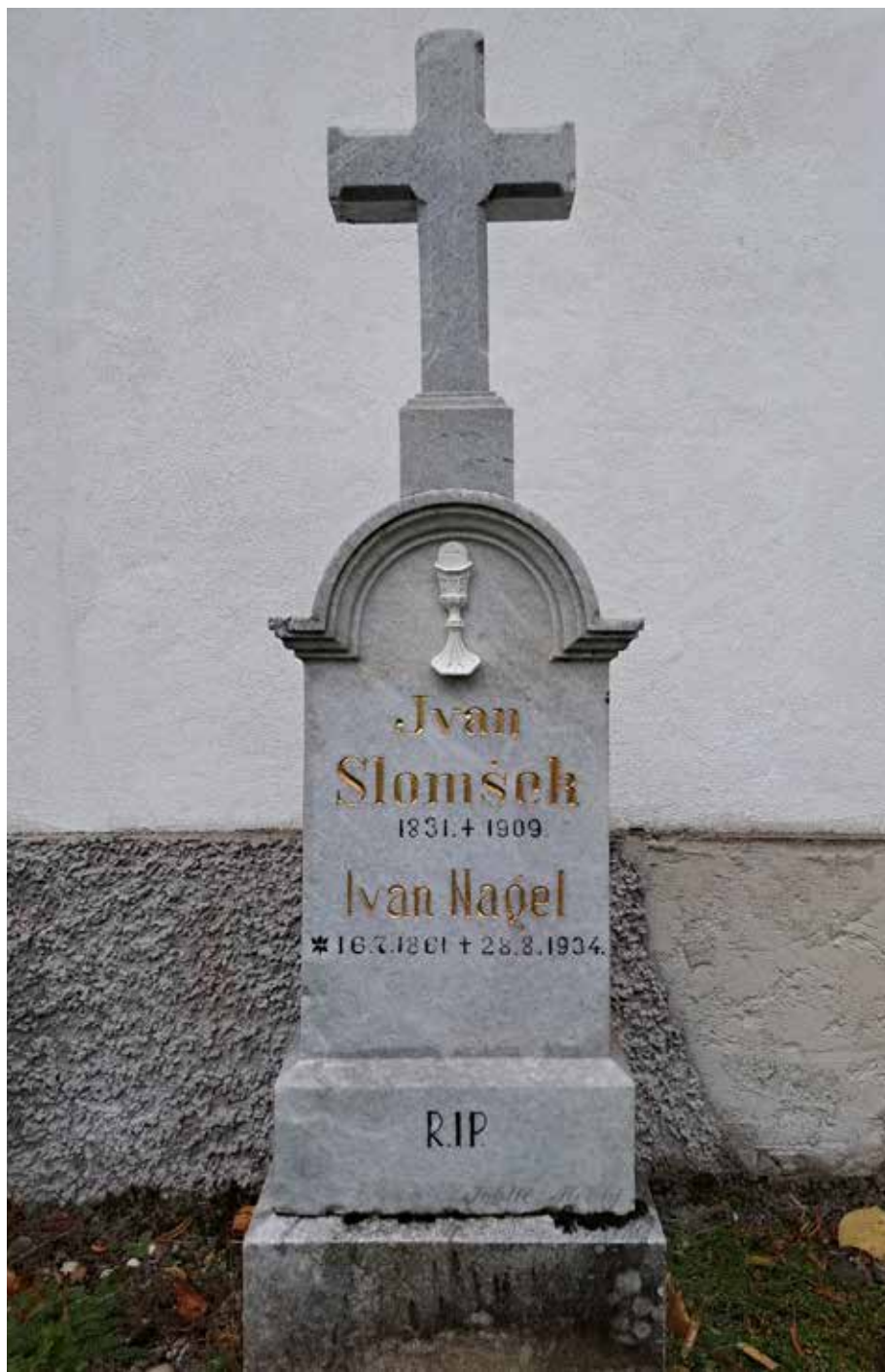
Škofova stara starša Gašper Slomšek in Ana, rojena Apat, sta v Šaleški dolini najprej – pred preselitvijo v Družmirje – več kot dvajset let živela v dvorcu Limbar v župniji Škale, in sicer kot podložnika gospostva Velenje. Tu so se jima rodili tudi vsi otroci. Kot navaja Goričar, sta bila zakonca »zgledna in spoštovana roditelja«, kar naj bi dokazovalo dejstvo, da so bili njunim otrokom pri krstu šestkrat botri škalski duhovniki, enkrat sorodnica domačega župnika in enkrat hči velenjskega gosposočinskega upravitelja (Goričar 1938, 25–26). Škofovemu očetu Marku sta šla denimo 27. marca 1761 za botra duhovni pomočnik Gašper Kovačič in župnikova mlada sorodnica Jožefa Kraškovič (NŠAM, Matične knjige, Škale, R 1721–1761, pag. 339).¹⁸

Tako kot Slomški na Slomu so bili torej tudi škofovi predniki in sorodniki v Šaleški dolini v tesnih vezeh s Cerkvijo. Slomškov najstarejši stric Pongrac (1751–1818) je imel vnuka duhovnika, in sicer Janeza Slomška (1831–1909), škofovega mrzlega nečaka (Goričar 1938, 20, 30–31). Janez se je rodil v Družmirju škofovemu bratrancu Simonu Slomšku (1792–1849) in njegovi ženi Mariji Finžgar 15. junija 1831 (Župnijski arhiv Šoštanj, Matične knjige, R 1811–1837, fol. 174). Duhovnik je postal pri 27 letih, 1. avgusta 1858, in bil posvečen v št. Andražu na Koroškem, kjer mu je mašniško posvečenje podelil njegov krajevni škof in mrzli stric Anton Martin Slomšek. Zadnji duhovnik Slomšek je kaplanoval po različnih slovenskoštajerskih župnijah, med drugim v Olimju, tam, kjer je imel škof Slomšek novo mašo (Kovačič 1934, 41). Šele leta 1874, star 43 let, je postal župnik v Zabukovju pri Sevnici, kjer je leta 1893 tudi stopil v pokoj (NŠAM, Službeni listi duhovnikov, šk. 5, Slomšek, Janez). Jesen življenja je preživel na Koroškem, zadnjih enajst let kot upokojenec in beneficiat v Kortah v župniji Obirsko. Tam je pri 78 zaradi starosti umrl 18. julija 1909 in v tem gorskem kraju našel tudi zadnje počivališče (ADG, PA Ebriach/Obirsko, Sterbbuch Tom IV – Kopie 1870–1939, fol. 103).¹⁹ Živel je po vsem sodeč odmaknjeno – in prejkone je na njem vzbujal pozornost predvsem ali zgolj priimek Slomšek. Celovski *Mir* mu je ob smrti namenil samo te skromne vrstice: »Beneficiat Slomšek †. Umrl je v nedeljo, dne 18. t. m., ob 1/2 9. uri zvečer jubilar in vpokojeni župnik, č. g. Janez Slomšek, beneficiat v Kortah. Rajni gospod je bil stričnik nepozabnega lavantinskega knezoškofa A. M. Slomšeka. Pogreb se je vršil v sredo ob 9. uri dopoldne v Kortah. N. p. v m.!« (*Mir* 28, št. 33, 24. 7. 1909, str. 190)²⁰

¹⁸ O Kovačiču in župniku dr. Janezu Juriju Kraškoviču I. Orožen 1884, 92; 96.

¹⁹ F. Kovačič, ki je Goričarju priskrbel podatke o Janezu Slomšku iz mariborskega škofijskega arhiva, je kot kraj smrti navedel Korito na Koroškem – lahko pa se je spodrsilaj pripetil Goričarju (Goričar 1938, 31).

²⁰ Že po zaključenem recenzentskem postopku me je mag. Lilijana Urlep opozorila, da je iz Slomškovega rodu v Šaleški dolini izšel še en duhovnik. Med recenziranjem mojega članka za revijo *Kronika* je postala pozorna na priimek Kvartič, ki ga je prevzel škofov stric Jurij Slomšek (1748–1805), potem ko se je leta 1775 priženil v Staro vas pri Velenju. Ker je že prej sestavila rodovnik današnjih Kvartičev, jih je zdaj lahko povezala s Slomški in prišla do spoznanja, da je bil Jurijev potomec tudi zgodaj preminuli duhovnik Janko Kvartič (1957–2003), doma iz župnije Velenje – Sv. Barbara.



Slika 6: Nagrobnik duhovnika Janeza Slomška (1831–1909) v Kortah na avstrijskem Koroškem (foto: Ludvik Karničar).

Če povzamemo ugotovitve o vezeh in odnosih Slomškovih prednikov in sorodnikov s Cerkvijo, je šlo za resnično raznolik nabor relacij. Škof Anton Martin je odraščal kot podložnik ljubljanskega knezoškofa in je svojo zemeljsko pot sklenil kot lavantinski knezoškof. Njegov rod na Slomu pri Ponikvi in še prej v sosednji vasi Brezje je stoletja, vse do zemljiške odveze leta 1848, živel na kmečkih posestih, podložnih škofijskemu gospodstvu Gornji Grad. Praded Štefan Novak-Slomšek naj bi zgradil sedanjo podružnično cerkev sv. Ožbolta v Unišah pri Slomu. Dva škofova stara strica, polbrata s Sloma, Blaž in Primož Leopold Slomšek, sta postala duhovnika. Tretji stari stric Matevž – gospodar Sloma – je vzel za ženo nečakinjo Matevža Vrečerja, znanega župnika v Šmarju pri Jelšah. Z domačo duhovščino je bila v tesnih vezeh tudi družina škofovega deda Gašperja Slomška, ki je živela v Šaleški dolini v župnijah Škale in Šoštanj. Pomenljivo je, da sta šla škofovemu očetu Marku v Škalah za krstna botra tamkajšnji duhovni pomočnik in župnikova sorodnica. Škofova babica, rojena v župniji Šoštanj, se je pred poroko pisala Apat, kar pomeni ‚opati‘ – in službo opata je v Celju kratek čas pred nastopom škofovske službe opravljal tudi Slomšek. Iz Slomškovega šaleškega sorodstva sta postala duhovnika Jurij Apat, nečak škofove babice in bratranec njegovega očeta Marka, ter Markov mrzli nečak Janez Slomšek, ki mu je škof Slomšek sam podelil mašniško posvečenje. Slomškov rod je torej dal skupno štiri duhovnike – poleg škofa dva od njega precej starejša in enega generacijo mlajšega. Nihče od teh treh (kakor tudi ne sorodnik Jurij Apat) ni sicer niti približno dosegal pomena blaženega Antona Martina, a s tem nikakor ni rečeno, da niso razvili vrlin kot osebnosti in kot duhovniki.²¹

Kratice

²¹ Naj mi cenjeni bralci teh vrstic ne zamerijo naslednje digresije, ki jo bodo nekateri gotovo imeli za neprilčno. Ko sem snoval prispevek o povezanosti Slomškovega rodu s Cerkvijo in duhovništvom, se mi je večkrat utrnila misel, da sem na poseben način s škofom povezan tudi sam. 24. septembra pred natanko štirimi desetletji sem kot petnajstletni dijak prestopil vrata mariborskega škofijskega ordinariata na Slomškovem trgu – prav na 120. obletnico škofove smrti. Poiskal sem generalnega vikarja, poznejšega pomožnega škofa dr. Jožefa Smeja, h kateremu me je napotil domači župnik po pisno dovoljenje za vpogled v župnijsko kroniko. Med drugim me je zanimalo, kakšne zapise bom v njej našel o svojem prapradedu in pradedu, ki sta v župniji Dol pri Hrastniku (nekoč Sv. Jakob v Dolu) združena skoraj sto let opravljala službo organista, prapraded pa sprva tudi učitelja (šolmoštra), dokler je bila šola še cerkvena domena (J. Orožen 1958, 677; 699). Šele pred kakšnim letom sem uzavestil, da se je moj prapraded Blaž Dragar (1828–1898) le dobra dva tedna pred Slomškovo smrtjo osebno srečal s svojim knezoškofom, ki je zadnjo vizitacijo, preden je dokončno obnemogel in zatisnil oči, opravil v dekaniji Laško. Med vizitiranjem dolske župnije 6. septembra 1862 je bil posebej zadovoljen z dobrim uspehom tamkajšnje zasebne šole (NŠAM 3005, XXIV-B – Kanonične vizitacije, Dekanija Laško, pag. 2–3). Še več, Karol Hribovšek (1846–1916) (*Slovenski gospodar*, 18. 5. 1916, 1–2), mariborski stolni prost in po vsej verjetnosti Slomškov birmanec, je bil sorodnik in sožupljan mojega prapradedu. Tako kot on se je rodil v župniji Sv. Jurij ob Taboru v Savinjski dolini, in sicer kot sin njegovega mrzlega bratranca in bi se v resnici prav tako moral pisati Dragar (Golec 2022a, 21). In končno, moji predniki niso bili povezani samo s škofom Antonom Martinom, čeravno z njim le bežno, ampak je eden, prednik po očetovi strani, že veliko pred njegovim rojstvom prihajal v stik s Slomškoviimi predniki na Slomu. Pred desetletjem sem v Nadškofijskem arhivu Ljubljana povsem po naključju istega dne in v istem arhivskem fondu naletel na Matijo Novaka, Slomškovega najstarejšega znanega prednika na Slomu, in na svojega sedemkrat-pradedu Janeza Matijo Šivica (ok. 1700–1776), upravitelja gospodstva Gornji Grad (Golec 2020, 194–196) – ta podatek mi dotlej ni bil znan –, škofijske posesti, katere podložniki so bili Slomški s Sloma. Šivic je med službovanjem v Gornjem Gradu, sedežu obsežnega gospodstva in lasti ljubljanske škofije, seveda srečeval škofove prednike. Ni dvoma, da je vsaj enkrat, če ne večkrat sam obiskal Slom, sedež enega od uradov gornjegrajskega gospodstva.

- ADG** – Archiv der Diözese Gurk, Klagenfurt.
ARS – Arhiv Republike Slovenije.
Laa. A. – Landschaftliches Archiv.
M – mrliška matična knjiga.
NAZ – Nadbiskupijski arhiv Zagreb.
NŠAL – Nadškofijski arhiv Ljubljana.
NŠAM – Nadškofijski arhiv Maribor.
P – poročna matična knjiga.
PA – Pfarrarchiv.
PAM – Pokrajinski arhiv Maribor.
R – rojstna/krstna matična knjiga.
StLA – Steiermärkisches Landesarchiv, Graz.
ZAC – Zgodovinski arhiv Celje.

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Pavlina Bobič

Janko Komljanec: obrazi okupacije in eliminacije 1941–1942

*Janko Komljanec: Faces of Occupation
and Elimination 1941–1942*

Povzetek: Druga svetovna vojna in okupacija slovenskega ozemlja sta – v njenih ambicijah po popolnem prevzemu oblasti – odprli pot eliminacijskim načrtom Komunistične partije. Politično podtalje je bilo sestavljeno iz pobud različnih gibanj in posameznikov, vse skupaj pa se je kresalo ob vprašanju smisla in oblike odpora. Janko Komljanec je bil med prvimi politično izoblikovanimi podeželskimi duhovniki na Dolenjskem, ki ga je Komunistična partija določila za »narodnega izdajalca« – torej za osebo, ki jo je bilo potrebno kar najučinkoviteje odstraniti oz. eliminirati še pred izbruhom državljanske vojne v Ljubljanski pokrajini. Proces izničenja je obenem prikaz mehanizma izvorno lokalnega nasilja in njegovih protagonistov, ter oris miljeja, ki je (revolucionarno) nasilje sploh omogočil.

Ključne besede: Druga svetovna vojna, italijanska okupacija, Novo mesto, Janko Komljanec, revolucija

Abstract: The Second World War opened up the paths to the eliminationist plans of the Communist Party in its ambitions to take over power. The political underground consisted of a number of movements and individuals, all of whom collided on the question of the meaning and the form of resistance. Janko Komljanec was among the first politically staunchly aware priests in Lower Carniola designated by the Communist Party as a “national traitor” and thus someone who had to be effectively removed or eliminated before the actual outbreak of the civil war in the Ljubljana province. The process of annihilation simultaneously shows the mechanism of the originally local violence and its protagonists as well as an outline of the milieu that enabled (revolutionary) violence.

Keywords: Second World War, Italian occupation, Novo mesto, Janko Komljanec, revolution

1. Aprilski zlom in problem Janka Komljanca¹

»6. IV. 1941. Cvetna nedelja. Ob spovednici danes ni navala moških, ker jih ni; odšli so pod orožje. Danes jutraj je Hitler, vodja Nemčije, dal svojim vojakom po radiu naročilo, naj pomendrajó Jugoslavijo in Grčijo. Nemčija ni napovedala vojske Jugoslaviji, kar napadla jo je. Danes so bombardirali nemški zrakoplovci Beograd. Pri tem napadu je bil zadet in ubit naš narodni voditelj dr. Franc Kulovec.² Čudno je to, da je prvi padel kot žrtev ravno voditelj Slovencev in to v Beogradu!! Pa še v težkih razmerah, da mu ni mogoče izkazati splošnega narodnega žalovanja in dostojanstvenega pogreba. Slovenci smo postali sirote. Zvonovi pojo svojo mrtvaško pesem.« (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 6. 4. 1941)

Zapis zgodovinskega dogodka izpod peresa prečenskega župnika, Janka Komljanca, morda izraža njegovo nezavedno slutnjo prihajajočega vojnega uničenja, in je ironično sovpadel z nedolžnostjo trenutka, ko so po mestih in vaseh »otroci nosili v cerkve k blagoslovu oljke in butare«. Kljub temu so ljudi zaradi skrajnih političnih napetosti v državi in po Evropi, kjer je nacistična Nemčija že drugo leto uspešno prodirala z izjemno vojaško močjo, navdajali precej močnejši občutki in vtisi kot »prejšnja leta normalnega, mirnega življenja« (SD, 7. 4. 1941). Vojna je udarila ljudi na »lepo nedeljo«, prežeto s simboliko krščanskega miru.

Če je naslednje jutro *Slovenski dom* cvetno nedeljo 1941 označil kot »rešitev od negotovosti«, ki naj bi ljudem »jasno začrtala smer bodočega življenja in delovanja« (SD, 7. 4. 1941), je Komljanec stvarno zabeležil: »Sirene tulijo.« Edina jasna smer je bila smer brez vrnitve in neznosno čakanje na prihod nove, še hujše vojne od zadnje. Med prebivalci in številnimi vojaki, ki so bili nameščeni v mestu ob Krki, je vladalo veliko vznemirjenje in v pričakovanju zračnih napadov so vsi iskali varna zavetja ali pa utrjevali zaklonišča. Varnostno službo v mestu je prevzela občina Novo mesto, poklicala na pomoč vse sposobne moške in jih organizirala za varovanje obeh mostov in drugih vojaških objektov. Civilno varnostno službo so v vse bolj kaotičnih razmerah ob umikanju jugoslovanskega vojaštva vzpostavili s pomočjo Fantovskih odsekov, Sokola, športnega kluba Elan in rezervnih oficirjev (Arhiv Študijskega centra za narodno spravo, SCNR/Prič/01/2015, Spomini, Zapuščina Franca Pelka). Za komandanta varnostne službe je bil postavljen rezervni oficir Fran Žukovec, za njegovega namestnika pa advokat dr. Davorin Gros. V naslednjih dneh so se večkrat oglasile sirene, dokler se ni nemškemu kopenskemu napadu na Jugoslavijo 11. aprila pridružila še Italija, ki je prodirala v smeri Dalmacije, Like in Ljubljane. Jugoslovanska vojska je ob tem povsem razpadla.

¹ Prispevek je nastal kot rezultat dela v okviru raziskovalnega programa P6-0380: »Kršitve človekovih pravic in temeljnih svoboščin na slovenskem ozemlju v 20. stoletju,“ ki ga sofinancira Agencija za raziskovalno dejavnost Republike Slovenije.

² Dr. Franc Kulovec, rojen leta 1884 v Dolenjih Sušicah pri Dolenjskih Toplicah – med svojimi obiski Dolenjske tudi reden gost prečenskega župnika Komljanca –, je bil ves čas jugoslovanske države najožji sodelavec dr. Antona Korošca; po njegovi smrti in viharju v vrhu katoliških narodnjakov je bil izbran kot »novi voditelj slovenskega naroda« (*Domoljub*, 9. 4. 1941; Ivešić 2013: 83–118; Rahten 2022: 561–563).

Med razsulom vojske in države, ki je razprostrta ležala pred nacističnimi in fašističnimi zavojevalci, so vzniknile ideje o svobodi: toliko močnejše, kolikor bolj se je politična realnost trgala – potisnjena v surovost vojaške logike in ničevost človeškega življenja. Kako se je torej duhovnik neke skupnosti na Dolenjskem izvil iz konflikta, ki ga je doživljal ob propadu jugoslovanske države, tuji okupaciji in vse bolj otipljivi komunistični sli po revoluciji? V čem je bil prečenski župnik poseben – in to celo tako zelo, da so ga slovenski ‚boljševiki‘ tedanjega časa in prostora v visoki pomladi 1942 določili za svojo žrtev? Sovraštvo, ki ga napaja plejada čustvenih in ideoloških impulzov, teži po popolnem izničenju drugega v njegovi biti. V kakšno okolje je bil torej Janko Komljanec trdno umeščen, od kod je izvirala njegova odločnost³ in komu je bila njegova osebna drža tako moteča, da ga je bilo treba dokončno eliminirati – in to veliko prej, preden se je v okupirani Ljubljanski pokrajini razdivjala državljanska vojna? Kdo so bili preganjalci in rablji obenem – ljudje, ki nikakor niso bili brezoblična abstrakcija, pač pa bitja z motivi in voljo do ubijanja?

2. Realnost vojne

Sredi velikega tedna je Komljanec zapisal, da čas ni bil velik le v cerkveni liturgiji, kajti tudi zanj in za njegove ljudi je bil to »trpljenja in žalosti nasičen teden« (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 9. 4. 1941). Na veliki petek, 11. aprila 1941, ko so bile novomeške ulice polne vojaštva in prostovoljcev, se je na jutranjem nebu iz ljubljanske smeri v letu preko Prečne prikazalo devet nemških štuk. Sirena se tega dne ni oglasila in ljudje so mirno opazovali nemška letala v zraku, misleč, da so varni in da je vojne po jugoslovanskem zlomu konec. Po glavni cesti se je iz Prečne proti mestu pomikal vojaški tren in eno od letal je nanj odvrгло tri bombe. Strojnica iz letala je streljala na vlak. Malo naprej, v Bršljinu, kjer so se še dan prej vojaške trume »gnetle brez pravega vodstva« (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 10. 4. 1941), je letalo spustilo bombo na barako in poškodovalo železniški tir. Prva nemška bomba v Novem mestu je eksplodirala na dvorišču ljudske šole, kamor so vojaki tik pred tem dovažali municijo in kjer je bil tudi štab Dravske divizije (z radiooddajno postajo), toda tu se je oglasila jugoslovanska protiletalska artilerija in začela sovražna letala obstreljevati. Konji in voli, ki so bili namenjeni za vojsko, tisto dopoldne pa so jih lastniki prihajali iskat na Glavni trg, so preplašeni dirjali po ulicah sem in tja (Flajšman 2021, 45). Druga eksplozija je porušila desno sprednjo stran šolske stavbe in ob vžigu streliva povzročila strahovit požar. Prvi bombni napad na Novo mesto je ljudi tako prestrašil, da si nihče ni upal organizirati reševanja, saj so bili vsi izkušenejši gasilci mobilizirani. Gimnazijski ravnatelj Ivan Dolenec je ob tem zapisal, da so bili nekateri meščani tako pretreseni, da so po končanem napadu zaradi otrplih nog »nekaj časa komaj hodili« (Dolenec 1973, 83).

³ Med zadnjim avtoričinim pogovorom s Komljančevo 95-letno nečakinjo Cirilo Urbanč, roj. Vajs, je ta dejala, da ji ob omembi strica najprej pride na misel njegova ‚odločnost‘, ki je ni omajala niti komunistična grožnja s smrtjo. 15. julij 2022. Arhiv avtorice.

Še med besnenjem požara so v Novo mesto prispele prve motorizirane enote nemške vojske, ki so se za »kakšno noč« namestile v gimnazijskem poslopju, vojaki pa so ljudi med svojim kratkim postankom spraševali, ali je do Srbije še daleč (Dolenec 1973, 83).

Toda poleg tega se je dogajalo nekaj, kar je Komljanca spominjalo na prevratno (in zato nadvse nevarno) jesen 1918. Na novomeški železniški postaji sta obtičala dva vlaka, polna različnih živil in vojaškega orožja. »Ljudje so planili po vsem,« je pretresen zapisal. Noč in dan so z vagonov odvažali, kar so si izplenili, »kakor divji risi in volkovi«, in le malo hiš je bilo, od koder ne bi šli plenit. Zgolj nekaj najrevnejših »si v svoji tenkovestnosti« tega ni drznilo storiti. Dolenjci so vneto plenili tudi naloženo vino in sode na raznih koncih preprosto prevrtali, da je »k sreči curljalo še po tleh«; zraven so se topli in nekaj je bilo tudi ranjenih. Ljudje so bili »podivjani«, »pijani«, vino pa odnašali kar v »sodčkih, putrhih, steklenicah in škafih« (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 11. 4. 1941).

Prav tako na veliki petek je italijanska vojska, razočarana nad »praznino«, na katero je – ker je pričakovala jugoslovanskega sovražnika – naletela, dosegla Ljubljano (Juvančič 1962, 63). 11. bersaljerski polk z dvema vodoma motoristov in oddelkom lahkih tankov iz eskadrona San Giusto je ob pol šestih zvečer prispel pred cerkev na Viču v Ljubljani, kjer mu je župan dr. Juro Adlešič v znamenje vdaje izročil mestne ključke. Na ljubljanskem gradu je tako belo zastavo zamenjala italijanska trobojnica, že ob osmih zvečer pa so v Ljubljano prispeli še oddelki divizije Isonzo, katere poveljnik general Federico Romero je prevzel oblast v mestu, dokler je ni naslednji dan predal generalu Benedettu Fiorenzoliu iz divizije Re (Ferenc 2006, 270). Medtem ko je italijanska armada nadaljevala premike proti jugu, je general Vittorio Ambrosio, poveljnik 2. armade, izdal razglas o obvezni oddaji vojaškega orožja in streliva, podreditvi jugoslovanskega orožništva in policije vojaškim poveljstvom Italije, prijavi mobiliziranih jugoslovanskih vojakov, ki so odšli domov, ter zamenjavi dinarjev v lire (v razmerju 100, 30). Še isti dan je Ambrosio izrecno ukazal razpust oz. prepoved ustanavljanja vseh združb in organizacij s političnim in iredentističnim značajem (Ferenc 2006, 271).

V Prečni so morali v naslednjih dneh v skladu z ukazom vse orožje oddati na županstvo, ki je postavilo svojo civilno stražo, da »zločinci« ne bi ogrožali življenja in imetja ljudi (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 12. 4. 1941). Določena je bila policijska ura in zatemnitev poslopij, gibanje prebivalstva iz kraja v kraj je bilo omejeno, promet z zasebnimi avtomobili in motornimi kolesi pa prepovedan. Posebne preglavice je ljudem povzročalo pomanjkanje novic: časopisi na deželo sploh niso prispeli, Radio Ljubljana pa je prenehal oddajati že 11. aprila po nemškem bombardiranju radiooddajne postaje v Domžalah.⁴ Župnik Komljanec je poročal, da so bile zveze s cerkveno in politično upravo v Ljubljani prekinjene ves teden po nemškem napadu na Jugoslavijo, en dan star Slovenec pa je nato le prinesel novice o italijanski okupaciji (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 15. 4. 1941).

⁴ Italijani so kasneje delovanje radia znova vzpostavili s postavitvijo svojega, a šibkejšega oddajnika.

Novo mesto je hitro preplavilo nemško vojaštvo, ki je bilo do prebivalstva benevolentno, toda 20. aprila je prišel ukaz, da morajo Novomeščani najkasneje do naslednjega dne pod strogo kaznijo izobesiti nacistične zastave. Po spominih Franca Pelka so nekateri, tj. Peter Kopač, graščak Germ in advokat Ivanetič, to storili že prej in brez poziva. 22. aprila so Nemci v mestni hiši zbrali člane občinske uprave in vodje uradov ter jim sporočili, da je Novo mesto »za vse večne čase priključeno« Tretjemu rajhu. Razrešili so župana dr. Marijana Polenška in celoten občinski odbor, za novega župana pa postavili ing. Miklavca. Novo postavljeno vodstvo je meščanom naložilo, da morajo oddati vse orožje. Od Rajha imenovana uprava je dobro vedela, kako je mogoče pridobiti »deželo za Nemce«, zato so kar na trg postavili sod vina in ga točili kmetom (SCNR/Prič/01/2015, Spomini).

Toda obljubljena ‚večnost‘ (za nekatere pa blaženost) je trajala zgolj en dan; 23. aprila so Nemci odšli, prispeli pa Italijani. Kako begajoče so bile vsakdanje razmere pod menjajočimi se okupacijskimi oblastmi, kaže tudi to, da so v Novem mestu do 11. ure 23. aprila 1941 gospodovali Nemci, po tej uri pa so oblast prevzeli Italijani in na mesto župana spet imenovali dr. Polenška, ki pa se na imenovanje ni odzval (SCNR/Prič/01/2015, Spomini). Na magistratu sta kar dve uri viseli hkrati nemška in italijanska zastava (Flajšman 2021, 45). Nemci so v neposredni novomeški okolici ostali in po pričevanju Franca Pelka sami pričeli z agitacijo med ljudmi tja do Gorjancev – da bi ti zase zahtevali nemško oblast, ki jim je v zameno obljubljala nemoten dostop do blaga in živil. V Žabji vasi se je tako zbralo kar »par sto« kmetov z vrečami, vozmi in konji, ki so čakali, kdaj jim bodo Nemci dovolili v mesto (SCNR/Prič/01/2015, Spomini).

Fluidnost prvih okupacijskih meja je imela svoj vzrok: do konca aprila je bila vzhodna Dolenjska operativno območje nemške vojske, ki je sicer svoje enote že premeščala na sever, zato Italijani tega območja tedaj (še) niso mogli zasesti. Hitler je pri risanju južne meje Tretjega rajha v Sloveniji upošteval zgolj njeno strateško vrednost in koristi za Nemčijo (da bi z vrhov dolenjskega hribovja lahko obvladovala italijansko stran), toda s tako mejo, ki se na dotedanje pokrajinske, okrajne ali občinske meje ni ozirala, ni bil zadovoljen nihče. Diplomatski dogovor o meji med Nemčijo in Italijo med zunanjima ministroma Joachimom von Ribbentropom in Gianom Galeazzom Ciano je bil sklenjen na Dunaju 21. in 22. aprila 1941; nato je skupna razmejitvena komisija delovala od julija do septembra – izmenično na Bledu in v Ljubljani –, toda že določene meje ni bistveno spremenila (Ferenc 2006, 274).

V Prečni je 1. maja 1941 Komljanec zabeležil, da je z okolice desnega brega Krke večje število ljudi prihrumelo v mesto, da bi, nahujskani od »nemčurskih agentov«, manifestirali za Hitlerja, zraven pa so plenili trgovine. Od Kandije proti trgu so meščani v strahu zapahnili hišna vrata, prav tako so zaprli prodajalne. Za drugi dan je bilo videti, da bodo mesto zopet zasedli Nemci (Flajšman 2021, 46). Žandarji in karabinjerji so množico razgnali, vendar je v naslednjih majskih dneh v novomeški okolici spet prihajalo do močnih javnih manifestacij za Nemce – in nezadovoljstva z Italijani, ki jih ljudje niso marali še iz časa zadnje svetovne vojne dobri dve desetletji prej. Spomin na verolomnega sovražnika na soški fronti je bil zelo živ, poleg tega je bila Italija v predstavah ljudi sinonim za revno, neurejeno državo ... Poja-

vila se je »hujskarija«, je zapisal prečenski kronist, naj ljudje vendar »podpisujejo za Nemčijo«, kjer je »delo dobro plačano in je red«, ter razobešajo nacistične zastave. Komljanec je še zapisal, da imajo pri razplamtevanju strasti za Nemce glavno besedo »razuzdani fantalini in cerkvi sovražni možje«, ki zraven »v strah jemljejo, predrzno in grozeče nastopajo proti drugim ljudem«. Prečenski župnik je grmel, da so ti posamezniki nič manj kot »suženjske, izdajalske, prodane duše«; v Dolenji Straži so se 2. maja pojavile nemške zastave in dva mlaja – kar je Komljanec brezkompromisno ožigosal kot »spomenike verskega in narodnega izdajstva in gospodarske sužnosti« (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 4. 5. 1941).

3. Kje so meje?

Problem okupacijske oblasti je razkril mnoge plati čustvenega in političnega vrenja med ljudmi, hkrati pa je močno zasekal v vsakdanjost lokalnega prebivalstva.⁵ Do začetka junija 1941 je bila meja med nemškim in italijanskim vojaškim nadzorom v neposrednem zaledju Novega mesta takšna, da je so bile domačije neredko odrezane od svojih njiv in vinogradov: Trška gora je bila nemška, mejna črta pa je ločevala svet pri Mačkovcu in na Cikavi, kjer sta bila tudi mejna prehoda. Bloki, prehodni le s prepustnicami, so bili postavljeni na Ločni, na Brodu, v Bršljinu in Gotni vasi, Novo mesto z močnimi italijanskimi enotami pa je bilo v celoti obdano z bodečo žico in bunkerji (Flajšman 2021, 48).

V prečenski fari, razdeljeni med Nemce in Italijane, je v odgovor na kaotično premikanje takratnih meja nastal mikrokozmos (političnih) zavezništev, ki so se v podobni obliki sočasno pojavljala v različnih krajih po Dolenjskem. Po Komljančevih besedah so na pobudo lokalnih »suženjskih ljudi« – gostilničarja Gredenca, Matije Cvetana in Jožeta Kocijančiča iz Gorenjih Kamenc ter Jurija Verdenika z Daljnega Vrha – trije nemški vojaki prinesli tablo z napisom »Deutsches Reich – Grenzkriegsgebiet, ein Reich, ein Volk, ein Fuehrer!«, in tako samovoljno »vključili« v Tretji rajh tudi ozemlje vse do potoka pod Gorenjimi Kamencami in njivo pri Avbarjevemu »malinu« ter do lesenega mostu med Potočno vasjo in Dolenjimi Kamencami. Janko Komljanec svojega odpora do takšnega početja ni skrival in je zabeležil, da so vsi ti »izdajniki versko in narodno že od nekdaj zelo slabi ljudje. Nemške vojake gostijo, pa so še sami v bedi za hrano.« Še več, Gredenc si je oblast vzel kar sam – in zapovedal, da prekinjajo vezi tako s prečensko občino kot z župnijo. Gorečneži se pri tem niso ustavili in so »na čast Nemcem« po Daljnem vrhu, Gorenjih in Dolenjih Kamencah postavili »nekaj smrek« in izobesili nemške zastave, v čemer je Komljanec videl popolno narodno izdajo (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 18. 5. 1941). Zastava s kljukastim križem je za-

⁵ Italija je pohitela in Ljubljansko pokrajino Kraljevini Italiji priključila že 8. maja 1941. Državna pogodba o razmejitvi je bila sklenjena 8. julija 1941, na italijansko naglico pa je vplivala »nelojalnost ljubljanskih in kočevskih Nemcev«, pa tudi »grabežljivost nemške civilne uprave« na Spodnjem Štajerskem, ki si je želela prilastiti obsežna območja vzhodne Dolenjske z dotlej še šibko italijansko zasedbo (Ferenc 2006, 276).

plapolala na lipi v Prečni in s cerkvenega zvonika v Zalogu; snel jo je sam župnik Komljanec skupaj s študentom Marijanom Tršarjem.⁶

Ravnanje teh »suženjskih« ljudi je bilo za Komljanca še posebej nedoumljivo z vidika poročil o »strašnem postopanju« Nemcev s slovenskimi rojaki na Gorenjskem in Štajerskem; ti so do tedaj že izkusili nemško oblast, rasno prebiranje prebivalstva, množičen izgon slovenskih duhovnikov, pošiljanje v taborišča in begunstvo. Samo dotlej je že več kot 1200 civilistov – celo »bosih in v spalnih nočnih oblekah« – pred Nemci zbežalo v kraje pod italijansko zasedbo (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 25. 5. 1941) in so bili nesporne priče nacističnih pogromov.

Ivan Derganc, tedaj 19-letni fant iz Češče vasi, je v svojih spominih dejal, da je v tistih zgodnjih poletnih dneh župnik Komljanec zbral okrog 30 fantov iz prečenske fare, da bi z njimi govoril o prelomnih dogodkih po jugoslovanski kapitulaciji. Pojasnil jim je, da so fašisti in nacisti na okupiranem ozemlju prepovedali in razpustili vsa društva ter da se bodo Slovenci znašli v enakem položaju kot pred tem rojaki na Primorskem in Koroškem. Slovenski jezik so tako Italijani kot Nemci skušali iz življenja ljudi izrjaviti, ob čemer je zgolj slovenska duhovščina ostala steber nacionalne zavesti in ponosa. Komljanec je opozarjal, da se enake razmere obetajo vsem Slovencem in da morajo biti na to »pripravljeni«. Martin Murn iz Podgore je na glas upal, da bodo Italijani »kmalu odšli«, na kar je župnik Komljanec odgovoril, da to ne le »upa«, pač pa ve tudi sam, vendar je bilo pravo vprašanje, kdaj. Nato je z velikim uvidom v tedanje evropsko dogajanje – in s pretanjenim smislom za akutne politične dileme – pojasnil bistvo nacizma, fašizma in komunizma. Nacizem in fašizem sta si bila najbližja v malikovanju lastne nacije in zatiranju drugih kot manjvrednih. Toda sovjetski komunizem je bil od obeh drugačen v nečem mnogo bolj prefinjenem: zanj ni bila pomembna narodnost, temveč idejna pripadnost. V tem je tičala fanatična privrženost Leninu in Stalinu, pri čemer je šlo je za mnogo več kot zgolj za poveljevanje surove moči; vsi trije režimi so prišli na oblast z nasiljem, toda za ohranitev popolne oblasti so po Komljančevem razglabljanju potrebovali samo eno – teror.

Derganc se je spominjal, da se je med tem pogovorom Komljanec že dotaknil »Osvobodilne fronte«. Ta se je v »osvobodilno« prelevila iz »protiimperialistične« – torej protibritanske, protiameriške ali protifrancoske, tudi protinemške ali protitalijanske,⁷ kakor je komunistom pač ustrezalo – po napadu nacistične Nemčije na Sovjetsko zvezo 22. junija 1941 in se je v javnosti prvič pojavila v ilegalnem časopisu *Slovenski poročevalec* 28. junija 1941. Komljanec jo je označil za »sumljivo«, podobno njene organizatorje; poleg tega je bilo nespregledljivo dejstvo, da so se še malo prej ognjevit propagatorji za Rajh hitro prelevili v najglasnejše agitatorje

⁶ Akademski slikar in grafik je bil rojen 17. februarja 1922 v Dolenjskih Toplicah. Kot 19-letnega prostovoljca so ga po zlomu Jugoslavije v Zagrebu zaprli ustaši, med vojno so ga Italijani poslali v taborišče Gonars, po koncu vojne leta 1945 pa je s transportom končal v komunističnem taborišču Teharje. Umrli je 18. oktobra 2010 v Ljubljani.

⁷ V to kategorijo je sodila še slovenska »kapitalistična gospoda«, ki se je »zatekla pod imperialistično okrilje« Zahoda (Griesser-Pečar 2015, 121).

za OF. Srečanje z mladeniči svoje fare je Komljanec zaključil z mnenjem, da bo prvi propadel italijanski fašizem in za njim nemški nacizem. Tla pa bodo »ugodna« za razmah komunizma, ki se bo zrušil šele na svojem vrhuncu, ker je brez duhovne in materialne podlage. Toda do takrat je še daleč, je rekel prečenski župnik, »in malokdo od nas bo to dočakal« (Kogej, 1. 6. 1996).

Zvest krščansko-socialnemu učenju Janeza Evangelista Kreka, znan dobrotnik okoliških revežev, brezposelnih in drugih pomoči potrebnih (NŠAL, Zapuščine, Jožef Markič, š. 387) ter nacionalno neupogljiv je bil Komljanec pronicljiv politični opazovalec svojega časa. Ljudje v fari so razumeli, da ima župnik jasno (in glasno) mnenje o ekstremnih ambicijah treh režimov, katerih težo je vse bolj doživljal tudi sam – ne le preko stikov z izseljenimi domačini z rodne Bučke (ki je bila del nemškega Rajha), katerih pisma iz prisilnih taborišč je s prižnice bral svojemu občestvu, pač pa tudi zaradi trdnih, brezkompromisnih stališč do komunizma, s čimer je postal za lokalne revolucionarje naravno moteč. Enako nepopustljiv je bil do sebe in svojih najbližjih, ki jim je odrekel ugodnosti, če bi zanje moral prositi fašistične okupatorje. Tako je ob italijanski odredbi, da mora za dovoljenje za vožnjo s kolesom vsakdo zaprositi, svojemu organistu Ivanu Riglerju dejal, da se »okupatorju ne bo klanjal in da rajši hodi peš« (Kogej, 1. 6. 1996).

Leta 1941 je bilo v okupiranem Novem mestu življenje še mirno in obrtniki oz. trgovci so zaradi dobavljenih surovin lahko delovali precej nemoteno. Potem pa so se v mestu in na podeželju pojavile različne »ilegalne organizacije«. Italijanska oblast je zato nadzor v mestu poostрила in začele so se prve aretacije (Arhiv Študijskega centra za narodno spravo, SCNR/Prič/01/2015, Spomini).

4. Perspektive svobode

Živahno ilegalno delovanje je v podtalju završalo že nekaj mesecev prej. Aprilski zlom je vodilne tradicionalne stranke potisnil v mrzlično iskanje oblike odpora, s tem pa so prišle v neposreden konflikt z ilegalno Komunistično partijo (KP). Slednja je po preimenovanju Protiimperialistične fronte v Osvobodilno delovala za njeno krinko, s svojim sporočilom pa je dosegala »čustven« odziv prebivalstva (Kocijančič 2015, 21). Medtem ko je OF po nemškem napadu na Sovjetsko zvezo po navodilih sovjetske Kominterne začela močno ljudskofrontno agitacijo za takojšen odpor, so se tradicionalne stranke strnile v prepričanju, da je najbolj smiselno previdno čakanje na 'odrešitev' od zahodnih zaveznikov in iskanje nekakšnega soglasja z okupacijsko oblastjo, da bi bile žrtve med prebivalstvom čim manjše. Oblikovale so se ilegalne vojaške formacije, ki so jasno razkrile ne le tedanje razlike v pojmovanju vojne, pač pa tudi razpoke in razklanost med slovenskimi političnimi strujami.

Slovenska ljudska stranka (SLS) je 29. maja 1941 ustanovila Slovensko legijo (SL) kot podtalno vojaško organizacijo pod vodstvom Rudolfa Smersuja in dr. Albina Šmajda, zavezala pa se je k zbiranju orožja in sistematičnim pripravam na odpor s pomočjo zahodnih zaveznikov (kadarkoli bi se ti na našem ozemlju pač izkrcali),

organizaciji obveščevalne službe za pomoč zaveznikom in podpori širjenju (pro) zahodne propagande. 2. avgusta 1941 ji je sledila liberalna Sokolska legija, ki se je s Sokolskim vojnim svetom pod vodstvom Ladislava Bevca skušala vzpostaviti kot izključno vojaška organizacija. Z njo se je povezal tudi socialistični politik dr. Celestin Jelenc. Legija je bila organizirana v čete in bataljone, povezovala oficirsko skupino in se kasneje opredelila kot del redne Jugoslovanske vojske v domovini (JVvD) pod poveljstvom polkovnika Dragoljuba (Draže) Mihailoviča.⁸ Slovensko narodno gibanje (SNG) se je razvilo iz skupine Mladcev pod vodstvom trnovskega kaplana Marjana Kremžarja in kroga aktivnih jugoslovanskih oficirjev, ki ga je zbral ing. Fanouš Emmer, mladi inženir montanistike in član Sokola iz Kranja. Po Kremžarjevem odhodu septembra 1941 se je tesno povezal s časnikarjem in duhovnikom Francem Glavačem, začel intenzivno snovati posebno bojno enoto in postavil temelje četniškega gibanja v Ljubljanski pokrajini (Bobič 2021a, 64–65).

A njihove priprave na podtalni odpor proti okupatorju je presekala avgusta 1941 ustanovljena Varnostnoobveščevalna služba (VOS) s skupino »najbolj predanih komunistov«,⁹ ki je v prestolnici že isto jesen začela likvidirati najvidnejše komunistične nasprotnike. 4. decembra 1941 je njen agent, Edo Brajnik, sicer član Sokola, ubil Fanouša Emmerja, pronicljivega kritika močne – in za ljudi zelo privlačne – komunistične propagande, ki je nosila videz »narodnosti in gibanja za svobodo«, ter moža, ki je prvi javno razodel teror kot gibalno komunističnega obstoja. Emmer je skušal mladino organizirati za boj proti »komunističnim udarnim edinicam«, v katerih je videl najresnejšega slovenskega sovražnika. S pomočjo Alojzija Kreka je avgusta 1941 začel zbirati privrženca na Dolenjskem in Notranjskem, a je imel še največ uspeha v prestolnici. VOS je z njegovim umorom – ki je Ljubljano in zlasti vrh tradicionalnih strank pretresel – hitro organizacijo vojaške ilegale, ki bi načrte KP za popoln prevzem oblasti lahko ogrozila, močno zavrla (Bobič 2021a, 70).

Nepomirljivost med legalističnim taborom in odporniškim gibanjem OF je postala dokončna po 16. septembru 1941, ko je Vrhovni plenum OF povsem nelegitimno¹⁰ sprejel sklep o ustanovitvi Slovenskega narodnoosvobodilnega odbora, ki naj bi med vojno edini predstavljal, zastopal, organiziral in vodil slovenski narod na vsem njegovem ozemlju. Hkrati je bil sprejet odlok SNOO o zaščiti slovenskega naroda in njegovega gibanja za osvoboditev in združitev, ki je nalagal, da se s smrtno kaznijo kaznuje vsak, ki zaradi »sebične skupinske koristi izbira in oddaja narodne sile za borbo proti osvoboditvi slovenskega naroda ali nudi za tako borbo pomoč s kakršnimi koli sredstvi«. ¹¹ V začetku novembra 1941 je sprejel še Temeljne točke

⁸ Begunska vlada v Londonu je Mihailoviča imenovala za poveljnika JVvD 15. novembra 1941.

⁹ Kot tako jo je označil Edvard Kardelj sam (Kocijančič 2015, 23).

¹⁰ Dieter Blumenwitz je v svoji mednarodnopravni študiji o vojnem dogajanju v Sloveniji ugotovil, da je bilo »kaznovanje civilnega prebivalstva«, če to ni želelo sodelovati s partizani, kršitev mednarodnega prava – še posebej, ker so določbe odpravile vsakršno pravno varnost in odprle pot kaznovanju skoraj kakršnega koli dejanja. Partizani so na nedovoljen način odpravili neodvisnost sodišč, kar je bila prav tako kršitev vojnega prava. Prebivalstvo je v takšnih okoliščinah imelo vso pravico do samozaščite pred partizanskimi kazenskimi ukrepi. (Blumenwitz 2005, 117–118; Šturm 2015b, 100–107)

¹¹ O problemu uvajanja nove oblasti z nasiljem in absurdu govora o osvoboditvi gl. študijo Lovra Šturma

OF slovenskega naroda, med katerimi je bila najpomembnejša zadnja, ki je določala, da bo po »narodni osvoboditvi OF uvedla dosledno ljudsko demokracijo,« ta pa je bila po razlagi Maksa Šnuderla posebna, ker je bila »identična sovjetski oblasti« (Kocijančič 2015, 25). Cilj vseh teh aktov ni bil zagotavljanje (demokratske) svobode, pač pa ustrahovanje ljudi – strahovlada in umori, zamišljeni v političnem vrhu KP in izvajani s pomočjo voljnih eksekutorjev, so bili učinkovita orodja za izvedbo komunistične revolucije ter (končno) uvedbo totalitarnega režima.¹² Likvidacije VOS so bile torej nepogrešljiv del ilegalnega represivnega sistema, podkrepjen s tiskom in z zgledovanjem po Rdeči armadi oz. zloglasni ČEKI¹³ – le da so tovrstni deli sistema v Sovjetski zvezi delovali odkrito, na Slovenskem pa so bili skriti za OF.

Posejanost komunističnih zametkov v novomeškem zaledju, kjer je bila Zveza kmetijskih fantov in deklet najbolj zanesljiv zaveznik ljudskofrontnega gibanja (Perpar 1986, 194) in vir članov za OF, je postajala vse bolj zaznavna. Konec poletja se je v Dolenji Straži v hiši Alojzija Bartolja osnovala celica lokalnih komunistov, nato pa so se v pozni jeseni 1941 v gozdovih nad Dolenjo Stražo že pojavili neznani ljudje, ki so se utaborili v vasi Brezova Reber in na Frati, kjer so bili dobro skriti. Čez zimo so jim posebni »zaupniki« dovažali hrano – delno »kupljeno«, delno pa darovano od gozdne uprave v Gorenji Straži (Kogej, 1. 6. 1996). Janko Komljanec je medtem poročal, da so partizani (tj. komunisti) postajali vse bolj predrzni, saj so od prečenskih kmetov, trgovcev in obrtnikov zahtevali denar in živila, ob tem pa grozili s smrtjo. Prepričan je bil, da so »hujši kot Nemci, ker [lastnemu] narodu delajo nasilje« (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 29. 11. 1941). Še toliko bolj, ker so Nemci v odgovor na partizanske akcije pobijali civiliste in uničevali njihove domove (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 21. 1. 1942). Poleg tega so komunisti za agitacijo izrabljali fantiče, stare od 16 do 17 let, ki so bili zaradi nedoraslosti za komunistično propagando posebej dovzetni. Marca 1942 je zapisal, da je okrog 12 takšnih fantičev iz Novega mesta in Bršljina odšlo v hribe, kjer jih »zločinci vežbajo za zločinska dela in jih vzgajajo za komunistično gardo« (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 13. 3. 1942).

Komljančeve besede so odsevale skrb zaradi človeške odprtosti za komunistično utopijo (moralne) odvezanosti od vsega, spodletelega predvojnega prizadevanja različnih cerkvenih organizacij, obenem pa globoko razumevanje mehanizma ideološkega nasilja, ki se je vse bolj bohotil po dolenjskih vaseh in »požiral« posameznike, označene kot komunistom škodljive. Še bolj kot same grožnje je prečenske ljudi pretresel partizanski umor mladega Janeza Murglja iz Kamenc, predvojnega jugoslovanskega orožnika, ki se je skupini partizanov pod vodstvom do-

(2015, 105; 106). Za analizo temeljnih potez revolucionarnega sodstva gl. razpravo Tamare Griesser-Pečar (2017, 119–138).

¹² Komunistična partija je kasneje poskrbela tudi za primerno servisiranje zgodovine in njenih protagonistov ter pri tem pokazala izjemno trdoživost (Grđina 2019, 151–156).

¹³ ČEKA je bila politična policija oz. Izredna vseruska komisija za bojevanje proti kontrarevoluciji, špekulacijam in sabotažam, ustanovljena 20. decembra 1917 na pobudo Vladimirja I. Lenina, ki je z odprtim lovom na sovražnike (tj. masovnimi aretacijami, mučenji in izvensodnimi usmrčitvami) utrjeval legitimost režima (Service 2002, 575).

mačina in kovačevega sina iz Muhabera, Jožeta Petriča,¹⁴ pridružil med prvimi. Murgelj je od partizanov sicer kmalu odšel, a so ga ti v noči s 1. na 2. april 1942 izsledili in iz domače hiše nasilno odvedli v gozd za Kamencami proti Trški gori. Tam so ga »zverinsko zaklali« in večkrat ustrelili. Na poti ležečega in komaj prepoznavnega sta ga zjutraj našla dva domačina. »Strašna žalost« je zajela njegovo družino, toda karabinjerji, ki so se lotili pregona, niso našli nikogar. Ves »manever po vaseh« je le spektakel za prebivalstvo, je menil Komljanec (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 3. 4. 1942) in zaključil, da okupacijske oblasti za zaščito ljudi pred partizanskim terorjem niso storile ničesar.

Pogreb umorjenega Janeza Murglja 5. aprila 1942 se je odvil zelo slovesno in ob veliki množici ljudi. Župnik Komljanec je v nagovoru zločin obsodil in vendar upal, da bo morilce spreobrnil. Za zločin po njegovem niso bili odgovorni le oni, pač pa vsi, ki so mladini dotlej dajali priliko za moralno izprijenost. Besede, s katerimi je Komljanec znova poudaril fantovski ideal Bog – Cerkev – dom, in obenem raznovrstne, v predvojni čas segajoče razuzdanosti označil za gojišče komunističnega zločinstva (NŠAL, ŽA Prečna, š. 21, Spisi 124–139, Spominska knjiga, 5. 4. 1942), so po fari odmevale še dolgo. Podobno tudi izjava na pogrebu navzočega partizanskega »zaupnika« Matije Cvetana iz Gorenjih Kamenc, da bo župnik »šel kmalu za njim« (Kogej 1. 6. 1996).

Prvo grožnjo s smrtjo je Komljanec prejel v začetku maja 1942. S smrtjo so istočasno zagrozili organistu Riglerju in župnikovemu hlapcu Lojzetu Pašiču. Oba sta začela prenočevati v cerkvenem zvoniku, na kar je Komljanec zgolj zamahnil z roko, da sta »preboječa«. V gostilni Pečarič, le streljaj od župnišča, pa so se že sestali »komunistični terenci« s kolovodjo Alojzijem Coljo,¹⁵ šolskim upraviteljem v Prečni. Rigler je bil kasneje opozorjen, da se je za omizjem razpravljalo o nekakšni »beli gardi, ki jo je treba pobiti«, med izbranimi za likvidacijo pa se je znašla tudi učiteljica Milka Borse. Po besedah Komljančeve nečakinje, ki je bila dogodkom priča, je učiteljica Angela Gradišar prišla župnika kar dvakrat prosit, naj se vendar umakne, sicer ga bodo »prijeli« – toda Komljanec je možnost bega vsakič zavrnil, ko vendar »nikomur ni storil nič slabega« (Ustno pričevanje Cirile Urbanč, roj. Vajs.).

Milka Borse na seznam za likvidacijo ni bila dodana naključno. Zaročena je bila z Ivanom Mihevcem, študentom prava iz Novega mesta, ki je bil med najvidnejšimi domačimi člani akademskega kluba Straža, vendar ga komunisti zaradi močne italijanske posadke v mestu niso mogli zgrabiti. Njegovo dekle bi bilo – nasprotno – prikladna žrtev. Od začetka vojne sta iz Ljubljane v Novo mesto zahajala dva izmed vodilnih stražarjev, Ciril Žebot in France Casar, in se v dvorani pri frančiškanih

¹⁴ Slednji je bil član Zveze kmetских fantov in deklet Muhaber, ki se je s prečenskim župnikom Komljancem že leta 1939 zapletel v konflikt, ko je z okrašenih vozov na poti skozi Prečno skupaj z drugimi člani vzklikal: »Slava boljševizmu! Živel komunizem! Dol s farjem!« Komljanec jih je naznanil oblastem, Petrič, tajnik društva, pa je bil aretiran in je dva tedna prebil v preiskovalnem zaporu. Po vrnitvi iz vojske leta 1940 se je Jože Petrič pridružil Komunistični partiji Slovenije in se vključil v celico v Bršljinu – njen sekretar je bil Franček Saje (Perpar 1986, 201).

¹⁵ Po rodu s Primorske je bil dejaven član Zveze kmetских fantov in deklet v Beli Cerkvi, od koder so ga na zahtevo klerikalcev leta 1934 premestili v Prečno.

sestajala s skupino lokalnih študentov in dijakov iz višjih gimnazij. Stražarji so širili svoj ilegalni časopis in si z njim prizadevali prodreti v čim širši krog intelektualcev ter drugih meščanov, Caesar pa je imel tudi stike s kapiteljskim kanonikom in gimnazijskim profesorjem, Francem Kekom. V Novem mestu sta delo za vzpostavitev ilegalne Slovenske legije zastavila duhovnika France Malovrh in Anton Duhovnik¹⁶ – prav tako s podporo kanonika Keka. Vodstvo Slovenske legije v Novem mestu je prevzel Jože Pavlič, računski inšpektor na kmetijski šoli na Grmu, z njim pa sta tesno sodelovala Franc Rataj in Ivan Mihevc, ki je bil po zapisih Franca Pelka odgovoren za sektor v mestu in Prečni; ob tem je skrbel tudi za medsebojno obveščanje med Slovensko in Sokolsko legijo v Novem mestu (Arhiv Študijskega centra za narodno spravo, SCNR/Prič/01/2015, Spomini). Obe sta v prvih mesecih podtalnega delovanja med svoje člane sprva razširjali časopisje, od ustanovitve Slovenske zaveze spomladi 1942 pa zbirali privrženca za formacijo svoje nacionalne ilegale za oborožen odpor proti okupatorski vojski.¹⁷

5. Eliminacija

V Prečni so zlovešče napovedi in slutnje postajale vse bolj otipljive. Organist Rigler je v svojem pričevanju zapisal, da so 14. junija svate mladoporočencev, ki ju je v cerkvi sv. Antona Padovanskega poročil župnik Komljanec, v zasedi ustavili partizani. Ti so nanje prežali kakšnih 300 korakov stran od župnišča. Ko so partizani v odgovor na vprašanje, kdo je vodil obred, porogljivo dejali, da župnik ne bo poročil nikogar več, so svatje Komljanca o dogodku takoj obvestili in ga tudi oni prosili, naj pri priči zapusti Prečno (Rigler 1954, 96; 97). Naslednje jutro, tj. 15. junija, pa je v župnišče prispel še neznanec v civilnih oblačilih, ki je želel nujno govoriti z župnikom. Župnikova sestra Angela Vajs ga je odpeljala v pisarno, kjer je počakal na Komljanca; po njenem kratkem sestanku in gostovem odhodu se je Komljanec obrnil k svoji sestri in ji zaupal, da je bil človek, ki ga je videla, mihailocičev. (Ustno pričevanje Cirile Urbanč, roj. Vajs)

Nenavadni obiskovalec je bil podporočnik Marjan Pavlič – Svarun, nekdanji podčastnik jugoslovanske kraljeve mornarice in komandant t. i. nacionalnega ilegalne-

¹⁶ Po italijanski aretaciji aktivnih jugoslovanskih častnikov – ki so jim bili komunisti na domače naslove razposlali pozive za vstop v partizansko vojsko – 19. marca 1942, s čimer so v OF na perfiden način dosegli njihovo takojšnjo deportacijo, je moral major Karel Novak, poveljnik Kraljeve jugoslovanske vojske v Sloveniji, svoj štab sestaviti iz civilistov, pripadnikov legij in gibanj. Vanj so bili poleg Malovrha in Duhovnika vključeni še Franc Glavač, dr. Albin Šmajd, prof. Anton Krošelj, Alfred Kralj in dr. Janez Janež. Malovrh je pri tem delu nasledil Iva Peršuha, sodelavca Fanouša Emmerja in rezervnega kapetana, ki ga je maja 1942 v Ljubljani umorila VOS.

¹⁷ Slovenska zaveza strank in gibanj tradicionalnega političnega tabora je nastala konec aprila oz. v začetku maja 1942 v Ljubljani. Ustanovitvena listina je bila prvič objavljena preko radia BBC v Londonu: razglasila je, da je edina zakonita oborožena sila JVVd pod vodstvom generala Mihailoviča in njegovih krajevnih poveljnikov. Po vojaškem delu programa so morale biti vse morebitne vojaške formacije teh strank na razpolago Kraljevi jugoslovanski vojski v Sloveniji. Slovenska zaveza se je obvezala »z vsemi sredstvi, moralno in materialno« podpreti Kraljevo jugoslovansko vojsko, kar je njenemu poveljniku majorju Karlu Novaku vsaj formalno zagotavljalo oborožena moštva Slovenske in Sokolske legije ter kasneje Po-bratima (Kranjc in Kljakič 2006, 49).

ga oddelka, ki se je noč pred tem iz šentruperške doline premaknil proti Gorjancem. Po zapisih enega od njegovih članov, Josipa Jakoša, so jim tamkajšnji domačini povedali, da so se komunisti širokoustili z načrtovanim umorom župnika, ki naj bi ga izvedli še tisto noč. Komandant je zato samovoljno – in brez kakršne koli vednosti Komljanca, ki s skupino nacionalne ilegale po Jakoševem in Riglerjevem pričevanju ni imel nobenega stika –, odredil šestčlansko stražo pred župniščem. Skupina se je izdajala za Štajerski bataljon in je prevarala patruljo treh partizanov, na katero je naletela; ti so celo povedali, da odhajajo po prečenskega župnika, njihov poveljnik pa se je postavljal, da je bil španski borec in da bodo »pokončali vse farje«. V nekem hipu je eden od partizanov prevaro spoznal in pograbil puško, toda člani nacionalne skupine so bili hitrejši – in so vse tri partizane pobili. Patrulja je o vsem poročala komandantu Pavliču, ki je že zjutraj Komljanca o dogodku obvestil in ga posvaril, naj Prečno čim prej zapusti; Komljanec ga je prosil, naj s svojim moštvom ostane v bližini, da bi vas ščitili, toda Pavlič mu je odvrnil, da tega ne morejo storiti, ker morajo naprej in se na točno določen dan srečati z drugo skupino na Gorjancih (Jakoš 1954, 83–84; Bobič 2021b, 126–127). Še isti dan, 15. junija, se je skupina nacionalne ilegale umaknila proti Češči vasi, patroli in spremstvu pa je preko bližnje reke Krke pomagal Ivan Mihevc, ki se je zvečer podal v Prečno (Kalan 2020, 122).

Nujno sporočilo, ki ga je Pavlič predal župniku Komljanecu, je vsebovalo seznam oseb, ki jih je bilo treba v Prečni ubiti, na njem pa sta bili poleg Janka Komljanca, Ivana Riglerja in Lojzeta Pašiča zapisani še dve imeni: brata Alojz in Anton Murgelj z Daljnega vrha.

Na večer 15. junija, ravno v času zvonjenja avemarije, je Ivan Mihevc v daljavi že zagledal oborožene partizane, ko so obkoljevali župnišče. Župnik, kot je v spominih zapisal tudi dr. Zdravko Kalan (Kalan 2020, 122),¹⁸ ni imel z nacionalno ilegalo in njenim prevozom čez Krko nikakršnega opravka. Pa vendar so oboroženi zamaskiranci vdrli v župnišče z ukazom, da morajo župnik, organist in hlapec z njimi. Med prerivanjem je enemu od napadalcev z obraza zdrsnil nekaj robec in župnik je vzkliknil: »Stanko, Stanko, kaj pa ti delaš? Saj nisem nič kriv /.../ govori resnico!« (Ustno pričevanje Cirile Urbanč, roj. Vajs) Bil je namreč župnikov sosed Stanko Pečarič iz gostilniške družine, pri kateri so v prvih dneh okupacije izkazovali svoje navdušenje za nacistično Nemčijo z zbiranjem podpisov za priključitev Tretjemu rajhu. V drugem napadalcu je Ivan Rigler prepoznal Frančka Sajeta, nekakšnega »propadlega študenta« iz Bršljina in kasnejšega zvestega revolucionarnega zgodovinarja,¹⁹ ki ga je bil župnik Komljanec nekaj mesecev prej rešil iz ita-

¹⁸ Odvetnika dr. Kalana je major Karel Novak v Novem mestu imenoval v četniško organizacijsko trojko za Dolenjsko; Kalan je tesno sodeloval z dr. Miho Benedičičem, odvetniškim pripravnikom iz Celja, po lastnih besedah pa ni zaupal tretjemu v skupini – I. Kostjakovskemu, ruskemu emigrantu in poštnemu uslužbencu v Novem mestu (Kalan 2020, 121).

¹⁹ Franček Saje je o »zagrizenem klerofašistu« Komljanecu in njegovi vpletenosti v »belogardistično« mobilizacijo v Prečni režimu nadvse uslužnostno pisal v knjigi *Belogardizem*. Tu je ponovil župnikovo obsodbo na smrt zaradi njegovega »belogardističnega izdajstva« oz. »posrednega sodelovanja ter odobravanja umora treh partizanov« (Saje 1952, 292). Toda junija 1942 še ni moglo biti jasno, kaj naj bi »belogardistično izdajstvo« sploh bilo. Prav tako ni jasno, kaj naj bi pomenilo »posredno sodelovanje in odobravanje« smrti treh partizanov, ubitih v spopadu s patruljo nacionalne ilegale.

lijanskega zapora v Novem mestu, kjer je pristal zaradi razpečevanja partizanske propagande (Rigler 1954, 99; Bobič 2021b, 127).

Organistu Riglerju je takrat uspelo pobegniti in se skriti v krušni peči, župnika in hlapca Lojzeta pa so odpeljali pod kozolec nedaleč od župnišča, kjer so ju pričeli zasliševati o ustanavljanju »bele garde«, zasramovati in pretepati. Partizani so oba odgnali v vas Kuzarjev Kal, kjer so v hiši cerkvenega ključarja Komljanca vzeli ves denar, ki ga je takrat imel pri sebi: vso gotovino iz blagajne hranilnice in nabirko za nove orgle v farni cerkvi je nameraval tisti večer skriti v cerkvenem zvoniku (Rigler 1954, 100). Oba ujetnika so čez noč zaprli v Somrakov svinjak (znano je bilo, da je Komljanec lastniku večkrat pomagal s posojili), stražil pa ju je Martin Miklič iz Gorenjih Kamenc, ki je kasneje od partizanov pobegnil (Kogej, 1. 6. 1996). Naslednji dan so župnika in hlapca gnali v vas Hudo; ljudje so videli, kako so partizani oba pognali na drugo stran večjega potoka tako, da sta morala bresti skozi globoko vodo, sami pa so prečkali brv.

Komunisti so odšli še na Daljni vrh po Murgljeva brata. Lojzeta so prestregli v vinogradu na Trški gori pri škropljenju z galico, ga hudo pretepli in odgnali domov, kjer so nato prijeli še Toneta. Po pričevanju njune najmlajše sestre Rozalije (Ustno pričevanje Rozalije Gašperšič, roj. Murgelj), ki je bila priča, kako so brata nasilno odvlekli iz domače hiše, so v družini že dolgo časa slutili, da se bo pripetilo nekaj hudega; komunisti so bili v resnici že vsaj dva tedna prej na sledi najstarejšemu bratu Jožetu, ki je bil – tako kot mlajša dva – eden najuglednejših katoliških mladencev v prečenski fari; bil je član tamkajšnjega Fantovskega odseka, močno zasidran v krščanski tradiciji staršev, navajen trdega dela na domači kmetiji in v gozdu. Samo dva dni pred temi dogodki se je zatekel v Novo mesto »po zaščito«, kar mu je takrat rešilo življenje (Ustno pričevanje Rozalije Gašperšič, roj. Murgelj). Tisto noč Murgljevi družini nihče ni priskočil na pomoč: v trenutku najhujše stiske, ko so vsi jokali in moledovali za brata, je Rozalija planila proti vratom in na ves glas klicala botra, naj vendar pride pomagat. Eden od partizanov je z zunanje strani udaril po vratih s puškinim kopitom in zagrozil, da bodo odpeljali še njo, če ne bo tiho ... (Ustno pričevanje Rozalije Gašperšič, roj. Murgelj)

Brata so komunisti najprej odgnali proti Trški gori, od tam pa na Sela, vas pod Karteljevim. V skednju so ju zaprli skupaj s Komljancem in hlapcem Pašičem. Po pričevanju Cirile Urbanč so naposled vse štiri odgnali v Žaloviče nad Šmarješkimi Toplicami, kjer so jih na samozvanem naglem sodišču obsodili na smrt. Na dokumentu, ki se je z zaslišanja – podpisani zasliševalci so bili Žan Rome (komandant štaba 2. bataljona Dolenjskega odreda), Janez Rudar, Jože Žagar, Lado Novljan, Rudi Gorenjc in Marko Belin – ohranil, je Komljanec na obtožbe odgovoril, da »bele garde ni organiziral« in da je v »Prečni sploh ni«. Sodelavcev ni hotel izdati, ker bi jih lovili tako, kot so lovili njega (SD, 31. 7. 1943). Iz Žalovič so jih odgnali na Hmeljnik. Anton Murgelj se je v obupu pognal skozi okno gradu, a si je ob padcu zlomil nogo in obležal. Župnik Komljanec je soobsojene fante skušal tolažiti z molitvijo rožnega venca in podelitvijo odveze; prisilil so ga, da je izkopal skupni grob, vse štiri pa so pred smrtjo strahovito mučili. Govorilo se je, da je Janka Komljanca še posebej grozovito trpinčil Dušan Pirjevec – Ahac, ki ga je po pripovedovanju Toneta Bona, Ahačevega

pribočnika, »nagega valjal po glaževini in mu s puškinim kopitom trl moda« (Menart 2010, 158). Vsi so bili pobiti v dolinici pod Hmeljnikom 17. junija 1942 zvečer.

Trupla močno izmaličenih mož so izkopali 3. aprila 1943 ob navzočnosti vaše straže, novomeškega zdravnika dr. Korbarja, Ivana Mihevca, prečenskega župana Josipa Zagorca, Jožeta Murglja in Ludvika Komljanca. Štiri žrtve revolucije so nato na pokopališču v Prečni slovesno pokopali ob navzočnosti večtisočglave množice od blizu in daleč (Rigler 1954, 105). Pol stoletja je še moralo preteči, da so imena štirih mož smela biti vklesana v spominsko – farno – ploščo, ki se z imeni drugih žrtev revolucionarnega nasilja v prečenski župniji dviga nad njihovim grobom.

6. Glas zamolčanega

Silovito nasilje nad civilnim prebivalstvom, ki se je sprostilo ob revolucionarnem in fanatičnem hlastanju po popolni prevladi nad drugimi, torej tistimi, ki se niti idejno niti človeško niso uklonili zakonu enoumja, je razkrilo moč ali nemoč predvojnih razmerij med ljudmi, skupinami in lokalitetami. Eliminacijski mehanizmi – tako nacistični kot komunistični – po svojem bistvu terjajo nasilno transformacijo žrtev in s tem najučinkovitejši izbris njihove domnevne moralne (oz. vsakršne) škodljivosti. Končno dejanje je v obeh primerih čisto in popolno izruvanje vsega, kar totalitarni režim spozna kot zlo ali sebi nevarno. Stigma ,izdajalca slovenskega naroda', ki jo je (tudi) za Janka Komljanca v času, ko se niti ni vedelo, kaj ,belogardizem' je, s svojo neizprosno politično agitacijo natančno izdelala komunistična partija – in ob tem priznavala legitimiteto za vodenje odpora proti okupatorju po »svoji podobi« izključno sebi –, naj bi žrtvi odvzela ne samo (dobro) ime, temveč jo za vedno pahnila v globine molka. Eliminacija je tako del ,preoblikujočega' ali celo eshatološkega političnega projekta komunistov v njihovi nuji po nasilni razgradnji starega ter tlakovanju poti lastni neomejeni moči, iluzija katere je zasvojila tako politično elito kot navadnega človeka; samo znotraj nje je bil odprt prostor za ,sanjanje eliminacionističnih sanj' in (masovno) ubijanje (Goldhagen 2009, 36).

Janko Komljanec je bil človek krščansko-socialnega etosa in politično dovolj izobražen, da je razčlovečujoče temine vseh treh totalitarizmov natančno doumel. O tem ni molčal. Po svoji duhovni drži in politični izbiri, ki je bila zanj zaradi legitimnosti povsem naravna, je dal svoj *placet* Slovenski zavezi, tedaj komaj ustanovljeni in brez trdnega organizacijskega ogrodja (Arhiv Republike Slovenije, AS 1515, Zbirka dokumentov o nasprotnikih partizanstva, š. 1). Bil je odločen človek svobode – vendar predvsem zaradi nje povsem pokoren služenju Drugemu. Fanatičen poskus revolucionarjev izničiti prečenskega župnika kot skrajno motečega in demoniziranega ne-njihovega posameznika zgolj onemi ob besedah, ki si jih je Komljanec kot mlad novomašnik nekoč izbral za svoje najbolj notranje vodilo: »Bodi zvest do smrti in ti bom dal krono življenja.« (Raz 2,10)²⁰ Skrivnost žrtve se končno lahko razkrije samo v njeni brezčasnosti.

²⁰ Zahvala gre družini Cirile Urbanč, roj. Vajs, ki mi je med drugimi dokumenti o Janku Komljanecu pokazala tudi njegovo skromno podobico z nove maše na Bučki, ki jo je daroval 29. junija 1916.

Kratici

NŠAL – Nadškofijski arhiv Ljubljana.
SD – Slovenski dom.

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Armada Riyanto, Robertus Wijanarko, Yustinus Yustinus, Gregorius Tri Wardoyo, Kusno Bintoro and Wiel Bellemakers

Memoria Passionis of the Vincentian Missionaries during the Japanese Invasion: A Glimpse of the 100 Years of the Lazarists' Mission in Indonesia¹

Memoria passionis misijonarjev iz vrst lazaristov med japonsko invazijo: utrinek iz stoletnega misijona lazaristov v Indoneziji

Abstract: This historical study of the mission addresses the *memoria passionis* (memory of suffering) of the Vincentian Missionaries during the Japanese invasion (1941–1945). The first Dutch *Lazarists* (Vincentians) arrived in Indonesia in 1923 and began to work to establish the Diocese of Surabaya as mandated by the Propaganda Fide. In the next twenty years (1923–1943) Surabaya was erected as a prefecture (1928) then vicariate (1941) with an increasing number of the Catholics. But all the missionary efforts of evangelization seemed to be halted by the bloody Japanese invasion. From the very beginning of the invasion, the *Kempetai* (the Japanese Military Police Corps) arrested the Dutch or other Europeans and interned them in camps and confiscated the Catholic buildings. This is a dark moment for the missionaries and the mission in Indonesia. The title of this study borrows a theological expression from JB Metz, *memoria passionis* (Metz 2007), and demonstrates it in action with accounts of the Lazarists' mission under the Japanese occupation in Indonesia. The study utilizes the methodology of *listening to* the narratives of suffering from the excerpts of manuscripts discovered in the archives. From this study, we found that the Vincentians were persevering, test resistant and diligently continued along with the lay people to restore the mission in the vicariate. Their sufferings did not only put them in the way of *martyria* but also inspired people to participate more actively to rebuild the mission and eventually render a theological impact to form the Catholic Church of Surabaya to have strong participation by the laity.

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Keywords: *Memoria Passionis*, Internment, Narrative, Vincentian Missionaries, Vicariate of Surabaya

Povzeteke: Zgodovinska študija o misijonih obravnava *memoria passionis* (spomin na trpljenje) misijonarjev iz vrst lazaristov med japonsko invazijo (1941–1945). Prvi nizozemski lazaristi (vincencijanci) so prišli v Indonezijo leta 1923 in si po naročilu kongregacije za širjenje vere (*De propaganda fide*) začeli prizadevati za vzpostavitev Surabajske škofije. V naslednjih dvajsetih letih (1923–1943) je bila Surabaya povzdignjena v prefekturo (1928), z naraščajočim številom katoliških vernikov pa v vikariat (1941). Toda zdelo se je, kot da je ves misijonarski trud za evangelizacijo ustavila krvava japonska invazija. Že ob začetku invazije je *kempetai* (japonska vojaška policija) aretirala Nizozemce in druge Evropejce, jih interniral v taborišča in zasegel katoliške stavbe. To je bil za misijonarje in misijone v Indoneziji mračen trenutek. Naslov prispevka prevzema teološki izraz J. B. Metza (2007) *memoria passionis* in ga uporablja v analizi poročil o misijonih lazaristov pod japonsko zasedbo v Indoneziji. Prispevek uporablja metodologijo *poslušanja* pripovedi o trpljenju, ki izhaja iz odlomkov rokopisov, odkritih v arhivih. Ugotavljamo, da so bili lazaristi vztrajni, odporni na preizkušnje: vestno so nadaljevali delo z laiki za obnovitev misijonov v vikariatu. Trpljenje jih ni zgolj vodilo na pot mučeništva, temveč je druge navdihnili k dejavni obnovi misijonov – kar je naposled pomenilo teološki prispevek k oblikovanju katoliške Cerkve v Surabaji z močnim sodelovanjem laikov.

Ključne besede: *Memoria passionis*, internacija, pripoved, misijonarji iz vrst lazaristov, Surabajski vikariat

1. Introduction

By dealing with the *memoria passionis* we mean the experience of human suffering related to Christ. Johann Baptist Metz reflects suffering as the “divine” part of Christ’s salvation. In the sufferings, God the Son reveals Himself as the redeemer. Suffering itself often consists of humiliation and powerlessness, but theologically it implies a “mystery” in which God often speaks to us (Metz 1998, 122–127). Listening to the suffering narrated requires an awareness of God’s powerful love which is hidden in human powerlessness. In human suffering, God suffers too. Sufferings always have salvific significance as Christ suffered on the cross.

The Church has always been defined as the suffering Church from the time of the Apostles until now. When there are political and social upheavals in society, the Church could not stand on any other side but the suffering one. Persecution and martyrdom seem to be the genuine characteristic of the pilgrim Church. The Dutch-Indonesian Lazarists experienced the same *passions* particularly during the Japanese invasion. So, it would be beneficial to study what and how of the passions they remembered and narrated in their writings.

The focus of this study is primarily on the narrative by the Vincentian Missionaries who survived the Second World War. This study is based on the archival

research in several houses of the Congregation of the Mission, i.e., Panningen and Santa Agata, the Netherlands; Generalate Curia, Rome; *Maison Mère*, Paris and the Provinciate of the province of Indonesia in Surabaya. The purpose of this study is to offer a glimpse for the celebration of the one hundred years of the first Dutch Vincentians' arrival in Indonesia (1923) by picking up one of the crucial periods of their evangelization. Thus, the study makes a specific contribution of the history of the Vincentian mission on the one hand and of the vicariate of Surabaya on the other.

This study addresses two questions: (1) How did the Lazarists remember and narrate the sufferings during the Japanese internment? (2) How did they propose hopes² among them to be able to restore the destroyed missionary works in the vicariate of Surabaya? The methodology utilized here is particularly at first by *listening* to their historical narratives as is also currently promoted by Pope Francis in the Synodal Church (2021–2023). By “listening” we mean that we attentively hear the stories in the belief that God speaks to us through them. In their stories we do not only see how they walked through the dark moments of the mission, but we are also empowered by them in the journey of *martyria* as a model of being the Catholic Church in the today context (Pope Francis 2021). In order to listen to them well, we offer the context of the contemporary conflicts happening in Indonesia. Then, we conclude the discussion by linking their narratives and missionary impact on the Church. We believe that the current development of the Catholic Church in Surabaya is also historically and theologically rooted in the heroic witnesses of their pioneers (Rybolt 2009, 301–312).

1.1 Context of the “*Memoria Passionis*”

The Second World War occurred in 1941–1945. In Indonesia, the war continued and took place with the so-called “Aggressions” until 1949 (Bank 1999, 461–80). At the end of 1941, the Japanese troops landed in Surabaya. After fighting for some time, the Netherlands surrendered to Japan. The Japanese *Kempetai* either exterminated all the Dutch or Europeans or sent them to the concentration camps, which was called “internment.” On August 14, 1945, Japan surrendered unconditionally to the Allied troops led by the USA, and this effectively marked the end of the Second World War. When Japan surrendered, the Netherlands tried to restore its rule over Indonesia again as before (de Jong 2002). However, at the same time the people's army of Indonesia sporadically revolted and fought for its independence. On August 17, 1945, Sukarno and Hatta (the first President and Vice-President) proclaimed the independence of Indonesia. There was resistance by the people's army against the Dutch troops to defend the proclamation

² In the interview with Elie Wiesel, the survivor of the Holocaust, Ekkehard Schuster finds that narratives are closely linked with hope. As Wiesel mentions in this interview, when one narrates his or her sufferings, he or she proposes sort of hope even if the language of narrative itself does not explicitly suggest the term “hope” to the listener (Schuster and Boschert-Kimmig 1999, 63–68). This brings to light that when dealing with suffering, one should also associate it with hope.

of independence. The war was in a guerrilla mode and one of the epicenters of this battle was Surabaya (Haest 1956; Oostindie 2019; Bekkering, Huisarts, and Bekkering-Merens 1980) where the Vincentian Missionaries have worked. The bloody conflict was thus inevitable. After dealing with Japan, the Netherlands now came face to face with the people's army until 1949 when the Dutch-Indonesia Round Table Conference in the Hague effectively halted the Aggressions (Oostindie 2019; de Jong 2002).

1.2 Japanese Internment

The Japanese internment camps were intended for the Dutch or Europeans during the occupation in Indonesia. In the camps there was everything but comfort. Bekkering recorded that 300,000 people returned to the Netherlands from Indonesia after the war. One hundred thousand of them had been interned in different camps of which the largest ones were particularly in Cimahi and Bandung (Western Java) and Semarang (Central Java) (Bekkering, Huisarts, and Bekkering-Merens 1980).

Men, women, and children were separated. Families were often separated in different camps and different cities. Among men a distinction was made between the "healthy and young" and the "weak and old." The first were often gathered together to be taken and transported by the Japanese trucks to "unknown" places from which they would never return (Wolters 1946). We know from historical accounts of the survivors that they were taken to enslavement and forced labor in Burma or other places where only a few of them survived the war (Bekkering, Huisarts, and Bekkering-Merens 1980; Krancher 1996).

The camp situation was often inhuman. It consisted of sudden interrogation, isolation, punishment, humiliation, hunger, and enslavement (Bekkering, Huisarts, and Bekkering-Merens 1980; Oostindie 2019; Krancher 1996; Archer 2004; Emery 2010). Religious services for Christians were allowed at the beginning but eventually not possible at all (Wolters 1946; Boonekamp 1974; Bekkering, Huisarts, and Bekkering-Merens 1980). The people in the camp lived in bad conditions with poor nutrition and the same *ordo diei* (the same daily schedule). They were confined to stay in barracks which accommodated smaller numbers. Shortages surely occurred easily in terms of medicines needed. This led to many deaths in the camps. There was also enormous uncertainty over the news on when the war would end. It struck psychologically and mentally the internees who had been there for a long period and particularly the sick (Oostindie 2019; Bekkering, Huisarts, and Bekkering-Merens 1980; Siong 1998; Krancher 1996; van Oort 2008; Bonga 1996; Emery 2010; Kowner 2010).

2. *Damna ex Bello Orta* (Losses caused by War)

How much loss did the missionaries in the vicariate of Surabaya suffer during the war? Surabaya was the epicenter of one of the fiercest battles that took place in Southeast Asia. On October 30, 1945, an Allied leader, Brigadier General Aubertin Walter Sothorn Mallaby from the United Kingdom was killed in an ambush. This assassination of the British military officer sparked the anger of the Allied forces who came to free Indonesia from the Japanese grip. And, on October 10, 1945, the Allied air forces bombarded Surabaya following this chaotic situation. On October 12, 1945, the large and historical Church building of the Nativity of Mary in Surabaya was burned down and destroyed by paramilitary groups who ransacked the Surabaya area, which had been seen by the peoples' army as a stronghold of the Dutch and Allied troops (Boonekamp 1974, 980). The Catholic Church was sandwiched between "two strongholds" that were fighting each other, the Dutch-Allied army, and the paramilitary group of "Arek-arek Surabaya" (The Young people of Surabaya) who wanted the immediate expulsion of Dutch rule from Indonesia (Oostindie 2019; de Jong 2002).

Joseph Lansu, the Provincial of the Dutch Province, sent an official report to the Vincentian superior general in Paris, June 20, 1947, about the *damna ex bello orta* (the losses caused by war) of the mission in the vicariate of Surabaya as follows. Death: In the vicariate of Surabaya a Vincentian missionary (Gerard Ravestein) who was chaplain of the Royal Dutch Navy drowned with his battleship in the Java Sea due to a Japanese torpedo. Extermination: all the missionaries (the bishop himself and twenty-six Lazarists), were brought to the Cimahi internment camps; and after their release from Cimahi they were then imprisoned by the peoples' army in Blitar, Kediri, and Bubutan-Surabaya (Eastern Java) by the people's army of Indonesia. After the Cimahi Internment, 11 confreres returned to the Netherlands for medical treatment. Destruction: 5 buildings and 3 churches. Heavy damage: 83 buildings; 12 churches, 60 schools, 5 orphanages, 1 hospital, and 5 other buildings. Total damage to the vicariate in estimated US dollars: immovable property, approximately US\$300,000; movable property approximately US\$ 260,000; Total: US\$ 560,000 (Nijmegen, 20 June 1947) (Lansu 1947). This amount could be currently equal to US\$ 8,771,299 in 2022 (with annual inflation calculated at 3.75 percent). If converted to the current value of Indonesian Rupiah, the amount reaches 126 trillion Rupiah (almost twice the annual budget of the capital city, Jakarta). The magnitude of the cost of the damage indicates how the missionary work was almost totally destroyed. From the Vincentian provincial's report, what was not calculated is the cost of medical treatment and the rehabilitation of the missionaries. They not only experienced emotional trauma, but many did not fully recover their physical health. In addition, the Vincentian mission in Indonesia lost hundreds of properties that had been purchased at the mission stations in the villages for church buildings and schools for the Indigenous people of Java. Above all, their great sadness is related to the fact that the mission works they developed in the previous twenty years were destroyed (Archieve

Panningen, Archive of the Provincialate, Henrie van Megen, Letter to Superior General 1946; Archieve Panningen, Archive of the Provincialate, Henrie van Megen, Letter to Superior General of the CM 4 June 1953; Wolters 1946).

3. Historical Description of the “Dark Moment”

How do the old historians of the Church describe the period of war? We can easily read it in the *Sejarah Gereja Katolik Indonesia [History of the Catholic Church of Indonesia]*, Volume 3a-b. In that book, three historians (Blomesath, O. Carm., from the diocese of Malang, Piet Boonekamp, C.M., from Surabaya, Y. Wittjens, S.J., from the archdiocese of Semarang) wrote about the missionaries detained in the internment camps. How did they figure out the immense struggle of missionaries during the Japanese occupation? We take excerpts from their descriptions, because they seem to have almost the same language, namely that the horrific experience of war does not need to be depicted at length. It is interesting indeed that the three of them seemed to want to “miss” that dark moment of the mission in Indonesia (Muskens 1974a, 842–900; 949–1090). Blomesath writes briefly: “It is out of place here to describe the shock and fear, which began to spread to missionaries over the announcement of war [in 1941]; but everyone would easily understand, that this is dangerous for the mission, even more dangerous than anyone thought. Every building we have in Malang was confiscated by the Japanese troops for the sake of war. This is how we started to suffer during the Japanese occupation in Java.” (Blomesath 1974, 1040) Boonekamp depicts briefly: “Everyone who has experienced the events of the first days, weeks, and months after the landing of the Japanese troops, and lived during the Japanese occupation, can certainly tell a lot about what they have experienced and suffered. The experience of our confreres in Surabaya is generally very bitter, poignant and deserves to be written about. But if we did that here, it would take a lot of pages.” (Boonekamp 1974, 960) Wittjens describes the period succinctly: “We do not need to describe the Japanese atrocities at length; hundreds, thousands of people died in the internment camps or prisons, but priests, brothers and sisters were not spared. The Japanese occupation also indeed requested a lot of sacrifices among the Javanese Catholics.” (1974, 872) In other words, there is no need to detail the suffering of the missionaries during the internment camps.

Sjef van Mensvoort, C.M., who was interned in Cimahi by the *Kempetai* and then imprisoned in Blitar by the people’s army briefly narrated the confreres’ experiences in his short *memoire, Missi Kedar* (Mission of Kediri and Blitar):

“We were transported by train in a completely covered wagon and the windows were very small. The train locomotive moved very slowly. Up to Cimahi, our feet were all swollen [distance from Kediri to Cimahi, more or less one thousand km]. Due to the bad condition of the internment camp, Bishop Verhoeks’s health declined, and he then suffered from asthma thro-

ugh the rest of his life. Fr. van Megen almost died from malnutrition. He was 'rescued' by mice meat for his additional protein. Fr Piet van Goethem was very emaciated when released from the internment. Fr. van Goethem was 'unlucky;' he experienced severe tortures from the *Kempetai*, then was detained in a stuffy and bad cell, since during the search by the *Kempetai*, *Hinomaru's* flag was found in his storeroom [it should be in the living room!]. Fr. Gerard Boonekamp was beaten, stripped naked, and sentenced to death, but it was changed to fifteen years of forced labor, for which Father Gerard's health deteriorated throughout his life. Father Schilder suffered such serious damage that he was unable to continue his mission and remained disabled. Several other Missionaries experienced traumatic conditions. But, above all, our great suffering is the destruction of the missionary work that we have loved and accomplished since 1923." (van Mensvoort 2003, 23)

One of the reasons for this brief description is probably the spirit of humility at that time in a way that they need not to exaggerate their sufferings while others also experienced the same. Moreover, missionaries are generally strong individuals who are able to walk through the darkest paths of their life. Our belief is that our missionaries went through that dark period with courage and heroic sacrifices in a way that they thought no need to narrate the dark moments in long stories (Wolters 1946; van Mensvoort 2003; Oostindie 2019; Krancher 1996; Bonga 1996; Emery 2010; Archer 2004). However, listening to their stories of suffering narrated in their own language is important for us in order to learn from their courage and persistence in their missionary works.

4. *Memoria Passionis*

The greatest suffering of the Vincentian Missionaries is depicted in a tearful lamentation of Anton Bastiaensen, C.M.,³ in front of the tomb of Mgr. Theophile de Backere, C.M., who started the mission in Surabaya (1923) and died in Panningen (1941), Netherlands: "Monseigneur, I pray before you here. We are now in a great trial, devastated by the destruction of the mission you have worked so hard to build, a mission that was also a part of your life. We have almost given up. You, who so loved the mission in Java, there you prayed, suffered, struggled, and worked harder than we do now, so please be the intercessor of our prayers

³ Anton Bastiaensen was the first director of the Novitiate in Blitar after the war. He came to Indonesia in 1925, died in Kediri in 1962. He was well known as one of the missionaries whose diligence inspired young confreres. He studied and spoke well the Javanese language well. He was one of the confreres who founded many the Catholic mission stations of villages in Blitar. What he meant by "destroyed mission" were the stations in Blitar, Wlingi, Kediri where he and the other missionaries had difficulties in restoring them after the war. Those stations of Blitar were the villages of Ngeni, Gunung Gedhe, Kaligrenjeng, Sumberboto, Rotorejo, Gandusari, Pikatan, Gemblongan, Gayam, and elsewhere. The health of the Vincentian missionaries had deteriorated because of detention and internment in such a way that they could not reach them any longer.

to the merciful God.” (Bastiaensen 1948, 2) De Backere was the pioneer of many works in the diocese of Surabaya and loved the Javanese and Chinese people very much (Bastiaensen 1948).

4.1 The letter of Bishop Verhoeks, C.M., to the Pope

The Apostolic Vicar of Surabaya, Michael Verhoeks⁴, on March 8, 1947 after being released from Japanese internment in Bandung (Western Java) and from the prison of Bubutan, Surabaya, wrote a letter to Pope Pius XII in Rome, briefly reporting on the condition of the vicariate of Surabaya and missionaries as Boonekamp writes in *History of the Diocese of Surabaya* (Boonekamp 1974, 980–81):

“Holy Father, during the first months of the Japanese occupation the Church was generally not disturbed [the Japanese entered Surabaya around the end of 1941]. But schools and orphanages were forced to close immediately [because the buildings were confiscated and occupied for the military use]. On 4 September 1943 along with all other Dutch priests and religious I was arrested and detained in Surabaya for up to five months. We suffered a lot but were still free to celebrate the Eucharist. At the end of January 1944, we were all transported to concentration camps in Bandung [other missionaries to Cimahi, Western Java]. Almost all of the missionaries from Java Island were interned in Bandung and detained in various prisons. At the beginning we were still allowed to say Mass, but eventually our freedom was completely removed, even religious service was prohibited. But priests can still take turns offering Mass [in secret], followed by fellow prisoners, both Catholic and non-Catholic. Many people were converted again because of listening to the sermons. I myself could give the sacrament of reconciliation several times to new converts. None of our priests died, although many were seriously ill during the internment. When Japan surrendered in August 1945, in early September 1945 I was released and returned to Surabaya. And, by the end of September [1945] all of our Missionaries were freed. Each one of them returned to his for-

⁴ Bishop Michael Verhoeks, C.M., arrived in 1938 as the Apostolic Prefect of Surabaya succeeding Mgr. de Backere. Since he arrived as a bishop, he could not speak the Javanese language. Every time he visited a parish, his sermon in Dutch was translated into the Javanese. When he was ordained as the Apostolic Vicar of Surabaya in 1942 by Bishop Soegijopranoto, S.J. (the Apostolic Vicar of Semarang), the Japanese troops landed in Surabaya. As narrated by Jan Wolters (1946), during his installation as vicar there was no choir. People were not allowed to sing aloud. Bishop Verhoeks biked alone from Ketabang parish, where he stayed, to the Santa Maria Church, Kepanjen Surabaya (about seven km). There were no guests of honor, except the Bishops who ordained him. Having not yet carried out the task, Bishop Verhoeks and the Dutch missionaries were all escorted by Japanese troops to the internment in Bandung. Bishop Verhoeks was deprived of food, and his health deteriorated sharply due to being malnourished. After the war he worked diligently until 1952. He served three years as Apostolic Prefect and ten years as Apostolic Vicar of Surabaya. However, those years were very difficult and full of suffering because of the war. His greatest concern was not the danger he faced, but the future of his missionary work for the people he loved so much. Verhoeks was known as a humble and peaceful bishop who endured suffering. His ordination motto as Vicar Apostolic was: “Ut omnes unum sint” (that they may all be one), a motto of unity, togetherness, and hope of true peace (Wolters 1946).



Figure 1: *The Church of Nativity of Mary, Surabaya in 1900. (Source: Archives of the Provincialate of the Congregation of the Mission, Surabaya, Indonesia).*



Figure 2: *The ruin of the same Church building in 1945 (Source: Archives of the Provincialate of the Congregation of the Mission, Surabaya, Indonesia).*

mer parish just as before the war. They started working again although many of them desperately needed rest, since they were very weak and tired. But not long after that, many of us were jailed again, now in prisons by the revolutionary people's army, due to the outbreak of the revolution: four Missionaries in Surabaya, three in Madiun, three in Blitar, three in Kediri and one missionary in Mojokerto. Among them – the first mentioned – we were detained for only a month, while the others were released only after a year of detention. The large church built in 1900, the Church of the Nativity of Mary, burned down on November 12, 1945. The other mission buildings were mostly damaged. Some were heavily damaged, some were in not bad condition." (Boonekamp 1974, 980)

Bishop Verhoeks might have left nothing but an example of perseverance and patience as a Church leader in the most difficult times. One of his messages at the time of *Vastenbrief 1947* (Letter of the Lenten season), two years after the war, was "I hope that you are like a tree that is firm and bears constant fruit; the harder and longer the winter hits and prevents it from growing, the deeper the tree takes root and the more fruit it produces. In all cases we have to conform to God's rules and only wish His will to be done. Our duty is to follow His will regardless of troublesome or unpleasant situation; it demands that we are not attached to anything except His love." (Verhoeks 1947)

4.2 The Confreres as Narrated by J. Wolters⁵

The book *Sejarah Gereja Katolik Indonesia (History of the Indonesian Catholic Church, Volume 3a-b)* edited by H. Muskens 1973 does not mention the narratives of war related to the suffering of the missionaries. Usually, personal stories have not been welcomed as the main menu for a history of the Church. We are fortunate to have a narrative from Father Jan Wolters about his confreres' experience. The title of his work, *De Lazaristen Missie tijdens de Japanse Bezetting*, or "The Mission of the Lazarists in Java during the Japanese occupation" is published in the Missionary journal of the Vincentian Fathers of the Dutch Province, *Missiefront* (1946). The following stories are summarized from Wolters' historical account in that journal.

4.2.1 Situation of the Missionary Works before the War

Religious life in the twenty years (1923-1945) and the mission at the vicariate of Surabaya has grown up rapidly. This is also mentioned by Karl Steenbrink in his book concerning the increasing number of the converts in Indonesia during this period (Steenbrink 2006). There is already a hospital 'St. Vincentius a Paulo,' an orphanage of Don Bosco, Dutch-language Catholic schools for boys and girls, and Indigenous schools, there are fifteen mission churches built in the villages of Blitar. All of these efforts are clear evidence of the expansion of the Kingdom of God. Unfortunately, in Europe the war broke out, consequently it also hit the homeland, Indonesia. "The dispatch of manpower and other activities for our mission was halted; now the future of mission is bleak and austerity is an urgent imperative." (Wolters 1946)

4.2.2 The Beginning of the War

On December 8, 1941, the Dutch became involved in a war with Japan and at the end of February 1942 the battle began. In just a few days all of Java was occupied by the Japanese troops. In the naval battle several of the Vincentian Missionaries were also involved as naval chaplains. Pastor Jac Bruno, as chief pastor of the Navy, Gerard Van Ravesteijn, Kees Schoenmakers, and Herman Wessels as assistant pastors of the Navy. In the thrilling battle of the Java Sea, where most of the Dutch fleet fought to the death, there was Pastor G. van Ravesteijn who until the last second bravely remained at his post until his death. "How proud St. Vincent de Paul, former priest of the French galley prisoners, watched from above his brave son, slain by the invaders! Here, it is natural for us, as citizens of the country to pay respects and prayers as missionary friends to our hero." (Wolters 1946)

⁵ Jan Wolters, C.M., was one of the first five Vincentians who arrived in Indonesia 1923. It was he who had the idea to build the monumental *Pohsarang Church*, an inculturative church of Javanese culture, with a famous engineer at the time, Henri Maclain Pont in 1936. He was one of the founders of many Catholic mission stations in Blitar and Kediri. Known as a priest who is young at heart, Jan Wolters was full of enthusiasm, humor, and missionary zeal in the vicariate of Surabaya. Having experienced the suffering of the Japanese internment and the Indonesian people's army's imprisonment, he died of illness in 1954 in Panningen, the Netherlands.

The invasion by the Japanese army caused all European schools and missions to be closed immediately and all religious activities to be suspended. Sudden searches by *Kempetai* happened daily. In early 1943 the Vincentian Missionaries were expelled from the presbytery in Kediri, also its church was closed as well as the church in Madiun and in other places. At the end of August 1943 in Blitar the *Kempetai* arrested three priests and nine brothers and kidnapped them with their hands bound and taken away. Two days later all the Missionaries from Kediri, Pare, and Madiun were arrested. "On September 4, confreres from Surabaya and Mojokerto had their turn. We start living in prisons and detention camps." (Wolters 1946)

4.2.3 The Concentration Camps

In general, life in concentration camps was not miserable at first, but over time the Japanese made drastic changes. Jan Wolters recalled:

"Often in camp life we were surprised by the sudden arrival of the Japanese police. Those who are called and taken away by them, hardly could return home. Every time a certain vehicle stopped at our barracks, a kind of fear enveloped our barracks. Many of us have experienced the torture of *Kempetai*. I myself have personally experienced the 'treatment' of torture. When I visited Blitar I saw a Japanese army truck in the yard. The missionaries and brothers were ordered to assemble immediately. Without knowing what happened, they were tied two by two. With a speed of sixty km per hour, they were transported to Kediri. We were detained in a school camp. In school's yard, we had to sit in rows. A *Kempetai* took a rubber club in preparation for interrogation and occasionally hit us from behind on the right cheek. As a result, our faces were swollen and bleeding was coming out. If a *Kempetai* is tired, he is immediately replaced by another. So, there were continuous blows to the head, back, kicked, strangled, burned with cigarettes. To a brother who seemed to die, having remained lying in a stupor, I gave absolution from afar. Several buckets of water were splashed by the Japanese on his head, he got up and this inhumane 'treatment' continued again. The missionaries were also forced to beat each other with long sticks and when this did not go well, according to their wishes of them, they took over the task and as an example they showed them how it should be done. After hours, this terrible game was stopped." (Wolters 1946)

Jan Wolters remembered that the missionaries Herman Kock, Kees Schoenmakers, Sjef van Mensvoort, and nine lay brothers were again loaded into the truck and thrown into prison; and he himself was detained in the school classroom. Behind bars there were already several victims waiting for their fate. "After more than six months apart and not hearing from each other, we saw them again on the train that would take us all to Cimahi. Our hearts are all overjoyed to see that we are all still alive." (Wolters 1946) Unfortunately, the pastor of Blitar, Herman

Kock, was not in the ceremony that morning; apparently, he got a new false accusation and would certainly be “treated” again.

“When I reminded them of the extremely inhumane treatment on the first day, I got the answer: ‘What you are seeing is only the beginning.’ After that we still got tortured four times and even more than that. Some were even unrecognizable and they could not lie down, let alone stand. When Pastor Kock arrived in Cimahi a few months later, under guard, we heard more gruesome stories but I will not write them here.” (Wolters 1946)

Piet van Goethem, pastor of Madiun, was unlucky, because he had been in the Ngawi camp for only a few days with his confreres, and suddenly the *Kempetai* brought him back to Madiun. After being first tortured then detained, he was put alone into a stuffy cell, where he languished for four months until he remained became emaciated. When he had to be brought to Cimahi, he had to be transported and arrived on a stretcher ambulance because he was not able to walk; upon arrival in Cimahi he was immediately sent to the hospital. A few months later he was able to recover. “The ‘crime’ he committed was disrespect for the Japanese flag, which during a search by *Kempetai* was found lying in a warehouse (supposed to be in the living room).” (Wolters 1946)

Meanwhile, the worst experience belonged to our missionary, Gerard Boonekamp, from the mission in Blitar. Half a year earlier he had been to the mountains to meet a young man with an injured leg. Even though the young man was of aristocratic descent [from Australia], it turned out that he served in the Allied army. Gerard Boonekamp showed him the way to the hospital and helped him to be treated there. The case came to light, the patient was arrested, and Gerard Boonekamp was seized in the village where he was teaching the catechumens. During the examination he stated frankly that he, as a priest, would also help a wounded Japanese. Indeed, he was beaten many times, but after a few weeks Father Boonekamp was able to return to the parish house and do his work. Unfortunately, it lasted only a short time. This case was brought up again and even tried in the military court in Batavia. Here the young man was found guilty and in April 1943 he was shot dead. “Meanwhile our missionary, Gerard Boonekamp was sentenced to death too, but was later commuted to a forced labor sentence of fifteen years. The health of this strong missionary gradually deteriorated after many tortures, even after his release he had to be hospitalized and his health was a concern for a long time.” (Wolters 1946)

4.2.4 Cimahi, western Java

In January 1944 all-male internment camps from East Java were concentrated in Cimahi. The cramped and closed train journey with a slow locomotive from Kediri to Cimahi (about a thousand kilometers) which lasted from Sunday afternoon to Tuesday morning, caused indescribable exhaustion to each one of us. In Cimahi we were put in barracks that were formerly used by battalions four and nine of the Dutch military.

The barracks were turned into internment camps, each containing a thousand prisoners. Travelling to the central camps in Bandung and Cimahi was truly a torture. The transfer of prisoners lasted for one week. At that time in Bandung there were about nine thousand and in Cimahi about ten thousand internees. As for accommodation and food for this huge number of internees, it was bad of course. Malnutrition, hunger, and dysentery immediately claimed their victims (Wolters 1946).

“The relentless torture for just a small mistake often destroys our thinking. A sudden search often frightened us. Bishop Verhoeks in Bandung turned out to have been a victim of such thing by *Kempetai*, when a small amount of money was found on him. Any explanation is useless, the symbolic clothing of the apostolic vicar was stripped from our bishop, his tongue was stretched out and hard slaps given to him.” (Wolters 1946)

In early 1945 about four hundred old and infirm people among the camp’s inhabitants were taken to a place called a “resort”. Then, it turned out that the place mentioned was Ambarawa. By the time, the war was over, only fifteen of these people were still alive (Wolters 1946; Oostindie 2019; Bekkering, Huisarts, and Bekkering-Merens 1980; Emery 2010).

4.2.5 Freedom

Suddenly everything changed. The Japanese *Kempetai* no longer held regular surveillance. The guard outside was suddenly stopped. Then the planes appeared in the air and this time they were no longer Japanese. “What we had hoped for so long finally came true, finally there is a victory. On the emaciated faces of us camp dwellers, tears of joy flowed, even more so when for the first time our national anthem, *Wilhelmus*, was heard again. The Thanksgiving ceremony was held with a sermon in an open field, something never permitted before. Unfortunately, there are still many who died at the door at time of release, because their illness and infirmity were too severe.” (Wolters 1946)

4.2.6 The Lay People Courageously Defended Their Church in Blitar

When the Missionaries were taken to prison and the concentration camps, what happened to the Catholics? According to a lay person (Soenardja 1976), they were like sheep without a shepherd. But, in many places the “sheep” were not docile. The destruction of the mission work due to the Japanese occupation was enormous. Yet, there are stories of heroic actions done by Catholics. The following story is narrated by Robertus Joseph Soenardja, the headmaster of an elementary school founded by the Vincentian Missionaries in Blitar, Eastern Java, one of the cities where our first Missionaries announced the Gospel to the Indigenous people of Java. The title of his story, “God does not forsake His people,” testifies to the unyielding action and bravery of the Catholics to defend their church’s building from seizure by the *Kempetai*. This article was published in the *Buku Peringatan 50 Th Paroki Blitar (Book of the 50th Anniversary of the Blitar Parish)* (Soenardja 1976).

After the Japanese seized Blitar in March-April 1942, Dutch citizens were removed from their homes. Their houses were sealed. The Catholic priests and brothers were also detained and transported away from their residence, except for the pastor (Herman Kock), who was not in the parish at the time of his arrest. Realizing that he too would be arrested by the Japanese, he summoned a parishioner, Mrs. Hardjosoedalso, to be entrusted with keeping the church keys and salvaging all the equipment for Mass as soon as possible, since Kock had heard of the Japanese intention to use the church building as a meeting place for courses for the benefit of the Japanese military.

With courage inspired by the Catholic faith, Mrs. Hardjosoedalso secretly saved sacred items from the church to be stored in her home. Meanwhile, to Robertus Soenardja, Father Kock suggested that he continue to maintain good communication with the Catholics and to teach catechism on Christian life to the catechumens. "A few days after that, the parishioners saw him standing on a truck escorted by the Japanese police, *Kempetai*. No one dared to approach him. With a smile Herman Kock greeted his parishioners waving his hands, to which we responded with the same manner but accompanied by tears and heartache. We knew something terrible yet to happen to our beloved priest." (Soenardja 1976)

With the arrest of the clergy (priests and brothers), the service and formation of the Catholics could not be carried out by our Missionaries. This had to be entrusted to the lay people. They were Wirjoatmodjo, Gunawan Wibisono, Broto-soedirdjo and Ismail Harjono. All of them were teachers in the Catholic schools. At that critical moment, a touching event occurred that would not be forgotten by the parishioners of Blitar who witnessed it. This incident involved the couple, namely Mr. and Mrs. Hardjosoedalso. They were the parents of the future Vincentian priest, Julius Haryanto, C.M. The event was as follows:

Mrs. Hardjosoedalso, who was a member of the *Fujinkai* (a women's organization formed by the Japanese), and her fellow members were on duty to supervise a village during the morning. Suddenly a driver approached her and said that Mrs Hardjosoedalso was requested to return home immediately, because the Japanese police were waiting for her. At her home, a Japanese driver and several policemen were already in front of the door. They asked for the keys of the church buildings and told her to open it. Being driven by anxiety and curiosity, some neighbors gathered in front of the church. Some of them shed tears. In front of the church stood another Japanese officer and three policemen. Calmly Mrs. Hardjosoedalso opened the church door. As soon as she entered, she immediately knelt down and prayed silently near the holy water. Seeing her kneeling down devoutly before the altar, the Japanese officers and the police were then on their knees too although they did not know what it meant. After praying Mrs. Hardjosoedalso stood up and walked around the church and was followed by them. The Japanese officer asked several questions. They asked about the buildings of the church and their uses, the capacity of the church, the number of people who attended the services every day and every Sunday; whether there were still services after the priests were exiled and so on. After they were satisfied, they left saying

that from time to time they would come to watch the Sunday service in this church. From their attitude, they were impressed with the church as a place to glorify God. (Soenardja 1976).

Three days after that, the *Kempetai* summoned Mr. Hardjosoedalso. And, on behalf of the leader, *Kataoka*, he was informed of the Japanese plan to take over the church and other large buildings in the parish. Being inspired by the spirit of Christ and Christian courage, without counting what might happen to him, Mr. Hardjosoedalso said that he did not agree with the Japanese intention. Robertus Soenardja and Mr. Hardjosoedalso then believed that the Japanese would definitely watch the church at the time of the service on the following Sunday, July 19, 1942. It seemed that the Japanese wanted to convince themselves that the intention to take over the church building would not cause a reaction from the Catholics. "That same day we invited the Catholics and requested their willingness to come to the Church every morning at six a.m. and especially to attend the Sunday Mass, on July 19, 1942. We would like to show to the *Kempetai* that the church building was indeed being used by large number of Catholics regularly despite the absence of our priests." (Soenardja 1976) So, the moment that had been awaited, was then occurring. It would always be remembered by the congregation who experienced it. On July 19, 1942, in the Church of St. Yusuf the service program had been arranged by the community leaders. At seven a.m., the church bells rang. At seven thirty the Sunday service began with the division of tasks as follows: Mrs. Hardjosoedalso and Robertus Soenardja were assigned to stand at the main door as receptionists (for the Japanese officers and the police). Apart from being a receptionist, Robertus also had the task of organizing the worship service and giving a sort of "homily" to the congregation. Mr. Soekandar was in charge of reading the Epistle and the Bible. Mr. Soebardji took the ciborium from the Tabernacle. Alas, when opening the tabernacle, difficulties came up because the key was not there. The *Kempetai* had already taken it from Mrs. Hardjosoedalso some days before. With the help of God Almighty, finally Mr. Hardjosoedalso managed to open the door of the tabernacle. The Catholics then could receive communions without the priests. The Catholics were all brave at that time. The Japanese "guests" just watched from behind, near the holy water font. Having seen the large crowd of the Catholics in the church, the Japanese left the ceremony saying: "Yoi! Yoi!" (meaning: Fine! Fine!). It seemed that they had quite an impression of our Sunday service without priests for the first time ever. After that Sunday service we were all thankful to God for protecting the church building from the Japanese seizure (Soenardja 1976). It was indeed a miracle that would be the beginning of the future character of the Church in vicariate of Surabaya, namely active participation by the laity.

4.3 "Prison of Minggiran" as narrated by Henrie van Megen

The story of "Prison of Minggiran" tells us how suffering becomes a daily experience for Missionaries as told by Henrie van Megen in his letter to the superior general in

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 **COMITE INTERNATIONAL DE LA CROIX-ROUGE**
GENEVE (Suisse)
Délégation JAVA

JANG MEMINTA—ENQUIRER—AANVRAGER

Nama-Name-Naam Van Megen
 Nama panggilan - Christian name - Voornaam J. H.
 Alamat - Street - Adres Kamp Minggir
 Kota - Locality - Plaats Kediri
 Keresidenan - County - Residentie Kediri
 Negeri - Country - Land Java

Pemberitahuan—Message—Mededeeling
 (Paling banyak 25 perkataan, hanya berita keloearga) — (not over 25 words, family news of strictly personal character) — (niet meer dan 25 woorden, slechts familie-berichten van strikt persoonlijke aard)
Most revered Father: Vanmegen Wessels,
Klooster, hitherto secluded, nevertheless alive.
Neither mass, nor books; brexarium autumn, spring
redemption; manstony starvation short visit.
Dwidjasoesastra. Blessius.
Hamel

Tanggal - Date - Datum 13. Aug. '46

JANG MENERIMA—ADDRESSEE—ONTVANGER

Nama - Name - Naam Supérieur General Lazzari
 Alamat - Street - Adres rue de Sèvres 95
 Keresidenan - Locality - Residentie Paris
 Daerah - County - Streek PARIS 42
 Negeri - Country - Land France

REPUBLICQUE FRANÇAISE
 POSTES
 26. NOV. 1946

Figure 3: Letter from "Prison of Minggiran" 1945 (Source: Archives of Generalate of the Congregation of the Mission, Rome).

Paris (Archieve Panningen, Archive of the Provincialate, Henrie van Megen, Letter to Superior General 1946). Minggiran is located in the suburb of Kediri (the Eastern Java) where there is also a Vincentian parish. Missionaries were detained in Minggiran by the so-called “people’s army of Indonesia” soon after being freed from the Japanese concentration camps in Cimahi. They were taken to jail due to the revolutionary movement to pursue the independence, which was proclaimed by Sukarno and Hatta, the Founding Fathers of Indonesia, on August 17, 1945. This seems to be like “being released from one suffering then moved to another”. However, the difference between Cimahi and Minggiran is evident, since in Cimahi was under *Kempetai* with its famous cruelty (Bekkering, Huisarts, and Bekkering-Merens 1980), whereas in Minggiran our Missionaries were close to their parishioners. There was also a young Indonesian confrere, Dwidjoesastro who often made a short visit. There were four Lazarists in the prison, namely Johannes Klooster (the future bishop of Surabaya), Herman Wessels, Kees Schoenmakers, and Henrie van Megen. They were in the Minggiran prison from October 14, 1945, to January 25, 1946 (Archieve Panningen, Archive of the Provincialate, Henrie van Megen, Letter to Superior General 1946). From prison, van Megen asked the parishioners to look after the church building. The situation was very precarious at that time, because the Catholic Church was identified with the Dutch (foreigners) and thus was evidently an enemy to the Indonesian people (Wolters 1946). Church buildings were threatened with burning and vandalism (as happened to the church of Nativity of Mary, Surabaya, and the church of Jombang).

In a Red Cross Letter to the superior general in Paris, written from the prison of Minggiran, van Megen informed him briefly of his condition: From camp Minggiran [Prison Minggiran, Kediri], van Megen, Wessels, Klooster hitherto secluded nevertheless alive, Neither mass, nor books, breviarium; autumn and spring *vade mecum* (all are the same); monotony, starvation; short visit Dwidjoesastro; Bless us. Henry van Megen. 13 August ‘46.

In another letter to the superior general (1953) van Megen reported that most of the Vincentian missionaries had returned to the Netherlands at the same time because of medical problems caused by their lengthy internment. He was accompanied only by a few priests who remained to do mission work at the vicariate of Surabaya. At that time, the Apostolic Vicar of Surabaya was Bishop Verhoeks who did not write many letters, due to his deteriorating health. It was van Megen who diligently delivered reports, asked for help, submitted proposals, and wrote stories in letters for the benefit of the restoration of the vicariate in the late forties and fifties (1946–1958).

When Bishop Verhoeks passed away, van Megen was appointed as Pro-Vicar (or temporary) Apostolic of Surabaya. In a letter of June 4, 1953, to the superior general in Paris, he reported that the vicariate of Surabaya experienced a crucial situation of a “dryness” of energy (Archieve Panningen, Archive of the Provincialate, Henrie van Megen, Letter to Superior General of the CM 4 June 1953). This was due to the various assignments of the confreres. Gerard Smet returned to the Netherlands to rest. Thomas van Deursen loved being a professor at Depaul University Chicago. Jan Wolters underwent cancer surgery in the Netherlands and was confronting death

“face to face.” Sjef van Mensvoort was experiencing an unstable health condition. Jan Haest had a serious condition after a road accident in Holland. At the end of his letter, van Megen wrote: “En somme nous sentons assez fort le manque de personnel [In short, we feel really understaffed]” (Archieve Panningen, Archive of the Provinciale, Henrie van Megen, Letter to Superior General of the CM 4 June 1953).

“After 1942 [after Japan entered 1941], did our mission disappear? What was left of the vicariate in the years of the Japanese invasion, when the Missionaries were thrown into the horror of the internment camps in which there was only hunger, disease, and suffering? All of our schools [that we have founded], more than a hundred schools that accommodate approximately nine thousand students, were completely destroyed, and only four or five could be quickly restored. During these four years of war [1941–1945] the devastation that occurred was incomparable. The confreres were threatened with death, while others were sent to prison for more than a year. In 1946, the city of Surabaya, which was previously a very crowded city, was deserted. Thousands of residents fled from the city of Surabaya. Of all the destruction, the most beautiful church in Surabaya was burned down (12 November 1945). And, the religious houses occupied by the Japanese troops were also badly damaged. We who had been released from internment began to return to Surabaya and scavenge for what was left. This is how we started to rebuild our mission in the vicariate.” (van Megen 1952)

4.4 A Letter to his Beloved Mom, from Sjef van Mensvoort

There is nothing more moving than reading a letter sent by a young missionary to his beloved elderly mother and younger sisters in Holland. The letter gives no details except to inform them that he and his eldest brother survived a hard test at the concentration camps. He hopes for the same news from his beloved mother and younger sisters (about seven or eight little sisters?). The letter belongs to Sjef van Mensvoort who was in Cimahi. Soon after his liberation from the concentration camp, Sjef went to meet his brother (Everard) in Bandung, where he wrote this “freedom” letter on September 20, 1945.

“To my beloved mother and sisters. Finally, today for the first time we have the opportunity to send a letter by means of the “Red Cross”. Of course, I took advantage of this opportunity. However, at this time I cannot tell you too much because I must first know whether all of you are still safe. When I wanted to start to write this letter with greetings, I had a chance to ask with a worried heart: “Are you all safe?” Especially my beloved mother? Every time we think about how much Mom worries about both of us (Everard and I)! But now I can reassure you 100% with the news: Everard and I are doing very well; we have even been able to start our own work. Before we were interned, we still enjoyed our freedom until September 1943. When we were imprisoned, Everard lived in Surabaya while I lived in Kediri. In February 1944

I was taken to Cimahi while Everard to Bandoeng. Then on September 4, 1944, I was again transferred to the Everard's concentration camp in Bandoeng. So, we got together again, after being separated for more than two years. We hadn't been apart for such a long time. Of course, we have been through various events, but, thanks be to God, we could get out brilliantly, and we are doing very well now. But with all that, our hearts are still anxious, so we ask you to immediately send us news about all of you. You can imagine how we spend day and night thinking about your situation. Of course, we understand that what we can hope for is not just good news always. Because in five years anything can happen. We just hope that the good God will free us all from every evil." ([s.n.], Sjef van Mensvoort, Letter to My Mother and Sisters 20 September 1945 from Bandung [Transl. from the Dutch])

5. Conclusion

"We scavenged what was left. This is how we started to rebuild the vicariate of Surabaya." (van Megen 1952) This is one of the powerful expressions of the narrative of the suffering. The *memoria passionis* of the Lazarist Missionaries is a meaningful witness to the work of the mission itself. They were exhausted from their long internment on the one hand but remained steadfast and persistent to continue the mission work on the other. Missionary work is at first God's loving work accomplished by missionaries and laymen who persevere in announcing the Gospel. With impressive diligence our confreres and the lay people worked together under the guidance of the Holy Spirit to rebuild the mission of the vicariate. Their sacrifices and endurance in times of the Japanese internment and its aftermath have contributed to the restoration of the work of the mission ravaged by war. This period – in the context of the vicariate of Surabaya – the damage suffered by the Catholic mission was enormous due to its place as the epicenter of the bloody conflict. The Vincentian Missionaries themselves were almost all exhausted and their health deteriorated, but the mission was not halted as feared.

After the Japanese internment (1945), missionaries were imprisoned sporadically in several cities by the people's army fighting for independence. The experience of being in an "Indonesian prison" seems to be different from the "Japanese internment" in Cimahi and Bandung. In the internment camps they suffered from hunger, humiliation, enslavement, forced labor, and the like; while in the latter they got better treatment and received visits from parishioners. The prison of Minggiran did not offer comforts for sure, yet its condition was not as miserable as in the concentration camps (Archieve Panningen, Archive of the Provincialate, Henrie van Megen, Letter to Superior General 1946). However, hostility towards Dutch missionaries did not interfere with the sustainability of the mission works. This hostility eventually ended up with the supportive action performed by the missionaries to the Indonesian people's revolutionary movement to regain their full independence (van Megen 1951, 1952).

Missionaries viewed the experience of suffering at the concentration camps as a trial of their missionary work. Their suffering was a part of being missionaries to accomplish the mission. They did not despair, even though the Catholic mission stations in the remote villages were neglected because of the war. The suffering not only put them on the path of “martyrdom”, which becomes the seed of the Church of mission works, but also suggests a sort of an “ecclesiological prophecy” that the Catholic Church of the vicariate would be a Church strongly promoting the lay participation in a typical way, just as the Indonesian Catholic Church in general.

The war also transformed the role of the Catholics to a new level by entrusting catechism classes to the people. Their bravery in defending the church building (in Blitar) from the Japanese *Kempetai*'s confiscation while Missionaries were interned was also indeed impressive, since many Church buildings in other cities were seized or destroyed. The Indonesian Church has naturally become a “lay church”, where the laity participate decisively in preaching the Gospel (Musken 1974b). The Catholic mission did not die from the war, for missionaries with the help of reliable lay figures steadfastly ignited the fire of the Catholic faith. While many stations in Blitar, Kediri, Madiun and elsewhere were abandoned because the Lazarist Missionaries were detained in the camps, lay figures took the initiative to catechize the villagers. The new model of the “lay church” precedes coincidentally what would then be promoted by the decree, “*Apostolicam Actuositatem*” [Decree on the Apostolate of the Laity] issued by the Second Vatican Council. In the context of the Vincentian mission in the vicariate of Surabaya, this “lay” model will characterize the Church and the thinking of its priests to involve actively the laity in evangelization. Later on, in the vicariate of Surabaya there appear schools that educate the lay persons specifically to be catechists, pastoral workers, and priests to proclaim the Gospel (Iswandir and Riyanto 2021).

Finally, in 1954 the secretary of the papal nuncio, van den Borgh, a Lazarist, who was also an alumnus of the Japanese internment in Cimahi, wrote that the Catholics in Indonesia have reached the number of one million (out of about seventy million Indonesians). This number indicates convincingly that the Catholic mission, particularly in the vicariate of Surabaya, has already passed through the dark alleys of its history, particularly the Japanese invasion (van den Borgh 1954). It means that the Catholic Church of Indonesia is ready to step forward on its next journey toward the future.

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Ireneusz Celary und Henryk Olszar

Persönliche und musikalische Bindungen des Pfarrers Antoni Hlond (Chlondowski) SDB mit Slowenien

*Personal and Musical Ties of the Parish Priest Antoni
Hlond (Chlondowski) SDB with Slovenia*

*Osebnе in glasbene vezi župnika Antona Hlonda
(Chlondowskega) SDB s Slovenijo*

Zusammenfassung: Das Lied „Der Herr kam vom Himmel herab“ ist vielen Polen bekannt. An seinen Autor, Fr. Antonius Hlond (1884-1963) aus Oberschlesien - Priester und treuer Sohn von Fr. Johannes Bosco, dessen richtiger Name mit dem Pseudonym „Chlondowski“ verflochten ist – erinnern sich nur wenige, obwohl der Name Hlond in der Gesellschaft des Heiligen Franz von Sales dank des Dieners Gottes, Kardinal August Hlond, dem Primas von Polen, weithin bekannt ist. Außer ihm traten seine drei Brüder der Kongregation bei, der älteste Ignatius – ein Missionar in Argentinien, die jüngeren Antonius und Clemens – der letzte als in Missionen in Indien und im Kongo tätiger Ordensbruder. Seine Persönlichkeit ist nicht nur aus diesem Grund zeigenswert, sondern auch wegen seiner Leistungen als Komponist geistlicher und weltlicher Musik, Musiklehrer und Autor von Lehrbüchern auf diesem Gebiet und als Gründer der einzigen salesianischen Organistenschule mit Sitz in Przemyśl. Den Slowenen dürfte es wegen der Motive bekannt sein, in denen sich die Fakten seines Lebenslaufs mit ihrem Alltag und der Geschichte eines Landes, das „die kleine Perle Europas“ genannt wird, decken. Wie der Fr. Bogdan Kolar SDB von der Universität Ljubljana feststellte, „einige seiner Werke sind Tore zum slowenischen Musikerbe“. Musikalisches Schaffen, salesianische Organisations- und Verlagstätigkeit sowie die Arbeit in Polen und Slowenien lassen Fr. Antonius Hlond (Chlondowski) als eine der herausragenden Persönlichkeiten in der Geschichte der Salesianer-Gemeinde und der polnischen und slowenischen Kirchenmusik des 20. Jahrhunderts anerkennen. In seinen Kompositionen wollte er ihren Bedürfnissen entgegenkommen, Werke von künstlerischem Wert komponieren, die in Bezug auf Veröffentlichung und Wahrnehmung immer zugänglich sind. Diesen Annahmen ordnete er seine gesamte Kompositionswerkstatt, auf die komplizierten technischen Mittel zugunsten größerer Melodiosität, einfacherer Harmonik, Textur und Form verzichtend. Seine überragende Kreativität trug in be-

sonderer Weise im Bereich des Liedes Früchte, das den wertvollsten und zugleich reichsten Teil seines Schaffens darstellte. Die Christen in Polen und Slowenien kennen höchstwahrscheinlich das Lied von besonders großem künstlerischem Wert „Der Herr stieg vom Himmel herab“ („Gospod je prišel iz nebes“).

Schlüsselwörter: Antoni Hlond (Chlondowski), Komponist, Salesianische Organistenschule, Radna, Ljubljana

Abstract: The hymn *Pan zstąpił z nieba* is known by many Poles. It's author, Anthony Hlond vel Hlondowski, is consociated by very few. His three brothers: Ignacy, Augustyn and Klemens, besides him, joined *Societas Don Bosco*. The Anthony's personage should be presented because of his achievements as music composer (religious as far as secular), music teacher, author of manuals and founder of *Societas Don Bosco's Organists' School* in Przemyśl. Anthony is well known by Slovenes, because of his studies, sacerdotal ordination and work done in this beautiful country. He also composed many valuables works, which are qualified as Slovenian musical patrimony. His exceptional invention bearded fruit in hymns, being cherished as far as the richest part of all his work. Many of Slovenian Catholics also know the hymn "Gospod je prišel iz nebes".

Keywords: Anthony Hlond (Chlondowski), composer, *Societas Don Bosco's Organists' School*, Radna, Ljubljana

Povzetek: Hvalnico »Pan zstąpił z nieba« (»Gospod je prišel iz nebes«) pozna veliko Poljakov. Le redki pa jo povezujejo z Antonom Hlondom ali Chlondowskim. Tudi njegovi trije bratje – Ignacij, Avguštin in Klemen – so se pridružili Družbi don Boska. Antonova osebnost si zasluži predstavitev zaradi njegovih dosežkov v vlogi skladatelja (tako verskega kot tudi posvetnega), glasbenega učitelja, avtorja priročnikov in ustanovitelja Družbe don Boskovih šol za organiste v Przemyślu. Anton Hlond je med Slovenci dobro poznan zaradi svojih študij, duhovniškega posvečenja in delovanja v Sloveniji. Napisal je tudi številne dragocene skladbe, ki se dojemajo kot slovenska glasbena dediščina. Njegova izjemna ustvarjalnost je obrodila sadove v hvalnicah (himnah), ki so priznane kot najbogatejši segment njegovega dela. Hvalnico »Gospod je prišel iz nebes« poznajo tudi številni slovenski katoličani.

Ključne besede: Anton Hlond (Chlondowski), skladatelj, Družba don Boskovih šol za organiste, Radna, Ljubljana.

Der Name Hlond (Dudała 2013, 91–101) ist in der Gesellschaft des Heiligen Franz von Sales dank des Dieners Gottes, Kardinal August Hlond, dem Primas von Polen (*Augusti Iosephi Hlond (1881–1948): Positio super vita, virtutibus et fama sanctitatis* 2008), allgemein bekannt. Außer ihm traten seine drei Brüder der Kongregation bei, der älteste Ignatius – ein Missionar in Argentinien, die jüngeren Antonius und Clemens – der letzte als in den Missionen in Indien und in Kongo (Piwowarczyk 1995, 94; Szmidt 2000, 175–189)¹ tätiger Ordensbruder.

¹ Historiographie der polnischen Salesianer (siehe: Pietrzykowski 2014, 349–378).

Das Lied „Der Herr kommt vom Himmel herab“ (Reginek 2020, 297–298) kennen viele Polen. An seinen Autor, Antoni Hlond - Priester und treuer Sohn von Pfarrer Johannes Bosco, dessen richtiger Name mit dem Pseudonym „Chlondowski“² verflochten ist – erinnern sich nur wenige (Sudnik-Paluch 2013, 3). Seine Persönlichkeit ist nicht nur aus diesem Grund darstellenswert, sondern auch wegen seiner Leistungen als Komponist geistlicher und weltlicher Musik, Musiklehrer und Autor von Lehrbüchern auf diesem Gebiet (Krawczyk 1939, 57–59; Przybylski 1986, 167–209; Popowski, Wilk und Lewko 1974, 120–123; 295–299) und als Gründer der einzigen Salesianischen Organistenschule mit Sitz in Przemyśl (Dąbrowski 2018, 41–58). Den Slowenen dürfte es wegen der Motive bekannt sein, in denen sich die Fakten seines Lebenslaufs mit ihrem alltäglichen Leben und der Geschichte eines Landes decken, das „die kleine Perle Europas“ genannt wird. Wie Fr. Bogdan Kolar SDB von der Universität Ljubljana feststellte, „einige seiner Werke sind Tore zum slowenischen Musikerbe“³.

1. Auf den Pfaden seiner Brüder

Antoni Wiktor Hlond wurde am 13. Juni 1884 in Kostowy, im Haus am Bahnübergang „auf der Kempa“ (Liskowacka Brom 2005, 127–132; 252–253), geboren, und zwei Tage später von Pfarrer August Zedler (Archiwum Archidiecezjalne w Katowicach 1854–1904, 296–297) in der hölzernen Pfarrkirche der Allerheiligen im benachbarten Ort Dzieńkowice⁴ getauft. Sein Vater, Johannes Hlond, war Eisenbahner; seine Mutter, Maria Imiela, kümmerte sich um seine Erziehung in einem religiösen und patriotischen Geist (Wacholc 1996, 1:21–22). In der Grundschule offenbarten sich seine musikalischen Begabungen: Er hatte keine Schwierigkeiten mit dem Erlernen von Tonleitern, dem Schreiben von Noten und dem Dirigieren des Schulchors. Im Jahre 1896, seinen älteren Brüdern Ignacy und Augustus folgend, fuhr er zur weiteren Ausbildung in das Königreich Italien. In Lombriasco setzte er seine Ausbildung im Bereich Mittelstufe über die nächsten drei Jahre fort und lernte Klarinette und Orgel spielen (Przybylski 1993a, 8).

1899 trat er in das Noviziat in Foglizzo ein, wo er am 30. September 1900 sein Ewiges Gelübde in die Hände des salesianischen Generals P. Michael Rua ablegte, der während der Zeremonie dem Antonius ins Ohr flüsterte: „Bravo, Antonio, omne trinum perfectum“ – „Gut gemacht, Antonius, jede Dreifaltigkeit ist vollkommen“, anspielend auf die drei Hlond-Brüder in der Salesianischen Gesellschaft. Seine außergewöhnlichen Fähigkeiten bemerkend schickten ihn seine Vorgesetzten zum Studium der Philosophie an die Universität Gregoriana in Rom, wo er im Jahre 1903 promovierte. In Rom freundete er sich mit P. Rafał Antolisei, einem

² Dokumente und Korrespondenz von Priester Antoni Hlond (Chlondowski) wurden von Priester Paweł Golla aufgesammelt, SDB (Archiwum Salezjańskie Inspektorii Piskiej w Pile 1969–1976).

³ „Alcune delle sue composizioni sono diventate parte del patrimonio musicale sloveno.“ (Kolar 2015, 69)

⁴ Beide Städte lagen in Oberschlesien, das damals zum Deutschen Reich gehörte. Derzeit befinden sich beide Stadtteile der Stadt Mysłowice in Polen.

talentierten salesianischen Musiker und Komponist, der ihn im Privatunterricht Harmonie und Kompositionsprinzipien lehrte. Daraufhin entstanden seine ersten Werke als Ergebnis dieser Lehre, die in Rom, Buenos Aires, Turin, Ljubljana und Düsseldorf (Wacholc 1996, 1:32–33) gedruckt wurden. Ab 1903 wohnte Antonius Hlond im Haus der Salesianer in Oświęcim, wo er das Orchester und den Chor leitete⁵.

Für ihre Bedürfnisse komponierte er viele Musikstücke, die leicht, melodisch und den Fähigkeiten der Jugendlichen entsprachen. Darunter waren Lieder, Motetten oder Operetten für den Chor, wie auch Märsche und andere Instrumentalstücke zu finden. In dieser Stadt in Klempolen begann er auch, Philosophie im Heimsystem unter der Leitung von diesen Priestern zu studieren: Emanuel Manassero und Dominik Caggese. Aufgrund der Gefahr, in die Armee des Deutschen Reiches einberufen zu werden, wurde er am 10. August 1907 in Lemberg von Bischof Władysław Bandurski zum Subdiakon geweiht. Er begann jedoch sein Noviziat und sein reguläres Studium nicht in Daszawa⁶ im östlichen Klempolen (Świeży 2018).

2. Von der Visla (Weichsel) an die Sava (Save)

Anfang September 1907 kam der Subdiakon Antonius Hlond von Oświęcim über Wien nach Radna, ein Dorf an der Sava in Slowenien, wo sich alle Novizen und Seminaristen von der österreichisch-ungarischen Provinz der Salesianer-Kongregation der Heiligen Schutzengel zusammengefunden haben⁷. Seine Reise verlief problemlos, obwohl er zwei Nächte auf den Beinen verbrachte, fast ohne die Augen zu schließen. Er war begeistert von Radna. Den Palast und den umliegenden Park, Teich und Garten, schenkte den Salesianernden Priester Janez Smreker, Kanoniker aus Ljubljana. Es war „ein prächtiger Palast, aus Stein in Form eines Quadrats gebaut“. Er verfügte über Arkaden und Galerie und stand am Hang eines Hügels – ein Teil des Palastes bildete den ersten Stock, der andere Teil war das Erdgeschoss. Er bewunderte die bergige Umgebung. Seiner Ansicht nach „gab es in Radna den idealen Studentat, im Schoß der wunderbaren Natur. Unten floss der Fluß Sava, nicht so breit wie die Weichsel bei Warschau, aber breiter als bei Krakau. /.../ Es war ein historisches Tal, durch das türkische Truppen von Konstantinopel nach Wien zogen. Die Hügel waren 100 bis 150 Meter hoch, und es gibt noch höhere. Wenn man einen von ihnen besteigt, lassen sich von oben herrlichen Serpentin, Täler mit Flüssen, Kirchen mit Türmchen, Bergstraßen und Berghöhlen bestaunen. Von einem Hügel konnte man mehr als 40 Kirchen zählen.“ (Wacholc 1996, 1:40–41) Trotz der turbulenten politischen Umstände in dieser geografischen Region fand sich Antoni Hlond in Slowenien wieder, dass zu Beginn des 20. Jahrhunderts unter

⁵ Weitere Informationen und Daten zu den Anfängen der Salesianischen Gesellschaft in Polen finden in Zimniak 1997.

⁶ In Österreich-Ungarn war es Daschawa.

⁷ Über das Wirken der Salesianer in Radna Kolar 2015, 66–74.

dem starken Einfluss der Kirche und ihren Institutionen stand. Wichtige politische Ereignisse, die die Geschichte Europas prägten, beeinflussten die Organisation der lokalen christlichen Gemeinschaften tiefgreifend.

Die Ausbreitung der Institution von Fr. Johannes Bosco war eine Antwort auf die Bedürfnisse der christlichen Gemeinschaften in diesem Teil Europas, und gleichzeitig war es das Ergebnis der Bemühungen lokaler Kirchenführer, die in den Salesianern eine Hilfe bei der Lösung schwieriger sozialer Probleme sahen, insbesondere in Bezug auf junge Menschen, sowie eine effektivere Evangelisierung unter besonderen Umständen (Kolar 2002, 329).

Zum Abschluss seines theologischen Studiums in Radna hielt Antonius Hlond gleichzeitig Vorlesungen über Philosophie vor Priesterseminaristen, lehrte sie Gesang und Musik, komponierte für sie leichte Stücke und bereitete Akademien und musikalische Auftritte vor. Er veröffentlichte für sie ein Lehrbuch der Harmonielehre im Druck: *Regeln der Harmonielehre für Anfänger* (Radna 1900); er erhielt die ersten Wettbewerbspreise. Der Salesianer, Fr. Augustyn Piechura, beschrieb seinen Lehrer in seinen Memoiren wie folgt: „In Radna wollte er alle Priesterseminaristen zu Organisten, Komponisten und Kapellmeistern machen, was ihm teilweise gelang.“ (Wacholc 1996, 1:41)

Der Priesterseminarist Antonius Hlond widmete in Radna viel Zeit dem Komponieren. Im Jahre 1907 schrieb er sein erstes Couplet – Schütze (1907), und arbeitete eine Barokole: „Der Himmel brennt schon von Sternen“ (1908) und „Still, schläfrig auf dem Kristall“ (1909). Im Jahre 1908 entstanden hier zwei lateinische Marienlieder: „Ave mundus spes Maria“ und „O Maria Virgo pia“, sowie das Lied „Zum Lob der Maria werden wir singen“ („Pela bom Mariji v slavo“), vorbereitet für einen Wettbewerb, bei dem das Lied den ersten Preis gewann, dass sich auch schnell um die Welt verbreitete und sich nach wie vor einer ungebrochenen Beliebtheit erfreut. Während seines ersten Aufenthaltes in Radna schrieb Chlondowski eine Reihe von Werken mit weltlichen Texten, zum Beispiel „Fröhlich und glücklich bereits am Morgen“ und das Bühnenstück „Studentenstreich“ (Kolar 2015, 42; 189; 253).

Musikalische Angelegenheiten waren für den Priesterseminaristen Antonius Hlond kein Hindernis bei der Erfüllung seiner Berufung. Bereits zu Beginn seines zweiten Studienjahres in Radna, am 3. Oktober 1908, wurde er zum Diakonat geweiht, den er in Ljubljana vom Ortsordinarius Bischof Anton Bonaventura Jeglič (Debevec 2013) empfing. Am 3. April 1909 wurde er in Ljubljana, am Samstag vor Palmsonntag, von demselben Hierarchen zum Priester geweiht. Am folgenden Tag, dem Palmsonntag, feierte er die Primizmesse in der Salesianerkirche in Ljubljana, an der zahlreichen Einheimischen teilnahmen. Am Karfreitag feierte er im Ordenskreis die Primizmesse in Radna (Wacholc 1996, 1:42–43). Zu diesem Anlass hielt der Direktor der Salesianischen Institution und Noviziatsmeister, Priester Piotr Tirone, eine Predigt über Würde, Macht und Priestertum, die Schüler des Neopresbyters sorgten dagegen für den musikalischen Rahmen (*Wiadomości Salezjańskie* 1909, 176).

Nach den Primizfeiern in Radna, ging der Komponist nach Polen. Er reiste in seine Heimat über Zagreb, Budapest, Ławoczne und Stryi nach Daszawa und von dort nach Przemyśl und Oświęcim, wo er am 18. April seine Primiz feierte. Danach folgte seine Heimatstadt Brzezinka, wo er dreizehn Tage lang die Heilige Messe feierte (Wacholc 1996a, 44–45). Er kehrte nach Radna in Slowenien zurück, um seinen Unterricht fortzusetzen und den Chor auf die Aufführung am Fest des Heiligen Herzens Jesu vorzubereiten, an das der Berichterstatter der „Salesianischer Nachrichten“ erinnerte: Um 8 Uhr [abends] begann eine wunderbare Illumination. Die gesamte Vorderseite der Anlage war hell beleuchtet, und als das alte Schloss im Lichtermeer aufleuchtete, erklangen abwechselnd polnische und slowenische Lieder von zwei gegenüberliegenden Enden des Parks. Der slowenische Chor wurde von dem Pfarrer und dem Organisten aus Sevnica [Lichtenwald] geleitet, während der polnische [Chor] – der Priester Antonius Hlond leitete. Auf dem Programm standen drei eigens für diesen Anlass komponierte Stücke: „Still, schläfrig“, „In Apfelmärgchen“, „Wer Verstand hat“ (Wacholc 1996, 1:44).

Im Sommer 1909 wurde das Philosophische Studentenat von Radna in das Haus der Salesianer im Schloss „Rakovnik“ in Ljubljana verlegt, wo zuvor, am 23. November 1901, die erste Salesianergruppe ihre Arbeit aufnahm (Kolar 2002, 329–346). An dem neuen Ort übernahm Priester Antonius Hlond die Rolle eines Katecheten und Musiklehrers (Świeży 2018). Der Aufenthalt in Ljubljana war besonders erfolgreich für das musikalische Schaffen von Priester Chlondowski. Der Komponist schrieb in der Zeit unter anderem „Missa brevis et facilis zu Ehren von s. Stanislai Kostkae ad quattuor voces inaequales“ (Opus 13) und „Te Deum“ (Opus 28), das große Interesse bei den Rezensenten weckten und ihm viel Ruhm brachten (Chlondowski 1993, 1; Wacholc 1998, 243–256). „Missa brevis“, geschrieben im Sommer 1909, war dem Pater Hugolin Sattner, OFM, Komponist und Guardian des Franziskanerklosters in Ljubljana, gewidmet. Die örtliche Katolíška Bukvarna veröffentlichte das Werk im Druck, nachdem sie (am 27. August 1909) das Imprimatur des Bischofs der Diözese Ljubljana erhalten hatte (Wacholc 1999a, 304; 306). „Das Werk ist ein Zeugnis seines Talents und seiner hervorragenden Beherrschung des Komponistenhandwerks. In dem Werk macht er auf die reiche melodische Invention aufmerksam, den melodischen Charakter aller Stimmen, wie auch auf den kompakten und logischen formalen Aufbau der einzelnen Teile,“ schrieb Adolf Chybiński in der Rezension. Und fügte hinzu: „Die Kirchenmusik wird ihn zu ihrem zuverlässigen Wegbereiter zählen können.“ (*Przegląd Powszechny* 1910, 115–116)

In der slowenischen Hauptstadt erschienen im Jahre 1909 seine „Božične pesmi za mešani zbor“ Opus 14 („Weihnachtslieder für gemischten Chor“). Im Jahre 1910 entstand in Ljubljana seine Hymne „Cantiam di Don Bosco, fratelli, le glorie“, die im Wettbewerb um die Hymne der Salesianischen Gesellschaft als die beste anerkannt wurde, obwohl es kein offizielles Lied der Salesianer wurde. In der Hauptstadt von Slowenien freundete sich Pr. Chlondowski mit dem Dirigenten und Organisten des Chores in der St.-Nikolaus-Kathedrale an. Es war um einige Jahre älter Pr. Stanko Premrl, Direktor der Organistenschule, Herausgeber einer Zeitschrift für Organisten, Komponist von Kirchen- und weltlicher Musik. Unter seiner

Leitung führte der Domchor verschiedene Werke von Pr. Antonius Hlond auf. Zahlreiche Kontakte zu Slowenen ermöglichten es dem Komponisten, die slowenische Sprache fließend zu beherrschen, was auch in mehreren Werken aus dieser Zeit zum Vorschein kam, darunter in zwei kurzen Theaterstücken: „Slikar in poet“ („Maler und Dichter“) und „Filozof in poet“ („Philosoph und Dichter“ („Filozof in poet“), sowie in zwei Werken aus der oben erwähnten Sammlung „Božične pesmi“ (Wacholc 1996, 2:24), nämlich „Poglejte, čudo se godi“ („Schau, ein Wunder geschieht“) (Chlondowski 1909, 4–5) und „Podati nočem ti serce“ („Ich will dir ein Herz schenken“) (3–4) - für einen vierstimmigen gemischten Chor und Orgel. Dieses letzte Weihnachtslied, komponiert am 2. Dezember 1910 in Ljubljana, ist eines der letzten Lieder, neben dem Lied zu Ehren des Namens Jesu – „Jesusa ljubim“ („Ich liebe Jesus“), das Pr. Chlondowski vor der Ausreise nach Regensburg schrieb (Wacholc 1996, 1:46; 187).

Ende 1910 besuchte Pr. Antonius Hlond einen sechsmonatigen Kurs an der Kirchenmusikschule Regensburg, die mit der Cäcilianer Reformbewegung verbunden war und die eine Erneuerung der Musik in der katholischen Kirche im Geiste der Weisungen des Heiligen Stuhls anstrebte, die ihre Ordnung und Befreiung von weltlichen Elementen empfahlen (vgl. Tyrła 2010). Nach dem Studienabschluss kehrte Pr. Antonius Hlond nach Oświęcim zurück und trat dort im Schuljahr 1911/1912 das Amt des Gymnasialrats und Musiklehrers an. Im Herbst 1912 kehrte er ins heutige Slowenien zurück, wo er bis Juli 1914 am Philosophischen Studentenat in Radna tätig war, wo er auch als Leiter und Lehrer für Philosophie aktiv war und zusätzlich begabte Priesterseminaristen auf eine spätere Tätigkeit auf dem Gebiet der Musik vorbereitete (Świeży 2018). „Er hat uns sehr verständlich in Ethik und in Philosophie gelehrt /.../ durch Auswahl passender Beispiele, die oft humorvoll waren. /.../. Wir wünschten uns immer eine Lektion in Harmonie, die er auf zugängliche und prägnante Weise geduldig erklärte /.../ unsere Fehler erläuternd. Wir merkten, dass er den Kader zukünftiger Musiker vorbereiten wollte,“ erinnerte sich Pater Dr. Paweł Golla, SDB. Sowohl in Oświęcim als auch in Radna komponierte er religiöse Lieder – Marien-, eucharistische und weltliche Lieder. 1913 erschien in Wien die Sammlung, Zwölf eucharistische Lieder‘ op. 31. Seine Marien-Werke bereicherte er mit einem Lied in slowenischer Sprache unter dem Titel, Cvetje še je‘ („Blumen sind“) (Wacholc 1996, 1:51).

3. Die Heimkehr

Am Vorabend des Großen Krieges verließ Fr. Antonius Hlond Radna und kam nach Oświęcim zu Exerzitien. Er nahm einen reichen Schatz voller slowenischer Erfahrungen mit. Er nutzte die Erfahrungen als Leiter des Salesianischen Hauses, um ein Modell für die Organisation des Betriebsmusiklebens zu erschaffen, das später die anderen Salesianischen Häusern übernahmen (Wacholc 1996, 1:49-60). Er setzte sie auch ab dem Jahr 1916 in Przemyśl - auf Wunsch des Bischofs von St. Józef Sebastian und des Provinzials der Salesianer, P. Piotr Tirone – bei der Gründung

und Leitung der Salesianischen Organistenschule, die kirchlicher Musikkultur Dienste erwies (Przybylski 1993, 4). Er schaffte für sie ein Programm, das als Prospekt der Salesianischen Organistenschule in Przemyśl bezeichnet wird.

Das Ziel der neuen dreijährigen Schule mit Internat war die Vorbereitung der Organisten für die Kirche, die nicht nur beruflich gebildet und tiefgläubig sind, sondern auch in der Lage sind, für entsprechenden Unterhalt selbst zu sorgen. Sie erhielten eine allgemeine und musikalische Bildung und konnten Garten- und Obstbaulehre mit Imkerei, Buchhaltung oder Schneiderei lernen (*Kronika: Salezyjańska Szkoła Organistów* 1916, 4–5; *Kronika Zakładów Salezyjańskich w Polsce: Przemyśl* 1917, 14; *Prospekt Salezyjańskiej Szkoły Organistów w Przemyślu* 1923, 40–43). Im Juni 1919 entließ er die ersten sechs Absolventen der Schule, und bis 1924, als er Przemyśl verließ und die Schule staatliche Befugnisse erhielt, stieg die Gesamtzahl der Absolventen auf vierundsechzig an (*Salezyjańska Szkoła Organistów w Przemyślu: Program pamiątkowy* 1926, 12).

Salesianer, Fr. Antonius Hlond war nicht nur als exzellenter Musiker, Organisator und Pädagoge bekannt, der eine familiäre Atmosphäre einführte, sondern vor allem als ausgezeichnete Lehrer. In der Schule war sein Werk „Prinzipien der Harmonie“ (veröffentlicht 1913 und neu aufgelegt 1929) verwendet. Für seine Schüler ausarbeitete er ein Lehrbuch mit dem Titel „Prinzipien der Harmonie gregorianischer Gesänge“ und „Liederbuch für Organisten“, in denen er über 20 von ihm konzipierte und am häufigsten verwendete gregorianische Gesänge sammelte (Wacholc 1996, 1:127–128). Über die Bedeutung der Orgelwerke von Fr. Chlondowski, schreibt Tadeusz Przybylski:

„Das künstlerische war in der Zwischenkriegszeit ziemlich gering, und das sowohl in Bezug auf Konzerte als auch in Bezug auf die Bedürfnisse der Organistenpraxis. Daher empfand man einen großen Mangel an Orgelliteratur für die Liturgie. In Angesichts dieser Tatsache sowie der Fähigkeiten eines durchschnittlichen Organisten, entschied sich Fr. A. Hlond diese Lücke mit dem Komponieren geeigneter Werke aufzufüllen, die für die Kirche bestimmt sind (Przybylski 1986, 180). Das Grundlagenwerk von Fr. Antonius Chlondowski ist die „Sammlung von 225 einfachen Präludien für Orgel oder Harmonium in den am häufigsten verwendeten Tonarten Dur und Moll.“ (Poznań 1960).

Die Forscherin seines künstlerischen Lebenswegs – Maria Wacholc – weist darauf hin, dass „die Praxis, Werke zu komponieren, die für die Aufführung auf einer Orgel oder einem Fisharmonium geeignet sind, im 19. und frühen 20. Jahrhundert üblich war, insbesondere in Kreisen der Kirchenmusik. Die Sorge um gute Berufungen der Organisten war das, was am meisten seinen Geist beschäftigte und ihm am Herzen lag.“ (Wacholc 1991, 114)

Der weitere salesianische Dienst und musikalische Tätigkeit von Fr. Antonius Hlond wurden eng mit der Position des Direktors des Salesianischen Fr. Jan Siemec Instituts und des Provinzhauses in Warschau verbunden. Während seiner fünfjährigen Amtszeit als Provinzial (1925–1930) entwickelte sich das salesianische Werk in Polen be-

sonders intensiv. Im Dezember 1930 ging er nach Krakau, um die Stelle des Direktors der Philosophischen Studentenschaft zu übernehmen, die bis heute als „Łosiówka“ bekannt ist und sich in der Tyniecka-Straße 39 befindet. Dort entstand im Jahre 1931 sein berühmtestes Werk – die Musik zum „Passion des Herrn“, des Autors Fr. Franz Harazim. Nach nur einem Jahr, im September 1931, wurde er Pfarrer der Salesianischen Herz-Jesu-Basilika im Stadtteil Prag von Warschau, Kawęczyńska Straße 53, wo er die Seelsorge und die Bauarbeiten leitet. Er unterrichtete die Gläubiger persönlich die Kirchengesänge, leitete drei Chöre, organisierte Sonntagsaufführungen und Akademien mit Krippenspielen und Passion Christi, gab die Monatszeitschrift „Bazylika“ heraus, gründete und unterstützte die Aktivitäten von Gemeinde-Wohltätigkeitsvereinen für die Ärmsten, gründete einen Bestattungsfonds für die Armen und einen Darlehensfonds für diejenigen, die kaufmännisch selbstständig tätig waren (Pruś 1982, 314–316). Zahlreiche seelsorgliche und Ordens-Verpflichtungen hielten seine schöpferische Tätigkeit nicht auf. Zu dieser Zeit entstanden viele religiöse Lieder und Chorstücke, die meist gedruckt wurden (Wacholc 1996, 1:91). Zu Beginn des Zweiten Weltkriegs war die Hauptbeschäftigung von Fr. Antonius Hlond die Wohltätigkeitsarbeit. Da er eine bevorstehende Verhaftung befürchtete, zog er von Warschau nach Masowien landeinwärts nach Wólka Pęcherska, wo er unter dem Namen Pater Dr. Józef Michalski als Kaplan der Kongregation der Barmherzigen Schwestern von St. Vinzenz von Paul (Schwestern der Nächstenliebe) tätig war. Ab dem Jahr 1950 war er im benachbarten Ort Pęchery. An diesen beiden Orten komponierte er Choral- und lateinische Messen, Marienlieder und Musik für religiöse Dramen sowie bereitete 400 Orgelpräliminarien vor, von denen 225 in der Sammlung erschienen, die von der Buchhandlung St. Wojciech in Posen herausgegeben wurden. Er war Mitbegründer und erster Geschäftsführer der 1947 gegründeten Musikervereinigung der Priester (Przybylski 1993a, 55–62). Er wurde von den ehemaligen Schülern der Przemyśl-Schule, Salesianer-Mitbrüder und Musikern besucht. Im April 1959 feierte er den fünfzigsten Jahrestag seiner Priesterweihe unter der Teilnahme des Primas von Polen, Kardinal Stefan Wyszyński, und des Erzbischofs von Posen, Erzbischof Antoni Baraniak (Wacholc 1996, 1:111–112).

Fr. Antoni Hlond (Chlondowski), das unvermeidliche Ende seines Lebens ahnend, beschloss die Rückkehr in eine der salesianischen Gemeinschaften. Er entschied sich für Czerwińsk an der Weichsel, wohin er im Oktober 1962 übersiedelte. Diese kleine Stadt mit ihrer intimen Atmosphäre und jahrhundertealten Geschichte erinnerte ihn eigentlich an die ländliche Atmosphäre seiner Geburtsstadt Brzezinka. Er schaffte es dennoch, sein musikalisches Schaffen zu ordnen. Er starb am 13. Mai 1963 in Ansicht der Heiligkeit im Alter von 79 Jahren. Seine Beerdigung zog Scharen von Gläubigern und Geistlichen nach Czerwińsk in Masowien (Świeży 2018).

4. Zusammenfassung des musikalischen Wirkens

Musikalisches Schaffen, salesianische Organisations- und Verlagstätigkeit sowie die Arbeit in Polen und Slowenien lassen den Fr. Antonius Hlond (Chlondowski) als

eine der herausragenden Persönlichkeiten in der Geschichte der Salesianer-Gemeinde und der polnischen und slowenischen Kirchenmusik des 20. Jahrhunderts anerkennen. „Seine Musik war überaus vokal /.../. Er fühlte sich in die Rolle des durchschnittlichen Organisten, der keine Noten lesen kann, hinein /.../. Die Kompositionen von Fr. Hlond verdrängten den religiösen Schund immer effektiver. Die Organisten abonnierten und kauften alles, was neu von den Kompositionen von Fr. Hlond erschien.“ – schrieb Fr. Idzi Manski, ein Komponist (Studnik-Paluch 2013, 3). Durch seine Arbeit wollte er ihren Bedürfnissen entgegenkommen, indem er Werke komponierte, die künstlerisch wertvoll und in Bezug auf Veröffentlichung und Wahrnehmung immer zugänglich sind. Diesen Annahmen ordnete er seine ganze Kompositionswerkstatt unter, auf komplizierte technische Mittel zugunsten größerer Melodiosität, einfacherer Harmonik, Textur und Form verzichtend. Seine überragende Kreativität trug in besonderer Weise im Bereich des Liedes fruchte, das den wertvollsten und zugleich reichsten Teil seines Schaffens bildet. Es umfasst insgesamt 1. 444 Liederwerke (Wacholc 1996, 1:161–162).

Viele Lieder von Fr. Chlondowski stellten sich als ausgereifte Werke heraus, die endgültig in das feste kirchliche Repertoire eingingen, wie das Weihnachtslied „Adeste fideles“ (Wacholc 1996, 1:168), eucharistische und marianische Lieder mit slowenischem Text, wie zum Beispiel „O sladki Jesus“ („O süßer Jesus“), „Srce povzdigni se“ („Erhebe dein Herz“), „Jesus iz raja“ („Der Herr ist vom Himmel herabgekommen“), „Tebe molim Jesusa“ („Komm, Jesus“) und „Glasno zapojmo“ („Brot des Lebens“) (Chlondowski 1966). Den Christen beider Nationen ist wahrscheinlich das Lied „The Lord Descended from Heaven“ von hervorragendem künstlerischem Wert, bekannt (Wacholc 1996, 1:180; 445). Seine Liederbücher sind in Polen bekannt: *Oh das Lied, flieg! 100 Lieder für die Jugend* (Posen 1938), *Echo des polnischen Landes. Liederbuch für heranwachsende Landjugend* (Warschau 1946) und *Neues Lied: Liederbuch für Jugendliche und Erwachsene* (Wacholc 1996, 1:264).

Die Kompositionen von Fr. Antonius Hlond (Chlondowski) brachten der polnischen Musikkultur bleibende Werte ein und sind jetzt im Musikleben unseres Landes ständig präsent. Es ist anzunehmen, dass dies auch in Slowenien der Fall ist, wo er viele Jahre seines Lebens verbrachte. Unverändert bewahren sie ihre Popularität und werden in polnischen und slowenischen Kirchen gesungen.

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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).

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Liza Primc

Ekumenska pot papeža Frančiška

The Ecumenical Journey of Pope Francis

Povzetek: V letu 2023 obeležujemo deseto obletnico pontifikata papeža Frančiška. Ekumenizem, ki je v skladu z drugim vatikanskim koncilom postal pomembna dejavnost Katoliške cerkve, je ključna točka dialoga in sodelovanja med številnimi krščanskimi skupnostmi že od začetka 20. stoletja. Papež Frančišek, ki je še pred izvolitvijo dognal pomembnost dialoga in občestvenosti sredi (družbenih) razdorov in razlik, je prav zato še toliko bolj zavezan ekumenskemu sodelovanju in napredku. V prispevku¹ proučujemo in sintetično predstavljamo ekumensko pot Katoliške cerkve, še posebej pa se dotaknemo ekumenske poti sedanjega papeža in njegovega dosedanjega prispevka k dialogu s krščanskimi občestvi po svetu.

Ključne besede: papež Frančišek, ekumenizem, ekumenska zavzetost, zgodovina ekumenizma

Abstract: The year 2023 marks the 10th anniversary of Pope Francis' pontificate. Ecumenism, which became an important activity of the Catholic Church in line with the Second Vatican Council, has been a key point of dialogue and cooperation between many Christian communities already from the beginning of the twentieth century. Pope Francis, who even before his election recognised the importance of dialogue and communion in the midst of (social) divisions and differences, is, therefore, all the more committed to ecumenical cooperation and progress. In this paper, we examine and synthesize the ecumenical journey of the Catholic Church, and in particular touch upon the ecumenical journey of the current Pope and his contribution to dialogue with Christian communities around the world so far.

Keywords: Pope Francis, Ecumenism, Ecumenical Commitment, History of Ecumenism

1. Uvod

»Suknja pa je bila brez šiva, od vrha scela stkana,« je zapisano v Janezovem evangeliju (19,23). Tako kot neraztrgana suknja, je bila tudi krščanska skupnost najprej

¹ Prispevek je nastal kot rezultat dela v okviru raziskovalnega programa „P6-0262: Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga,“ ki ga sofinancira Agencija za raziskovalno dejavnost Republike Slovenije.

enotna, čez stoletja pa se je zaradi dogmatičnih nesoglasij preobrazila v več krščanskih Cerkva in ločin. Katoliška Cerkev, ki ostaja zvesta tradiciji, dani po Kristusu, se je ekumenskemu dialogu in klicu po edinosti začela zavezovati s pontifikatom papeža Janeza XXIII., načrtno pa je skrb za napredek ohranjanja krščanske edinosti implementirala z drugim vatikanskim koncilom. (UR, tč. 4)

Papež Frančišek, ki je svoj pontifikat začel leta 2013, je tako kot njegovi predhodniki zavezan ohranjanju ekumenskih odnosov s krščanskimi sobraty, s katerimi si delimo vero v Kristusa Odrešenika, Sveto pismo in zakrament krsta. Njegov nekonvencionalni pristop k pastoralnemu delovanju je obrodil sadove tudi na ekumenskem področju, o čemer priča več srečanj in skupnih izjav s pomembnimi verskimi predstavniki, ki jih bomo v prispevku podrobneje proučili. Kakšna je ekumenska pot papeža Frančiška?

2. Ekumenizem pred Frančiškovim pontifikatom

Preden se osredotočimo na sedanjega papeža, je prav, da se na kratko seznanimo z ekumensko zgodovino. (Neuspeli) poskusi ekumenizma s pravoslavnimi cerkvami so vidni že v 15. stoletju, v pravem pomenu ideje pa je dialog nastopil šele v 20. stoletju, prvič s papežem Janezom XXIII. Leta 1959 je izdal encikliko „Ad Petri cathedram“, v kateri je nagovoril ves krščanski svet z besedami »resnica – edinstvo – mir«. Prvič izpostavlja, da smo vsi čreda z enim pastirjem, pri čemer spodbuja k molitvi, »da bodo vsi eno, kakor ti, Oče, v meni in jaz v tebi; da bodo tudi oni v Nas eno«. To je tolažilno upanje; zagotavlja nam, da se bodo nekega dne vse ovce, ki niso iz tega hleva, želele vrniti vanjo. Potem bo po besedah Boga, našega Odrešenika, »ena čreda in en pastir«. (APC, tč. 60) To zaključí s povabilom k edinosti, da bi bili kot sinovi in brati enega Očeta in dedíči iste skrivnosti (APC, tč. 79–83; 87). K temu doda: »Ko vas z veseljem kličemo k edinosti Cerkve, upoštevajte, prosim, da vas ne vabimo v tuj dom, ampak v vaš lastni dom, v bivališče vaših prednikov. Dovolite nam torej, da hrepenimo po vas vseh »v srcu Kristusa Jezusa« in vas vse opominjamo, naj se spomnite svojih prednikov, ki so vam »oznanjali Božjo besedo; premišljujejo srečno vprašanje življenja, ki so ga živeli, in posnemajte njihovo vero«. (AD, tč. 84) Kajti »nehajo biti naši bratje šele, ko prenehajo govoriti »Oče naš« (AD, tč. 86).

Ideja o enem Kristusovem telesu se je v veliki meri razvila in uveljavila na drugem vatikanskem koncilu, pod že omenjenim papežem in njegovim naslednikom Pavlom VI. Prošnja za pospeševanje povezanosti med katoličani in drugimi kristjani je umeščena v samo „Dogmatično konstitucijo o Cerkvi“, kjer posebno poudarja prizadevanje za miroljubno zedinjenje v eno čredo pod enim pastirjem (LG, tč. 15), zlasti pa se zbor do možnosti krščanskega zedinjenja opredeli v odloku o ekumenizmu „Unitatis redintegratio“. Ta ima za namen »pospeševati obnove edinosti med vsemi kristjani, to je eden izmed glavnih ciljev drugega vatikanskega koncila« (UR, tč. 1).

Papež Pavel VI. se je ekumensko povezoval z Anglikansko Cerkvijo: leta 1966 se je v skupni izjavi s takratnim canterburyjskim škofom zavzel za krepitev medsebojnih odnosov in obnovitev edinosti (Pavel VI. in Ramsey Canterburyjski 1966). Kot edini papež je po 9. stoletju obiskal pravoslavnega patriarha Konstantinopla in Jeruzalema: z ekumenskim patriarhom Atenagoro I. sta leta 1966 preklicala medsebojno izobčenje iz leta 1054, leto kasneje pa podala „Skupno izjavo o obnovitvi občestva“ (Pavel VI. in Atenagoras I. 1956).

Po koncilu je ekumensko zavzetost nadaljeval papež Janez Pavel II., najprej z apostolskim pismom „*Orientale lumen*“, namenjenim vzhodnokatoliškim Cerkvam. V pismu poudarja dosedanje, skoraj popolno edinost, a na drugi strani bogato pestrost, ki jo vnašajo v cerkveno občestvo (OL, tč. 5): »Drugi vatikanski koncil jih je takole povzel: ›Vsakdo ve, s kakšno ljubeznijo vzhodni kristjani obhajajo sveto bogoslužje, zlasti evharistično skrivnost, vir življenja Cerkve in obljubo prihodnje slave. V tej skrivnosti verniki, združeni s svojimi škofi, dostopajo do Boga Očeta po Sinu, učlovečeni Besedi, ki je trpela in bila poveljučana v izlitju Svetega Duha, in tako ›sodelujoči v božanski naravi‹ (2 Pt 1,4) vstopijo v občestvo s presveto Trojico.‹« (OL, tč. 6)

Leta 1999 je kot rezultat mnogih poskusov ekumenskega dialoga med protestanti in katoliki nastala „Skupna izjava o nauku o opravičenju“, ki sta jo podpisala Svetovna luteranska zveza in Papeški svet za edinost kristjanov. Izjava se nanaša na nauk o opravičenju z Božjo milostjo po veri v Kristusa. Sama izjava ne zajema vsega nauka obeh veroizpovedi o opravičenju, gre pa za priznanje in soglasje o osnovnih verskih resnicah, ki so bile sprejete na tridentinskem koncilu: s tem so bili razrešeni dotični problemi doktrinarne obsodbe. (JDDJ, tč. 5)

Encikliko „*Ut unum sint*“ je papež Janez Pavel II. izdal leta 2000. V njej izrazi naklonjenost in pripravljenost Cerkve za sodelovanje z drugimi občestvi ter osebno zavzetost za napredovanje k edinosti vseh kristjanov, kar je pokazal na svojih mnogih obiskih. (UUS, tč. 1–7) Dokument poudari, da ekumenizem ni »dodatek« k dejavnosti Cerkve, temveč je del njene organske celote (UUS, tč. 20). Zlasti izpostavlja pomen molitve za edinost, ki je kristjanom najbližje (UUS, tč. 21–24), in večje obojestransko povezovanje predstavnikov Cerkva (UUS, tč. 25).

V istem letu je omenjeni papež izdal izjavo „*Dominus Iesus*“, v kateri se je znoval ozrl h krščanskim skupnostim: tistim, ki jih imenuje »prave partikularne Cerkve« (pravoslavne, vzhodne in starokatoliške), in tistim, ki »niso ohranile veljavnega škofovstva ter pristne in celovite vsebine evharistične skrivnosti« (DI, tč. 17), kamor spadajo protestantske Cerkve. Temu doda, da je »pomanjkanje edinosti med kristjani gotovo rana za Cerkev; ne v smislu, da ji je odvzeta njena enotnost, ampak ›v tem, da ovira popolno izpolnitev njene univerzalnosti v zgodovini.‹« (DI, tč. 17)

Omenjeni papež je bil ekumensko dejaven vse do svoje smrti leta 2005. Tudi njegov naslednik, papež Benedikt XVI., v iskanju ekumenskega dialoga ni razočaral. Že naslednji dan po izvolitvi je v sikstinski kapeli v nagovoru kardinalom dejal, da mora biti delovanje za krščansko edinost najvišja in temeljna naloga Cerkve in Petrovega naslednika (Roberson [s. a.]). Le nekaj mesecev kasneje je Benedikt XVI.

nagovoril množico v Kölnu in izrazil željo po nadaljevanju ekumenskih dejavnosti, ki so jo gojili njegovi predhodniki (Benedikt XVI. 2005). Leta 2006 se je v Turčiji srečal z ekumenskim patriarhom Bartolomejem I., kar je rezultiralo v skupni izjavi, kjer sta potrdila potrebo po širjenju evangelija v svetu ter se opredelila do socialnih, ekonomskih in okoljevarstvenih izzivov, ki zadevajo kristjane (Benedikt XVI. in Bartolomej I., tč. 2–7). Isto leto je podpisal skupno izjavo s škofom Canterburyjskim o ekumenskem dialogu z Anglikansko Cerkvijo, v kateri je kritično opozoril na spremembe v Anglikanski Cerkvi, ki vodijo v oddaljevanje te Cerkve od Rima in uničevanje dosedanjega ekumenskega napredka. (Benedikt XVI. in Williams 2006) Kot Nemcu so mu bili še posebno blizu stiki s protestanti, vendar je tudi v zvezi z njimi večkrat opozoril na odprta moralna vprašanja, ki protestantske cerkve oddaljujejo od enega občestva s Katoliško cerkvijo. »Nobenega dvoma ni, da si je bil Benedikt XVI. ves čas svojega papeževanja odločno prizadeval za ponovno vzpostavitev edinosti Jezusovih sledilcev. Zavedal se je, kako globoko je krščansko oznanjevanje evangelija ogroženo zaradi naše razdeljenosti in kako močno bi bilo, če bi govorili z enim glasom.« (Roberson [s. a.])

3. Ekumenizem papeža Frančiška

Leta 2013, le nekaj mesecev po nastopu pontifikata, je bilo izdana razprava med papežem ter rabinom in biofizikom Abrahamom Skorko z naslovom *O nebesih in Zemlji (On Heaven and Earth)*. V pogovoru sta se dotaknila pomena ekumenizma v Cerkvi:

»Bog se da čutiti v srcu vsakega človeka. Spoštuje tudi kulturo vseh ljudi. /.../ skozi zgodovino so obstajale okoliščine, ki so ustvarile razkole in zgradile različne skupnosti, ki imajo različne načine življenja krščanstva, na primer reformacija. Živelimo skozi tridesetletno vojno in ta je oblikovala različni veri. Zelo težko jo je bilo sprejeti in bila je v sramoto, a to je resničnost. Bog je potrpežljiv, on čaka in Bog ne ubija. Človek je tisti, ki želi to storiti v Božjem imenu. Ubiti v božjem imenu je bogokletje.« (Frančišek in Skorka 2013, 73)

Papežev koncept ekumenizma izhaja iz pastoralnega vidika, ki predstavlja temelj drugega vatikanskega koncila, in sicer po principu »videti – presoјati – delovati«. Kakor je njegova nekonvencionalnost zaznamovala celoten pontifikat, je istočasno Frančiškov ekumenski pristop zaznamovalo življenje in delovanje v Južni Ameriki, kjer pastoralno delo predstavlja temelj občestva in Cerkve, zlasti zaradi velike socialne in ekonomske nepravčnosti ter razdorov v družbi, kjer je nujno klicati k dialogu in spravi v praksi. V enaki meri je na njegovo delovanje vplivala jezuitska ignacijanska duhovnost. (Orozco Sánchez idr. 2022, 461; Svatoň 2019, 161; Valenčič 2016, 639) »Ne smemo pozabiti, da je po papežu Frančišku prizadevanje za družbeni mir bistvena razsežnost krščanske kerigme, zahteva, ki jo najdemo v samem središču evangelija, katerega sporočilo je, da je Božje kraljestvo navzoče v svetu.« (Svatoň

2019, 161) To se kaže s poudarjanjem pastoralnih temeljev, kot so bližina človeka, oznanjevanje evangelija, pomen Božje besede ter nova evangelizacija in *missio* (Valenčič 2016, 641–643). Hermenevtika papeževe pastorale je zato v lastni osnovi ekumenska in je podvržena kulturi srečanja, katere lastnosti so dolgoročnost, dialog, organskost in skupno dobro (Svatoň 2019, 162), kjer je vse zasnovano v smeri modela »heterogene sestavljanke«: stremeti k enotnosti, kjer se srečujemo z lastno zgodovino vere in medsebojnim sprejemanjem različnosti, hkrati pa se pri tem »sestavlja« edinost (163). Ustvarjanje edinosti seveda ne sme pomeniti »verske« homogenizacije, na katero je v preteklosti opozarjal že Oscar Cullmann. Četudi se zdi, da je ekumenski načrt papeža Frančiška na zunaj viden kot ustvarjanje pluralizma, pa je na znotraj katoliško zasnovan; to pomeni, da sprejemanje različnosti ne pomeni le naivnega sprejemanja, temveč tudi ustvarja nasprotja in konstruktivno kritiko. (Svatoň 2019, 164; Mayer 2017, 163–164)

Čeprav posredno, je namen in program ekumenizma in medreligijskega dialoga Frančišek zastavil v apostolski spodbudi „*Evangelii Gaudium*“. O samem ekumenizmu spregovori v treh točkah spodbude (EG, tč. 244–246), kjer se opira na Janezovo molitev, »da bi bili vsi eno« (Jn 17,21). Nadaljuje s tradicionalno idejo o ekumenizmu, to je, da bi krščanske ločine zmogle iskati skupno enost, ki jim je dana po krstni milosti in vodi v gojenje miru (EG, tč. 244), pri čemer se sklicuje na koncilski dokument „*Unitatis redintegratio*“ (UR, tč. 2–3). Vendar po Frančiškovih načelih ekumenizem ne more biti opredeljen kot nekaj statičnega, temveč kot romanje, ki je proces in ima svoje vzpone in padce, a jasno zastavljen cilj (Mayer 2017, 159), ter je kvas, ki pomaga združevati kristjane tam, kjer je mir zaradi vojn in drugih konfliktov stalno vprašljiv (EG, tč. 246).

Po zgledu Janeza XXIII. je papež Frančišek prepričan, da je tisto, kar nas združuje, vredno več kot tisto, kar nas ločuje, vendar do trenutne situacije v Cerkvi ostaja kritičen: dokument na samem začetku omeni trenutno brezživljenjskost nekaterih kristjanov (EG, tč. 6), kar se odraža tudi v ekumenskih prizadevanjih, ki dajejo občutek, da se nahajamo v »ekumenski ledeni dobi« (Mayer 2017, 160). Ekumenizem je namreč dosegel prelomno točko: nekateri v pozitivnem smislu z veliko hvaležnostjo pozdravljajo vse dosedanje dosežke, na drugi strani ga drugi dojemajo v negativnem smislu, kot postransko stvar znotraj cerkvenih občestev: upad vernikov, pojav brezbriznosti in neupoštevanje osnovnega krščanskega moralnega nauka so le nekatere izmed mnogih ovir na poti k večji ekumenski povezanosti, na drugi strani pa se iz strahu po homogenem občestvu pojavlja velika ekumenska nestrpnost glede obravnave ključnih vprašanj, marsikje se pojavljajo celo protiekumenske težnje. (Mayer 2017, 160; Den katolske kirke 2011) Vsi našti dejavniki pomenijo, da se je napredovanje ekumenizma ustavilo oziroma več ne služi svoji primarni vlogi, na kar papež Frančišek v zgoraj omenjeni okrožnici tudi opozarja. Po njegovem mnenju v ospredje prihajajo stari konflikti in delitve, ki so jih cerkve že zdavnaj presegle in predstavljajo veliko nevarnost ponovnega odpada, predvsem pri bioetičnih in družbeno-etičnih izzivih. Pozicija Katoliške Cerkve kot srednice je zato ključna, kar se je pokazalo že na drugem vatikanskem koncilu s sprejetimi koncilskimi dokumenti in v pokoncilski ekleziologiji.

V sedANJI dobi je Cerkev primorana pokazati primeren manevrski prostor za organsko povezano različnost, kjer lahko od vsake obstoječe skupnosti prejmemo novo raznolikost. Cerkev za Frančiška tako predstavlja mir, harmonijo in dialog (EG, tč. 227–230), na drugi strani pa je enako samokritičen do opravljanja papeževanja, kjer poudarja zvestobo Kristusu in odprtost za današnje potrebe evangelizacije, ki vodijo k pastoralnemu spreobrnjenju (EG, tč. 32), čeprav to ne pomeni centralizacije primata, čemur se je sedanji papež odpovedal (EG, tč. 16). V letu 2015 je Frančišek na novo ovrednotil *ekumenizem svetnikov in mučencev (communio sanctorum)* Janeza Pavla II., ki je postal tako imenovana *paradigma ekumenizma krvi mučencev vseh Cerkva*, saj so po njegovem ravno ekumenski mučenci največji dokaz pričevanja, da je vse delitve mogoče preseči v podaritvi za Kristusov evangelij, in predstavljajo novo dobo „gorečega“ ekumenizma. (UUS, tč. 1; Mayer 2017, 168–169)

V nadaljevanju bomo podrobneje proučili nekaj primerov ekumenske drže papeža Frančiška z ostalimi cerkvami.

3.1 Nagovor predstavnikov cerkva in cerkvenih skupnosti ter drugih skupnosti v klementinski dvorani

Le teden dni po konklavu je papež Frančišek v klementinski dvorani nagovoril predstavnike cerkva in cerkvenih skupnosti ter predstavnike drugih verstev, ki s Katoliško cerkvijo gojijo ekumenski in medverski dialog. Avdiience se je udeležilo 33 predstavnikov cerkva in verskih skupnosti, med drugim tudi ekumenski patriarh Konstantinopla Bartolomej, ki je prvič po letu 1054 prisostvoval avdienci „rimskega škofa“ in Petrovega naslednika, kakor se je v nagovoru samopomenoval Frančišek. S tem je naslovil problem papeškega primata in naredil korak bliže k možni razrešitvi omenjenega problema. (Kenny 2013; Scerri 2013, 27)

V nagovoru se je novoizvoljeni papež najprej obrnil k prisotnim predstavnikom krščanstva. Poudaril je pomen leta vere, ki ga je pred njim razglasil papež Benedikt XVI. Tako kot pri njegovem predhodniku je tudi pri papežu Frančišku vera središče osebnega srečanja s Kristusom in „gonilna sila“ za združitev kristjanov, ki je utemeljena v izreku »Ut unum sint« (Frančišek 2013). Vera, pričevanje in milost, poudarjena s krstom, so po besedah papeža tri stvari, ki nas postavljajo v službo za krščansko edinost in služenje svetu. »Bolj ko bomo v svojih mislih, besedah in dejanjih zvesti Njegovi volji, bolj bomo resnično in bistveno napredovali k edinosti.« (2013)

Prav s temi besedami se je ozrl na pomembnost ekumenskega dialoga. V nagovoru je poudaril, »da smo še bolj nujno doživljali molitev za edinost med verniki v Kristusa in obenem na neki način videli napoved njene popolne uresničitve, ki je odvisna od Božjega načrta in našega zvestega sodelovanja«. S spominom na papeža Janeza XXIII. je opozoril na besede uvodnega govora v drugi vatikanski koncil – na dolžnost Katoliške cerkve pri uresničevanju velike skrivnosti edinosti, zapisane v evangeliju. (2013)

V drugem delu je papež nagovoril predstavnike judovske in islamske skupnosti ter izpostavil pomen koncilskega dokumenta „Nosta Aetate“, s poudarkom na nadaljnjem dialogu z drugima abrahamskima religijama. »Katoliška Cerkev se zaveda pomena spodbujanja prijateljstva in spoštovanja med moškimi in ženskami različnih verskih tradicij,« je papež nagovoril v zaključku in med drugim že dal prve iztočnice za svoje delovanje: »Cerkev se prav tako zaveda odgovornosti, ki jo imamo vsi za naš svet, za celotno stvarstvo, ki ga moramo ljubiti in varovati. Veliko lahko storimo v korist ubogih, pomoči potrebnih in trpečih ter v prid pravičnosti, spodbujanju sprave in graditvi miru. Predvsem pa moramo v našem svetu ohranjati hrepenenje po absolutnem in se zoperstaviti prevladi enodimenzionalne vizije človeške osebe, vizije, ki človeka zreducira na to, kar proizvede in kar porabi: to je ena najbolj zahrbtnih skušnjav našega časa.« (2013)

3.2 Srečanje s patriarhom Kirilom na Kubi

Nenapovedano zgodovinsko srečanje dveh visokih verskih voditeljev – papeža Frančiška in ruskega patriarha Kirila I. – na Kubi leta 2016 je rezultiralo v objavi skupne izjave. V njej se dotikata epohalnih sprememb, ki jih je človeštvo deležno v zadnjem stoletju: verska preganjanja, medverski dialog, omejevanje verske svobode, socialni problemi, moralno-etična vprašanja in želja po ohranjanju žive vere. (Frančišek in Kiril 2016) Kljub strahu, da bi srečanje pomenilo izenačevanje dogmatičnih vrednot obeh cerkva, pa je izjava pravzaprav razglasila (le) pomen skupnega razumevanja krščanskih vrednot in željo po vztrajnosti vernikov v njih.

Skupna izjava se začne z besedami upanja o možnosti ponovne vzpostavitve evangelijske edinosti, ki jo ovrednotita s pogledom na zgodovino krščanskega izročila. Osrednji del dokumenta se ozre na izzive, ki jih prinaša sodobni svet. Med ključnimi točkami se znajdejo preganjanja kristjanov v okviru državljskih razprtij in verskega nasilja, kjer ti prebivajo v manjšini (Bližnji vzhod in Afrika). Na evropsko-ruski ravni v ospredje stopa zavzemanje za obnovitev krščanskih temeljev, še posebno na območju Rusije in drugih vzhodnoevropskih držav, kjer je bil zaradi totalitarnih režimov prisoten ateizem. Podarjata, da je za obnovo krščanskih vrednot v družbi nujna celica družina, zato soglašata, da zakonsko zvezo in družino sestavljata le moški in ženska. Nadalje sta obsodila kakršnokoli prekinitev življenja (splav in evtanazija), osrednja skrb pa so pasti oploditve z biomedicinsko pomočjo. (Frančišek in Kiril 2016, tč. 4–24)

V zadnjih točkah njune izjave (tč. 25–27) sta se dotaknila tudi perečega vprašanja unijatstva in razkola med krščanskimi skupnostmi v Ukrajini.² Izrazila sta željo po spravi med grkokatoliki in pravoslavnimi ter ustvarjanju razmer, ki bi omogočale normalno bivanje verskim manjšinam. Na ukrajinske vernike se obračata z mislijo, naj postanejo zedinjeni bratje in sestre v Kristusu ter skupaj pričujejo v Duhu resnice.

Obravnavana izjava je naletela na več kritik, predvsem glede zgoraj omenjenih treh točk, ki zadevajo konflikt v Ukrajini. Mnogi so v srečanju bolj kot napredovan-

² O položaju rimokatoličanov v sodobni Ukrajini glej Osadzy 2022.

je v ekumenizmu videli politično potezo, saj ni skrivnost, da rusko pravoslavlje katolištvu ni preveč naklonjeno. (Allen Jr. 2016) Objava dokumenta je za ukrajinske grkokatolike pomenila veliko razočaranje: nadškof ukrajinske Grkokatoliške Cerkve Sviatoslav Ševčuk je v izjavi povedal, da so se počutili izdane s strani Svetega sedeža. Menil je, da bi bilo naivno verjeti v dokumentu omenjeni potrebi po prizadevanju za edinost, nujnosti obrambe kristjanov, preganjanih zaradi vere, ohranjanju tradicionalnih vrednot in verske svobode, upoštevajoč dejstvo, da je ob objavi v Ukrajini že potekala vojna. (Hürriyet Daily News 2016; The Catholic World Report 2016) Frančišek je kmalu po odzivu ukrajinskih grkokatolikov pojasnil, da razume ukrajinsko jezo in nestrinjanje z izjavo, saj so že bili vpeti v vojno, a morajo razumeti, da v ozadju treh spornih točk stoji ideja o prekinitvi ognja in iskanju sporazumov ter ne spodbuda vojaški agresiji (The Catholic World Report 2016).

Kljub mnogim zastavljenim ciljem skupna izjava ni veliko pripomogla k izboljšanju razmer med rusko in ukrajinsko stranjo. Tri leta po srečanju Kirila in Frančiška je papež na srečanju s predstavniki ukrajinskih grkokatolikov izrazil zaskrbljenost glede takratnega ruskega vojaškega posredovanja v regiji Donbas, še bolj zaskrbljen pa je bil nad vpetostjo Ruske pravoslavne Cerkve v vojne konflikte. (Vatican News 2016)

Po začetku vojne v Ukrajini leta 2022 je pomen predhodnega skupnega sodelovanja postavljen pod velik vprašaj. Poziv k prekinitvi ognja in depolitizaciji Cerkve je našel prostor v velikonočnem voščilu Frančiška Kirilu, ki sta se pred tem v marcu, po začetku agresije, srečala na videokonferenci, a s strani moskovskega patriarhata ni prišlo do zanimanja po soglasni izjavi o prekinitvi vojne. Napovedi o ponovnem srečanju v Kazahstanu na Kongresu voditeljev svetovnih in tradicionalnih religij so se izjalovile, potem ko je bilo njuno srečanje odpovedano zaradi diplomatskih vzrokov. (Cernuzio 2022) Očitno je, da je trenutna situacija neugodna za nadaljnji ekumenski dialog med Cerkvama, saj, kot navaja Masterl Štefanič (2022), oba verska voditelja na vojno gledata s svoje perspektive. Dokler ne bosta dosegla skupne evangelijske perspektive, bo dialog onemogočen.

3.3 Odnosi z ekumenskim patriarhom Bartolomejem

Kot smo že omenili na začetku, so se odnosi z ekumenskim patriarhatom v zadnjih 100 letih pozitivno okrepili. Srečanje v klementinski dvorani ob inavguraciji papeža Frančiška leta 2013 je pomenil velik korak k nadaljnjim pogovorom, saj sta se oba voditelja pozdravila kot naslednika galilejskih bratov ribičev, prvič po veliki shizmi pa je patriarh tudi obiskal Rim. (Scerri 2013, 28) Ekumenski dialog se v zadnjih desetih letih z obeh strani krepi prav na področju skupne zavzetosti za varovanje okolja. Patriarh Bartolomej³, ki je zaradi svojih mnogih prizadevanj za okoljevarstvo, predvsem za varovanje vodnih virov, in lastnih pobud na področju tako imenovane mikro- in makroetike stvarjenja ter kot organizator mednarodnih

³ Pred Bartolomejem se je za okoljevarstvena vprašanja zavzemal njegov predhodnik, patriarh Demetrij, ki je 1. septembra 1989 z objavo enciklike pozval k varovanju okolja in vse ustvarjanine. (Japundžić 2022, 163)

ekoloških konferenc in okoljskih simpozijev znan tudi kot ‚zeleni patriarh Vzhoda‘ (Japundžić idr. 2021, 569; Japundžić 2022, 163–164; Bogataj 2016, 90), je pravzaprav predstavljal spodbudo papežu Frančišku pri pisanju okrožnice „Laudato si’“. Preden se posvetimo omenjeni okrožnici in odnosu med Frančiškom in Bartolomejem, naj omenimo, da sodelovanje med ekumenskim patriarhatom in Katoliško cerkvijo v zvezi z okoljevarstvom poteka že od leta 2002. Bartolomej je skupaj s takratnim papežem Janezom Pavlom II. podpisal Skupno deklaracijo o okoljski etiki. Poudarek dokumenta je že nakazal pot kasnejšega „Laudata si’“: problem ekonomsko-tehničnega razvoja in napačno razumevanje vloge človeka bo imelo daljnoročne negativne posledice za človeštvo in vse stvarstvo. Strinjala sta se, da potrebujemo nov pristop, ki bo harmonično povezoval človeka, Boga Stvarnika in stvarstvo. Pozvala sta k privzgoji ekološke zavesti, ki pomeni odgovornost do sebe, drugih in stvarstva. (Bogataj 2016, 90)

Pred nastankom prve okoljevarstvene okrožnice v Katoliški cerkvi sta 25. maja 2014 Frančišek in Bartolomej na romanju v Jeruzalem razglasila Skupno deklaracijo, kjer v ospredje postavljata prihodnost človeštva. To »je odvisno od tega, kako preudarno, zavzeto in pravično varujemo dar stvarstva, ki nam ga je naš Stvarnik zaupal« (Bogataj 2016, 90). Kot sta poudarila že Janez Pavel II. in Bartolomej, je nujno krepiti »odgovornost in obvezo po spodbujanju smisla človečnosti, da bi lahko začutili potrebo po spoštovanju stvarstva in ga varovali s skrbjo« (Bogataj 2016, 90).

Dobro leto dni po srečanju v Jeruzalemu je sledila izdaja prve okoljevarstvene okrožnice „Laudato si’“, ki razširi dotedanji poznani katoliški družbeni nauk o okoljski krizi (Malmenvall 2016, 10). Kot zapiše Frančišek na prvih straneh okrožnice, je njegov inspirator patriarh Bartolomej večkrat jasno izrazil, da mora vsak od nas priznati in se pokesati za škodo, ki je povzročena stvarstvu v našem imenu; prav tako je večkrat opozoril na etične korenine okoljskih problemov, ki zahtevajo temeljno spremembo v človeštvu samem (LS, tč. 7–9); pravilno zastavljena (katoliška) antropološka vizija, ki je v sozvočju z etičnim znanstveno-tehničnim napredkom, je zmožna poroditi celostno in uravnoteženo okolje za posameznika (Malmenvall 2016, 10; 15). Po patriarhovem mnenju je to mogoče doseči le z askezo in liturgijo (Japundžić in Jelič 2021, 570), ideji pa se pridružuje tudi papež: »Od nas se zahteva, da potrošnjo nadomestimo z žrtvovanjem, pohlep z velikodušnostjo, razsipnost z duhom delitve, z askezo, ki vključuje učenje dajanja in ne zgolj odrekanja. To je način ljubezni, postopnega prehoda od tega, kar hočem, k temu, kar potrebuje Božji svet. To je osvoboditev od strahu, pohlepa in prisile.« (LS, tč. 9) Stremljenje k novi svetovni solidarnosti temelji na iskanju sozvočja med ljudmi, Bogom in stvarstvom, se glasi načrt za prihodnost papeža Frančiška. Seveda omenjenega cilja ni mogoče doseči le z zunanjimi spremembami: v prvi vrsti se mora spremeniti vsak posameznik, ki je del družbe, do tega pa lahko pripeljeta le večja odprtost in odkritost drug do drugega ter sprejemanje absolutnih družbenih načel. (Malmenvall 2016, 13–14)

Ekumensko-okoljevarstvena zavzetost se širi tudi na Anglikansko cerkev. Posledično je 1. septembra 2021 sledila objava skupnega pisma, v katerem so papež, ekumenski patriarh in canterburyjski nadškof Justin kristjane pozvali k nujni druž-

beni in okolijski odgovornosti. Besedilo, naslovljeno na vse ljudi dobre volje, нарекује »naj si prizadevajo prisluhniti klicu zemlje in revnih ljudi, preverijo svoje ravnanje in se zavežejo k smiselnim žrtvam za zemljo, ki nam jo je dal Bog« (Frančišek, Bartolomej in Justin Canterburyjski 2021). Dokument zlasti poudarja trajnostni razvoj na družbenem, gospodarskem in okoljevarstvenem nivoju. Podobno kot v okrožnici „Laudato si“ in sorodnih dokumentih ekumenskega patriarha tudi tu ugotavljajo, da je trenutna situacija daleč od rožnate: prihaja do izčrpavanja zemeljskih dobrin, izgube biotske raznovrstnosti, posledice izkoriščanja pa se kažejo v neenakomerni porazdelitvi dobrin in povečevanju revščine. (Frančišek, Bartolomej in Justin Canterburyjski 2021) Zapisali so še: »To je prvič, da se vsi trije čutimo dolžni skupaj obravnavati nujnost okoljske trajnosti, njen vpliv na trajno revščino in pomen globalnega sodelovanja. Skupaj se v imenu naših skupnosti obračamo na srce in um vsakega kristjana, vsakega vernika in vsakega človeka dobre volje, saj je skrb za ustvarjanino duhovno naročilo, od katerega je odvisna prihodnost naših zanamcev.« (Frančišek, Bartolomej in Justin Canterburyjski 2021)

Dani poziv treh voditeljev cerkva ni le dobra perspektiva za govor o okoljski in socialni nepravilnosti v prihodnosti, temveč nas v ekumenski noti spodbuja, da s strani evangelijskega in skupnega krščanskega izročila, ki nam je skupno vse do danes, družbi vedno znova skozi skrb za sočloveka in ohranjanje narave ponujamo pričevanje za Boga. (Bignotti 2021, 48–49)

3.4 Skupna izjava ob katoliško-luteranski obeležbi reformacije v Lundu

31. 10. 2016 sta Svetovna luteranska zveza in Katoliška Cerkev v Lundu in Malmöju na Švedskem skupaj obeležili takrat prihajajočo 500- obletnico začetka protestantske reformacije. Povod za obisk je bilo leto usmiljenja, kjer je papež podal opravičilo protestantskim sobratom. »Kot rimski škof in pastir Katoliške Cerkve želim prositi za usmiljenje in odpuščanje zaradi neevangelijskega vedenja katoličanov do kristjanov drugih Cerkva«, takrat pa je tudi napovedal obisk Švedske, prvič po letu 1989. (Tanderø 2016)

Na Švedskem, kjer ekumenski dialog med cerkvama poteka že od sredine 20. stoletja (Svenska kyrkan 2022; Primc 2022, 63), so same priprave na obeležbo s strani katoliškega stockholmskega škofa in nadškofinje Jackelen potekale že leto prej (Škafar 2017, 271). V izjavi, ki predstavlja sintezo omenjenega srečanja, je najprej poudarjen pomen skupne obeležbe ekumenskega napredka, h kateremu prispevata tako katoliška kot protestantska stran zadnjih 50 let. Zaveza, da bosta obe strani skupno pričevali za Božjo milost, ki je navzoča v križanem in vstalem Kristusu ter v krstu, ki je njen izvir, in skušali odstranjevati ostale prepreke, ki onemogočajo enotnost v Kristusu, je bila pogosto izrečena tako na eni kot na drugi strani. Poleg ekumenskega je poudarjen tudi teološki dialog, ki poleg osnovnih dogmatičnih vprašanj zadeva tudi pereča moralna vprašanja. »Bog nas kliče v bližino vseh, ki hrepenijo po dostojanstvu, pravičnosti, miru in spravi,« je papež Frančišek izpostavil v homiliji v lundski katedrali.

»Zagotovo je bila naša ločitev ogromen vir trpljenja in nerazumevanja, vendar nas je tudi pripeljala do tega, da smo iskreno spoznali, da brez Nje- ga ne moreva storiti ničesar; na ta način nam je omogočil bolje razumeti nekatere vidike naše vere. S hvaležnostjo priznavamo, da je reformacija pripomogla k večji osrednji vlogi Svetega pisma v življenju Cerkve. S skupnim poslušanjem Božje besede v Svetem pismu so bili storjeni pomembni koraki naprej v dialogu med Katoliško Cerkvijo in Luteransko svetovno federacijo, katere petdeseto obletnico pravkar praznujemo. Prosimo Gospo- da, naj nas njegova beseda ohranja združene, saj je vir hrane in življen- ja; brez njegovega navdiha ne moremo storiti ničesar.« (Frančišek 2016)

Papež je v nagovoru obeležil tudi Skupno izjavo o nauku o opravičenju. V de- janjih Martina Luthra išče tudi krščanski spomin, to je, da vse, kar prejemamo, prejemamo po volji Boga – tako tudi nauk o opravičenju izraža koncept človeko- vega obstoja pred Bogom. »Kot luterani in katoličani molimo skupaj v tej stolnici, zavedajoč se, da brez Boga ne moremo storiti ničesar. Prosimo ga za pomoč, da bi bili živi udje, bivali v njem, vedno potrebni njegove milosti, da bi skupaj ponesli njegovo besedo svetu, ki tako zelo potrebuje njegovo nežno ljubezen in usmiljen- je,« je še na koncu dodal Frančišek (2016)

Obisk je požel tako pozitivne kot negativne odzive. Vredno je omeniti, da je pa- pež Frančišek na Švedskem zelo priljubljen zaradi odnosa do trpečih, ubogih in migrantov. Papeški obisk pretežno protestantske dežele (leta 2020 se je za člana Švedske cerkve opredelilo okoli 55,2 % prebivalcev Kraljevine Švedske (Primc 2022, 63)) je imel poleg obeležbe reformacije tudi drugo noto: četudi je to trenutno verska manjšina (približno 1 % prebivalstva), se število članov Katoliške cerkve na Švedskem vsako leto vztrajno povečuje. Frančiškova kanonizacija druge Švedinje po Brigiti Švedski, Marie Elizabete Hesselblad, spreobrnjenke iz protestantizma, ki je med drugo svetovno vojno skrivala Jude in ustanovila švedsko vejo brigitink, so v kraljevini pozdravili z velikim navdušenjem. (Ivereigh 2016)

Na drugi strani je negativen odziv požel ekstremno kratek papežev obisk. Bitte Assarmo, urednica švedskih katoliških novic, je dvodnevni obisk pospremila z bes- sedami, »da je Švedska Cerkev tako zelo protihierarhična, da niso najbolj navdu- šeni, če bi papež ostal še kak dan dlje«, saj »katoliške vrednote niso švedske vred- note« (Ivereigh 2016). Dodatne kritike je bila deležna Švedska Cerkev v zvezi z organizacijo dogodka: tega namreč ni prevzela omenjena Cerkev, temveč Svetov- na luteranska zveza, kar je dogodek in željo po edinosti postavilo v neugodno luč (Ivereigh 2016). Sama Švedska Cerkev se na kritike ni odzvala, so pa ob dogodku zapisali, da so veseli vrnitve Kristusove luči v Lund, enega najpomembnejših krš- čanskih središč v srednjeveški Skandinaviji. V Lundu je bila leta 1970 ustanovljena Svetovna luteranska zveza, zaradi česar Švedska Cerkev ne želi stopati v ospredje in pozornosti usmeriti na svetovno ekumensko sodelovanje med krščanskimi Cerkvami. (Svenska kyrkan 2016)

3.5 Odnosi z Anglikansko Cerkvijo

Čeprav so bili odnosi med Anglikansko in Katoliško Cerkvijo v 20. stoletju načrtani k možnosti popolne vrnitve, pa se njun odnos v zadnjih desetletjih slabša, še posebno po odločitvi Anglikanske Cerkve, ki dovoljuje ordinacijo žensk in istospolne poroke. Kot zagovarja Peter Sedgwick, se je ‚prelom‘ odnosov dokončno zgodil po letu 2014, torej v času, ko je Petrov naslednik postal prav papež Frančišek. Ali to drži?

Najprej se obrnimo v preteklost odnosov med omenjenima Cerkvama. V 20. stoletju sta Anglikanska in Rimskokatoliška Cerkev pristopili k pogovorom pri Anglikansko-rimskokatoliški mednarodni komisiji⁴ (angl. *Anglican–Roman Catholic International Commission*, okr. ARCIC), ki sta jo leta 1967 ustanovila Michael Ramsey, nadškof Canterburyjski, in papež Pavel VI. z namenom ponovne priključitve Anglikanske Cerkve k Rimskokatoliški. Cerkvi sta najprej obravnavali najpomembnejše teme, to so evharistija, služenje in oblast, kasneje pa sta obdelali še vprašanje odrešenja in občestva. Prvo poročilo iz leta 1981, ki je obravnavalo vprašanje evharistije, služenja in oblasti, je leta 1982 Kongregacija za nauk vere zavrnila. (ARCIC 2022; Sedgwick 2021, 196) Po zavrnitvi se je zgodilo še več drugih ‚prelomnih‘ dogodkov, ki so botrovali hlajenju odnosov med Cerkvama (npr. izjava v dokumentu DI, da so vse nerimskokatoliške cerkve pravzaprav le ‚cerkvene skupnosti‘ ipd.). (Sedgwick 2021, 199)

Novo srečanje Komisije se je zgodilo leta 2011 po naročilu papeža Benedikta XVI. in canterburyjskega nadškofa Rowana Williamsa, in sicer »z namenom preučiti Cerkev v občestvu kot krajevno in vesoljno Cerkev ter prepoznati pravi etični nauk« (ARCIC 2022). Skupna izjava „Skupaj na poti“ (angl. *Together on the Way*) je bila potrjena leta 2017 v Nemčiji, a je bila z obeh strani deležna kritik, predvsem v smeri vedno večjega razkoraka v dogmatičnem nauku in posledično vprašljivem ekumenskem sodelovanju. Komisija je po izjavi svoja srečanja nadaljevala v letih 2019 in 2022, naslednje srečanje pa je načrtovano za leto 2023. (Communiqué: ARCIC Plenary 2022) Omenjena komisija v zadnjem desetletju ni sprejela nikakršnih skupnih sklepov: kot so zapisali v sporočilu za javnost leta 2019, se Komisija osredotoča in gradi na tako imenovanem *receptivnem ekumenizmu*. (Communiqué from the meeting of ARCIC II 2019)

Problem, ki v glavnem ustvarja nezmožnost združitve občestev obravnavanih cerkva, izvira iz nasprotnega moralno-dogmatičnega učenja ene in druge Cerkve na področju razveze cerkvenega zakona, vprašanja splava, uporabe kontracepcije, ordinacije žensk in poročanja istospolnih partnerjev.⁵ »Značilnost uveljavljene rim-

⁴ Poleg omenjene komisije deluje tudi Mednarodna anglikansko-rimskokatoliška komisija za edinost in poslanstvo (angl. *International Anglican–Roman Catholic Commission for Unity and Mission*, okr. IARCCUM). »Njen namen je olajšati razvoj strategij za pretvorbo dosežene stopnje duhovnega občestva v vidne in praktične rezultate, spodbujanje in spremljanje formalnega odziva in sprejemanja dogovorjenih izjav ARCIC, krepiti odnose med ARCIC in nacionalnimi anglikansko-rimskokatoliškimi komisijami (ARC) ter med različnimi nacionalnimi komisijami ARC z zagotavljanjem podpore in virov za spodbujanje izmenjave informacij in prakse, spodbujanje anglikanskih provinc in rimskokatoliških škofovskih konferenc k vzpostavitvi dialogov ARC, kjer še ne obstajajo ter spodbujanje anglikanskih in rimskokatoliških škofov k razvoju projektov in programov skupnega pričevanja in poslanstva v svetu.« (IARCCUM [s. a.])

⁵ Do razkolov glede vprašanja moralno-dogmatičnega nauka prihaja tudi v sami Anglikanski cerkvi, za kar je krivo pomanjkanje enotnosti in različne kulturne tradicije na posameznih cerkvenih ozemljih. Konservativnejša struja tako nasprotuje uvedenim spremembam, medtem ko nekateri liberalni in zmerni

skokatoliške morale je poudarjanje absolutnosti nekaterih zahtev moralnega zakona in obstoj nekaterih prepovedi, za katere ne obstajajo izjeme. V teh primerih je tisto, kar je prepovedano, po svoji naravi zato objektivno napačno. Po drugi strani pa so anglikanci, čeprav priznavajo iste končne vrednote, niso prepričani, da so zakoni, kot jih dojemamo, nujno absolutni.« (ARCIC II 1994)

Kako torej oceniti sedANJI odnos s poudarkom na odnosu med papežem Frančiškom in Anglikansko cerkvijo?

Ob obeleženju 60. obletnice koncila je papež pozval k hrepenenju po edinosti in polnem občestvu (Wooden 2022). Tako je papež Frančišek leta 2022 za vodjo Dikasterija za dialog med Katoliško in Anglikansko Cerkvijo imenoval irskega benediktinca p. Martina Browneja iz opatije Glenstal (Congrer 2022). Čeprav se o perečih moralno-dogmatičnih vprašanjih canterburyjski škof Welby nerad izreka, pa je toliko bolj naklonjen ekumenskemu sodelovanju: »[Krise so] danes večje kot morda kdaj koli prej v zgodovini človeštva. /.../ čas ekumenske zime in navad delitve ter ločenega življenja minil. Novo življenje bo prišlo s poslušnostjo in izbiro nas, ki tvegamo v ekumenizmu, ki naredimo korak naprej v pričakovanju, da bomo blagoslovljeni, ko bomo poslušni Kristusu.« (Thornton 2022)

Nadškof Welby je posvaril pred medsebojnim tekmovanjem veroizpovedi, saj to ni namen ekumenskih prizadevanj: »Enotnost ne pomeni enotne birokracije ali celo enotne hierarhije, sloga bogoslužja ali skupnih kulturnih predpostavk. Pomeni globoko medsebojno ljubezen, ki drug drugega sprejema za Gospodovo mizo.« (Thornton 2022) Na drugi strani je izpostavil glavni problem današnjega krščanskega življenja, ki je vsakodnevna želja po spreobrnjenju: »Naslednja desetletja niso videti nič boljša v gospodarskem, vojaškem, duhovnem, družbenem, znanstvenem in tehnološkem smislu, zlasti za najrevnejše in najšibkeje /.../ V tem času svetovne krize naj bi bili kristjani skupnost miru, ki je v Kristusu po Duhu stvaritev Boga, ne nas. /.../ Živimo sredi ekumenizma trpljenja.« (Thornton 2022) Nadškof je dodal tudi, da si krščanstvo v kriznih časih ne more dovoliti še večje razdeljenosti, kar je skupaj s papežem in patriarhom Bartolomejem izrazil v Skupni izjavi o družbeni in okoljski odgovornosti (gl. podpoglavje 3.5). »Moj preprost izziv za vse nas danes je, da ponovno najdemo duhovno strast preteklosti za ekumenizem; teološko, v solidarnosti s trpečimi, v ljubezni ...« (WCC News 2022)

4. Sklep

Frančišek na področju ekumenizma nadaljuje pot svojih predhodnikov, a na drugačen, vernikom bolj domač način. Opazuje in se odziva na potrebe sodobnega človeka ter v skladu z družbenim naukom Cerkve na univerzalen način kliče k odgovornosti, edinosti in dialogu. Zna združevati tradicijo Katoliške Cerkve z no-

anglikanci menijo, da to nasprotovanje predstavlja nov fundamentalizem znotraj anglikanizma in da je razkol neizogiben. Nekateri anglikanci, ki so nasprotovali različnim liberalnim spremembam, zlasti posvetitvi žensk in dovoljenim istospolnim porokam, so prestopili h Katoliški cerkvi ali kateri od pravoslavnih cerkva. (Sherwood 2016; Nzwili 2019; Den katolske kirke 2011)

vimi paradigmami pastoralnega in ekumenskega delovanja. Te ekumenske točke z vrsticami posedujejo vsi odmevnejši dokumenti (npr. „Laudato si’“, „Evangelii Gaudium“), ki so nastali pod njegovim peresom, spregledati pa ne moremo niti vrste skupnih izjav, ki predstavljajo zagotovilo za nepretrgano skupno delovanje. Petrov naslednik ne skriva iskrenega iskanja odpuščanja za krivice, ki so bile v imenu Cerkve povzročene drugim krščanskim in verskim skupnostim, ter odkritosrčno išče in sprejema ponujene priložnosti za razvijanje ekumenskih odnosov, a hkrati ne odstopa od katoliškega nauka. Zaključimo lahko, da je v desetih letih svojega pontifikata Frančišek ekumenizem obogatil za boljše odnose s pravoslavnimi in protestantskimi Cerkvami, odnose pa gradi tudi na področju medverskega dialoga.

Po drugi strani moramo do ekumenizma ostati kritični. Kolikor je ekumenski napredek mogoč v teoriji, resničnost kaže, da je ovir preprosto preveč. V prispevku smo omenili več težav, ki preprečujejo uspešnejše ekumensko sodelovanje. Sam čas nas dandanes postavlja pred dejstvo, da kljub mnogim premaganim dogmatičnim problemom zdaj težave povzročajo moralne dileme, ki željo po enotnosti postavljajo pod velik vprašaj. »Če pa krščanske Cerkve in cerkvene skupnosti ne morejo enotno govoriti o velikih etičnih vprašanjih sedanjega časa, to škodi verodostojnosti krščanskega ekumenizma kot celote v sodobni civilni družbi.« (Den katolske kirke 2011) Ker se do zdaj enotna krščanska antropologija še ni oblikovala, je napredek viden le v univerzalnih ekumenskih vrednotah in ciljih, kot so varovanje okolja in skrb za izboljšanje socialnih razmer. Brez širšega soglasja krščanskih Cerkva ekumenizem preprosto ni mogoč, ostaja le utopična ideja.

Kardinal Cassidy je nekoč dejal, da je bila Kristusova suknja (Cerkev), ki si je niso upali raztrgati niti rimski vojaki (Jn 19,24), raztrgana prav s strani verujočih (Den katolske kirke 2011). Evangelijska vrstica izraža vernikovo moč: v prvi vrsti smo odgovorni za krepitev Kristusovega telesa z vero, odgovornostjo in ljubeznijo do bližnjega, s tem pa tudi za krepitev ekumenskih vezi.

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Monografije FDI - 22



✱ 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.

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The Conjugal *Communio Amoris* as the Path to Holiness: Perspective of the Exhortation “Familiaris Consortio”

Zakonska communio amoris kot pot do svetosti: pogled spodbude „Familiaris consortio”

Abstract: The issues of conjugal *communio amoris* and the implications of this relationship in Christian marriage, i.e., the path to holiness, are the subject of this paper. *Communio amoris* in relation to marriage and family comes from the theological thought of John Paul II, from the “Familiaris Consortio” exhortation. In three parts of the paper, there are presented in turn: conjugal communion of love, conjugal love as the fruit of that communion, and *communio sanctorum* - holiness in marriage as the realization of the communion of love.

The history of the Church shows that the holiness of spouses was practiced “despite” marriage, “in” marriage and “thanks to” marriage. However, a special emphasis in this paper is placed on the third model. *Communio amoris* is the principle of sanctification for spouses entering into a sacramental union; it is the path to *communio sanctorum*.

Keywords: the communion of love, communion of persons, communion of saints, theology of love, psychology of love, marital sanctity

Povzetek: Tema prispevka je vprašanje zakonske *communio amoris* (občestvo ljubezni) in posledice takšnega odnosa (to je pot do svetosti) v krščanskem zakonu. *Communio amoris* v razmerju do zakona in družine izhaja iz teološke misli Janeza Pavla II. oziroma iz spodbude „Familiaris consortio“. V treh delih prispevka so predstavljeni zakonsko občestvo ljubezni, zakonska ljubezen kot sad tega občestva in *communio sanctorum* (občestvo svetnikov) – svetost v zakonu kot uresničitev občestva ljubezni. Zgodovina Cerkve kaže, da je bila svetost zakoncev uresničevana ,kljub‘ zakonu, ,v‘ zakonu in ,po zaslugi‘ zakona. Prispevek posebej poudarja tretji model. *Communio amoris* je načelo posvečevanja za zakonce, ki vstopijo v zakramentalno zvezo – je pot do *communio sanctorum*.

Ključne besede: občestvo ljubezni, občestvo oseb, občestvo svetnikov, teologija ljubezni, psihologija ljubezni, zakonska svetost

1. Introduction

Last year marked the 40th anniversary of the announcement of the apostolic exhortation of John Paul II on the tasks of the Christian family in the modern world of "Familiaris Consortio" (November 22, 1981). In this document, two key phrases are used in relation to marriage: *communio personarum* and *communio amoris*. The first one appears many times in the exhortation. It has been extensively described by researchers in the past forty years and clearly functions in awareness and theological reflection. The second term seems to be forgotten in literature. Just as man as such cannot live without love, so also the family cannot live, develop, and perfect itself without love (FC 18). Love is, therefore, the foundation and strength of the conjugal and family community - the "communion of persons" (John Paul II 1986, 67). The paper deals with the problem of *communio amoris* (communion of love) in sacramental marriage and its relationship with the realization of holiness (*communio sanctorum*). The history of the Church, however, shows that married couples elevated to the altars as saints and as blessed are not numerous. Ferdinand Holböck in his publication collected 142 cases of God's servants, blessed and holy spouses in the history of the Church. The author also included in this group the marriages shown in the Holy Scriptures (Holböck 2004). Zbigniew Nosowski, in turn, indicated 84 married couples raised to the altars as blessed or saints. More than half of them are holy martyrs (Nosowski 2010).

The teaching of the Catholic Church clearly indicates the holy sacraments as a path of sanctification of a person, as an effective way to achieve holiness. "The purpose of the sacraments is to sanctify men, to build up the Body of Christ and, finally, to give worship to God. Because they are signs they also instruct." (CCC 1123; SC 59) However, the article does not address this general relationship, that is, the sacrament of marriage and marital holiness, but the more specific relationship of *communio amoris* and spousal holiness.

The look at *communio amoris*, at marital love as a signpost of striving for holiness, is a novelty in this study. In the paper the characteristics of the internal gift of the Holy Spirit, that is, the *communio amoris*, the external aspect of that gift, that is, the conjugal love and the implications of this relationship in a Christian marriage, i.e., the sanctity of the spouses' lives are presented. The aforementioned elements of the triad in marriage: *communio amoris*, conjugal love, and *communio sanctorum* have different distinctions that clearly distinguish these formulations. Thus, they are different realities, although together they constitute a logical entity.

The problem question concerning the issues discussed concerns the role of *communio amoris* and marital love in the realization of holiness. The research method of understanding the communion of love and marital love is the analysis of the literature on the subject.

2. *Communio Amoris* in the “Familiaris Consortio” Exhortation¹

John Paul II in the “Familiaris Consortio” exhortation uses the terms *communio amoris* or *amoris communitas* (Plezia 1998, 612; 614) several times in relation to marriage and family. Although both expressions have the same meaning and do not show any fundamental semantic differences, they are used in different contexts. *Communio amoris*, however, cannot be separated and understood without reference to the very definition of *communio* and *communio personarum*. Karol Wojtyła, in his analysis of the concepts of “communion” and “community,” indicates that everything that is behind the first concept can only be realized by a person endowed with reason and free will, endowed with an ability to create relationships. There is an unequivocal indication of the likeness of the human being to God (Wojtyła 1974, 350). “There is a difference between the statement that a man, while being a person, is also social in nature, and the statement that attributes to a man-person a giftedness for community understood as *communio*. This does not mean that the two concepts are opposed to each other. On the contrary, it can even be argued that they contain one another, that they, in a way, arise from each other [...]. *Communio* indicates the much more personal and interpersonal dimension of all social systems.” (Wojtyła 1974, 351–352) The communion of persons, therefore, means definitely more than just a human bond, much more than any human community. In further deliberations, Wojtyła states that

“the expression ‘community,’ which is used, for example, in conciliar documents for the purpose of Latin meaning of *communio*, does not mean exactly the same. The expression ‘community’ has the same meaning as the adjective *communis*. However, in the concept of *communio* it is not only about affirming the common, about emphasizing the community as a certain effect or even an expression of the being and action of persons - it is about the very way of being and actions of these people. Namely, it is a way (*modus*) that by being and acting in relation to each other (and thus not only by being and acting ‘together’), through this activity and existence of each other as persons they confirm and affirm.” (Wojtyła 1974, 353)

In such the context, it can be said that in matrimonial relations the concept of “community” is the starting point, while “communion” is the end point (Tykarski 2015, 27). With regard to marriage, the concept of *communio* means not only a way of being, but also a way of acting as an exclusive characteristic of persons, the essence is the gift of self (Wojtyła 1974, 347–361; John Paul II 1986, 38–39).

The term “communion of love,” mentioned for the first time in “Familiaris Consortio,” refers to the creation and vocation of a man, and love is the foundation of both of these realities. “God created a man in his own image and likeness; by calling him into existence out of love, he also called him to love.” (FC 11; CCC 1604)

¹ For more on *communio amoris* see Bukalski and Falewicz 2022.

In the next sentence, the formulation analyzed is quoted in the description of the relationship between the Persons of God and the Trinitarian relationships. "God is love and in himself he lives the mystery of a personal communion of love (*amoris communio*)."

(FC 11) Later in the exhortation, John Paul II clarifies the meaning of love in marital and family life. It appears unequivocally as a calling and a task. "By creating a man in his image and constantly keeping him in existence, God inscribes into the humanity of a man and a woman a vocation, that is, the ability and responsibility for love and community (*officium amoris atque communionis*)."

(FC 11) This fragment of the exhortation is complemented by a statement that "Love is, therefore, the fundamental and innate vocation of every human being" (FC 11). Since love is the "basic and innate vocation," it is legitimate to say that it is this call that leads spouses to holiness (Bukalski in Falewicz 2022, 163).

In the following sentences of the exhortation, John Paul II indicates the sacrament of marriage and the role of the Holy Spirit towards spouses who vow to love each other. "The Holy Spirit, communicated during the sacramental celebration, grants Christian spouses the gift of a new communion, a communion of love (*nova communio amoris*), which is a living and real image of that most special unity which makes the Church the undivided Mystical Body of Christ the Lord." (FC 19) Pointing to the Holy Spirit is crucial here. Love in God are not emotions, feelings, compassion, understanding, cooperation, and even the most wonderful deeds, but it is one of the Persons of God, i.e., the Holy Spirit. "Therefore, the love that is from God and is God, strictly speaking, is the Holy Spirit. Through him the love of God is poured into our hearts, through which the whole Holy Trinity is given to us." (Augustine 1996, 502) Following Augustine, it should be recognized that since the third Person of the Holy Trinity is the Love of the first two Persons, this is the source of the *communio amoris* that Christian spouses are endowed in their sacramental vows (Bukalski, Falewicz 2022, 164). "The love that is the Holy Spirit is the Love that is God, comes from God and expresses the mutual communion of the Father and the Son /.../. The Holy Spirit is some ineffable community (*communio*) of the Father and the Son." (Jaśkiewicz 2018, 39; 41)

Once again using the phrase "communion of love," John Paul II applies it to the family and indicates the social nature of this relationship. "The family is the first and fundamental school of socialization: in it, as in a community of love (*amoris communitas*), making a gift of oneself is a law that gives direction and conditions for growth. The gift of self, which animates the mutual love of the spouses, becomes the model and principle of self-giving." (FC 37) The "community of love" refers to the spouses' external activity. Their communion of love creates proper family relationships. Christians who are sacramentally married constitute a community of faith based on a lasting and strong foundation (Turnšek 2008, 345). Indeed, the family "perceives the dignity of God's person and child /.../. This should be done primarily inside and for the good of marriage and the family, through the daily effort of creating an authentic community of people (*personarum communitas*), which is based and nourished by an internal communion of love (*interna amoris communio*)."

(FC 64) This is a special statement because of the use of the term

“communion of love” as a reality separate from the “community of persons” and the definition of the relationship of these concepts. The Pope’s teaching is unequivocal. The possibility of perceiving the image of God in each person is most effective among spouses and among the Christian family who practice mutual love and create internal relationships of love.

In theology, the idea of *communio amoris* involves first and foremost a reference to Trinitarian relations. The source of this love, however, should be seen in the One God in the Holy Trinity. The term *communio amoris* can only be understood in the personalistic vision of the relationship between a man and a woman as a deep, internal, friendly, intimate community of conjugal life and love (*communitas vitae et amoris coniugal*) (GS 48). The phrase “communion of love” contained in the “Familiaris Consortio” requires the reference to another, fundamental term relating to the marital covenant, namely *communio personarum* (Bukalski, Falewicz 2022, 165). It originally referred to the description of the relationship between the persons of God. In “Familiaris Consortio” the Pope refers to a unique union in which the spouses give themselves in an unselfish gift of themselves: they offer and receive each other. In this specific gift of self, the spouses at the same time show the richness of their humanity as man and woman. In the lives of Christian spouses, the communion of love points above all to an interior relationship with one’s spouse.

Gisbert Greshake, in his conception, points to *Communio* as a paradigm for understanding the Trinitarian God (Greshake 1997). Czesław Bartnik, commenting on this concept, states that Greshake’s trinitology is “the newest, original, and very creative Trinitarian theology /.../. However, it has - in my opinion - some ambiguities. First, *Communio amoris* does not seem to be an ontological unity, but rather a psychological one. Love as such is not a being in itself, but is an amalgamation of various beings, persons.” (Bartnik 2011, 9–10) It seems that in this understanding of the relationship of Persons in the Holy Trinity, it is justified to use the phrase *communio amoris* also to describe marital relations. “The Divine *Communio*, who is the supreme form of *Communio*, and at the same time is the model for human *communio*.” (Wojtkiewicz 2004, 284–285) Communion of love - *communio amoris* realized on the basis of marital love leads to the formation of a personal community and personal communion. But at the same time, in such personal communion, human persons - Christian spouses - are able to fully realize conjugal love.

The conjugal communion of love appears as a certain analogy, a model, as a reflection of the archetype of the communion of love within the Trinity. What is the essential attribute of God - that is love - is realized in marriage as a specific reflection of God’s love. John Paul II, teaching about marriage and the family, and especially the Trinitarian approach to the reality of marriage, clearly indicates that the model of this community should be sought in God himself. “In the light of the New Testament, it is clear that the reference for this community, *its prototype, should be sought in God Himself*. It is contained in the Trinitarian mystery of his Life. The divine ‘We’ is the eternal model for the human ‘we’ - that above all, who

are to be man and woman, created in the image and likeness of God Himself.” (Grs 6; Królikowski 2020, 35–48) The spousal character of marriage is constituted by the gift only between a man and a woman. The “hermeneutic of the gift” of self in marriage is an essential element of conjugal love (John Paul II 1986, 61). In this relationship, mutual self-giving takes place - also in the dimension of sexuality. “The sexuality by which a man and a woman indulge in each other in proper and exclusive marital acts is by no means a purely biological phenomenon but concerns the very inner essence of the human person as such.” (FC 11; CCC 2360) In a marriage covenant, mutual giving is personal and communal. The mutual gift of self between husband and wife is a sign of the communion of persons. The relationship of love indicates a new quality of marriage, a specific “ennoblement” of marital relations.

Communio amoris is a gift from God through which the spouses “become one flesh.” This is done through a free and rational choice. John Paul teaches that marital union “cannot be fully understood and explained except in terms of ‘a person’ and ‘a gift.’ Every man and woman is not fully realized except through a disinterested gift of self.” (Grs 12) Marriage - the whole life covenant they create is directed to the good of the spouses and to the birth and upbringing of children. Through Christ it was raised to the dignity of a sacrament (CCL 1055; CCC 1617). Love as “fundamental and innate vocation” requires from the spouses an answer given in everyday life. The own activity of the spouses in the realization of the vocation is rather an imperative to grow in holiness, and not determinism in the psychological understanding of this term as a cause and an effect (D’Souza, Gurin 2016, 210–214; Kanter 2014)². *Communio amoris* is most effectively revealed in the lives of spouses through conjugal love.

Summing up, it should be unequivocally stated that the marital *communio amoris* has its source in the relationship of the Persons of God, i.e., in the Trinitarian relationships. Here is the model of conjugal love. A special role should be seen in the person of the Holy Spirit who is Love. It should also be borne in mind that the models of communal life in God related to conjugal communion can only be considered as a certain analogy. Strengthened by the gift of the communion of love, spouses realize the communion of persons in marriage and in the family. The gift of self is what animates conjugal love. Mutual self-giving is a sign of the communion of persons. And only this reality allows the family to be transformed into a community of love and a community of persons. That is the external reality of marriage, and the family follows from the internal principle of functioning (*communio amoris*) of sacramental marriage. Sometimes *communio amoris* (communion of love) is used interchangeably as conjugal love, although there are clear distinctions between both expressions (Bukalski and Falewicz 2022, 160–165). The communion of love is the exclusive property of the persons - in this case, the spouses. As a sin-

² The understanding of marital love as a principle of striving for holiness is not in line with contemporary psychological concepts of love. Humanistic psychology understands love as a relation in a relationship, as a decision resulting from a pyramid of needs aimed at satisfying them and achieving goals. The behaviorist approach, on the other hand, reduces the love sensations to the category of reinforcement.

cere gift of self, it is the principle of the communion of persons. It is even inscribed in the humanity of the spouses and is “the basic and innate vocation.” This vocation is not, of course, conjugal love in itself, but by realizing marital love, spouses strive for holiness and have real opportunities to achieve it. Conjugal love is a special and most important place for realizing the communion of love.

3. Conjugal Love in Theological Terms

The teaching of the Church on marriage and conjugal love has changed over the centuries. Since the Second Vatican Council (1962–1965), conjugal love has been strongly emphasized as the foundation of the communion of persons and a factor in the realization of marital and family happiness. The Church’s conciliar teaching emphasizes the clearly personalistic aspect of marriage where conjugal love appears as an aid in achieving the marriage goals. This understanding of the sacrament of marriage, however, requires the realization of love between spouses. The Church’s teaching on conjugal love resonates unequivocally in the constitution “*Gaudium et spes*,” the encyclical “*Humanae vitae*” and the apostolic exhortation “*Familiaris consortio*” and “*Amoris laetitia*.”

The “Catechism of the Catholic Church” reads conjugal love in the light of universal love. “God, who created a man out of love, also called him to love, which is the fundamental and innate vocation of every human being /.../. Since God created a man and a woman, their mutual love becomes an image of the absolute and indestructible love with which God loves man.” (CCC 1604) The marital relationship is built on love, which

“embraces the whole, which includes all the elements of a person - the impulses of the body and instinct, the strength of feelings and attachment, the pursuit of spirit and will. Love tends towards a deeply personal unity /.../. It requires indissolubility and fidelity in mutual gifting and opens up to fertility. In a word, it is about the normal characteristics of every natural conjugal love, but in a new sense because the sacrament not only purifies and strengthens them, but elevates them so that they become an expression of truly Christian values.” (CCC 1643)

The sexuality of the spouses is an integral element of conjugal love. “In marital relations, sexuality rises to such a high rank that it is customary to talk about it that it becomes an area of expressing love, or even a language of love. The sexual act, not always equated with procreation, is a special manifestation of love in married life.” (Bohdanowicz 2010, 16) To detach this sphere from conjugal love would mean a reversal of the meaning given to it by God. “Conjugal love, which God blesses, is intended to be fruitful and to be fulfilled in the common work of preserving creation: ‘God blessed them, saying to them: Be fruitful and procreate, so that you may populate the earth and make it subjection to yourselves.’ (Gen 1:28)” (CCC 1604) Sexuality in marital relationships is shown as a relationship of

mutual gifting, self-enrichment, and unification. "The acts by which the spouses are deeply and purely united with each other are noble and dignified, and performed in a human way, signify and support mutual bestowal by which they enrich each other with a spirit of joy and gratitude." (GS 49)

In a theological sense, conjugal love is included in God's love, is a reflection of Christ's love for the Church. It is the love that exists between persons: a man and a woman, completely different and sexually complementary persons. Christian spouses, in Christ's love for the Church, should always find the model and norm of their own relationships. Although marital love covers the whole person - the sphere of the body and spirit, it must be clearly distinguished from passion, which, unlike conjugal love, does not require the good of the other person or becoming "one flesh" (Gen 2:24). Theological reflection points to a reference to God as the source of all love, the relationship of the spouses to themselves and the bond between the spouses (HV 8). An essential part of the catechism's teaching is the indication that it embraces the whole of the human person: "marital love contains a wholeness in which all elements of the person enter - the pulses of the body and instinct, the strength of feelings and attachment, the pursuit of the spirit and will." (CCC 1643; FC 13)

An unequivocal concept of conjugal love was presented by Paul VI in the encyclical "Humanae vitae." The Pope sees the model and source of conjugal love in God who is Love. "Conjugal love best reveals its true nature and dignity to us only when we consider that it draws its beginning - as if from the highest source - from God who is Love and Father." (HV 8; Królikowski 2020, 93–96) Teaching about love in the context of marriage, the Pope clearly indicates the characteristic features of this love. It is, therefore, a thoroughly human love, and therefore at the same time sensual and spiritual; full; faithful and exclusive until the end of life; and fertile (HV 9). The same attributes of conjugal love are indicated in the "Familiaris Consortio" exhortation. The distinguished four essential characteristics of love reveal the fully personal character of conjugal love. The lack of any of these features negates its personalistic character (Wojtyła 1986; Królikowski 2020, 49–64). The first three qualities of conjugal love (human, full, faithful, and exclusive) constitute a foundation for the creation of a *communio personarum* and the realization of the fourth quality, that is, fruitful love (GS 50). Conjugal devotion should remain open "to the transmission of human life" (HV 11). The characteristics of conjugal love distinguished by Paul VI correspond very closely with the psychological aspect of love between spouses. This reality was pointed out directly in the Pope's address to the auditors of the Roman Rota on February 9, 1976: "Conjugal love, although not taken into account in the sphere of law, has an extremely important and indispensable task regardless of this *munus* in marriage. It is some force of the psychological order that God has provided for the very purposes of marriage." (Paul VI 1976, 205) The Pope, noticing the purely psychological and therefore natural order of conjugal love, thus opens the possibility or even the necessity of an inter-disciplinary understanding of love. Only such an approach makes it possible to define the mature structure of love. The

classic and still explored theory of Robert Sternberg seems to be helpful. The author notes that in the love of two people three dimensions are important - intimacy (as psychological closeness - sharing life, a sense of bond); passion (understood in terms of striving for physical closeness) and decision/commitment (including the will to recognize and maintain a loving relationship with another person). The types of love that people can have can be described by the presence and proportion of these three aspects. However, only the presence of all these elements allows for the recognition of a given relationship as full and mature love (*consummate love*) (Sternberg and Sternberg 2019). In the speech mentioned above, Paul VI indicated that conjugal love was very desirable and helpful in fulfilling marriage tasks and was a guarantee of achieving the goals of marriage. "Thus, because from your various arrangements there emerge favorable conclusions that have been adopted in the legal, biological and social disciplines - thanks to which marriage has been better understood and recognized in its true nature as a community of love (*communitas amoris*)." (Paul VI 1976, 207)

John Paul II taught that conjugal love was the principle and power of conjugal communion. "The love between a man and a woman in marriage /.../ is animated and sustained by an internal, ceaseless dynamism that leads the family to an ever deeper and stronger communion, which is the foundation and principle of the conjugal and family community." (FC 18) "Familiaris Consortio" recognizes conjugal love as a communion of persons between spouses. It has the character of indivisible unity and indissolubility (FC 19; 20), it is the foundation and principle of the functioning and development of the family understood as a communion of persons. Love shapes and strengthens this communion, "just as without love the family is not a community of persons, just as without love it cannot live, grow and perfect itself as a community of persons" (FC 18; 21).

Pope Benedict XVI, while continuing the teaching of John Paul II on the issue of marital love, indicates that it plays a superior and central role in the Christian life. The Pope recalls the words of St. John: "God is love: whoever abides in love abides in God, and God abides in him" (1 Jn 4:16), and indicates that these words "express with particular clarity the essence of the Christian faith; the Christian image of God and the resulting image of man and his path" (DCE 1). Benedict XVI makes it very clear that the union of a man and a woman based on "exclusive and definitive love" sanctioned in the sacrament of marriage is "an image of God's relationship with his people, and vice versa: the way in which God loves becomes the measure of human love" (DCE 11). Spouses, desiring each other and each other's well-being, give love to each other. "By mutual commitment to love free from selfishness, the spouses do not guarantee themselves anything - they guarantee themselves to each other." (Królikowski 2020, 95) Benedict XVI's teaching on conjugal love always links this reality with God's love for his people. Through love, spouses abide in Christ, just as Christ abides in the Father through love. In this context, conjugal holiness represents a special likeness to Christ. This likeness is realized through love (Tykarski 2020, 70).

Marital love is presented in the teaching of Pope Francis in the exhortation "Amoris Laetitia." This fundamental marital relationship is presented in the con-

text of St. Paul's hymn to love. The various characteristics of love indicated in the hymn, Francis relates to the marital relationship showing their validity and relevance. Love given to man by the Holy Spirit, who is Love, becomes an important task and at the same time is inscribed in the personal relationship of man and woman. The Exhortation is one of the documents of the regular teaching of the Church and means a new look at marriage and family. It is about looking at each person "with the eyes of God and recognizing Christ in them" (Slatinek 2017, 142).

The Pope also makes a very strong reference to the psychological aspects of marital love. He points out that "desires, feelings, emotions, what the ancients called 'the passions,' all have an important place in married life /.../. They ground the most elementary psychological activity. Human beings live on this earth, and all that they do and seek is fraught with passion." (AL 143) It should also be noted that in reflecting on the emotional and affective life of conjugal love, the Pope very explicitly referred to the authority of St. Thomas Aquinas. In Francis' teaching, there is a particularly strong emphasis on the communal and community-building aspect of love. The spouses, through the sacrament, experience the gift of realizing marital love not only through Christ and with Christ, but above all in Christ. The teaching on the presence of the whole Trinity in marital love is consistent with the teaching of Pope Francis' predecessors: "the Trinity is present in the temple of marital communion /.../, so he dwells deep within the marital love that gives him glory." (AL 314) This essential statement points to both the source of marital communion and the source of love. The gift of mutual love in marriage and in the family should be modelled on Trinitarian relationships. In addition to this supernatural aspect of marital love, the exhortation strongly emphasizes its typically human character. It is presented in a psychological context. "Loving ourselves is only important as a psychological prerequisite for being able to love others." (AL 101)

Both the conciliar vision of conjugal love and the post-conciliar papal teaching show the uniquely personal character of this relationship between man and woman. It is an essential element in the integration of the life of the spouses.

4. Marital Holiness

The phrase *communio sanctorum* was known in theological thought already in antiquity. It was used by the Fathers of the Church. Although it does not appear directly in "Familiaris Consortio," the call to holiness of spouses is clearly indicated in the exhortation. "In God's plan, all husbands and wives are called in marriage to holiness, and this lofty vocation is fulfilled to the extent that the human person is able to respond to God's command with serene confidence in God's grace and in his or her own will." (FC 34) *Communio sanctorum* is understood in two ways. It can refer to the community of saints, that is, those who have faith in God, "communion among holy persons" (*sancti*), or it can refer to the community that possesses holy things and gathers for those things as well (*sancta*). These are the

sacraments, faith, works of charity, the communion of love, and above all God himself (CCC 948). Both understandings can be applied to Christian spouses. This position of the Church is confirmed by the teaching in the Catechism: “*Sancta sanctis!* – ‘What is holy to those who are holy’ is the acclamation pronounced by the celebrant in most Eastern liturgies during the elevation of the Holy Gifts before Communion is given. The faithful (*sancti*) are fed with the Body and Blood of Christ (*sancta*).” (CCC 948) In teaching about holiness, the Exhortation points to the universal nature of this vocation. It should be linked to the image of man as a person, to human dignity and to participation in the love and holiness of God. “Christian spouses and parents are included in the universal call to sanctity. For them, this call is specified by the sacrament they have celebrated and is carried out concretely in the realities proper to their conjugal and family life.” (FC 56; CCC 2013; LG 40) The vocation of spouses to holiness is a vocation to create a *communio sanctorum*. This is done through “the concrete language of the reality of married and family life.” Christian spouses are also called to give witness to a holy life (FC 66). The spouses, through the sacrament, experience the gift of realizing conjugal love not only through Christ and with Christ, but above all in Christ. This is the way to the holiness of married life to *communio sanctorum*. Dietrich von Hildebrand, referring to St. Augustine, states that “holy love in Christ in a certain way anticipates our life in eternity, and thus the love with which the *communio sanctorum* is filled” (Hildebrand 2021, 463; Augustine 1977, 653). One could say that this one sentence shows the order from *communio amoris* to *communio sanctorum* and this communion in eternity.

Marital holiness has its obvious source in God Himself, who is Holy. The Bible repeatedly invokes the holiness of God who sanctifies His creation. “Since I am the Lord your God, sanctify yourselves! Be holy because I am holy!” (Leviticus 11:44) Peter the Apostle refers to this invocation: “In all your conduct, you also become saints, like the Holy One who called you, because it is written: ‘Be holy, for I am holy.’” (1 Pet 1:15-16) The sanctity and dignity of the mystery of marriage finds its justification in biblical doctrine, in the specific words of Christ and the Apostles.

The sanctity of marriage systematically appears in the teaching of the Church. In turn, the Second Vatican Council teaches: “spouses are gifted by grace to lead a holy life.” (GS 49; CCC 1617) The doctrine of the Council, invoking biblical teaching, shows marriage as a union of a man and a woman with the hallmark of holiness. This mark results from the inclusion of marriage in the order of creation and salvation. This conciliar aspect of marriage was also very clearly indicated by John Paul II in “*Familiaris Consortio*.” “The proper source and primary means of sanctifying marriage and the family is the sacrament of matrimony /.../. Penetrated by the spirit of Christ, who imbues their whole lives with faith, hope and love, the spouses come closer and closer to achieving their own perfection and mutual sanctification.” (FC 56) In the teaching of John Paul II, marriage is presented from a personalistic perspective, and this approach is closely related to love. When love is realized in the sacrament of marriage, it can be regarded as an exemplary way

of striving for holiness. The essence of marital holiness is most clearly revealed in offering oneself to one's spouse, caring for his or her welfare and the welfare of other family members (Tykarski 2020, 71). This is also the overtone of "Familiaris Consortio."

Pope Francis, likewise, recalls the Church's teaching on the universal call to holiness. He also addresses the spouses in a unique way: "we are all called to be saints, living with love, and bearing witness in our daily activities, where everyone is /.../. Are you married? Be holy by loving and caring for your husband or wife as Christ did for the Church." (Francis 2018, 14) Desiring holiness, making it the goal of one's life, and making efforts to pursue holiness do not eliminate the fact that "holiness is first and foremost a gift from God. It is God who sanctifies his creation, and it only responds to this gift." (Nawracała 2019, 101) Christian marriage is not only a relationship between husband and wife, but it is above all a mystery relationship between people and God. In his reflection, Adam Skreczko points to a threefold way of understanding and explaining the sanctity of sacramental marriage. First, holiness is seen from the perspective of faith. Marriage is "a profound community of conjugal life and love established by God and regulated by His laws" (CCC 1603). The second source of the sanctity of marriage is participation in the aforementioned laws of God. The belonging of persons to each other in marriage is an image of the mutual belonging of God and a man. The sanctity of marriage is related to the sanctity of the person. This order shows that when instituting marriage, God allows spouses to share in his sovereignty over them. And thirdly, the sanctity of marriage results from the tasks undertaken by the spouses: creating a community of life and love; the transmission of life; educating a child about faith and eternal life (Skreczko 2016, 196–198; GS 48).

In the history of the Church, marital holiness was seen as a kind of escape from everyday life. This model assumed that despite everyday life - inherently bad and sinful - the spouses could achieve sanctity when they even ran away from this everyday reality. The second approach even tried to sanctify everyday life. The transition from *profanum* to *sacrum* was a condition for a change. In this perspective, daily life does not have to be bad, but it does not guarantee sanctity. Holiness would, therefore, be possible in everyday life. Finally, the third approach pointed to the full acceptance of the everyday life of married life as a condition for growing in holiness. The sanctification of the spouses is thus carried out through everyday life. The emphasis is placed on the actions of the believer who was called by God himself to holiness (Skreczko 2016, 198–199). An example of such holiness is, for example, two married couples who fully realized the gift of *communio amoris*.

Luigi and Maria Beltrame Quattrocchi are the first beatified married couple in the history of the Church, whose holiness was not based on heroic deeds, but on the depth of living out their daily duties. Luigi and Maria "were raised to the glory of the altars because of the shining example of their conjugal love, for their mutual gift in the marriage covenant, for their amazing ability to love each other and raise children. These virtues are so beautiful in the eyes of the Church that they have been shown as examples of Christian perfection." (Moia 2002, 67) The

sanctity of the married life of Luigi and Maria is a consequence of deliberately striving for such a state. Conjugal love was obvious and natural. Such a relationship was easily perceived by the children. Enrichetta's daughter testifies to her parents' love: "Daddy's love for our mother was so deep that it surpassed the different mentality or temperament of her parents." (Moia 2002, 79) The son of Luigi and Maria, Fr Paolino, recalling the full of love marital relations of his parents, at the same time points to the source of their parents' marital love: "the Christian virtues which they fully achieved were rooted in the supernatural nature of the marriage community, in the sacramental charism that they lived as husband and a wife in a symbiosis of grace." (144)

The second couple is Louis and Zélie Martin - the first canonized marriage in church history. Fulfilling their call to holiness in marriage meant for them total submission to God's will and the realization of love. Louis and Zélie's religious life was among the highest in the hierarchy of values. "The sanctity of the Martin state in their attitude towards the Eucharist was manifested not in the apparent zeal but in the fact that they were able to recognize the important role of this sacrament." (Mongin 2009, 52) The Martins "continued to thank God for the love that united them, for the strong faith that guided them, for the children he entrusted to them, for the work they had and which allowed them to think without anxiety about the future of their daughters" (Clapier 2020, 13).

What closely connected both married couples with Jesus Christ in everyday life was mutual love. Everyday life, also in the dimension of corporeality, was almost full of holiness. The spouses were also fully aware that this way of life led them, and the children given to them to holiness. Living by God's grace on a daily basis, the gift of self was also a sign of holy conjugal love. The sanctity of marriage tasks, the realization of conjugal love (*communio amoris*), was clearly revealed in the lives of people elevated to the altars. Conscious striving for holiness was realized from the beginning of the marriage vow. They both understood perfectly well that holiness consisted in carrying out our daily duties with integrity. The sanctity of life became a clear goal of life and was associated with the realization of love.

5. Conclusions

The universal call to holiness is connected with the fact of belonging to the Church, which is holy. From ontological holiness pertaining to God and His Church arises the vocation of sacramental spouses to moral holiness. "Everyone in the Church, precisely because they are members, receive and thereby share in the common vocation to holiness. In the fullness of this title and on equal par with all other members of the Church, the lay faithful are called to holiness." (ChL 16) The perspective of the universal call to holiness requires asking the question about the place of love between spouses in this vocation. The sacramental marriage union is a unique community of a man and a woman - *communio personarum*. For such communion to exist, the love of husband and wife is necessary, i.e., the principle

of this communion. On the other hand, only people - in this case husband and wife - have the ability to create a community of people in marriage and in the family. *Communio amoris* as a gift that spouses receive and as an interior principle of married life enables them to grow in holiness. It is the foundation of Christian marriage. The conscious path from *communio amoris* and in *communio personarum* is the path to *communio sanctorum*, that is, to the communion of saints through daily married life filled with the realization of love between husband and wife. John Paul II presents this context in "Familiaris Consortio." Examples of such a path are found in the lives of the first spouses who were raised to the altars as blessed and saints. Their beatifications and canonizations were related only to the normal, everyday fulfilment of the sacramental marriage vow. Leading spouses to sanctity in life is one of the most important tasks of the pastoral care of families. However, in order to carry out this task effectively, it is necessary to show the supernatural character of marriage. "The value of marriage, this indissoluble union of love between two people, cannot be called into question. Whatever difficulties may arise, we must not give up defending that original love which united two people and which God continues to bless. Marriage is a way of holiness, even when it becomes a way of the cross." (John Paul II 1999, 5)

Abbreviations

- AL – Francis 2016 [Amoris laetitia].
- CCC – Catechism of the Catholic Church 1995.
- CCL – Code of Canon Law 1983.
- CHL – John Paul II 1988 [Christifideles laici].
- DCE – Benedict XVI 2005 [Deus caritas est].
- FC – John Paul II 1981 [Familiaris consortio].
- GE – Francis 2018 [Gaudete et exsultate].
- Grs – John Paul II 1994 [Gratissimam sane].
- GS – Second Vatican Council 1965 [Gaudium et spes].
- HV – Paul VI 1968 [Humanae vitae].
- LG – Second Vatican Council 1964 [Lumen gentium].
- SC – Second Vatican Council 1963 [Sacrosanctum concilium].

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Katoliška Cerkev na Slovenskem

in krizno komuniciranje: prvo leto epidemije COVID-19

The Catholic Church in Slovenia and Crisis

Communication: The First Year of the COVID-19

Povzetek: Avtor v prispevku predstavlja in analizira spletno komuniciranje Katoliške Cerkve na Slovenskem v prvem letu epidemije COVID-19. Hitro spreminjanje situacije in posledično spreminjanje ukrepov na državni in lokalni ravni je narokovalo hkratno obveščanje verskih delavcev in vernikov o ukrepih, ki so vplivali na versko življenje. Pregled objav na spletnem portalu Katoliska-cerkev.si, ki ga upravlja Slovenska škofovska konferenca, razkriva, da se SŠK ni omejila le na duhovno oz. religiozno življenje institucije in vernikov, ampak je ob tem objavljala obvestila o spoštovanju splošnih navodil za preprečevanje širjenja okužb, pozivala ljudi h karitativni in dobrodelni dejavnosti, obenem pa ponujala ne le duhovno, temveč tudi psihosocialno podporo ljudem v času epidemije.

Ključne besede: Slovenska škofovska konferenca, krizno komuniciranje, COVID-19, spletno komuniciranje, epidemija

Abstract: The author in the article presents and analyses communication of the Catholic Church in Slovenia, using the internet during the first year of the COVID-19 epidemics. Quickly changing situation and subsequent changes of directives on national and local levels dictated simultaneous notification of religious workers and faithful regarding directives, affecting religious life. An overview of the posts on the web portal Katoliska-cerkev.si, maintained by the Slovenian Bishops' Conference, reveals, that the conference didn't limit itself only on the spiritual or religious life of the institution and the faithful, but they had also posted notifications regarding following general directives for prevention of spreading of the virus, appealed to people to volunteer for caritative and humanitarian activities, and also offered not only spiritual, but also psychosocial support to people in the time of the epidemics.

Keywords: Slovenian Bishops' Conference, Crisis communication, COVID-19, online communication, epidemics

1. Uvod

Konec leta 2019 se je na svetu pojavil novi koronavirus, poimenovan COVID-19, ki se je pričel izjemno hitro širiti: sprva po Aziji in kmalu nato še drugod. V Sloveniji je bil prvi primer uradno zabeležen v začetku marca 2020; slovenski državljani se je iz Maroka preko Italije vrnil nazaj z znaki obolelosti, nato so prisotnost novega virusa uradno potrdili (RTVSLO.si 2020). S tem je začelo novo obdobje življenja v krizni situaciji tudi v Sloveniji, pri čemer je prelomni dogodek v življenju državljanov in drugih predstavljala (prva) razglasitev epidemije 12. marca (Gov.si 2020).

Takrat veljavni Zakon o nalezljivih boleznih (ZNB)¹ ministru za zdravje omogoča, da razglasi epidemijo na določenem območju, medtem ko za celotno območje Republike Slovenije to lahko stori Vlada Republike Slovenije. Zakon v 4. členu še pravi, da »varstvo prebivalstva pred nalezljivimi boleznimi« nalaga sprejem splošnih in posebnih ukrepov za njihovo preprečevanje in obvladovanje, vsak pa ima »pravico do varstva pred nalezljivimi boleznimi in bolnišničnimi okužbami ter dolžnost varovati svoje zdravje in zdravje drugih pred temi boleznimi«.

Razglasitev epidemije v Sloveniji se je zgodila le dan potem, ko je Tedros Adhanom Ghebreyesus, direktor Svetovne zdravstvene organizacije (WHO), javno izjavil, da hitro širjenje virusa COVID-19 lahko označimo za pandemijo (WHO 2020). Posledično so se zvrstile številne razglasitve epidemij na državni (ter regionalni/lokalni) ravni, pa tudi sprejetje ukrepov na ravni mednarodnih organizacij, med njimi tudi verskih organizacij. Tako je tudi Slovenska škofovska konferenca (SŠK) sprejela različna pastoralno-liturgična navodila, ki se nanašajo na versko življenje katoličanov v Sloveniji v času epidemije COVID-19 (Slatinek 2020).

V okviru tega prispevka bo analizirano komuniciranje SŠK v prvem letu življenja Slovenije s COVID-19 (marec 2020 – marec 2021) – z vidika obvladovanja kriznih razmer ter prilagoditve verskega življenja nastalim razmeram.

2. Krizno komuniciranje kot del kriznega upravljanja

Sodobni svet je zaradi svoje povezanosti in naprednosti podvržen nastanku kompleksnih kriz, ki lahko v trenutku prečkajo državne meje in kot v primeru pandemije COVID-19 v kratkem času zajamejo ves svet. Kot poudarja Malešič (2002, 401), ima vsaka kriza »lastne situacijske in kontekstualne značilnosti«, pri tem pa ogroža temeljne vrednote in norme – ali družbe kot celote ali pa le vodilnega dela družbe. Odločevalci imajo po navadi čas za ustrezno odzivanje (oblikovanje politike, sprejemanje odločitev in njihovo izvrševanje) omejen, pri čemer so tako odločevalci kot izvajalci in člani družbe izpostavljeni stresu. Posledično so ljudje prisiljeni k sprejemanju odločitev »v negotovih razmerah, v katerih dogodki prehitujejo drug drugega.«

¹ ZNB je pričel veljati leta 1995, pri čemer je bila zadnja novela zakona pred izbruhom epidemije COVID-19 leta 2006. V času epidemije je bil zakon večkrat noveliran.

Pri tem kompleksne krize presegajo zmožnost in pristojnosti posameznih organizacij (pa tudi posameznih držav), kar pri odzivanju na take krize in njihovem reševanju narekuje višjo stopnjo povezovanja in sodelovanja med različnimi akterji na lokalni, regionalni, državni, mednarodni ravni. To tudi pomeni, da kompleksne krize zahtevajo kompleksen krizni odziv (Prezelj 2005, 58–67).

Krize imajo svojo „življenjsko pot“, ta pa (lahko) vsebuje različne razvojne stopnje: odkrivanje znakov kompleksne krize, preprečevanje take krize še pred njenim izbruhom, obvladovanje kompleksne krize, okrevanje in pokrizno učenje (Vuga Beršnak in Ferlin 2018, 25). Sámó krizno upravljanje, ki je za zaježitev in končno odpravo krize ključno, je sestavljeno iz več korakov: spremljanje razvoja situacije vodi v analiziranje in predvidevanje, to v posvetovanje odločevalcev in strokovnjakov, kar vodi v sprejemanje odločitev; te so nato preko pristojnih organov posredovane izvajalcem v usklajevanje in vodenje. To zahteva tudi ustrezno krizno komuniciranje (ne samo z izvajalci, ampak tudi s splošno in drugimi javnostmi), kar lahko preide v podporo na različnih ravneh (psihosocialni, informacijsko-komunikacijski itd.). Na koncu se nato izvede ponovna analiza ukrepov in njihove učinkovitosti, s čimer se vrnemo v spremljanje nastale situacije (29).

Krizno komuniciranje predstavlja »dejavnik, katerega pomen v procesu večstopenskega in zapletenega kriznega upravljanja in vodenja narašča«. To pa danes »ne pomeni zgolj strogo hierarhičnega in funkcionalnega zbiranja informacij, ampak je to nehierarhična, občutno politična in tekmovalna situacija« (Malešič, Hrvatín in Polič 2006, 19). V sodobnem svetu pa krizno komuniciranje ni omejeno le na množične medije (tiskani mediji, radio, televizija), temveč tudi na vse spletne uporabnike, ki posredujejo in širijo informacije med uporabniki. Sem sodijo tudi verske organizacije, ki vzdržujejo lastne spletne strani (portale), preko katerih tako v normalnih razmerah kot v času kriznih razmer svoje vernike (pa tudi preostale) obveščajo o dogajanju znotraj družbe oz. družbene skupine/organizacije.

Verske skupnosti imajo v kriznih razmerah, ko so ljudje podvrženi večjemu stresu kot običajno, pomembno vlogo – predvsem z vidika spodbujanja rezilientnosti, kar vpliva na zmanjšanje občutka ogroženosti, izboljša odzivnost na krizo, obenem pa omogoča sprejemanje učinkovitih ukrepov za njeno razreševanje (Ager, Fid-dian-Qasmiyeh in Ager 2015). Pri tem ne gre zgolj za delovanje in življenje verske skupnosti, temveč tudi rezilientnost verske institucije same (Strehovec 2020). Verske skupnosti imajo pri tem posebno mesto predvsem glede zagotavljanja duhovnosti in religioznosti kot opornih sredstev za prestajanje kriznih razmer, vključno v povezavi s psihoterapijo (Košir 2020).

3. Epidemija COVID-19 v Sloveniji

V sklopu preprečevanja oz. omejevanja epidemije COVID-19 v Sloveniji je Vlada Republike Slovenije sprejela številne sklepe, odredbe in pravilnike, medtem ko je Državni zbor Republike Slovenije sprejemal tudi zakone. Z ukrepi so posegli na

številna področja človeškega življenja, tako v družbi kot zasebnem življenju. Sem spada tudičasna omejitev verske svobode.

Kot že omenjeno, je bila epidemija COVID-19 v Sloveniji razglašena z odredbo ministra za zdravje 12. marca 2020 (0070-29/2020 z dne 12. 3. 2020), ki je vstopila v veljavo že isti dan. Toda predhodno je minister že izdal dve drugi odredbi, s katerima so prepovedali zbiranje več kot 500 ljudi na javnih mestih na prostem (007-20/2020 z dne 10. 3. 2020), pa tudi na dogodkih v zaprtih javnih prostorih z več kot 100 prisotnimi ljudmi (0070-24/2020 z dne 11. 3. 2020).

Že ti dve odredbi sta (teoretično) posegli v pravico do verske svobode, predvsem v smislu večjih verskih prireditev in drugih prireditev (npr. kulturne, športne itd.) v okviru verskih organizacij, pa tudi izvajanja verskih obredov. Versko svobodo (v primeru Slovenije) zagotavljajo Splošna deklaracija človekovih pravic, sprejela leta 1948, Mednarodni pakt o državljanskih in političnih pravicah iz leta 1966, evropska Konvencija o varstvu človekovih pravic in temeljnih svoboščin iz leta 1950, pa tudi leta 1991 sprejeta Ustava Republike Slovenije. V njenem 41. členu je tako med drugim zapisano sledeče: »Izpovedovanje vere in drugih opredelitev v zasebnem in javnem življenju je svobodno.«

Kot poudarja Valentan (2020, 614), »Vlada RS oziroma drug državni organ z nobenim pravnim aktom ni ukazal zaprtja cerkva ali prepovedal verskih obredov,« kar pomeni, da so cerkve v Sloveniji »ves čas epidemije ostajale odprte«. Vlada RS je verske objekte (pa tudi obiskovanje pokopališč) pri določitvi izjem v sklopu začasne splošne prepovedi gibanja in zbiranja ljudi na javnih površinah (št. 00717-13/2020 z dne 29. 4. 2020) dejansko uveljavila kot izjeme.

4. Odziv Katoliške Cerkve v Sloveniji

Katoliška Cerkev v Sloveniji ima na voljo številna komunikacijska sredstva. V sklopu tega prispevka se bomo omejili na komuniciranje z javnostmi po spletu v sklopu krize COVID-19 – in sicer na spletno stran/portal Katoliška cerkev (www.katoliska-cerkev.si), ki jo ureja Tiskovni urad SŠK.

Poleg običajnih objav, ki se nanašajo na ravnanje v krizi, so sčasoma vzpostavili tudi namenske (pod)strani z navodili slovenskih škofov (Katoliska-cerkev.si 2020a) in zbirno stran z vsemi relevantnimi prispevki (2020b).

4.1 Prvi odzivi SŠK na COVID-19

Razvidno je, da je SŠK že pred uradno razglasitvijo epidemije sama začela delovati po principu kriznega upravljanja – in sicer z objavo navodil SŠK za preprečevanje širjenja koronavirusa, ki so bila objavljena že 25. februarja 2020 (Katoliška-cerkev 2020c). V sklopu navodil so tako poudarili, da »za vse katoličane veljajo splošna navodila za preprečevanje virusnih okužb«, kot jih je predhodno objavil Nacionalni inštitut za javno zdravje (NIJZ), pri čemer so v sklopu objave ponovili splošno

veljavna navodila s področja osnovne higijene in zdravja. A hkrati so navedli tudi navodila, ki so se nanašala izključno na versko življenje: izpraznitev kropilnikov z blagoslovljeno vodo, opustitev stiska roke pri pozdravu miru ter prejemanje obhajila izključno na roko. Vse duhovnike, ki delujejo v domovih za ostarele in zdravstvenih ustanovah, so pozvali k upoštevanju navodil teh ustanov glede preprečevanja okužb. Navodila so se nanašala tudi na prihodnje izvajanje drugih aktivnosti (romanja, slovesnosti, srečanja itd.) ob upoštevanju splošnih navodil. Dodan je bil poziv duhovnikom in pastoralnim delavcem k širjenju teh navodil in upoštevanju naštetih ukrepov.

10. marca je sledil poziv slovenskih škofov, ki so povabili »vernike, duhovnike, redovnice, redovnike ter katoliška laiška gibanja, da okrepijo molitev za zdravje in blagoslov našega naroda« (Katoliška-cerkev.si 2020d).

Toda že tretja objava „Izredna navodila slovenskih škofov za preprečevanje širjenja COVID-19: odpoved svetih maš do preklica“ (Katoliška-cerkev.si 2020e) na dan razglasitve krize je pokazala pripravljenost SŠK sodelovati pri preprečevanju oz. zajeitvi širjenja COVID-19 med ljudmi: »V izogib širjenju COVID-19 in za ohranjanje zdravja prebivalstva, so do nadaljnjega odpovedane vse svete maše, podeljevanje zakramentov, zakramentalov, ljudske pobožnosti, župnijska praznovanja in drugi dogodki ter vsa srečanja.« Vse svete maše (znotraj objektov) so duhovniki darovali sami – brez prisotnosti vernikov in somaševanja drugih duhovnikov, medtem ko vsakršne oblike pobožnosti na prostem (vključno s sveto mašo) niso bile dovoljene. Zato so škofje ordinariji podelili »spregled od dolžnosti udeležbe pri nedeljski sveti maši« – kar naj bi verniki nadomestili »z molitvijo, postom, dobrimi deli, prebiranjem Božje besede, spremljanjem svete maše po radiu, TV oziroma spletu ter s prejemom duhovnega obhajila«. Kljub temu so dovolili, da so bile cerkve/kapele odprte, a pod pogojem omejitve največjega števila (do 10) udeležencev pri obredju, ki so morali biti zdravi, upoštevati medsebojno razdaljo in uporabljati razkužilna sredstva (tako za čiščenje objekta kot za osebno higieno). Omejili so prisotnost in obliko izvajanja cerkvenih pogrebov, za nedoločen čas odložili spovedovanje, vendar dopustili izvajanje bolniškega maziljenja ob upoštevanju zaščitnih ukrepov ter preložili podeljevanje zakramenta svetega krsta in poroke. Hkrati so stike z različnimi cerkvenimi uradi in organizacijami omejili na spletne oz. telefonske ter preselili verouk v virtualni prostor oz. ga prepustili skrbi staršev in drugih izobraževanj. Prav tako so pozvali vse vernike (še zlasti starejše občane) »naj se preventivno samoizolirajo ter posvetijo čas molitvi za zdravje bolnikov, zdravstvenega osebja in čim prejšnji konec epidemije«.

4.2 Komunikacijske usmeritve SŠK

V prvem letu epidemije (od 12. marca 2020 do 13. marca 2021) so na spletni strani Katoliska-cerkev.si objavili več kot 250 prispevkov (Katoliska-cerkev.si 2020b), ki so se delno ali v celoti nanašali na COVID-19, kar kaže na visoko angažiranost SŠK pri kriznemu komuniciranju.

Predhodno omenjena Izredna navodila kažejo tudi na kompleksnost situacije, ki je posegla v vse vidike verskega življenja, institucionalnega delovanja in tudi zasebnega življenja. Nadaljnje objave – glede na njihove komunikacijske usmeritve – lahko razdelimo na več skupin, in sicer:

- prilagoditev verskega življenja;
- usmeritev duhovnega udejstvovanja (duhovna spodbuda);
- spodbujanje k spoštovanju splošnih navodil za preprečevanje širjenja okužb;
- spodbujanje h karitativni in dobrodelni dejavnosti;
- psihosocialna podpora;
- podpora cepljenju proti COVID-19.

V prvo skupino uvrščam pozive k spremljanju svetih maš po spletu, radiu, televiziji (Katoliska-cerkev.si 2020g), pri čemer so razporede za nedeljske svete maše sproti objavljali. To je veljalo tudi v času velikonočnih praznikov, ko so se vsi obredi in običaji izvajali brez prisotnosti občestva (2020o; 2020p); podobno ob prazniku vseh svetih in spomina vseh vernih rajnih (2020ad), pa tudi za božične praznike (2020an). V začetku maja 2020 je SŠK prisotnost občestva pri obhajanju svetih maš ob upoštevanju najnovejših navodil (npr. uporaba zaščitne maske oz. prekri-vala) ponovno dovolila (2020u; 2020af). Hkrati so slovenski škofje še omejevali delovanje cerkvenih pevcev in pevskih zborov, in sicer so lahko ti nastopali le na prostem ali v zelo velikih prostorih ter v manjših skupinah (2020aa). Zaradi razširjenosti uporabe spletnih prenosov svetih maš med duhovniki je SŠK v prvem letu epidemije objavila navodila za spletni prenos različnih oblik bogoslužja, »da bi vernikom v času epidemije omogočili čim boljše izkušnjo zakramentalnega in liturgičnega življenja« (2020ah; 2020ap; 2020ar).²

Drugo skupino tvorijo objave, ki so slovenske katolike usmerjale k duhovnemu udejstvovanju – sprva v obliki posebne molitve za zdravje v času epidemije COVID-19 (2020f). Že naslednji dan so vernikom ponudili nabor spletnih strani, ki je omogočal adoracijo v živo, molitve in meditacije, dnevno prebiranje Božje besede ali brevirja, prejem duhovnega obhajila, različne molitve (2020j; 2020ag).

Tretjo skupino sestavljajo periodične objave o spoštovanju (najnovejših) navodil, kot jih je objavljala NIJZ, ki so zadevale (tudi) versko življenje (2020h; 2020ad; 2020ai; 2020am). Pri tem so posebno pozornost namenili starostnikom in njihovim svojcem, ki so jih pozivali k upoštevanju navodil (2020k). Z majem 2020, ko je bila prisotnost vernikov pri obhajanju svetih maš ponovno dovoljena, je SŠK spodbujala tako k nošenju zaščitnih mask kot tudi k oddaji osebnih podatkov prisotnih pri sveti maši – v skladu z navodili za organizacijo javnih prireditev (2020u; 2020v; 2020z). Oktobra je SŠK 2020 vsem škofom, duhovnikom, redovnicam in redovnikom izdala smernice glede spoštovanja navodil NIJZ ter navodil osebnih in drugih zdravnikov v primeru okužbe – vse za preprečevanje širjenja okužbe (2020ab). Posebno podskupino predstavljajo tudi osebni pozivi najvišjih cerkvenih predstav-

² O povečanju spremljanja spletnih prenosov svetih maš in drugih oblik bogoslužja glej Žigon in Udovič (2020).

nikov k upoštevanju ukrepov oz. zgledi: tako je msgr. Stanislav Zore, ljubljanski nadškof metropolit in predsednik SŠK, pri podajanju poslanice nosil zaščitno masko (2020ac), medtem ko je bil upokojeni mariborski nadškof Metropolit msgr. dr. Franc Kramberger cepljen med prvimi v Sloveniji (2020ad).

Četrto skupino tvorijo objave, v katerih je SŠK pozivala vernike k dobrodelni, humanitarni in karitativni dejavnosti. Tako je Slovenska karitas vzpostavila bazo prostovoljcev, ki bi bili pripravljeni sodelovati pri oskrbi ranljivih skupin v času epidemije »v skladu s potrebami Karitasa na terenu in po navodilih Civilne zaščite« (2020i).

Psihosocialna podpora (v luči omejevanja stikov med ljudmi in omejitve gibanja) se je v času epidemije COVID-19 izkazala za še posebej pomembno dejavnost, zato je k njej pristopila tudi Katoliška cerkev. Tako so bili redovniki in redovnice na voljo za pastoralni pogovor po telefonu (2020l), pozneje pa je k temu pristopila še Slovenska karitas: za starejše in osamljene ljudi, ki so potrebovali pogovor (2020n). SŠK se je povezala tudi s Teološko fakulteto Univerze v Ljubljani, ki je ustanovila Skupino UL TEOF za blaženje in odpravljanje stisk epidemije COVID-19; ta je prejemala vprašanja, svetovala in odgovarjala na vprašanja vernikov s področja duhovnosti, Svetega pisma, teologije, psihosocialnega ali terapevtsko-družinskega delovanja (2020r). Podpora pa ni bila omejena le na versko, religiozno oz. duhovno raven, pač pa je SŠK posredovala tudi opozorilo o povečanju spletnih in drugih prevar (2020s) ter o pomenu pomoči bolnim, onemoglim in invalidnim osebam (2020t). Dodatno je SŠK objavila še navodila, kako ukrepati v primeru okužbe in kako skrbeti za obbolelega s COVID-19 (2020aj; 2020ak; 2020al).

Posebno skupino predstavljajo objave SŠK, ki se nanašajo na (moralno, etično oz. versko) upravičenost cepljenja proti COVID-19. Poleg že omenjenega osebnega zgleda upokojenega nadškofa je SŠK objavila tudi noto Kongregacije za nauk vere o moralnosti uporabe nekaterih cepiv, ki govori o moralnosti (ne)uporabe cepiv, temelječih na celicah splavljenih človeških zarodkov (2020ao). V začetku januarja 2021 je SŠK sprejela izjavo, da »slovenski škofje podpirajo vsa prizadevanja za zaščito zdravja ljudi in vse napore za iskanje novih cepiv ter oblik zdravljenja za obbolele s koronavirusno boleznijo COVID-19,« vključno s cepljenjem, ki je »najboljši način za zaščito tistih med nami, ki se iz različnih razlogov ne morejo cepiti in bi jih morebitna okužba zelo prizadela oziroma bi zaradi bolezni lahko umrli« (2021a). Na znanstvene (in moralne) pomisleke glede cepiv je odgovoril tudi dr. Janez Jurij Arnež, doktor molekularne biofizike in biokemije ter duhovnik koprške škofije, ki je na koncu zapisa poudaril, da je »naša moralna dolžnost, da se damo cepiti. Prav tako bodimo Bogu hvaležni za ta dar in za številne raziskovalce, katerih dolgoletna prizadevanja so pripeljala do teh rezultatov« (2021b). Obenem so na spletnem portalu objavili tudi izsek intervjuja s papežem Frančiškom, ki je prav tako poudaril, da je cepljenje »etično dejanje, saj je v igri tvoje zdravje, tvoje življenje, pa tudi življenje drugih« (2021c). V začetku februarja 2021 so objavili še vprašanja, ki so se pojavila po objavi izjave SŠK glede cepljenja (2021d).³

³ Pri tem je treba izpostaviti, da so se pozneje med duhovniki in drugimi verskimi delavci pojavili nas-

4.3 Medversko sodelovanje med epidemijo COVID-19

Šest verskih skupnosti (poleg Katoliške Cerkve še Evangeličanska Cerkev AV, Evangelijska binkoštna Cerkev, Srbska pravoslavna Cerkev, Makedonska pravoslavna Cerkev in Islamska skupnost v Republiki Sloveniji) je sprejelo skupno izjavo (2020m), v kateri so predstavniki največjih verskih skupnosti v Sloveniji izrazili »svojo podporo vsem ukrepom vlade, ki prispevajo k varovanju zdravja prebivalcev Slovenije, še zlasti starejših in bolnih«. V izjavi so se tudi zahvalili vsem delavcem, ki so delovali pri odpravljanju krize oz. so morali svoje delo (npr. v trgovinah) opravljati kljub kriznim razmeram. Še enkrat so pozvali »vse vernike, da dosledno spoštujejo in uresničujejo ukrepe Vlade Republike Slovenije za omejitev epidemije,« pri čemer so opozorili, da se moramo zavedati, »da smo tudi po svoji vesti in pred Bogom odgovorni drug za drugega ter dolžni upoštevati navodila državnih ustanov«.

Prav tako je bila spletni strani objavljena skupna izjava Papeškega sveta za medverski dialog in Svetovnega sveta Cerkev, »Krščanski klic k razmisleku in delovanju med COVID-om 19« (2020as), v kateri so pozvali »k razmišljanju o tem, kako živeti v svetu, ki so ga ranili pandemija COVID-19 ter druge nadloge: verska nestrpnost, diskriminacija, rasizem, ekonomska in ekološka krivičnost ter mnogi drugi grehi. Vprašati se moramo, kdo je ranjen in koga smo ranili ali ga zanemarili. Kje lahko proti pričakovanjem najdemo dejavno sočutje po Kristusovem vzoru?« Pri tem so izpostavili, da je pandemija »poleg milijonov ljudi, ki so se z virusom dejansko okužili, še veliko več ljudi prizadela na psihološki, ekonomski, politični in verski ravni; vsi smo bili prikrajšani tudi za javno bogoslužje«. Hkrati pa je ta kompleksna kriza priložnost »za odkrivanje novih oblik solidarnosti in premislek o svetu po COVID-19«. To pa je mogoče storiti tudi z ekumensko in medversko solidarnostjo, ki omogočata, »da naša verska predanost postane dejavnik, ki bo ljudi združeval in ne razdvajal. Ko sodelujemo z verniki drugih veroizpovedi in ljudmi dobre volje, ustvarjamo mir, pravičnost in medsebojno povezanost, ki so v središču verskih prepričanj, hkrati pa te vrednote poustvarjamo in krepimo.«

5. Sklep

Pregled objav na spletni strani Katoliska-cerkev.si kaže, da je SŠK h komuniciranju v prvem letu epidemije COVID-19 na Slovenskem pristopila resno, saj je bilo ob določenih dnevih objavljenih več prispevkov – povprečno gledano dve objavi na vsake tri dni. SŠK je tako začela versko življenje – za preprečevanje širjenja okužb med verniki in verskimi delavci – omejevati sama, še preden so to odredili državni organi.

Analiza objav dalje razkriva, da se SŠK pri objavah ni omejila le na duhovno/versko življenje, ampak so te pokrivalo različne tematike. Večina objav, namenjenih tako verskim delavcem kot vernikom, je bila s področja prilagoditve verskega življenja, predvsem v smislu raznih omejitev pri občestvenemu doživetju verske

izkušnje, pa tudi izvajanju verskih obredov in življenja. Pri SŠK so veliko pozornost namenili tudi spodbujanju k spoštovanju splošnih navodil, ki so jih izdali državni organi in javnozdravstvene ustanove. V zadnjem trimesečju prvega leta epidemije je postalo pereče vprašanje cepljenja proti COVID-19, pri čemer so se osebno angažirali tudi najvišji verski predstavniki in pa strokovnjak(i) s področja biokemije/biofizike. Na ta način so delovali v skladu z družbenim naukom Cerkve, usmerjenim v zaščito širšega prebivalstva v času kompleksne krize.⁴ Prav tako so objavljali sporočila o psihosocialni podpori cerkvenim delavcem, pa tudi sporočila drugih interesnih organizacij, ki se niso nanašala samo na duhovno življenje, temveč tudi na socialno pomoč starejšim in osamljenim, ki so bili v času omejitve gibanja v smislu socialne izolacije še posebej ranljivi. S tem so bili povezani tudi pozivi h karitativni in dobrodelni dejavnosti v okviru različnih katoliških organizacij s tega področja.

Šegula (2020) poudarja, da je kriza COVID-19 (glede verskega življenja) prinesla tudi nekatere pozitivne stvari, in sicer: »rojstvo domače (družinske Cerkve), ovrednotenje malih občestev, mesto medijev v procesu nove evangelizacije.« Zaradi omejitve gibanja in s tem povezovanja v občestvu je prišlo v ospredje izvajanje kerigmatične kateheze, »ki je usmerjena k poglobljanju osebne vere kot odnosa – kar verujočemu daje življenjsko trdnost tudi v času negotovosti ali stiske, ki zadane posameznika ali skupnost« (Stegu 2020, 425).

Krizno stanje je bilo tako v smislu nove evangelizacije priložnost tudi za SŠK, saj so številni duhovniki preko spletnih omrežij dosegli večje število gledalcev, kot jih običajno spremljajo v cerkvah. To je tudi cerkvena priložnost za širše približevanje sodobnemu prebivalstvu, ki išče uteho in podporo v kriznih razmerah.

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Aleksandra Kłos Skrzypczak

The “Quality of Human Life” in the Age of Pandemic – Polish Perspective *„Kakovost človeškega življenja” v času pandemije – poljska perspektiva*

Abstract: It seems that the time of the pandemic has completely changed the pattern of human behavior and contributed to the reevaluation of life priorities. Until now, the busy, consumerist post-industrial society suddenly had to stop and take care of weaker and sick individuals. In my article, I justify that many actions introduced on the initiative of the governments from different countries, result from the thought for the quality of every human life. The world, which so far focused only on quality of life, suddenly emphasizes the essence of every human life, regardless of age or disability. In the text, I draw attention to the fact that many activities in the era of a pandemic are consistent with the Catholic social teaching, which many are not aware of.

Keywords: quality of human life, pandemic, coronavirus, postindustrial society, value of human life

Povzetek: Zdi se, da je čas pandemije popolnoma spremenil vzorec človekovega vedenja in prispeval k prevrednotenju življenjskih prioritet. Doslej zaposlena, potrošniška postindustrijska družba se je morala nenadoma ustaviti ter poskrbeti za šibkejšo in bolne posameznike. V članku utemeljujem mnenje, da so številni ukrepi, uvedeni na pobudo vlad različnih držav, posledica skrbi za kakovost vsakega človeškega življenja. Svet, ki se je doslej osredotočal le na kakovost življenja, nenadoma poudarja bistvo vsakega človeškega življenja – in to ne glede na starost ali invalidnost. Opozarjam še na dejstvo, da so številne dejavnosti v času pandemije skladne s katoliškim družbenim naukom, česar se mnogi ne zavedajo.

Ključne besede: kakovost človeškega življenja, pandemija, koronavirus, postindustrijska družba, vrednost človeškega življenja

1. Introduction

“The postmodern world in which we live is characterized by the rejection of traditional values and certainties as well as the adoption of new, ever-changing points of reference.” (Bortkiewicz 2017, 81) The time of a pandemic, for members of

communities around the world, is a time of many changes. Interpersonal relations have changed, work took a different mode, and free time began to be celebrated in a previously unknown way. Lockdown also had a huge impact on the religious sphere: on the mode, form, and frequency of religious practices. In connection with the pandemic, in public space, as well as during private conversations, more and more people talked about what really mattered in life. It seems that all of a sudden, people began to pay more attention to interpersonal relationships and material possessions lost their importance.

It seems that the difficult time of the pandemic made it possible to highlight everything that is crucial in the Christian moral dimension: concern for human relationships, instead of concern for material goods; care for every human life, regardless of age or health condition; social solidarity, interstate solidarity.

In this article, I would like to present those aspects of human activities that emerged during the pandemic, and which are consistent with Catholic moral teaching. I would like to emphasize that the once rushing, post-industrial societies, for which only the growth of gross domestic product mattered, suddenly stopped, announced a full or partial lockdown only (or maybe as much as) in order to protect the elderly and less immune to the side effects of coronavirus. In the face of the pandemic, neighborhood help started, mainly for the elderly.

A lot of members of society began to put the value of life as a priority. Consequently, the struggle for material goods and the quality of human life at the highest possible level was forgotten.

This text is the aftermath of a speech lectured at the International Congress of the European Society for Catholic Theology at Osnabrück University in Germany. The Congress was held in August 2021 and was entitled "Creation. Transformation. Theology."

2. Care for the "Quality of Life" in Post-industrial Society

Moral issues concerning human life have always posed many dilemmas. The Great Economic Crisis, two world wars, and then the reconstruction of damaged economies, the creation of a new world order, in which one of the key determinants was the level of economic development, contributed to the perception of social welfare in economic terms. Their number increased even more with the advent of new technologies (Rokicka 2014). The issue of "quality of life" goes beyond the theological and moral views related to political, social, and economic development, especially with the development of highly developed countries. After the Great Depression, Western countries were found in a period of prosperity and economic growth. At a time when technological development was gaining momentum, John Kenneth Galbraith formulated the concept of "quality of life" in the early 1960s.

The concept of "quality of life" leads to a multiplicity of ways of understanding this theory and inconsistencies in its operationalization. According to Marta Pe-

telewicz, the matter is additionally complicated by the presence, and what is worse, the unreflective use in scientific publications of terms synonymous or treated as synonymous with the concept of quality of life. These include: standard of living, well-being, life satisfaction, life satisfaction as well luck (Petelewicz and Drabowicz 2016).

Measuring quality of life brings many challenges (Carr, Higginson and Robinson 2002, 17). According to Antoni Bartoszek, research on "quality of life" carried out in two current results in two types of definition: the first one is defined as the theoretical and cultural trend, showing, and analyzing the multidimensionality and multidimensionality of the "quality of life", often referring to philosophical analyzes. In the second trend of research, called technical and methodological, one would like to describe the "quality of life" with measurable quantities that enable its measurement, carried out by numerous research centers, national and international. This approach, as Rev. Professor Bartoszek writes, is associated with the problem of finding adequate indicators of "quality of life." When creating the entire range of these indicators, it was obvious from the beginning that one should go beyond the previously considered indicators of economic and economic growth (Bartoszek 2002, 312). An important conclusion from Antoni Bartoszek's considerations is as follows: the aforementioned trends over the "quality of life" cannot be completely separate. As the author of the article, he claims that the search for adequate indicators of the "quality of life" and the subjective assessment of living conditions will always be associated with deeper, philosophical questions, such as: who a human being is, what is human life. Many studies state that the question of the "quality of life" ultimately leads to the question of the "vision of life", for "the meaning of life" (313).

Concern for the quality of human life also seems to be justified from the theological and moral perspective. The social teaching of the Church noticed the human need for qualitative development very quickly. Already at the beginning of the 1970s, Pope Paul VI wrote about the ambiguous nature of progress. In the Apostolic Letter "Octogesima Adveniens" he wrote that "progress was the condition for and the yardstick of human freedom. Progress, spread by the modern media of information and by the demand for wider knowledge and greater consumption, has become an omnipresent ideology." (OA, no. 41) According to the Pope, unchecked progress was not caused by anyone, because the real progress lies in the development of moral awareness, which would inspire a person to take on increased social responsibilities and to be open to God and others. Analyzing the apostolic letter of Paul VI as a whole, the following reflection arises: he clearly sees the need of a transition from quantitative to qualitative thinking, despite the fact that changes in technological and economic development in highly developed societies are only just gaining momentum.

This idea is continued by Pope John Paul II in the encyclical letter "Centesimus Annus," claiming that: ".../ development must not be understood solely in economic terms, but in a way that is fully human." (CA, no. 29) It is worth noting that the Pope in his document emphasizes that

“It is not wrong to want to live better; what is wrong is a style of life which is presumed to be better when it is directed towards having rather than being, and which wants to have more, not in order to be more but in order to spend life in enjoyment as an end in itself. It is therefore necessary to create life-styles in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments.” (CA, no. 36)

Pope John Paul II continues his reflections in the encyclical “*Evangelium Vitae*,” where he writes that the post-industrial society dominated by technical-scientific rationalism has rejected the truth about creation and God’s plan for life that must be respected (EV, no. 22). Living as if God did not exist, according to John Paul II, man loses not only the mystery of God, but also the mystery of the world and of his existence. In a world without God, the only aspect that is taken into account is one’s own material well-being. “The only goal which counts, is the pursuit of one’s own material well-being. The so-called ‘quality of life’ is interpreted primarily or exclusively as economic efficiency, inordinate consumerism, physical beauty and pleasure, to the neglect of the more profound dimensions- interpersonal, spiritual and religious-of existence” (EV, no. 23) - the Pope wrote in the encyclical.

The issue of “quality of life” does not go unnoticed also in the teaching of Pope Francis, who devotes his attention to this issue in the encyclical “*Laudato si*”. In his considerations, the Holy Father mentions more than once that the quality of life is influenced not only by material prosperity, but mainly by what is immaterial. According to the pope, rapid changes occurring in nature, have a huge impact on the quality of human life. Pope Francis mentions the privatization of space, which hinders human access to virgin areas, among the reasons for lowering the quality of human life. Another issue is the establishment of “ecological enclaves” - housing estates accessible only to selected members of society. The speech is specifically about creating green areas in designated, guarded housing estates. Among other aspects affecting the deterioration of contemporary quality of life, Pope Francis includes the dynamics of the media and a digital world that limits the ability to live wisely, think deeply, love generously (LS, no. 45–46).

Maciej Ostrowski remembers that the quality of human life is diametrically influenced by the density and cramped housing estates. In his considerations, he refers to the teaching of Pope Francis, who claims that mentally working students need and learn to move for the proper functioning of the body. Those seniors who remain motionless in a cramped apartment are exposed to the risk of worsening of their age-related physical disabilities. Closed in their apartments, necessarily deprived of wider space, paradoxically, despite the proximity of other residents, they are additionally exposed to social isolation. All the mentioned situations minimize the quality of human existence (Ostrowski 2019, 131–132). According to Father Ostrowski, we need some privacy and intimacy. The constant presence of many others, especially strangers, crush, fatigue - all these become a burden that negatively affects

the quality of human life. Overcrowded human settlements, lack of sufficient space separating from other people make the environment life becomes unfriendly (138).

3. The Value of Human Life in the Age of Pandemic

In the context of the rampant pandemic, many dimensions of a social life have been devastated, while others, have re-gained in importance. The value of human life was appreciated, also in those European countries where abortion and euthanasia have long been legally practiced. In the overall social dimension, measures for the elderly and the sick, who are losing in the fight against SARS-CoV-2, have been taken. Suddenly, every human life gained value (Ozorowski 2005, 17). What is more, "pandemic does not only force us to consider the value of lives weighed against economy, rights, etc, but it also forces us to weigh the value of lives against other lives" (Zdunek 2020).

According to The Washington Post, the coronavirus has devastated our generation:

"In many European countries, the median Covid-19 victim has been older than 80. In Italy, the average is 83, and the dichotomy between the generations is notably stark. Even with the virus raging, the 2020 death rate for Italians at the age of 50 and younger fell, compared with previous years, with lockdown measures keeping people off the roads and indoors. But the country's overall death rate nonetheless spiked some 15 percent. Those 80 and older — a group that makes up 7 percent of Italy's population — have so far accounted for 60 percent of the nation's covid-19 deaths." (Harlan, Pitrelli, 2021)

The data is terrifying indeed. It is important, however, that after many years of ignorance and silence, people of lower age began to be talked about, and the dignity of the end of life, a dignified death, was emphasized.

The evangelical concept of helping has a rational nature. The rational dimension of love is expressed in the fact that we do not love everyone in the same way, and we are not able to help everyone (Bartoszek 2017, 59). Nevertheless, activities on the basis of the family and loved ones are the starting point for building a safe, healthy vision of the universe and interpersonal relations, especially in the time of a pandemic (Mółka 2016, 292).

"Human dignity flows directly from the ability of individuals to grow in community /.../ The person achieves his fulfillment by relating to others in families and other social institutions that foster development, protect dignity and promote the common good." (Maloney 2014) The Catholic principle of solidarity says that we are one human family, we are responsible for one another. The virtue of solidarity is best expressed in the commandment to love our neighbour: "You shall love your neighbor as yourself." (Mt 22:37-40) Catholic solidarity urges us not only to be re-

sponsible for our personal, individual sense of happiness, but to recognize that there are more important social issues that cry out for fairer solutions. What constitutes the common good is always a subject of discussion, and the lack of sensitivity to the common good is always a sign of the regression of society. "The right attitude of caring for community is an antidote to unbridled individualism, which, like unbridled selfishness in personal relationships, can destroy balance, harmony and peace in relations between groups, neighborhoods, regions and nations." (Maloney 2014)

All the actions aimed at isolating individual members of society have one important goal: to protect the weaker, the elderly and the sick. Contemporary society often sees no place for the elderly and the sick. The position of older people in society is shaken: they often have to cope not only with loneliness, but also with severely limited access to material goods - they live in poverty. And it was precisely in the era of a pandemic, in a world where consumerism was promoted and the value of human life was denied (through the promotion of abortion and euthanasia), measures were taken to care for the weaker, sick, and older social units (Szafulski 2020).

One of the greatest challenges of a pandemic is a social isolation. The elderly and the disabled are particularly vulnerable to loneliness, although the difficulties related to limited social contacts are also more and more often reported by young people. Another challenge is learning and working from home: this includes children, teenagers, and adults. Many people point out that their biological clock is disturbed, and work and study penetrate deeper and deeper into the home environment. Considering all these disadvantages, the high mortality rate caused by the Covid-19 virus should certainly be emphasized.

With the outbreak of the pandemic, many countries introduced the principle of social distancing (the minimum distance was 1.5 m), masks (in public places and/or outdoors) and finally the lockdown was announced. All these activities were aimed at protecting members of the public, regardless of gender, skin colour, financial situation or faith, from being infected with the coronavirus. These activities are consistent with Catholic social teaching, because "human life at every stage of development and its decline is valuable and therefore deserves protection and respect" (Maloney 2014). Continuing this thought, it is worth emphasizing that, in accordance with the social teaching of the church, the life of every person is not only sacred, but also has a social character.

The principle of love for one's neighbour began to be put into practice: many volunteers undertook activities aimed at providing the elderly with basic necessities. It is worth mentioning that in Poland, there are young volunteers as a part of the Solidarity Corps of Seniors Support. This program (#WspierajSeniora) was designed to coordinate assistance to the elderly during a pandemic and covered both the central and the local levels. Through the program, the elderly could get the essential help in the difficult time of the pandemic. All the people over 70 years old could, via the indicated telephone number, submit orders for drugs or basic products, all so that you do not have to leave the house or move around.

Among many activities, it is worth mentioning the action "Neighborly help for seniors." As part of the activities for the elderly, the lonely, the sick and the disabled, in the name of social solidarity, assistance in shopping, walking the dog or buying medicines at pharmacy points was offered (Wspieraj seniora 2020). It was enough to download from the government website a poster informing about joining the action, write down your name and a telephone number on it. Such a prepared poster was ready to be printed and placed on the door, on the staircase or on an advertising pole in the nearest area. In this way, it was possible to provide help to people from the immediate environment, while avoiding direct contact with those who were mostly exposed to the effects of the pandemic.

It is also worth noting that in Poland within the program there were hours for seniors for many months. The following information appeared on the government website: "from Monday to Friday from 10:00 to 12:00, only people over the age of 60 may stay in a store, drugstore, pharmacy, or post office. If you need to leave the house, take advantage of this time to safely shop and stock up on medications." (Chrońmy osobo starsze! 2020) Moreover, during the holiday season, students at many schools and kindergartens in Poland prepared Christmas cards for the elderly who, due to the pandemic, were forced to spend this time in isolation.

4. Conclusions

There was nobody on a global scale who would be prepared for the situation caused by the SARS-CoV-2 virus. Both the government actions and voluntary social initiatives were aimed at reducing the effects of the pandemic. Among the groups that were particularly at risk were the elderly, lonely people who required support in everyday life due to their health condition or disability. In the era of the coronavirus, it seemed crucial to set ethical values and refer to a sense of solidarity and the common good. It is worth hoping that the introduced principles: social solidarity or care for the life and health of the weakest individuals will enter our blood, regardless of whether we are aware (more or less) that these principles are derived strictly from the Christian vision.

Much has been said about what the "after" world will look like since the outbreak of the pandemic (Murphy, 2021). Is it possible to return to the world before the coronavirus outbreak? Can covid-19 ravage the world be mended? An unequivocal answer to this question seems to be impossible due to the fact that we are still dealing with new waves of the pandemic and with new variants of the coronavirus.

Abbreviations

CA – John Paul II. 1991 [Centesimus Annus].

EV – John Paul II. 1995 [Evangelium Vitae].

LS – Francis 2018 [Laudato si'].

OA – Paul VI. 1971 [Octogesima adveniens].

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Percepcija duhovnosti in duhovne oskrbe pri zaposlenih v slovenskih domovih za starejše

Perception of Spirituality and Spiritual Care among Employees in Slovenian Homes for the Elderly

Povzetek: Duhovnost, esenca holistične oskrbe stanovalcev domov za starejše, se izraža v oskrbi hudo bolnih ali umirajočih. Ne glede na njen pomen so duhovnost in z njo povezane potrebe ter stiske pogosto prezrte. Duhovna oskrba lahko dopolni nezadovoljivo oskrbo in tako izboljša kakovost življenja stanovalcev ter preprečuje izgorelost zaposlenih. Takšno oskrbo pa lahko zagotovi le osebje, ki svojo vlogo razume. Odgovori na zastavljeno raziskovalno vprašanje: »Kakšna je percepcija duhovnosti in duhovne oskrbe pri zaposlenih v slovenskih domovih za starejše?« so potrdili vpliv dojemanja duhovnosti na percepcijo duhovne oskrbe. Podatki so bili zbrani na vzorcu 20 domov za starejše; izvedena je bila eksploratorna faktorska analiza, ki je bila dodatno preverjena s konfirmatorno faktorsko analizo. Standardizirani regresijski koeficient pri neodvisni spremenljivki zaznavanje *eksistencialne komponente duhovnosti* 0,854 je s $p < 0,001$ statistično značilno različen od nič. Pri spremenljivki *nereligiozna komponenta duhovnosti* je vrednost standardiziranega regresijskega koeficienta $-0,025$ in nima značilnega vpliva ($p = 0,53$) na *duhovno oskrbo*.

Ključne besede: paliativna oskrba, percepcija duhovnosti, nemedicinski vidiki oskrbe, nereligiozna oskrba, lestvica merjenja duhovnosti in duhovne oskrbe SSCRS

Abstract: Spirituality, the essence of holistic care in long-term care facilities, finds its expression in the care of the seriously ill and dying. Regardless of their importance, spirituality, spiritual needs, and spiritual distress are often overlooked. Spiritual care can compensate for poor nursing performance, improves residents' quality of life, and reduces staff burnout. Such care can only be provided by staff who understand their role. The answer to the research question, "How is spirituality and spiritual care perceived by staff in Slovenian long-term care facilities?" confirmed the impact of perceptions of spirituality on perceptions of spiritual care. Data were collected in a sample of 20 long-term care facilities; exploratory factor analysis was performed and verified by confirmatory factor analysis. The standardized regression coefficient for the independent variable perception of the existential component of spirituality 0.854 is statistically significant ($p < 0,001$). For the variable non-religious component of spirituality, the standardized regression coefficient $-0,025$ is not significant ($p = 0,53$) on spiritual care.

stically significantly different from zero at $p < 0.001$. For the variable *non-religious component of spirituality*, the value of the standardized regression coefficient is -0.025 and has no significant influence ($p = 0.53$) on spiritual care.

Keywords: palliative care, perception of spirituality, non-medical aspects of care, non-religious care, SSCRS spirituality and spiritual care rating scale

1. Uvod

Cicely Saunders, začetnica sodobnega paliativnega pristopa, je z uvedbo fenomena totalne bolečine položila temelje holističnega pristopa pri oskrbi hudo bolnih in umirajočih (Saunders 1963). Totalna bolečina zajema ne le fizično, temveč tudi psihično, socialno in duhovno razsežnost – ki predstavlja srčiko usmerjenega pristopa k hudo bolnim in umirajočim (1988). Čeprav je duhovnost v oskrbi bolnikov deležna velike raziskovalne pozornosti, se to ne odraža na številu raziskav, ki bi se ukvarjale s percepcijo duhovnosti in duhovne oskrbe, zlasti na področju dela s starejšimi. Nejasno definirani raziskovalni pojmi onemogočajo primerljivost rezultatov raziskav; prav tako njihovih dognanj zaradi kulturnih in drugih razlik v okoljih, kjer raziskave potekajo, ni mogoče neposredno primerjati (Steinhauser idr. 2017, 437; Paal idr. 2020, 2305). V sekularizirani družbi je pojem duhovnosti nejasen, pogosto ločen od verskih tradicij in institucij – usmerjen k vrednotam, prepričanjem in smislu življenja (Platovnjak 2017, 338–339). Hkrati lahko vero (kot upanje) doživljamo kot odgovornost, spoštovanje do drugega, drugačnega in odgovarjanje na vprašanja smisla (Pevec Rozman 2017, 289). Za okolja, kjer so pogovori o duhovnosti morda prepovedani ali pa uporaba pojma ‚duhovno‘ duhovno oskrbo zavira ali zavrača, Best idr. (2020, 3) predlagajo uporabo termina ‚eksistencialna oskrba‘. Za raziskavo percepcije duhovnosti in duhovne oskrbe pri zaposlenih v slovenskih domovih za starejše smo uporabili lestvico SSCRS, ki nabor trditev o duhovnosti in duhovni oskrbi zajema iz širokega pojmovanja duhovnosti. Tako dojeta duhovnost pokriva upanje, smisel, odpuščanje, vrednote in prepričanja, odnose, vero v Boga ali Višje bitje, moralo, umetnost, samoizražanje (McSherry idr. 2002; McSherry in Jamieson 2011, 1761). Duhovna oskrba, do katere ima vsak bolnik, ki to želi, pravico, je lahko religiozna oskrba – to zagotavlja duhovnik ali predstavnik verske skupnosti, ki ji bolnik pripada, v tujini tudi specialist duhovne oskrbe – ‚chaplain‘. A duhovna oskrba ni izključno religiozna niti izključno specialistična. Na splošni ravni jo kot sočutje oz. poslušanje lahko zagotovi tudi osebje ali bolnikovi bližnji (COMECE 2016, 13). Saunders (2020, 31) je izpostavljala, da je za oblikovanje ustreznega pristopa pri delu s hudo bolnimi in umirajočimi potrebno razumevanje lastne vloge vseh vključenih. S tem duhovna oskrba postane odgovornost vseh vključenih v oskrbo stanovalcev. Usposobljenost in znanje sta se za zagotavljanje holističnega pristopa, katerega bistvo je duhovna oskrba, izkazala kot ključna (Balboni idr. 2014). Da bi ugotovili, kako svojo vlogo v oskrbi stanovalcev razumejo zaposleni v domovih za starejše, je bila izvedena raziskava njihove percepcije duhovnosti in duhovne oskrbe. Cilj je bil ugotoviti, ali je duhovna oskrba

odvisna od percepcije duhovnosti in ali glede na ustanovitelje domov za starejše v percepciji zaposlenih obstajajo razlike.

2. Metode

Raziskava je bila izvedena v času od aprila 2020 do aprila 2021. Uvrščamo jo lahko med presečne, neeksperimentalne in kavzalne raziskave.

2.1 Opis instrumenta

Za pridobitev potrebnih podatkov je bil uporabljen anketni vprašalnik, ki so ga za potrebe raziskovanja duhovnosti in duhovne oskrbe razvili McSherry idr. (2002). Prvi del vprašalnika je namenjen zbiranju demografskih podatkov o zaposlenih. Drugi del vprašalnika sestavlja sedemnajst trditev o duhovnosti, duhovni oskrbi, religioznosti in o oskrbi, osredotočeni na osebo. Vprašalnik zaključujejo polzaprti vprašanja o izobraževanju in verski opredelitvi.

2.2 Opis vzorca

V Sloveniji sta po podatkih Skupnosti socialnih zavodov Slovenije 102 instituciji, kjer se je v letu 2019 izvajala dejavnost institucionalnega varstva starejših. Javnih domov, ustanoviteljica katerih je Republika Slovenija, je 59. Dejavnost na osnovi pogodbe o podelitvi koncesije izvaja 43 domov (v nadaljevanju koncesionarji).

2.3 Opis poteka raziskave in obdelave podatkov

Zaradi epidemije je zbiranje podatkov potekalo eno leto, od aprila 2020 do aprila 2021. Odzvalo se je 20 (19 %) domov iz 8 (80 %) območnih enot. Javnih domov je bilo 11 (19 %) – iz 6 območnih enot. Koncesionarjev je bilo 9 (21 %), iz štirih območnih enot. Od tega so tri domove ustanovile verske skupnosti, Karitas ali njim podobne ustanove.

Podatki iz zbranih vprašalnikov so bili po opravljenem vnosu obdelani s programom SPSS 22.0.0.0. Izvedena je bila faktorska analiza, s katero so bile preverjene dimenzije duhovnosti, duhovne oskrbe, religioznosti in na osebo osredotočeno oskrbe. Da bi ugotovili skladnost dobljenega modela z zbranimi podatki, smo z eksploratorno faktorsko analizo dobljena modela duhovnosti z dvema faktorjema in duhovne oskrbe preverili s konfirmatorno faktorsko analizo. Za preverjanje skladnosti smo uporabili kazalca skladnosti *Comparative fit index* (CFI) in *Tucker-Lewis index* (TLI), med kazalci neskladnosti pa smo izbrali *Root mean square error of approximation* (RMSEA) in *Root mean or residuals* (RMR).

3. Rezultati

Od 1360 poslanih vprašalnikov je bilo vrnjenih 645 (odziv 47 %), od teh je bilo uporabnih 592 vprašalnikov (44 %). Največ anketirancev je bilo iz ljubljanske regije, sledijo anketiranci iz območnih enot Celje, Novo Mesto in Koper. Najmanj anketirancev je bilo iz domov, ki so v območni enoti Kranj.

Večino anketirancev, 89,2 %, so predstavljale ženske. Največ anketirancev je bilo starih med 50 in 59 let, najmanj pa jih je bilo v starostni skupini nad 60 let. Skupini anketirancev z najmanj in največ delovne dobe sta največji. Delež anketirancev, ki so zaposleni v javnih domovih, je bil 66 %. Med zaposlenimi pri koncesionarjih jih je 4,7 % zaposlenih v domovih, ustanovitelj katerih so župnije, Karitas ali tem podobne ustanove. Slabi dve tretjini (64,7 %) anketirancev je odgovorilo, da so verni. Na vprašanje o vernosti jih ni odgovorilo 7,8 %. Od tistih, ki so odgovorili, da so verni, jih 70,0 % svojo vero tudi prakticira.

Pri hudo bolnih in umirajočih stanovalcih je duhovne potrebe prepoznalo 68,4 % anketirancev, in sicer tako, da je potrebo izrazil stanovalec sam (57,3 %) ali pa so stanovalce opazovali in jim prisluhnili (55,6 %); v 37,8 % so jih izrazili svojci stanovalca. Večina anketirancev je menila, da bi duhovno oskrbo morale zagotoviti osebe (63,3 %), duhovnik ali drug predstavnik verske skupnosti, ki ji stanovalec pripada (19,4 %), družina in prijatelji (11,9 %) ter stanovalec sam (10,2 %).

Duhovnost smo merili z enajstimi spremenljivkami: »duhovnost se izraža v odpuščanju«, »R_duhovnost je povezana samo z obiskovanjem verskih obredov, cerkva ali drugih prostorov za bogoslužje ali meditacijo«, »R_duhovnost ni povezana z verskim prepričanjem in verovanjem v Boga ali drugo višje bitje«, »duhovnost se odraža v iskanju smisla v dobrih in slabih dogodkih v življenju«, »zame je duhovnost smisel in upanje v življenju«, »zame je duhovnost izražena v načinu življenja posameznika tu in sedaj«, »duhovnost je povezovalna moč, ki posamezniku omogoča doseganje miru s seboj in svetom«, »R_duhovnost se ne izraža na področjih kot so: umetnost, ustvarjalnost in samoizražanje«, »duhovnost vključuje osebna prijateljstva in odnose«, »R_duhovnosti ne doživljajo ateisti in agnostiki« in »duhovnost vključuje posameznikovo moralo«.

Duhovno oskrbo smo merili s šestimi spremenljivkami: »duhovno oskrbo stanovalcem zagotovimo, če na njihovo željo organiziramo obisk duhovnika ali predstavnika verske skupnosti, ki ji stanovalec pripada«, »duhovna oskrba se zagotavlja z izražanjem prijaznosti, skrbnosti in dobrovoljnosti pri izvajanju zdravstvene nege in oskrbe«, »duhovno oskrbo zagotovimo s preživljanjem časa ob pacientu, z dajanjem podpore in izkazovanjem tolažbe posebno takrat, ko jo potrebujejo«, »duhovno oskrbo stanovalcu zagotovimo, ko z njim iščemo smisel in namen v njegovi bolezni«, »duhovno oskrbo stanovalcu zagotovimo s poslušanjem in namenjanjem časa za pogovor o strahovih, virih tesnobe in drugih težavah« in »duhovno oskrbo zagotavljamo s spoštovanjem zasebnosti, dostojanstva in kulturnih prepričanj stanovalca«.

Anketiranci so svoje mnenje o teh spremenljivkah izrazili s 5-stopenjsko lestvico (1 – Močno se ne strinjam, 5 – Močno se strinjam). Spremenljivke, ki se začnejo z »R«, so bile za potrebe faktorske analize kodirane obratno.

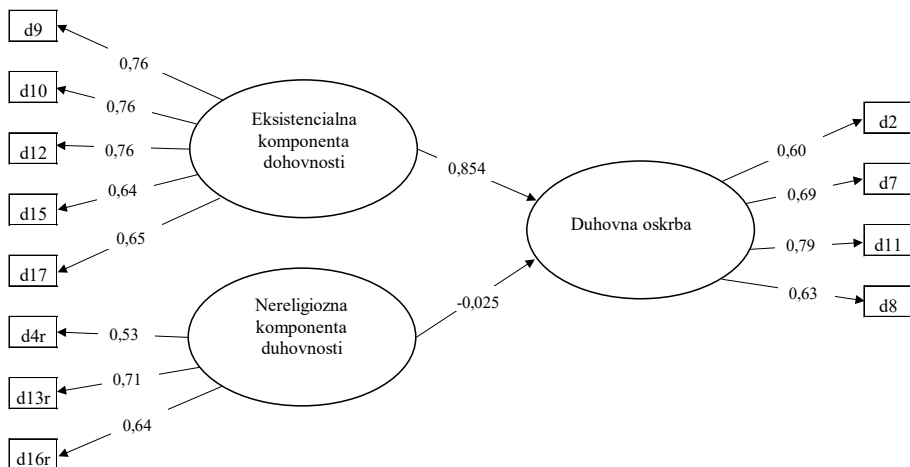
Rezultati faktorске analize kažejo na dva faktorja duhovnosti in en faktor duhovne oskrbe. Ob upoštevanju vsebine trditev jih imenujemo *eksistencialna komponenta duhovnosti*, *nereligiozna komponenta duhovnosti* in *duhovna oskrba*. Zanesljivost dobljenih komponent duhovnosti (tabela 1) in duhovne oskrbe smo preverili s koeficienti kompozitne zanesljivosti (CR), Cronbachovo alfo in vrednostmi AVE. Njuni vrednosti kažeta na visoko zanesljivost prvega in srednje visoko zanesljivost drugega faktorja. Vrednost Cronbachove alfe za faktor *duhovna oskrba* znaša 0,755.

Faktor	Kvadrati korelacijskih koeficientov		Cronbachova alfa	Koeficient kompozitne zanesljivosti CR	Povprečna izločena varianca AVE
	Eksistencialna komponenta	Nereligiozna komponenta			
Eksistencialna komponenta	1	0,003	0,844	0,839	0,512
Nereligiozna komponenta	0,003	1	0,658	0,661	0,397

Tabela 1: Diskriminantna veljavnost modela duhovnosti.

Na podlagi teh ugotovitev lahko zaključimo, da sta *eksistencialna komponenta duhovnosti* in *duhovna oskrba* zanesljiva faktorja, medtem ko je faktor *nereligiozna komponenta* manj zanesljiv. Faktorske uteži so pri vseh treh faktorjih večje od 0,7, kar kaže na močno povezanost spremenljivk s faktorjem.

Celoten model percepcije duhovnosti in duhovne oskrbe pri zaposlenih v slovenskih domovih za starejše predstavlja Slika 1, ki prikazuje vpliv percepcije duhovnosti na percepcijo duhovne oskrbe. Ob povečanju zaznavanja *eksistencialne komponente duhovnosti* za en standardizirani odklon bi se zaznavanje *duhovne oskrbe* pri nespremenjeni vrednosti *nereligiozne komponente duhovnosti* povečalo za 0,854 standardnega odklona. Standardizirani regresijski koeficient pri neodvisni spremenljivki *eksistencialna komponenta duhovnosti* znaša 0,854 – je pozitiven in pri $p < 0,001$ statistično značilno različen od nič. Višje kot je zaznavanje *eksistencialne komponente duhovnosti*, višje je zaznavanje *duhovne oskrbe*. Pri spremenljivki *nereligiozna komponenta duhovnosti* je vrednost standardiziranega regresijskega koeficienta zelo majhna ($-0,025$) in nima značilnega vpliva ($p = 0,53$) na *duhovno oskrbo*.



Slika 1: Regresijski model.

- | | |
|---|---|
| <p>d9 Zame je duhovnost smisel in upanje v življenju.</p> <p>d10 Zame je duhovnost izražena v načinu življenja posameznika tu in sedaj.</p> <p>d12 Duhovnost je povezovalna moč, ki posamezniku omogoča doseganje miru s seboj in svetom.</p> <p>d15 Duhovnost vključuje osebna prijateljstva in odnose.</p> <p>d17 Duhovnost vključuje posameznikovo moralo.</p> <p>d4r Duhovnost je povezana samo z obiskovanjem verskih obredov, cerkva ali drugih prostorov za bogoslužje ali meditacijo.</p> <p>d13r Duhovnost se ne izraža na področjih, kot so: umetnost, ustvarjalnost in samoizražanje.</p> | <p>d16r Duhovnosti ne doživljajo ateisti in agnostiki.</p> <p>d2 Duhovna oskrba se zagotavlja z izražanjem prijaznosti, skrbnosti in dobrovoljnosti pri izvajanju zdravstvene nege in oskrbe.</p> <p>d7 Duhovno oskrbo zagotovimo s preživljanjem časa ob stanovalcu, z dajanjem podpore in izkazovanjem tolažbe – posebno takrat, ko jo potrebujejo.</p> <p>d11 Duhovno oskrbo stanovalcu zagotovimo s poslušanjem in namenjanjem časa za pogovor o strahovih, virih tesnobe in drugih težavah.</p> <p>d8 Duhovno oskrbo stanovalcu zagotovimo, ko z njim iščemo smisel in namen v njegovi bolezni.</p> |
|---|---|

Preverili smo še, ali obstajajo statistično značilne razlike v percepciji duhovnosti pri zaposlenih v treh vrstah domov, in sicer glede na ustanovitelja. Iz rezultatov F-testa je razvidno, da značilna razlika obstaja med vsaj dvema skupinama zaposlenih. Pri natančnejšem pregledu, kje so razlike, Bonferronijev popravek kaže, da do statistično značilnih razlik prihaja med zaposlenimi v javnih domovih in zaposlenimi pri koncesionarjih. *Eksistencialno komponento duhovnosti* namreč močnejše zaznavajo v javnih zavodih. Med zaposlenimi pri koncesionarjih (glede na ustanovitelja) statistično značilnih razlik ni. Za *nereligiozno komponento duhovnosti* med tremi vrstami domov (javni zavod, koncesionar in verski koncesionar) statistično značilnih razlik ($p = 0,08$) prav tako ni.

4. Razprava

Na raziskovalno vprašanje o percepciji duhovnosti pri zaposlenih v slovenskih domovih za starejše odgovarjata dva v analizi potrjena faktorja: *eksistencialna komponenta duhovnosti* in *nereligiozna komponenta duhovnosti*. Večino spremenljivk, ki so zajete v faktor *nereligiozna komponenta duhovnosti*, so McSherry idr. (2002) v raziskave vključili z namenom potrditve širokega, vključujočega razumevanja duhovnosti. Poimenovali so ga religiozni, da bi jasno zajeli tudi versko oskrbo. Splošna priporočila za duhovno oskrbo v zdravstveni negi (Mihelič Zajec idr. 2020, 9) za področje duhovnosti štejejo tudi religiozno živeto duhovnost. Duhovnost ni sinonim za religiozno, a religioznega ne izključuje. V naši raziskavi trditve, ki so se nanašale na religioznost, niso tvorile samostojnega faktorja. Odsotnost religioznega faktorja je lahko posledica nelagodja pred izražanjem religiozne duhovnosti (McSherry and Jamieson 2013, 3180) ali nezmožnosti izražanja osebne duhovnosti v religioznem jeziku. Človek je odgovoren, da odkrije in uresniči svoj enkratni in edinstven življenjski cilj. Njegov konkretni odgovor življenju je njegova dejavna vera (Frankl 2015, 110). Eden od ključnih pristopov v oskrbi hudo bolnih in umirajočih je globoka skrb, da lahko vsak bolnik svojo pot h končnemu smislu izbere sam in svobodno (Saunders 1996, 319). To lahko vključuje vero v Boga ali brezmejno skrivnosti kozmosa ali pa se nanaša na globine človeškega življenja (Platovnjak 2022, 62). Ne glede na veroizpoved je človek duhovno bitje, z duhovnimi potrebami in zmožnostmi. Temelj oskrbe hudo bolnih in umirajočih je zato spoštovanje izbire vsakemu lastne duhovnosti in pomoč pri odkrivanju moči, ki jo iz nje črpa (70).

Tretji prepoznani faktor – *duhovna oskrba* – pri raziskovalnem vprašanju o percepciji duhovne oskrbe kaže, da zaposleni v slovenskih domovih za starejše duhovno oskrbo zaznavajo kot enodimenzionalni konstrukt. V izvirni raziskavi (McSherry idr. 2002) so bili potrjeni štirje faktorji: duhovnost, duhovna oskrba, religioznost in na osebo osredotočena oskrba. V naši raziskavi faktor na osebo osredotočena oskrba ni bil prepoznan. Spremenljivke, ki so v drugih raziskavah (McSherry in Jamieson 2002; Ross idr. 2014; Mthembu, Nicolette in Wegner 2016) tvorile ta samostojni faktor, so v naši raziskavi zajete v drugih faktorjih. Izjema je spremenljivka »duhovno oskrbo zagotavljamo s spoštovanjem zasebnosti, dostojanstva in kulturnih prepričanj stanovalca«, ki je bila v naši raziskavi izločena.

Raziskave so večinoma potrdile vsebinsko enake faktorje, ki so zajeli različne spremenljivke (Ross idr. 2014; Mthembu, Nicolette in Wegner 2016). Martins, Pinto, Caldeira in Pimentel (2015) so za nadaljnje raziskovanje uporabili izvorno razdelitev, čeprav je njihova raziskava potrdila drugačno sestavo faktorjev. V slovenski raziskavi so Montanič Starc, Karnuš in Babnik (2019) potrdili dva faktorja, duhovnost in duhovna oskrba, in ju v nadaljevanju združili. Naša raziskava je potrdila tri faktorje: *eksistencialna dimenzija duhovnosti*, *nereligiozna dimenzija duhovnosti* in *duhovna oskrba*. Ugotovili smo, da se s krepitvijo faktorja *eksistencialna dimenzija duhovnosti* izboljšuje percepcija *duhovne oskrbe*. Da bodo lahko ugotovljeni vplivni faktorji dejanske zagotovitve duhovne oskrbe, bodo potrebne dodatne raziskave. Verjetnost, da bo duhovna oskrba tudi dejansko zagotovljena,

se več z višjo razvitostjo kompetenc (Britt in Acton 2021, 4). K razvoju kompetenc zaposlenih v paliativni oskrbi stanovalcev domov za starejše lahko pripomore tudi izobraževanje (Rykkje idr. 2021, 1459).

Raziskali smo vpliv ustanoviteljstva domov na percepcijo zaposlenih. Zaposleni v javnih domovih značilno močnejše zaznavajo *eksistencialno komponento duhovnosti* kot zaposleni pri koncesionarjih. Ustanovitelji koncesionarjev so bili razdeljeni v dve skupini: verske in njim podobne institucije ter drugi. Med zaposlenimi pri koncesionarjih – glede na ustanovitelja – ni statistično značilnih razlik. Za *nereligiozno komponento duhovnosti* med tremi vrstami domov (javni dom, koncesionar in verski koncesionar) statistično značilnih razlik prav tako ni. Rezultat je pomemben za oblikovanje izobraževalnih smernic, saj je krepitev *eksistencialne komponente duhovnosti* zaradi vpliva na *duhovno oskrbo* pomembna pri vseh – tudi pri zaposlenih v javnih zavodih. Smernice naj zapolnijo vrzel, ki je v raziskavi nastala zaradi odsotnosti religioznega faktorja duhovnosti in izpostavijo, da se odgovori na eksistencialna vprašanja lahko odkrivajo tudi znotraj religije in njene religiozne duhovnosti. V sodobnem času sekularizacija – in zlasti sekularizem kot ideologija – religioznost iz javnega življenja izrivata (Stres 2018, 779). Kljub temu pa ne moreta poseči v srčko religije – v odnos, ki ga človek goji do Boga, do Presežnega (Pevce Rozman 2017, 299).

Nadaljnja raziskovalna dejavnost na področju percepcije duhovnosti pri zaposlenih v domovih za starejše bi bila potrebna na področju prepoznavanja ovir za zagotavljanje duhovne oskrbe. Best, Butow in Oliver (2016, 333) so ugotovili, da je za rednejše zagotavljanje duhovne oskrbe pomanjkanje časa najpomembnejša, a ne edina ovira. Temu nasprotuje ugotovitev, da največja ovira ni čas, temveč nezavedanje pomena ali primernosti duhovne oskrbe ter pomanjkanje izobraževanja (Balboni idr. 2014). Zagotavljanje duhovne oskrbe ni dodatno delo, aktivnost, temveč poslušanje, slišanje potreb in iskanje načinov za zadovoljitev potreb; drobne pozornosti, kot so držanje za roko, nasmeh, solze, vlivanje upanja ali zgolj biti ob bolniku (Holyoke in Stephenson 2017, 4; Büssing 2021, 3733). Čeprav je to vse, kar lahko ponudimo, je morda že dovolj, da bodo bolniki odkrili sebi lastne vire moči. Tudi bolečina oskrbovalcev bo znosnejša, če bodo smisel in mesto v stvarstvu, ki je nesporno dobro, iskali sami. Pogosto mora osebje sprejeti, da so bolniki preveč bolni ali da so sami preveč zaposleni. Skrb za telesne potrebe, čas, potreben za razlago simptomov, tiho sprejemanje jeznih zahtev družine, način zagotavljanja oskrbe – vsa tovrstna opravila so oblike duhovne oskrbe (Saunders 1988, 32). Osebje kot najpogostejše ovire za zagotavljanje duhovne oskrbe navaja pomanjkanje ustreznih znanj in kompetenc (Toman in Skela Savič 2013, 231; Balboni idr. 2014, 406-408; Wu, Tseng in Liao 2016, 39). K premagovanju teh ovir obstoječi izobraževalni programi ne pripomorejo (Paal, Helo in Frick 2015, 27; Lehto idr. 2017, 4). Glede na rezultate raziskave bodo lahko pripravljene smernice izobraževalnega programa za zaposlene v domovih za starejše. Raziskavo in njene rezultate je mogoče interpretirati ob zavedanju, da je parcialna obravnava človeka dopustna le v raziskovalne namene – temelji namreč na predpostavki, da lahko ključne komponente človekove duhovnosti definiramo njegovi edinstvenosti in neponovljivosti navkljub (Cooper idr. 2020, 8).

5. Zaključek

V raziskavi percepcije duhovnosti in duhovne oskrbe pri zaposlenih v domovih za starejše v Sloveniji je bilo ugotovljeno, da zaposleni duhovnost zaznavajo kot pojav z eksistencialno in nereligiozno komponento. Duhovna oskrba je v dojemanju zaposlenih enodimenzionalni konstrukt, ki se izboljša, če se okrepi percepcija eksistencialne komponente duhovnosti. Ugotovitev je pomembna pri načrtovanju usposabljanja za vključene v oskrbo hudo bolnih in umirajočih, saj je pomanjkanje znanja pomembna ovira za dejansko zagotavljanje duhovne oskrbe.

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Marcel Mojzeš

From the Reform of the Liturgy through Metamorphosis to Being Conformable to Christ

Od reforme liturgije skozi metamorphosis do oblikovanosti po Kristusu

Abstract: The author analyzes and summarizes the work of Thomas Pott OSB *La réforme liturgique byzantine* and proposes a biblical basis for the renewal of the liturgy. He also examines the thoughts of Benedict XVI and Pope Francis. The analysis has shown that the idea of reform is linked to the center of the teaching of the Gospels and of St. Paul about the human person and to the experience of a new life in Christ. The Greek word μεταμόρφωσις (*metamorphosis*), in the New Testament sense, refers to a process of transformation of thought and of man as such. *Metamorphosis* invites to go *beyond the form*, to discover the true essence of the liturgy. In relation to the liturgy, it is necessary to rediscover the action of the Holy Spirit, which transforms man into being conformable to Jesus Christ.

Keywords: Liturgy, Man, Jesus Christ, *Metamorphosis*, Reform

Povzetek: Avtor analizira in povzema delo Thomasa Potta OSB *La réforme liturgique byzantine* in predlaga biblično podlago za prenovu liturgije. Obravnava tudi misel Benedikta XVI. in papeža Frančiška. Analiza je pokazala, da je ideja reforme povezana s središčem nauka v evangelijih ter pri svetem Pavlu (o človeški osebi in izkušnji novega življenja v Kristusu). V novozaveznem pomenu se grška beseda μεταμόρφωσις (*metamorphosis*) nanaša na proces preoblikovanja mišljenja in človeka kot takšnega. *Metamorphosis* vabi k poti »onkraj forme (oblike)« – k odkritju pravega bistva liturgije. V razmerju do liturgije je nujno ponovno odkriti delovanje Svetega Duha, ki človeka spreminja v bitje, oblikovano po Jezusu Kristusu.

Ključne besede: liturgija, človek, Jezus Kristus, *metamorphosis*, reforma

1. Introduction

The liturgical reform has been implemented in practice in the Roman Catholic Church since the Second Vatican Council (1962–1965). Recently, even a “reform of

the reform” (Kocik 2003, Kunetka 2013) has been discussed, although Pope Francis made it clear that talking about “reform of the reform” would be a mistake.¹ It is also important to talk about the theological foundations of liturgical reform (Salliers 2015) and don’t forget that “the liturgy has a pedagogical capacity through the stimulation of emotions and convictions of the faithful” (Krajnc 2014, 441).

This study aims to provide an insight into deeper layers of meaning and significance assigned to the term “reform”, not only in relation to the liturgy, but also to a whole Christian life of which the liturgy is an inherent part. The Christian life itself is an inspiring source of spiritual experience since life exists in the liturgy as much as the liturgy exists in life (Krajnc 2018).

The deeper meaning and significance of the term “reform” is expressed through the concept of *metamorphosis*, as suggested by Thomas Pott OSB in his monograph *La réforme liturgique byzantine* (Pott 2000).

Our exploration of different connotations of the term *metamorphosis* is primarily grounded in the Scriptures. Performing a detailed analysis of the term in its broader biblical context enabled us to further develop ideas suggested by Pott. From a philosophical point of view, we can affirm that love itself is transcendent (Schrijvers 2017), it goes *beyond the form*.

Furthermore, we point out the presence of the content of the term *metamorphosis*, i.e., an effort to go *beyond the form* in relation to the liturgy as presented in the teachings of Benedict XVI and Pope Francis. Finally, we emphasize the role of the Holy Spirit in the process of *metamorphosis*.

2. The Idea of Reform Is Deeply Christian

In his monograph on the reform of the Byzantine liturgy, in addition to a historical overview of implemented reforms, Pott explains the idea of reform as such. He is inspired by Ladner’s book *The Idea of Reform* and says that the concept of “reform” is essentially Christian in its origin, its initial development and expresses the Christian conception of the course of history. The idea of “reformation” is connected with the center of the teaching of the Gospels and St. Paul about the human person with the experience of his/her »renewal« in Christ. In the Scriptures, terms such as μεταμόρφωσις (lat. *reformatio*, but also *transformatio*) and ἀνακαίνωσις (lat. *renovatio*) refer to personal reformation, a renewal towards making man the image and likeness of God (Pott 2000, 19).

In his book, Pott discusses several New Testament concepts. We will carefully explore two of them: μεταμορφοῦσθαι (Rom 12:2; 2 Cor 3:18) and μετασχηματίζειν (Phil 3:21) (Pott 2000, 26).

¹ Pope Francis did so in the introduction to a collection of his homilies and intercessions from the time when he served as archbishop of Buenos Aires (2016).

3. Biblical Context

The following section further examines the whole text (and context) of the above-mentioned New Testament coordinates. In his letter to Romans, the Holy Apostle Paul writes: “do not be like this world but transform yourself (gr. μεταμορφοῦσθε) by renewing your mind (gr. ἀνακαινώσις τοῦ νοός) so that you can discern what is God’s will, what is good, kind, and perfect.” (Rom 12:2)

The goal, therefore, is to know, to judge, to decide (gr. δοκιμάζειν) what is “God’s will, what is good, kind and perfect.” According to Holy Apostle Paul, in order to achieve this goal, it is necessary to do two things:

1. not to resemble this world,
2. to transform yourself into a renewed mindset.

In the first point, Apostle Paul uses the verb συσχηματίζειν, which could be descriptively translated as »following the same pattern« as the world. Jesus himself says in John’s Gospel that although Christians are in the world, they are not of the world: “If you belonged to the world, the world would love you as its own; but because you do not belong to the world, because my choice of you has drawn you out of the world, that is why the world hates you.” (Jn 15:19)

In the second point, a verb from which the term μεταμόρφωσις is derived is used. The expression ἀνακαινώσις τοῦ νοός, meaning a renewal of thinking, is connected to it. Apostle Paul uses the terms καινός and νέος to express the basic renewal of a person who becomes a “new man” and a “new creation” in Christ.

Pott further mentions three New Testament verses which refer to this “novelty” of Christian in Christ: 2 Cor 4:16; Eph 4:23 and Col 3:10. Let us quote here the full text of these verses, introducing their broader context where necessary: “That is why we do not waver (gr. οὐκ ἐγκακοῦμεν); indeed, though this outer human nature of ours may be falling into decay, at the same time our inner human nature is renewed (gr. ἀνακαινοῦται) day by day.” (2 Cor 4,16)

“You were to put aside your old self (gr. παλαιόν), which belongs to your old way of life and is corrupted by following illusory desires. Your mind was to be renewed (gr. ἀνανεοῦσθαι) in spirit so that you could put on the new (gr. καινόν) man that has been created on God’s principles, in the uprightness and holiness of the truth.” (Eph 4:22-24) In this chapter Apostle Paul goes on to talk about what is to be the consequence or concrete manifestation of this new life in Christ: Putting off your old self means putting off lies and telling the truth: “So from now on, there must be no more lies. Speak the truth to one another since we are all parts of one another.” (Eph 4:25)

Finally, in the Letter to the Colossians, the Holy Apostle Paul also returns to the topic of putting off the old way of life and says: “You have stripped off your old behaviour with your old self and you have put on a new (gr. νέον) self which will progress towards true knowledge the more it is renewed (gr. ἀνακαινούμενος) in the image of its Creator.” (Col 3:9-10) According to the Apostle Paul, the meaning of the process of a constant “renewal” of the new man in Christ,

therefore, consists in the “true knowledge the more it is renewed in the image of its Creator (gr. εἰς ἐπίγνωσιν κατ’ εἰκόνα τοῦ κτίσαντος αὐτόν)” (3:10).

The Holy Apostle Paul’s theology about the new life in Christ is in a way developed by St. Gregory of Nazianzus in his 44th homily, in which he explains the significance of the celebration of the feast of consecration or restoration (gr. ἐγκαίνια) of the temple. In this homily among other things St. Gregory comments on the name of Psalm 29 (For the Restoration – Sanctification of the House) and says, “This house is us who have been recognized as worthy /... / to be called the Temple of God. Behold, you know the meaning of the Feast of renewal – sanctification (gr. ἐγκαίνια). Therefore, renew yourself, you who have been freed from the old man who is in you, live a renewed life /... / Thus man is renewed, so is the feast of renewal celebrated – the sanctification of the temple.” According to St. Gregory of Nazianzus, to consecrate, therefore, means to restore, to restore God’s original order and God’s original purpose in things and in man.

The second biblical place mentioned by Pott in connection with the verb μεταμορφοῦσθαι is from the Second letter to the Corinthians: “And all of us, with our unveiled faces like mirrors reflecting the glory of the Lord, are being transformed (gr. μεταμορφούμεθα) into the image that we reflect in brighter and brighter glory; this is the working of the Lord who is the Spirit a more glorious image.” (2 Cor 3:18) *Metamorphosis* in the Christian is thus the work of the Holy Spirit.

Finally, let us look at a verse from the Epistle to the Philippians, where the Holy Apostle Paul uses the verb μετασχηματίζειν: “who will transfigure (gr. μετασχηματίσει) the wretched body (gr. σῶμα τῆς ταπεινώσεως²), of ours into the mould (gr. σύμμορφον, lat. *conforme*) of his glorious body (gr. σῶμα τῆς δόξης αὐτοῦ), through the working of the power which he has, even to bring all things under his mastery.” (Phil 3:21) So, God has the power to transform, to overcome the limitations, the misery of our body, to follow his scheme (μετασχηματίσειν) and give him the same form (σύμμορφον) as his glorified body, literally “the body of his glory.”

After presenting the biblical context, let us return to the liturgy and to the application of the biblical message to the liturgy.

4. **Go Beyond in Relation to the Liturgy according to Benedict XVI**

The fact is that the term *reformatio* had been used in the history of Christianity even before the emergence of the liturgical movement in Western countries in the 19th century. One well-known example is the period of the Reformation 500 years ago, most commonly associated with Martin Luther (Svatoň 2017). In any

² Ταπεινῶσις in Greek means lowness, helplessness, weakness, poverty, humiliation, despondency (Prach 1993, 514).

case, in general, *ecclesia semper reformanda est*.³ However, it is important to distinguish between true and false reform in the Church (Congar 1968).

As for the reform of the liturgy after the Second Vatican Council, we can also learn a lot from the reflection that is already taking place after the reform in the Western Church. One of the most renowned authors in this field is Benedict XVI, who maintains that “the crisis of the liturgy and thus of the Church in which we continue to be found is only minimally caused by the difference between old and new liturgical books. It is becoming increasingly clear that, in the light of all these controversies, there has been a deep disagreement about the nature of liturgical celebration.” (Ratzinger 2010, 441)

It is interesting to note that Benedict XVI perceives a connection, and even identifies the crisis of the liturgy with the crisis of the Church. In his speech delivered on the occasion of the 40th anniversary of the Council’s Constitution “*Sacrosanctum Concilium*”, the then Cardinal Ratzinger spoke in a similar manner:

“In my opinion, a large part of the problems associated with the concrete application of the liturgical reform have to do with the fact that insufficient account has been taken of the fact that the starting point of the Council is the Passover; too much emphasis was placed on purely practical things, risking losing sight of what was at the center. It therefore seems essential to me to take this approach again as a criterion for renewal and to deepen even further what the Council necessarily indicated.” (Ratzinger 2010, 775–776)

In an effort to restore the liturgy, Benedict XVI calls for a deeper move, for the structure (scheme) or external form of the liturgy. In his speech he also reminded us of one beautiful statement of Origen: “In fact, it is always necessary to go further, to go beyond.” (Ratzinger 2010, 772; López 2013) Benedict XVI further develops this idea in the sense that it is not necessary to present oneself definitively with any good until we come to the good in which we can remain. The liturgy – as the Council teaches us – allows us to enter into this “metaphysical” dynamic “to go beyond.” This is the idea that several Church Fathers share (Ratzinger 2010, 772–773). Perhaps the best known in this context is the statement of St. Augustine: “My heart is unhappy until it rests in you, O God.” (*Confessiones* 1,1)

The ultimate aim of the effort to restore the liturgy cannot, therefore, be the liturgy itself. In the words of Benedict XVI: “In every liturgical reform, in every liturgical celebration, attention should be focused above all on the primacy of God.” (Ratzinger 2010, 793–794) And this is a matter of faith, which is God’s gift.

Benedict XVI concludes that in deepening the liturgical life, the impulse must come from the one who truly lives the faith. Such a belief, lived together and celebrated in the liturgy, is the basis for the existence of exemplary places, where the liturgy is celebrated in the right way and where it is possible to experience in person what the liturgy actually is (2005, 380).

³ This statement is based on the teachings of St. Augustine (Mahlmann 2010, 384–388).

In this regard very interesting seems the reflection upon the circumstances in which Romano Guardini wrote his famous book *The Spirit of the Liturgy*, which was after the experience of beautiful and existential liturgical celebration (Langenbahn 2018).

5. *Go Beyond According to Pope Francis*

Similarly, the Holy Father Francis speaks of the necessity to *go beyond* in his Apostolic Letter *Aperuit illis* which institutes the celebration of a Sunday of the God's Word:

"A similar transfiguration takes place with sacred Scripture, which transcends itself whenever it nourishes the lives of believers. As the Apostolic Exhortation 'Verbum Domini' reminds us: 'In rediscovering the interplay between the different senses of Scripture it becomes essential to grasp the passage from letter to spirit. This is not an automatic, spontaneous passage; rather, the letter needs to be transcended.' (VD 38)" (AI 14)

An important principle is to recognize that "sacred Scripture transcends itself whenever it nourishes the lives of believers." Similarly, we could say that "liturgy transcends itself whenever it nourishes the lives of believers."

To explain this principle, the Holy Father Francis refers to the event of the Transfiguration of the Lord: "A similar transfiguration takes place with sacred Scripture." And what actually happened during the Transfiguration? For example, we can read about it in the Gospel of Matthew:

"Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain by themselves. There in their presence he was transfigured (gr. μετεμορφώθη): his face shone like the sun and his clothes became as dazzling as light. And suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus. 'Lord,' he said, 'it is wonderful for us to be here; if you want me to, I will make three shelters here, one for you, one for Moses and one for Elijah.' He was still speaking when suddenly a bright cloud covered them with shadow, and suddenly from the cloud there came a voice which said, 'This is my Son, the Beloved; he enjoys my favour. Listen to him.' When they heard this, the disciples fell on their faces, overcome with fear. But Jesus came up and touched them, saying: 'Stand up, do not be afraid.' And when they raised their eyes they saw no one but Jesus." (Mt 17:1-8).

This event is also mentioned by the evangelists Mark (9:2-9), Luke (9:28-36) and even by the Apostle Peter in his second letter (2 Pt 1:16-18). Note that the Greek word for transfiguration is μεταμόρφωσις. We also find this word on the Greek icons of the Transfiguration of the Lord.



Figure 1: *The icon of Transfiguration of the Lord.*

The Greek word μεταμόρφωσις is composed of two parts: μετα – “beyond” and μορφή which means “form.” The word *metaphysics* has a similar meaning – what is “beyond” physics, what transcends the physically perceptible world.

6. God is ἀσχημάτιστος

In an interesting Ukrainian article entitled “Pure Prayer and States beyond Prayer in the works of Evagrius Ponticus and Isaac of Syria”, written by Fr. R. Sideľnik (Sideľnik 2016), we read, among other things, that in Greek Patristic there is an expression about God being ἀσχημάτιστος that is, without a scheme. It does not mean that God lacks something; it simply means that he is not limited by any scheme. Even St. Evagrius Ponticus claims that the restriction of God in some scheme or place is fruitless and may be the result of enemy forces. (Sideľnik 2016, 154, note 47).

In the light of this patristic expression about God, we can better understand the previously quoted words of Holy Apostle Paul, who uses the verb συσχηματίζειν in relation to the world in Romans 12,2: “do not be like this world” – do not be in the same pattern as the world. The world, the worldly perception, can therefore be schematic, but God remains ἀσχημάτιστος, we cannot reduce him to any scheme.



Figure 2: *The metamorphosis of a butterfly.*

7. Μορφή Θεοῦ and μορφή δούλου in Christ and in the Liturgy

Holy Apostle Paul explains in the Letter to the Philippians that Jesus Christ, who has existed since eternity in the μορφή (form) of God, in his love for man and in an effort to save him, accepts the μορφή (form) of the slave: “Christ Jesus: Who, being in the form of God (gr. ἐν μορφῇ Θεοῦ ὑπάρχων), did not count equality with God something to be grasped. But he emptied himself (gr. ἑαυτὸν ἐκένωσεν), taking the form of a slave (gr. μορφή δούλου), becoming as human beings are; and being in every way like a human being.” (Phil 2:5b-7a)

Jesus, although still living in the form of God, took the form of a slave in an effort to save man. God was and he is willing to *go beyond* the form. Similarly, we could say that in the liturgy we can be motivated by the same love of God and the effort to save man, to *go beyond* the form and discover a living God who, through liturgical celebration, gives us the opportunity to participate in his own life. In this sense, we can understand also the title of the book of one of the famous liturgists and my former professor Robert Taft SJ (1932–2018) *Beyond East and West* (Taft 1997).

8. *Metamorphosis in the World of Living Nature as an Image of Spiritual Metamorphosis*

The term *metamorphosis* is also used in the world of wildlife, especially in butterflies, to describe the process of transforming a caterpillar through a cocoon into a beautiful butterfly.

It is a complex developmental cycle, which has four stages: egg, caterpillar, pupa, butterfly. In order for a caterpillar to become a butterfly, it needs to change its form – to leave the static cocoon, so that it, transformed into a butterfly, can shine with beautiful colours and fly. If a caterpillar decided to remain only a caterpillar, or just a cocoon, it would never become a butterfly.

In nature, however, God arranged it so that the caterpillar was created to turn into a butterfly. We could say that this process is a picture of the spiritual *metamorphosis* that takes place during the liturgy. Everyone is called to become a butterfly. The path of this transformation also leads through such forms of liturgy that may outwardly resemble a static cocoon. However, the form of the liturgy is not the goal, only the means through which the constant transformation takes place (gr. μεταμόρφωσις, lat. *transformatio*). Just as a caterpillar transforms into a free-flying butterfly, which makes others happy with its beauty, so can the Christian be transformed through the liturgy. In the splendour of a flying butterfly, we can see the image of life in Christ.

9. The Role of the Holy Spirit in the Process of Metamorphosis: To Make Us Conformable (gr. Σύμμορφοι) To Christ

We have already mentioned a quote from the Second Letter of Holy Apostle Paul to the Corinthians, which says that the Spirit of the Lord transforms us (gr. μεταμορφούμεθα) (2 Cor 3:18). Similarly, Pope Francis emphasizes the role of the Holy Spirit in reading the Scriptures in his Apostolic Letter *Aperuit illis*, where he wrote, among other things, that

“sacred Scripture, by the working of the Holy Spirit, makes human words written in human fashion become the word of God. The role of the Holy Spirit in the Scriptures is primordial. Without the work of the Spirit, there would always be a risk of remaining limited to the written text alone. This would open the way to a fundamentalist reading, which needs to be avoided, lest we betray the inspired, dynamic and spiritual character of the sacred text. As the Apostle reminds us: ‘The letter kills, but the Spirit gives life.’ (2 Cor 3,6) The Holy Spirit, then, makes sacred Scripture the living word of God, experienced and handed down in the faith of his holy people.” (Al 9)

What is mentioned here is the transforming role of the Holy Spirit, who transforms the human word written in a human way into the word of God, and thus transforms the Scriptures into the Word of the living God. Similarly, we could say that in relation to the liturgy we also need to rediscover this transforming activity of the Holy Spirit which transforms human words and human gestures into the words and actions of the living God himself.

But first and foremost, it is about transforming the human heart. Even what happens at the celebration of the Eucharist, that is, the transformation of bread and wine into the Body and Blood of Christ by the Holy Spirit, should not end in the transformation of gifts (bread and wine into the Body and Blood of Christ) but should lead to the transformation of those who eat the Body of Christ and drink his Blood so that they may become more and more involved in the life of Christ and thus become part of the Church – the mystical body of Christ. We therefore need in the first place to allow the Holy Spirit to transform our interior life, our heart.

In his Apostolic Letter “*Desiderio desideravi*”, the Holy Father Francis writes: “... so that the Spirit, plunging us into the paschal mystery, might transform every dimension of our life, conforming us more and more to Christ.” (DD 21) To become conformable (gr. σύμμορφος) to Christ, to have “the form of Christ” means to have, just as he has, the human will freely subordinated and united to God’s will (Denzinger and Schönmetzer 1997, 553–559), to have the mind of Christ (Phil 2:5; 1 Cor 2:16) and also his sentiment. To have a sentiment of Christ means to be συμπαθής (Heb 4:15) – to be able (in Christ) to suffer with others. It is especially the liturgy that helps people become more conformable to Christ. The Holy Father Francis says:

“The celebration concerns the reality of our being docile to the action of the Spirit who operates through it until Christ be formed in us. (Gal 4:19) The full extent of our formation is our confirmation to Christ. I repeat: it does not have to do with an abstract mental process, but with becoming Him. This is the purpose for which the Spirit is given, whose action is always and only to confect the Body of Christ. It is that way with the Eucharistic bread, and with every one of the baptized called to become always more and more that which was received as a gift in Baptism; namely, being a member of the Body of Christ.” (DD 41)

10. Conclusion

It follows from the lines written above that when considering and attempting to restore the liturgical life, it should be kept in mind that:

1. The idea of reform is connected with the center of the teaching of the Gospels and the Holy Apostle Paul about the human person and with the experience of a new life in Christ.
2. The word *metamorphosis* (gr. μεταμόρφωσις) in the New Testament sense expresses a process of transformation of thought and man as such, and not stagnation in some, old or new form. *Metamorphosis* invites us to go *beyond the form*, to discover the true essence of the liturgy, that is, fuller participation in God’s life.
3. In relation to the liturgy, we need to rediscover the work of the Holy Spirit who transforms so that the goal of the renewal of the liturgy will be not only the li-

turgy itself, but first and foremost the glory of the Father present in Christians living in Christ as the Church, which is his mystical body.

4. The Holy Spirit works to make us more “conformable” (gr. σύμμορφοι) to Christ, to bear resemblance to him, and have the “form” of Christ in thoughts, sentiment, and deeds. This applies not only to the liturgy itself, but also to the entire Christian life that both “springs from and culminates in the liturgy” (SC 10).

Abbreviations

AI – Francis 2019 [Aperuit illis].

DD – Francis 2022 [Desiderio desideravi].

SC – Second Vatican Ecumenical Council 1963 [Sacrosanctum concilium].

VD – Benedict XVI. 2010 [Verbum Domini].

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**Environmental Engagement in Catechesis:
Critical Analysis of the Apprehension of the
Relation between Catechesis and the Care for the
Environment by the “New Directory for Catechesis”**
*Okoljsko udejstvovanje v katehezi: kritična analiza
razumevanja odnosa med katehezo in skrbjo
za okolje v “Novem Pravilniku za katehezo”*

Abstract: “New Directory for Catechesis” released in 2020 deals directly with problems arising from the environmental crisis. In this article, it will be explored how this document deals with problems that come from man’s relationship to the environment. The first part shows how the previous two Directories – “General Catechetical Directory” from 1971 and “General Directory for Catechesis” from 1997 – dealt with those issues, then the second part shows how the new one approaches them throughout the whole document and, especially, in numbers 381–384. In the last part, several critical remarks will be made on the document. The main hypothesis is as follows: the new Directory strongly emphasizes that engagement related to environmental problems is at the heart of Christian identity. But, in some places of the text, this argument could be more emphasized and also adequately incorporated into other topics it deals with.

Keywords: ecological engagement, creation, catechesis, “New Directory for Catechesis”, Encyclical Letter “Laudato Si”

Povzetek: Novi Pravilnik za katehezo iz leta 2020 se neposredno sooča s problemom, ki izhaja iz okoljske krize. V prispevku raziskujemo, kako ta dokument obravnava probleme, ki izvirajo iz človekovega odnosa do okolja. Prvi del predstavlja, kako sta omenjena vprašanja obravnavala prejšnja pravilnika – Splošni katehetski pravilnik iz leta 1971 in Splošni pravilnik za katehezo iz leta 1997. Drugi del prikazuje, kako te teme skozi ves dokument, zlasti od št. 381 do 384, obravnava novi pravilnik. Zadnji del prispevka prinaša več kritičnih pripomb na dokument. Glavna hipoteza je, da novi pravilnik močno poudarja, da je prizadevnost v zvezi z okoljskimi problemi srčika krščanske identitete. Ta argument bi lahko na nekaterih mestih še bolj izpostavili in ga ustrezno vključili tudi v druge teme, ki jih pravilnik obravnava.

Ključne besede: ekološka angažiranost, ustvarjanje, kateheza, novi Pravilnik za katehezo, enciklika Laudato Si’

1. Introduction

For the first time, an official document of the Catholic Church, the “New Directory for Catechesis” (DC) released in 2020, which determines the definition and principles of catechesis and “offers fundamental theological-pastoral principles and some general guidelines that are relevant for the practice of catechesis in our time” (DC, 10), deals directly with problems arising from the environmental crisis. The “General Catechetical Directory” (GCD) from 1971 and “General Directory for Catechesis” (GDC) from 1997, two main documents for creating plans, activities and strategies for catechesis in the Catholic Church, did not mention those issues. On the one side, it seems right because in the second part of the 20th century ecological crisis became more and more important and visible. It seems that the time is ready for a catechetical approach to the ecological crisis, especially since the popes after Second Vatican Council (1962–1965) have also taken into account this crisis in their documents.

In this article, it will be explored how the Directory deals with problems arising from man’s relationship to the environment. The first part of the paper will show how the previous two Directories dealt with the issue of relations to the environment in catechesis, then the second part will show how the Directory deals with the question of man’s relationship to the environment throughout the document. In the last part, several critical remarks will be made on certain shortcomings of the document.

The main hypothesis is as follows: The Directory strongly emphasizes that awareness of environmental problems and actions that might be done to stop or mitigate them is at the heart of Christian identity. On the other hand, in some places of the text, this argument could be applied and emphasized to a greater degree, and also adequately incorporated into other topics it deals with.

2. Attitude Towards the Environment in the “General Catechetical Directory” (1971) And the “General Directory for Catechesis” (1997)

The two previous catechetical directories do not address directly the issue of environmental protection within the catechetical process. GCD published by the Sacred Congregation for the Clergy in 1971 does not mention the word “ecology” or the “environment”, but the word “Creator” is mentioned four times and the word “creation” nine times. Another important document on catechesis is the GDC issued in 1997 by the Congregation for the Clergy. It mentions the word “ecology” once in the footnote, the word “Creator” twice, the word “creation” nine times and the words “protection of creation” twice. Only the new DC from 2020 for the first time dedicates several articles to the attitude towards environmental protection within the catechetical process.

Although the GCD (1971) does not mention the environment, ecology, climate change, or caring for a common home, it does mention the word “creation” in the

context of a theology of creation eminently associated with soteriology. In numbers 50 and 51, it points to the connection between the relationship to all creation and the unique role of Jesus Christ in the economy of salvation. (GCD, 50–51) This lays the theological foundations for thinking about the relationship to the environment: creation needs to be understood in relation to salvation. Namely, in number 51 the document points out that “the creation of visible and invisible things, the world and angels, is the beginning of the mystery of salvation (DV 3); the creation of man (Pius XII, *Humani generis* 1950) should be understood as the first gift and vocation leading to the celebration of Christ (cf. Rom 8:29-30).” The event of creation, therefore, anticipates in itself the salvation of all creation. In this context, salvation is to be understood as an event that will ultimately be completed and fulfilled in Jesus Christ. The process of completing salvation takes place in a historical time in which specific people live and act. This leads to an unequivocal conclusion about the role of all creatures in the process of salvation. Everything created strives for redemption and salvation in Jesus Christ by the Holy Spirit. All creatures are therefore companions of man on the path of salvation. Only on this track can theological conclusions be drawn about the attitude of Christians towards the environment as a dimension that also aspires, as well as the creation of man, to ultimate redemption and salvation.

The GDC also emphasizes the importance of “nature protection” in two places. First, in number 157 it points out: “Believers, indeed, in the ordinary state of the Christian life, individually or in age groups, are called to respond to the gift of God through prayer, participation in the sacraments, liturgy, ecclesial and social commitment, works of charity and promotion of human values, such as liberty, justice and peace and the protection of creation.” (GDC, 157) Namely, the document emphasizes that persons who are catechized, but also all believers, are called to protect creation in response to the gift of God. Although the protection of nature is indicated here as one of a series of activities in response to the gift of God, its mention is by no means accidental.

The second time it mentions “nature protection” is in the fifth chapter of the fourth part, entitled “Those to be catechized”. Namely, in the fifth chapter, the document presents the main features of the socio-cultural context in which catechesis takes place, emphasizing that catechesis must take place in “modern areopagi” such as: “communications; civil campaigns for peace, development and liberation of peoples; the protection of creation; the defense of human rights, especially of minorities, women and children; scientific research and international relations.” (GDC, 211) Nature protection belongs to one of the many areopagi within which catechesis should also take place if it wants to successfully accomplish its task by having before its eyes a particular man with his specific problems in a particular time and space.

Some of the issues in the document that mention the word “creation” also reveal theological postulates that are crucial for understanding a specifically Christian attitude toward the environment. The key is number 36 which strongly emphasizes God’s presence in created things: “Man, who by his nature and his

vocation is capable of knowing God, when he listens to this message of creation is able to arrive at the certainty of the existence of God, as the cause and end of all things and as this one who is able to reveal himself to man.” (GDC, 36) So, this number starts from the theology of creation within which it is emphasized that the path to God leads through everything created. The whole created world is an opportunity for man to personally know God who reveals himself.

These two documents do not deal in more detail with the specific context in question, in which the catechetical process takes place. Although they do not explicitly explain or directly encourage the development of catechetical approaches aimed at protecting nature and restoring the environment, both of these documents provide major theological-catechetical starting points for understanding caring for the environment as a specifically Christian way of life. Based on the previous analysis, the main theological-catechetical starting points for catechesis can be indicated aimed at preserving everything created: 1. everything created by man is directed towards salvation, 2. environmental protection is an expression of the Christian response to the gift of God, 3. process of catechesis should take into account the protection of nature as the modern areopagus within which Christians operate, 4. all creation can lead to God.

3. Relation to the Environment in the Entire Directory for Catechesis and in Numbers 381–384

Relation to all of God’s creation and to the environment in general GD places it within biblical theology in the context of its relationship to understanding creation. If one tries to find the word “ecology” in the Index of the GD, it can be found but only as a guideline for another term – “creation.” Caring for a common home is therefore only understandable in Christianity in the context of the theology of creation. The Index points to 15 places in the document that mention “creation”. They set out a framework in which creation and environmental problems can be understood. It does not bring ready-made solutions, but strategy and theological concepts that can be used to understand the relationships that man has: with God, with his neighbour and with the Earth (LS, 66.). The main ideas are as follows:

1. Catechesis is based upon the Word of God (DC, 91). God speaks in creation. So, creation is the word of God. To be involved in ecological engagement is to be involved in the Word of God, or embraced by It.
2. The annunciation of the Kingdom of God includes the message of salvation which is inextricably linked with the care and responsibility for the creation, the earth (DC, 173). So, ecological engagement is a manifestation of the human responsibility for the gift that God gave him.
3. The earth is a place where God can be experienced (DC, 329). If creation is the Word of God, then through creation someone can hear His Word and experience His vicinity.

4. Catechesis helps to recognize that time, care for animals, plants, cultivation of the earth, rhythm of days and months confirm that all of that is only for God (DC, 330).
5. Liturgical year and natural elements in liturgy show this admirable connection between God, man and nature.

But in addition to theological assumptions in general that can help a better understanding of Christian care for all creation, DC devotes four passages directly to this topic. Four numbers of 428 that DC contains, deals directly with ecological problems. The document delineates ecological problems in numbers from 381 to 384. Two main conclusions it can be made by reading those passages: 1. ecological problems are problems that catechesis must pay attention and 2. ecological engagement is part of the Christian faith.

Those passages are in the third part of the DC called "Catechesis in the Particular Churches", in chapter 10 which is entitled "Catechesis in the Face of Contemporary Cultural Scenarios" and in the third part of this chapter called "Catechesis in the socio-cultural contexts". At the beginning of chapter 10 DC in number 319 clearly states that there exists some topics that must be in focus in order to deal with inculturation of the faith. Those topics that are called "constitutive attentions" are: pluralism, ecumenism and religious pluralism and socio-cultural context. Those contexts have the following features: scientific mentality, digital culture, bioethics, the integrity of the person, ecological engagement, option for the poor, social commitment and work environment.

At first sight, it seems that ecological questions are in the margin of this document, they are one of those questions that we must deal as usually as we deal with so many other questions. In the end, it only has a four number in it. But if we look at those four numbers this statement soon loses his own strength. First of all, all of those "attentions" are important because they are based in the contemporary historical context, enabling evangelizes to have a better knowledge of the specific problems of modern man and the challenges they face in the whole process of evangelization. In this way, evangelization is deprived of all the negative potential constitutive elements that would enable it to become a process burdened with excessive bureaucracy focused on approaches, methods, and strategies. Pope Francis clearly and unequivocally criticizes the primacy of the administrative aspect: "In many places an administrative approach prevails over a pastoral approach, as does a concentration on administering the sacraments apart from other forms of evangelization." (EG, 63) Evangelization is primarily focused on people and their problems, not on forms and meeting certain norms. Therefore, it is extremely important for the process of evangelization and catechesis to get better acquainted with the time and space in which it takes place. The inculturation of faith is only possible if the main features of the culture within which the faith is proclaimed are well known. This is the reason for the publication of this document, as Archbishop Rino Fisichella himself points out, president of the Pontifical Council for Promoting New Evangelisation: "The need for a new Direc-

tory was born of the process of inculturation which characterises catechesis in a particular way and which, especially today, demands a special focus.” (Fisichella 2020, 2) Precisely because of the constant and rapid change in the socio-cultural environment of catechesis, such a change is needed which will not be just a change of form. Archbishop Arenas, secretary of the Pontifical Council for Promoting New Evangelization, believes that “catechesis is called to renewal that cannot consist merely of a change of strategy, or simply the development of more attractive discourses.” (Arenas 2020, 4)

In addition, the inclusion of these numbers in a document that has a high priority in the adoption of catechetical plans in the Church and contains the most important strategic determinants for the actions of all those actors in the Church in charge of proclaiming the faith, confirms the exceptional importance of “ecological engagement” and all other constitutive attentions. As this document is intended primarily for bishops, and then for episcopal conferences, priests, deacons, consecrated persons, and catechists and catechists themselves (Fisichella 2020, 1), it is to be expected that persons compiling catechetical manuals containing plans and methods of the proclamation of faith, documents of individual episcopal conferences, plans within archdioceses, dioceses and individual parish communities, precisely because of the universal nature of this document and its importance for the proclamation of faith today, should take into account, if they haven’t done so already, the relationship to the environment which for now *explicit* is not thematized in catechetical documents of this type. Of course, the way of dealing with environmental problems will depend on the specific culture and tradition within which the Church fulfils its mission, but the basic motive, which is the need to incorporate environmental relations within catechetical plans, will apparently become one of the key landmarks in the future for catechesis.

This is confirmed by the document “Journeying Towards Care for Our Common Home: Five Years After Laudato Si” (JTC) published by the Interdicasterial Working Group of the Holy See on Integral Ecology in 2020. The first chapter, entitled “Education and Ecological Conversion,” mentions the importance of education, lifelong learning programs, ecumenical and interreligious dialogue, but also catechesis itself. (JTC 85–91) This document provides an excellent synthesis of theological starting points from which activities in catechesis related to environmental protection can be encouraged. (88–91)

Those efforts do not transform evangelization itself or call it into question in any way, but quite the opposite. The key points of catechesis, or “constitutive attention” as the DC calls them, do not in any way reflect the Church’s effort to adapt or please the general public, taking into account a passing and sympathetic theme that preoccupies the faithful. The point is that all these “constitutive attentions” provide the opportunity for the proclamation of the faith. The attitude towards the environment is, therefore, more than just a topic that believers occasionally deal with. Ecumenical and interreligious relations, personal relations with God and neighbour are built and improved around the attitude towards the environment as the attention we have before our eyes in the process of evangelization.

Numbers 381 and 382 of DC have theoretical characters, and numbers 383 and 384 have practical ones. Number 381 is focused on ecological conversion. After a quotation from the encyclical letter of Pope Francis "Laudato Si': On Care for Our Common Home" (LS) 105 which detects a disproportion between technological development, and "development in human responsibility, values and conscience" emphasizes ecological conversion. Number 382 brings out the most important framework in which the relation between faith and ecology must be understood, that ecological engagement is part of the Christian faith quoting Pope St. John Paul II (1989).

So, just to pay attention for the moment, everything that Christians do regarding the environment is part of their faith. It cannot be seen differently.

Numbers 383 and 384 bring out in the light of the Social Teaching of the Church suggestions for improving ecological engagement: it refers to ecological mentality, ecological spirituality, integral ecology and encourages ecological activities mentioning what was already suggested by Pope Francis in LS in chapters five and six. So, from the point of view of these numbers, it follows that DC strongly repeats what was obvious from the documents of Social Teaching of the Church for a decade that ecological engagement, which is also connected with the economy, poor and inequalities, is an important part of the Christian faith.

It seems that the concept of "ecological engagement" is the main point of this document regarding the attitude of believers towards the environment. Due to the importance of this term for understanding environmental care in the processes of evangelization and catechesis, it is necessary to refer to the source to which the DC refers when it mentions "ecological engagement." The document refers to the message of Pope John Paul II on World Day of Peace entitled: "Peace with God the Creator, Peace with all of Creation." (1990) The main idea of the Pope's message could be formulated as follows: the ecological problem is not only an ecological problem, but also a moral one. After a brief review of the biblical theology of the creation, Pope John Paul II connects the ecological crisis with a morality which is also related to "the lack of respect for life" (1990). He outlines some possible solutions to the ecological crisis and calls for new solidarity among nations, especially developed countries, warns of poverty, war, lifestyle review and education with special emphasis on environmental responsibility. In concluding number 16 of this message, the Pope addresses the faithful, reminding them that "care for all of creation is their serious obligation". The source of this concern lies solely in their belief in God the Creator. This Message for World Peace Day is, in the full sense of the word, the forerunner of the encyclical LS and the first message that has the full character of caring for the environment, which is inextricably linked to caring for the poor. What the DC refers to is primarily the fact that caring for the environment is an integral part of a believer's identity, that is, that caring for the environment stems from Revelation and faith in God the Creator itself. The message of Pope John Paul II is important for Catholics because more than thirty years ago he warned that caring for the environment is something that is eminently a matter of the Christian faith, that it is a moral problem, therefore,

something much more than only the ecological problem and how this problem cannot be blocked because it concerns every man and requires from every man a new solidarity both on a personal level and on an international level among nations.

So, if someone pays attention to everything that Christians do when it comes to the environment, it is noticeable that all of this is an integral part of their faith. This issue cannot be approached differently.

On the other hand, numbers 383 and 384, following the Social Teaching of the Church, present proposals for improving environmental engagement such as: environmental mentality, environmental spirituality, integral ecology and encourages environmental activities by mentioning what has already been said in LS in the fifth and sixth chapters. Based on these numbers, it follows that the DC strongly repeats what has been evident from documents of Social Teaching of the Church for decades that environmental engagement, which is also linked to the economy, the poor and inequalities, is an important part of the Christian faith. The main emphases of the numbers dedicated to caring for a common home in the DC could be summarized as follows: 1. Destruction of our common home is a phenomenon to which the catechetical process must be attentive, 2. Christian care for a common home arises from a Christian understanding of faith and Revelation and 3. caring in a catechetical process must be understood within the concept of ecological engagement. In other words, the catechetical process should be directed in such a way as to encourage the engagement of Christians in the preservation of the common home.

4. Critical Interpretation of Selected Parts of the Directory for Catechesis (2020)

All of these features of ecological engagement are important also because they can help to make a balance between scientific, technological and economic approach and approach that is attentive to the beauty of the world.

Now, regarding described features of ecological engagement it must be posed several important questions: Are ecological problems treated enough in this DC? If we want to take seriously Pope Francis' analogy between the nuclear crisis and environmental crisis in LS number 3, can we say that this crisis is incorporated enough in the whole document? Moreover, if DC departs from Pope John Paul II's statement that ecological engagement is part of the Christian faith then we can expect that we can find lots of argument and catechetical instructions that takes this statement strongly. On the one side, we can find four numbers in it that emphasize ecological engagement, and what is really delightful, we can also find several outstanding theological statements which put a relationship with nature in the right Christian concept like the relationship between the creation and the Word of God and liturgy as a place of encounter between God, man and creation

which we mentioned earlier. But on the other side, we cannot find in other parts of DC *explicite* statements on care for creation.

An excellent example of incorporating care for creation within all aspects of catechesis, i.e. religious education, is the book by Professor Alojzije Hobljaj, retired professor of catechesis and former head of the Department of Religious Education and Catechetics at the Catholic Faculty of Theology at the University of Zagreb, published in 2006, "Theological-Catechetical Origins of Religious Education in Early Childhood". The eighth chapter of this book is entitled: "Earth - a common task." In this chapter, Professor Hobljaj writes as if he has already read the encyclical LS. He writes about the Earth as God's creation, brings the biblical foundations of caring for the creature, principles of new behaviour (e.g. observing nonhuman creatures in a new way, solidarity with the Earth, emphasizing the importance of joining together and calling for responsibility towards nonhuman creatures), important suggestions for behaviour change (live simpler, political struggle, spirituality, Eucharist, peace - justice - creation) and finally he offers suggestions to religious educators and parents how to work with children between three and six years of age. The whole structure of this chapter in a way encompasses the structure of LS. It is surprising that at the beginning of this chapter, he writes: "The trademark of this thematic reflection should be the verses of St. Francis of Assisi, patron saint of friends of ecology, from the Canticle of the Creatures: Praised be..." (Hobljaj 2006, 93)

This eminent example of encouraging catechesis aimed at restoring environmental relations shows how these topics could be implemented in the catechetical process from an early age. Considering the importance of caring for the created-in evangelization and catechesis, one can especially notice the lack of a new DC, which does not mention the care for creation in important places. These are places where mentioning care for creation would be expected given the strength of the arguments put forward by the document.

When the DC describes a relationship between catechesis and new evangelization in the first part named "Catechesis in the Evangelizing Church" numbers 48–53, it mentions the importance of the Church which "goes forth" (EG 20–24), charity, dialogue but it doesn't mention explicitly catechesis oriented towards renewal of the relationship with nature.

It would be great if DC described the catechist as one of the leaders caring for creation. In number 113 DC describes a catechist as a witness of faith, a teacher who introduces to faith, a leader and an educator. It is obvious that here we have a general description of the catechist and that care for creation is included in those features, but regarding the number 382 where it is emphasized that ecological engagement as an integral part of Christian faith and environmental crisis more detailed and specified role of the catechist as a witness of faith, teacher, leader and educator who encourages care for creation would be more than welcome. Especially in the life of the parish community, the role of the catechist as a leader in caring for creation could be the driving force behind parish groups dedicated to

caring for creation. The parish or diocesan level is one among the seven levels that the Dicastery for Promoting Integral Human Development encourages in the seven-year LS journey. It is clear from the nature of the DC that catechesis must pay more attention to problems arising from the environmental crisis, but there is a lack of argumentation and explanation of the role of the catechist in this process that can encourage the creation and initiation of parish ecological communities.

An excellent strategic plan for parish communities as a place to care for creation was presented in 2012 in a paper in the journal *Catechesis* by Professor Josip Šimunović, current dean of the Catholic Faculty of Theology at the University of Zagreb, and Dragana Tomić entitled: "Ecology and the parish community: The possibility of achieving an ecological community in the parish community". The authors drew attention to the importance of environmental awareness of every person and pointed out the possibilities of the parish community in the awakening and development of the same and its members (Šimunović-Tomić 2012, 206). In this context, the document of Croatian bishops "Parish catechesis in the renewal of the parish community" issued in 2000 should be considered. (Croatian Bishops' Conference 2000) Bishops adopt a one-year plan and program a catechetical process with a desire to primarily serve the renewal of parish catechesis in new circumstances. The authors propose a plan and program of catechetical meetings, as well as several practical proposals that can encourage certain initiatives, but also revive the ecological catechetical community in their own parish communities in order to build and preserve a better world in and around themselves. Therefore, this document listed nineteen special communities of interest, i.e., living religious circles, offered to adult believers to choose from. Among the living circles of believers, there is a special community called the ecological community. Croatian bishops emphasize that "in our time this community can play a significant role in creating a deeper religious relationship with the created world, which can be achieved either through their own initiatives or through the efforts of all parishioners, from children, youth and adults to associate with other movements outside the parish and on a broader scale" (Croatian Bishops' Conference 2000, 121). Following this example, in relation to the new DC, the role of the catechist as a leader and promoter of ecological circles in parish communities could be expanded.

A similar shortcoming is noted in number 264 in DC describing catechesis for adults. Lots of features are mentioned, but again, not *de explicite* the importance of care for the creation. We can read about catechesis as an initiation to faith, new initiation to faith, revised discovery of the faith, about catechesis as an announcement of faith to life settings, catechesis with couples, catechesis of deepening the faith based upon the Bible, Teaching documents, or lives of the saints, liturgical catechesis, catechesis with different kind of topics oriented toward participation in the life of the society and catechesis in the specific circumstances. Once again, care for creation may be incorporated in different kinds of catechesis, but explicitly referring to catechesis as a care for creation, or similar, it would give great impetus for deepening the role of the Christians in environmental crisis.

There is also an important example in Croatia of recognizing the relevance of catechesis as a concern for all creation. Namely, Fr. Bože Vuleta, head of the Franciscan Institute for the Culture of Peace, a tireless promoter of care for nature, water, and air protection, together with his associates, has published several publications related to the protection of nature. In the book entitled *This glorious Divine world: the faithful and ecology* (1997), which can rightly be called “ecological catechism”, the author sets out the basic principles of Christian doctrine, or ways of environmental education whose general goal is »awe« of nature, from which other goals arise.

In the book *Thirst at a spring: My Responsibility for Water* (2005) written by Ivan Milanović Litre, Bože Vuleta and Rebeka Anić, the authors point out that this is a study on water issues in the firm hope that the information provided, some examples of prophetic endeavours, religious texts and interpretations, as well as samples of individual exercises and prayers will be inspiring enough to achieve common goals. (Milanović Litre – Vuleta – Anić 2005, 6)

The publication *Our everyday air: Climate change and global warming* (2007) edited by Ivan Milanović Litre, Bože Vuleta and others, deals with global warming and climate change. It offers practical guidelines for shaping civic, especially religious, responsibility towards nature and an incentive for concrete engagement with individuals and different communities in nature protection. All of these publications, in addition to scientific data on water and climate change and the theological aspects of caring for creation, provide ready-made materials that are appropriate and quite applicable in catechesis.

Apparently, it can be concluded that there was still room in the DC for directing the catechetical process towards the preservation of everything created.

5. Conclusion

It is a great achievement of the new DC that it directly addresses ecological questions in four numbers: 381–384, and indirectly in other parts of the document. In summary, several important theses for understanding the Christian attitude towards the environment in the process of catechesis emerge from the whole document: 1. environmental problems are one of the main features to which catechesis must pay more and more attention in order to deal with them properly, 2. ecological engagement is an integral part of the Christian faith and is associated with salvation, 3. creation is a place where God’s Word can be heard and His nearness experienced and 4. catechesis helps to understand the wonderful connection between God, man and nature that is embraced by the Christian liturgy.

The importance of those issues is more than evident: DC called them »constitutive attentions«, considers that ecological engagement is an integral part of the Christian faith, and refers to the role of the catechist as a person who directs towards liturgy as a place where the relation between God, man and nature are embraced.

On second thought, there is no reference to caring for creation when DC writes about the relation between catechesis and evangelization, when it brings features of the catechist and when it describes the catechesis of the adults.

But this document still waits for national and local implementation. In number 10 DC emphasized that it brings theological and pastoral principles, and that local Churches will elaborate it in their contexts. It is to be expected that following this document, and especially within the initiative of Dicastery for Promoting Integral Human Development of a seven-year journey towards sustainability, preserving environmental care as an eminent feature of Christian identity in catechesis will find its intensive implementation.

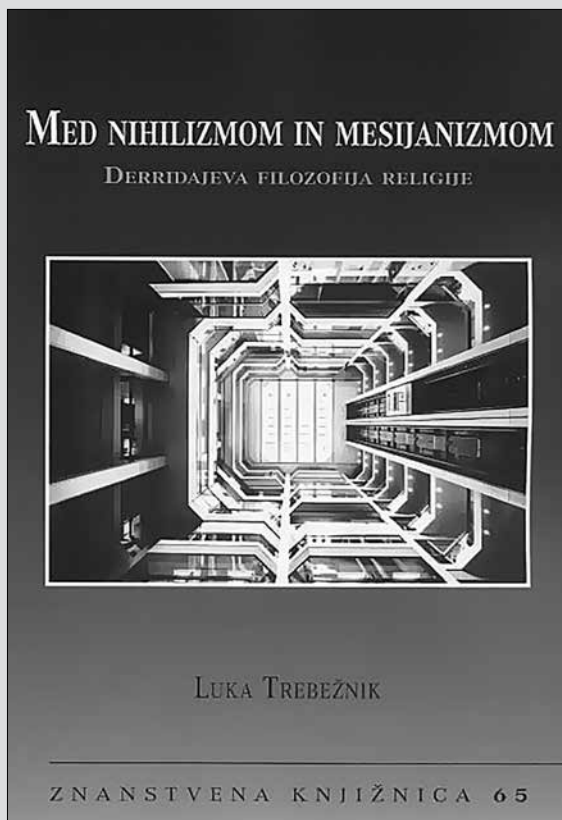
Abbreviations

- DC** – Pontifical Council for the Promotion of the New Evangelization 2020 [Directory for Catechesis].
- DV** – Second Vatican Ecumenical Council 1964 [Dei Verbum].
- EG** – Francis 2013 [Evangelii Gaudium].
- GCD** – Sacred Congregation for the Clergy 1971 [General Catechetical Directory].
- GDC** – Congregation for the Clergy 1997 [General Directory for Catechesis].
- LS** – Francis 2015 [Laudato Si’].

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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.

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David Kraner

Sodobni učitelj, komunikacija in resonanca v odnosih¹

The Modern Teacher, Communication, and Resonance in Relationships

Povzetek: V Evropi obstaja velika potreba po izboljšanju socialnih reprezentacij učiteljskega poklica, uvajanju novih učiteljev, pa tudi kakovostnem prehodu v starostno obdobje in upokožitev. V naslednjih desetih letih se bo v Sloveniji upokojila skoraj polovica učiteljev. Za dober vstop v učiteljski tim in resonančne odnose tako v njem kot v razredu so potrebni tudi dober program mentoriranja, dobra komunikacija in kvalitetni odnosi. Mednarodni projekt LOOP je raziskoval trenutno stanje na tem področju in pripravil module tako za učitelje začetnike kot za mentorje.

Ključne besede: učitelj mentor, učitelj začetnik, resonanca, komunikacijske prepreke, socialne reprezentacije, LOOP

Abstract: In Europe, there is a great need to improve the social representations of the teaching profession, the induction of new teachers and the quality of the transition to retirement and retirement. Almost half of teachers in Slovenia will retire in the next ten years. A good mentoring programme, good communication and quality relationships are also needed for a good entry into the teaching team and for resonant relationships within the team and in the classroom. The international LOOP project has researched the current state of the art in this area and has developed modules for both new teachers and mentors.

Keywords: mentor teacher, new teacher, resonance, communication barriers, social representation, LOOP

¹ Prispevek je nastal v okviru raziskovalnega programa „P6-0269 Etično-religiozni temelji in perspektive družbe ter religiozija v kontekstu sodobne edukacije in nasilje“, ki ga sofinancira Javna agencija za raziskovalno dejavnost Republike Slovenije.

1. Uvod

Sodobni človek delovne procese in lastno življenje vse bolj pospešuje. Paradoksalna posledica tega je, »da človek kljub časovni optimizaciji svojih dejavnosti doživlja vse večje pomanjkanje časa« (Klun 2020, 282).

Nemški sociolog Hartmut Rosa trdi, da se človekov odnos do sveta izraža z vedno hitrejšim totalitarnim tempom življenja – s pospeševanjem, kar vodi v razne oblike družbene odtujenosti. To pospeševanje je prisotno na treh področjih. Tehnično pospeševanje zadeva razvijanje vse novejših tehnologij. Družbene spremembe se kažejo v ,utekočinjanju': nič ni stalno, vse je v nenehnem spreminjanju. Individualno življenje zaobjema doživljanje vse večjega pomanjkanja časa. Omenjena področja so drug z drugim tesno povezana, kar pomeni, da gre za sklenjen krog pospeševanja. (Rosa 2019, 19–25)

V takšno okolje so postavljeni tudi vzgojno-izobraževalni procesi in njihovi akterji. Približno 50 odstotkov učiteljev začetnikov² v ZDA zapusti poklic v prvih petih letih poučevanja – zaradi visoke ravni stresa, velike delovne obremenitve in slabih delovnih pogojev (McKinley 2021; García in Weiss 2019). Številni učitelji, ki doživljajo telesno, duševno in čustveno izčrpanost, opozarjajo, da je to posledica stresa. Čeprav poklic učitelja gotovo pripelje do točke, ko je stres neizogiben, to za Roso še ne pomeni, da se učitelj s stresom ni sposoben soočiti. Človek se je v preteklosti moral podrežati zakonitostim narave, danes pa si želi, da bi se vse podredilo njemu. Ker je to nemogoče, doživi polom: depresija mu zapre pot v prihodnost (Klun 2020, 283). Človek bi se moral zavedati, da je popolni nadzor iluzija – da se izsiljevanje tistega, kar je nerazpoložljivo, vrne nazaj kot bumerang (Rosa 2018, 124).

V vzgojno-izobraževalnem okolju ne agresivni načini podajanja vsebin ne obvladovanje in podrežanje gojencev ne prinašajo dobrih sadov. Zlasti v obdobju digitalne kulture, ko razvoj tehnologij poteka z eksponentno hitrostjo, imamo na razpolago množico komunikacijskih sredstev, ki bi lahko izboljšala vse naše odnose (Brueggeman 2022). Pričakovali bi, da bo s pomočjo tovrstnih sredstev medčloveška komunikacija doživela kvalitativni preskok na bolje – a nasprotno, vse bolj izstopa osiromašenost komunikacije. Danes beseda izgublja svoj pomen, zato obstaja veliko tveganje, da se zreducira zgolj na pretok informacij in podatkov, ki potujejo po omrežju med eno in drugo napravo, ne da bi bili sposobni dati vsebino in obliko nevidnemu in transcendentnemu (Pasqualetti 2020, 102). Zgovorne so tudi besede Philippa Bretona, francoskega sociologa in antropologa, ki svet komunikacije primerja s transportnimi sredstvi: pravi, da mediji besede ,prevažajo'. Breton opozarja, da so naše besede prepogosto blebetanja brez vsebine in da živimo v času, v katerem beseda izginja. Ker pozabljamo na težo besed, na vsebino besed, živimo v času ,nasilne in avtoritarne rabe' besede – zato je poudarjena njena senčna stran. To Breton povzema s paradoksalnim stavkom, s katerim označuje vedenje v današnji družbi: »Govori, vendar molči!« (2004, 9)

² Učitelji začetniki zajemajo skupino učiteljev, ki imajo v pedagoškem poklicu do pet let delovnih izkušenj.

Dejstvo je, da se dogajanje v družbi odslikava tudi v šoli. Izgorelost učiteljev in njihova depresija kažeta, da je ‚pospeševanje‘ postalo občutno tudi v vzgojno-izobraževalnih vrstah. Ker obstaja velika potreba po resonančnih odnosih, se v nadaljevanju sprašujemo, kakšna je v učiteljskih timih komunikacija, kakšne so socialne reprezentacije učiteljskega poklica in kako poteka prenos dobrih praks izkušenih učiteljev (mentorjev) na učitelje začetnike.

Odgovore na zgoraj omenjena vprašanja bomo iskali z osvetlitvijo pomena komunikacije, resonance v pedagoškem delu (didaktični trikotnik) in sklica na rezultate mednarodne raziskave LOOP³.

2. Vrednost dobre komunikacije

Osnova za sporazumevanje je dobra komunikacija. Vendar se danes sprašujemo, zakaj je v naših pogovorih toliko komunikacijskih preprek. Vprašanje je zelo široko, zato omenimo le dva vidika: problem izgubljanja pomena besed (Breton 2004) in problem odtujenosti (Rosa 2019).

Vzgojno-izobraževalni delavci so s kolegi (učitelji, vzgojitelji) in gojenci nenehno vpleteni v komunikacijo. Za dober in resonančni odnos morajo znati vzdrževati dobro komunikacijo. Komunikacija med njimi ni le neposredna, ampak tudi preko telefona, elektronskih sporočil in različnih aplikacij.

2.1 Posredna komunikacija

Največjo izkušnjo posredne komunikacije je človeštvo pridobilo v obdobju pandemije, ko so se vsi sestanki in celo pouk preselili na splet. Vendar vzpostavljanje in ohranjanje medosebnega odnosa preko zaslonских medijev, ki se ni uveljavilo le med mladimi, temveč tudi starejšimi, enake kvalitete kot živi odnos ne more doseči.

Zelo pomenljiva je misel Sergeja Moscovicia, »utemeljitelja koncepta socialnih reprezentacij« (Myers 2013, 196), ki je o medijih kritično zapisal:

»Vsakokrat, ko odpremo televizijo, radio ali časopis, je vedno nekdo, ki nas želi spreobrniti, da bi podprli to ali ono organizacijo, da bi volili tega ali onega političnega kandidata, ali pa nas želijo prepričati, da bi kupili nek izdelek, da bi občudovali lepotico, ali pa nam hoče predstaviti novost zadnjega pravilnika nekega novega zakona ali pa novost iz sveta kina in glasbe.« (Moscovici 1997, 191)

³ „Opolnomočenje učiteljev za vseživljenjski razvoj preko inovativnih programov kolegialnega uvajanja“ (ang. *Empowering teachers personal, professional, and social development through innovative peer-induction programmes*). Raziskava ne razpolaga le s podatki iz vprašalnika, ampak podaja konkretne usmeritve za razvoj programov za učitelje začetnike in učitelje mentorje. Učitelj začetnik (v nadaljevanju ‚začetnik‘); učitelj mentor (v nadaljevanju ‚mentor‘).

Še bolj skeptičen je do posredne komunikacije Rosa, ki je prepričan, da takšna komunikacija človeka osiromaši. Po njegovem mnenju hladna zaslonska komunikacija ni sposobna prenesti vonja, okusa, fizične gravitacije ali tipa, hkrati pa ponuja vedno enak dostop do odnosa – in po istem kanalu. Zato je to okrnjena komunikacija, ki človekovo osebnost hromi (Rosa 2019, 120).

Vdor virtualnega je v nekaterih odnosih tako močan, da pozabimo na osebo, ki je z nami fizično. Spomnimo se, kolikokrat smo pripravljeni prekiniti pogovor z osebo, ki je fizično navzoča, in odgovoriti na telefonski klic ali na kratko sporočilo koga oddaljenega.

Telefoni so postali nepogrešljivi, brez njih ne moremo – vendar nam povzročajo preglavice. Odgovorni morajo v vzgojno-izobraževalnih ustanovah določiti pravila rabe telefona in jih tudi upoštevati. Najosnovnejši je dogovor o dveh dilemah: do katere ure se mora zaposleni oglašati na klice in sporočila na službenem telefonu in kako ravnati na nedelovni dan (konec tedna, prazniki, dopust, bolniški stalež) (Potočar 2016, 165).

Francoski pravoslavni teolog in patrolog Jean-Claude Larchet potrjuje znano dejstvo, da so mediji »vir raztresenosti in razvedrila«. V preteklosti se je moral človek fizično in psihično potruditi ter za razvedrilo plačati določeno ceno. Novi mediji pa razvedrilo prinašajo na dom, ponujajo neskončno število možnosti, ki ne zahtevajo nobenega napora (2022, 218).

Posredna komunikacija preko socialnih omrežij zahteva, da je človek na sporočila nenehno pozoren: to ga odvrča od njega samega, njegovih najbližjih oz. fizično prisotnih in od Boga. Larchet trdi, da so novi mediji uničevalci »hezihije«. Hezihija je način življenja, ki ga menihi živijo v polnosti, saj je potrebna za sleherno resno duhovno življenje. Hezihija zahteva samoto, zunanjo tišino in notranji mir. Je stanje notranjega ravnovesja in se krepi z molitvijo. Mediji so uničevalci hezihije, saj izpodrivajo zbranost in povzročajo raztresenost. To se kaže skozi zaskrbljenost, nezadovoljstvo, pretirano radovednost, nepotešenost želja, povečanje strasti in duševnih težav (218–220).

Prekomerna izpostavljenost zaslonskim medijem na našete lastnosti vpliva negativno.

2.2 Neposredna komunikacija

Učiteljski timi morajo biti sposobni izmenjave misli, čutenja in prepričanja, hkrati pa ohranяти profesionalni odnos. Pri tem se morajo zavedati, da ima tudi neposredna ali medosebna komunikacija svoje pasti.

Socialni psiholog Allport Gordon pri komuniciranju omenja dvanajst prepek: ukazovanje, grožnja, moraliziranje, podajanje že vnaprej oblikovanih rešitev, uporaba gole logike za prepričevanje koga brez upoštevanja njegovega čutenja, presojanje in kritiziranje, pohvala, ki ne vodi k motivaciji, poniževanje, razlaga, za katero ni nihče prosil, tolaženje ali zmanjševanje pomembnosti, zamenjava argumenta, vsiljivo postavljanje vprašanj (Gordon 1991).

Nekateri od teh naštetih načinov so zelo negativni že sami po sebi, drugi nekoliko manj. Kot primer vzemimo 'tolažbo'. Ta postane negativna takrat, ko ni pravilno razumljena. Če nekdo trpi, mu ne moremo reči: »Ne skrbi. Saj ni nič. Bo že vse dobro.« S tem zanikamo dejstvo, da zares trpi. V takem primeru je treba posameznikovo bolečino poslušati in razumeti (Platovnjak 2021, 689–692; 2022, 66). Gordon predlaga aktivno poslušanje, ki zahteva troje: a) izražanje pozornosti: ko kdo govori, ne ostanemo tihi in neizrazni, ampak se izrazimo tako, da sogovornik ve, da ga poslušamo (npr. z besedo »da«, »razumem«, »dobro« itd.); b) postavljanje vprašanj: ko nam kdo kaj pripoveduje, je prav, da postavimo zmerno število vprašanj, kar lahko našemu sogovorniku pomaga razumeti, da smo na njegovo pripovedovanje zares pozorni; c) predelava in obnova informacij: pri pripovedi se pričakuje povratna informacija in ne le presoja ali nasvet (npr. »Torej, če sem prav razumel, to pomeni ...«).

Za učiteljske time je zelo pomembno ustvarjanje pozitivne klime in spodbujanje sogovornika k ustvarjalnosti. Vsak učitelj mora sam pri sebi poskrbeti, da postaja vedno boljši komunikator. Sposoben mora biti zaznati in razumeti prepreke na poti do sogovornika in upoštevati njegove pridobljene vzorce komuniciranja (Lever 2011, 21).

Poznavanje preprek pri medosebni komunikaciji, skrb za osebno zbranost in ravnodušnost do nenehnega utripanja telefonskih sporočil lahko vzgojno-izobraževalnim delavcem pomaga pri izboljšanju medosebnih odnosov s kolegi in učinkovitejši komunikaciji – posredno pa vodi do resonančnega odnosa v kolektivu oz. v razredu.

3. Resonanca v pedagoškem delu

Učiteljski tim zahteva dinamiko in odzivnost vsakega učitelja. V resonančnem odnosu je na delu relacija zaprtosti in odprtosti, samopotrjevanja in izpostavljenosti drugemu. Tako kot v razredu govorimo o didaktičnem trikotniku med učiteljem, snovjo in učencem, lahko izven njega govorimo o učiteljevem odnosu do kolektiva, odnosu do vsebine, ki jo predava, in odnosu do vrednotenja poklica učitelja kot življenjskega sloga. Filozof Branko Klun je prepričan, da je oseba, ki je sposobna v odnosih ohraniti občutljivo ravnotežje, se odzivati ter dinamično odpirati, oseba, ki je zmožna resonančnih odnosov (2020, 287–288).

Sociolog Rosa v svojih opisih resonančnih odnosov poleg odnosa do soljudi in stvari omenja še odnos do življenja in bivanja. Govori o treh sferah odnosov: horizontalni, diagonalni in vertikalni (2019, 19–25). V horizontalni sferi gre za odnose s soljudmi v eni družbeni skupnosti (družina, prijatelji, politika). Za diagonalno sfero so značilni odnosi do sveta oz. stvari (delo, edukacija, odnos do lastnega telesa). Vertikalna sfera pa zaobjema odnos do življenja in bivanja (Bog, religija, čas, večnost).

3.1 Odnos med učiteljem začetnikom in učiteljem mentorjem

Kje in kako lahko med učitelji pride do resonančnih odnosov? Prvo polje odnosov so učitelji začetniki (Carrington 2019). Začetniki potrebujejo mentorje – in prav tako mentorji začetnike. Mentorji lahko začetnikom pomagajo s svojim znanjem in bogatimi izkušnjami, pomagajo jim pri prilagajanju na šolsko klimo in kulturo, usmerjajo jih pri oblikovanju učnih enot, strategijah poučevanja in komunikacijskih spretnostih. Mentor je nekdo, ki spremlja in daje predloge za izboljšave (Cherry 2020) – začetniki se lahko na mentorja obrnejo po podporo in nasvet. V številnih programih so mentorji odgovorni za ocenjevanje novih učiteljev (Brueggeman 2022). Poleg tega uspešni mentorski programi nove učitelje usmerjajo na področju strokovnega izpopolnjevanja.

V Sloveniji se uradno izvajata dva uvajalna programa, ki ju vodi Ministrstvo za izobraževanje, znanost in šport (MIZŠ), sofinancira pa ju tudi Evropski socialni sklad (ESS). Ta programa deloma temeljita na programu pripravništva, ki je v Zakonu o organizaciji in financiranju vzgoje in izobraževanja sicer še vedno opisan, a se od leta 2014 ne izvaja učinkovito. V istem obdobju sta programa „Prva zaposlitev“ in „Učimo se biti učitelj“ vsako leto predstavljala vstopno točko v poklic za približno 10 % začetnikov.

Po pridobitvi polnih kvalifikacij lahko učitelj v Sloveniji na svoji poklicni poti napreduje in prejme določene ocene svojega znanja. Učitelj lahko pridobi tri nazive, ki so povezani z leti opravljanja poklica, ocenami nadrejenega, točkami za stalno usposabljanje učiteljev in točkami za dodatne strokovne dejavnosti (med njimi je tudi mentorstvo učiteljem začetnikom). Ti nazivi so mentor, svetovalec in svetnik.

Mentorski program bi moral imeti pomembno vlogo pri oblikovanju vrednot, prepričanj in pedagoških spretnosti začetnikov. Lahko ima velik vpliv na njihovo vedenje in odločitve, ki jih v svoji poklicni karieri sprejmejo pozneje.

Naloge mentorstva so usmerjanje, poučevanje in vodenje, osebna podpora ter zagotavljanje povratnih informacij. Eden od ključnih elementov procesa mentorstva je komunikacija. Nikoli je ni preveč – še posebej zato, ker se novi učitelj za pomoč morda obotavlja prositi. Mentor mora biti za občutke novega učitelja do vzeten, da pomaga diagnosticirati situacijo in poiskati morebitno rešitev (Brueggeman 2022).

Mentorji imajo številne vloge: opazovalec, vzornik, svetovalec, nadzornik kakovosti, kritični prijatelj, ocenjevalec in vodja. Mentor začetnikom daje koristne nasvete za izboljšanje učnih metod in praks. Odprta komunikacija med mentorjem in začetnikom je za uspeh ključnega pomena. Mentorji se morajo zato izogibati enosmerni komunikaciji (dajanju navodil in kritik začetniku) in se posluževati dvosmerne komunikacije (kjer imata besedo v odnosu tako mentor kot začetnik). Takšna oblika mentorstva vključuje dialog med začetnikom in mentorjem.

Oba se drug od drugega učita. Podatki iz raziskav „Education at a Glance“ (OECD 2020, 439) in TALIS kažejo, da IKT uporablja le 37 % starejših učiteljev, zato je od mentorjev težko pričakovati, da bodo v uporabi IKT enako dobri kot začetniki. To

pomeni, da bodo mnogi začetniki lahko svoje mentorje na področju uporabe IKT orodij naučili marsikaj novega.

Mentorstvo je pri poklicnem razvoju učiteljev pomemben vidik. Prednosti mentorstva niso omejene le na začetnike, ki so kot študenti izpostavljeni najnovejšim metodam v izobraževanju. Za mentorje je to priložnost, da spoznajo inovativne prakse in opazujejo njihovo poučevanje. Izpostavljenost novim idejam pri mentorjih pogosto vzbudi novo navdušenje.

Čeprav lahko osebnostno ujemanje med mentorjem in začetnikom na učno izkušnjo vpliva, na splošno učitelji pri odločanju o razporeditvi dobijo zelo visoke ocene ne glede na osebnostno ujemanje. Ne glede na osebnostne lastnosti udeležencev so jasne smernice za vse deležnike dejansko pomembnejša sestavina uspešnosti mentorskega programa.

Z ustreznim usposabljanjem in spodbujanjem bodo imeli začetniki od izkušenj in nasvetov, ki jih lahko ponudijo njihovi mentorji, veliko koristi. Vendar pa sta začetek mentorstva z jasnimi smernicami ter razumevanje funkcij in vlog vseh udeležencev za stopnjo njegove uspešnosti ključna. Ker je za obvladovanje učiteljskega poklica in razvijanje strokovnega znanja potreben čas, bodo začetniki, ki so doživeli pozitivno obdobje mentorstva z vsemi potrebnimi elementi, lahko začeli svojo poklicno pot z večjo samozavestjo, predanostjo in navdušenjem.

3.2 Odnos med učiteljem, vsebino in učencem

Učitelji dobro poznajo trenutke, ko je pozornost dijakov tako intenzivna, da razred ,odmeva', da so v učni proces vključeni vsi – in pozorni drug na drugega. Prav tako pozna trenutke in občutek, da govori v prazno – ko se nič ,ne vrne'.

Učitelji in dijaki imajo do obiskovanja šole različen odnos. Če je za oboje šola resonančni prostor, je tam nekaj, kar jih privlači, in šola za vse predstavlja privlačno moč (Rosa 2020, 83). Rosa s svojim kritičnim pogledom na kapitalistično družbo odkriva pomembnost vzgojno-izobraževalnega odnosa kot temeljnega pogoja ne le za spoznavanje, temveč tudi za to, da učenec postane sposoben spoznavati.

Za učinkovito učenje je potrebno, da je učenec na učenje pripravljen. V nasprotjem primeru imamo primere žrtev medvrstniškega nasilja, presenetljive primere mobinga, strahu pred tem, da bi se nekomu posmehovali, da bi bil nekdo ponižan ali da bi se pokazal kot preveč slab in za reševanje določene naloge nesposoben (86). Rosa kritizira pouk, ki v učencu povzroči le odmev ali papagajsko ponavljanje tistega, kar je slišal oz. prejel. Kritizira tudi pouk, ki sploh ne povzroči odmeva in je zreduciran na tehniko ter je namenjen instrumentalni uporabi stvari. Resonanca je poslušanje glasu drugega (64–67).

V času močne ,odtujenosti' in ,odbojnosti' smo pred izzivom, da odnos med učiteljem in učencem ponovno ovrednotimo. Rosa izpostavlja primer didaktičnega trikotnika, ki predstavlja odnos med učiteljem, učencem in učno vsebino. Prvi predstavlja odtujene odnose – drugi pa resonančne (96–97).

Neuspešna ura: trikotnik odtujitve			Uspešna ura: resonančni trikotnik		
	UČITELJ - opozarja, da so učenci grožnja - jih ne doseže - čuti njihovo nezainteresiranost - dojema poučevanje kot predmet kot omejitev			UČITELJ - učenec doseže - izraža navdušenje - dovoli si tudi, da se ga »dotaknejo«	
UČENEC - predmet ga dolgočasi ali se mu zdi pretežak - kaže odpor in/ali prezir do sošolcev in učitelja	Šola kot območje odtujitve	VSEBINA - za obe strani se kaže kot diktat - učitelju in učencem ne pove ničesar, ne dotakne se nobene strune, »dolgočasi do smrti«	ŠTUDENT - je nad temo navdušen - počuti se sprejete - sočasno je odprt	Šola kot prostor resonance	VSEBINA učitelju in učencem se zdi kot polje možnosti in izzivov, polno pomena

Tabela 2: Didaktični trikotnik resonance in odtujitve.

Kadar ura pouka ne uspe, ugotavljamo, da so vsi odnosi tega trikotnika utišani – gre za učiteljevo indiferenco ali celo za njegov pobeg iz odnosa, kar povzroči recipročni učinek. Eno uro po tem ima tak učitelj občutek, da tokrat razreda ni dosegel, da zadanih ciljev ni izpeljal in da ni bilo nič sprejeto. Prav tako učenci po takšni neuspeli uri rečejo, kako je bil »učitelj danes dolgočasen«, da je »bil obupen«. Rosa pravi, da so v takšni situaciji vse osi odnosov ugasnjene: med učenci in učiteljem, med učiteljem in učno snovjo ter med učenci in učno snovjo.

Resonančnega odnosa do vsebine in učencev ni mogoče zagotoviti z metodo. Zahteva namreč predvsem zaupanje v učence, dajanje občutka odgovornosti učencem, da je njihovo učenje odvisno tudi od njih in njihovega dela. Zahteva tudi navdušenost nad odkrivanjem skrivnosti, občutkom skrivnosti, ki je neločljivo povezana s konkretnim in poznanim. Učitelj učencev ne sili, naj takoj vse razumejo. Zahteva tudi veliko mero občutljivosti učitelja: ko se učenci motijo, je strpen in jim daje novo priložnost. Na tak način v njih aktivira vzajemno raziskovalno delo.

Doživljati šolo kot prostor resonance pomeni graditi odnose z drugimi, ki temeljijo predvsem na občutku, da smo drug drugemu pomembni. Takšno učiteljevo doživljanje šole je v sozvočju z učenci ter v sozvočju s kolegi, starši, skupnostjo in okolico (Nežič Glavica 2021, 913–914).

Človek namreč potrebuje konkreten odnos, osebni stik, čustveno naklonjenost, skrbni dotik ter zadovoljstvo ob skupnem ustvarjanju (Globokar 2018, 556). Ta konkreten odnos in čustvena naklonjenost še posebej veljata za dijake. Če tega ni, se zgodi, kar se je s slovenskimi dijaki na začetku leta 2021. Napovedali so »bojkot pouka na daljavo« in med drugim zahtevali »manj videokonferenc« ter »prepoved ocenjevanja na daljavo« (Kuralt 2021). Odziv dijakov na videopouk in ocenjevanje je bil pričakovan. Breton je prepričan, da kadar se človek ne more izraziti z besedo, uporabi silo (Breton 2004, 16).

Za človeka ni pomembna le njegova intelektualna sposobnost, ampak tudi njegova čustvena inteligenca. Psiholog in znanstveni novinar Daniel Goleman pravi, da »na eni strani deluje naš čustveni um, na drugi pa razumni um. Torej imamo zares dve vrsti uma, prvega, ki misli, in drugega, ki čuti.« (1997, 23) Pri tem se soočamo z dejstvom, da imajo današnje generacije več čustvenih težav kot prejšnje. Že pred pandemijo smo ob pojavu digitalne dobe dopustili, da zaslonski mediji hromijo našo čustveno pismenost, pripadnost skupnosti, samospoštovanje in ustvarjalnost (Globokar 2018, 556–558). Slovenski dijaki so tako s svojim protestom dokazali, da v njih ne deluje zgolj miselna inteligenca (IQ), temveč tudi emotivna inteligenca (EQ) – prebudili in izrazili so lastno jezo in strah. Goleman pravi, da jeza požene kri v roke, da »udari nasprotnika«, strah pa požene kri v večje skeletne mišice, da človek »lahko zbeži« (Goleman 1997, 23).

3.3 Samovrednotenje poklica učitelja

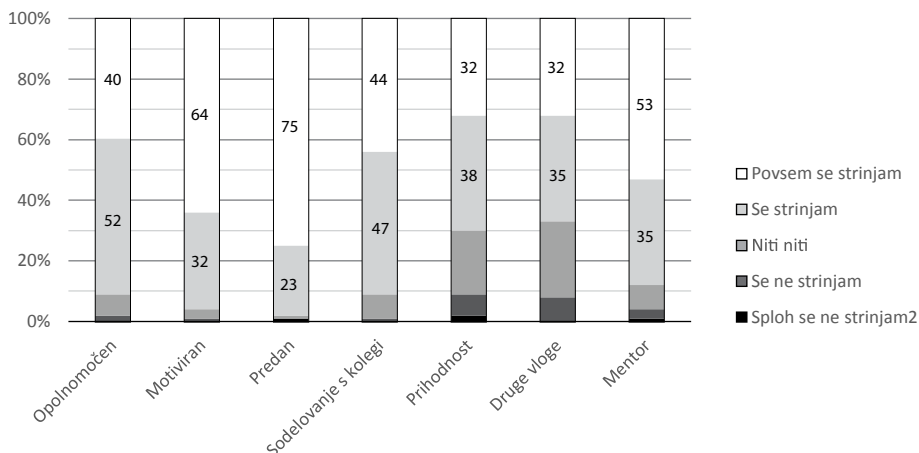
Učiteljevega odnosa ne moremo omejiti le na odnose z učenci v razredu in s kolegi v zbornici, ampak je ta odnos veliko širši. V ta odnos so vključeni tudi starši in ožja okolica (občina oz. regija) in širše družbeno okolje (država, skupnost držav, npr. Evropska unija). Vrednotenje učiteljskega poklica v družbi je pomemben dejavnik, ki učitelju pomaga odnose krepiti – ali nasprotno.

Visoka povprečna starost učiteljev in velika potreba po zaposlovanju novih učiteljev sta bila spodbuda, da je zaživel mednarodni konzorcij LOOP.⁴ V projektu pridobljeni rezultati kažejo, da v odnosih šolskih akterjev prevladuje resonančni odnos. Respondenti so odgovarjali, ali se za opravljanje svojega poklica počutijo opolnomočeni, kako so motivirani pri svojem delu, koliko so mu predani, kako sodelujejo s svojimi kolegi, ali želijo učitelji ostati celotno kariero in koliko si želijo opravljati vlogo mentorja. V Grafu 1 so razvidni rezultati, ki kažejo, da imajo učitelji, ki so vprašalnik izpolnili, visoko stopnjo resonančnih odnosov – kar glede na rezultate podobnih raziskav v ZDA preseneča (McKinley 2021; García - Weiss 2019).

Najbolj pozitivno izstopata podatka, da so tri četrtine učiteljev učiteljskemu poklicu predane in za svoje delo motivirane. Zaskrbljenost pa povzroča podatek, da je visok odstotek učiteljev o svoji prihodnosti in prevzemanju drugih vlog (ne le poučevanju) negotov. Vzrok bi lahko bil pandemija, vse večja pričakovanja v odnosu od učiteljev, zahteve staršev, vse manjše število otrok in tudi nemirno politično okolje v Sloveniji.

Za učiteljski poklic velja, da je eden od starejših. V naši zgodovini velja za tistega, ki je povezan z dvigom slovenske narodne zavesti in kulture. Na prehodu iz 19. stoletja v 20. stoletje se je učiteljem ugled z ustrezno izobrazbo, neodvisno službo

⁴ Sociološke raziskave v fokusnih skupinah so bile izvedene v Sloveniji, Nemčiji, Španiji, Italiji, Grčiji, na Hrvaškem in Portugalskem. Vzorec slovenskih učiteljev zajema 172 respondentov, raziskava pa je potekala od 1. maja 2021 do 31. januarja 2022. Na osnovi pridobljenih podatkov so raziskovalci pripravili nacionalna poročila oz. splošen pogled na trenutno problematiko učiteljev začetnikov in učiteljev mentorjev. Pomembno je izpostaviti vprašanja, ki ocenjujejo motiviranost, predanost, sodelovanje s kolegi, pogled na učiteljsko kariero v prihodnosti, željo po opravljanju vloge mentorja itd. (LOOP 2022).



Graf 1: Ocena poklicne poti učitelja.

in stalnimi prihodki dvignil (Cencič 1989, 144). Domača in tuja mnenja o cenjenosti učiteljskega poklica niso povsem skladna. Učiteljski poklic danes v Italiji ni med najbolj cenjenimi, češ da ne zahteva veliko napora (Porcheddu 1996). Je tarča kritik in polemik v javnosti – in tako še vedno brez dobre javne podobe (Adams 2003). V raziskavi slovenskega javnega mnenja iz leta 2003 pa se je izmed 12 poklicev znašel na petem mestu – za zdravnikom, univerzitetnim profesorjem, direktorjem in inženirjem (Bernik 2004).

4. Moduli za usposabljanje začetnikov in mentorjev

Hitro staranje učiteljskega kadra v Sloveniji bo v naslednjih desetih letih zahtevalo tektonske premike. Podatki iz raziskav „Education at a Glance“ (OECD 2020, 439) in „TALIS“ (Pavešič, Zavašnik, Ažman in Mlekuž 2019, 78) navajajo, da je v Sloveniji skoraj 46 % učiteljev starejših od petdeset let.

Izboljšanje komunikacije in odnosov v učiteljskih timih je za vzpostavljanje resonančnih okolij potrebno in zaželeno. Tudi v okviru projekta LOOP so pripravljene moduli za začetnike in moduli za mentorje, ki so odgovor na problem odtujenosti današnjega časa.

4.1 Programi za učitelja začetnika – *Teacher Induction Programmes (TIP)*

Štirinajst modulov odgovarja na čustvene, pedagoške, didaktične, vedenjske, administrativne, družbene in kulturne potrebe začetnika. To so: 1. Sklop za dobrodošlico; 2. Prepoznavanje motivacije in gonilne sile ter samorefleksija; 3. Razvijanje načrtovanja in določanje ciljev; 4. Avtoriteta in zaupanje v razred; 5. Vprašanja pritiska in stresa; 6. Osebo in poklicno življenje; 7. Stili poučevanja,

uporaba IKT (informacijsko-komunikacijske tehnologije), uporaba/razvoj podpornih gradiv pri poučevanju in različni pristopi k poučevanju v okviru specializiranih pedagogik; 8. Možnosti za usposabljanje (možnosti za stalno usposabljanje in izboljšave); 9. Vodenje razreda in vzdrževanje discipline; 10. Ravnanje z različnimi učenci (učenci z različnimi potrebami); 11. Ocenjevanje in dajanje povratnih informacij; 12. Delo s starši; 13. Sodelovanje z drugimi lokalnimi zainteresiranimi ustanovami; 14. Upravne in tehnične obveznosti, evropski okvir za sodelovanje na področju izobraževanja in dejavnosti razširjanja znanja v okviru učiteljskega poklica.

4.2 Programi za usposabljanje mentorjev – *Mentor capacitation programmes* (MCP)

Cilj MCP je razviti formalni program za usposabljanje izkušenih učiteljev v mentorje, vodstvu šol pa olajšati implementacijo učinkovitih formalnih programov za uvajanje učiteljev. MCP je orodje, ki mentorjem pomaga pri izvajanju programa TIP. Ta program izkušenim učiteljem in vodjem šol omogoča, da razširijo svoje poklicne možnosti in lahko delujejo kot mentorji svojih vrstnikov. To prispeva k njihovi motivaciji in vztrajanju v šolskem sistemu.

Trenerji lahko MCP uporabljajo za naslednje namene: razumevanje dolžnosti, odgovornosti in pričakovanja mentorske vloge; opredelitev prednostnih nalog in ustreznih ukrepov za razvoj mentorskih sposobnosti; sooblikovanje standardov in protokolov za usmerjanje mentorskega odnosa skupaj z mentoriranci; določitev meril za mentorski program; razvijanje ustreznih spretnosti in veščin; pridobivanje dostopa do vaj, dejavnosti in gradiv.

Program MCP je sestavljen iz treh modulov in predvidoma traja 30–35 ur. Zasnovan je tako, da se lahko izvaja kot osebna dejavnost, na voljo pa bo tudi v spletnem okolju. Imena modulov so: 1) Mentorstvo v programu uvajanja učiteljev; 2) Kaj je potrebno, da postaneš dober mentor; 3) Uvod v program TIP.

5. Zaključek

Dobra komunikacija, ustvarjanje resonančne klime v razredu in v učiteljskem timu so bistveni elementi za dobro podobo učiteljskega poklica. Prehod iz enega obdobja življenja v drugo bo v naslednji letih v šolstvu precej pospešen, zato ni vseeno, kako bo izveden. Izkušnje učiteljev, ki se bodo upokojili, so dragocene – učitelji začetniki bodo morali prevzeti bogato učiteljsko tradicijo. Pri tem se zavedamo, da sodobna družba, ki je rasla iz tradicije, meni, da tradicije ne potrebuje (Vodičar 2020, 261). Izboljšati odnos med začetnikom in mentorjem, pri tem pa ohraniti popolnoma profesionalen pristop, je zato zahteven izziv. Posredno vpliva na učiteljski poklic tudi družba z javnim mnenjem in politika s konkretnimi odločitvami, neposredno pa načrtovana komunikacija in zavestna krepitev osebnih odnosov v učiteljskih timih. Posredni in neposredni vplivi lahko v učiteljskem poklicu pripomorejo k bolj resonančnim okoljem.

Posredna (elektronska) komunikacija bo v prihodnje ostala dober pripomoček za krepitev medosebnih odnosov, hkrati pa bo vedno predstavljala problem tistim, ki ji bodo prekomerno izpostavljeni – in bodo zapostavljali medosebno komunikacijo. Problem človekove odtujenosti ni v tehnologiji, ampak v njeni nepravilni uporabi. Tudi medosebna komunikacija v učiteljskih timih je lahko polna preprek v komuniciranju: od ukazovanja, groženj, moraliziranja, podajanja že vnaprej oblikovanih rešitev, presojanja in kritiziranja pa vse do napačnega načina pohvale, tolaženja ali zmanjševanja pomembnosti, zamenjave argumenta in vsiljivega postavljanja vprašanj.

Tako kot nekoč tudi danes človek potrebuje učitelje ali vodnike, ki mu preko omenjenih ovir pomagajo. Če je človek v digitalni dobi raztresen od vsebin, ki mu jih ponuja svetovni splet, je bil včasih raztresen od različnih pripovedi o isti stvari. Vlogo učiteljev so v preteklosti imeli preroki in verski učenjaki, ki so bili prisotni v vseh religijah, poseben pečat pa so pustili v monoteistični tradiciji. »Skupna točka monoteističnih religij ni zgolj vera v enega Boga. Čeprav se na prvi pogled zdi, da so doktrinalne, kulturne in interpretativne razlike prevelike, da bi lahko religije sploh primerjali, nam sveta besedila le-teh kažejo drugo plat.« (Jeglič 2019, 1001–1002) Vsem trem monoteističnim tradicijam so bili namreč skupni vzgojni, pedagoški in voditeljski pristopi.

Učiteljski poklic je bil, je in bo ostal zahteven in hkrati lep. Zahteva mnogo več kot zgolj dobro poznavanje vsebin – resonančno okolje, ki ga lahko ustvarimo z dobrimi odnosi in odlično komunikacijo tako v razredu kot tudi v timu in družbenem okolju. Z načrtnim izvajanjem programov uvajanja učiteljev začetnikov in usposabljanjem učiteljev mentorjev skozi celotno poklicno kariero se bo lahko izboljšalo trenutno stanje pomanjkanja učiteljev ter izboljšal ugled in podoba učiteljskega poklica.

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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.

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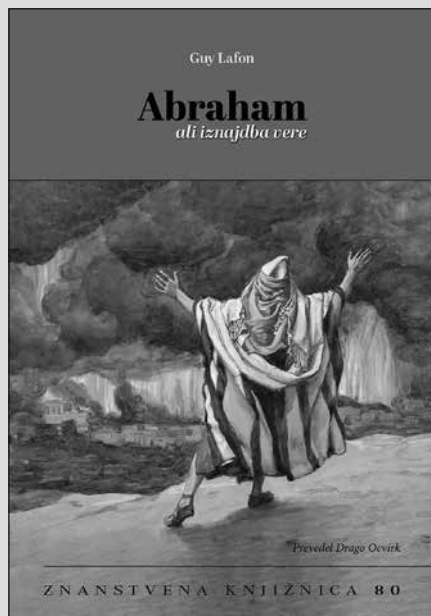
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Guy Lafon

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.

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Jože Krašovec

Vsebine in oblike v koncepcijah, prikazih in razlagah nasprotij in protislovij

Contents and Forms in Conceptions, Presentations and Interpretations of Opposites and Contradictions

Povzetek: Prispevek obravnava kompleksno dojetje nasprotij v redu pojavnega sveta ter različne razlage nasprotij in protislovij v filozofiji, v študijah o Svetem pismu in v teologiji. Načini dojetja ter smeri razlage nasprotij in protislovij na ravni stvarnega sveta kažejo, da večina ljudi nasprotij ne dojema kot protislovja, ampak kot različne dele celovite kozmične stvarnosti. Splošna smer razlage je inkluzivna – in komplementarna. V redu duševnega in duhovnega dojetja življenjskih situacij ter stanja morale je drugače. Bolj ko življenje dojemamo duhovno, bolj se srečujemo s polarizacijo med inkluzivno in ekskluzivno smerjo razlage kontrastne stvarnosti. Prezentacije resničnosti v svetu literature dojemamo na dva načina: en način je inkluzivno polarno izražanje celote zakonov resničnosti z rabo nasprotnih besed, pojmov, besednih zvez in diskurzov; drugi način je ekskluzivno dojetje nasprotij kot protislovij moralno sprejemljivega in nesprejemljivega. Naš namen je ugotoviti, kako stopnje izobrazbe, vidiki kozmične in nadkozmične, presežne resničnosti ter nazorske usmeritve vplivajo na stvarno ustrezno oziroma stvarno neustrezno oziroma zmotno dojetje vloge nasprotij v redu materialnega sveta in v redu morale ter vrednot. Analiza literarnih vrst in zvrsti ter sloga svetopisemskih besedil je posebno bogato področje dojetja in izražanja nasprotij in protislovij: nasprotij polarnega razmerja v podporo življenjskemu realizmu, protislovij v obsodbo varljivih in samovoljnih razlag, ki materialni in moralni zasnovi sveta ter življenja v njem ne ustrezajo. Resnica in laž nista polarno inkluzivna, ampak antitetično ekskluzivna pojma, ki po svetopisemskem razodetju le v kontingentnem svetu lahko služita za polarno, torej komplementarno dojetje celote resničnosti. V oznanilu poslednje sodbe pa je med njima tako popolno nasprotje, da se laž ukine sama – s sodbo absolutne Božje svetosti.

Ključne besede: nasprotje, protislovje, pojaven svet, duševno in duhovno stanje v človeku, inkluzivna polarnost v materialnem svetu, ekskluzivna antiteza v redu morale

Abstract: The article deals with the complex perception of opposites in the order of the phenomenal world and different interpretations of opposites and con-

traditions in philosophy, in Biblical studies and in theology. The ways of perception and directions of interpretation of opposites and contradictions at the level of the material world show that most people do not perceive opposites as contradictions, but as different parts of the whole cosmic reality. The common direction of interpretation is inclusive and therefore complementary. In mental and spiritual perception of life situations and of the state of morality the situation is different. The more we perceive life spiritually, the more we encounter polarization between inclusive and exclusive directions of interpretation of contrasting reality. Presentations of reality in the world of literature are perceived in two ways: one way is the inclusive polar expression of the entirety of the laws of reality through the use of opposite words, concepts, phrases and discourses; the second way is the exclusive perception of opposites as contradictions between the morally acceptable and unacceptable. The purpose of the article is to determine how levels of education, aspects of cosmic and supercosmic, transcendent reality, and ideological orientations influence the actually adequate or inadequate or mistaken perception of the role of opposites in the order of the material world and in the order of morals and values. The analysis of literary types and genres and the style of biblical texts is a particularly rich field of perception and expression of opposites and contradictions: polar opposites in support of realism in life, contradictions in condemnation of deceptive and arbitrary interpretations that do not correspond to the material and moral design of the world and life in it. Truth and lies are not polarly inclusive, but antithetically exclusive concepts which, according to biblical revelation, can only serve for a polar, i.e. complementary, perception of the whole of reality in a contingent world. In the announcement of the last judgment, there is such a complete contrast between them that the lie is abolished by itself and by the judgment of absolute God's holiness.

Keywords: opposite, contradiction, phenomenal world, mental and spiritual state in humans, inclusive polarity in the material world, exclusive antithesis in the order of morality

1. Uvod

Leta 1807 je Georg Wilhelm Friedrich Hegel (1770–1831), utemeljitelj nemškega objektivnega idealizma, objavil svoje prvo večje, pa tudi najslovitejše delo *Phänomenologie des Geistes*, v katerem je razvil tehniko dialektičnega mišljenja, ki jo je dopolnil v poznejših delih, zlasti v delu *Vorlesungen über die Philosophie der Geschichte* (1848).¹ Leonard F. Wheat v svoji študiji *Hegel's Undiscovered Thesis-Antithesis-Synthesis Dialectics* (2012) ugotavlja, da v več sto knjigah in tisočih člankih ni našel prav nobenega razlagalca Heglove filozofije, ki bi njegovo dialektično triado

¹ Prispevek je nastal kot rezultat dela v okviru raziskovalnega programa „P6-0262: Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga,“ ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije.

teza-antiteza-sinteza razložil zadovoljivo. Wheat tako razlagalce Heglove filozofije deli v tiste, ki mu dialektično mišljenje odrekajo, in tiste, ki mu ga priznavajo. Po njegovem mnenju sta Hegla razumela samo Karl Marx in Paul Tillich. V predstavitvi ‚narave problema‘ (14–17) Wheat navaja 35 konceptualnih parov teza-antiteza:

1. Univerzalno in posebno
2. Eden in mnogo
3. Združitev in ločitev
4. Bistvo in eksistenca
5. Božanski in človeški
6. Notranji in zunanji
7. V sebi in zase
8. Potencialen in dejanski
9. Nezavesten in zavesten
10. Umetno (narejeno od človeka) in naravno
11. Bog in človek
12. Oče (Bog, nebesa, božanski, umeten) in Sin (Jezus, zemlja, človeški, naraven)
13. Bog v nebesih in učlovečeni Bog
14. Abstrakten in konkreten
15. Teologija (razodetje) in filozofija (razum)
16. Bog (božanski vladar) in monarh (človeški vladar)
17. Neodvisnost in odvisnost
18. Svoboda (osvoboditev od vraževerja) in suženjstvo (zaslužnjevanje z vraževerjem)
19. Resnica in laž
20. Naravni (fizični) zakon in psihološki (duševni) zakon
21. Moralni (družbeni) zakon in naravni (osebni) vzgibi
22. Notranji zakon (‚srčni‘, osebni) in zunanji zakon (družbeni)
23. Ropar in žrtev
24. Subjekt in predmet
25. Notranje (samo)odobravanje in zunanje (družbeno) odobravanje
26. Teorija in praksa
27. Veljavnost in neveljavnost
28. Ženska (družina, božanstvo) in moški (država, človeštvo)
29. Božji zakon in človeški zakon
30. Morala (moralni zakon) in človeška narava (naravno vedenje)
31. Vest (notranji zakon) in morala (zunanji ali družbeni zakon)
32. Identiteta (ena) in neidentiteta (mnogo)
33. Misel (ideja, neoprejemljivo) in snov (nekaj fizičnega, oprijemljivega)
34. En vladar in veliko vladarjev
35. Eno vladano ozemlje in mnogo vladanih ozemelj

Ta seznam nasprotnih pojmov je konceptualne narave. Prikazi nasprotnih pojmov odražajo Heglov konceptualni interes v razlaganju razmerja teza-antitezasinteza. Fragmenti grškega filozofa Heraklita pa kažejo, da so starogrški filozofi, še posebej Heraklit, kozmične razsežnosti dojemali pod vtisom nasprotij, ki so le navidezna, v resnici pa izražajo celotno resničnost sveta.

Poglabljanje v svet nasprotij in kontradikcij kaže, da nasprotja lahko dojemamo na kozmični, metafizični in semantični ravni. Moralni imperativ človeške duhovne narave pa k temu dodaja še moralni vidik v dojetanju nasprotij in kontradikcij. Moralni vidik dojetanja nasprotij in kontradikcij je značilen za hebrejski monoteizem, ki v središče vsega postavlja absolutno Božjo avtoriteto, ki človeku zagotavlja svobodo odločanja za »biti ali ne biti« (Shakespeare 2006, 3.1) – s tem ko ga postavlja pred prepovedani sad drevesa spoznanja dobrega in hudega (1 Mz 2,17). Hebrejski monoteizem pomeni konstitutivni monizem v nasprotju z vsemi vrstami konstitutivnega dualizma, a zato toliko bolj izpostavlja dualizem na ravni morale. V korelaciji med konstitutivnim monizmom in moralnim dualizmom se postavlja vprašanje, ali so kakšna nasprotja tudi kontradiktorna. Na kozmični ravni zaznavamo razne vrste nasprotij, ki pa jih ne moremo dojemati kot kontradikcije, ker kozmos sicer ne bi mogel obstajati. Možne pa so kontradikcije v redu morale, ko gre za vprašanje avtoritete moralnih norm. Postavka o absolutni Božji svetosti vključuje logični sklep, da je vsaka oblika zla podrejena Božji avtoriteti – da kaos in demoni ne morejo zmagati. Božja popolnost kot najvišje dobro in notranja nujnost čiste eksistence osebnega Božjega imena JAZ SEM, KI SEM (2 Mz 3,14) zato omogoča harmoničen razvoj celotnega stvarstva.

Zgodovina človeške kulture in znanosti kaže, da so nekateri nasprotja dojemali predvsem kot kozmične danosti, drugi kot metafizične ideje, medtem ko so tretji glavno pozornost posvečali moralnemu imperativu človeške osebe, ki ji posebno dostojanstvo zagotavlja moralni imperativ vesti. Skozi zgodovino razvoja evropske civilizacije narava teh treh domen narekuje različne pristope v okviru znanosti, umetnosti, religije in osebnega življenja. Simbolna vloga nasprotij pri izražanju odtenkov nasprotij v moralnem redu je porajala zlasti nasprotno pojme, kot so Bog in demon ali malik, materialno in duhovno, nebeško in zemeljsko, vera in nevera, meso in duh, vrlina in pokvarjenost, strah in pogum itd. Simbolna uporaba teh nasprotij tvori samo substanco evropske umetnosti, religije, hermenevtike, filozofije, psihologije in teologije² ter odpira velike možnosti za bolj pretanjen hermenevtičen pristop k vprašanju vloge nasprotij v naši kulturi.

2. Naravna osnova antiteze in njeni prikazi v znanosti in umetnosti

Izraz ‚narava‘ se nanaša na različne objektivne okoliščine zunaj ljudi samih. Ena takšnih najbolj izvirnih danih okoliščin je gotovo fizična narava s svojimi kontrastnimi pojavi, kot so na primer svetloba // tema v svetu svetlobe, črno // belo v svetu barv, moški // ženska v svetu človeške vrste itd. Te kontraste je mogoče zaznati na precej različne načine, odvisno od situacije in zornega kota opazovalca.

Ljudje so občutljivost za antinomije na različnih področjih življenja razvili le počasi, na kar je vplivalo več dejavnikov. V poznejših obdobjih so bili med njimi ver-

² Za opredelitev različnih vidikov percepcije nasprotij prim. Clark 1997; Priest 2006; Lee 2010; Wong 2014.

jetno družbene razmere in življenjska filozofija. Družbene antinomije so bile vse občutnejše, ko je prvotno patriarhalno družinsko strukturo nadomeščala urbana kolektivizacija – v teh razmerah je bilo več možnosti za nepravilno ravnanje s človekom. Družbeni odnosi so začeli postajati problem, ki so ga ljudje poskušali reševati na različne načine – vsak po svoji prirojeni občutljivosti in svoji življenjski filozofiji.

Če je dokaze o takšnih poskusih mogoče ugotavljati le za sorazmerno pozna obdobja, to ne pomeni nujno, da so bila taka nasprotja in protislovja – kot so elementarne antinomije zdravje // bolezen itd. – v prejšnjih časih kaj manj boleča. Pomanjkanje virov onemogoča natančnejšo proučitev tega vprašanja. Nobenega dvoma pa ni, da se je dodelan literarni slog lahko uveljavil šele, ko je bil v skladu z ‚uradnim‘okusom in potrebami družbe. Določen način razmišljanja, ki je doživel velik intelektualni razvoj, je bil za tak proces pomemben predpogoj. Za to je moral čas dozoreti. To pa ne pomeni, da posamezni individualisti, kakršni so svetopisemski preroki, ki so običajno morali plavati proti toku, niso bili možni. Toda tudi zanje so morali biti glede ‚izpolnitve časa‘ podani določeni predpogoji.

Drug pomemben razlog za uporabo antitetičnih oblik je način razmišljanja in pojmovanje življenja. Ker je objektivna narava v osnovi povsod enaka, lahko domnevamo, da jo vsi ljudje dojemajo na podoben način. Toda v resnici to ne drži. Ljudje različnih kultur določene situacije doživljajo precej različno. Iskanje vzroka za tako raznoliko dojetje – vsaj glede vprašanja antiteze – razkriva, da stopnja in kakovost občutljivosti za fizične, moralne in socialne antinomije pri vseh ljudeh nista enaki. Težko pa je ugotoviti, ali ima pri njihovem dojetju pomembnejšo vlogo lastna prirojena psiha ali način razmišljanja in gledanja na svet, ki jim ga je posredovala tradicija.

V starem Izraelu je do intelektualne revolucije prišlo zgodaj.³ Toda zaradi življenjske filozofije in religije so manifestacije antiteze v grški in hebrejski literaturi zelo različne. Osnovna antiteza med Bogom in človekom, ki jo stari Grki komajda prepoznajo, povzroči v izraelski misli dolge verige edinstvenih ontoloških in etičnih antitez. Seveda so svet in družbeni red opazovali tako stari Grki kot Izraelci – vendar je vsak videl nekaj drugega. Ne predmeti kot taki, ampak načini zaznavanja in pristopa k obstoječim problemom so bili diametralno nasprotni. In te razlike so spet privedle do različnih besednih izrazov in različnih literarnih žanrov.

Ta pojav je še posebej presenetljiv v odnosu Nove zaveze do helenizma, saj je jezik isti. Zlasti apostol Pavel daje antitezi zelo pomembno mesto zaradi svojega specifično judovskega načina razmišljanja in njegovih literarnih oblik, ki se odločilno razlikujejo od helenističnih – zaradi česar nastopa kot edinstvena literarna osebnost.⁴

Posebej presenetljiva vrsta posebnosti semitske govorne figure je slogovno-retorično sredstvo, imenovano ‚merizem‘, umetnost izražanja celote z omembo de-

³ Ne smemo pozabiti, koliko ima zgodnja hebrejska poezija skupnega z drugimi kanaanskimi literaturami. Strogo gledano so bili preroki tisti, ki so kontinuiteto kanaanske vere dokončno prekinili.

⁴ Pretanjenost teoloških vsebin je razlog, da imamo v Svetem pismu veliko odtenkov žanrov, ki jih drugod ne srečamo (Avsenik Nabergoj 2019).

lov (običajno dveh skrajnosti), in ‚polarno izražanje‘ – postavitve dveh polariziranih pojmov enega pologa drugega, da bi v zvezi z dano idejo, kakovostjo ali količino posredovali predstavo o celoti. Polarni izraz je najpogostejša oblika merizma. Merizem je zamenjava za abstraktne besede ‚vse‘, ‚vsak‘, ‚vedno‘ itd. Omenjeni deli imajo figurativni ali metaforični pomen. Nekateri starodavni in najsodobnejši prevodi Svetega pisma isto besedo nenehno prevajajo z različnimi ustreznici in ljudskemu jeziku zaradi tekočega prevoda in domnevne natančnosti pri definiranju pomenskih nians. Številne standardne različice prevodov Svetega pisma pa ohranjajo istovetnost besed in enotnost fraz. Zelo pomembno je namreč izraziti isti ključni pojem z isto določeno besedo in se tako odzvati na slogovno razlikovanje med posameznimi svetopisemskimi knjigami. Ustrezen prevod stereotipov in merizmov lahko na splošno pokaže skladnost z izvirnimi svetopisemskimi besedili (Krašovec 1977).

Merizma ne bi smeli zamenjevati z antitezo, kajti »v nasprotju z merizmom v antitezi nasprotne skrajnosti ne izražajo istih vidikov iste ideje v njeni celoti, ampak nasprotne vidike iste ideje v medsebojni izključitvi« (1983, 232). Primeri merizma se pojavljajo v vseh svetovnih literaturah, in to povsem neodvisno od temeljnega pogleda na svet ali prepričanja, medtem ko literarni fenomen antitetičnega načina izražanja jasno odraža ideološka ali moralna nasprotja z daljnosežnimi posledicami. Primerjalni pregled književnosti starega Bližnjega vzhoda kaže, da primere antropološke antiteze izkazujejo vse književnosti. A Karel van der Toorn ima prav, ko trdi, da je izrazita prisotnost antitetične sheme nasprotja med pravičnim in nepravičnim značilna za čisto drugačen teološki okvir hebrejskega Svetega pisma, kjer fokus ni na družbeni hierarhiji, temveč na moralnem in duhovnem nasprotju: »Celotna situacija potrjuje, da je antiteza značilna lastnost modrostne literature Stare zaveze.« (Toorn 1985, 101) In na drugem mestu: »Že sam pojav antitetičnega modela v Izraelu kaže na razdaljo, ki je ločevala Izrael od Mezopotamije.« (101) Van der Toorn zaključuje:

»V retrospektivi se religiozna antiteza ne kaže kot tuje telo, ki ga je starozavezni veri vsilil zasuk zgodovine. Napoveduje se v nasprotju med čistim in nečistim, v dualistični klasifikaciji vesolja, ki je razlikovala Izrael od Mezopotamije, kjer so te kategorije ostale odvisne od okoliščin. Tako kot so stvari čiste ali nečiste le v odnosu do Boga, ki je svet, tako je nekdo pravičen ali nepravičen glede na edinega Boga pravičnosti. Na njegove neomejene zahteve je na koncu mogoče odgovoriti le z zvestobo ali nepokorščino. Pred njegovimi zahtevami so razredne razlike izbrisane in nevtralnno ozemlje med za in proti izgine.« (115)

Temeljna ontološka in moralna struktura antiteze ima pomen za človeštvo kot celoto in poraja številne vrste antitez pod različnimi perspektivami: nasprotje med resnico in lažjo, pravim čaščenjem ter vsemi mogočimi oblikami ideologije in magije, med poštenostjo in jasnostjo v javnem jeziku in dvogovoru, med pričevanjem za resnico in propagando itd.

3. Kozmološka percepcija nasprotij pri grškem filozofu Heraklitu

Pri vrednotenju Heraklitovega razumevanja nasprotij je treba upoštevati, da se njegovi spisi niso ohranili v celoti, ampak le kot fragmenti v obliki citatov v raznih delih starogrških avtorjev, kot so krščanski teolog Hipolit (170–235), novoplatonski grški filozof Porfirij (233–303) itd. Za razumevanje nasprotij pri Heraklitu je velikega pomena knjiga Geoffreya Stephena Kirka, *Heraclitus: The Cosmic Fragments* (1986). Kirkova študija je dragocena zaradi dokaj izčrpnega komentarja približno polovice ohranjenih Heraklitovih fragmentov. Njegove razlage nam omogočajo kritično oceno vidikov, pa tudi utemeljenosti njegove presoje vsebine Heraklitovih fragmentov.

Pogosto citiranje Heraklitovih pogledov na vlogo in pomen nasprotij v strukturi sveta v obdobju rimske vladavine kaže na aktualnost tematike. Eduard Norden v svoji knjigi *Die antike Kunstprosa* (1971) Heraklitove poglede na vlogo nasprotij vrednoti z besedami: »Mogočnemu Efežanu, ki je šel po svoji poti osamljen in v nasprotju z vsem svetom, in njemu, ki je učil, da popolna harmonija izvira iz drugačnega, so se nasprotja našla med seboj, so se antinomije bivanja in videza prvič razkrile. Določena logična posledica je hipostazirana tudi v jeziku.« (Norden 1971, 2:18) O »duhovnih titanah tistega časa« Norden dalje ugotavlja: »Skupna vez, ki jih vse povezuje, je boj proti tradicionalnemu in najde svoj čutni izraz v antitetičnem jeziku. Heraklit, zaničevalec sofistične retorike, je bil pravzaprav njegov oče.« (2:20–21)

Pomembna okoliščina je, da velik del Heraklitovih fragmentov razlaga oblike in pomen nasprotij na kozmični, ne pa na antropološki ravni. V predgovoru Kirk pravi:

»Kozmični drobci' so tisti, katerih predmet je svet kot celota, za razliko od človeka; vključujejo tiste, ki se ukvarjajo z Logosom in nasprotji, in tiste, ki opisujejo obsežne fizične spremembe, v katerih ima ogenj primarno vlogo. Ne vključujejo tistih, ki se ukvarjajo z religijo, z bogom v odnosu do ljudi, z naravo duše, z epistemologijo, etiko ali politiko; prav tako ne vključujejo Heraklitovih napadov na določenega posameznika ali ljudi na splošno, čeprav je razlog za te napade zelo pogosto nepazljivost Logosa ali njegovih ekvivalentov. Ti fragmenti, ki bi jih lahko poimenovali 'antropocentrični fragmenti', bi lahko postali predmet kasnejših študij.« (Heraclitus 1986, xii)

Kirkovo metodološko vodilo je, da komentira samo tiste fragmente, ki opisujejo svet kot celoto, ne pa toliko tiste o ljudeh. Najpomembnejše metodološko vodilo pa je primerjava med vsebino fragmentov (Heraclitus 1986, 30). Prvi jasn primer Heraklitove razlage vloge nasprotij najdemo v fragmentu 50 (1 B). Hipolit v delu *Refutatio* ix, 9, 1 navaja Heraklitovo stališče, »da so vse reči eno« (Heraclitus 1986, 65). Heraklit meni, da so nasprotja v kozmosu le navidezna, v resnici pa izražajo celotno resničnost sveta. Nasprotja se torej ne izključujejo, ampak dopolnjujejo. Na ravni jezika torej binarni pari, kot sta 'deljiv in nedeljiv' ali 'smrten in nesmrten', služijo kot polarni način izražanja nasprotij, pa tudi vsega, kar je med

nasprotji vmes. Iz tega sledi, da binarni pojmi ne izražajo ‚istega‘, ampak vse odtenke celotne resničnosti sveta, o katerem govorimo – in ga dojemamo v njegovih navideznih nasprotjih.

Fragment 61 (52 B) vsebuje Hipolitovo izjavo v njegovem delu *Refutatio* ix, 10, 5, kjer navaja Heraklitovo razlago: »Morje je najčistejša in najbolj onesnažena voda; za ribe je pitno in zdravilno, za ljudi pa nepitno in škodljivo.« (Heraclitus 1986, 74) Popolnoma nasproten par čist // onesnažen torej izraža celoto neke kozmične danosti.

Za razumevanje narave in vloge nasprotij v likovni umetnosti in glasbi je posebno poveden odlomek v delu *De mundo* (5, 396b7), ki ga je tradicija pripisovala Aristotelu. Besedilo v fragmentu 10 (59B) za podkrepitev razlage vloge nasprotij navaja stališče Heraklita: »Stvari, vzete skupaj, so cele in ne cele, nekaj, kar se združuje in ločuje, kar je usklajeno in neusklajeno: iz vseh stvari je mogoče narediti enotnost in iz enotnosti vse stvari.« (Heraclitus 1986, 167–168) Osnovna ideja tega odlomka je, da v naravnem svetu nasprotja omogočajo harmonijo različnih vrst: v redu spola, slikarstva, glasbe in končno v strukturi celotnega sveta. Razlagalci pa imajo težavo v razumevanju, kako je v naravnem redu sploh mogoče, da nasprotja sestavljajo harmonijo.

Temeljno vprašanje je, ali se harmonija ustvarja v poteku dogodkov, ki jih dojemamo v nasprotjih, v časovnem zaporedju ali v sočasnosti strukture sveta. Kako aktualno je to vprašanje, nam pokaže primer rabe nasprotij v 3. poglavju svetopi-semske knjige Pridigar, ki se glasi: »Vse ima svoj trenutek, vsaka reč ima svoj čas pod nebom: Čas za rojevanje in čas za umiranje; čas za sajenje in čas, da se vsajeno izruje. Čas za ubijanje in čas za ozdravljanje; čas za podiranje in čas za zidanje. Čas za jokanje in čas za smejanje; čas za žalovanje in čas za plesanje. Čas za meta-nje kamnov in čas za zbiranje kamnov; čas za objemanje in čas, ko se zdržiš obje-manja. Čas za iskanje in čas za izgubljanje; čas za zbiranje in čas za razmetavanje. Čas za trganje in čas za šivanje; čas za molčanje in čas za govorjenje. Čas za ljube-zen in čas za sovraštvo; čas za vojno in čas za mir.« (Prd 3,1-8) Razporejanje do-godkov in odločitev po časovnem zaporedju nam omogoča predstavo možne har-monije v okviru celote kozmosa oziroma resničnosti. Težko pa si predstavljamo harmonijo, če imamo pred očmi način delovanja resničnosti v sočasnosti. Kirk to dilemo razlaga takole:

»Res je, da pojavni svet ponazarja enotnost, ki jo sestavlja pluralnost, ne samo zato, ker je celota iz delov, temveč zato, ker so vsi njegovi navidezno nepovezani deli bistveno povezani: torej se domneva na podlagi sovpa-danja nasprotij. /.../ Heraklitova enotnost je povezava med nasprotji in povezava se komajda lahko šteje za edino sestavino stvari, ki so povezane.« (Heraclitus 1986, 178)

To torej pomeni, da kozmos kaže na centripetalno in ne centrifugalno zakonitost povezovanja delov v celoto. Raba nasprotij ima retorično funkcijo izražanja celote kozmične resničnosti, ker povezuje tudi vse tiste dele resničnosti, ki obstajajo vmes

med nasprotji. Na področju antične retorike, vključno s svetopisemsko literaturo, sta se za povezovanje nasprotij v celoto uveljavila dva izraza. Dokaj razumljiv izraz je ‚polarno izražanje‘, ki pomeni zaobjemanje celotne resničnosti med nasprotji. Prvi stavek v Svetem pismu: »V začetku je Bog ustvaril nebo in zemljo« (1 Mz 1,1) dejansko ne označuje kozmične resničnosti ‚neba‘ in ‚zemlje‘, temveč služi kot retorično sredstvo za izražanje celote vesolja. S to vrsto retorike so si v antiki pomagali, da so se izognili abstraktnim pojmom, kot so ‚vse‘, ‚vesolje‘ itd. Drugi uveljavljeni strokovni izraz je ‚merizem‘ (gr. ‚delitev‘), ki označuje delitev celotne resničnosti v dele, kar pa v dojemanju resničnosti pomeni dejansko združevanje delov v celoto. Koincidenca nasprotij je mogoča le v primerih prilagoditve vseh delov neke resničnosti celoti.

Porfirij v delu *Homerska vprašanja* (4.4) navaja Heraklitovo izjavo: »Za Boga so vse stvari lepe, dobre in pravične, toda ljudje menijo, da so nekatere stvari nepravilne, druge pa pravične.« (Heraclitus 180, 1986)

V delu *Refutatio* ix, 10, 8 Hipolit pod vpivom Heraklita govori o sestavi sveta in pri tem navaja Heraklitove besede: »Bog je dan, noč, zima, poletje, vojna, mir, sitost, lakota in je podvržen spremembam v načinu, kakor se ogenj, ko je pomešan z začimbami, imenuje glede na vonj vsake od njih.« (Heraclitus 1986, 184) V tej izjavi Heraklit besedo bog (*theos*) enači z navedenimi pari nasprotij. Vsi pari nasprotij imajo skupno točko v tem, da jih povezuje časovno zaporedje, ki je odvisno od gibanja sonca. Najbolj logična razlaga razloga za nizanje štirih parov nasprotij je, »da so štirje pari imenovani kot predstavniki vseh nasprotij: to bi pojasnilo dejstvo, da jih ni mogoče uvrstiti v nobeno posamezno kategorijo. Kozmološki dogodki so uravnoteženi z antropološkimi, kot je primerno za posploševanje tega lika o bogu, ki je nekako identificiran s celim svetom ali je del njega.« (Heraclitus 1986, 187) Za Heraklitovo podobo boga so vsa nasprotja enako ‚dobra‘. Heraklitovo enačenje vseh nasprotij v Bogu odraža nazor, »da je bog neločljivo povezan s svetom, da je osnova vseh sprememb in da zagotavlja bistveno enotnost stvari, ki se drugje imenuje Logos« (201). Ker njegova razlaga narave boga označuje univerzalno enost v povezovanju nasprotij, je očitno, da imajo nasprotja retorično funkcijo izražanja celotne resničnosti sveta – torej vsega, kar obstaja med ekstremi in nasprotji. Interakcija med nasprotji je torej naravna.

Če povzamemo Heraklitovo dojetje nasprotij v kozmosu, lahko sklepamo, da je njegovo osnovno sporočilo v tem, naj nasprotij ne dojemamo kot deformacijo kozmičnega reda, temveč kot oporne točke za dojetje celote kozmosa – torej vsega, kar je med ekstremi in nasprotji v odnosu do boga, Logosa ali univerzalne kozmične harmonije. Vesolje lahko dojemamo kot ‚kozmos‘ – tj. urejeno in harmonično univerzalno resničnost, ki ne dopušča, da bi posamična nasprotja izstopala iz celote in prevladala nad drugimi, temveč igrajo konstruktivno vlogo medsebojne interakcije, ki zajema vse, kar med nasprotji obstaja. Za nas to pomeni, da moramo svoje mesto v kozmosu usklajevati z determinacijo usklajevanja nasprotij v naši težnji po univerzalni kozmični harmoniji.

Usklajevanje vtisa o nasprotjih je za človeka boleče, ker v njem ne delujejo samo združevalni, ampak tudi razdiralni instinkti. Tako smo vedno v nevarnosti, da bi

dojemanje nekega ekstrema potencirali, ga presojali ločeno od celote in za vsako tezo iskali antitezo – brez želje po sintezi.

4. ‚Semantična‘ dialektika v mistični teologiji in Kantov moralni imperativ

V novejšem obdobju je postalo pomembno razlikovanje med ‚metafizično‘ in ‚semantično‘ percepcijo nasprotij. V metafizičnem načinu izražanja se pojavlja ideja o resničnosti sami po sebi – za razliko od tega, kar je o njej rečeno. Razlikovanje med ‚metafizično‘ in ‚semantično‘ percepcijo nasprotij se odraža v vseh domenah humanistike: govorimo o dihotomiji med materialnim in duhovnim, med realnim in idealnim. Poznamo klasično razlikovanje med formo (*eidos*) in materijo (*hyle*); sholastično razlikovanje med čutno formo (*morphe, species sensibilis*) in inteligibilno formo (*eidos, species apprehensibilis*); razlikovanje med formo kot lastnostjo objekta in formo kot produktom mišljenja. Pogosto se navaja tudi de Saussurjevo razlikovanje med *significant* (beseda, glasovna podoba) in *signifié* (koncept, pomen, stvar, ki jo significant – označevalec nakazuje) v jeziku in retoriki. Kant je formo opredelil kot *a priori* intuicijo, transcendentalno idejo pojavov. Umetniško delo ima vlogo izražanja metafizične ali transcendentalne ideje, ki je lahko formalna, konceptualna, ekspresionistična, intelektualna, numinozna, duhovna ali estetski vidik umetniškega dela. John Shannon Hendrix v svoji knjigi *The Contradiction between Form and Function in Architecture* (2013) razmerje med ‚formo‘ in ‚funkcijo‘ v arhitekturi prikazuje v kontradiktornem razmerju, če delo ne doseže notranjega komplementarnega razmerja v prezentaciji tako popolne harmonije kot nasprotnih entitet.

V visokem srednjem veku je dal nove pobude za dojemanje in razlaganje nasprotij nemški učenjak – teolog, škof, kardinal, filozof, matematik, astronom in cerkvenopravni strokovnjak – Nikolaj Kuzanski (1401–1464), ki se je uveljavil s številnimi spisi s področja znanosti, filozofije in teologije. V okviru raziskovanja pomena nasprotij je pomembno predvsem njegovo delo *O božjem pogledu* (*De visione Dei*, 1453), ki obsega 25 kratkih poglavij. V tem delu Nikolaj Kuzanski ob neposrednem nagovarjanju Boga razvija svoje dojemanje ‚mistične teologije‘. V predgovoru pravi, da mu v prizadevanju, da bi o božjih rečeh govoril s človeškimi sredstvi, najbolj pomaga podoba Vsevidnega. V 4. poglavju razlaga, »da se Božji pogled imenuje previdnost, milost in večno življenje«. V 5. poglavju ugotavlja, da »videti pomeni okušati, iskati, usmiliti se in delovati«. O pomenu Božje milosti pravi:

»O neskončna blagost, kako nesrečen je vsak grešnik, ki zapušča tebe, kri življenja, in te ne išče v tebi, temveč v tem, kar v sebi ni nič, in nič ne bi bilo ostalo, če tega ne bi ti poklical iz nič! Kako nespameten je tisti, ki te išče, tebe, ki si dobrot, in se, medtem ko te išče, oddaljuje in odvrča oči? Vsakdo, ki išče, išče dobro, in vsakdo, ki išče dobro in stopa stran od tebe, stopa od tega, kar išče. Vsak grešnik blodi stran od tebe in še dlje odhaja.

Ko pa se vrača k tebi, mu ti prideš nemudoma nasproti, in že preden te zagleda, z očetovsko ljubeznijo spustiš nanj oči usmiljenja.« (Nikolaj Kuzanski 1997a, 16)

V 9. poglavju Nikolaj Kuzanski razlaga, da je ovira v prizadevanju, da bi človek zrl v Boga, »sovpadanje nasprotij«:

»Iz tega spoznam, kako nujno je, da vstopim v temo in dopustim sovpadanje nasprotij nad vso zmožnostjo razumske predstave in da iščem resnico tam, kjer se pojavlja nemožnost, ki je nad vsakim, celo najvišjim umskim vzponom. Ko pridem do tega, kar je vsakemu umu nespoznavno in za kar vsak um sodi, da je najdlje oddaljeno od resnice, tam si ti, moj Bog, ki si absolutna nujnost. /.../

In odkril sem kraj, zagrnen v sovpadanje nasprotij, kjer te je najti mogoče odkrito. To sovpadanje je zid raja, v katerem prebivaš; najvišji duh razuma je njegov čuvar, ki ti ne odpre vrat, če ga ne premagaš. Onstran sovpadanja nasprotij te je moč uzreti, tostran nikoli.« (29)

V 10. poglavju Kuzanski razlaga: »Boga je mogoče videti onstran sovpadanja nasprotij in videti je enako kot biti.«

»Tako začenjам na pragu sovpadanja nasprotij, ki ga čuva angel na rajskem vhodu, videti tebe, Gospod. Tukaj si, kjer je govoriti, videti, slišati, okusiti, dotakniti se, sklepati, vedeti in razumeti eno in isto, in kjer videti sovpada z biti viden, slišati z biti slišan, okusiti z biti okušan, dotikati se z biti dotaknjen, govoriti s slišati in ustvariti z govoriti.

Če bi jaz videl, kakor da sem viden, ne bi bil ustvarjen. In če ti, Bog, ne bi videl, kot da si viden, ne bi bil vsemogočni Bog. Vse, kar si ustvaril, te vidi, in ti vidiš vse. Skozi to, da vse vidiš, te vse vidi. Na drug način to, kar si ustvaril, ne bi moglo obstajati, ker obstaja skozi tvoj pogled. Če to, kar si ustvaril, ne bi videlo tvojega pogleda, bi od tebe ne prejelo biti. Bit ustvarjenega je pri tebi videti in biti viden hkrati.« (31)

Sovpadanje nasprotij pa ne zajema samo sočasnih dogodkov, temveč tudi tiste, ki se vrstijo po nekem zaporedju. Absolutna Božja večnost zaobjema tudi vsakršno zaporednost:

»Da pa stvari na tem svetu obstajajo po merilu prej in pozneje, je zato, ker si ti nisi stvari takšnih, kot so, zamislil prej. Če bi si jih bil zamislil prej, bi bile prej. Toda v čigar zamisli se lahko zgodi »prej in pozneje«, tako da si najprej zamisli eno in potem drugo, ta ni vsemogočen. Ker si ti, Bog, vsemogočen, si znotraj rajskega zidu. Zid pa je tisto sovpadanje, kjer pozneje sovpade s prej, kjer konec sovpade z začetkom, kjer sta alfa in omega eno in isto.« (32)

Mistično gledanje Boga pri Nikolaju Kuzanskem je doživljanje matematika in astronoma, ki mu v strukturi sveta, morda predvsem v doživljanju nasprotij, uspeva najti dovolj razlogov za občudovanje čudovite popolnosti Božjega stvarstva. Če velja, da je občudovanje (*thaumadzein*) začetek znanosti in filozofije, potem lahko strasten raziskovalec vesoljstva še posebej občuduje notranjo skladnost vesoljstva, ki se kot svet, poln neobvladljivih nasprotij in protislovij, kaže le na videz.

V svojem delu *Kritika čistega uma* je Immanuel Kant (1724–1804) dokazoval, da imajo naše kategorije naravni obseg aplikacij. Če svoje časovne pojme apliciramo na celotno vesolje, ki leži onkraj naše izkušnje, bomo lahko dokazali, da je vesolje hkrati vezano na čas in v časovnem pogledu večno. V tem razmerju nastajajo antinomije, argumenti, ki se končujejo v kontradikciji. V svojem dojemanju Kantovih antinomij je Friedrich Hegel (1770–1831) trdil, da so naši koncepti kontradiktorni, in sklepal, da so nedoslednosti resnične, če se porajajo ob popolnoma pravilni aplikaciji konceptov/jezika.

Dve moji monografiji (*Merizem*, 1977; *Antitetična struktura*, 1984) sta me pripeljali do prepričanja o veliki pomembnosti izražanja oblik kontrasta, opozicije, antiteze in kontradikcije za različne namene v vsakdanji komunikaciji in v znanosti na splošno; v življenju, filozofiji in teologiji, v literarnih prikazih nasprotja med dobrim in zlim z rabo različnih podob, simbolov, značajev in poosebitev. Tako sem začel z raziskovanjem kozmoloških, moralnih in semantičnih osnov kontrasta, opozicije, antiteze in kontradikcije. Ocena diskusij o naravi in rabi konceptov ,kontrast' ali ,opozicija', ,kontrapozicija', ,kontradikcija' in ,antiteza' v različnih domenah znanosti in umetnosti kaže, da veliko avtorjev termine uporablja na zavajajoč ali celo napačen način.

Razlog za pogosto neustrezno rabo terminologije je predvsem pomanjkljivo razlikovanje med fenomenološkimi, kozmološkimi, ontološkimi in moralnimi vidiki dojemanja in prezentacije resničnosti in resnice. V vsakdanjem sporazumevanju, v filozofskih diskurzih, znanstvenem raziskovanju ter v umetniških prikazih resničnosti in resnice se opiramo na nasprotno koncepte. Ljudje smo pozorni na nasprotja vseh vrst, nasprotja v naravi in nasprotja v svetu jezika. Tako v naravi kot v svetu jezika nasprotja v večini primerov niso rabljena v resničnem antitetičnem smislu, temveč kot komplementarne polarnosti oziroma nasprotja. V različnih oblikah dialoga antitetični način govora služi za izražanje namenov, ciljev, verovanj, zavračanje pričakovanja, dopuščanje možnosti in korelacije izjav. Dokler ostajamo v svetu pojavov in intelektualnega diskurza, lahko nasprotja, kot so univerzalno in partikularno, eden in številni, edinost in ločevanje, bistvo in eksistenca, božansko in človeško, notranje in zunanje, umetno in naravno, abstraktno in konkretno, resnica in laž, teorija in praksa, ženska in moški itd., uporabljamo brez dramatičnega osebnega učinka.

Resnične eksistencialne in intelektualne drame se odvijajo na ravni človekove vesti, osebnih moralnih dilem, moralnih in pravnih norm. Antiteze na ravni morale obstajajo v vseh časih – kljub veri v božanski zakon in sankcije. V modernem času se bije boj med sprejemanjem in zavračanjem božanske avtoritete v utemel-

jevanju osnovnega moralnega zakona in vrednot. To osnovno antitezo lahko dobro osvetlimo s primerjalno analizo filozofije Sørensa Kierkegaarda (1813–1855) in Friedricha Nietzscheja (1844–1900). Nietzsche je v nasprotju s Kierkegaardom v krščanstvu videl svojstveno šibkost, ki jo je razumel kot antitezo svoji lastni volji do moči. Krščanstvo je dojemal kot religijo »šibkega in dekadentnega ljudstva«, kot podaljšek morale »gospodar – suženj«, ki temelji na prejšnjih razrednih razlikah. Zavrgel je idejo božjega kot osnove za naše religiozno in moralno verovanje. Uvedel je koncept Nadčloveka kot antiteze Bogu in je vse religije presojal izključno glede na njihove učinke na družbo.

Nasprotujoči si nazori pri nekaterih filozofih ilustrirajo ozadje tega premika. Najbolj koristna se zdi primerjalna presoja razumevanja sveta pri Friedrichu Heglu (1770–1831), Sørenu Kierkegaardu (1813–1855) in Karlu Marxu (1818–1883). Hegel je verjel v dialektično strukturo in historično neizbežnost sveta. Zagovarjal je tezo, da so osnove resničnosti v historičnem boju med idejami in njihovimi antitezami. V nasprotju s Heglom Karl Marx vprašanja, ali je objektivno resnico mogoče pripisati človekovemu mišljenju, ni presojal kot teoretično, temveč kot praktično vprašanje. V nasprotju s Kierkegaardom je videl izvor odtujenosti sodobne družbe v materialnih strukturah in ekonomiji. Po njegovem mnenju so bili delavci odtujeni od svojega »človeškega bistva«. Heglov koncept sveta, ki ga poganja historični boj med idejami in njihovimi antitezami, je nadomestil s svetom, ki ga poganja historični boj med različnimi razredi za nadzor nad sredstvi produkcije. Marx je trdil, da je Heglova dialektična metoda idealistična, medtem ko je njegova materialistična. Med Heglom in Marxom je Kierkegaard, ki je veroval v duhovne osnove resničnosti in vztrajal, da je sedanji človekov položaj odtujenost, ki je duhovne narave.

Primerjava razlik v pogledih se osredotoča na pojmovanje kontradikcije. Hegel je trdil, da je kontradiktorna vsaka stvar, in je konkretna družbena razmerja obravnaval kot manifestacije razmerij med idejami. »Ideja« je bila za Hegla celota, totalnost, v kateri so se razmerja razvila z ustvarjanjem kontradikcij. Končno so vse kontradikcije dosegle spravo v Ideji. Marx je Heglove abstraktne koncepte kontradikcije zavrgel kot nekaj internega v bistvu resničnosti – in prepoznal izvor kontradikcij v konradiktorni naravi sistema produkcije, ki je kapitalizem. Konradiktorni pogledi na svet pri teh dveh in nekaterih drugih vplivnih filozofih ter mislecih moderne dobe so neizogibno generirali kontradiktorne odnose do religije, vrednot, družbenih organizacij, zlasti pa obrat v politiki, ki se imenuje totalitarizem. Priče in različni viri razkrivajo različne načine preganjanja, ki odsevajo notranjo logiko posvetnih totalitarizmov. Ti so rezultat redukcije zahodnih simbolov človekovega dostojanstva, svobode in enakosti za vse državljane v potrošniške slogane. Nietzschejev program »razvrednotenja vseh vrednot«, njegova volja do moči in povzdigovanje nadčloveka so navdihovali zlasti nacizem. Komunizem ima za opozicijo krščanstvu in vsaki religiji posebej kompleksno teoretično ozadje.

Ideološka nasprotja so v 20. stoletju eskalirala do te mere, da so sprevržene ideologije začele ogrožati temeljno vprašanje smiselnosti zgodovinsko preverjenih vrednot in so znanost začele podrežati vsem vrstam gradnje babilonskega stolpa »z

vrhom do neba» (1 Mz 11,4). Namesto globalne empatije do vseh ljudi vseh narodov sveta se stopnjuje tekmovalstvo med kolonizatorji z najbolj neverjetnim konstruktom jezika propagande – z zlorabo svobode, demokracije in solidarnosti. Tako se uresničuje ugotovitev motivov za gradnjo babilonskega stolpa: »Glej vsi so eno ljudstvo in imajo en jezik. In to je začetek njihovega dela. Zdaj jih ne bo nič zadržalo, da ne bi storili vse, karkoli jim pride na um.« (1 Mz 11,6) Judovski pisatelj Stefan Zweig je leta 1942 v svojem delu *Die Welt von Gestern* (prevod *Včerajšnji svet*, 2008) predstavil povzetek svojega doživljanja najbolj pretresljive antiteze med veličastnimi sadovi moderne znanosti in prepadnim dnom stanja človeškega duha:

»Bil sem nemočna priča najbolj nepredstavljivega padca človeštva v davno pozabljeno barbarstvo z njegovo zavestno in načrtno dogmo nečlovečnosti. Nam je bilo namenjeno, da smo bili zopet priča vojni brez napovedi, koncentracijskim taboriščem, mučenju, ropanju množic, bombnim napadom na nezavarovana mesta, zverinskim dejanjem, ki jih že petdeset generacij ni več poznalo in ki jih bodoče – upajmo – ne bodo več trpele. Toda po nekem paradoksu sem istočasno, ko je naš svet moralno padel tisoč let v preteklost, spremljal, kako se je to isto človeštvo na področju tehnike in duhovnosti povzpelo do neslutnih dejanj, da je na mah prekosilo vse, kar je bilo storjeno prej v milijon letih: zavzetje zračnega prostora z letalom, prenos človeške besede v isti sekundi prek vse zemeljske oble in s tem obvladovanje svetovnega prostora, cepitev atoma, zmaga nad najbolj zahrbtnimi boleznimi, skoraj dnevno uresničevanje tega, kar je bilo še včeraj nemogoče. Nikdar prej se ni človeštvo vedlo bolj satansko kot v naših časih in nikdar doslej ni ustvarilo toliko božanskega.« (Zweig 2008, 8–9)

5. Nasprotja kot kontradikcije v redu morale

Spopad med vrlinami in vrednotami odraža paradoks razpetosti človeške narave med teženjem (*inclinatio*) po najvišjem dobrem in torej po najvišji sreči in obenem nagnjenostjo (*propensio*) k slabemu. Immanuel Kant v svojem delu *Die Religion innerhalb der Grenzen der blossen Vernunft* (Religija znotraj meja golega uma, 1793) v štirih delih temu paradoksu posveča veliko pozornosti. V prvem delu (1.22) tako piše, da je človek »moralno dober ali moralno zloben« (*entweder sittlich gut oder sittlich böse*). V 1.2.29 človeško slabost označuje s tremi vidiki: prvič z vidikom šibkosti (*Gebrechlichkeit, fragilitas*); drugič nelojalnosti (*Unlauterkeit, impuritas, improbitas*); tretjič pa zlobnosti (*Bösartigkeit, vitiositas, pravitas*), pokvarjenosti (*Verderbtheit, corruptio*) ali sprevrženosti (*Verkehrtheit, perversitas*). V nagnjenosti k zlu (*Böse*) Kant vidi »celo radikalno, prirojeno zlo« (*»selbst ein radicales, angeborenes Böse«*). Roe Fremstedal paradoks človeške razpetosti med dobro in slabo izčrpno obravnava v knjigi *Kierkegaard and Kant on Radical Evil and the Highest Good: Virtue, Happiness, and the Kingdom of God* (2014) (Engstrom 1992; Caswell 2006).

Razlog za dojemanje resničnih nasprotij ni sestava veseljstva kot takšnega, tudi ne abstraktni filozofski koncepti, kot sta 'idealizem' ali 'materializem', temveč človekov moralni čut za razlikovanje med dobrim in slabim. Nujen predpogoj za ustrezno dojemanje narave nasprotij in za pravilno rabo terminologije je ustrezno razlikovanje med konstitutivnim in moralnim dualizmom. Moralni čut za antitezo med dobrim in zlim je v vseh religijah ustvaril antitetične prezentacije bogov in demonov, dobrih in slabih duhov, personifikacije dobrega in zla, pravičnosti in nepravičnosti, pravične in nepravične osebe, ideale ljubezni in nesrečo sovraštva itd. Bogata raba različnih oblik nasprotja v Svetem pismu in v poznejših judovsko-krščanskih civilizacijah kaže, da so moralne osnove prisotne v samem jedru judovstva in krščanstva – v nasprotju s 'fatalističnimi' antičnimi in poznejšimi kulturami.

Karel van der Toorn ima dobre razloge za odločitev, da v svoji študiji *Sin and Sanction in Israel and Mesopotamia: A Comparative Study* (*Greh in sankcija v Izraelu in Mezopotamiji: primerjalna študija*, 1985) antitezi posveča posebno poglavje z naslovom „Razredni konflikt in moralna antiteza“. V 6. poglavju tako pravi: »Samo dejstvo, da se je v Izraelu pojavil antitetični model, nakazuje razdaljo, ki je Izrael ločevala od Mezopotamije.« (1985, 114) Razdaljo, ki je Izrael ločevala od Mezopotamije, še bolj vsestransko prikazuje prva izčrpna obravnava božanstev in demonov, ki se v kontrastnih vlogah pojavljajo v Svetem pismu. Gre za odmeven slovar Toorn, Becking in Horst, *Dictionary of Deities and Demons in the Bible* (1999).

Temeljno sporočilo Svetega pisma Stare in Nove zaveze je, da Bog stvarnik vsa navidezna nasprotja in kontradikcije povezuje v popolno harmonijo. Na drugi strani pa je na delu sebično človeško srce, ki na moralni ravni ustvarja antinomije, nasprotja, kontradikcije in paradokse. Razširjena nejasnost v rabi terminologije za izražanje različnih vrst kontrasta, polarnosti, opozicije in kontradikcije zahteva opredelitev dveh različnih vrst rabe nasprotnih terminov v Svetem pismu in v literaturi na splošno. Etimološki pomen antiteze, 'postavljanje v nasprotje', je tako splošen, da se lahko nanaša tudi na jezikovno in stilistično figuro polarnega izražanja ali merizma, ki pa je literarni obliki antiteze diametralno nasprotna. V obeh primerih obstaja razmerje nasprotnih terminov ali konceptov, kot je nasprotje besednih parov dan // noč, dobro // slabo, nebesa // zemlja, mlad // star itd. Slogovni figuri se ne razlikujeta po rabi nasprotnih terminov, temveč po izraženih vsebinah. Temeljna razlika med obema slogovnima figurama je, da je polarno izražanje komplementarna raba nasprotnih terminov za izražanje abstraktnih idej, kot so 'vse', 'vsi', 'vsak' itd., medtem ko je antiteza učinkovito sredstvo za izražanje nezdružljivosti pod določenim vidikom, večinoma v moralnem pogledu. Isti besedni par se tako lahko uporablja v diametralno različnem smislu.

Obstaja sloviti primer polarnega izražanja (merizma) v Jezusovem govoru na gori: »Jaz pa vam pravim: Ljubite svoje sovražnike in molite za tiste, ki vas preganjajo, da boste otroci svojega Očeta, ki je v nebesih. On namreč daje svojemu soncu, da vzhaja nad hudobnimi in dobrimi, ter pošilja dež pravičnim in krivičnim.« (Mt 5,44-45) Sporočilo je, da je Božja milost odprta za 'vsakogar'. Na drugi strani najdemo jasen primer antiteze v Marijini hvalnici: »Mogočne je vrgel s prestolov

in povišal je nizke. Lačne je napolnil z dobrotami in bogate je odpustil prazne.« (Lk 1,52-53) Osnovna značilnost antiteze je, da se dva nasprotna termina ali koncepta v razmerju do nekega veljavnega zakona ali norme izključujeta. Obstaja nekaj osnovnih kategorij antitetične strukture: iluzija // resničnost, blagoslov // prekletstvo, ošabnost // ponižnost itd. Obstajajo nekatere ustaljene oblike antitetičnega paralelizma, toda bolj zanimiva so obsežnejša literarna besedila, ki so sestavljena antitetično, na primer Psalm 73.

Moralna nasprotja so v nekem smislu vsa v odnosu do splošnega koncepta dobrega in slabega, ki pokriva širok obseg subjektov in sredstev komunikacije. Fiziologija osrednjih značajev kaže, da s simbolnimi vrednotami niso bili prepojeni samo ljudje, temveč tudi živali in rastline. V svetopisemski literaturi so religiozna in moralna nasprotja izražena na različne načine: v načelnem smislu kot nasprotje med pogansko in resnično religijo (Jer 10,1-16), v oblikah tipologije likov Stare zaveze v odnosu do novozavezne popolnosti. Posebno pozornost zasluži govor na gori, v katerem Matej uvaja najbolj osupljivo in značilno odliko Jezusovega učenja (Mt 5,1-7,29). Jezus je svoj vzgojni nauk postavil nasproti nepravilnim razlagam zakona, kot so bile običajne v tistem času. Judovske in krščanske tipologije in antitetične personifikacije so najbolj priljubljeni motivi v literaturi in umetnosti judovstva in krščanstva od antike pa vse do danes. Znotraj Svetega pisma in judovsko-krščanskih kultur so ti primeri namreč eden najpomembnejših načinov prikazovanja vidikov kontrasta, nasprotja in protislovja. Pojav antitetičnega prikazovanja resničnosti odraža izkustvo in racionalno percepcijo nasprotij v kozmološki, moralni in družbeni domeni: Bog // bogovi in demoni, Bog // ljudje, moški // ženska, luč // tema, dobro // zlo, vera // nevera, resnica // neresnica itd.

Študij Svetega pisma kaže, da je najbolj značilna povezovalna sila naslednja temeljna antiteza: vertikalnost in radikalnost Boga, ki se kaže v njegovih obljubah, dejanjih in v ravnanju tistih, ki mu sledijo, nasproti horizontalnosti malikov in človekove nepokorščine ter njenih posledic. Kljub tematski in oblikovni raznolikosti je povsod očitna vertikalno-horizontalna razsežnost. V temelju zgrešen odnos med presežnimi resničnostmi in izraznimi sredstvi, ki so nam na voljo, je poglobitni razlog za rabo pesniških in pripovednih sredstev izražanja. Literarne oblike antiteze se uporabljajo, da se teološko-moralne motivacije izrazijo z združevalnimi termini, stavki in obsežnejšimi enotami ter z razdruževalnim pomenom glede narave, kakovosti ali dejanj oseb ali reči. Koncept antiteze ima več pomenov. Kar se tiče Svetega pisma, so teološka načela vedno primarnega pomena.

Kompleksno je vprašanje dojemanja kontrasta, opozicije, antiteze in kontradikcije, kot se kaže na področjih kozmologije, filozofije, literature in umetnosti na splošno v razponu od antike do sodobnosti. Znotraj Svetega pisma imamo primer literarnih antitetičnih zgradb, ki temeljijo na nezdružljivosti med dobrim in slabim, kot je na primer nasprotje med Bogom in Satanom v Jobovi knjigi (poglavji 1-2). Znotraj krščanstva najdemo dva odlična pesnika in pisatelja, ki sta ustvarila trajno literarno predstavitev narave in vloge personificiranega zla v imenu Satana ali Luciferja: Dante Alighieri (1265-1321) v svoji *Božanski komediji* (1309-1321) in John Milton (1608-1674) v svojem delu *Izgubljeni raj* (1667). Primerjalna pre-

soja obeh del kaže, da oba zastopata isti pogled na Boga, a različno prikazujeta odnos med Bogom in Satanom. Za Danteja je Satan (Lucifer) točno nasprotje Boga, pekel pa ni prikazan kot vroč in goreč kraj, temveč kot hladna pustinja. Lucifer je predstavljen kot poosebitev zla samega. Dante uporablja alegorične podobe za negativno oznako padlega nadangela, in se izogiba vsake pozitivne presoje, ker sledi srednjeveški percepciji, da sta dobro in zlo nekaj različnega in neizrazljivega. Miltonov prikaz Satana medtem zrcali protestantsko individualistično razumevanje osebnih bitij. V nasprotju z Dantejevimi alegoričnimi podobami Luciferja Milton obilno uporablja poosebitve in metafore. Njegova podoba Satana kaže vlogo junaka z lastno individualnostjo, svobodno voljo in lastnimi moralnimi značilnostmi. Na Satana gleda kot na reprezentacijo greha samega, pa tudi kot na utelešenje pozitivnih vrednot v negativni karakterizaciji.

Colum Hourihane je leta 2000 uredil najobsežnejši seznam znanih poosebitev vrlin in slabosti v umetnosti. Prakso predstavljanja moralnih kvalitete v človeški obliki lahko najdemo tudi v klasičnem obdobju. Najzgodnejše poosebitve vrlin in slabosti so bile dinamične podobe, ki so prikazovale dejanski boj oziroma boj med nasprotujočimi si moralnimi vrednotami. Hourihane pravi:

»V nasprotju s to dinamično predstavitev koncepta, ki v veliki meri črpa iz bojnih prizorov, kot so tisti na poznoantičnih sarkofagih, obstaja drug in bolj subtilen način upodabljanja teh moralnih vrednot. To je statična podoba, v kateri so posamezni koncepti prikazani kot posamezne entitete, pogosto ločeno, včasih pa povezani z večjimi skupinami podobno statičnih personifikacij. V takih upodobitvah je mogoče videti posamezne vrednote kreposti ali slabosti, kompleksne skupine dobrega ali zla ali katero koli možno variacijo te teme. Ta skupina sega v deveto stoletje, vendar se nadaljuje skozi celotno srednjeveško obdobje.« (Hourihane 2000, 4)

Katalog vrlin in slabosti, ki ga je uredil Hourihane, vključuje skupno 227 različnih poosebitev, ki so predstavljene po abecedi v treh delih: upodobitve 109 vrlin, od vzdržnosti do modrosti, s posebnim poudarkom na personifikaciji kardinalnih vrlin – trdnost, pravičnost, preudarnost in zmernost; seznam personifikacij vrlin, ki jih ni mogoče dokončno identificirati; katalog 118 razvad. Na koncu kataloga je seznam umetniških del, katerih tema je dejanski konflikt med vrlinami in slabostmi. Večja pogostnost nekaterih poosebitev v določenih medijih – freskah, steklu, rokopisu, kipih, tekstilu itd. – razkriva naravno čutenje umetnikov in moč tradicije pri vrednotenju vrlin. Med poosebitvami vrlin in slabosti kot posameznih entitet ali v upodobitvah konflikta vrlin in slabosti obstaja kompleksen medsebojni odnos. Način predstavitve likov omogoča prepoznavanje tako podobnosti kot razlik med poganskim in krščanskim verovanjem. Hourihane pravi: »Dejanski konflikt vrlin in slabosti, kot ga je prvi dokumentiral Prudencij, podrobno opisuje sedem bitk med temi moralnimi vrednotami in je eno najpomembnejših del, ki premostijo obdobje med poganskimi verovanji in krščanskimi vrednotami. Dolgo je veljalo, da so takšni bojni prizori izhajali iz vzporednic v rimski umetnosti, vendar je bilo le malo pozornosti posvečeno fiziologiji glavnih likov.« (7)

6. Literarne oblike antitez v hebrejskem Svetem pismu

Kljub velikemu številu antitetičnih literarnih in slogovnih enot v hebrejskem Svetem pismu v njem ni veliko obsežnih antitez. Večina primerov so krajši ali daljši antitetični paralelizmi. Iz tega dejstva bi lahko sklepali, da morajo obstajati različne jasne kategorije antitez, saj krajše formulacije veliko bolj kot daljše težijo k ustvarjanju različnih literarnih klišejev. A dejansko stanje te hipoteze ne potrjuje. V svoji skupni literarni obliki se skoraj vse enote antiteze med seboj razlikujejo. V večini primerov so skupne značilnosti le: razmerje vzporednosti; enojni antitetični pari, kot je na primer par pravičen // hudoben in njegove sopomenke; osnovne slike. Če so vsi ali skoraj vsi drugi elementi različni, se zdi poskus uvrstitve posameznih primerov v različne kategorije precej neposrečen.

Nekatere antiteze pa vendarle imajo toliko skupnega, da zagotavljajo zadostno osnovo za oblikovanje kategorij. Včasih določen avtor ustvarja podobne formule in tako pokaže svojo izvirnost; eden takih je Jeremija. V Jeremijevi knjigi so antiteze sestavljene po enakem principu kontrasta: pusta sedanost // prihajajoči sijaj vrnitve. Poleg tega obstaja osnovna konsistentnost v antitezah, ki nastane zaradi kontrapozicije: čudežni procesi v naravi // protislovno vedenje ljudi (Jer 2,32a//32b; 8,7ab//7c; 18,14//15b); sijaj narave kot simbol posebnega položaja ljudstva pred Jahvejem // nasprotna bodoča (ali sedanja) usoda ljudstva (Jer 11,16a//16bc; 22,6b//6c); razlagalne antiteze, ki temeljijo na prejšnjih opisih človeškega vedenja ali naravnih procesov (Jer 18,1-12; 24,1-10; 27,1-11).

Antiteze v drugih knjigah hebrejskega Svetega pisma je veliko težje kategorizirati na prepričljiv način. Zato se obstoječa osnovna strukturna podobnost nekaterih antitez v celotnem hebrejskem Svetem pismu zdi še bolj omembe vredna. Pri tem obstaja nekaj osnovnih kategorij antitetične strukture: iluzija // resničnost, blagoslov // prekletstvo, ponos // ponižanje. Obstoj enakih ali podobnih, pa tudi različnih oblik antiteze v hebrejskem Svetem pismu in v drugi svetovni literaturi, ki se med seboj ne štejejo za odvisne, ima lahko najrazličnejše razloge, ki so lahko povezani z objektivno naravo, psihologijo človeškega dožemanja, posebnostmi človeške družbe in – ne nazadnje – z zakonitostmi jezika. Ti dejavniki ozadja so običajno tako povezani in prepleteni, da jih je težko obravnavati sistematično. Vendar pa je zaradi potrebe po razpravi o tem vprašanju razmeroma sistematična obravnava neizogibna.

Znotraj vprašanja literarnih lastnosti hebrejskega Svetega pisma je poudarek na vlogi nasprotja ali antiteze. Etimološki pomen antiteze, se pravi 'kontrapozicij', je tako splošen, da se lahko nanaša tudi na merizem, ki je figura sloga, diametralno nasprotna antitezi. V obeh primerih gre za kontrapozicijo nasprotnih konceptov, kot so nasprotujoči si besedni pari dan // noč, dobro // zlo, nebo // zemlja itd. Liki se med seboj ne razlikujejo po terminološkem področju, ampak po mislih, ki jih izražajo. To postane očitno šele v slogovni funkciji in literarni strukturi dveh različnih stilnih figur. Temeljna lastnost antiteze je, da se dva nasprotujoča si elementa v zvezi s skupno idejo izključujeta. Posebnost miselnega kontrasta v smislu izključevanja vpliva na obseg antiteze. Značilna antitetična oblika se pojavlja v maj-

hnih enotah: posamezne besede, besedne skupine ali stavki so postavljeni v nasprotje. Kontrast misli pa ni nujno odvisen od popolnega pojmovnega nasprotja vsake posamezne besede. Antitezo je mogoče razumeti v širšem smislu kot zgolj antitetični vzporednik ali vzporednost znotraj stavka. Antiteza se lahko pojavi v kiticah (*strophe* // *anti-strophe*), pa tudi v daljših dialogih. Očitno je, da je mogoče posebnosti skupaj z vsebino različnih literarnih oblik zaznati šele po temeljitem primerjalnem pregledu celotnega literarnega področja, ki mu te oblike pripadajo. Pri proučevanju literarnih oblik antiteze je treba posebno pozornost nameniti strukturi in funkciji vsake posamezne enote v svojem kontekstu.

7. Sklep

Kulture starega Bližnjega vzhoda so od najstarejših časov močno vplivale na razvoj evropske kulture vse do danes. Uveljavilo se je mnenje, da je stara Grčija dala filozofijo, stari Rim pravo, stari Izrael religijo. V antiki so osnovne idejne usmeritve določala nasprotja med dožemanjem determinacije kozmičnega reda in vtisom o neobvladljivosti kaotičnih sil; med zavestjo o delovanju neobvladljive usode in zavestjo neodtujljive osebne vesti in svobode; nasprotje med vero v mnoštvo bogov in malikov ter vero v enega Boga – stvarnika in gospodarja zgodovine odrešenja; med cikličnim ponavljanjem vedno istega in inklinacijo progresivne zgodovine k telosu; med čutom odgovornosti za vse ljudi in samovoljnim prisvajanjem oblasti; nasprotje med apoteozo faraonov in moralnim imperativom, ki ga nosi v sebi vsak posameznik; nasprotje med kolektivističnimi paradami in tihožitjem vesoljnega občestva, ki zajema družine in narode. Nekatera nasprotja se izravnavajo, druga se zaostrojujejo.

V svetu nasprotij in kontradikcij je najbolj povezovalna vizija enotne zgodovine v preroški in apokaliptični svetopisemski literaturi. Skupno jedro te vizije je, da ima celotna zgodovina, ki jo sestavljajo kozmološke in duhovne danosti, začetek in cilj izpolnitve v izravnavi vseh nasprotij ob koncu časov. Ne moremo tudi spregledati, da so »vsa civilizirana ljudstva povezana na podlagi določenih skupnih značilnosti življenja in navad, ki si jih delijo drugo z drugim, tj. predpostavljamo enotnost zgodovine, ker predpostavljamo enotnost človeške narave.« (Russell 1964) Pri doživljanju nasprotij kljub naši naravnosti na temeljno eksistencialno edinost nas najbolj muči vprašanje, zakaj se mora v svetu dobro spopadati z zlom in trpljenjem. To je tudi osrednja tema svetopisemske Jobove knjige. Na koncu knjige Bog v dveh govorih Jobu razgrne skladnost celotnega reda sveta. V tej viziji se izravnavajo vsa nasprotja in kontradikcije: »Časno in večno sta povezana z vezmi, ki jih ni mogoče pretrgati. /.../ Konec koncev obstaja enotnost, ki je širša od enotnosti zgolj svetovne zgodovine; to je enotnost, v kateri je časovno vzeto v večno s pomočjo tistih moralnih in duhovnih lastnosti, ki sestavljajo Božji namen – namen, ki mora za to, da najde svojo aktualizacijo v zgodovini, iskati svojo utemeljitev onkraj zgodovine.« (Russell 1984)

Slovenska akademija znanosti in umetnosti obstaja in deluje v svetu nasprotij in kontradikcij, ki mu skladnost in harmonijo jamčijo zakoni materije in duše, pro-

stora in časa, časovnosti in večnosti. Ko se povezuje z drugimi akademijami sveta, posebej budno išče možnosti za prispevek k edinosti v nas samih, k utrjevanju narodne in osebne duhovne identitete, k miru in blaginji vseh članov skupne svetovne človeške družine.

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»Živeti je dobro, umreti je hudo«: Vitalistično jedro Hribarjeve etike svetosti

“Living Is Good, Dying Is Bad”: The Vitalist Core of Hribar’s Ethics of Sacredness

Povzetek: Tine Hribar je v drugi polovici osemdesetih razvil prepoznavno interpretacijo Sofoklejeve *Antigone*, ki jo je leta 1991 predstavil v monografiji *Tragična etika svetosti*. V njej je osnoval izviren koncept svetega, na katerem je zgradil etiški sistem, ki je postal – predvsem zaradi odločnega zagovora t. i. posvečenosti umrlih – eden od gradnikov slovenskega pravega projekta.

Prispevek obravnava nekatere temeljne probleme, ki izvirajo iz Hribarjeve enigmatične opredelitve svetega kot ‚sveta samega v sebi‘ in skuša pokazati, da se v Hribarjevi izpeljavi posledic te opredelitve izgubi jasna razlika med bitjo in življenjem. Osrednja aporija *Tragične etike svetosti* je tesno prepletena tudi z drugimi problematičnimi dimenzijami tega dela, ki jih prispevek analizira: z neutemeljeno apropiacijo etiških značilnosti tradicij, od katerih se na načelni ravni distancira; z nereflimiranim razločevanjem med bivajočim in dejanjem v odnosu do svetega; in nenazadnje nepojasnenim osciliranjem med vitalizmom in antigonskim idealom samožrtvovanja.

Ključne besede: Tine Hribar, *Tragična etika svetosti*, mit o Antigoni, sveto, vitalizem

Abstract: In the second half of the 1980s, Tine Hribar developed a distinctive interpretation of Sophocles’s *Antigone*, which he presented in 1991 in the monograph *Tragična etika svetosti* (*The tragical ethics of sacredness*). Here he developed an original concept of the sacred, on which he built an ethical system that has become – particularly through its determined defense of the so-called sanctity of the dead – a cornerstone of the Slovene reconciliation project.

This paper deals with some of the fundamental problems that stem from Hribar’s enigmatic definition of the sacred as “the world itself in itself,” showing that, in the conclusions Hribar draws from that definition, the clear distinction between being and life is lost. The central aporia of the *Tragična etika svetosti* is also closely intertwined with other problematic dimensions of the work that are analysed in the paper: the unfounded appropriation of the ethical charac-

teristics of traditions from which he distances himself in principle; the unreflecting distinction between being and action in relation to the sacred; and not least, the unexplained oscillation between vitalism and Antigone's ideal of self-sacrifice.

Keywords: Tine Hribar, *Tragična etika svetosti*, Antigone myth, the sacred, vitalism

1. Na poti k etičnemu sistemu

Tine Hribar je v *Tragični etiki svetosti* – enem svojih temeljnih del – ob filozofskem soočenju s Sofoklejevo *Antigono* zasnoval edinstven koncept *svetega*. Na njegovi podlagi je nato zgradil prepoznaven etiški sistem, ki je postal eden izmed vidnih gradnikov slovenskega pravega projekta. Hribar svoje razumevanje *svetega* v tem delu strnjeno opredeljuje tako: »Svet sam v sebi, ne šele prek razmerja do nečesa drugega, ki mu izročilo pravi božje, je nekaj svetega. Je tisto sveto.« (Hribar 1991, 102) Jasno je, da tovrstna raba pojma *sveto* izrazito odstopa tako od njegovega tradicionalnega pomena kot tudi od modernih filozofskih in teoloških tematizacij – najznamenitejšo najdemo v *Svetem* Rudolfa Otta (Otto 1993) –, kjer je *sveto* praviloma povezano z občutjem nečesa, kar izstopa iz običajnega sveta: s tistim, v čemer človek prepozna dotik presežnega. Hribarjeva struktura je na videz radikalno drugačna; zdi se, da gre celo za antitezo: svetost je brezpogojna kvaliteta sveta kot takega; vse kar je – in če je, je v svetu –, je sveto. Ničesar ni, kar bi bilo manj ali bolj sveto – razen same biti, ki ,je' *najsvetejše* in po kateri je vse bivajoče (vse svetno) sveto (Hribar 1991, 102–103).

Ključni izziv – ki se ga Hribar vsaj do neke mere zaveda – se pojavlja že na samem začetku te *izpeljave*: če je svet sam in vse v svetu – bivajoče v celoti in v svojih posamičnostih – *sveto* po (,svoji') biti, v kakšnem smislu (in s kakšnim ontološkim pojasnilom) je lahko kar koli, kar se odvije v kontekstu tega sveta, ne-sveto? Ali drugače: je sploh (in na kakšen način je) možno človeško delovanje, ki svetosti sveta, v katerem se manifestira, ne deli? Hribar se s tem izzivom – prek obravnave Lacana, ki *Antigono* primerja z junaki Markiza de Sada – sooča skozi kritiko de Bressacove apologije umora v de Sadovi *Justine*. Hribar poskuša de Sadovo poanto zaobiti s precej standardnimi prijemi: pri de Sadu naj bi šlo »za krščansko podobo narave, samo da je negativ zdaj pretvorjen v pozitiv«. Pri tem je »narava druga plat medalje, naličje Boga« (Hribar 1991, 202). Hribar problematično jedro te anti-etike vidi v dejstvu, da v njenem nazorskem horizontu – paralelno (ali zrcalno) z religioznim pojmovanjem nesmrtnosti – »resnične, dokončne smrti potemtakem sploh ni« (203). Vseeno pa de Sadovega razvrednotenja človeškega življenja v kontekstu Hribarjevega enačenja svetega in sveta ne moremo kar na hitro odpraviti. Če pri tej uravnilovki vztrajamo in na njeni podlagi zanikamo vsakršno možnost transcendence, de Sadov model brez dvoma predstavlja ekstremno, toda vendarle konsekvantno izpeljavo Hribarjevega onto-etičnega nastavka:

»Kar zadeva uničenje sebi enakega, bodi prepričana, Sophie, da je popolnoma varljivo, moč uničenja človeku namreč ni dana, v njegovi moči je

komajda to, da spreminja oblike, ne pa da bi izničil; v očeh narave je vsaka oblika enaka, nič se ne izgubi v neskončnem kotlu, kjer se te spremembe dogajajo, vse količine materije, ki jih vanj vržemo, se nenehno obnavljajo v drugačnih podobah, in kakršna koli so pri tem naša dejanja, nobeno je neposredno ne žali, nobeno je ne bi oskrnilo, naša uničevanja obnavljajo njeno moč, vzdržujejo njeno energijo, in prav nobeno je ne slabi. Eh, kaj je mar večni ustvarjalki naravi, če se ta množina mesa, danes oblikovana kot ženska, že jutri obnovi v obliki tisočernih različnih žuželk? Si upaš trditi, da je zgradba posameznika, kakršni smo mi, naravi ljubša od zgradbe črva in da je zato prisiljena za nas pokazati več zanimanja? Če pa je stopnja zanimanja, ali bolje nezanimanja, v obeh primerih enaka, kaj ji potem mar, če s tem, čemur pravimo človeški zločin, spremenimo nekoga v muho ali solato? Ko mi bodo dokazali, da je naša vrsta vzvišena, ko mi bodo pokazali, da je za naravo tako pomembna, da se z uničenjem te vrste nujno zamajajo njeni zakoni, tedaj bom lahko verjel, da je uničenje zločin; če pa mi bo najbolj premišljeni študij narave dokazal, da ima v njenih očeh vse, tudi najnepopolnejše med njenimi deli, kar na tej zemlji životari, enako ceno, ne bom nikoli rekel, da spreminjanje enega izmed teh bitij v tisoč drugih lahko kadar koli žali njene zakone; mislil si bom: vsi ljudje, vse rastline, vse živali, ki se razvijajo, rastejo, se uničujejo z istimi sredstvi in nikoli ne podležejo resnični smrti, le preprosti spremembi v tistem, kar jih spreminja, vsi, pravim, ki se ženejo in se uničujejo in se nezadržno razmnožujejo, se za trenutek pokažejo v eni obliki, brž zatem pa v drugi, se lahko na ljubo bitju, ki jih hoče ali more gibati, v enem dnevu spremenijo tisoč in tisočkrat, ne da bi bil s tem prizadet en sam zakon narave.« (de Sade 1987, 290–292)

Tradicionalni etični sistemi so hierarhični: opredeljujejo boljše (med)človeško delovanje, boljše življenje v nasprotju s slabšim. Toda če sledimo Hribarjevim tezam o svetosti sveta in če obenem svet skupaj z njim razumemo kot nekaj, kar z razkrivanjem *druge strani sveta* v sebi vselej nosi potencial radikalne, celo totalne transformacije, ni jasno, v kakšnem smislu bi lahko takšna ontologija porajala kakršno koli *merodajno* etiko, razen morda takšno, ki poleg svet(n)e uravnilovke bivačnega vzpostavlja uravnilovko tudi na ravni *dejanj* – na ravni človeškega stremljenja, delovanja, poseganja v svet. Toda takšen sklep bi zamajal srčiko Hribarjevega projekta: kako je lahko namreč v kontekstu takšne onto-etike svetega nepokopano truplo *manj* posvečeno od pokopanega – v kakšnem smislu je lahko dejanje pokopa svetейše od nepokopa?

Vendar Hribarjev ontološki sistem vseeno vzpostavlja razvidno hierarhizacijo; vse bivačče je v enaki meri sveto, a bit bivaččega je najsvetejša: »Bit je najsvetejša, svetejša od sveta kot prostora biti,« (Hribar 1991, 102) »z vidika bistva svetega, z vidika svet(n)osti sveta se bit kaže kot tisto najsvetejše« (103). Etično in protietično – v kakršni koli terminologiji se bosta v nadaljevanju že ugnezdila – naj bi se torej v tem sistemu vselej odražala na ravni človekovega odnosa do biti. A

kaj to pomeni v praksi? Kako lahko človek ravna v skladu z bitjo in proti njej? In kaj ima to s pokopavanjem mrtvih?

2. Dobro in zlo

Praktični vidiki Hribarjeve etike – tudi v tem se približuje tradicionaln(ejš)im sistemom – so oprti na temeljno razmejitev med *dobrim* in *zlim*. Kako ju Hribar opredeljuje?

»Tragična etika svetosti, ki izhaja iz svete igre sveta, iz svetosti življenja in posvečenosti mrtvih na ozadju strašne svobode ničā, se na metafiziko, četudi je daleč od tega, da bi jo spregledala, ne ozira. Zato se niti ne vzpenja niti ne spušča po pobočju Vrhovnega Dobrega. Vrhovno Dobro in Moralni Zakon sta orientaciji. Toda pred vsakršnim človekovim orientiranjem je ek-sistenca človeka. Je človek kot bitje, ki je tu: v svetu.

Ljudje smo pre-bivalci. V življenju k smrti. Živeti je dobro, umreti je hudo. Ubijanje je zato zlo. To je tako zelo preprosto, da je za marsikoga preveč enostavno. Vendar etika svetosti izvira prav iz te preprostosti. Tudi kot etika razmerja do mrtvih, do posvečenosti mrtvih. Posvečenost mrtvih je spominska posvečenost. Prepoved pogreba, ki naj bi bila v funkciji neka-kšnega višjega (Vrhovno Dobro tu lahko celo umanjka) dobrega, je ubijal-ska, ker hoče ubiti spomin. Spomin in z njim hrepenenje. V imenu stremlje-nja.« (Hribar 1991, 266)

S to definicijo smo dobili ključne ‚hierarhične‘ opredelitve te etike, ki pa se ne nanašajo neposredno na bit – kot bi bralec lahko pričakoval iz prej orisanega ontološkega postopka –, temveč na *življenje* in *smrt*. A pri tem se že poraja slutnja, da se v Hribarjevi presenetljivi ekspoziciji etike svetosti življenje pomensko pribli-žuje biti in smrt njeni negaciji.

Kako lahko razumemo formulacijo »Živeti je dobro, umreti je hudo. Ubijanje je zato zlo«? Prvič, takoj lahko opazimo neko nesimetričnost v definicijah: umreti – izgubiti življenje – samo po sebi ni *zlo*, temveč ‚hudo‘. *Zlo* je človeško delovanje, ki povzroča oziroma pospešuje *hudo*, ki je samo po sebi neizbežno. *Dobro* po dru-gi strani v Hribarjevi terminologiji nima tovrstnega para – življenje je dobro in de-lovanje za življenje je prav tako dobro. Pa vendar je že pri paru *dobro* – *hudo* neka jasna opozicija. *Dobro* je tako obenem nasprotje *hudega* in nasprotje *zla*.

Dobro je, tako se zdi, lahko tudi pasivno: dobro je ne-izničevati življenja. Dobro je, če življenju samo pustimo, da *je*. Je v tem smislu tudi *zlo* lahko pasivno? Je ne-ohranjanje, ne-reševanje življenja *zlo*?¹ Ob Hribarjevem ustoličenju *življenja* na

¹ Ob teh presenetljivih Hribarjevih etičkih definicijah, ki totalizirajo vrednoto življenja (ki v *življenju* pre-poznavajo neko *vrhovno dobro*), se pravzaprav izrisuje etični horizont, za katerega se zdi, da ustvarja podlago za nekakšno sekularno *pro-life* pozicijo, paralelno sodobnemu katoliškemu (pa tudi pravo-slavnemu in protestantskemu) aktivizmu proti splavu – kako praktično razumeti Hribarjev zagovor

prestolu *etike biti* – Hribar jasno pravi, da gre za sinonim *etike svetosti*² – se ponovno odpirajo številna nerazjasnjena ontološka vprašanja. Hribar je tako npr. ostro kritičen do Lévinasa, ki po njegovem mnenju »bit razume preprosto iz bivanja: biti mu pomeni bivati (eksistirati), še več, že kar živeti« (148). Četudi Hribar tega enačaja nikjer ne izraža eksplicitno, pa se zdi, da se v teh odločilnih paragrafih *Tragične etike svetosti*, ki jedro etike biti povzemajo z enostavno opredelitvijo dobrega in hudega/zla kot življenja in smrti/ubijanja, brez odloka izgublja ravno oprijemljiva razlika med življenjem in bitjo.

Stvari pa se še bistveno bolj zapletejo pri enem izmed spekulativnih gradnikov Hribarjeve onto-etike: pri spekulaciji o ontološkem statusu mrtvih, ki seveda ne živijo, pa vendar po Hribarju lahko so, tako v izrazito ne-etičnem kot tudi izrazito etičnem smislu – kot »strahovi« ali kot »spomini«, po krivdi ali zaslugi živih (16).

Hribarjeva etika je torej – prej kot etika biti – svojevrstna etika življenja: etika, ki v središče postavlja vrednoto življenja. Hribarjev vrednostni sistem tu glede sprejemanja sveta v njegovi »sveti« celovitosti sicer izkazuje določeno zagato: zakaj bi bila v takšnem pogledu smrt – kot neizbežni del sveta, narave, življenja – kar koli *problematičnega*?

To pa ni edina aporija Hribarjeve opredelitve dobrega in hudega/zla. Jasno je, da Hribar – tako kot Heidegger in Lacan, četudi iz precej drugačnih razlogov – odločno zavrača najznačilnejše heglovsko branje *Antigone*, ki izvira iz Heglove udarne rehabilitacije Kreonta v *Predavanjih o filozofiji religije* (Hegel 1986, 133). Za Hribarja ni nobenega dvoma, kdo ima v Sofoklejevi drami *prav* in kdo ne; *Antigona* zanj nima nikakršne simetrije vzporednih tragičnih usod, ne gre za trk enakovrednih tragičnih pozicij: »Ne drži niti to, da sta tu trčila dva enakovredna, dva posebna dobra. /.../ Zločinec je Kreon.« (Hribar 1991, 260) Hribar pa tej precej razumljivi in pričakovani zavrnitvi Hegla dodaja še sila nenavadno pojasnilo svojega pogleda na središčni konflikt *Antigone*: »Drug na drugega sta zadela univerzalno dobro, ki ga brani Antigona in Kreontovo ekscesno dobro, se pravi zlo.« (260)

Fraza »ekscesno dobro, se pravi zlo«, ki jo tu uporablja Hribar, na intriganten način prevetri njegovo opredeljevanje dobrega in zla. Ko Hribar o Kreontovem »zlu« govori kot o »ekscesnem dobrem«, pravzaprav ponuja neko zaobrnjeno formalno strukturo Heideggerjeve etike nasilja v *Uvodu v metafiziko*: če za Heideggerja (in Žižka) nasilje v registrih ekstremne ekscesnosti preseže problematične vidike *manj-*

»posvečenosti še ne rojenih«? (Hribar 1991, 25) – in evtanaziji. Ob tem zato velja opozoriti, da je – v očitnem kontrastu z brezpogojno, zapovedovalno dikcijo teh definicij – Hribar odločen zagovornik tako legalizacije evtanazije kot pravice do splava; njegova argumentacija se ob teh témah postavi po robu absolutizaciji »svetosti življenja« in »posvečenosti še ne rojenih« z dodatno *pravrednoto*, »dostojanstvom človeka«, po katerem človeku ne sme biti vsiljeno, kako naj razume svetost svojega življenja ali – v primeru neželene nosečnosti – porajajočega življenja v svojem telesu; pri tem se sicer zdi, da »dostojanstvo človeka« v tej shemi dobi vlogo nekakšne pomožne premične meje, s pomočjo katere lahko Hribar strogost neizogibnih praktičnih izpeljav svojih etičnih imperativov precej poljubno rahlija. Hribar kljub temu tudi danes ostaja zavezan suvereni retoriki svojega onto-etiškega projekta osemdesetih in devetdesetih: »Zagovor evtanazije je utemeljen ne samo etično, ampak tudi ontološko.« (Hribar 2019)

² »Svetost ne izhaja iz posnemanja tega ali onega Bivajočega, marveč iz biti kot biti. Etika svetosti je etika biti.« (Hribar 1991, 262)

šega nasilja, se ob prejšnjem navedku zdi, da za Hribarja *eksczesno dobro* ogroža pozitivne vidike *manjšega* – ali vsaj manj *zgoščenega* – dobrega.

Vseeno pa tudi tu ni konsistenten: Hribar Antigonino dejanje označuje za ‚sveto dejanje‘, pri čemer to dejanje očitno razume kot nekaj izjemnega, kar izstopa iz vsakdanjosti – gre za superiorno etično dejanje. Tukaj torej *sveto* označuje neko (pozitivno) izjemnost. *Dejanja* imajo skratka v navezavi na sveto za Hribarja precej drugačno hierarhično logiko kot *bivajoče* – lahko bi rekli, neko bistveno bolj *običajno* logiko.

Običajno seveda, če odmislimo opredelitev o ‚ekscsnem dobrem‘, ki je – v širšem kontekstu *Tragične etike svetosti* – kljub vsemu precej *ekscsesna*. Kako je namreč lahko dobro, ki ga Hribar enoznačno opredeljuje kot *živeti* (»to je tako zelo preprosto«), v primeru Kreontovega dejanja v ekscesu? Ali pa gre za namig, da Hribar že samo smrt sredi svetega sveta razume kot njegov temeljni ‚ekscses‘?

Jasnih odgovorov na ta vprašanja ne dobimo. Hribar se ob poskusih vpenjanja svoje razgrnitve dobrega in zla v širše teze svojega onto-etiskega projekta namreč še naprej zateka k tавтоloškim, samoreferenčnim opredelitvam, ki bralcu sugerirajo popolno razvidnost povezav med bitjo, svetim ter razliko med dobrim in zlim, vendar je nikdar zares ne prikažejo:

»Resnica pa je, da tudi tedaj, ko gremo onstran dobrega in zla, ne vemo, kdaj smo onstran, če ne vemo za razliko med dobrim in zlim. Razlika med dobrim in zlom obstaja tudi tedaj, ko ni več Vrhovnega Dobra. Ko je Bog kot Vrhovno Dobro mrtev. Ni pa zaradi tega mrtvo sveto kot sveto. Smrt Boga ne pomeni izničenja biti.« (Hribar 1991, 264)

3. Sveto dejanje – etična hierarhija dejanj?

Svetost se torej Hribarju ob opredeljevanju *sveta/bivajočega* in *dejanj* razkriva drugače: vse *bivajoče* je sveto, vsa *dejanja* pač ne. Hribar soglaša s svojo interpretacijo Heideggerja, po kateri so »sveta dejanja« tista, ki so narejena v *imenu* zakona biti: »Zakon [biti je zakon], ki dejanja, ki so narejena v njegovem imenu, spreminja v sveta dejanja.« (1991, 174) Tudi Antigonino dejanje naj bi bilo »v razmerju do posvečenosti mrtvih sveto dejanje« (261). Tukaj se seveda najprej zastavlja vprašanje ontološkega statusa dejanj, ki smo ga delno že zastavili: če je ves svet in vse, kar je v svetu, *sveto* – in če je vse, kar je, že po svoji biti *sveto* – kako je lahko neko dejanje potem ne-sveto?

Kljub vsem protislovjem v tej terminologiji je vsaj do neke mere jasno, kaj želi Hribar sporočiti: človeško dejanje lahko na radikalen način nastopi proti *svetu*, proti *biti*, proti *življenju*. Ni pa jasno, kaj to pomeni za razvrščanje in vrednotenje dejanj, ki jih zakon biti »spreminja v sveta dejanja«: ali med njimi obstaja kakršna koli hierarhija? Obstajajo bolj ali manj sveta dejanja? Obstajajo tudi bolj ali manj ne-sveta dejanja? Ali pa gre za binarno strukturo, v kateri so dejanja lahko vedno le v enaki meri sveta ali v enaki meri ne-sveta? Kako bi lahko bilo skozi takšno prizmo Antigonino (ali antigonsko) dejanje kar koli posebnega?

Hribar je zasnoval svoj poskus odgovora na ta vprašanja v korespondenci z Markom Uršičem (Uršič 1986; 1987), ki jo je leto dni pred *Tragično etiko svetosti* objavil v monografiji *O svetem na Slovenskem*: »Izjemna, sveta dejanja, kakršno je bilo Antigono – Antigona je sledila zakonu biti proti pravni obveznosti in čez mejo moralnih dolžnosti – pričajo o svetosti, ki je je zmožen človek v svoji predanosti, zavezanosti biti. Najsvetejšemu. Vendar Antigona ni svetnica. Obstaja svetost, ne obstajajo pa svetniki.« (Hribar 1990, 157–158) Hribar tu ‚sveto dejanje‘ eksplicitno opredeljuje kot ‚izjemno‘. ‚Svetost‘ človeka, ki opravlja ‚sveto dejanje‘, se vzpostavlja v njegovi eminentni ‚predanosti, zavezanosti biti‘. *Sveto* je torej v horizontu bivajočega nekaj *najobičajnejšega* – vseprisotnega –, v kontekstu človeškega dejanja pa nekaj odločno *neobičajnega*. Je torej *razlikam*, ki jih Hribar po vzoru ontološke difference niza v svojem delu, treba prišteti tudi razliko med bivajočim in dejanjem/udejanjajočim?

V *Tragični etiki svetosti* Hribar razvija ostro kritiko svetništva, ki mu v navedenem pismu sicer odvzema možnost obstoja (»ne obstajajo pa svetniki«); toda tudi gleda tega ni konsistenten, saj na uvodnih straneh knjige o svetnikih eksplicitno in afirmativno govori kot ohranjevalci svetega: »V sveti igri sveta se nič ne izgubi. Sled pobeglih bogov se ohranja v poeziji, se je na drugačen način skozi stoletja ohranjala skozi življenje svetnikov.« (1991, 24) Glede Antigoninega (ne)svetniškega statusa pa je vendarle jasen:

»Antigona ni niti svečenica niti svetnica. Njena svetost je drugačne narave. Svečenik je varuh sakralnega, institucionaliziranega in sankcioniranega svetega. Svetnik je to, kar je, po svoji hoji za Kristusom. Izhaja iz Ideala jaza in gradi svoj idealni Jaz v senci Ideala. S posnemanjem Kristusa. V tem svetnik ni avtonomen. Antigona pa je avtonomna prav zaradi tega, ker nikogar ne posnema. Tako kakor ni nikogar posnemal Kristus sam. Tudi Kristusovo dejanje je bilo sveto dejanje. Ni pa bilo svetniško dejanje. Saj Kristus ni mogel biti (krščanski) svetnik, posnemovalec samega sebe.« (261–262)

Problem te kritične opredelitve je (ponovno) v tem, da je Hribar ne zastavlja svoji lastni poziciji. Predpogoj ‚svetega dejanja‘ naj bi bila po njegovem prepričanju nekakšna *samoniklost* – vsakršno posnemanje tovrstnega dejanja in njegovega izvrševalca naj bi bilo medtem znak posnemovalčeve neavtonomnosti in s tem lažne, razvodenele, ‚sankcionirane‘ svetosti. Vendar – kako lahko potemtakem Antigona služi ravno kot model za prenos sorodne onto-etične drže in sorodnega dejanja v sodobnost, za *antigonski* pokop nepokopanih? Zakaj za to *posnemanje* ne veljajo enaka merila? V kakšnem smislu se opiranje na model Antigone pri vzpostavljanju ultimativnega in univerzalnega svetega dejanja od tovrstne ‚sankcioniranosti‘ odmika? Ali ni prav Hribar – če sledimo njegovi opredelitvi svetosti in s tem zavrnitvi svetništva – s svojim etiškim projektom eklatanten primer posnemovalca, ki *hodi za Antigono*, svečenika, ki poskuša sistematizirati, modelirati njeno ‚avtonomno‘ dejanje?

Sveto dejanje je torej v nasprotju s svetim bivajočim izjemno, toda – ali je tudi *tragično*? Hribar pri opredelitvi tragičnosti svetega dejanja posega po nietzschejanski terminologiji:

»[Volja do moči] hoče premagati smrt samo in zato z zanikanjem posvečenosti mrtvih, ne le svetosti življenja, izzove etični upor. Tisto, kar etiko svetosti pretvori v tragično etiko, je maščevalnost volje do moči. Gledano od zunaj, z vidika skupnosti. Od znotraj, z vidika žrtve je tragično to, da svoje dejanje lahko ,upraviči' le s svetim kot svetim. Prav zato je to dejanje sveto dejanje; ne božje, kajti tedaj, ko je človek pred svojo absolutno, sveto odločitvijo, zgolj pred samim seboj, božjega ni več blizu. Abrahama je poklical Bog, zaustavil pa ga je angel, njegov lastni demon.« (266–267)

Ob teh eklektičnih definicijah marsikaj ostaja begajoče, a osredotočimo se na bistveno, ki je izrečeno povsem neposredno: eden ključnih vidikov *tragičnosti* etike svetosti se nahaja v njeni *uporni* razsežnosti – sveto dejanje je povezano z »etičnim uporom /.../ volji do moči« –, ki ob Hribarjevih paralelnih tematizacijah izkazuje eksplicitne politične razsežnosti:

»Vsaka absolutna oblast, se pravi oblast s težnjo po neomejeni in brezpogojni moči, hoče vladati ne samo nad življenjem, ampak tudi nad smrtjo. Tisti, ki se takšni oblasti upre, kakor se je Antigona ob Kreontovi prepovedi pokopa njenega brata Polinejka, je obsojen na pogubo. Njegovo dejanje je sveto, toda usoda tragična. Vendar tragična etika svetosti ni tragična zgolj zaradi tragične usode. Tragična je, ker nepisani zakoni kot zakoni biti niso oprti na nič bivajočega. So brez Opre. Zanje zato lahko zastavimo le sami sebe.« (5–6)

4. Sveto in posvečeno

Dotaknimo se še enega izmed najosnovnejših (nerazjasnjenih) terminoloških vprašanj glede Hribarjeve onto-etične zakonodaje. Prva med zakoni branita *svetost* življenja in *posvečenost* mrtvih. Zakaj Hribar uporablja dva različna izraza? Zakaj npr. ne *posvečenost življenja* ali *svetost mrtvih*?

Svetost bi bila v kontekstu Hribarjeve etike v povezavi z vsem, kar zadeva smrt, vsekakor paradoksalna oznaka – če upoštevamo, da Hribar ,umreti' označuje za ,hudo', eno izmed dveh pomenskih nasprotij dobrega, ,živeti'. Hribar na uvodnih straneh *Tragične etike svetosti* sicer bežno spregovori o tem, da so tudi živi lahko posvečeni (25), vendar opazke v nadaljevanju ne razvije. Zakon o posvečenosti mrtvih jasno opredeljuje kot »zapoved o pokopavanju mrtvih«, zakon o svetosti življenja pa kot »prepoved ubijanja« (71). Te etične kategorije torej zarisujejo potencialno pozitivno in negativno vlogo človeka v ,sveti igri sveta'. Je posvečenost mrtvih rezultat človeškega *posvečevanja* in označuje neko samostojno, suvereno zmožnost *živih*? Hribar odločno trdi, da ni tako: »V sveti igri sveta mrtvih ne posvetimo živi, marveč jih posveti smrt. Posvečeni so zato, ker so mrtvi, ne zato, ker smo jih posvetili mi. Živi mrtvih ne moremo posvetiti, lahko jih le oskrunimo. Če se od njih ne poslovimo po človeško.« (7)

Kaj je ta smrt, ki se je zdaj znašla v vlogi *posvečevalke*? Je to še smrt kot končni rezultat dveh nasprotij dobrega – hudega/umiranja in zla/ubijanja? Kakšno je nje-no podjetje posvečevanja mrtvih – samostojno ali partnersko? Glede na to, da Hribar posvečenost mrtvih jasno povezuje s človeškim spominom na mrtve, se zdi, da gre za drugo: »Posvečenost mrtvih je spominska posvečenost. Prepoved pogreba /.../ je ubijalska, ker hoče ubiti spomin.« (266) Posvečenost mrtvih torej ni neposredna zasluga živih – človek ne ‚proizvaja‘ posvečenosti –, je pa lahko (in na neki način tudi mora biti) posredna: posvečenost mrtvih, ki jih je posvetila smrt, živi *ohranjajo* s tem, da mrtvih ne oskrunijo in da se jih spominjajo. Posvečenost mrtvih – skupni projekt *smrti* in *živih*?

5. Ljubezenski zaplet

Med prepoznavnimi vzgibi, ki jih Hribar tematizira ob opredeljevanju proti-etičnega delovanja, *zlih* dejanj, smo že obravnavali najvidnejša: nietzschejansko *vo-ljo do moči* in *desadovski zakon želje* (Hribar 1991, 204). Kaj pa naj bi bil temeljni vzgib, ki človeka ob ‚odsotnosti bogov‘ usmerja k dobremu etičnemu delovanju? Hribarjev odgovor je tukaj spet precej ‚tradicionalen‘: ključna pozitivna etična sila je *ljubezen*. V kontekstu etičnega sistema, ki zasleduje Sofoklejevo junakinjo, od-govor seveda ni presenetljiv:

»οὐτοὶ συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.« [523]

»Ne da sovražim – da ljubim, sem na svetu!« (Prev. Kajetan Gantar; Sofokles 1992, 26)

»Živim zato, da ljubim, ne da črtim.« (Prev. Anton Sovrè; Sofokles 1962, 241)

»Sovraštvo ne, ljubezen je moj del.« (Prev. Fran Albrecht; Sofoklej 1941, 113)

»Ne za sovraštvo, za ljubezen jaz živim.« (Prev. Ivan Hribovšek; Sofokles 2014, 57)

»Ne za sovraštvo, za ljubezen jaz sem tu.« (Prev. Cvetko Golar; Sophokles 1924, 28)

Četudi Hribar ob analizi Smoleta pravi, da je ljubezen »tisti temeljni element, po katerem je krščanstvo šele zares krščanstvo« (Hribar 1991, 276), skuša na drugih mestih svoje pojmovanje ljubezni jasno razmejiti od razumevanj ljubezni v tradicionalnih religioznih kontekstih, ki jim očita menjalno, preračunljivo logiko, psevdoetično delovanje v pričakovanju posmrtna nagrade. V nasprotju z ljubeznijo ‚plačila‘, usmerjeno v transcendenco, se ljubezen Hribarjevega onto-etičnega sistema – *antigonska* ljubezen, ki naj bi se upirala vsakršni preračunljivosti – ime-njuje *ljubezen za nič*.³ »Zakon mrtvih je, kakor pravi Heidegger, temeljni zakon živih.

³ Gre za izraz, ki sta ga – v navezavi na Dostojevskega – v slovenskem prostoru pred Hribarjem najbolj odmevno uporabljala Dušan Pirjevec in Marjan Rožanc. Pirjevec v svoji analizi *Bratov Karamazovih* (Pirjevec 1976), Rožanc pa v več esejih in dnevniških zapiskih (Rožanc 1987; 1988). Prim. tudi razpravo Tarasa Kermaunerja »Ljubezen za nič kot izstop iz kroga menjav: filozofska in estetološka razprava o osrednji izmed Pirjevčevih kategorij« (Kermauner 1983).

Ker je zakon biti. Tragično je, da za spoštovanje tega zakona ni plačila. Narobe. Sami ga plačamo. S svojim življenjem. To je ljubezen za nič. Ljubezen za nič ni nič, če to ni ljubezen pred grozo zgolj ničā.« (263)

Kot sem že namignil, se tudi v tej razsežnosti Hribarjeve etike skriva diskretna posvojitve tradicionalnih religioznih konceptov – nesebične ljubezni, samoodpovedi, samožrtvovanja itd. –, ki si obenem domišlja, da razkriva nekaj drugačnega in celo (miselno) *opozicijskega*.

Vseeno pa Hribarjev poskus imanentizacije krščanske ljubezni še enkrat opomni na problemski sklop, ki nastane ob onto-etiški eliminaciji transcendence: zakaj se temu *za nič* pridružuje ravno ljubezen? Zakaj ne kateri koli drug vzgib človeškega delovanja, npr. *sovražstvo za nič? Izničenje za nič? Samoizničenje za nič? Nič za nič?* Na kateri osnovi je ravno ljubezen tisti ideal, ki zasluži – »pred grozo zgolj ničā«⁴ – povzdignjenje v vzgib svetosti?

Odgovor je lahko le *vitalističen*: Hribarjeva etika je v prvi vrsti naturalistična *etika življenja*, ljubezen v njej zasluži prednostno mesto kot *življenjska sila*, kot sila porajanja in ohranjanja človeškega življenja. Kljub temu pa je za etični sistem, ki se v prvi vrsti ukvarja z vprašanjem odnosa do mrtvih, na mestu vprašanje: kako ta *eros* shaja s *thanatosom*?

Hribar pri svoji opredelitvi razmerja med *ljubeznijo* in *mrtvimi* ponovno podaja intrigantno formulacijo, ki razgalja nove metafizične razpoke v tu-svetni neprodušnosti njegovega etiškega sistema: »Ljubezen sega onstran groba in z njo se mrtvi vračajo k nam, kakor da bi bili še zmerom živi.« (Hribar 1991, 125) Nekaj strani prej je namreč zavrnil »zagrobni« svet kot del teološke domišljije: »Božje kot bistvo bogov (Boga) ne spada v prostor zemlje in neba, živih in mrtvih. Ne izhaja iz svet(n)osti sveta, tega sveta, temveč iz želje po drugem, zagrobnem svetu. Kjer naj bi mrtvi ne bili več mrtvi, marveč znova živi.« (106)

Kaj je torej ta ,onstran groba', v katerega naj bi segala ljubezen? Kam so šli mrtvi, da se lahko vračajo? Od kod se vračajo ,k nam', na našo stran sveta? Z ,druge strani sveta'? Ima torej ljubezen neko ultimativno prednost pred ,mislijo' in ,domišljijo'? Lahko avtentično posega po ,ne-skritosti', druge strani sveta'? In ali ni ta ,stran', če je ,onstran groba', prav tako del ,zagrobnega sveta' – ali vsaj ,želje' po njem?

6. Sklep

V prispevku sem skušal pokazati, da Hribarjeva edinstvena in enigmatična opredelitev svetega v *Tragični etiki svetosti* poraja številne aporije, ki v veliki meri izvirajo iz njenega izhodiščnega paradoksa: Hribar poskuša zaobiti hierarhične vrednostne strukture tradicionalnih etičnih sistemov s tezo o svetosti vsega bivajočega – ne-

⁴ Tudi od nje se Hribar na koncu svoje zadnje trilogije srdito distancira, saj jo zdaj prepozna kot zadnjo metamorfozo krščanskega hipostaziranja ničā – vendar nam to ne sme prikriti dejstva, da je bila ,groza (zgolj) ničā' osište njegovega prejšnjega opusa

kakšno *uravnilovko* svetega –, obenem pa te strukture aproprira in sekularizira z dvema tezama, ki ju le stežka uskladimo s prvo: tezo o biti kot *najsvetejšem* in tezo o Antigoninem *svetem dejanju*. V tem paradoksu lahko razberemo simptom globljega notranjega konflikta v Hribarjevem filozofskem projektu, ki se želi po eni strani od platonistične in judovsko-krščanske duhovne dediščine kategorično distancirati, po drugi strani pa predano zasleduje ravno nekatere etiške vrednote, ki so evidentno ukoreninjene v teh tradicijah.

Teza o Antigoninem svetem dejanju je povezana z drugim, sorodnim paradoksom Hribarjevega etiškega sistema: poskusom opredelitve dobrega in zla v svetu, ki je svet in kjer je vse sveto. Ta problem postane še posebej pereč – in razvejan – ob poskusu opredelitev dobrih in zlih dejanj. Hribar namreč ne pojasni, zakaj vzpostavlja bistveno razliko med bivajočim in dejanjem prav ob vprašanju svetega, pri čemer je bivajoče vedno in povsod sveto, dejanje pa je lahko sveto – in obenem tudi ‚izjemno‘ – ali pa ne-sveto. Pri Hribarjevi opredelitvi svetosti/ne-svetosti dejanja ni jasno niti to, ali gre pri njej za binarno razmejitev ali za večstopenjsko strukturo, ki prehaja od ne-svetih (ali celo proti-svetih) prek manj ali bolj svetih do ‚izjemnih‘ svetih dejanj, kakršno je Antigonino. Videli smo tudi, kako se ta dilema zaostri skozi de Sadovski zakon želje in ničejansko voljo do moči, s katerima se Hribar sicer sooča, a na njune izzive ne odgovarja prepričljivo.

V nadaljnjem postopku *Tragične etike svetosti* pride do še enega nenavadnega, ključnega zapleta: Hribar svoje pojmovanje dobrega in zla tesno poveže s protipostavitvijo življenja in smrti, iz česar izpelje nekatere najbolj prepoznavne formulacije tega dela (in širšega pravega projekta), npr. *svetost življenja* in *posvečenost mrtvih*. Če osrednje definicije, s katerimi tej povezavi pritrjuje, primerjamo s prej obravnavanimi opredelitvami biti kot *najsvetejšega*, Antigoninega dejanja kot *svetega dejanja* in *svetosti sveta*, ugotovimo, da se v Hribarjevem onto-etiskem sistemu zabriše jasna razmejitev med bitjo in življenjem (prav to pa je v *Tragični etiki svetosti* sicer eden izmed glavnih Hribarjevih očitkov Lévinasu). Tovrstno ne-reflektirano enačenje biti in življenja, ki oscilira med vitalizmom in antigonskim idealom samožrtvovanja, se izkazuje kot temeljna aporija Hribarjeve etike.

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Michał Wyrostkiewicz and Marek Petro

Lie as the Anthropological Destruction

Laž kot antropološko uničenje

Abstract: The theory of post-truth and the conviction that absolute objective truth does not exist have many supporters in the modern world. A lie seen from this point of view appears to be one of the many ways people contact each other. The conducted research shows that this reasoning is incorrect. It proves that a lie is a reality that destroys those who have been lied to and those who are lying, as well as other people who are found in their environment. A lie drives people away from the truth, replacing it with untruth. In this way, it strikes a person and disturbs the order in one's social environment. Thus, it becomes an anthropological destruction. This creates an "alternative world" that "competes" with God's created world. Also, by rejecting God's call to live according to the truth, man moves away from God and draws closer to Satan. The world "created" by a liar is not appropriate to human nature, it cannot become a space for his development, but is only regression and, consequently, destructive. The matter of lying and its consequences appear to be very topical today when the "power of disinformation" is being revealed more and more clearly.

Keywords: lie, disinformation, communication, morality, anthropology, social life

Povzetek: Teorija postresnice in prepričanje, da absolutna, objektivna resnica ne obstaja, imata v sodobnem svetu veliko zagovornikov. Laž se s tega vidika zdi eden od številnih načinov, kako ljudje drug z drugim stopajo v stik. Izvedena raziskava kaže, da je takšno razmišljanje napačno. Dokazuje, da je laž realnost, ki uničuje tiste, ki so jim lagali, lažnivce, pa tudi druge ljudi, ki se znajdejo v njihovem okolju. Laž ljudi oddaljuje od resnice in jo nadomešča z neresnico. Tako človeka prizade, poruši red v njegovem družbenem okolju in postane antropološko uničenje. S tem nastane ,alternativni svet', ki ,tekmuje' z Božjim ustvarjenim svetom. Prav tako se človek z zavračanjem Božjega poziva, naj živi v skladu z resnico, oddaljuje od Boga in se približuje satanu. Svet, ki ga je ,ustvaril' lažnivec, za človekovo naravo ni primeren, ne more postati prostor za njegov razvoj, temveč je le regresija in posledično uničujoč. Vprašanje laži in njenih posledic se zdi danes, ko se ,moč dezinformacij' razkriva vse jasneje, zelo aktualno.

Ključne besede: laž, dezinformacija, komunikacija, morala, antropologija, družbeno življenje

1. Introduction: Context and Methodological Information

Without a doubt, our times present a peculiar moment in dealing with information.¹ On the one hand, the development of a social and cultural civilization has led to the fact that information is recognized as one of the main values of modern society, and within it every person. That's why we mainly talk about the information society in which information is the basic commodity and currency. On the other hand, many claims and theories draw attention to the subjectivity and relativity of information, as shown in the concept of post-truth, which is used by many people, especially journalists and politicians, to characterize our current understanding of information. In addition, the current world situation related to the invasion of Ukraine and the so-called hybrid war makes many people aware of the importance of understanding what disinformation is. And what effects it causes. All this points to the importance of information in a person's personal and social life (Wyrastkiewicz 2022, 4).

The second-mentioned point of view is very popular today. However, there is no lack of people convinced that a lie is bad for society and every person who functions in an environment affected by a lie. This last statement is the main research hypothesis of this study. Demonstrating its validity will take place in several steps. The first step will be to show the relationship between a lie and the truth and to place our reflection on lies in the classical moral-theological context of human deeds. This will be an introduction to the topic showing new original proposals for looking at a lie as an activity aiming to build an alternative reality in which both a liar and the person lied to are to function. The culmination of the analysis will be a theological reflection on the subject of lying concerning God and Satan.

The subject of this article is lying. It deals with the problem of the consequences in one's social and personal life. The purpose of the text, as the title of the article states, is to give a synthetic presentation of a lie as a factor effectively disrupting the development of man and society, and therefore creating anthropological destruction. In particular, it is about supplementing the current moral-theological concept of a lie with new original theses developed based on biblical premises and the reflections of anthropologists who are not theologians. Therefore, our assumption is to shed new light on the current knowledge about a lie and its consequences, both in the social and personal lives of the liar and the person lied to. In the era of the above-mentioned post-truth and the rejection of classic values, it appears to be an important task for researchers to answer the most important questions posed by people to lead them to integral development (their absolute fulfilment, meaning achieving fullness in life, meaning salvation from the theological point of view) (Nęcek and Nagórny 2005, 474–475).

As the title of the article states, the basic and primary source materials for this study are the works of theologians, philosophers, and sociological representatives

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of the Lublin scientific community (this is evidenced by the source literature). They are mainly associated with the Catholic University of Lublin, Poland. In this group is also included Karol Wojtyła – John Paul II. Before his pontificate, he was a professor at this university.

2. Searching for the Essence of the Lie

In its most basic understanding, a lie is giving someone information that does not agree with the objective state of affairs. It is a statement that diverges from the truth, an act of deliberately misleading someone (Wyrostkiewicz 2005, 258–259). The basis of a lie is the perpetrator's freely undertaken decision to express information incompatible with his knowledge and belief in a given matter (Communicating this information does not have to be through words or verbally. It can be a gesture or other means that the recipient will see as a clear representation of the information.) Thus, we are dealing with giving someone information that the informer knows (or at least thinks) to be untrue. The premise of lying is to be aware of the truth. Therefore, a lie is a persuasive type of activity (Chudy 1992, 88–89).

The natural consequence of this condition is leading the deceived person into a lie, meaning that they will make the wrong decisions based on the (false) information obtained. As we can see, misleading someone confuses them, leading to wrong thinking and wrong decisions. In this way, it can be shown that the ultimate goal of a lie is not to present what is untrue, but to make sure that the person lied to will undertake decisions and perform actions that would not have happened if they knew the truth. This thesis is the original understanding of a liar's purpose.

According to the point of view presented above, a liar's great cunning is revealed. Attempting to make changes in the world that are not in accord with the truth, a liar tries to use other people for this purpose from whom he hides the truth. He wants to build an "alternative world" (which will be discussed later) through the actions of other people.

It is worth adding that a lie is not just "simply" presenting what is untrue as true. It is also the transmission of doubtful information (unverified and uncertain) without appropriate commentary. This raises doubts and thus indicates its uncertainty, meaning the potential falsehood of the information presented (Wyrostkiewicz 2007, 49–50).

Because a lie is not passively blocking someone's access to the truth, it is not simply a static obstacle that the person lied to has a chance to recognize and bypass. A lie always requires human activity. Thus, it is assumed that the liar will try to give the person lied to the least chance to suppose they are being lied to. Therefore, a lie is an action that not only stops the person being lied to from accessing the truth but actively directs him or her to an untrue area. This is because a liar gives false information by presenting it as true information, and so getting to the truth is difficult (Chudy 1992, 89).

This does not depend on the cleverness, ability or knowledge of the person lied to (as in the case of manipulation, for example) (Wyrostkiewicz 2014), because the truth is completely hidden, “secured” and “blocked” from the recipient. These “safeguards” are the human person’s natural traits, such as those arising from their deepest needs, and therefore recognized as obvious, the pursuit of truth and goodness, and living according to them. It also includes solidarity, justice and the need and willingness to affirm the human person (Nagórny 1997, 174–201; Pokrywka 2000, 141–73). In other words, an honest man will hardly question what the other person presents to them as being the obvious truth. Inscribed in human mentality is trusting people, faith in their natural goodness and living in solidarity with one’s neighbour; these are factors that favour liars.

3. A Lie is an *Actus Humanus*

Our reflections up to now have shown that lying is not a simple or accidental act. It is a human activity with all its attributes, and therefore it carries both temporal and eschatological consequences (Nowosad and Wyrostkiewicz 2005a, 129–32). Lying is an action that not only directs people into the area of untruth but also puts untruth instead of truth into the consciousness of the deceived and into the world in which they function (Chudy 1992, 89–90). The key in the moral-theological assessment of a lie, perceived as an *actus humanus*, is to draw attention to the intention of the informer (*finis operantis*) and the necessary, inalienable effect (*finis operis*) that false (ambiguous, incomplete) information will produce.

According to moral theology’s theory of human action, *finis operis* and *finis operantis* are the two basic sources of morality (*fontes moralitates*) of a person’s actions. This means that, based on them, a decision determines whether the act is morally good or evil. The latter situation occurs when at least one of these goals (*finis operis* or *finis operantis*) is evil, meaning that it is incompatible with the sense and purpose of man’s and the world’s existence, i.e. when it harms the nature of one or the other (Nowosad and Wyrostkiewicz 2005a, 131).

To deepen our analysis of lies as a human activity (*actus humanus*), it is worth emphasizing the fact that a lying person’s goal (*finis operantis*) is to mislead someone by allegedly providing them with true information and causing the recipient to recognize as true something that is not true. Treating what is untrue as true by the deceived is the basic effect of a lie (*finis operis*); the fact is that truth in his consciousness is replaced by untruth.

The decision (willingness, intention, and disposition) for someone to obtain false information is a key issue for a liar. The real truth of the message being conveyed is secondary. What the person giving the information thinks about it is fundamental. If he or she wants to mislead someone, even when they accidentally transmit true information (for example, due to ignorance), we are still dealing with a lie (Catechism of the Catholic Church 1993, can. 2482–2484; Wyrostkiewicz 2005; Chudy 1992; Rubinkiewicz 2002).

In this context, it is worth stating that in the Catholic tradition adopted by moral theology, a lie is included in the category of acts of the highest level of evil. We are talking about actions referred to as intrinsically evil (*intrinsece malum*), meaning those that will not reduce their evil status regardless of the circumstances. Due to their subject matter, there is also no way for good to come from them. Such activity is always “greatly evil” and causes harm to a man who finds himself in its sphere of influence (John Paul II 1993, 80; 1984, 17).

Comparing earlier reflections on a liar’s goal with the above theory of a human action allows us to state that a lie is clearly an evil deed. This is due to both the intention of the lying person (*finis operantis*) as well as the purpose and effect of the action (*finis operis*). When an act is bad, it means that its necessary consequence is a specific evil that takes on many forms. To some extent, it “stays in the villain” and “works” there. This “work” consists of making changes in the area of his reason and will, which are reflected in his or her transformed thinking, evaluation and limited freedom. In an obvious and necessary way, this results in a weakening of the fundamental option (John Paul II 1993, 65–68) focused on the good and the creation of vices that systematically reduce one’s sensitivity to evil, thus facilitating doing evil, and sometimes even imposing evil (Wyrostkiewicz 2013, 52–56). This means that the evil “working” in a man destroys his good nature and pushes him to perform further evil deeds. Another area of evil arises as a result of a morally wrong act “entering into the world” and “working” there, thus contributing to the emergence of evil structures that become the context of other actions (Mariański 1998, 19–32), which will be discussed later.

Further exploring the issue of the essence and impact of lies, it is worth reaching as deeply as possible in search of the essence of both its mentioned goals (*fines = finis operis + finis operantis*) and their common basis. Not only should we look at a specific single act, but also see it as a link in the whole sequence and discover the goals and effects (*fines*) of a complex action. This concerns seeing the entire spectrum of both the effects and their contexts. Only this will lead to an understanding of the aforementioned lie. This proposition to pay sufficient attention to circumstances (*circumstantiae*) is more than a suggestion which, as already noted, constitutes the last of the two mentioned objectives (*fines*) from among the three sources of the morality of an act (*fontes moralitatis*) (Nowosad and Wyrostkiewicz 2005a, 131).

It is also something more than the implementation of a just postulate developed within the framework of the concept of a moral situation stating that it is necessary to include a variety of unique conditions in the moral assessment that create the subjective (though not relative) space of action for a specific subject being a rational and free being. Here we are dealing with stressing the truth that every act, as mentioned, is part of a larger whole (activity) constituting a collection of related individual works; thus, the effects of one action are the conditions for other actions. Relating all this to the evil act of lying and keeping in mind the truth about the social dimension of such an activity, it is impossible not to notice that it generates evil structures, as we have already pointed out. These, in turn, create a new

environment in relation to the original environment of man's life and functioning, which becomes the source of subsequent activities (John Paul II 1984, 16).

To conclude this part about the essence of a lie and its moral-theological assessment revealed in this context, it is worth emphasizing the thesis noted earlier that a person who is lying does not say (or even transmit at all even non-verbally) that he does not know the truth. He does it because he wants someone to accept as true the news that he, the liar, is convinced to be untrue. A liar is trying to build an "alternative world" whose leaven, foundation and bond is falsehood, which he presents as the truth.

4. Lies Result in an "Alternative World"

Looking at the information presented above from a different perspective, meaning searching for the basic goal and effect (*finis*) integrating both of the above-mentioned goals and effects (*finis operantis* and *finis operis*), one can see that a person who is lying is about to construct an "alternative world". It is a "world" that will not be based on the truth, but on what they want, that others (the deceived) will recognize as such, and that this "world" creates false information in the consciousness of the recipients. These people will function within this "world" with the conviction that it is real (that it is based on truth, on the objective state of affairs). At the same time, the liar knows what the truth really is.

A liar is also aware of what knowledge the person lied to possesses and the "world" created as a result of this knowledge. Paradoxically, the lying person counts on the honesty of the recipients, and this happens even when he is not aware of it. A liar's realization of this fact is a confirmation of his premeditated and even perfidious action. His action is based on the belief that the person lied to (a person who is honestly seeking the good resulting from basing his actions on the truth) will make decisions based on the information presented to him (Nowosad and Wrostsiewicz 2005b).

Obviously, these decisions will be different from those this person would have made if they had known the truth. In that case, some other, different action would be considered the right thing to do. Being convinced that the untruth presented by the liar is true, the recipient will do what he normally would not have done if he knew the whole truth. That's what a liar assumes and counts on. This is his goal (*finis operantis*).

One cannot fail to notice that, thanks to the premeditated actions of the liar and the other person applying false knowledge based on lies, this "alternative world" becomes a reality. It is no longer a "world" existing only in the consciousness of a deceitful person, but it is now a fact made real based on other people's actions performed according to false information. This "alternative world" is "activated" by the deeds of a person who was lied to. Next, it is systematically built up by subsequent actions which were somehow the results of the initial lie, or

those whose starting, or reference point were the actions of those who were lied to. This expresses the previously mentioned generation of evil structures.

It is not difficult to see at this point that the spiral of evil is winding up. Therefore, all subsequent activities, which, according to the intentions of the acting person were to result in good, do not bring about such effects. These do not meet the minimum level assumed by the acting person who was lied to, the one who initiated his actions from the knowledge that was based on lies. The reality in which the deeds are carried out does not correspond to the one it should, meaning that the perpetrator "adapted" his actions to the situation because he possessed the wrong knowledge. These actions apply to the "false world," which, as a result of obtaining false information, were created in the consciousness of the person who was lied to. They are implemented in the real world in a way that turns out to be different from the original one.

Due to the inherent social dimension of every human activity (and therefore including lies), it should be assumed that they affect other people living in the vicinity of the liar (if we call the liar the "first" person and the person lied to the "second," then anyone else who is surrounded by the second person may be called a "third" person). There is no doubt that this act also becomes a condition of their actions. It is not a question of directly misleading a third person. The point is, however, that the third person must confront his thinking and actions with the activity of the person lied to or the "changed" person, who is also being misled. This "transformation" of the second person is evident in the fact that the person who is now overwhelmed behaves in a manner inadequate to the real situation. The third person must face the lie of the first person.

Based on the above thesis and referring to previous analyses, it is not difficult to conclude that a "changed" liar transforms the world according to their new vision, sensitivity and altered valuation. One person's transformation always leads to a transformation in the environment in which other people live, function, and make decisions. Every person comprises part of the environment along with other people. This means that the environment affects people's actions, lives and even their identities. Liars live in an environment of people, meaning they see it from a different perspective to the environment they belong to. Liars want to exist in this "changed" environment that includes people feeling the effects of the mentioned change in their minds and wills. They naturally adapt to it, considering it to be the right solution.

Therefore, they agree to live according to these "transformed" points of view that are not in accord with the truth (referring to the title of this part of the text and our previous analyses, we can talk about alternative points of view). People who do not agree with this and are forced to do so experience restrictions on their freedom. In this way, every single lie becomes the cause of the structure of evil (more or less built up and more or less intensively affecting others). It makes living according to the truth and freedom difficult (i.e. a truly human life characteristic of personal beings), and in extreme cases makes life almost impossible. Lying be-

comes a way to achieve the appearance of fulfilment and gives the delusion of development, seemingly natural and harmless, and maybe even becomes a helpful element of the world's functioning.

The analyses carried out so far clearly show that the term "alternative world" given in the title of this section, which is the result of lies, has a dual meaning. First, it means a "world" that arose in a deceived person's consciousness. This happened against his or her will and without their awareness. It is an "alternative world" to the one in which a person lives. Second, it is all about an "alternative world" that is created in the mind of a liar. In effect, the liar tries to live in both worlds simultaneously. Reconciling these two roles is very difficult and requires great effort.

It also requires further lies that would confirm the "truthfulness" of previous lies (because one cannot find their confirmation in the "real" or "original" world, so one has to generate more lies). A lot of commitment is needed to hide the real world from other people and the fact that a liar is the creator of an "alternative world". Lying to oneself also requires someone who has started living in this "alternative world". It is where the actions of the person lied to take place. By lying to others, the liar builds a realm of untruth around himself. This is not only moral but also mental and temporal (Chudy 1992, 91–93).

5. A Liar's Relationship with God and Satan

For a moral theologian, a lie is not only a bad deed, but above all a sin. It violates the eighth commandment of the Decalogue, which forbids bearing false witness (Ex 20:16). Lying also appears to be an abuse of the gift of speech received from God (or more broadly, the ability to communicate), which is an evident misappropriation. Actions against God also go against the man whom a liar wants to treat instrumentally as part of his plan to acquire the good he does not deserve. In this way, a lie also turns out to be an act of injustice, which bears the marks of sin (Derdziuk 2002).

Exploring the problem of lies in the above analyses presents them as actions contrary to the will of God and the love revealed in Christ's saving work. It allows us to see a lie as misappropriating God the Creator, the Savior and Sanctifier, and even as offending Him, an injustice towards Him. Lying is undoubtedly turning away from God and a disorderly turning towards creatures. This means it's a sin (Greniuk 2006, 238–242).

Drawing attention to the object of a lie as emphasized above, these deeds are classified as *intrinsece malum*, and Catholicism includes them in the category of mortal sins (Derdziuk 2002, 182). Classifying lies as such also results from the fact that a liar works in a conscious, voluntary, and intentional way, thus violating the order established by God in very important spheres of human existence, meaning towards God, one's neighbour, the world and oneself. We can see it as a desire to

break contact with God, who is the guarantor of order in the world. All this makes a lie a mortal sin (Greniuk 2006, 345).

When sinning or rejecting God, man does not remain alone. This is due to man's nature, being a person who does not lock himself up in his natural state. He replaces God's authority and plans with a pseudo-authority, Satan's devious plan. As a consequence, a sinful man acts like Satan and executes his deeds. This strong and even dramatic statement not only results from the anthropological knowledge pointed out earlier, but also from research on sin. According to it, whoever sins becomes a child of Satan (1 Jn 3:6). The above thesis, which applies to every mortal sin, in cases where the sin is a lie, is reinforced by the words of Jesus himself. He stated that everyone who lies is a child of Satan, the "liar and father of lies" (Jn 8:44).

An important original argument, which not only confirms but also strengthens the correctness of the thesis discussed here stating that a liar enters into a relationship with Satan and performs acts characteristic of the devil, is the concept of the liar outlined above as the creator of an "alternative world". Here we can find a community that thinks like Satan, whose destructive activity comes from the desire to be "like God" by rejecting the truth about his identity as a creature. A liar creating an "alternative world" succumbs to the devil's suggestions and tries to be "like God" (Gen 3:5); he deludes himself into thinking he is a creator. He wants to become the creator; he wants others to function according to the rules he proposes. A liar treats other people like tools that he needs so that he can implement his plan. This gives his activity a satanic character.

Referring to the reflection on the "alternative world as the effect of a lie", it can be stated here that the world "created" by a liar is a devilish world. It is marked by evil structures and based on them. Although they are the results of the accumulation of many lies, they always begin with one specific lie. Each subsequent lie strengthens and expands already existing sinful structures. In this process, every lie is significant. The alternative presented by the "world" described here created by a liar consists of being different from the world planned by God the Creator.

This "alternative" was not born out of love, but out of selfishness and injustice. These are its characteristic traits and also its basic principles. They leave no place for solidarity or even empathy. What counts is self-interest and achieving goals. Basing something on what is untruth is an obstacle to reaching the truth and, consequently, also the good that is integrally connected with it (Nowosad and Wyrostkiewicz 2005b). Such a world does not correspond to the nature of man created in the image of God (Gen 1:27), who is Love (1 Jn 4:16), Truth (Jn 14:6) and the only Good (Mt 19:17). Thus, this is a world in which it is difficult to live and fulfil oneself; it is difficult to achieve one's goal and find meaning in one's existence. It is a world in which man constantly gets tired (although he is often not aware of it).

6. Conclusions: A Moral Theological Synthesis

The analyzes carried out and presented above most certainly shows the correctness of the hypothesis that a lie is harmful to a person who is within its reach. Research conducted according to the methodology of moral theology (i.e. referring to the Bible and according to man's experience, which in this case means using the achievements of philosophy and social sciences, including theological anthropology) (Mroczkowski 2011, 42–60) leads to the following conclusions: a lie is evil. It destroys man. This applies to both those who have been lied to and those who lie.

Due to the social dimension of this act, a lie adversely affects the entire society that it creates together with other people. This means that the effects of lies are also felt by those who are not directly involved in them. A lie strikes every person it touches on various levels of their existence: the personal and social levels, including in relation to God. Lies hinder man's integral development and fulfilment. It is no exaggeration to say that a lie creates anthropological destruction.

A lie is a planned activity, a purposefully executed human activity. It is characterized not only by actions but also by sophistication and premeditation. It is an action that not only directs man into the area of untruth but also imposes untruth instead of truth into the consciousness of the deceived and into the world in which these people function (Chudy 1992, 88–89). A liar tries to replace the truth with what is false. In this way, a liar becomes a kind of creator of an "alternative world".

By creating this "alternative world", a liar imposes "new rules" on the deceived according to which they both try to live. However, since these rules are incompatible with human nature and the world, they come from "another creator" and do not give man the opportunity to find fulfilment. Man was created in God's image, he comes from God, and in order to achieve our natural goal and find meaning in our existence, we must rely on God's rules. This means that people must know the truth that comes from the Eternal Truth. Man must associate with the truth and live according to it. This is because only the truth can set us free (Jn 8:32), meaning that it opens up the way for man to be fulfilled (Nowosad and Wyrostkiewicz 2005c).

Trying to live happily in an "alternative world" is to condemn oneself to constantly generate lies. No lie or no evil gives man real peace but forces him to undertake activities that will make him create alternative worlds for himself and others. These are actions contrary to God's actions. Thus, it is also contrary to man.

Man, created in the image of the God of Truth (Gen 1:26-27), is unable to realize himself in life except by imitating God. This imitation, however, does not mean the need to create a "new world". It is a call to live according to the truth and good. Here we are talking about a life where there is no room for egoism; it is one in which man "rejects lies" (*deponentes mendacium*) (Eph 4:25) and moves towards a real community of persons (*communio personarum*) by "speaking the truth in love" (*veritatem facientes in caritate*) (Eph 4:15). Research in moral the-

ology leaves no doubt that this is the only way that leads to man's natural existential fulfilment in society (Nagórny 1997, 149–154; 273–338).

The above analyses lead to the belief that from the point of view of moral theology practiced in the spirit of personalism, one cannot agree with statements and concepts that recognize any positive sides of a lie and consider it to be one of the tools in communication for maintaining and regulating social relations. A lie is an act of *intrinsece malum* that cannot be considered beneficial in any case, regardless of the circumstances and goals of the actor. In other words: there is no situation where a lie can be considered a source of good (Derdziuk 2002, 182).

The above statements, however, do not include a naive belief that people will always say “the whole truth and nothing but the truth”. Its goal is not to develop an imperative that would oblige people to do so. Nor is it an absolute ban on deforming the truth. There are situations where telling what is not true cannot be treated as evil. Here we mean, among others, telling jokes, promising confidentiality, so-called defensive speech, or a white lie. However, one must be able to see the difference between these forms of expression and a lie.

Separate research should be devoted to these issues (which is the author's intention). Let it suffice to state that there are situations in which telling untruths does not mean lying. It concerns such a deformation of the truth that we clearly see it is a lie. This distinguishes it from lies. The later are always bad, something worth emphasizing at the end of the reflections undertaken here. Therefore, one cannot agree to justify a lie under any circumstances or obstacles in communicating the truth.

The thesis that lying is an element of communication is inconsistent with the knowledge presented above. Therefore, it can be seen as ideological. First, this point of view is not rational. Second, it is used to justify the behaviour of people who use lying for their own benefit. Especially for influencing. It can therefore be said that the theory that lying is a normal element of communication and building relationships between people resembles an ideology (Chlewiński 1993; Janeczek 1993). Because interdisciplinary scientific research shows that lying is an anthropological destruction – It destroys man and society. Here we can see the “spiral of destruction”: destroying society is destroying man, and destroying man is destroying society.

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Tomáš Halík's Concept of Atheism

Pojmovanje ateizma pri Tomášu Halíku

Abstract: The purpose of this paper is to analyse the main theses of the Czech philosopher, sociologist, and theologian Tomáš Halík on atheism. He departs from the dogmatic understanding of atheism as the conviction of the non-existence of God or the lack of conviction of His existence and argues on the side of atheism as a way of purification and maturation of faith. The article consists of two parts. In the first one the context of the emergence, sources and main types of dogmatic atheism are presented. In the second part, the concept of atheism as a way of faith's criticism (criticism of inadequate concepts and ideas about God) and a form of existential experience (experiencing God's silence, absence and "death" and the insufficiency of human mental powers in His cognition) is outlined.

Keywords: religion, faith, atheism, idolatry, existential experience

Povzetek: Namen prispevka je analizirati glavne teze češkega filozofa, sociologa in teologa Tomáša Halíka o ateizmu, ki odstopa od dogmatičnega razumevanja ateizma kot prepričanja o neobstoju Boga ali pomanjkanja prepričanja o njegovem obstoju in se zavzema za ateizem kot način očiščevanja in zorenja vere. Prispevek sestavljata dva dela. V prvem delu so predstavljeni kontekst nastanka, viri in glavne vrste dogmatičnega ateizma. V drugem delu je orisano pojmovanje ateizma kot načina kritike vere (tj. kritike neustreznih pojmov in idej o Bogu) in oblike eksistencialne izkušnje (doživljanje Božje tišine, odsotnosti in 'smrti' ter nezadostnosti človekovih umskih sposobnosti pri njegovem spoznavanju).

Ključne besede: religija, vera, ateizem, idolatrija, eksistencialna izkušnja

1. Introduction

Researchers who deal with religion define three main positions concerning the existence of God: theism (belief in the existence of God or gods), atheism (denying their existence) and agnosticism (no possibility of acquiring knowledge on the existence of Gods). Each of these approaches has multiple versions, which are justified in many ways. It is difficult to specify the number of people sharing each view.

Theists are sometimes estimated to account for a majority of mankind, whereas atheists account for a minority. The latter dominate, particularly in many countries of Western Europe.

Tomáš Halík – a Roman Catholic priest, philosopher, psychologist and theologian, lives in a country in which more than half of the residents declare themselves atheists. Therefore, it is not surprising that his studies in philosophy, psychology, sociology of religion, mysticism, and the relationship between religion and culture also deal with atheism. He presents descriptions of the phenomenon, looks for its causes and points to its positive aspects.

The aim of these considerations is to analyse Halík's concept of atheism, which he understands not so much as a negation of the existence of God but as a way of purification and maturation of faith. These considerations consist of two parts. The first will present the origin and the main types of atheism, identified by the Czech intellectual. The second is his concept of atheism, which has a critical function toward faith, and which is a certain type of existential experience. Halík's selected publications, which are not only the outcome of his scientific reflection on religion but also of his socio-pastoral commitment, will be the point of reference.

2. Origin and Types of Atheism

For a start, one should agree that the concept of atheism provokes many problems. Firstly, it appeared in the context of the monotheistic religions of the Western world, especially the Christian rebellion against the cult of the "divine" emperor in ancient Rome (Clark 2015, 277). Secondly, atheism is related to the specific concept of theistic God as a personal and transcendent being, and the specific religious tradition (Cliteur 2009, 2–4). Thirdly, this term and expressions of atheism are ambiguous (Diller 2016, 7–18). This may mean that one is convinced that there is no God or that one is not convinced that God exists. Therefore, an atheist may be a person who opposes a certain form of theism or one with (or without) a certain conviction. This means that considerations of atheism have to take into account the context in which the term is used.

Therefore, Halík indicates two basic contexts in which atheism appears. Christianity is the first (Halík 2006a, 75–76). According to American scholar Justin L. Barrett, atheism is always a phenomenon secondary to religion. It appears in a specific socio-cultural context, marked by criticism of religious beliefs, and attempts to explain human death (Barrett 2004, 110–111). In this case, that religion is Christianity.

The second context is Enlightenment. The Czech thinker is of the opinion that classic Enlightenment atheism no longer exists. It turned into a vicarious religion (e.g. Nazism, communism) or various forms of agnosticism (Grün and Halík 2017, 88–90; Halík 2010b, 163–164). According to Halík, atheism, which had its roots in the Enlightenment, was ideological, plebeian, and indifferent to questions of God (Halík 2011, 97–103; Halík and Dostatni 2013, 75). Therefore, it does not hesitate

to reject Him (Halík 2005, 99; 2006a, 12). Therefore, Christian religion and the phenomenon of faith, which is of considerable importance, will be the context of the Czech intellectual's reflection on atheism.

Some contemporary philosophers also see Christianity as the context for the origin of atheism. They stress that atheism came into being against Christianity, and it does not exist without it (Ruse 2015, 186). In consequence, one can say that atheism is a product of a specific religion and culture. The religion is Christianity, and the cultural background is provided by the rationalist West-European tradition.

Halík believes that there are two sources of atheism. It is noteworthy that the Czech intellectual is referring to dogmatic atheism in this case. He understands it as a conviction about the non-existence of God or the lack of conviction about His existence. However, he does not want to question the existence of God.

He rejects dogmatic atheism, as it can transform into an intolerant pseudo-religion and repeat the errors of the existing religion (Grün and Halík 2017, 29; 2010a, 74; 2022, 272). Moreover, the metaphysics which lies in its grounds is primitive (Halík 2009, 99). So, what are the two sources of dogmatic atheism?

One is ideological, and the other is theological in nature. In the first case, it emphasises natural materialism and scientism. According to the Czech intellectual, materialism has been discredited because it is information rather than matter that is the primary element of the world. In contrast, science is not an ally of theism or atheism, and the dispute between them cannot be settled by reason (Grün and Halík 2017, 30; 84; Halík 2011, 89–91; 2014, 67). The relationship between atheism and natural materialism of an ideological nature is also mentioned by the British philosopher Julian Baggini (Baggini 2003, 3–10). Modern natural science replaced according to Halík theology as the dominant language of the modern people (Halík 2015, 57). Theology should therefore adopt a scientific language in order to argue in the public square and to be understandable for ordinary people (Kočí and Roubík 2015, 120). However, in the Czech thinker's opinion, science cannot provide support for the purification of faith. If science is not mistaken for ideology, it helps to show theism and atheism as two possibilities of the world interpreted by humans (Halík 2014, 65; Halík and Dostatni 2013, 46–47; 53). Therefore, Halík seeks the reason for atheism in modern theories, in which reality is reduced to material elements and real and justified knowledge is reduced to cognition provided by natural sciences. These theories were the foundation of ideologies, which shape human mentality.

The development of science is also seen as the source of atheism by the world-famous theologian Henri de Lubac. This progress had its consequences in the absolutisation of the cognitive value of science (human power over the world through knowledge), and the elimination of delusions (the source of religion). Therefore, all mystery and transcendence are excluded from the world. However, in de Lubac's opinion, this approach is in contrast with the competencies of natural sciences and with methodological purity. Science and religion deal with different dimensions of reality. They are neutral with respect to each other, and they provide

answers to different types of questions. Science explains the nature of phenomena, whereas religion shows the sense of human history and life. However, they have one feature in common: a critical approach to magical thinking (de Lubac 1969, 20–27; 38–49; 51–53). American theologian Michael J. Buckley, on the other hand, believes that atheism is not the result of the development of science, but rather the result of a lack of religious experience. Science, in his view, supported religion (e.g. Newton's mechanistic system). At the same time, the importance of religious experience was overlooked. God was a deduced being, not an experienced one. Over time, science achieved autonomy, God did not have to fill cognitive gaps, and religion has been questioned (Buckley 2009, 51–60; 81–84; 90–92).

Therefore, it seems that referring to the specific sciences does not have to result in atheism. This is because it is not possible to ask about the existence of God for methodological reasons in sciences. The emergence of atheism is rather linked with the crisis and elimination of metaphysics. The issue of the existence of God appears as part of metaphysical studies, whose objective is to show the ultimate reasons for the existence of reality. Showing such ultimate justifications is not possible on the basis of specific sciences, which seek answers to questions about how reality functions rather than about the ultimate reason for its existence (Szopa 2013, 162–163). Therefore, using Stephen J. Gould's words, science and religion are "non-overlapping *magisteria*" when it comes to the existence of God because they use different study methodologies. The relevant metaphysics plays a much more important role in this case.

According to Halík, the second source of atheism has a theological nature, as it concerns the issue of faith. In his opinion, faith means being open to others and overcoming being focused on oneself. A believer does not see self-fulfilment but rather overcoming oneself as the purpose of life. This is because self-fulfilment often conceals the danger of a narcissistic focus on oneself. Self-fulfilment can be only a side effect of overcoming oneself. On the other hand, faith is mainly a dialogue with "you". In Halík's opinion, in faith, it is always about the other "you". It finds its articulation in the praying dialogue with God, which, however, cannot neglect the dialogue with humans. There is the divine "You" present in meetings with the human "you". Therefore, atheism is caused by the narcissistic inclinations of humans (Halík 2004, 174–175; 2006b, 162; 2010b, 165; 202–203; 2013, 13–15; 2014, 127–128; 143). Atheism is related to the crisis of faith, which no longer involves an opening to God coming in oneself, but a closing of oneself in the circle of one's own affairs. Therefore, following the intuition of the German religious thinker Martin Buber, atheism is caused by a transformation of the dialogic into the monologic lifestyle. Therefore, faith becomes impossible as the dialogue is its essence.

Other researchers who study atheism mention its intellectual-cognitive and social-moral sources. The former include the lack of proper religious knowledge and the difficulties in acquiring it, empirical-practical education and excessive emphasis on human power resulting from scientific accomplishments. The latter include a rebellion against the requirements of faith and abandoning practising it, outrage with the life of Christians and bad examples from history, the materialism of mo-

dern civilisation and orientation towards the earthly life and non-rational reasons (emotions, traumas, lack of time, weakness of one's will) (Szopa 2013, 164).

It has also been pointed out that contemporary atheism is associated with a new context. Its novelty consists in proposing a new morality (without reference to the transcendent reality), warning against fundamentalism (intolerance and aggression), regarding scientific accomplishments as the base for one's actions (especially cognitive sciences) and religious pluralism (culturally conditioned religious experience and concepts) (Skurzak 2020, 18–23).

However, Halík points to two sources of atheism, mentioned above, which partly overlap with those mentioned by other researchers. He also stresses that contemporary atheism is not uniform, but it has many different forms.

"Apatheism", i.e. indifference to religious matters, is one of them. Silence in the face of the Mystery, close to the negative mystic theology, is another (Grün and Halík 2017, 30; Halík 2011, 89–91; 2014, 67; 2022, 153). Apatheism is sometimes called a "grey zone", which includes people basically being indifferent towards religion (Hošek 2015, 3). While negative theology can be regarded as the heir of authentic biblical atheism, which defends the freedom and greatness of the Divine mystery against subjectivisation (Halík 2011, 100).

Moreover, according to Halík, there is reckless atheism (one forgets about God and replaces Him with other gods), self-righteous (God is overshadowed by the inflated human ego), liberating (one gets rid of one's own projections of the Absolute), painful (rejecting one's faith because of suffering), atheism of indifference (one is not interested in the issue of God, as it is not consistent with scientific theorems), of enthusiasm (protest against evil and eagerness to seek good) (Halík 2009, 53; 107–111; 2013, 62–63) and so-called "atheism of the stomach" (one does not ask any questions concerning spiritual reality) (2020, 253).

It is worth noting that there is also another typology of atheism in the literature. We are faced with theoretical (dogmatic) atheism (denial of God's existence after consideration), practical atheism (failure to draw consequences from theism), atheism of inattention (no question about God due to lack of time and interest), cultural atheism (criticism of faith by hedonistic and consumerist culture), scientific atheism (denial of the existence of God on the basis of the application of scientific methods and results) (Fafara 2016, 72–75), and militant atheism (struggle against traditional creeds and institutionalized dogmas) (Roubík 2015, 70).

Thus, Halík mentions a whole range of types of atheism. It is noteworthy that they are not isolated as a result of unrealistic speculations but rather reflections on human existential experiences. In consequence, they can lead to theism or atheism.

Halík is of the opinion that theistic faith and atheism are two points of view and two possible interpretations of reality. This is because God does not exist in the same way as the world and people do. He is primarily concealed and transcendent. It is this concealment of God and the radical dissimilarity of His existence that leaves space for both phenomena (Halík 2009, 58–59; Halík and Dostatni 2013, 142).

Faith and atheism are related to a feature of the world, i.e. an ambivalence which allows for both interpretations (Halík 2007, 79). Therefore, faith and atheism are forms of interpretation of ambivalent reality. They can be perceived and understood in a variety of ways. They give some people access to the cognition of the existence of the Absolute. However, they deny such cognition to others. In the words of the Romanian religious scientist Mircea Eliade, the world can become a sphere of *sacrum* or *profanum*, a place of hierophany or concealing of the Absolute.

In another place, Halík stresses that atheism is the antithesis of naive religion. Its elements include a type of faith which does not experience darkness (2009, 50). Meanwhile, the experience of the concealment of God and uncertainty of His existence and cognition is an inherent part of faith.

In this way, atheism reveals its tragic side. This is because a person can lose confidence and orientation in life, which is guaranteed by faith. In consequence, one starts to experience existential emptiness (Grün and Halík 2017, 20), and one can then start to absolutise relative values uncritically. Paradoxically, one who questions the existence of God, in Halík's opinion, starts to pretend to be Him (Halík 2007, 163). As a consequence of atheism, one can experience the meaninglessness of life and the specific deification of humanity. Therefore, it proves to be self-contradictory, as by denying the existence of God, it absolutises and deifies humanity.

However, Halík claims that nowadays, people tend to incline toward agnosticism rather than atheism. The latter is in crisis, and the future does not belong to it (Grün and Halík 2017, 30; 84; Halík 2011, 89–91; 2014, 67), especially since the Czech thinker points to another modern phenomenon – post-secularism, that is, the return and rebirth of religion.

The advent of the post-secular age was announced in 2001 by the German philosopher and sociologist Jürgen Habermas (2022, 123–124). However, opinions can be found that this occurred at the turn of the 19th and 20th centuries or the mid-1970s of the 20th century.

Halík stressed that we now see the so-called “return of religion” in several forms. Firstly, as terrorism. Second, in philosophical thought (e.g. J. L. Marion, G. Vattimo, J. Caputo, R. Kearney). Thirdly, in human interest in spirituality (Grün and Halík 2017, 147–155). Halík thus agrees with an ideologically close to him Canadian philosopher Charles Taylor, who also stresses the return of religion as spirituality. Its main features are subjectivism, emphasising the needs of one's own self and emotionality. The main focus is on the development of one's own personality and the search for the meaning of life. Religion does not have institutional forms but takes the shape of individualised spiritual life. Hence, what we see is a transformation rather than a vanishing of religion (Taylor 2007, 506–513; 519–520; 2011, 252–256). The postmodern era became the post-secular era. However, this does not mean the return of the sacral era and the earlier religious order, but it is rather related to the emergence of different forms and striving for a new spiritual experience. In this situation, there is a need for a deeper inner life and seeking a form of spirituality. It is noteworthy that not only believers engage in spiritual searches but also people who think of themselves as atheists.

In this case, post-secularism would be a result of a certain tension between the traditional religion (religiousness is wearing out) and atheism (atheistic worldview is unsatisfactory). A question would appear between these two options. This is also a question asked by Halík, who also assigns an important role to be played by atheism. He stresses that the only form worth one's attention is a form of atheism which is critical of faith, whose purpose is the purification of faith, and atheism which is a type of existential experience. Let us look at both types.

3. Atheism vs Purification and the Maturation of One's Faith

Halík mainly stresses the critical function of atheism, which applies to a specific type of theism. He believes that only then can it be interesting and inspiring (Halík 2009, 99; 2022, 272). Moreover, in his opinion, atheism in its critical function is topical and important these days, when the return of religion – mentioned above – takes place. At the same time, this atheism should be closer to the tradition of negative theology (2011, 97–103; Halík and Dostatni 2013, 75). Therefore, atheism could be, in the view of some commentators on Halík's thought, integrated into theology as its relevant methodological tool (Kočí and Roubík 2015, 116). Halík believes that its importance arises from the phenomenon of post-secularism, which is present nowadays. Peter Berger's claim of progressive secularisation is no longer valid, and he replaced it with desecularization. Religion does not dwindle, but rather it undergoes the processes of transformation, privatisation, and pluralisation. Halík is also a proponent of a similar theory – that religion transforms rather than vanishes.

In Halík's opinion, atheism is mainly a critical attempt at purifying faith from its illusory, caricatural and outdated forms. The real enemy of faith is not so much atheism but rather superstitions and idolatry. One succumbs to the latter in two cases. Firstly, when one starts to worship and adore the products of the mind. Secondly, when one takes too seriously something that does not deserve it (e.g. money, politics, power) (Grün and Halík 2017, 101; 271–272; Halík 2005, 61; 2009, 12; 2010b, 161; 2011, 35–36; 2013, 60; 2022, 271–272). The Czech intellectual thus approaches the concept of anatheism, or faith renewed, purified in the fire of criticism and deeper (Halík 2022, 115–116). The author of this concept is the Irish philosopher Richard Kearney, according to whom anatheism is a third way between dogmatic theism and militant atheism (Kearney 2010, 3). Anatheism is linked to the critical recovery of sanctity and the return of divinity after the disappearance of its previous form. It is thus not only an experience of loss, but also an opening up to the newness of the divinity with doubts and uncertainties. Its essence is the loss and recovery of the sanctity in human life (2021, 79–83). The experience, therefore, of purification and renewal of faith, is common to Halík and Kearney. They have a positive attitude to it because it is an opportunity to abandon a superficial and immature faith and emergence of a deeper and more mature faith. Halík refers to the way of purifying faith as atheism and Kearney as anatheism.

Elsewhere, Halík points out that atheism performs an iconoclastic function, as its role is to topple idols (Halík and Dostatni 2013, 75). This is because society tends to produce idols by creating images and concepts of God. On the one hand, the fall of idols breaks human piety (Halík 2020, 253). Therefore, the main contribution of atheism to faith is its anti-idolatrous nature. Atheism functions as an interruption of idols (Kočí and Roubík 2015, 118). However, on the other hand, it provides an opportunity for humanity to open up to the mystery of the world (Halík 2007, 32). Atheism is also an ally of religion and faith, as it dismantles everything that is dead and rotten in it. However, the problem lies in that, as a consequence, it may lead not so much to discover the living and true God but to the emergence of new idols (2006a, 86–87).

Simon Weil, the French philosopher, and social activist, thinks along similar lines to Halík's – that atheism is a manifestation of human striving for purification of the idea of God from obsolete sociological, philosophical, and theological influences (Evdokimov 1996, 152). Moreover, in de Lubac's opinion, atheism gives an opportunity for purification, healing, enlightening and safeguarding faith against mixing the human and the divine element (de Lubac 1969, 19).

In this case, Halík sees atheism as a blessing, an opportunity for the purification of faith and opening a new space for it. This is because believers succumb to a harmful temptation to equate God with human notions and expectations (Halík 2006a, 285; 2009, 119). However, in Halík's opinion, one cannot forget that human notions of God change during a human lifetime. What is more, even an atheist has some idea of Him but assigns Him a different ontological status (Halík 2007, 106; 2013, 17–19; Halík and Dostatni 2013, 52). The Czech thinker believes that atheists are sometimes more faithful than they think. They know God under a different name, they reject a caricature of Him, or they struggle with Him in their lives (Halík 2010b, 72). Therefore, they are not completely indifferent to Him, but they rather try to discover the truth about Him.

In the case of believers, atheism is – in Halík's opinion – a moment in the dynamics of faith. It enables one's transition from the world of infantile religious notions and external signs of piety to the maturity of faith and spiritual development (2004, 327). Therefore, the Czech intellectual does not see atheism as being convinced about the non-existence of God or not being convinced about His existence. It is rather a form of criticism of all idolatry and purification of religion from human concepts, convictions, and notions of God. However, a question arises: can they be fully eliminated and avoided? It rather seems not.

Therefore, one should agree with the philosopher of religion, Ireneusz Ziemiński, that images of God are never free from human notions, and each conceptualisation of God is the process of creating an idol. Therefore, idolatry is a constant and inherent element of each religion – only its forms change. Idols become dangerous when people equate them with the object of religion and worship them. One should bear in mind that they exist solely as certain metaphors. Therefore, in Ziemiński's opinion, one should distinguish the real God from His images.

However, if one is aware of their inadequacy with respect to *sacrum*, they can be a tool for establishing and maintaining relations with Him. An idol cannot retain on itself but refer to the transcendent reality with respect to it. Ziemiński points out that some idols are replaced with others, but they are not removed completely. This is because destroying idols would be tantamount to destroying religion itself because they are means of reaching the transcendent *sacrum* (Ziemiński 2020, 145–157; 188–189). Therefore, one can say that a certain form of idolatry in religion, i.e. the creation of human notions and concepts of God, is unavoidable. Therefore, Halík is right when he claims that religion and faith need constant purification. People should bear in mind at all times that God is always greater than our concepts and notions of Him (*Deus semper maior*). He also exceeds our existential and cognitive categories. Purification would be possible owing to atheism performing the function of not so much the negation of God, but rather of criticism of His various conceptual and notional representations.

To Halík, atheism is a kind of existential and spiritual experience. One can describe it as “the silence of God”, His absence or even “death” (Halík 2006a, 88–89; 92–93; 2009, 47). This vision of atheism of the Czech intellectual brings him close to the Canadian philosopher John L. Schellenberg’s concept of “atheism of hiddenness”, whose view is that God does not exist because if he did, he would not be hiding. For if a perfectly loving God existed, He would then be open to a personal relationship with human being, just as a parent is open and present with a child in order to provide opportunities for growth and help in moments of crisis (Schellenberg 2004, 33–34; 2005, 203; 2015 21; 103). Halík, however, draws different conclusions from the hiddenness of God than Schellenberg. For the former, this phenomenon is an existential and spiritual experience for the purification of faith, while the latter treats it as a rationale in favour of dogmatic atheism.

Therefore, Halík emphasises the existential dimension of atheism, which is a kind of religious experience and a stage in faith development. Because it has to pass through the desert of God’s silence and dark night to reach a greater depth and maturity. In such situations, atheism is a manifestation of doubt, which should be taken seriously to prevent faith from becoming an ideology (Halík 2005, 99; 2006a, 12). In Halík’s opinion, this experience sometimes stems from a confrontation with suffering and related existential questions. It also appears at a moment of a crisis of faith and of limited human cognitive capabilities and volitive powers (2006a, 88–89; 92–93; 2009, 47).

In the opinion of the Czech thinker, the experience of the absence of God is a feature in each type of real living faith. An atheist responds to the experience of the absence of God with the conviction of His death, and a believer – with the patience of faith (Grün and Halík 2017, 79). Halík remarks elsewhere that the claim of “God’s death” is incomprehensible and unacceptable to Christians. It is nonsensical both with respect to classic Greek metaphysics and to positivistic atheism. However, the sense of the term can be understood positively, and the deep spiritual experience behind it can be articulated on the grounds of Christianity (Halík 2006a, 89–90). The phrase “God’s death” is used by the Czech thinker to describe

the death of specific notions of God, which are affected by historical, temporal, cultural and personal factors (Grün and Halík 2017, 269–270). Faith has to pass through the experience of death many times so that its existing form, marked with human notions of God, could die. Their death is an indispensable element of the religious maturation of a believer (Halík 2022, 220). Elimination of specific notions and concepts is familiar even to mystics, who often talk in this context about the experience of the “dark night” of senses and spirit (e.g. John of the Cross). Therefore, Halík moves considerations of atheism from the area of metaphysics to the sphere of existential experience, marked by the experience of Divine silence, absence and dying. On the one hand, this experience is difficult for the individual, but on the other, it can bring some benefits, as it leads to more mature faith.

According to some, Halík’s opinion mentioned above can be called “moderate theism”. In which the limitations of theism and atheism are repealed, the strengths of both options are preserved, and religion is authenticated. Moreover, it is noteworthy that the concept of moderate theism applies to our thinking about God rather than to God Himself. This is because He is a non-empirical being, and there is no certainty about His ontic status (Ciesielski 2018, 90–99).

Therefore, the brave concept of complementarity of modern theism and atheism would be close to Halík. Atheism would be linked to a precious existential experience of “God’s death”, which would be the death of idolatry. In this regard, Halík’s concept would be close to the representatives of the so-called “theology of the death of God”. They drew attention to the necessity to free God from a description in concepts present in our culture (idols), the result of which is a kind of objectification of the divine being and postulated the need for a living reference to God in the world by taking into account new ways of His presence and worship (McGrath 2005, 160; Trotter 1965, 46–47). However, they would not be completely free of any notions and representations of God because worshipped notions and symbols are elements of ritual. The existing notions and symbols of God’s presence would be replaced with new ones, and the existing rituals could be replaced with new forms of worship.

4. Conclusion

The aim of these considerations was to analyse Halík’s concept of atheism, which he understands not so much as a negation of the existence of God but as a way of purification and maturation of faith. They consisted of two parts. The first part presents the origin and the main types of dogmatic atheism. The second part presents a concept of atheism which has a critical function toward faith, and which is a type of existential experience.

Firstly, it must be stressed that Halík abandons the dogmatic understanding of atheism as a conviction about the non-existence of God or the lack of conviction about His existence. Therefore, he does not want to question the existence of God. He understands atheism in two main ways. Firstly, he sees it as a way of cri-

ticising and purifying the faith. Its objects include mainly various notions and ideas of God, which lack an adequate concept of Him. Moreover, they are always affected by historical, temporal, cultural, social, and personal factors. Secondly, atheism is a kind of existential and spiritual experience. It involves experiencing God's silence, absence or even "death" in situations marked with suffering, existential questions, doubts, crises of faith and insufficiency of cognitive capabilities and the volitive powers of a person.

Halík enhances atheism understood in this way. He does not regard it as a threat to religion or an obstacle in the life of a believer but rather as an opportunity for the maturation of faith and for opening up new ways of experiencing the presence of God, who is primarily a Mystery to humans. Such atheism is close to the tradition of negative (apophatic) theology, whose proponents believed that positive cognition of God's nature was beyond human cognitive capabilities. They wanted primarily to maintain respect towards the divine Mystery. Hence, they rejected all images and abstract notions as inadequate to describe the nature of God, and they approached His mystery with negative formulas, paradoxes, and antinomies. However, the assumptions of the negative theology are problematic, as they result in religion and faith with no content. However, it seems that they cannot be empty with respect to contents as religion and faith always contain a cognitive element because it is significant in each dimension of human life, despite the fact that human cognition must always be corrected or questioned.

Therefore, Halík's concept of atheism should be regarded as a form of objection to the immaturity of faith and an antithesis to naive human religiousness, that is, an attitude based on infantile imaginations and anthropomorphic notions. In the post-secular era, marked by the return and metamorphosis of religion, the Czech intellectual appeals for mature faith in the case of the modern believer. If faith is to mature, it must be constantly purified and confronted, to use the words of Karl Jaspers, with various "limit situations". It must also be emphasised that purification is not a one-off activity but a permanent process. This effort seems to be worth making, especially given the insufficiency and deficits of traditional religion and the challenges associated with the secularisation and pluralism of religiousness.

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Forgiveness as the Way to Salvation: A Soteriological Account of Forgiveness in the Religious Writings of Kierkegaard and Its Meaning for Immanent Ethics

Odpuščanje kot pot do odrešenja: soteriološki prikaz odpuščanja v Kierkegaardovih verskih spisih in njegov pomen za imanentno etiko

Abstract: This paper attempts to draw a strict Christian vision of forgiveness from Kierkegaard's religious writings and to present its possible meaning for immanent ethics. The starting point of the considerations presented herein is the presupposition that forgiveness, as an essentially Christian phenomenon, does not refer to immanent interpersonal relations, but has its own deep, transcendent dimension. In this view, forgiveness is founded on the spiritual understanding of love of one's neighbour as an act in which God always mediates in the relation between two people. It is He who really forgives and, in this act, reconciles and equalizes the one who loves and the sinner with each other. Such forgiveness does not concern some particular sinful act, but the sin of life—living without God in the world. In this sense, forgiveness is a creative work of love which transforms the being of man and recreates it in the new reality of love, opening before the individual the way to salvation. At the end of the text, I argue that such forgiveness may have great importance for immanent ethics if only the epistemic and moral distance between temporal and eternal reality is kept.

Keywords: forgiveness, love, soteriology, Christianity, Kierkegaard, transcendent ethics, immanent ethics

Povzetek: Prispevek skuša iz Kierkegaardovih verskih spisov izluščiti strogo krščansko vizijo odpuščanja in predstaviti njen morebitni pomen za imanentno etiko. Izhodišče predstavljenih razmišljanj je predpostavka, da se odpuščanje kot bistveno krščanski pojav ne nanaša na imanentne medosebne odnose, temveč ima svojo globoko, transcendentno razsežnost. V tem smislu odpuščanje temelji na duhovnem razumevanju ljubezni do bližnjega kot dejanja, v katerem v odnosu med dvema človekoma vedno posreduje Bog. On je tisti, ki zares odpušča in s tem dejanjem spravi in izenači ljubečega ter grešnika. Takšno odpuščanje ne zadeva kakega posebnega grešnega dejanja, ampak greh življenja –

življenje v svetu brez Boga. V tem smislu je odpuščanje ustvarjalno delo ljubezni, ki človeško bitje preoblikuje, ga poustvarja v novi resničnosti ljubezni in pred posameznikom odpira pot k odrešenju. Na koncu prispevka trdim, da ima takšno odpuščanje za imanentno etiko lahko velik pomen, če le ohranimo epistemično in moralno razdaljo med časno in večno resničnostjo.

Ključne besede: odpuščanje, ljubezen, soteriologija, krščanstvo, Kierkegaard, transcendentna etika, imanentna etika

1. Introduction

The problem of forgiveness is one of those issues in which Kierkegaard's religious thought cumulates.¹ Essentially all of the Danish philosopher's thought regarding the spiritual development of the person is organized around the sin of the individual and the possibility of the individual's liberating himself from its influence. This article is an attempt to develop a certain radical account of Christian forgiveness, which, based on Kierkegaard's thought, refers both to the spiritual vision of love presented in his *Works of Love*, as well as to a broader spiritual concept of man that emerges from the entirety of his religious writings. Of key importance here is Sylvia Walsh's comment that: "Of all the later literature, *The Sickness unto Death* has probably received the most critical attention, while the devotional writings of the period have been virtually ignored. But it is precisely in these works that one finds the heart of Kierkegaard's understanding of the consciousness of sin and its relation to the forgiveness of sin in living Christianly." (Walsh 2005, 32)

Kierkegaard presents his understanding of the act of forgiveness primarily in the discourses devoted to the subject matter "Love Will Hide a Multitude of Sins" (1 Pt 4:8)². His vision finds its implicit but clear exemplification in the other set of his discourses referring to the character of "The Woman Who Was a Sinner" from the Gospel of Luke (Lk 7:36-50).³ In order for the correspondence between these two pictures to be complete, however, it is necessary to cast a critical eye on the way in which Kierkegaard sees the encounter of Jesus with the sinful wom-

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² Kierkegaard published discourses devoted to this topic in various series of his discourses over the span of his creative output. He first considers this topic in two texts from *Three Upbuilding Discourses*, published in 1843 (Kierkegaard 1990, 55–68; 69–78), next taking it up in the second series of *Works of Love* from 1847 titled *Love Hides a Multitude of Sins* (1995, 280–299) and finally in the second of *Two Discourses at the Communion on Fridays* from 1851 (1997b, 179–188).

³ These are discourses written and published in a later phase of Kierkegaard's output, though still before his last polemical stage. The first discourse comes from the 1849 collection *Three Discourses at the Communion on Fridays* (Kierkegaard 1997b, 135–144), the second was published as *An Upbuilding Discourse* in 1850 (Kierkegaard 1997b, 145–160), and the third opened 1851's *Two Discourses at the Communion on Fridays* (283–292). In the discourses devoted to the subject "Love Will Hide a Multitude of Sins," Kierkegaard himself invokes the character of "The Woman Who Was a Sinner" (Kierkegaard 1990, 75–76; 77; 1995, 282) which was the motivating factor behind seeking such a correspondence as an original interpretative approach in this article.

an in the home of the Pharisee. A crucial supplement for understanding his vision of forgiveness are Kierkegaard's thoughts concerning Christian reconciliation as set out in *The Victory of the Conciliatory Spirit in Love, Which Wins the One Overcome* (Kierkegaard 1995, 331–344), as well as his comments regarding the problem of forgiveness and salvation found in other discourses, pseudonymous writings and in his notes from *Journals*.

The authors of publications devoted to the problem of forgiveness in Kierkegaard's discourses have, so far, focused primarily on the possibility of applying select fragments of his thought to the contemporary discussion of this issue. John Lippitt, in his book *Love's Forgiveness: Kierkegaard, Resentment, Humility and Hope* (2020) as well as in several texts predating this work, has devoted the most attention to this problem (Lippitt 2013a; 2013b; 2017). Lippitt presents a deep, multidimensional picture of how Christian forgiveness as understood by Kierkegaard can enrich our universal-human, moral decisions relating to this act. He uses Kierkegaard's deliberations to argue for a certain way of thinking about forgiveness (unconditional forgiveness understood not as an obligation, but as a praiseworthy and admirable gift), one that is present in the contemporary ethics debate. Despite admitting the importance and need for Lippitt's arguments for unconditional forgiveness in the ethics debate, in this paper I intend to advance a different dimension of forgiveness that emerges from Kierkegaard's thought. My deliberations run, to some extent, contrary to those developed by Lippitt.

The main aim of this paper is to provide, within the context presented above, and based on Kierkegaard's religious discourses, a certain vision of Christian forgiveness as a soteriological event. Forgiveness Kierkegaard speaks of does not refer to the typical life situation in which one, having committed a blameworthy act towards another, asks for forgiveness (conditional forgiveness), or to the situation where one receives forgiveness from a victim without asking for it (unconditional forgiveness), but to the spiritual dimension of the individual's existence, the goal of which, in a Christian sense, is to obtain salvation. On Kierkegaard's account, the actual act of forgiveness arising between two individuals proves to be a moment of divine intervention which completely transforms the life of a person.

Forgiveness so understood differs significantly from the way this problem is formulated in the debates in contemporary ethics (See Słowikowski 2020). It does not refer to an interpersonal ethical relation but to the transcendent Christian problem of creating an individual to live in Divine love and to spread this love in the world. On the Christian account presented by Kierkegaard, only love brings forgiveness. In this sense, the individual who, in following the prototype of Christ, spreads forgiveness through love, opens up before himself and others the prospect of salvation.

This spiritual, soteriological understanding of forgiveness which, in essence, has a transcendent dimension (just like Kierkegaard's entire ethics of Christian love—the so-called second ethics), is impossible to directly translate into the typically human understanding of this phenomenon, for it concerns a different real-

ity. The true Christian, an imitator of Christ—as portrayed by Kierkegaard—is a person fixated not on realizing temporal human ends (such as forgiving someone’s particular wrongdoing or forgiving some socio-political phenomenon or even considering, at the meta-level, whether forgiveness is generally sensible or possible), but on obtaining, through oneself and through others, the final aim of existence—salvation.

This paper is tasked with showing, in this context, that immanent ethics (that is, universal-human ethics, that which is concerned with interpersonal relations) needs transcendent ethics (that is, Christian ethics as conceived by Kierkegaard). The former does not need the latter, however, in order to be able to apply the latter’s solutions directly to the former’s domain, this being impossible without the spiritual transformation of the people, whom transcendent ethics is meant to concern. In other words, in the world there is no Christian forgiveness without true Christians who spread it. Transcendent ethics is nevertheless needed in the temporal world as a certain higher idea, as a certain model for behaviour that gives an order to the universal-human world.

In this sense, though of course one can attempt to combine transcendent ethics with immanent ethics as Lippitt does—one then has to constantly bring attention to the distance separating the two and to stress that this distance is epistemically and morally significant. One should not blur the difference between the two, but accentuate it, just as Kierkegaard does when, for example, speaking of the infinite, qualitative difference between the eternal (transcendent ethics) and the temporal (immanent ethics) (Kierkegaard 1985, 41–47; 1992, 217; 412–413; 492; 580; 1980b, 99; 121; 126–27). Here I do not intend to dispute or undermine specific arguments of Lippitt or of other authors who follow a similar interpretive path (Berry 1992, 196–217; Senyshyn 1998; Howell 2010; Pyper 2011; Ball 2019; Marcar 2019). My aim is to show that Kierkegaard’s main endeavour is to make it clear that Christian forgiveness is qualitatively different from the forgiveness that is discussed in ethical debates, both secular and Christian, that focus on the ethical character of people.

To this end, in the steps that follow I will first briefly recount the spiritual conception of Kierkegaard’s understanding of love, which underpins his account of forgiveness. I will then present his vision of the love-forgiveness dialectic in which there always exists a relation between the three sides. With this as a foundation, I will show what Kierkegaard’s Christian strategy of forgiveness as the hiding of sins consists in, a strategy which goes against common-sense ethical intuitions, its main goal being to arouse love in others. This will allow for a more critical analysis of how, in Kierkegaard’s thought, love is created in another person by means of the act of forgiveness, thereby summoning him to a new spiritual life. This in turn will serve as a basis to show how, on such an interpretation of Kierkegaard’s religious writings, Christian forgiveness becomes an event with a soteriological dimension. Having so constructed a picture of Christian forgiveness, in the conclusion I will try to show what the value of such an affirmative theological ideal consists in. To this end, I will attempt to consider why it is worthwhile to be

ethically aware of this ideal's existence, and how, while retaining its qualitative difference from immanent ethics, it can enhance the ordinary person's ethical character in temporal life (i.e. the ethical character of those who are not Christians as understood by Kierkegaard, but who are deeply moral people in the universal-human sense).

2. The Spiritual Concept of Love

To understand what Christian forgiveness is on Kierkegaard's view, it must be shown in the context of the Christian account of love presented in *Works of Love*. Of the greatest importance here is the distinction between spiritual love and preferential love—and the kind of love that makes it possible to separate one attitude from the other is love for one's neighbor (Kierkegaard 1995, 17–90). In short, spiritual love is love for one's neighbor, while every other kind of love is preferential love (all kinds of preference should be included here: erotic love, friendship, love for one's spouse, for the child, for the homeland, and the like). The former belongs to the order of transcendence and is that in which God's love in man manifests itself; the latter refers to immanent reality and is a natural, purely human event.

The category of neighbour in Kierkegaard's thought is treated maximally seriously as that which, in accordance with the pattern of Jesus Christ, unites and equalizes all people in God (Kierkegaard 1995, 44; 49–50; 53; 58–60; 65–73; 80–90; 99–102; 137–143). Love for one's neighbour appears only where man unites through God with another person. Every moment in which love for one's neighbour is actualized in a person is a moment in which divine love manifests itself in this person; this occurrence is the utmost expression of humanity (62–63; 147; 366; 1997a, 117–118). What is clear in this context is that normal, human displays of love—those relating to preference—are deprived of this transcendent feature, and though existentially they are very important in life, they cannot be a medium for a person's relationship with God and do not lead the individual to spiritual fulfilment.

On the other hand, however, love for one's neighbour in Kierkegaard's view is not something voluntary, something one could choose as a life attitude on the basis of preferring one lifestyle or another. Love for one's neighbour is the duty of every person as one who was created by God, and in it lies the essence of humanity (22; 24; 29–44). This duty, however, is hidden in spirit and will remain invisible to anyone who does not delve deep into his interiority. Love for one's neighbour is thus an object of choice, but this choice is a choice of self-denial, that is to say, of giving up preferential love as a fundamental way of relating to other people (52–56; 364–365; 369; 372–373). This means renouncing the attitude of life which is manifested by the majority of people who are oriented in their existence towards fulfilling temporal goals. And that is why it is an extremely difficult choice, even an impossible one for someone who does not seek spiritual transformation in his life.

This duty to love one's neighbour points to yet another very important element—the fact that one does not recognize in another one's neighbour and that one does not treat him as one's neighbour does mean that he ceases to be one's neighbour (21–24). This is why a lack of relating to another as one's neighbour reveals the sin of man—the lack of a real relation to God in existence (23; 236–237; 257; 271–273; 281–282; 296–299). The lack of love for one's neighbour is thus here an absence of love for God; it is a resignation from spiritual fulfilment in relation to the Creator (1995, 112–114; 1997a, 195). A person who does not have a love for his neighbour within him is guided in his life by egoistic self-love, which is manifested in preferential love (1995, 21; 44; 52–58). And while there are, of course, different attitudes possible here, from those in the human sense, which are completely condemnable (such as using other people for one's own needs) to the noblest (sacrificing oneself for another person), this ethical difference is, in a certain sense, only a quantitative difference in relation to the qualitative difference between preferential love and love for one's neighbour (53; 139–142). For Kierkegaard, the lack of love for one's neighbour is the source of evil in man; it is precisely that which requires forgiveness in the Christian sense.

3. The Dialectic of Love and Forgiveness

In the Christian account, Kierkegaard presents, the relation of love cannot simply be a relation between one person and another, but “/.../ is a relationship between: a person—God—a person, that is, that God is the middle term” (Kierkegaard 1995, 106–107). God, who establishes love as the foundation of a person's life, must be present in every manifestation of this love if it is to relate to its source of creation (8–10; 215–217). This three-dimensional relation of love is not a matter of a person's choice but constitutes the basis of his being established in love. When one person turns to another, he thereby turns to God, who is the only true and appropriate object of love (106–109; 120–121; 113; 130; 264–265). The ultimate addressee of man's acts is always God. Thus, if one performs an act against another, one at the same time in a spiritual sense performs an act against God and oneself, and when one performs an act for another, one at the same time performs an act for oneself and for God. This results from the fact that, on Kierkegaard's account, “neighbor”, like God, is a middle term (54; 119; 142). Thus, there exists a full equality between love for God and love for one's neighbour, such that to not love God is equivalent to not loving one's neighbour, and not loving one's neighbour is to not love God. In this way, when a person, in his egoism, forgets about others and cares only for himself, God, too, forgets about him, and such a person fails to exist spiritually. And when a person, out of love, forgets about himself and sacrifices himself for others, God then remembers about him and maintains his spirit in existence (281). As a result, Kierkegaard says:

“What love does, that it is; what it is, that it does—at one and the same moment. At the same moment it goes out of itself (the outward direction),

it is in itself (the inward direction); and at the same moment it is in itself, it goes out of itself in such a way that this outward going and this returning, this returning and this outward going are simultaneously one and the same." (280)

This dialectical reflexivity of love radiates upon the Christian understanding of forgiveness, which, on Kierkegaard's account, is nothing more than a work of love (Berry 1992, 207; Ferreira 2001, 169; Lippitt 2017, 21; 22; 30). This means that, when one person forgives another, he at the same time receives forgiveness from God, and that, when he refuses to forgive another, he cannot expect to be shown forgiveness. Here Kierkegaard leaves no illusions:

"Christianity's view is: forgiveness is forgiveness; your forgiveness is your forgiveness; your forgiveness of another is your own forgiveness; the forgiveness you give is the forgiveness you receive, not the reverse, that the forgiveness you receive is the forgiveness you give." (Kierkegaard 1995, 380)

It is such, because forgiveness, like love, is never merely a relation between two people, but has, spiritually, a three-dimensional shape. This relation is always mediated by God, who alone can give ultimate forgiveness (339–342).

This Christian scheme of forgiveness founded upon love therefore always has on Kierkegaard's account, three "actors": the one through whom forgiveness flows—the one who loves; the one who is forgiven—the sinner; and the one who forgives—God. The central figure in this process-act of forgiveness is obviously God. However, it is not the case that forgiveness concerns, in an essential way, only the sinner. Kierkegaard stresses that it is equally necessary for the one who loves, through whom forgiveness flows (336; 343). The former needs forgiveness to free himself of sin and to discover his spiritual path in God, while the latter must strive for forgiveness so that he is able to reaffirm his spiritual existence in the Creator. As a result, at the moment forgiveness is given, both agents are equal to each other in God—they are both equally receivers and givers (1990, 149–151; 156–158; 1995, 281–282)—neither is more important than the other as both are equally necessary: the sinner, to be able to become the one who loves; the one who loves, to be able to reaffirm his state. It thus turns out that forgiveness in the Christian sense must be that which flows out from the one who loves towards the sinner whom he encounters (1995, 335–337). Spreading the good news on Earth is therefore equivalent to spreading forgiveness and mercifulness to every individual encountered, independently of any social connection with him. This results from the spiritual definition of love underscored by Kierkegaard and from Christianity's equality of all people in relation to God (141–143). However, in order to spread forgiveness, one must conceal his actions in love, to undertake self-denial knowing that he is not the one who forgives, but instead the one through whom forgiveness flows, an instrument in the hands of God (340–341; 361–366).

An ideal portrayal of this situation is offered by the encounter of the sinful woman with Jesus described in the Gospel of Luke (Lk 7:36–50). In this case, how-

ever, the Kierkegaardian lens does not fully reflect his own understanding of forgiveness as an act of love. He sees the situation described as two-dimensional, that is, as an encounter of Christ the Savior with a sinful woman. For the model to be complete, one needs to see that Jesus here fulfils a double role, in accordance with his dual nature as God-man—he is simultaneously the one who loves, through whom forgiveness flows, as well as God the Savior, who gives this forgiveness. Along such an interpretive angle, forgiveness arises in accordance with the three-dimensional pattern herein described: Jesus the human—God the Savior (Christ)—and the human sinner. Here the central role is played by the Savior, and it is he who utters the words of forgiveness, yet, for this to actually occur, both Jesus and the sinful woman must humble themselves before Him, to make themselves equal in relation to His Majesty. This can be seen in the behaviour of the sinful woman, which is the focus of Kierkegaard's attention—her silence, weeping, and wiping of Jesus's feet as a symbol she acknowledges her infirmity and forgets about herself (Kierkegaard 1997b, 139–142; 155–158). This is also evident in the behaviour of Jesus, who does not speak, but remains focused, allowing the sinful woman to perform her act of washing. Here, this act constitutes a symbolic leveling of each in God. Their absolute concentration on one another (the sinful woman on Jesus, Jesus on the sinful woman), both desiring forgiveness, signifies their renunciation of themselves and their importance in relation to God as well as their utter reliance on Him, as a result of which space is made for His action.

4. The Hiding of Sins and the Awakening of Love in the Process of Forgiveness

Occupying the very center of Kierkegaard's thought is the consideration as to how, in a Christian sense, one can really forgive another person, and what actions one should take towards this aim. To the fore in this context comes a certain phenomenon: the ability to not see sins. Such an ability can develop only in a person of pure interiority (heart). Here the matter concerns a particular attitude towards another person in which the one who loves, in spite of an awareness of the other's sinfulness, comes to him, not with direct reproval or admonition, but instead to try to discover and awaken in him the love established by God at the heart of each person. For Kierkegaard, building up another person in love begins precisely with the fact that: "The one who loves presupposes that love is in the other person's heart and by this very presupposition builds up love in him—from the ground up, provided, of course, that in love he presupposes its presence in the ground." (1995, 216–217)

While the actions of a natural person tend to reveal the other's guilt to force him to confess and to punish him or seek atonement for the sinful act committed, Kierkegaard insists that the truly loving Christian must behave in the opposite way. Here the attitude of the individual, in accordance with the dialectic of love, reveals his interiority:

“A person’s inner being, then, determines what he discovers and what he hides /.../. When envy lives in the heart, the eye has the power to elicit the impure even from the pure; but when love lives in the heart, the eye has the power to love forth the good in the impure, but this eye sees not the impure but the pure, which it loves and loves forth by loving it. Yes, there is a power of this world that in its language translates good into evil, but there is a power from above that translates evil into good—it is the love that hides a multitude of sins. When hate lives in the heart, sin is right there at the door of a human being, and the multitude of its cravings is present to him; but when love lives in the heart, then sin flees far away and he does not even catch a glimpse of it.” (1990, 60–61)

Seeing and showing another’s sins is, on this dialectical account, a sign of one’s own inner impurity. However, it is the power of love, so to speak, to be able to disregard the sinfulness of the other to reach what is in him originally good, which alone can help him cope with his sin. In the discourse “Love Hopes All Things—and Yet Is Never Put to Shame,” Kierkegaard notes that the relation of the one who loves to other people consists in his hope that, at any moment, there exists a possibility of good for the other. He must therefore “hope for him” until the very end, believing in the good of the other to the very end. Not hoping for the other, not searching out the good in him means, in this sense, not loving (1995, 253–256).

The essence of Kierkegaard’s thought here is that the one who loves hides the multitudes of another person’s sins since he knows that condemning particular evil acts of his will not change him in a spiritual sense. It may, in the best-case scenario, bring it about that, in an ethical sense, he will become more mindful in his life. This, however, will not lead him to Christian forgiveness. For this to become possible, it is necessary to approach this other person in such a way that, despite her many sins, one will see what people like her do not see—the love established by God within her. The profundity of the attitude of the one who loves consists in his being able to refer to the sinner such that, instead of his own sinfulness, the sinner discovers the love residing within himself, which allows him to reflexively acknowledge his sin, and which awakens within him the desire for forgiveness (72–74; 77).⁴

The task of the one who loves—he, who is to forgive the sinner—is thus to bring it about that the sinner recognizes himself as a sinner so that he discovers his sin and becomes terrified by it: such is the condition of upbuilding each person (1997a, 96–97). Of concern in this matter is not some particular sinful act or some concrete instance of immoral behaviour, but rather what lies beneath it—the sin of abandoning God, of living without God in the world (1993a, 32–36; 1997b, 136;

⁴ In addition to forgiveness, Kierkegaard provides two other ways to hide sin. They are: silence and mitigating explanation (Kierkegaard 1995, 289–294; Ferreira 2001 174–175; Howell 2010, 33–36). Most commentators grant that Kierkegaard lists three independent ways to hide sins, of which the most excellent is forgiveness.

143; 180–181).⁵ Instead of focusing on a particular sin of another person, the forgiveness of which will not, in a spiritual sense, change anything in the long run, the one who loves focuses on what is important, the source of evil in this person.

However, to experience one's absolute guilt without an internal foundation of consciousness that love resides within oneself and spreads forgiveness and divine mercy would mean an immediate inner death, the destruction of one's spirit. It is for this reason that the first task of the one who loves is to awaken in the sinner the love established within him, to make him aware of God's love for him, to bring it about that he desires this love. It is only in this moment that the inner restoration of a person begins, the process of discovering his own sin and the search for forgiveness. The consciousness of sin must therefore always be accompanied by the consciousness of forgiveness and cannot ever manifest itself without it (1993b, 246; 2010, 181–82; 1992, 524).

The process of discovering one's own sin within the realization of God's love for man is inversely related to seeing the sins of others. For the more one focuses on the sins of other people, the more one does not perceive one's own sins and does not search out forgiveness; and the more one desires forgiveness, the more one stops seeing the sins of others, seeing instead one's own inner imperfection, which completely involves one and orders one to search for forgiveness. Kierkegaard is speaking in this context about one's knowledge of evil, which is common in people living in sin, and about one's opposite knowledge of the good, characteristic of the one who loves. It is from this skill of perceiving the good that one's reluctance to perceive evil stems (1995, 285–287). At the same time, the attitude of the one who loves is not anthropologically naive as was the case with the attitude of Prince Myshkin from Dostoyevsky's *The Idiot*. The one who loves is marked by an intentional lack of interest in evil resulting from the knowledge that curiosity about evil is never spiritually pure and always leads to sin.

In consequence, in the Christian account presented by Kierkegaard, it is precisely this not seeing the sins of another which gives him the chance to discover his own sin—while this pointing out of his sins and placing blame only binds him more to them. This logic is inverse to the intuitions and behaviour of the natural person. In a spiritual sense, the matter comes down, not to showing another his sin, but to giving him a tool that allows him to discover it on his own and to give him the strength to do away with it.

A paradigmatic example of such a situation is the entire context of Jesus' encounter with the sinful woman, about which the Holy Scripture says only perfunctorily that: "A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume." (Lk 7:37) Kierkegaard does not consider what leads to their encounter but instead focuses on the behaviour of the sinful woman, which offers some important guidance. He underscores that the sinful woman—being a symbol of how

⁵ In this sense, Kierkegaard states, in *The Sickness unto Death*, that: "sin is specifically a qualification of spirit" (Kierkegaard 1980b, 81), and "every sin is before God" (80).

one should desire forgiveness and accept it (Kierkegaard 1997b, 140–143)—comes to the home of the Pharisee having already made a decision (150; 155). This act of deciding is key since no one can find forgiveness who is not determined to obtain it. The act of confession, which must necessarily accompany forgiveness, requires that one strives for purification, at all costs and regardless of one's unfavourable inner situation or inner anxieties, as an absolutely overriding goal (137–139). The question arises as to how one can awaken in oneself such a state of inner determination. Kierkegaard notes that of the utmost importance is one's complete concentration on one's sin and the desire to rid oneself of it. Awareness of this inner infirmity that fills man makes everything apart from the search for the forgiveness of sins meaningless (150–155). This is a state of individualistic self-hatred, hatred for the evil which hitherto defined the life of the person, the feeling that continued existence in this state is pointless (138–139).

Yet one should ask a question for which neither Holy Scripture nor Kierkegaard provides an answer—that is, what exactly happened in the life of the sinful woman, such that she decided against herself and her life hitherto, against everything that seemed at the moment to testify against her, to go to the home of the Pharisee and devote herself to Jesus? It seems that to unravel this puzzle, one ought to reference what Kierkegaard says about “love hiding a multitude of sins” since, in accordance with Kierkegaard's “theory” of forgiveness, for the sinful woman to be able to decide to perform a gesture of confession (being, in this case, the symbolic act of washing Jesus's feet with her tears) she would have had to meet earlier in her life one who loves, who, not wanting to see her sins, discovered the good residing in her and awakened the love established in her heart. This somebody must have been Jesus. It is he who somehow must have earlier influenced the sinful woman, he who must have removed the veil of sin and activated the love residing within her. The most important element here that must appear in the sinner is the desire for forgiveness. This desire, however, cannot arise in and of itself; an impulse from the outside is necessary, some person or event capable of pulling him off the beaten path of sin. In this context, Kierkegaard says precisely that the one who loves is reconciled with the other long before the other even thinks about searching for reconciliation (1995, 335–337). This anticipatory move by the one who loves, his going out to the sinner with love—this here is key. In the New Testament story, Jesus is precisely such a person—a Saint (1997b, 138–139) whose appearance knocks people out of their sinful reality and forces them to disclose the thoughts of the heart (Lk 2:34–35; Kierkegaard 1991, 96; 126; 132; 136). This awakening of the heart concerns every person and each stands then before a decision: either to be offended or to believe (Kierkegaard 1980b, 98; 122; 1991, 33; 40; 81; 96–97; 105; 111; 115–116; 139; 141).

It is worth noting that though Kierkegaard obviously sees in Jesus a Saint, he acknowledges His Holiness as an attribute of His Divinity (1997b, 181–182; 184–188). One should, however, see the Jesus who proclaims the gospel as a man and not God. He becomes God only in those moments in which he performs the miracles of forgiveness and healing when he gives signs. As a matter of fact, these

are his most difficult moments of trial: allowing his Divinity to speak through himself and reaffirming himself in his calling as the Son of God. While at the same time remaining incognito, recognizable only through faith, imperceptible to the purely temporal gaze that searches out empirical evidence (1991, 123–144).

The sinful woman, like Mary (Lk 10:42), chose “the one thing needful” (Kierkegaard 1997b, 149), allowing herself to be directed by the love awakened in her by Jesus. Worthy of note is that this love that was awakened within her was not yet actual, fulfilled love—that is, Christian love as in Kierkegaard’s account, but was a state of a certain indebtedness in this love, a discovery of the possibility of this love’s existence, a desire that she, the sinful woman, have that which was revealed to her in Jesus. This means that the sinful woman, in going to the home of the Pharisee, acts, really, under the influence of Jesus’ love, who leads her, not under the influence of her own love. This situation is analogous to that in which one acts under the influence of a desire for something which remains only a possibility, which at the same time draws one to itself, leading one to make an ultimate choice. This mechanism characterizing the workings of human freedom is brilliantly described by Kierkegaard in the form of the titular “Concept of Anxiety” as “freedom’s possibility” (1980a, 41–42; 49; 61; 91; 123; 155). In other words, Jesus, in awakening in the sinful woman the love established within her, actually reveals to her “love’s possibility,” which activates in her the working of freedom that strives to fulfil this love.

5. Creating Love in Forgiveness

Love cannot be actualized in the individual’s existence without forgiveness, that is, without being absolved of sin. The state of love and the state of sin are mutually exclusive—the former means being a servant of the good, while the latter means remaining under the influence of evil. Thus, one cannot become one who loves when at the same time one is not internally purified, separated from sin.

The very act of forgiveness, which Kierkegaard places special emphasis on, requires faith because only faith has the power to create something in spiritual reality, that is, to bring to life that which is invisible and to take away into non-being that which is visible (Kierkegaard 1995, 294–296). It is precisely the faith in love that makes love truly exist in a spiritual sense and fills the existence of the Christian (5; 16). Such love simply does not exist physically in the world—it is not an object. Its existence is possible only by virtue of the faith of the individual, who, through himself, bears witness to this love before others. Only the loving individual, by believing in God’s love,⁶ can become one through whom love manifests

⁶ The subject of faith in God’s love as the most important element of a person’s spiritual being is the focus of two of Kierkegaard’s discourses: “All Things Must Serve Us for Good—When We Love God” from the third series *Christian Discourses* (Kierkegaard 1997a, 188–201) and “The Joy of It That in Relation to God a Person Always Suffers as Guilty” from the third series of *Upbuilding Discourses in Various Spirits* (1993b, 264–88).

in the world in accordance with the pattern set by Jesus. Properly speaking, in this love, the one who loves becomes, in Kierkegaardian terms, contemporary with Christ (1991, 62–66). The actions of the one who loves are, in this way, an instrument for God Himself, who reveals Himself in them. God simultaneously both removes what others see—a person’s sin—and establishes that which cannot be directly seen in the world of the senses, that which requires faith—the forgiveness of sins. It is no coincidence that the forgiveness of sins, made possible solely by faith, is for Kierkegaard an expression of Christian paradox (1992, 224–228; 538–539)—for it is, in a spiritual sense, and by virtue of eternity, a bringing to life of that which is unreal to the senses and a depriving of existence that which is real to them. As Kierkegaard explains: “But when love forgives, the miracle of faith happens /.../: that what is seen is, by being forgiven, not seen.” (1995, 295) Of course, the act of forgiving sins and all that this encompasses makes sense only in spiritual reality and does not strip the individual of his moral responsibility towards others in the temporal world. The fact that sin does not weigh on the individual spiritually does not change the fact that others can blame him for his sins just as they could previously. For here the matter concerns a change of the individual’s internal status, not his position in the world.

Kierkegaard notes that from the rational point of view, the forgiveness of sins is something impossible, something that should not occur. In Kierkegaard’s view, forgiveness is so impossible for human reason that people’s first reaction to it should be to take offense, where not reacting in this way constitutes evidence of their spiritlessness or indifference in this regard (Kierkegaard 1980b, 116; 1997a, 107). The possibility of the forgiveness of sins is here what Kierkegaard believes most differentiates man from God (1980b, 121–122).

Under such an account, it becomes clear that through God’s love and in God’s love—as manifested in the one who loves—forgiveness creates love in the sinner, that is, it establishes in him the reality of love, at the same time annihilating his sin, wiping away the reality of sin. A transformation of reality occurs at this moment, which becomes possible thanks to two acts performed by God. On one hand, God, in hoping for the sinner, brings him into a new life in love, while on the other, in forgetting his sin, deprives said sin of its real existence (Kierkegaard 1995, 295–96). To deprive sin of its real existence means, in a spiritual sense, that sin no longer affects the existence of the individual, that it no longer directs his life, that it disappears from his life.

Thus, in the act of forgiveness that occurs between the one who loves and the sinner by means of God’s mediation, the reality of the sinner’s life is reestablished anew. Worth noting is that here Kierkegaard makes use of ontic terms, and thus the matter concerns an authentic change in one’s being, the sinner’s transformation into one who loves. This is possible as, for Kierkegaard, the fundamental, decisive reality of one’s life is not the sensory world but that of the spirit—it is in the latter that what is actual and true for the individual is decided (145–146; 383–384).

This transformation of the spirit is experienced by the sinful woman when she hears Jesus's words of forgiveness "Therefore I say to you, her many sins are forgiven her, because she loved much." These words seem to be spoken in a cause-and-effect mode: first, that "she loved much" and then, that "her many sins are forgiven her". Kierkegaard, in his interpretation of this case, applies this line of reasoning as well, as he acknowledges, somewhat contrary to his own "theory" of forgiveness, that the sinful woman's love somehow actualized before the words of forgiveness were uttered, thus suggesting that her love was prior to them (Kierkegaard 1997b, 143). As a result, Kierkegaard states that the act of forgiveness doubles love in the individual, causing it to acquire additional power (175–176).⁷

Yet, in accordance with the "theory" of forgiveness presented herein, these words of forgiveness cannot simply pronounce the sinful woman's love, they must create it. That which she was previously guided by was not her current love but her desire for it and for purification. The words "because she loved much" cannot, therefore, refer to what proceeded earlier, but must reference what was happening the moment Jesus spoke them. He declares the spiritual fact, that, at that moment, "her many sins are forgiven her," since at that moment "she loved much". If it were otherwise, this would mean that, first of all, God is unnecessary for her, as she could actualize her love herself, which, in turn, contradicts the theory of truth presented by Kierkegaard in *Philosophical Fragments* (1985, 13–22). Love is here, in a spiritual sense, equivalent to the truth, and for it to be learned, the teacher, who is equally necessary in teaching both, must offer the follower the condition for discovering it. This condition is forgiveness, which lies behind what Kierkegaard calls "rebirth" in *Philosophical Fragments* (19). In this way, the sinful woman's transition from a state in which love is possible to the state in which it actually unfolds.

6. Salvation through Forgiveness—Reconciliation in Love

Christian forgiveness as Kierkegaard understands it must lead to reconciliation (1995, 313–314; 335–337; 343–344)—the forgiveness offered by the one who loves must correspond to its being accepted by the sinner. If forgiveness is not accepted, this means that the one who loves did not succeed in awakening love within the sinner. In this case, this is not full forgiveness, but only the possibility of forgiveness directed towards the sinner. It is only when the forgiveness being offered encounters in another the desire to be forgiven that there is a chance for the reconciliation of both individuals in God. It is important to note that it is not the case that the one who loves comes forward unselfishly, in a spiritual sense, with forgiveness. It is obvious that, insofar as the life of the senses is concerned, what he offers is entirely unselfish, however on the spiritual level—as Kierkegaard stresses with all his might—the one who loves needs forgiveness as much as

⁷ John Lippitt in his book (2020, 76–83) provides the detailed description of this problem with the Kierkegaardian interpretation of Jesus' words of forgiveness.

the sinner does (1970, 49), for it is only by spreading love to others in the form of forgiveness that one can reaffirm oneself in this love, thereby strengthening one's spiritual bond with God.

Reconciliation is an act which directly proceeds forgiveness: it is that which occurs immediately after love becomes actualized in the sinner. As only two equals can enter into reconciliation, it is when the actualized love of the sinner answers the initial love of the one who loves that this reconciliation—that which signifies the unity of their love in God—occurs. This reconciliatory act ends the formal process of forgiveness and transforms the sinner into one who loves and whose mission becomes to spread love, in forgiveness, to one's neighbour, that is, to all people.

It must be understood that, on the account that can be constructed from a reading of Kierkegaard's works, the moment one's love is actualized, that is, the moment a person is created in the spiritual reality of love is the very moment the perspective of salvation opens up before him. Of course, for as long as the individual lives, he must spread forgiveness, thereby reaffirming himself in the forgiveness he receives, but every act of forgiveness and reconciliation, starting with the very first such act, is an act of fulfilment in God.

It is not obvious that salvation here is dependent only upon the acts of a person. His actions must be placed into a broader context of atonement in Christ. As David Gouwens notes, in Kierkegaard's account: "Salvation is not *reduced* to experience (because of logical priority and actuality of atonement), but soteriology includes human response and experience." (Gouwens 1996, 149) This means that the subjective salvation of the individual can occur only in the objective and actual sphere of Christ's love, that is, in the love of one's neighbour, which is the response of man's love for God to God's primary love for man.⁸

And in this way, if the moment one's love is actualized happens to be the moment of one's death—as in the case of the robber whom Jesus forgives on the cross (Lk 23:43)—this moment then proves to be the moment of the individual's fulfilment in God as well as his being saved. In this way his salvation is equal to that of the one who loves, who might even have spread love in the world for thirty years. A feeling of injustice relating to this equality arises only in the natural person, who is guided by a temporal sense of justice. From the spiritual point of view, the matter is one of complete logical consistency, as in both cases the unity and equality of God's love for man in man's love for God are fulfilled to the same degree.

It may be said that the moment one reconciles with another in God, one becomes and is a Christian and is thereby at the end of one's existence; moreover, the individual is "there" each time reconciliation occurs through him in forgiveness. This is a state in which, regardless of the individual's actual life situation in temporality, he can at every moment of his life remain in a spiritual sense fulfilled in God, for at every moment the individual is realizing his existential end. This is possible

⁸ A detailed and multidimensional analysis of the problem of atonement in Kierkegaard's thought is provided by Lee C. Barrett (2013).

because, on Kierkegaard's account, the means and the end in Christianity are always one and the same (Kierkegaard 1993b, 141–143). On precisely this basis, the forgiveness one gives to another (that which one does at a given moment—the means) is, at the same time, forgiveness for him, the forgiver (that which one wants to achieve in eternity—the end). Kierkegaard states that a person: “is not eternally responsible for achieving his end in temporality, but he is unconditionally eternally responsible for which means he uses. When he wills to use or uses only the means that truly is the good means, he is, eternally understood, at the end” (141). This is precisely what the Kierkegaardian concept of becoming and being a Christian consists in: when a person becomes one (the means) he thereby at the same time is one (the end), and for precisely this reason he cannot, for as long as he is alive, stop becoming a Christian, as then he would stop being one. The state in which the Christian here finds himself is described by Kierkegaard as being present to himself or being contemporary with himself, which can be interpreted as being in accordance with one's vocation in God (1997b, 39; 44–45; 1997a, 74–75). In this context Kierkegaard very strongly emphasizes the words spoken by Jesus on the cross to the robber: “This very day you are in paradise.” (Lk 23:41)

It is in this state that both Jesus and the sinful woman find themselves when they reconcile with one another by virtue of The Redeemer uttering his words of forgiveness. In this scene, one should see in Jesus Christ both the man (Jesus), who fulfils his vocation as the Son of God, and the Redeemer (Christ), who actualizes the love within the sinful woman and reaffirms Jesus in his mission to spread love to others. Each time Jesus forgives or performs a miracle, he, as a person, yields to his Divine nature, which speaks through him.

Of importance here as well are the edifying words Christ directs towards Simon immediately after the words of forgiveness are uttered: “But one who is forgiven little loves little.” (Lk 7:47) Kierkegaard's interpretation of these words reverses their meaning, for Kierkegaard reads them as: “he is forgiven little—because he loves little.” (Kierkegaard 1997b, 169; 171–173; 175) This results from his logically literal reading of the words of forgiveness and confirms his thesis that the love within the sinful woman for Jesus exists prior to Jesus's words of forgiveness. However, if one is to remain consistent with the thesis that the sinful woman's love was brought forth concurrently with her forgiveness, these words mean something else. They refer to the idea that if there is no one who can forgive, then likewise there is no one who can awaken love in another person. This means, therefore, that there is no possibility for the sinner, without the help of another person, to discover within himself the possibility of love and the desire for forgiveness. This is why Christianity cannot exist without love of one's neighbour—there must always be one who spreads love to another, as otherwise Christianity as a religion of love ceases to truly exist.

Simon also seems to be an important figure in this whole story since he constitutes a counter-attitude towards the sinful woman, all the while being a person who, in the presence of a saint, is offended by him (137–138). In his thoughts, Simon accuses Jesus, thereby putting him in the situation of a spiritual trial. Jesus

perfectly guesses the intentions of Simon and thus gives him the sinful woman as an example. Such a move must be a shock for Simon and at the same time constitutes a chance for his inner awakening. If he understands the words directed to him by Jesus, love will awaken within him; if not, his offense will deepen. For Kierkegaard, Simon is above all a symbol of his reader, for when Jesus Christ turns to Simon, he turns to each person who has not yet begun to fulfil the Christian ideal in his life (141–142). It bears stressing that, on Kierkegaard's account, when Jesus turns to another with his Gospel message, he at the same time turns to one who reads the Gospel (1995, 14; 97). The words directed towards Simon are thus the words directed towards each person meant to awaken in him the love residing within, pushing him towards the search for forgiveness.

Finally, it is worth noting, that the natural place for forgiveness to happen, the place Kierkegaard speaks of, is where the Christian encounters God—in Church. And, ultimately, Kierkegaard himself actually takes the entire situation that occurs between Jesus and the sinful woman to the church altar. Such an approach appears primarily in the last discourse from the cycle of texts addressing the passage Luke 7:47. In this text, Kierkegaard is no longer referring to the personage of the sinful woman, but to the edifying words Jesus Christ directs towards Simon (1997b, 167–177). By presenting the sinful woman as a pattern of the individual's desire for forgiveness, Kierkegaard speaks of the daily confession of sins of Christians contemporary to him, trying to awaken within him an attitude of utmost seriousness towards this act. It is precisely in this confession that a person's love should be activated and reaffirmed and thereafter spread to others. In this place Kierkegaard passes over the role of the priest, thanks to which the Danish philosopher's interpretation becomes two-dimensional, just as in the case of Jesus's encounter with the sinful woman—the entire situation unfolds between a sinner and the Redeemer (This topic is the main issue of the final discourse from the cycle *Love Will Hide a Multitude of Sins* from *Two Discourses at the Communion on Fridays* [Kierkegaard 1997b, 179–188]). Yet it seems it is precisely the priest who should be the one who loves, the one who comes out with love to the sinners who confess their sins in church. It is he who should be able to awaken love within people and to reconcile with them in God such that they then be able to spread this love to others and that he be able to reaffirm himself in his calling to be the loving priest. In this so seriously understood communion, the church becomes a place for the occurrence of Christian love—a place where God forgives sins and where people reconcile with God. In this sense, Jesus's encounter with the sinful woman could be fully reproduced before the altar, in accordance with Kierkegaard's intention.

7. Conclusion: Christian Forgiveness—Its Meaning for Immanent Ethics

Kierkegaard, of course, realizes that, when speaking of Christian forgiveness as an act of love for one's neighbour, he presents an extremely high ideal, one that can

be met by very few in each generation (Kierkegaard 1992, 488; 1991, 247; 2012, 190). These individuals move this living, Christian ideal into the future—they bear witness to the transcendent and eternal truth of Christianity in the immanent and temporal world. The question thus arises as to why Kierkegaard introduces this ideal knowing well that not just a great majority, but in fact an overwhelming majority of his readers are unable to fulfil it. Why does he so fiercely defend the distinctiveness of the Christian ideal and the need to maintain its proper transcendent form?

This problem can be solved in two spheres: the epistemic and the moral. In the epistemic sphere, the Christian ideal of love and forgiveness points to the ultimate purpose and meaning of humanity. In presenting it, Kierkegaard illustrates how absolute good manifests itself in human existence and how this good radically transforms and arranges human being in relation to the world and to other people. At the same time, however, Kierkegaard shows just how extreme the sacrifices are if man is to fulfil this ideal. Kierkegaard devoted a great deal of his Christian works to phenomena such as renunciation, self-denial, dying to oneself and to the world. All of these are meant to show that discovering one's spiritual, transcendent relation with God requires breaking with normal (sinful), human existence that is (in the best-case scenario) focused on fulfilling the immanent ideal.

This spiritual level, as has already been stated, is attained by few, yet for Kierkegaard it remains an object of intense focus due to the fact that consciousness of its existence determines the highest level of a person's being, in relation to which the relativity and self-interest specific to all other human attitudes become visible. The transcendent ideal clearly structures other human attitudes and imparts a deep dimension to the phenomena of human existence. In this sense, a consciousness of the existence of forgiveness as an act of love allows one to consider all purely immanent concepts of forgiveness in a different light. It cannot, of course, replace them, but it shows the essential spiritual difference between forgiveness in which only a certain agreement between people is performed and one which speaks of God's spiritual creation of man to live in love.

This difference has important epistemic implications, for it shows that, in a Christian (transcendent) and universal-human (immanent) sense, the matter at hand concerns two completely different acts of forgiveness that refer to two separate realities of life. At the same time, the unity of a human being's spiritual structure causes us to think that here, formally speaking, we are concerned with one and the same phenomenon (one forgiveness) that manifests itself in different ways (different acts of forgiveness) depending on what reality it refers to (immanence or transcendence).

In the light of this statement, we may go so far as to claim that by being conscious of the existence of Christian forgiveness one can better understand what forgiveness in the immanent world is; it might also indirectly incline people to perform morally better acts of forgiveness. No element of transcendent forgiveness, however, could reveal itself in purely human forgiveness, as, for the latter

to occur, the presence of God would be necessary, which only a true Christian—an imitator of Christ—can bring unto the world.

This epistemic distance so fiercely defended by Kierkegaard is here of the utmost importance, for if it is not preserved, the transcendent ideal and immanent ideal bleed into one another. It is in this way that what Kierkegaard calls the aesthetization of Christianity occurs (1992, 557–561; 562; 572–573; 580–581; 605; 608), a linking of absolute Christian values with temporal and relative human interests. As a result, Christianity ceases to be a timeless way of being centered on attaining salvation and instead becomes a certain type of doctrine to serve people in their efforts to realize their temporal social and political aims. God, rather than creating (via forgiveness) human beings meant to love, is turned into a certain idea, one which allows people to legitimize their position in the world (as well as moral position). It is precisely this that what Kierkegaard calls the possibility of offense is meant to protect Christianity from (1980b, 117; 125; 128–129).

In the moral dimension, the result of this epistemic distance is that the transcendent, Christian ethics of love for one's neighbour that Kierkegaard proposes lacks a direct transposition into immanent, universal-human ethics, which strives towards establishing rules by which people coexist harmoniously with one another. No rule of transcendent ethics can be directly applied in the universal-human world since doing so immediately shatters this world, relativizes its principles, and deprives this world of its autonomicity. This underpins the conflict between faith and reason that Kierkegaard studied so deeply with reference to Abraham's situation in *Fear and Trembling*.

It is on this basis that Christian forgiveness, when applied directly to ordinary human forgiveness, poses absurd and incomprehensible demands on people who have yet to undergo a transformation of love. Here, the victim is not only supposed to forgive his transgressor, but to love him as well—as he loves those closest to him—and to do unto him all the good that is possible. The transgressor, in turn, should not only admit his guilt and repent but must spread this ideal of love further among people. Without a spiritual transformation in love, no human being can do this, not the victim (even if he is morally the best of men) and even less the perpetrator of evil.

In spite of this, the consciousness of the existence of such a transcendent ideal, even if one cannot apply it in one's own life, may be pivotal to how one sees and realizes the immanent ideal in one's life. This transcendent ideal here provides an existential grounding, points to the source of all good (God) and evil (sin) in the world and creates certain patterns of behaviour that can reinforce the immanent moral attitude, perhaps thereby bringing the individual closer to Christian forgiveness.

The patterns of behaviour indirectly inspired by the Christian ideal of love and forgiveness include, among others, focusing on the possible good in another person, not on the particular evil of his act; the tri-relational nature of the ethical attitude—the search for a higher, common good in one's relation with another person and the attempt to reconcile with this person in spite of existing divisions;

consciousness of the reflexivity of one's own moral attitude—my relation to another has a considerable impact on my relation to myself (what I do comes back to me—what I give I myself receive); and finally, the search for life fulfilments by means of doing moral good.⁹

These patterns of behaviour may, on the one hand, resemble certain obvious bits of human wisdom. On the other hand, however, consciousness that these patterns have their source in a transcendent ethics that encodes complete selflessness and full equality between one person and another in relation to God may do much to reinforce one's ability to apply said patterns in one's moral attitude. It seems that, even in people with purely secular moral attitudes who do not agree with defining the values of good and evil in relation to God or sin, these attitude-patterns, as understood by Kierkegaard, can inspire respect, and point the way to a strengthening of one's own moral attitude. Obviously, these patterns cannot be applied directly without a transformation of love, but the ability to adapt them formally to the contents of immanent ethics offers the possibility of strengthening one's own moral attitude and gives rise to a capacity for creating an authentic moral good, one which is only to a slight degree burdened by one's own self-interest (as at the level of immanence this is never possible to completely remove).

In this sense, in the act of forgiveness, it is on one hand not possible to transfer Christian forgiveness into the immanent world—for it is not possible for some person to generate love in another person unless the former has himself already been called to it. Yet on the other hand, in ordinary human forgiveness, the victim's being driven by the possibility of awakening moral good in the transgressor not only makes the former better morally but may also create a moral pattern of conduct for other people. However, this being driven by the moral good of others requires consciousness of the existence of a higher common good to which the victim must subjugate himself and in which he must level himself with the transgressor in order to truly forgive him. Such a morally advanced attitude of forgiveness can clearly be inspired by Kierkegaard's transcendent considerations, yet it does not thereby erase the epistemic distance between the transcendent ideal and the immanent ideal and does not distort the proper sense of Christianity's existence in the world.

⁹ The intriguing example transcendent principles being formally transferred into the immanent world is provided by Sharon Krishek in her book *Kierkegaard on Faith and Love* (2016). There she claims, in reference to Kierkegaard's *Works of Love*, that not only is it love for one's neighbour that is based on the model of double movement of faith described by Kierkegaard in *Fear and Trembling*, but every relation of true love (in this case, romantic love). On Krishek's interpretation each relation of love first requires sacrifice, which kills the egoism in love, to be followed by self-affirmation, by self-fulfilment.

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Nik Trontelj

A Possibility of Religious Experience in the Life of a Contemporary Person According to Theology of Franc Rode

*Možnost verske izkušnje v življenju sodobnega
človeka v teološkem nauku Franca Rodeta*

Abstract: The article presents Franc Rode's teaching on the possibility of religious experience in the life of a contemporary person as he discussed it in his textbook for fundamental theology "Osnovno bogoslovje" (1979). Rode was a lecturer of fundamental theology at the Faculty of Theology in Ljubljana between 1967 and 1981, i.e. in a time when Slovenia was a part of a highly secularized SFR Yugoslavia, which was founded on atheist Marxism. In his discussion, Rode presents existential and philosophical reasons for experiencing God as the absolute meaning of life and the final aim of the world. He shows the individual's intuitive need for transcendent in a modern society, based on a technological development that demystified the natural world and on the political vision of a laicized state.

Key words: religiosity, faith, fundamental theology, socialism, secularization, secularism, Christianity, Yugoslavia, Franc Rode

Povzetek: Prispevek predstavlja nauk Franca Rodeta o možnosti verske izkušnje v življenju sodobnega človeka, kot ga podaja v svojem učbeniku za osnovno bogoslovje z naslovom *Osnovno bogoslovje* (1979). Rode je bil predavatelj osnovnega bogoslovja na Teološki fakulteti v Ljubljani v letih 1967–1981, tj. v času, ko je bila Slovenija del močno sekularizirane FLRJ Jugoslavije, osnovane na ateističnem marksizmu. Rode v svoji razpravi predstavlja bivanjske in filozofske razloge za izkušnjo Boga kot absolutnega smisla življenja in končnega cilja sveta. Izpostavlja tudi posameznikovo intuitivno potrebo po presežnem v sodobni družbi, temelječi na tehnološkem razvoju, ki je demistificiral naravni svet, in politični viziji laične države.

Ključne besede: religioznost, vera, osnovno bogoslovje, socializem, sekularizacija, sekularizem, krščanstvo, Jugoslavija, Franc Rode

1. Introduction

The twentieth century was a time of increasing secularization process in Western societies.¹ A radical division between state affairs and religious life occurred in the period following World War II, especially in the countries with newly introduced socialist regimes, such as SFR Yugoslavia. The trend of decreasing traditional religiousness demanded theology to rethink its role in society and face the new reality of contemporary people if it wanted to speak to them. The purpose of this article is to discuss the academic teachings of Franc Rode about the possibilities of religious experiences for secular people of his time as he systematized it in his textbook "Osnovno bogoslovje" (1979) [Fundamental Theology]. He laid a theoretical foundation for the religious experience and the acceptance of Christianity in modern society. Rode was a professor of fundamental theology at the Faculty of Theology in Ljubljana from the late 1960s to the early 1980s, which was the time of the Yugoslav socialist rule.

2. Rode as a Lecturer at the Faculty of Theology

Rode (born 1934) was a lecturer at the Department of Fundamental Theology and the Department for Dialogue.² He also served as the head of the Department for Dialogue for some years. Until 1981, when he finished his academic career, Rode had been giving regular lectures in compulsory subjects, such as missiology, the doctrine of atheism and Marxism³, and theology of non-Christian religions (Trontelj and Osredkar 2017, 378). He started to teach fundamental theology (former apologetics) in 1971. This subject was considered to be the main subject in the eponymous department with the highest number of weekly lessons. Rode's aim in a discussion of fundamental theology was to explain the foundations of the Christian faith to both Christians and non-Christians (Rode 1979, 1). His students remember him as an insightful lecturer, full of fresh and striking thoughts (Petkovšek 2014, 157). During his professorship, he issued two editions of his textbook on the subject of fundamental theology. The first was published in 1974 and the second followed in 1979. In this research, we used his second textbook because it is an extended edition that offers a deeper insight into Rode's teaching.

¹ This paper was written as a result of work within the research program "Religion, ethics, education, and challenges of modern society (P6-0269)", which is financed by the Slovenian Research Agency (ARIS).

² The Department for Dialogue at the Faculty of Theology in Ljubljana was founded in 1973 following the reform of the Second Vatican Council. Both individual departments were united into one in 1995. Hence, in the present day, there is a Department of Fundamental Theology and Dialogue.

³ Rode was a great connoisseur of contemporary atheism. He published numerous written discussions on the topic and was giving lectures on atheism throughout the years of his work at the Faculty of Theology. That was most likely the reason for him to be called to the Secretariat for Dialogue with Non-Believers in 1981.

3. Historical Circumstance of Rode's "Contemporary Person"

The historical background of a modern European secularized society goes back to the beginning of the Renaissance in Europe when the developing sciences began to emancipate from theological concepts. Since then, the technological-scientific civilization has started to evolve opposite to the Christian metaphysical vision of the world (Moltmann 1988, 20). The Renaissance introduced a new understanding of man as the measure of all things, the idea that was subsequently radically promoted in the Enlightenment era when reason was liberated from the influence of civil and religious authority. The rationalist perception of the world caused a modern human in the West gradually lose his sense of the transcendent which eventually led to the following dichotomies: modern secular thought is superior to all past forms of understanding reality (including Christian faith) (modern vs. traditional); religious statements are excluded from a reasonable discourse because they do not meet scientific rationality (science vs. religion); religious language refers to human personal experience only (faith vs. reality); all religions are equally valid (indifferentism vs. Christianity) etc.⁴ (Dulles 1977, 191–192)

3.1 Who Is a "Contemporary Person"?

Let us explain who is a "contemporary person" as understood in Rode's textbook. Rode also uses the term "modern human" (Rode 1979, 106). A "contemporary person" is an inheritor of rationalist philosophy who tends to deny the positive, supernaturally revealed religion and demands autonomy of reason and conscience. A modern person accepts the "truth" when it shows its inner plausibility and refuses the acceptance of the truth transferred by the outside authority of the Church or even God (106). However, a "contemporary person" seeks answers to the meaning of life and thus, shows susceptibility to the transcendent but the preaching of the Church has not yet reached his or her heart (131). These foundations of a contemporary person's spiritual attributes are part of a wider historical technological development and consequent cultural and social changes which shaped modern people's perception of reality.

What affected modern human's stance on religiousness most was the process of secularization after World War II. Secularization (not to be confused with secularism) has led to the emancipation of culture and civilization from the Church's influence (65). Religion lost its role in public life and was limited merely to the private sphere. Contemporary people who have lived in such an environment evolved two main personal attitudes toward the transcendent: agnosticism and atheism. They are both not following any religion in the traditional sense. While the first perspective reflects religious indifferentism without denying God's existence, however, the second refuses the concept of Absoluteness and the very idea of God (66).

⁴ "An Appeal for Theological Confirmation" (1975), a document by an ecumenical group of eighteen theologians from the USA, issued in Dulles 1977, 191–192.

Therefore, a “contemporary person” in Rode’s textbook is a modern, secularized human person of the twentieth century, an individual of the Western world in particular. A contemporary person favors natural reason and is reserved to traditional forms of religion, especially Christianity as the predominant religion of the West. Even more, modern opponents of Christianity refuse Christianity (Rode and Grmič 1971, 13). In Rode’s perception of a “contemporary person” we can certainly recognize a reflection of the society that he was surrounded by. Rode had worked at the Faculty of Theology in Ljubljana during the time of the Yugoslav socialist regime. It is legitimate to understand the then Yugoslav as the actual realization of the “contemporary person” in Rode’s discussion, especially since studying modern atheism and establishing connections with the secularized, irreligious people in the Yugoslav (or Slovenian) environment were one of the main purposes of the Department for Dialogue (Perko 1990, 127).

3.2 Secularism in Yugoslavia

The decline of religious beliefs and practices is a leading historical trend in the Western world, particularly in many European societies (Casanova 1994, 213; Greeley 2004, ix). Generally, this trend is related to the secularization process (Casanova 1994, 211; Greeley 2004, ix⁵). Apart from philosophical reasons, politics has had a major role in restricting the expression of religious life in the public domain in many European countries. In this article, we want to consider the case of socialist Yugoslavia. Political socialism in Yugoslavia was grounded in the philosophy of Marxism which became the main doctrine of the communist party (Jović 2009, 60; Alexander 2008, 1). In 1952, the latter also changed its name to the League of Communists of Yugoslavia, similar to Marx’s Communist League of 1848 (Jović 2009, 60). The leading communist party set the only life truth of the new world: establishing the classless society, and then protecting it by the state apparatus. The purpose of Marxist philosophy was to form the “atheist man” in the private and collective sense of the system (Fuček 1994, 633). The communist society formed a world without God and produced godless people (Rode 1995, 260). Marxist socialist regimes promoted practical materialism which did not do a favour to religious teaching and wanted to eliminate religion or, when that was not possible, at least encourage religious indifference among their citizens and make religious belonging the private (silent) matter of a person (Fuček 1994, 633; Casanova 1994, 215).

At this juncture, we need to point out the inner differentiation in the secularization phenomenon. The term secularization has gradually developed its contemporary meaning: the passing of responsibilities from ecclesiastical to political authority (Cox 1965, 19). In Western practice, this means that the Church does not interfere in state politics and that the state keeps away from the Church’s te-

⁵ Greeley argues that the dominant role of religion in society has been destructed by what we could call the “general historical development of Western civilization” and by political reasons. On the one hand, philosophical ideas of the Enlightenment and the French Revolution rationalized human perception of the world. On the other hand, what has also contributed to the decrease of the Church’s influence in public life, was the fact that Churches were usually “on the wrong side” in the political revolutions in the nineteenth and twentieth centuries (Casanova 1994, 211).

aching and internal organization (Osredkar 2013, 464). When pushing religious institutions and religious life out of the public sphere is encouraged by the state politics we deal with secularism, an ideology that negates faith and the idea of God (Cox 1965, 21; Pastor 1994, 973). Thus, if secularism alienates God, it often leads to atheism which is “the extreme limit of secularism” (Amato 2009, 8). It is possible to claim that Marxism stimulated secularism (Halík 1993, 9). Yugoslavia was highly secularized under Tito’s rule (Martin 2005, 82). This was obvious in the case of the SR of Slovenia where religiosity was weakening permanently after World War II as a result of both the general Western secularization process and the official political secularism, based on the Marxist ideology (Juhant 1991, 236).

The struggle between atheist Marxism⁶ and religious belief was present in postwar Yugoslavia. The first years after the war were characterized by political pressure on the work of the Church and by arrests of individual priests for political reasons. The government tried to make Church independent from the Vatican and Pope’s leadership to create a national Church of Yugoslavia. Such political actions intended to weaken the Catholic Church which was the only organization in the country outside the direct control of the Party (Pirjevec 1995, 167). The government wanted the Church to stay out of Yugoslav politics and be cut off from public influence, especially among young people. The relations between the state and the Church improved after the Second Vatican Council when the Church officially renewed its attitude to world affairs as we show in the next chapter.

Despite the obstacles which the Catholic Church in Yugoslavia was going through, the attitude of the Yugoslav government towards religions was broadly more tolerant than in some other socialist countries.⁷ For example, when the Yugoslav government at times “only” obstructed the dialogue with Christians, Czechoslovakia eliminated it (Mojzes 1981, 12). Finally, among Yugoslav republics, the Catholic Church received the greatest liberties in Slovenia where the Catholics showed collective vitality and represented a significant factor in public life.

3.3 Pastoral Response of the Church

The Catholic Church acknowledged the rising atheism in the world at the Second Vatican Council. The Pastoral Constitution on the Church in the Modern World

⁶ Marxist philosophy was atheist because it substituted the idea of God with technological progress which can create general welfare and enables personal prosperity by making everyday life more comfortable. Marxism reduces the perception of the *truth* to a practical truth and disregards its higher foundation (Rode 1977, 26–27).

⁷ Yugoslav communist model was different from that of the Soviet Union and its allies after a 1948 dispute between the Parties of the Soviet Union (Stalin) and Yugoslavia (Tito) which led to Yugoslavia’s breakaway from the Soviet bloc. Titoism, the doctrine of Yugoslav Marxism, was ultimately evolved by 1953 when a socialist model of self-management was introduced. The model served as the basis of Yugoslavia’s political and economic decentralization in distinction from the Eastern Bloc countries which practiced central planning and centralized management of their economies. The consequence of decentralization in Yugoslavia was a weaker influence by the Party over many societal matters, including religion. The Party namely had a negative attitude towards the Church leadership mainly for its wartime activities, i.e. anti-Partisan position and occasional collaboration of Church representatives with the occupying forces (Mojzes 1981, 129–130).

“*Gaudium et spes*” proclaimed atheism as one of the most serious facts of our time (1965, no. 19). Modern atheism in Western industrial societies has arisen as an effect of the secularization process (Groth 1994, 55). The significance of the Second Vatican Council, in this regard, was the fact that it promoted pastoral renewal and greater openness to matters of contemporary culture.⁸ “*Gaudium et spes*” emphasized the Church’s intention to announce Christian messages to all people and that is where the Church’s need to continuously investigate signs of the times and understand the surrounding world has originated (1965, no. 2; 4). Rode’s teaching reflects the adoption of new directions of the Church.

As we have already noted, socialist Yugoslavia was an environment with a strong secularization/ism process. Rode claimed that the Church was hardly convincing to the contemporary people because it was often negatively promoted by the media. Church was also blamed in school (Rode 1979, 228). People were mistrustful of the Church as an institution and reserved to the exclusive meaning of the Christian revelation as the Word of God. If the Church wanted to speak to people, it had to stop teaching Christian truths in the form of superior dogmatic formulas but rather interpret the act of revelation as an active force of God’s Word in history, most importantly as a personal relationship between God and man (107; 110). Christian message had to be addressed to the real situation of people living in the secular environment (Rahner 1977, 3; 9). We introduce Rode’s discussion of the modern human’s susceptibility to religious affairs in chapter 3.

3.4 Dialogue with Marxists

The Second Vatican Council encouraged dialogue with modern atheists and atheist governments to gain active liberty of believers in the world (*Gaudium et spes* 1965, no. 21). It is historically noted that Marxists have identified socialism with atheism (Mojzes 1981, 141). Therefore, Marxist socialist regimes had a negative attitude toward religions. In Slovenia, Catholic theologians eventually rejected Marxism, mainly after the Slovenian independence was promulgated (Mojzes 1994, 195). However, Rode was one of the more obvious critics of the Marxist regime even during the time of Yugoslavia. In 1978, he held a public lecture in Ljubljana in which he addressed the lack of democracy and social justice in Yugoslav society. He was critical of Marxist-Leninist ideology and the socialist myths as, for example, the cult of personality. Slovenian League of Communists called him for interrogation by Commission for Religious Affairs which threatened him with a jail sentence⁹ (Petkovšek 2014, 58).

⁸ The Church’s position on increasing secularization before the Second Vatican Council was distinctly reserved and even offensive (e.g. “*Syllabus Errorum*” by Pius IX. and the First Vatican Council and its sentences against rationalism). “*Gaudium et spes*” reflected a mature and balanced interpretation of this phenomenon of the modern world and adopted it as a pastoral challenge for the Church. (Halík 1993, 9–10)

⁹ Rode’s late Seventies critique can be understood in the context of the history of Christian-Marxist dialogue in Yugoslavia. The Christian-Marxist dialogue in Yugoslavia was practiced successfully in the late 1960s and early 1970s. Open discussions were organized in various Yugoslav cities (Belgrade, Opatija). After 1972, endeavours for dialogue were attacked by the Party because they introduced liberalization and alleged rising nationalism. The dialogue was then obstructed because of suspicion by the leading Marxists. See: Mojzes 1981, 140; 143; 147.

Rode is regarded as a noticeable contributor to the development of the Christian-Marxist (atheist) dialogue despite the occasional criticism of the Yugoslav regime. The work for dialogue became his focal occupation during the time of his job at the Secretariat for Dialogue with Non-Believers (further: Secretariat), a department of the Roman Curia, where he was named undersecretary in 1981 and secretary in 1993.¹⁰ The Secretariat was organizing meetings with atheists in places all over Europe and beyond. Most meetings were dedicated to dialogue with Marxists.¹¹ Rode was regularly debating with atheist intellectuals about social questions (Rode 1987, 53). The theoretical principle of the Secretariat's efforts was the teaching of the Second Vatican Council, namely "*Gaudium et spes*" which suggested a sincere and prudent dialogue.

4. A Possibility of Religious Experience

Over the past centuries, a scientific and social development have diminished Westerner's capability for perceiving the mysterious dimension of life which led to the demystification of the world (Greeley 2004, ix). Considering that religious thinking gives deeper meaning to worldly matters, the absence of religious perspective in the public society causes a simultaneous decline of human common sense for life (Rode 1979, 177). In some of his later writings, Rode tells that a secularized postmodern man is unhappy and anxious, which results in his or her inability to go through life (1993, 8; 2009, 36).¹² On the other hand, a human of the twentieth century has experienced enormous distress which especially manifested in both world wars and totalitarian regimes following World War II. This has brought up eternal questions on life and freedom, which means suffering and death (1979, 262). Theology had to renew its speech about God in a secularized environment to be effective. The starting point for delivering the Christian message needs to be different from that of the past. Theology should not build its arguments on the "self-evident" attributes of God or even on the fact of his existence but rather explain the basis that makes the reasons for faith justifiable (Rahner 1974, 80). In his discussion, Rode systematically deals with natural reasons for human religious inclination.

4.1 Existential Reasons for Religious Experience

Rode first discusses the human's essential qualities which can lead him or her to intuitively sense the transcendence and, thus, bring him or her a religious experience. These qualities are somehow anthropological, and they also apply to the "contemporary person". We are naming them the existential reasons

¹⁰ Rode was a counsellor at the Secretariat for Dialogue with Non-Believers since 1973.

¹¹ The Secretariat held meetings in Vienna, Oslo, Hong Kong, etc., as well as on Marxist grounds like Prague, Budapest, Zagreb, and Ljubljana (Petkovšek 2014, 58).

¹² Postmodernism is a philosophical term that is linked to a philosophical reflection of the final decades of the twentieth century and is characterized by scepticism and, ironically, a suspicion of reason.

for religious experience because they originate from the very essence of the human person.

Rode introduces seven possible standpoints of a human's intuitive experience of the sacral (1979, 178–182; Stres and Rode 1977, 60). The first ground for religious experience is the meaning of *eros* and its significant and mysterious role in the process of transmission of life through generations. *Eros* has formed a fundamental religious perception of the cosmic order as a reflection of basic family roles.¹³ The most powerful possibility for religious experience in this matter is the birth of a child. The child has always been, even to our contemporaries, considered a gift to the family.

The second opportunity for the religious experience of a human person is the awareness of his or her *individuality*. One's inability of comprehending his or her own being (e.g. the feeling of the incomprehensibility of birth and death, freedom, and sense of responsibility) and experiencing inexplicable inwardness (e.g. the question of conscience) can be a solid ground for experiencing transcendence.

Another field of possible religious experience is a feeling of *uncertainty about life* which manifests in deep existential anxiety. Life is threatened by evil which derives from a multitude of reasons: outside reasons, such as accidents and illnesses, or volitional actions of evil coming from free will. The evil leads to chaos that a man feels helpless about. One looks for help outside his control and experiences help from "above".

A human person looks for the answers to the *meaning of life* and the questions of his or her own existence and destiny. He or she inevitably learns about the mystery of life. Human nature does not possess all the answers. One has a premonition of a higher Knowledge which indeed knows the answers to the mysteries. Such premonition is the essence of religious experience.

Another dimension of life's mystery is the *existence of the outside (physical) world*. One can understand the material surroundings either as a necessary coincidence or a gift by the Absolute who wants the existence of the world and leads its destiny.

The final ground for spiritual intuition is the experience of the *finality of life*. While the medieval conception of both the world and human life followed the idea of finality in relation to the exclusive infinity of God, the following centuries have extended the meaning of space and time to the category of infinity due to the constant scientific progress of humanity. In recent decades, however, science (e.g. astrophysics) has shown limitations of human space and time and evolved a concept of nothingness.¹⁴ Human life is endangered by the feeling of emptiness which can lead to a discovery of the divine on the "other side" of the known.

¹³ In religious thought, the character of a father as an inseminator, defender, and master has found its higher meaning in the image of the sky. The earth was given the attributes of a mother who conceives, gives birth, and feeds her children. The character of a child links to the human race (Rode 1979, 178).

¹⁴ The human scientific and technical progression that gave an impression of absolute and infinite human power eventually got to the point of its limitations. Scientific discoveries bumped into the inexplicabil-

4.2 Philosophical Expression of Religious Experience

Human religious experience needs to be expressed in a rational discussion if it does not want to be fideist and limited to subjective sentience. Therefore, Rode sets out particular examples of philosophical reflection on religious experience (Rode 1979, 182–185). A well-argued discussion was required in the reality of secularized environment which considered religious experience as irrational.

The first fundamental question which emerges from the experience of life is the origin of creation: How did it all come to life? What was at the beginning? Why do the world and humans exist? These are the questions about the beginnings (Greek: *archē*). Human is impressed by the creation and looks for the reason for its existence in an outside cause.

The following question goes from origins to the final goal of creation: Where is it all directed? What is the final aim of creation? Religious perception finds answers in the divine which is the beginning and the end of everything.

Another philosophical aspect of religious experience manifests itself in human's inner demands of morality: Why do I feel obliged to be moral? Who is the basis of morality?

A human being needs to fulfil his or her life. He or she is looking for the meaning of his or her life. He or she is looking for happiness, life's progress, etc. The desire for fulfilment cannot be stopped because it would lead to losing the meaning of life. Yet one's life cannot be fulfilled by anything transient and final but since the desire for life's meaning is absolute, it has to be directed to the Absolute itself.

The final question is about the human self. The person can come to the fulfilment of his or her nature and destiny and acknowledgement of his or her duty and responsibility only by the existence of *you*. Each human is a personal being. A fundamental need of human nature is to meet the other one and be with him or her, usually with the person that he or she loves or cares for. However, the desire of being with the other goes even further because the person seeks the higher *you* in his or her relations with others.¹⁵ Human yearns for the absolute *you*. Thus, human explores the Absolute as a personal entity through interpersonal relations. To be able to talk *about* God, one has to talk *to* God (Rode 1998, 2).

We may conclude that only religious experience and its philosophical reflection can lead up to religious belief.¹⁶ A mutual connection between religious experien-

ity of the universe which showed the limitation of human knowledge and possibilities and caused a spiritual restlessness.

¹⁵ This aspect of theology has evolved in the recent decades, and it is called a Relational Theology.

¹⁶ A religious experience without philosophical reflection would remain an unclear subjective feeling and could lead to superstition. On the other hand, a philosophical reflection of faith without a religious experience turns into an idealistic theological discussion. J. B. Metz stresses the importance of a narrative structure of theology that reflects an original experience of the Christian faith shared among Christians and with the world. Only a narrative structure of personal faith can lead to an inviting practical Christianity (1980, 163–164; 205–206).

ce and its thinking evaluation leads to one's certainty about the existence of the Absolute which is the beginning of the world and its final aim. In a religious tradition, this Absolute was named God. The final step to accepting God, as Rode defines it, is caused by the argument of one's inner willingness to accept God in his or her life. Only faith enables the leap from the laws of finality to the absoluteness of life. The final decision is mainly practical, not just theoretical. The decisive question is: Letting God enter my life and define it or defiantly refuse Him (1979, 185)?

4.3 Accepting Christianity

In this part of the discussion, Rode wants to rationally justify faith in God in Jesus Christ through whom God had spoken (198). This step follows one's acceptance of the transcendent. Christian faith fulfils human's yearning for God because it announces Jesus as the Saviour who brings answers to his or her fundamental questions and gives meaning to his or her life (207). The New Testament testifies that God definitely spoke through his Son who revealed the Divine mysteries and was Himself the fullness of God's revelation (*Dei Verbum* 1965, no. 4). Rode argues that if God has a face and name, they are fulfilled in the person of Jesus Christ. But how does one recognize Jesus Christ as a Son of God? One's personal stance on Jesus Christ as a Son of God is determined by his or her inner willingness for recognizing his signs, i.e. his words and deeds which can only happen by accepting his person. One's selfishness and self-sufficiency do not allow him or her to recognize Jesus Christ as a deity. It is only possible to meet another person by affection for him or her. The same is true with accepting God (Rode 1969, 48–49). In front of Jesus, a personal decision has to be done: to choose light or darkness, faith or unbelief, and life or death (1979, 209). The divinity of Jesus can be accepted only by faith. Otherwise, His person remains enigmatic (208). An individual's faith in Jesus as a Son of God is finally possible by grace, the help that God gives to humans to comprehend the acts of Christ as acts of God. Some of Jesus's contemporaries have met Jesus directly but for the people of other periods, the meeting with Him is indirect through historical events and the testimony of the Church.

5. Conclusion

In contemporary times, the ability for religious experience has been declining. The contemporary person has a reservation toward the religious concept of God who works in human history (106). The idea of a transcendent God's intervention in the world does not correspond to a modern philosophical understanding of reality (1970, 84). Following the classical three-part structure of fundamental theology, Rode's discussion on *demonstratio religiosa* illuminates the possibility of religious experience as the main factor in justifying the sanity of religious life. Only by searching for the answers to fundamental life questions and the meaning of life, one can open up to having a religious experience and subsequently accept and comprehend God's active presence in the world.

Rode argued that an individual could experience God's presence in a then-modern society, known for its weak religiosity and prevalent rational interpretation of the world. He notes human's internal predisposition for the transcendent as the crucial circumstance for having a religious experience. In his discussion, the professor addresses human inwardness (both intuition and deliberation) as the main factor in recognizing the transcendent despite the anti-religious political and cultural environment of the time. Finally, Rode presents Christianity as a fulfilment of one's yearning for God. The paper researches Rode's theological discussion and concludes that a religious experience is possible in the life of a contemporary person due to his or her inevitable anthropological susceptibility to discovering the meaning of life. Reaching contemporary persons' hearts with the message of Christian hope was finally the pastoral challenge for the Church and theology.

Abbreviation

GS – The documents of Vatican II 1966 [Gaudium et spes].

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Razvoj metode semantičnih polj ob primeru hebrejskega pojma resnice

Development of the Method of Semantic Fields on the Example of the Hebrew Concept of Truth

Povzetek: Namen članka je pokazati prednosti metode analize leksikalnih in semantičnih polj na področju literature ob prikazu večpomenskosti besedišča, ki v Svetem pismu izraža pomenske vidike pojma resnice. Analiza semantičnih polj upošteva osnovne jezikovne, literarne in retorične strukture – od najmanjših enot, kot je vrstica, do daljših odlomkov različnih besedil različnih vrst in zvrsti. Pri tem posebna pozornost velja stalni zvezi med sinonimi in antonimi v tipičnem bibličnem slovničnem paralelizmu (*parallelismus membrorum*) in v drugih temeljnih literarnih oblikah. Izhodišče vsake analize je zato upoštevanje razmerja med sinonimi in antonimi s podobnim pomenom. Literarne strukture pomenskih polj, ki izražajo razsežnosti pojma ‚resnica‘ v hebrejskem Svetem pismu, vključujejo sinonime in antonime korena ‚mn. Koren ‚mn se večinoma uporablja v pomenu ‚trdnost, stanovitnost, zanesljivost, stalnost, trajanje, zvestoba, resnica‘ v odnosu do Boga in človeštva. Iz osnovnega pomena korena ‚mn izhaja pomen vere kot zaupanja v nekoga, ki ga ima oseba za zanesljivega in zaupanja vrednega. Da bi razumeli celoten pomenski obseg koncepta resnice, v analizi izvirnega besedila upoštevamo tudi rabo besedišča v najvplivnejših prevodih Svetega pisma, kot sta Septuaginta in Vulgata, v sedanji vsakdanji rabi ter v razvoju teološkega besedišča na področjih filozofije in teologije. Tradicionalno razumevanje izraza ‚resnica‘ v vsakdanji rabi je osredotočeno na skladnost z določenim dejstvom ali z zunanjimi okoliščinami neke realnosti ter na razvidnost ‚poštenosti‘ v odnosih med ljudmi. Analiza semantičnih polj nam končno pomaga ugotoviti, kateri so specifični vidiki bibličnega pojma resnice v primerjavi z antično in novodobno posvetno literaturo.

Ključne besede: večpomenskost besed, vloga slovničnega paralelizma (*parallelismus membrorum*), sinonimi in antonimi, strukturalno jezikoslovje, semantična polja resnice, bralna izkušnja

Abstract: The aim of the article is to show the advantages of the method of analysis of lexical and semantic fields in the field of literature while showing the polysemy of the vocabulary that expresses the semantic aspects of the concept

of truth in the Bible. Semantic field analysis considers basic linguistic, literary, and rhetorical structures from the smallest units, such as a line, to larger fragments of various types and genres of texts. Special attention is paid to the constant connections between synonyms and antonyms in the typical biblical *parallelismus membrorum* and in other basic literary forms. The starting point of any analysis is the consideration of the relationship between synonyms and antonyms with a similar meaning. Literary structures of semantic fields that express the dimensions of the concept of "truth" in the Hebrew Bible include synonyms and antonyms of the root 'mn. The root 'mn is mostly used in the sense of "firmness, steadfastness, trustworthiness, constancy, duration, faithfulness, truth" in relation to God and humanity. From the basic meaning of the root 'mn comes the meaning of faith as trust in someone whom a person considers reliable, trustworthy. In order to understand the entire semantic scope of the concept of truth, in the analysis of the original text we also take into account the use of vocabulary in the most influential translations of the Bible, such as the Septuagint and the Vulgate, in current everyday use and in the development of theological vocabulary in the field of philosophy and theology. The traditional understanding of the term "truth" in everyday speech is focused on conformity with some fact or with the external circumstances of a certain reality and on the evidence of "fairness" in relations between people. The analysis of semantic fields finally helps us to determine what are the specific aspects of the biblical concept of truth compared to ancient and modern secular literature.

Keywords: multiple meanings of words, the role of *parallelismus membrorum*, synonyms and antonyms, structural linguistics, semantic fields of truth, reading experience

1. Uvod

V filozofiji je pojem ,resnica' eno osrednjih vprašanj, ki ga v različnih okvirih in teorijah razlagajo različno.¹ V gnostičnih različicah koncept ,resnice' označuje božansko bistvo, znanje in moč ter razodeto doktrino. Najpomembnejši cilj filozofije je iskanje merila za razlikovanje med resnico in zmoto. Tradicionalno razumevanje izraza ,resnica' je medtem osredotočeno na skladnost z dejstvi, z zunanjimi okoliščinami neke realnosti ter na integriteto v odnosih med ljudmi. V sodobnem času sta postali priljubljeni koherentna in pragmatistična teorija resnice. Koherentna teorija resnice išče korespondenco z že obstoječo tradicijo resnice. V nasprotju s teorijo koherentnosti pragmatistične teorije gradijo na testu uporabnosti resnice in nosijo pečat njenega relativnega razumevanja.²

¹ Prispevek je nastal kot rezultat dela v okviru raziskovalnega programa „P6-0262: Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga,“ ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije.

² Prispevek vsestransko nadgrajuje članka iz let 2013 in 2014 z osredotočenjem na metodo semantičnih

Za povzetek filozofskega pristopa h konceptu ,resnice, se lahko sklicujemo na izjavo Paula Horwicha:

»Filozofsko vprašanje se ne glasi ›Kaj je res?‹, pač pa raje: ›Kaj je resnica?‹ Kaj povemo o propoziciji, ko rečemo, da je resnična? Pomen tega vprašanja izhaja iz raznolikosti in globine načel, po katerih se pojem resnice uporablja. V skušnjavi smo, da bi na primer mislili, da je resnica pravi cilj in naravni rezultat znanstvenega raziskovanja, da so resnična prepričanja koristna, da je pomen stavka podan s pogoji, ki bi ga naredili resničnega, in da veljavno sklepanje resnico ohranja. Če torej želimo razumeti, oceniti in izpopolniti te epistemološke, etične, semantične in logične poglede, se zdi, da je potrebna neka razlaga narave resnice. Vendar pa je bilo takšno pojasnilo zelo težko dosegljivo.« (Horwich 2009, 930)

Znano je, da filozofske teorije resnice izključujejo absolutno razumevanje resnice. Drugače kot filozofski abstraktni koncept resnice, ki se opira na objektivni svet, Sveto pismo govori o resnici in njenem naravnem antonimu (laži) na temelju medosebnih odnosov: v razmerju človeka do Boga in med ljudmi. Vprašanje, kakšna je narava resnice v relativnem in v absolutnem smislu, je v središču vizije starozaveznih prerokov, Jezusa Kristusa, njegovih apostolov in učencev. Zato je osrednji cilj te raziskave razkriti vse vidike dojemanja resnice – s celostno pomensko in literarno analizo najpomembnejših besedil, izražajočih koncept ,resnice' v jezikovnih in literarnih strukturah pomenskih polj z osnovnimi besedami, ki izražajo različne vidike koncepta ,resnice', njihovih sinonimov in protipomenk ter tudi temeljnih literarnih oblik svetopisemske literature.³

2. Prvi poskusi obravnave svetopisemskega pojmovanja resnice

Svetopisemski pisci, predvsem preroki in psalmisti, izraza ,resnica' niso želeli obravnavati v povezavi z dejstvi in zunanjimi okoliščinami. Hebrejski preroki so dojemali ,resnico' na podlagi osebne izkušnje z Bogom, še posebej v času stiske. W. A. Irwin se pri obravnavanju koncepta resnice v odnosu do Boga in ljudi obrača predvsem na preroško tradicijo. V kakovosti resnice – v smislu zvestobe – vidi osnovo vse morale. Trdi: »Preroška drža izvira predvsem iz čustvenega odziva na izkušnjo.« (Irwin 1929, 380) Izkušnja človeških napak krepi preroke v prepričanju, da Bog

polj, ki so jo v obdobju od leta 1930 razvili literarni teoretiki in filozofi jezika. Razlog za težišče na semantičnih poljih je v razširitvi perspektive mojega primerjalnega raziskovanja koncepta resnice v okviru biblične literature na celoten obseg sinonimov in antonimov, ki se pojavljajo v semantičnih poljih hebrejskega in grškega besedišča. Po tej metodi je mogoče priti do bolj jasnega spoznanja celostne personalistične osnove večpomenskega bibličnega koncepta resnice – drugače kot pri enosmerni racionalni logiki v filozofskem diskurzu. Tako postane razvidno najpomembnejše: kako je resnica, ki v konkretnem svetu nastaja po nujnosti, po kateri ga preoblikuje, lahko hkrati specifična in univerzalna, situacijska in večna (prim. Badiou 2022).

³ O temeljnih oblikah svetopisemske literature gl. Avsenik Nabergoj 2019.

ostaja svojemu ustvarjenemu svetu in svojemu izvoljenemu ljudstvu ves čas zvest. Preroška vizija Boga absolutne zvestobe je privedla do vizije o zahtevi do Izraela, da odgovori na Božjo zvestobo z »željo po resnici v sebi« (Ps 51,6). Irwin prepoznava preobrazbo v religiozni misli od zgodnjega obdobja – ko je bila Božja zvestoba zgolj predpostavljena – do časa izgnanstva, ko je vera v Božjo zvestobo v preroškem pridiganju postala najpomembnejši poudarek. Svojo razlago Irwin pojasnjuje takole:

»Izgnanstvo je za Izraelovo odkrivanje Resnice epohalno. Katastrofa za narod je bila razumljena kot dokaz zanesljivosti prerokov in Boga, ki je po njih govoril. Zlasti drugi Izaija je velik predstavnik Božje zvestobe. To je nakazano v njegovem zaničevanju malikov, ničevih stvari, ki so prevara za njihove častilce; toda Izraelov Bog je ustvaril in ohranja svet. To je jasno razvidno iz njegovega velikega nauka o Jahveju kot Bogu zgodovine, ki v skladu s svojim večnim načrtom kroji usode narodov. Napovedal je dogodke in zdaj je bilo potrjeno, da so se zgodili. Njegova »pravičnost« naj bi se potrdila v bližajoči se obnovi Izraela. Katera izjava o transcendentni Božji zvestobi bi bila lahko jasnejša, kakor so tisti veliki odlomki, v katerih pisec spodbuja svoje ljudstvo k dejanju vere?« (Irwin 1929, 385–386)

Eduard König je svetopisemsko občutenje ustvarjenega sveta primerjal s filozofskimi pristopi. Pojasnjuje, da je »osnovni temelj za resnico vere Stare zaveze položen v preroško izkušnjo Abrahama« (König 1933, 105). Metode biologov primerja s spoznanji vere v Stari zavezi: »Biologi komajda poznajo bistvo življenja in izvor življenja jim je povsem neznan. /.../ Gibanja vesolja ne more povzročiti nič drugega kot element, ki ni podvržen gravitaciji in ima zato v sebi težnjo po gibanju. Ta element vesolja je božanski duh (Iz 31,3), najgloblji izvir življenja sveta (Ps 104,29 sl.), tako rekoč utripajoče srce vesolja.« (König 1933, 111)

Edward Thomas Ramsdell primerja hebrejski in starogrški pristop k razumevanju izraza ,resnica': »Božja zvestoba je resnica, ki jo je treba povedati. Govori jo prerok in poje psalmist. Ni logična univerzalija. Ni filozofska kategorija. Kot resnica je globoko osebna. Dojemamo jo z vero celotnega sebe.« (Ramsdell 1951, 271) Svoje stališče pojasnjuje še naprej:

»Resnica Stare zaveze je torej globoko osebna. Presenetljivo je, da hebrejski um ni začel s pojmom biti na splošno, temveč z izkušnjo Božje zvestobe. Ko pa je bil ta um v aleksandrijskem obdobju judovstva končno pripravljen na filozofski tip vprašanja, je uvidel, da ta zvestoba omogoča razumevanje bitja, s katerim so se ukvarjali grški filozofi. Nasprotno pa so se Grki s svojim posebnim darom za filozofsko raziskovanje že zelo zgodaj začeli ukvarjati s pojmom biti, vendar niso nikoli dosegli razumevanja Božje zvestobe. Resnica za Staro zavezo ni nikdar končna univerzalnost, ki bi v sebi zajemala ves obstoj, pač pa je vedno izkustvena zvestoba Boga kot Svetega: ustvarjalna, zakonodajna, sodna, odrešujoča. Čeprav sama po sebi ni logična univerzalija, osvetljuje ves obstoj. Dojeta je v odzivu vere in je vse, kar človek v okviru te vere vidi. Vključuje življenje verujočega, njegovo

osebno predanost in samoodpoved. Vendar ne gre za slepo zvestobo – vera priča o Božji zvestobi. O tem, kaj je Bog storil za Izrael, je mogoče pripovedovati in to, kar obljublja, je mogoče izkusiti. V luči te zvestobe lahko vsak razume sebe in svoje skupno življenje. Lahko ,hodi' v Božji resnici in najde svojo pot razsvetljeno. Ko psalmist moli: »Pošlji svojo luč in svojo zvestobo« (43,3), ga lahko *emet*, za katerega moli, vodi – tudi kot svetloba.« (272)

Otto A. Piper opisuje razliko med grškim ,kognitivnim, in hebrejskim ,ontološkim' načinom razumevanja resnice o Bogu:

»Medtem ko v grškem pogledu na resnico prevladuje kognitivni element, je to v Stari zavezi ontološki vidik /.../ Ker ,resnica' o Bogu ni postranska značilnost, ampak sama narava Božje volje, ki je ni mogoče spremeniti zaradi spremenjenih okoliščin, iz tega sledi, da Božje zapovedi niso poljubne zahteve, ampak v sebi vsebujejo ,resnico' (Neh 9,13; Oz 4,1). Takšna raba pomeni, da starozavezne norme pravičnosti ne najdemo v abstraktnem sociološkem ali etičnem načelu, ampak v Božjem načinu poseganja v ta svet. Zdi se, da verovanje v kar koli, kar je v nasprotju z Božjo resnico, kot so lažni bogovi, lažni preroki, lažni nauk, ne velja le za obžalovanja vredno nevednost, ampak za nekaj, česar ne bi smelo biti in kar je zato treba grajati.« (Piper 1962, 714)

Janezov evangelij posreduje poseben, globoko oseben, odnosen in dejaven koncept resnice (*alētheia*). Bastian Ogon trdi,

»da Janez razume resnico kot absolutni koncept, nezdružljiv z relativizmom ali pluralizmom. Poleg tega resnica vernikovega uma in srca ne doseže le na intelektualni, temveč tudi na medosebni ravni. Ker Janezov evangelij razglša trinitarnega Boga za resnico, mora resnica sama po sebi imeti odnosno razsežnost, kajti Bog je oseba, s katero se verniki lahko povežejo. Poleg tega, če intelektualno raven razumemo pravilno, resnica doseže vernika na relacijski osnovi. Ne nazadnje – odnosni vidik resnice vodi vernika v tesnejši odnos z Bogom in mu pomaga, da resnico bolje razume.« (Ogon 2020, 4)

Na področju racionalnih metod filozofije so se mnenja o pomenu pojma ,resnica' kresala v zvezi z racionalno logiko in metafiziko, pogosto povezano z antagonizmom med politeizmom in monoteizmom. Kako težko je priti do prepričljive definicije po tej poti, jasno pokaže Alberto Vanzo v članku „Kant on the Nominal Definition of Truth“ (2010). Uvod začenja s stavkom: »Vidik filozofije Immanuelja Kanta, o katerem se znanstveniki močno razhajajo, je, kakšno pojmovanje resnice je Kant dejansko imel.« (Vanzo 2010, 147) V zvezi z racionalno logiko zasledimo Kierkegaardovo paradoksalno racionalnost, ki izhaja iz kritike čiste logike v luči širšega in živete pomena resnice in se pri tem poslužuje »sokratske prevare za resnico« (Gregorčič 2021, 35–46).

Na področju filozofije jezika je pomenljivo že Platonovo delo *Kratil* (383a–d), v katerem avtor išče razlago za vprašanje, kaj pomeni beseda ,ime' (*onoma*) kot splošni izraz za ,besedo' ali v določenih kontekstih kot lastno ime. Retorična tradicija se osredotoča na proučevanje govornih figur v slogovne in literarne name-ne. V 19. stoletju zasledimo rojstvo zgodovinsko-filološke semantike. Proučevanje pomena besed je tako za raziskovanje temeljnih lastnosti človeškega jezika postopno postalo ključno. Ker je izraz ,beseda' večpomenski, je osnovno terminologijo leksikalne semantike težko definirati. Semantične teorije pomena besed temeljijo na naravnem jeziku. Študije, nastale na osnovi zgodovinsko-filološke semantike za proučevanje besednega pomena, so sicer imele dolgotrajen vpliv, a strukturalistična semantika daje prednost sinhronemu opisu besednega pomena. Diahroni pristopi so za analizo relacijskih lastnosti jezika logično posteriorni.

V 20. stoletju si je švicarski jezikoslovec, semiotik in filozof Ferdinand de Saussure (1857–1913) utrdil sloves z briljantnim prispevkom k primerjalnemu jezikoslovju. Postavil je temelje za številne pomembne dosežke v jezikoslovju in semiotiki. De Saussure je v svojem *Cours de linguistique générale* (1972; angleški prevod 2011) pokazal, da je pomen besede mogoče opisati samo v smislu nasprotij in razlik med sosednjimi izrazi v jezikovnem sistemu. Uvedel je tudi dva izraza za razlikovanje med govorom posamezne osebe (*parole*) in sistemom govorne dejavnosti (*langue*). Njegove distinkcije lahko štejemo za izhodišča jezikoslovne smeri, znane kot strukturalizem.

Pod vplivom de Saussurjeve teorije je Jost Trier (1931) uvedel teorijo ,leksikalnega polja' z definicijo, da je leksikalno polje niz pomensko povezanih besed, katerih pomeni so medsebojno odvisni in ki skupaj predstavljajo konceptualno strukturo neke domene resničnosti. Besedni pomen je zato treba proučevati tako, da se proučijo odnosi med besedami v istem leksikalnem polju.⁴

Nemški filozof Hans-Georg Gadamer pa je kompleksnost poti do ,resnice' še bolj celostno razložil v svoji knjigi *Resnica in metoda* (*Wahrheit und Methode*, 1960; slov. prevod 2001). Gadamer poglobljeno razlaga, da resnice z znanstveno metodo ni mogoče ustrezno razložiti – pravi pomen jezika presega meje metodološke interpretacije. Resnica ni nekaj, kar bi lahko opredelili s posebno tehniko ali postopkom raziskovanja, temveč nekaj, kar lahko presega meje metodološkega razmišljanja. Resnica govornega ali pisnega jezika se zato lahko razkrije, ko odkrijemo pogoje za razumevanje njegovega pomena.

⁴ V novejšem času je bila tovrstna teorija leksikalnega polja sprejeta v semantični študiji japonskega izraza za okus (Backhouse 1994). Poznejša študija Anne-Marie Simon-Vandenberger in Karin Aijmer *The Semantic Field of Modal Certainty: A Corpus-Based Study of English Adverbs* (2007) se ukvarja s podobnostmi in razlikami med prislovi v celotnem pomenskem polju besed. Cilj te študije je ponuditi model za predstavitev pomenskih odnosov med prislovi pri prevajanju v več jezikov. Najti je mogoče pojasnilo: »Različni pristopi k proučevanju pomenskih razmerij so raziskani z vidika njihove uporabnosti za opis prislovov gotovosti. Začenši s pregledom tradicionalnih pomenskih področij si ogledamo novejšo dosežke kognitivnega jezikoslovja, računalniškega jezikoslovja in jezikovnih tipologij. Razvoj odraža razširitev zanimanja v jezikoslovju na proučevanje jezika v dialoški interakciji. Naša analiza se od prejšnjih razlikuje po tem, da kot dopolnilne podatke uporabljamo prevode, s čimer dobimo bogatejšo sliko o pomenih in funkcijah prislovov ter njihovih odnosih, kot jo dajejo enojezične študije.« (Simon-Vandenberger in Aijmer 2007, 10). Mojca Šorli se medtem v knjigi *Semantična prozodija: Leksikalni in besedilno-diskurzivni vidiki* (2020) osredotoča na pragmatični pomen na ravni leksike in skladnje besedila.

Za premislek o metodi analize besedil na ravni besedišča ter sloga hebrejskega besedišča in sloga svetopisemskih besedil od ožjega konteksta pa vse do najširših intertekstualnih razmerij predstavlja izziv Hans Walter Wolff s svojo knjigo *Anthropology of the Old Testament* (1975) v 25 poglavjih, razdeljenih v tri dele glede na naslednje vidike: človekovo bivanje; človekov čas; človekov svet. V prvem delu Wolff išče odgovor na vprašanje »Kdo sem« z uporabo metode semantičnih polj besed, ki označujejo naravo človekovega bitja. Ugotovitev, da Stara zaveza ne temelji na enotni doktrini o človeku, mu narekuje metodo leksikalne analize temeljnih antropoloških besed v kontekstih značilnega bibličnega dialoga z Bogom v popolni odprtosti človeškega bitja za prihodnost: »Svetopisemska antropologija kot znanstvena naloga bo iskala izhodišče tam, kjer je v samih besedilih prepoznavno vprašanje o človeku. Za iskanje konkretnih odgovorov je treba uporabiti celotno širino konteksta.« (Wolff 1975, 3) V razlagi ključnih pojmov, kot so ,srce', ,duša', ,meso' in ,duh', Wolff dosledno izhaja iz izvirnega hebrejskega, celostnega jezikovnega in literarnega konteksta – in se izogiba kontekstu grškega besedišča, ki je pod vplivom helenistične dihotomne in trihotomne antropologije prišlo v grški prevod Stare zaveze, imenovan Septuaginta (7). V drugem delu Wolff na podlagi širšega bibličnega konteksta razlaga, kako se razumevanje časa v temeljnih virih (jahvist, duhovniški vir in devteronomist) nanaša na hebrejsko antropologijo, ki temelji na principu progresivne zgodovine upanja. V tretjem delu Wolff razkriva strukturo sveta z znamenjem človekove bogopodobnosti v odnosih med moškim in žensko, med starši in otroci, med gospodarjem in sužnjem, med učiteljem in učencem, med posameznikom in skupnostjo – glede na vprašanje človekove usode.

Septembra 2012 je v Strasbourgu potekala konferenca, posvečena leksikološkim raziskavam in njihovemu odnosu do eksegeze in prevajanja. Prispevke so uredniki Eberhard Bons, Jan Joosten in Regine Hunziker-Rodewald objavili pri založbi Walter de Gruyter v Berlinu pod naslovom *Biblical Lexicology: Hebrew and Greek* (2015). Knjiga skuša obnoviti in okrepiti izmenjavo med študijem besed in študijem besedil glede na hebrejsko izvirno besedilo in najzgodnejši grški prevod, Septuaginto. Avtorji odgovarjajo na vprašanja, kako se jezikovni pomen izvaja, kako je povezan z besedami in kako se lahko besede prevedejo v drug jezik – v antiki in danes. Obravnavani so etimologija, semantična polja, sintagmatska razmerja, zgodovina besed, neologizmi in druge pod teme. Nekateri prispevki odpirajo tudi širše perspektive interpretacije.

William G. Lycan se medtem v tretji izdaji knjige *Philosophy of Language: A Contemporary Introduction* (2019) osredotoča zlasti na jezikovne pojave, kot so teorija opisov, opisna teorija lastnih imen, teorije pomena, govorna dejanja; izrazno in figurativno proučuje različne oblike izraznega jezika, razlago ,metaforičnega pomena'. Pred nedavnim sta bila uvedena izraza ,semantika polja' in ,semantična tipologija' z razlago:

»Semantika polja je terensko zbiranje podatkov za pomenske raziskave od govorcev jezika za namene jezikovnega dokumentiranja, opisovanja, teoretsko usmerjenih raziskav – in seveda tudi za namene pomenske tipolo-

gije. Semantična tipologija je medjezikovno proučevanje pomenske kategorizacije, to pa pomeni iskanje univerzalij in razlik, kako različni jeziki predstavljajo resničnost.« (Bohnenmeyer 2021, 19)

3. Semantika in metode primerjalne (kontrastivne) analize semantičnih in leksikalnih polj

Zelo splošna značilnost jezika je večpomenskost. Številne besede pokrivajo široko pomensko področje. V svojem ‚vodniku po semantiki‘ Paul Elbourne opozarja na »izjemno širok razpon predmetov, ki se jih proučevanje pomena bodisi dotika bodisi jih ključno vključuje: človek se lahko začne zanimati za semantično vprašanje in ne ve, ali ga bo njegova rešitev pripeljala do filozofije jezika, metafizike, jezikoslovja ali nevroznanosti. Zelo verjetno je, da bo vključevalo več kot eno disciplino – in zelo verjetno, da ne bo dokončno rešeno.« (Elbourne 2013, 157) Od približno leta 1900 so nekateri raziskovalci pomagali definirati metode strukturalne lingvistike z uvedbo izrazov semantika in pomen. Izraz semantika so uporabljali kot poskus razumevanja, kako so lahko besede in stavki smiselni. Smisel ali pomen je povezan s kompleksnim sistemom odnosov med jezikovnimi elementi, predvsem besedami in stavki. Pomenska razmerja so torej temeljno vprašanje sodobne lingvistike. Iskanje pomena pa vodi do odkrivanja vloge konteksta v poljubni jezikovni strukturi. Izjemnega pomena je ideja, da lahko pomen besed izrazimo v smislu njihove povezave z drugimi besedami v stavkih in slogovnih prijemih.

Razmišljanje o ‚pomenu‘ se giblje od jezikoslovja, antropologije, filozofije do psihologije in tako naprej. Pri analizi literarnih besedil začnemo na področju jezikoslovja. Na ravni besedišča se srečamo s pojmom pomenskega polja, ki je del razprave o jeziku kot sistemu. John Lyons pravi, da je »semantično polje množica leksemov in drugih enot, ki so pomensko povezane, polje, katerega člani so leksemi, pa je leksikalno polje« (Lyons 1977, 268). Andrienne Lehrer sledi zgodovini teorije semantičnega polja, začenši z delom Ferdinanda de Saussurja in drugih strukturalistov ter nadaljujoč z nemškimi jezikoslovci iz tridesetih let prejšnjega stoletja, kot je bil Jost Trier. Študije o konceptu semantičnega polja v angleščini in nemščini so privedle do razjasnitve terminologije v obeh jezikih. Pri uporabi v angleščini je pojem ‚semantično polje‘ širši od pojma ‚leksikalno polje‘ in vsebuje drugega, vendar se včasih uporabljata izmenično. V nemščini medtem izraz *Wortfeld* ustreza ‚leksikalnemu polju‘, *Sinnfeld* ‚konceptualnemu (pojmovnemu) polju‘, *Bedeutungsfeld* pa ‚semantičnemu polju‘. V Sloveniji je za ustrezno terminologijo za celotno področje leksikologije poskrbela Ada Vidovič Muha s svojo knjigo *Slovensko leksikalno pomenoslovje* (2000).⁵ Z izvirno razlago in aplikacijo metode

⁵ Dragocen je tudi prevod knjige *Pretekla prihodnost: Prispevki k semantiki zgodovinskih časov* Reinharta Kosellecka (1999). Avtor namen svoje knjige razlaga takole: »Primarna namera predlaganih semantičnih analiz ni jezikovno-zgodovinska. Prej naj bi odkrivala jezikovno konstitucijo izkustev časa, v katerem so se dejansko pojavile. Zato analize vedno znova segajo tudi širše, da bi razložile socialnozgodovinski kontekst, da bi sledile jezikovnopragmatični ali jezikovnopolitični usmerjenosti avtorjev ali govorcev, pa

semantičnih polj za pojma ‚pravičnost‘ in ‚pravica‘ v monografiji v slovenščini in angleščini (slovenska 2020b, angleška 2022) pa je doma in v tujini prodrli Jože Krašovec.

Semantična razmerja v skupini sorodnih besed so temeljna pri poskusu ugotavljanja pomena posameznih besed in njihove vloge v slovničnih in literarnih strukturah. Sorodne besede namreč sestavljajo osnovne knjižne oblike paralelizma. Najosnovnejša so razmerja med sinonimi in antonimi. Frank Robert Palmer sinonimijo opredeljuje kot ‚enakost pomena‘: »Za slovničarja je očitno, da ima veliko sklopov besed enak pomen; so sinonimi ali pa so sopomenke druga drugi /.../ Lahko pa trdimo, da pravih sopomenk ni, da dve besedi nimata popolnoma enakega pomena. Pravzaprav se zdi malo verjetno, da bi se v jeziku ohranili dve besedi s povsem enakim pomenom.« (Palmer 1982, 88–89)

Pri poskusih odgovora na to dilemo se zdi pomembno upoštevati večpomensko razsežnost vsake abstraktne besede, ki označuje duhovno vsebino. Prav zato je osnovni pomen (t. i. *Grundbedeutung*) mnogih besed težko določiti. Dilema, ali lahko govorimo o čistih sinonimih, je v procesu semantične analize znotraj istega jezika in znotraj iste kulture pomemben dejavnik. Vendar pa postane zelo problematična pri primerjalni analizi znotraj širšega spektra jezikov iste jezikovne skupine, a različnih kultur. Praviloma se besedna polja osrednjega besedišča Svetega pisma primerjajo z besednimi področji drugih jezikov starega Bližnjega vzhoda. V tem primeru govorimo o ‚vporednicah‘, ki v pomenskih vidikih po eni strani kažejo na istovetnost, po drugi strani pa na opazno razliko. Besedišče, motivi in osnovne literarne strukture so lahko celo enaki, njihova funkcija v kontekstu vsake kulture pa je lahko precej drugačna. Predvsem lahko govorimo o ožjem ali širšem pomenskem razponu skupnih jezikovnih in literarnih izraznih sredstev. Poleg teh okoliščin lahko opazimo, da nekateri sklopi sinonimov pripadajo različnim jezikovnim narečjem. Iste besede sicer lahko nastopajo v podobnih položajih, vendar se rabijo v različnih slogih. Nekatere besede se lahko razlikujejo po svojih čustvenih ali vrednotenjskih pomenih. Palmer dilemo pojasnjuje z zelo jasnimi primeri:

»Koristno bi bilo, če bi imeli kakšen način preverjanja sinonimije. Eden od načinov je morda substitucija – zamenjava ene besede z drugo. Predlagano je bilo, da so pravi ali popolni sinonimi medsebojno zamenljivi v vseh okoljih. Vendar je skoraj gotovo, da popolnih sinonimov v tem smislu ni; zdi se, da je to posledica prepričanja, da dve besedi nimata popolnoma enakega pomena. Seveda bomo ugotovili, da so nekatere besede zamenljive samo v določenih okoljih, npr. da se *deep* (‚globok‘) ali *profound* (‚globok‘) lahko uporabljata za *simpatijo*, vendar v povezavi z vodo le *deep* (‚globok‘); da je *cesta* lahko *broad* (‚široka‘) ali *wide* (‚široka‘ ali ‚prostrana‘) naglas pa samo *broad* (‚širok‘). Toda to nam ne bo dalo velike mere sinonimije ali pomenske podobnosti; pokazalo bo le na kolokacijske možnosti, ki pa z bližino pomena niso nujno vedno tesno povezane.

tudi zato, da bi od semantike pojmov sklepale na historično-antropološko razsežnost, ki je pojmovnosti in jezikovnemu dejanju govorice vedno imanentna.« (Koselleck 1999, 11).

Druga možnost je, da raziščemo »nasprotja« (*antonime*). Tako je *superficial* (,površinski') v nasprotju tako z *deep* (,globok') kot tudi s *profound* (,globok', ,globinski'), *shallow* (,plitev') pa je večinoma v nasprotju le z *deep* (,globok'). Morda je dejstvo, da imata dve besedi enake protipomenke, razlog, da ju obravnavamo kot sopomenki. Vendar primeri, ki smo jih pravkar obravnavali, kažejo, da bomo spet prišli do besed, ki so v določenih okoljih zamenljive, saj je ravno v kontekstu, v katerem sta *deep* (,globok') in *profound* (,globok', ,globinski') zamenljiva, možno, da imata antonim *superficial* (,površinski').« (Palmer 1982, 192)

Palmer podaja zelo jasno definicijo tudi za izraz antonimija:

»Izraz antonimija se uporablja za »nasprotje pomena«; besede, ki so si nasprotni, so antonimi. Na antonimijo pogosto gledamo kot na nasprotje sinonimije, vendar se status obeh besed zelo razlikuje. Jeziki namreč pravih sinonimov ne potrebujejo, in kot smo videli, je vprašljivo, ali pravi sinonimi sploh obstajajo. Antonimija pa je redna in zelo naravna lastnost jezika in jo lahko dokaj natančno opredelimo. Vendar je presenetljivo, da je to tema, ki je v knjigah o semantiki pogosto zapostavljena in ji običajno ni dodeljeno mesto niti v slovarjih. Vendar pa obstajajo različne vrste »nasprotij«, ki jih moramo jasno razlikovati.

Za začetek naj velja ugotovitev, da je v angleščini veliko besednih parov, kot so *wide/narrow* (,širok/ozek'), *old/young* (,star/mlad'), *big/small* (,velik/majhen') itd. Vsem tem, ki so pridevniki, je skupno dejstvo, da jih je mogoče obravnavati v smislu stopenj kakovosti, o kateri je govor. Tako je cesta lahko *široka* ali *zelo široka* in ena cesta je lahko *širša* od druge. Imamo, se pravi, stopnjevanje širine, starosti, velikosti itd., vse to pa je označeno s temi pridevniki.« (94)

Številne besede pokrivajo široko pomensko področje. Ista beseda ima lahko več različnih pomenov. To dejstvo označujemo z izrazom polisemija, besede z več pomeni so polisemične oz. večpomenske. V nasprotju s polisemijo homonimija obstaja v primerih, ko se uporablja več besed za izražanje iste oblike (*shape*). Palmer pravi:

»Vendar pa je problem odločiti, kdaj gre za polisemijo in kdaj za homonimijo. Če imamo pisno obliko z dvema pomenoma, ali naj rečemo, da gre za eno besedo z različnima pomenoma (*polisemija*) ali za dve različni besedi z isto obliko (*homonimija*)? Na to vprašanje lahko odgovorimo na več načinov. Prvič, slovarji se običajno odločajo na podlagi etimologije. Če je znano, da imajo enake oblike različni izvor, se obravnavajo kot homonimi in dobijo ločena gesla; če je znano, da imajo en izvor, čeprav imajo različne pomene, se obravnavajo kot polisemija in dobijo v slovarju enotno geslo. Vendar to še zdaleč ni zadovoljivo, saj zgodovina jezika ne odraža vedno natančno njegovega sedanjega stanja.« (102)

Polisemična oz. večpomenska narava besed širše odpira pomen metaforične vloge besed. Palmer tudi za naravo in vlogo metafore ponuja zelo jasno opredelitev:

»Eno od najbolj znanih vrst razmerij med pomeni je metafora, kjer se zdi, da ima beseda ‚dobesedni‘ pomen in enega ali več ‚prenesenihi‘ pomenov. Najpresenetljivejši niz primerov najdemo pri besedah za dele telesa, roko, nogo, obraz, jezik, oko itd. Intuitivno je dovolj jasno, kateri je dobesedni pomen, in našo intuicijo podpira dejstvo, da se celoten sklop besed nanaša le na telo; le nekatere od njih je mogoče prenesti na ustrezen predmet – ura nima nog, postelja nima rok, stol nima jezika itd.« (103)

Pojav večpomenskosti besed je zelo splošna značilnost jezika. Mnogi samostalniki imajo konkretni in abstraktni pomen. Ta dvoumnost in večpomenskost besed omogočata razlikovanje med osrednjim ali jedrnim pomenom, čeprav je na splošno težko odločiti, ali v besedah osrednji ali jedrni pomen obstaja. Večpomenske besede imajo različne sinonime in vrsto antonimov. Palmer pravi: »Morda bi nas zamikalo reči, da imamo tam, kjer je antonim enak, polisemijo, in da razlika v antonimih pomeni homonimijo.« (107)

V zadnjem času se je pojavilo več publikacij o metodah semantičnih polj, ki se ukvarjajo z nekaterimi metodološkimi vprašanji ali s primeri uporabe (Berlin 1989; Lehrer in Kittay 1992; Barsalou 1992; Lehrer 1993; Lutzeier 1993; Lehrer in Kittay 1994; Bolin 2005; Levinson in Burenhult 2009; Bassac, Mery in Retoré 2010). Povečalo se je tudi zanimanje za popolnejše in ustrežnejše razumevanje leksikalnega pomena. Pri tem različne stroke proučujejo leksikalno strukturo z lastnih stališč. V zborniku konference *Frames, Fields, and Contrasts* (1992) sta urednici Adrienne Lehrer in Eva Feder Kittay združili raziskovalce s področij lingvistike, filozofije, psihologije in računalništva, da bi izmenjali ideje, razpravljali o vrsti vprašanj in pristopov, razmislili o alternativnih raziskovalnih strategijah in metodologijah ter glede leksikalne organizacije oblikovali interdisciplinarne hipoteze. O vidikih dojemanja besed v semantičnih poljih uredniki pravijo:

»Predlagali smo stališče, da načela leksikalne organizacije vplivajo na pomen besed. Da bi ugotovili, kako je to mogoče, številna poglavja v tem zvezku raziskujejo besedilne enote, ki so večje od besede ali stavka. Prevladujoče teorije v semantični teoriji so bile atomistične (s poudarkom na besedi), molekularne (s poudarkom na stavku) ali holistične (s poudarkom na jeziku kot celoti). Nekatera poglavja zagovarjajo »lokalni holizem«, po katerem je treba težišče pomena iskati v jezikovnih strukturah, ki hkrati delujejo kot organizacija posameznih besed, strukturah, kot so okvirji, polja ali nasprotja. To pomeni, da so nekateri elementi pomena znotrajjezikovni in da povsem zunajjezikovni opis ni ustrezen. Druge avtorje v zborniku zanima razmerje med jezikom in mislijo – pomen vidijo kot odvisen morda ne toliko od jezikovnih struktur kot od miselnih struktur. Pisci, ki vztrajajo pri pomembnosti znotrajjezikovnih in mentalnih analiz pome-

na, delijo nezadovoljstvo s tistimi prevladujočimi stališči v semantični teoriji, pri katerih sta v ospredju resnica in referenca.« (Lehrer in Kittay 1992, 10)

Za pojasnitev metode semantičnih polj sta še posebej dragocena prispevka Berlin 1989 in Bolin 2005. V prispevku „Lexical Cohesion and Biblical Interpretation“ (1989) Adele Berlin svojo raziskavo osredotoča na odnos med deli svetopisemskih odlomkov in pravi:

»Kohezija je še posebej pomembna v poeziji, saj zaradi jedrnatosti poezije, paratakse in izpuščanja nekaterih delcev (את in אשר) razmerje med vrsticami ni vedno zapisano na enak način, kot je v prozi. Obstoje razmerja je pogosto nakazan s paralelizmom, ki že sam po sebi zagotavlja veliko kohezije, vendar obstajajo tudi druge oblike kohezije – poleg paralelizma ali namesto njega. Nekateri, kot je ponavljanje besed, so biblicisti opazili že dolgo tega, vendar njihova *funkcija v procesu razlage* ni bila cenjena. Prav to funkcijo kohezije, zlasti leksikalno kohezijo, želim izpostaviti.« (Berlin 1989, 29)

V Svetem pismu lahko leksikalno kohezijo dosežemo z uporabo besed v primerih ponavljanja istega leksikalnega elementa (ali leksema), z uporabo sorodnega elementa (npr. sinonima) in z uporabo nadomestka za element (npr. zaimka) (30). Adele Berlin se v svojem zgledu omejuje na prvo vrsto kohezije: ponavljanje istega elementa v vseh njegovih oblikah. Mary K. Bolin se z metodo semantičnega polja ukvarja v svojem delu *Grace: a Contrastive Analysis of a Biblical Semantic Field* (2005). Njeno delo je kontrastivna analiza semantičnega polja besed *grace* in *mercy*, kot se pojavljata v različici svetopisemskega prevoda *The King James version* (KJV). Gre za angleške besede *grace*, *mercy*, *kindness*, *favor*, *compassion*, *pity*, *lovingkindness*, *goodness* in *thanks*. Avtorica začenja z angleškimi besedami iz KJV, nato pa išče ustreznice v grškem in hebrejskem izvirniku, nemškem prevodu Martina Luthra in latinski Vulgati. Pri obravnavi besed pomenskega polja milosti vključuje razpravo o semantični analizi, pomenskih poljih, teoriji prevajanja in pregled nekaterih drugih študij pomenskega polja.

Robert Petkovšek nakazuje možnosti za dojemanje resnice s postavko svetopisemskega monoteizma. V prispevku „Veselje resnice in svetopisemski monoteizem“ (2018, 235–258) povezavo z monoteizmom razlaga takole: »Svetopisemski monoteizem, ki ima za svoj temelj zvestobo in resnico, oblikuje novega, monoteističnega človeka, ki je sad spreobrnjenja. Zvestoba in resnica zahtevata spreobrnjenje, s katerim se monoteistični človek jasno loči od drugih bogov in od vsega, kar človek morda po božje časti.« (Petkovšek 2018, 243) Jože Krašovec medtem v prispevku „Od simbola besede v Svetem pismu do teologije o opravičenju“ (2020) izpostavlja značilno večpomenskost pojma ‚pravičnost‘ v semantičnih poljih v okviru svetopisemskega monoteizma. Pojem se uporablja »v sodnem pomenu božjega povračila in pojma pravičnosti v pomenu odrešenja in milosti, ko zadevata Boga. Ko pa je subjekt človek, je to vprašanje alternative med zakonitostjo kot normo in pravičnostjo v pomenu vere.« (Krašovec 2020a, 49; 2020 in 2022)

Izpeljava terminologije pomenskega polja *grace* (milost) iz prevodnih jezikov je izrazito vprašljiva. Kontrastivna analiza kakega semantičnega polja z izhodiščem v prevodnem jeziku v metodološkem pogledu ni zanesljiv pristop. Veliko več koristnih ugotovitev obeta izhajanje iz ključnega termina v izvirniku, ki ga analiziramo na vseh mestih, na katerih se pojavlja v semantičnem polju skupine besed z istim ali sorodnim pomenom. Izhodišče z upoštevanjem izvirnega jezikovnega in literarnega konteksta v izvirniku nam omogoča zanesljivo prvo raven razlage: ugotavljanje morebitnega etimološkega pomena izvirnega korena; presoja osnovnega pomena (*Grundbedeutung*) izbrane besede; naravne povezave s sinonimi in antonimi istega semantičnega polja.

Izhodišče v izvirniku ima veliko prednost tudi za drugo raven razlage. Ta pristop nam ponuja neomejeno možnost kritične presoje vseh prevodov – od najstarejših antičnih do najnovejših. Teorija prevajanja svetih besedil se mora upreti slabi sodobni navadi prevajalcev, ki trdijo, da lahko prosto prevedejo tudi najpomembnejše osnovno besedišče izvirnika svetih besedil, tako da se zatečejo k množici domnevnih ustreznih v prevedenem jeziku. Zagovorniki tovrstnega pristopa ne upoštevajo dokazov struktur semantičnih polj, ki kažejo, da se etimološki in osnovni pomen osnovnega besedišča dosledno kaže v stalni rabi istih besed, besednih parov, sloga, skladnje, slovnice in pravopisa v vseh vrstah in zvrsteh besedil. Izražanje ustaljenih oblik je značilno zlasti za hebrejsko poezijo. Robert C. Culley je takšne primere zbral v knjigi psalmov z naslovom *Oral Formulaic Language in the Biblical Psalms* (1967). Za ponazoritev navajam primer ponavljanja iste hebrejske oblike psalmistove prošnje »Gospod (Bog), usliši mojo molitev« (Ps 54,4; 84,9; 102,2; 143,1). Slovenski prevajalec v tem primeru lahko izbira med opcijo »Gospod (Bog), usliši mojo molitev« in »Gospod (Bog), poslušaj mojo molitev«. Culley formulacijski jezik definira takole: »Formula v ustnem pesništvu je ponavljajoča se skupina besed, katerih dolžina ustreza enemu od členov v pesniški strukturi, na primer vrstici ali manjšim delitvam v vrstici, ki nastanejo zaradi neke formalne delitve, tako kot cezura.« (Culley 1967, 10) Abba Bendavid je v svoji knjigi *Parallels in the Bible* (*Vzporednice v Svetem pismu*, 1972) zbral primere iz proze v proznem korpusu »zgodovinopisja Svetega pisma od stvarjenja do vrnitve iz izgnanstva« (Bendavid 1972). Številne izdaje povzetkov izvirnega besedila evangelijev in njihovih prevodov izkazujejo podoben evangeljski pojav stalne rabe istih besed in ustaljenih izrazov. Tudi pojav stalnosti v prevodih ne dopušča nenadzorovane leksikalne večpomenskosti.

V zvezi z izvirnikom obstajajo pomembna vprašanja za vse vrste raziskav: Kateri sinonimi ali antonimi se pojavljajo v izvirnem pomenskem polju nekega ustreznega teološkega izraza? Kako so v osnovni pesniški obliki paralelizma strukturirani sinonimni ali antonimni besedni pari? Katere pomenske vidike lahko v rabi besedišča semantičnega polja razberemo iz neposrednega konteksta, katere pa šele iz medbesedilnih razmerij? Koliko nam osnovne literarne oblike in retorične odlike besedila lahko pomagajo pri ugotavljanju pomena besedišča v obravnavanem odlomku? V primerjavah med besediščem semantičnega polja v izvirniku in v prevodih sta pomembna zlasti dva metodološka vidika: doslednost ali nedosle-

dnost pri prevajanju izvirnih besed v prevodnem jeziku ter upoštevanje ali neupoštevanje literarnih in retoričnih struktur izvirnika. Že prevajalci sprejetega grškega prevoda (Septuaginta) ključnih teoloških izrazov izvirnika niso prevajali enotno, ampak so uvedli večje število ustreznice. Poleg tega so metafore iz narave ali stvarnega sveta pogosto spreminjali v abstraktne pojme. Takšen je bil pristop tudi v latinskih prevodih (Vetus Latina, Vulgata). Že zaradi tega lahko trdimo, da so tudi najstarejši prevodi Svetega pisma bolj ali manj svobodne interpretacije izvirnika. Razumljivo je, da je v celotnem poznejšem obdobju vse do danes temu pristopu sledila večina prevajalcev Svetega pisma. V novejšem obdobju pa imamo nekatere izjeme, med katerimi je morda še najbolj znan nemški prevod Martina Bubra in Franza Rosenzweiga. Vprašanje doslednega prevajanja besedišča, literarnih in retoričnih lastnosti izvirnika je bil eden najpomembnejših izzivov tudi za prevajalce Slovenskega standardnega prevoda (SSP) z leta 1996 in najnovejšega prevoda po predlogi francoske *Bible de Jérusalem* (SPJ) iz leta 2023.

4. Semantično polje pojma ‚resnica‘ v hebrejskem Svetem pismu

Iz korena *ʾmn* so izpeljane glagolske oblike *ʾāman* v qalu, *neʾēman* v nifalu in *heʾēmîn* v hifilu; prislov *ʾāmēn*, pridevniška oblika *ʾēmûn* in samostalniški obliki *ʾēmet* in *ʾēmûnāh*. Glagolska oblika v qalu pomeni ‚nositi‘, v nifalu ‚zanesljiv, zvest, zaupanja vreden, trajen (v predikatu)‘, v hifilu ‚zaupati vanj, verjeti vanj‘. Samostalniški obliki ženskega spola *ʾēmet* in *ʾēmûnāh* izražata ‚trdnost, stanovitnost, zanesljivost, stalnost, trajanje, zvestobo, resnico‘; prislov *ʾāmēn* predstavlja pritrdilni izraz »Zagotovo, Tako je!« v slovesni izjavi. V Psalmih se pojavlja kot liturgični zaključek zbirke psalmov (4 Mz 5,22; Ps 41,14; 72,19; 89,53; Neh 8,6). Pridevniška oblika *ʾēmûn* pomeni ‚zvest, zaupanja vreden‘ in je zato podobna glagolski obliki *neʾēman* v nifalu, ki ima prav tako vlogo pridevnika (v povedkovem določilu). V 5 Mz 7,9 se pojavi izraz »zvesti Bog« (Koehler and Baumgartner 1994, 1:62–65).

Glagolska oblika je v qalu uporabljena redkeje, in sicer kot aktivni deležnik v moški obliki (*hāʾōmēn* (4 Mz 11,12; 2 Kr 10,1.5; Est 2,7; Iz 49,23) in v ženski obliki *ʾōmenet* (2 Sam 4,4; Rut 4,16) v pomenu skrbi za zaupane osebe. Veliko pogostejše se glagol pojavlja v nifalu in hifilu – v nifalu 32-krat v deležniški obliki *neʾēman*, v perfektu 5-krat in v imperfektu 8-krat. Oblika *neʾēmān* v nifalu pomeni ‚biti zanesljiv, trajen, trden‘. Sorazmerno redko se pojavlja v odnosu do materialnih stvari in pomeni ‚trajno‘ stvar, kot na primer bolezen (5 Mz 28,59), ali vodo, ki stalno teče (Iz 22,23.25; Jer 15,18), ali trdno mesto (Iz 22,23.25). Pogostejše se pojavlja v razmerju do ljudi in do Boga; do ljudi, ko jih označuje kot zanesljive predstojnike, priče ali na splošno (1 Sam 22,14; Job, 12,20; Ps 101,6; Prg 11,13; 25,13; 27,6; Iz 8,2; Neh 13,13).

Redko nifalova oblika označuje odnos posameznikov do Boga. V molitvi skupnosti v Neh 9,8 je Abraham imenovan kot ‚zvesti‘ pred Bogom, v 4 Mz 12,7 se tako govori o Mojzesu, v 1 Sam 3,20 pa o Samuelu. Poudarjeno je označevanje

Boga kot zvestega in zanesljivega. V 5 Mz 7,9 je Bog imenovan kot ‚zvesti Bog‘, v Iz 49,7 Bog govori o sebi, da je ‚zvest‘, v Jer 42,5 ljudstvo zagotavlja zvestobo pred Bogom, ki je »resnična in zvesta priča«. Včasih so Božje zapovedi imenovane kot ‚trajne‘. Omenjena je tudi Božja zvestoba v zvezi z obljubo trdnosti Davidove dinastije (2 Sam 7,16; 25,28; Ps 89,29.38). Nekajkrat se ta oblika pojavlja kot oznaka za zanesljivost Božje besede (2 Sam 7,25; 1 Kr 3,6; 8,26; 1 Krn 17,23; 2 Krn 1,9; 6,17). V vseh primerih je osnovni pomen ‚stalnost, trdnost, zvestoba‘.

Med glagolskimi oblikami se najpogosteje uporablja oblika *he'ēmîn* v hifilu, ki pomeni dejavno vlogo trdnosti in v odnosu do Boga večinoma pomeni ‚verovati v, misliti, imeti zaupanje v‘; vera pa pomeni zaupanje v nekoga, ki ga ima vernik za zanesljivega, verodostojnega. Vernik čuti gotovost v tistem, v katerega veruje, ker v njem odkriva resničnost in resnico. To vsebino takoj začutimo v sloviti izjavi o Abrahamovi veri v 1 Mz 15,6: »Veroval je (*he'ēmîn*; gr. *episteusen*; Vg *credidit*) Gospodu in ta mu je to štel v pravičnost.« Ta oblika se v pripovednih besedilih pojavlja 24-krat, v Psalmih 8-krat, v preroških govorih 7-krat, v modrostni literaturi 11-krat. V odnosu do ljudi imamo izjave v pozitivnem in negativnem pomenu: ljudje nekaterim ljudem lahko verjamejo, drugim pa ne; v Boga verujejo ali dvomijo. Z utrjevanjem monoteizma se utrjuje tudi vera, da je samo Bog resničen, zato je mogoče zaupati samo njemu – in le v njem je mogoče najti trdnost. Ljudje, njihove besede in dejanja niso vedno verodostojni. Skladno s to večinoma negativno izkušnjo je razumljivo, da imamo v hebrejskem Svetem pismu le redko izjavo, da je ljudstvo ali posameznik v Boga veroval (1 Mz 15,6; 2 Mz 4,41; 14,31; Ps 27,13; 106,12; 116,10; 119, 66; Jon 3,5). Izaijeva osebna izkušnja, kaj vse vera v Boga pomeni, pa mu v trenutku stiske kralja in ljudstva v Jeruzalemu, ki ga oblega asirski kralj, narekuje načelno izjavo (Iz 7,9): »Če ne boste verovali, ne boste obstali (*'im lō' ta'āmînû ki lō' tē'āmēnû*; gr. *kai ean mē pisteusēte oude mē synēte*; Vg. *si non credideritis non permanebitis*).«

Samostalniški obliki *'ēmēt* in *'ēmûnāh* sta še posebej pomembni za razumevanje svetopisemskega pojmovanja resničnosti in resnice. Obe obliki se v nekaterih besedilih pojavljata v povezavi s sopomenkami *ḥesed*, ‚lojalnost, zvestoba, dobrota, milina, dokazi za milost‘, *šedeq/šedāqāh*, ‚pravičnost‘, *šālôm*, ‚mir‘, in *mišpāt*, ‚sodba‘. Oblika *'ēmet* se pojavlja 126-krat: 37-krat v Psalmih, 12-krat pri Izaiju, 11-krat pri Jeremiju, 11-krat v Pregovorih, 6-krat pri Danielu, 6-krat pri Zahariju in v manjšem številu še v nekaterih drugih knjigah. Od narave svetopisemskih knjig je odvisna tudi izbira predmeta te samostalniške oblike. V Pregovorih in nekaterih pripovednih besedilih prevladuje človeški subjekt, v Psalmih pa je subjekt Bog. V zvezi s človeškimi osebami in ustanovami se samostalniška oblika včasih pojavlja v povezavi z besedo *dābār*, ‚beseda, stvar, ki je resnična‘. V 5 Mz 13,15 Bog o gnu-sobah, ki so se zgodile v njegovi sredi, Izraelu očita, da je »stvar zanesljivo resnična (*'ēmet nākôn haddābār*)«. V 1 Kr 10,6 kraljica iz Sabe hvali kralja Salomona: »Kako resnična je beseda (*'ēmet hāyāh haddābār*; gr. *alēthinos ho logos*; Vg *verus est sermo*), ki sem jo slišala o tvojih dosežkih in tvoji modrosti v svoji deželi.« Najpogosteje pa se ‚beseda‘ pojavlja v izjavah opozoril, pritožb in zagotovil, da je nekdo ali nekaj resnično ali neresnično. V Prg 23,23 imamo spodbudo: »Pridobivaj

si resnico (*ʾēmet qēnēh*) in je ne prodajaj, modrost in vzgojo in razumnost.« V Iz 48,1 prerok graja ljudi, da Boga ne slavijo »v resnici in pravičnosti (*lōʾ bēʾēmet wēlōʾ biṣḏāqāh*; gr. *ou meta alētheias oude meta dikaïosynēs*; Vg *non in veritate neque in iustitia*)«. V Iz 59,14-15 prerok toži: »Tako je pravica potisnjena nazaj in pravičnost stoji od daleč, kajti resnica se je spotaknila na trgu (*kî kâšēlāh bārēhōb ʾēmet*) in prava pot nima moči, da bi prišla. Resnica je pogrešana (*wattēhî hāʾēmet neʾēderet*)«. V Jer 9,4 prerok izjavlja: »Drug drugega varajo, in nihče ne govori resnice (*wēʾēmet lōʾ yēdabbērû*)«. V Jer 42,5 poveljniki pred Jeremijem izjavljajo: »Gospod naj bo resnična in zvesta priča proti nam (*yēhî yhw̄h bānû lēʾēd ʾēmet wēneʾēmān*), če ne bomo ravnali po vsaki besedi, s katero te Gospod, tvoj Bog, pošilja k nam.« V Oz 4,1 prerok bridko ugotavlja, da »ni resnice (*ʾēn ʾēmet*) ne dobrote in ne spoznanja Boga v deželi«. V Zah 8,16 imamo na primer spodbudo: »Drug z drugim govorite resnico (*dabbērû ʾēmet ʾiš ʾet-rēʾēhû*), pri vaših mestnih vratih sodite po resnici in pravici (*ʾēmet wēmišpāt*) za mir.« V Zah 8,19 pa prerok spodbuja: »Ljubite resnico (*hāʾēmet*) in mir.«

V odnosu do Boga se samostalniški *ʾēmet* uporablja za označevanje ene od temeljnih Božjih lastnosti. V Psalmih posamezniki ali skupnost slavijo ,resničnega‘ oziroma ,zvestega‘ Boga (Ps 31,6; 86,15; 89,15). Besedo *ʾēmet* prevodi večinoma ustrezno podajajo z besedo ,zvestoba, zanesljivost‘, na nekaterih mestih pa vsebina jasno narekuje prevod ,resnica, resničen‘. V Prg 8,7 poosebljena Božja modrost govori: »Moja usta govorijo resnico.« Prerok Jeremija v polemiki o ničevosti malikov pred Izraelovim Bogom pravi: »Gospod pa je resnični Bog, živi Bog in večni Kralj.« (Jer 10,10) V Jer 23,28 se postavlja v nasprotje sanje in resnično govorjenje Božje besede. V templju Jeremija zagotavlja, da ga je Gospod ,v resnici‘ poslal k njim (Jer 26,15). Kralj Jozafat preroka Miha roti, naj mu pove samo »resnico v Gospodovem imenu« (1 Kr 22,16). Prerok Daniel dobi zagotovilo, da je »videnje resnično« (8,26), da je »beseda bila resnična« (Dan 10,1); oznanjeno mu bo, »kaj je določeno v pismu resnice« (10,21), in končno skrivnostni Božji odposlanec pravi: »In zdaj ti bom naznanil resnico.« (11,2) V Drugi kroniški knjigi Božji duh govori, da je Izrael »bil dolgo brez pravega (resničnega) Boga« (2 Krn 15,3).

Za razumevanje pomenskega obsega koncepta resničnosti in resnice v razlagi v helenistični dobi je pomembno usmeriti pozornost na besedišče, ki ga za hebrejsko samostalniško obliko *ʾēmet* izbira grški prevod Stare zaveze Septuaginta: *alētheia* 87-krat, (pridevnik) *alēthinos* 12-krat, nekajkrat *alēthēs*, *alēthos* in *aletheûein*. V 1 Mz 24,49; Joz 24,14, Iz 38,19; 39,8; 9,13 nastopa samostalniški *dikaïosynē* ,pravičnost‘; 4-krat pridevnik *dikaïos* ,pravičen‘; v Jer 35 (28),9; 39 (32),41; 40 (33),6 *pistis* ,zvestoba‘; v Iz 38,18 *eleēmosynē* ,usmiljenje‘; v Iz 38,19 *dikaïosynē* ,pravičnost‘ (Quell 1964, 233).

Samostalniška oblika *ʾēmûnāh* približno v enakem razmerju označuje resnico oziroma zvestobo v odnosu do človeških oseb in do Boga. Čeprav je osnovni pomen isti, pa raba samostalniških oblik *ʾēmet* in *ʾēmûnāh* kaže nekatere razlike – kar ima za posledico tudi dejstvo, da grška Septuaginta *ʾēmet* večinoma prevaja z besedama *alētheia* ,resnica‘ in *alēthinos* ,resničen‘, *ʾēmûnāh* pa s *pistis* ,vera, zvestoba‘ (Jepsen 1974, 310, 317). Pozorni smo na dejstvo, da se samostalniški *ʾēmet*

pogosteje pojavlja v povezavi s sinonimnimi pojmi. V Ps 119,29-30 psalmist Boga prosi, naj od njega odstrani »pot laži/lažno pot«, ker je izbral »pot resnice/zvestobe«. Zanimiva je ugotovitev, da se samostalniška oblika *'ēmûnāh* pogosto pojavlja kot nasprotje besede *šeqer*, 'laž' (Iz 59,4; Jer 5,1.2; 9,2; Ps 89,34; 119,29-30.86; Prg 12,17.22; 14,5). V odnosu do Boga se samostalniška oblika *'ēmûnāh* uporablja samo v pesniških delih hebrejskega Svetega pisma, na primer v Ps 40,11; 92,3; 88,12; 89,2.6, in izraža samo bistvo Boga, ki se kaže v njegovi zanesljivosti, zvestobi in resničnosti. V 5 Mz 32,4 pesnik Boga imenuje *'ēl 'ēmûnāh*, »Bog resnice = resničen/zvesti Bog«.

5. Sklep

Semantični pristop pri ugotavljanju pomenskih vidikov pojma 'resnica' omogoča vpogled v celotno hierarhijo vrednot, ki jih prikazujejo različne literarne vrste bibličnih besedil z izraznimi sredstvi besedišča, literarnih oblik in umetnosti retorike. Osrednja literarna oblika paralelizma omogoča vpogled v pomenske vidike sinonimov in antonimov, ki se pogosto pojavljajo v parih ali v povezavi z večjim številom sinonimnih ali antonimnih izrazov. Vpogled v najvplivnejša starodavna prevoda Svetega pisma, Septuaginto in Vulgato, nam pomaga ugotoviti, kakšni so novi odtenki pomenov, ki so jih pod vplivom prevodov poznejši razlagalci Svetega pisma, teologi in literarni poustvarjalci vnesli v jezike, ki so s svojo izredno razširjenostjo skozi stoletja oblikovali univerzalno versko in kulturno skupnost.

Metoda analize besedišča v okviru semantičnih polj nam je pomagala, da smo lahko v vsakem odlomku natančneje ugotovili, kakšen je osnovni pomen (*Grundbedeutung*) izbrane ključne besede za leksikalno in semantično analizo. Poleg tega nam je pomagala ugotoviti morebitni etimološki pomen, kako kontekst kaže večpomenskost besede, kakšne so stalne besedne zveze po v parih ali širših sklopih izbranih besed. Na ta način smo lahko tudi ugotovili, da je osnovno merilo jezikovnega in literarnega konteksta besedila glede možnosti, da bi iz njega izpeljali variabilnost pomenskih vidikov besed s ključnim pomenom, omejeno.

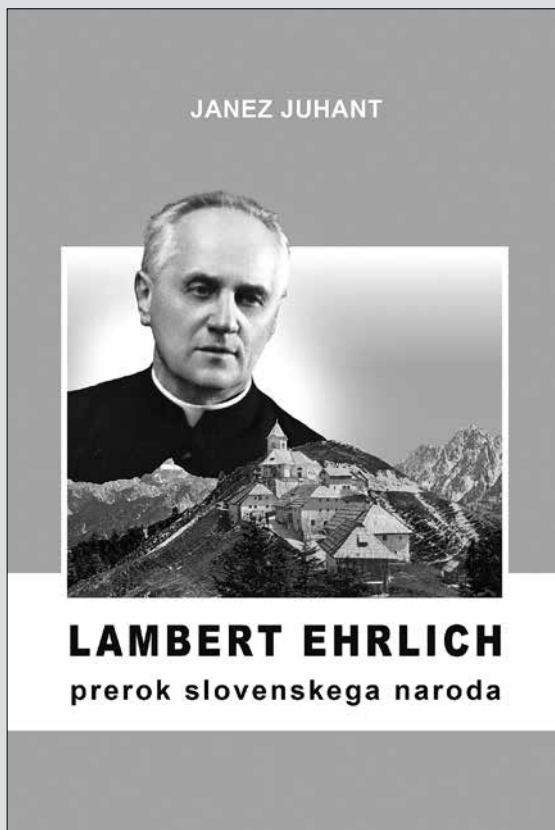
Ko v leksikalno in semantično analizo besedil vključujemo še izbrane ustreznice v prevodih posebnega kulturnega vpliva, dobimo vpogled v premike v določanju pomena besed v izvirniku in ustreznih v standardnih prevodih, ki so po posameznih jezikovnih skupinah vplivali tudi na razvoj teologije in filozofije. Velik vpliv standardnih prevodov Svetega pisma skozi zgodovino eksegetom narekuje, da primerjajo dokazne besede, ki izražajo vidike 'resnice' v izvirniku, s prevodi kot dodatnimi podatki – in tako dobijo bogatejšo sliko pomenov, kot pa jo lahko dajo zgolj enojezične študije. S tako celostno sinhrono in diahrono metodo lahko omogočimo tudi, da se popravi raba ključnega svetopisemskega besedišča v sistematični teologiji in filozofiji, ki se razvijata vzporedno – in včasih tudi mimo posebnosti besed v semantičnih poljih. Ko delamo leksikalno in semantično analizo besed, kot so ljubezen, zvestoba in resnica, se hote ali ne hote poleg kognitivnih razkrijejo tudi čustveni vidiki tovrstnega besedišča.

Rezultate semantične analize lahko povzamemo z nekaj ugotovitvami: 1) semantično polje koncepta resnice večinoma pokriva samo vsebinsko jedro Božjih in človeških lastnosti, ki zaznamujejo medosebne odnose v komplementarnem povezovanju pomensko podobnih besed: trdnost, stanovitnost, zanesljivost, stalnost, trajanje, zvestoba, resnica; 2) ko preroki govorijo o človekovi verodostojnosti ali neverodostojnosti, izražajo razočaranje, ker se stanje duha ne ujema s pričakovanji; posledica človeške neverodostojnosti so različne kazni, ki prerokom dajejo povod za klic h pokori, za obljubo odpuščanja in za pravna dejanja; 3) celovita duhovna narava resnice, ki se udejanja v medosebnih odnosih, predstavlja za razlagalce in literarne poustvarjalce svetopisemskega dojemanja resnice velik izziv. Po splošnem prepričanju lastnosti resnice ni mogoče ustrezno izraziti le s pojmi, besednimi zvezami ali definicijami. Predstavitve v pripovedi, obliki govorov in molitev, slogu modrostnih izrekov in dialogov imajo veliko večjo prepričevalno moč. Besedila največkrat prikazujejo zaupanja vredna ali nevredna dejanja likov v odnosu do Boga in ljudi v konkretnih življenjskih situacijah.

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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.

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Krešimir Šimić

Eco's *Lingua Edenica* and "Other Languages": A Biblical-Theological Critique of Umberto Eco's Semiotics

*Ecova Lingua Edenica in ,drugi jeziki':
biblično-teološka kritika semiotike Umberta Eca*

Abstract: The paper introduces a close reading of Eco's article "Generazione di messaggi estetici in una lingua edenica" (1971), in which he fictionalized the biblical story from Gen 2 to show that the aesthetic use of language generates internal contradictions (self-contradictions), as well as that any such contradiction at the level of expression/form also entails a contradiction at the level of content. Furthermore, the basic postulates of Eco's semiotic theory revolving around the sign-function are discussed, followed by outlining certain theological-semiotics of language based on the text from the second chapter of the Acts of the Apostles (descent of the Spirit). It is based on an original sign – which is not, as with Eco, a sign associated with another sign (interpretant) within a sign system (code) nor a "dynamic object," but it is the Mystical Body. The paper concludes by arguing that it is this very Body, and not the poetic invention, that generates "other languages" (ἐτέραις γλώσσαις) and consequently a communion, which is not multiethnic nor multilingual, but a Catholic community.

Keywords: Umberto Eco, semiotic, sign, "other languages", Mystical Body

Povzetek: Prispevek predstavlja natančno branje Ecovega članka „Generazione di messaggi estetici in una lingua edenica“ (1971) – v njem poustvarja svetopi-semsko zgodbo iz 2. poglavja Geneze, da bi pokazal, da estetska raba jezika ustvarja notranja protislovja (samoprotislovja) in da vsako tako protislovje na ravni izraza/forme vključuje tudi protislovje na ravni vsebine. Ob tem so obravnavani osnovni postulati Ecove semiotične teorije, ki se vrtijo okoli funkcije znaka, čemur sledi oris nekaterih teološko-semiotičnih vidikov jezika na podlagi besedila iz drugega poglavja Apostolskih del (sestop Duha). Ta temelji na izvornem znaku, ki ni (kot pri Eco) znak, povezan z drugim znakom (razlagalcem) znotraj znakovnega sistema (koda), niti „dinamični predmet“, temveč Mistično Telo. Prispevek se zaključuje z argumentom, da prav to Telo, in ne pesniška iznajdba, ustvarja „druge jezike“ (ἐτέραις γλώσσαις) in posledično občestvo, ki ni ne multietnično ne večjezično, pač pa katoliška skupnost.

Ključne besede: Umberto Eco, semiotika, znak, „drugi jeziki“, mistično telo

1. Introduction

Although the notion of the divine origin of language has left a profound mark on Western culture (among others), the topic of *lingua adamica* might come as a surprise, especially if one avoids the historiographical approach, as is the case with this paper. Namely, the “new philology” – having developed at the threshold of the eighteenth and nineteenth centuries, with comparative grammar and the categorisation of languages into families as its main pillars – rejected the thesis on the divine origin of language. Finally, the twentieth century “revelation of language” (M. Foucault) seemed to fully banish the (religious) attitude that God granted language to man in heaven as well as *that*, Adamic language expressed the true nature and essence of things (*etymon*), i.e. that it did not consist of conventional signs. Yet, it becomes obvious that this Adamic language is not alien to the contemporary academic *milieu* or pop culture if one delves into an extensive work of one of the brightest beacons of those two areas, the “master of words” – as he was oftentimes called – Umberto Eco.

Eco dealt with the topic of Adamic language in a two-fold way: on the one hand, he was interested in the history of searching for the perfect language, wherein he could not omit Adam (Eco 1995, 8; 352–353), while on the other hand, he used the notion of *lingua adamica* (i.e. *edenica*) to showcase his own semiotic theory. Hence, both the latter and the former (historiographic research and semiotic theory) – as is inherent to a true postmodernist – served Eco as a sizable foundation for his largely detective novels (what else?). It is almost superfluous to mention his debut novel *The Name of the Rose* (1980), as well as the ones that followed: *Foucault's Pendulum* (1988), *The Island of the Day Before* (1994), *Baudolino* (2000), *The Mysterious Flame of Queen Loana* (2004), *The Prague Cemetery* (2010), and *Numero Zero* (2015). Since all these novels, originally published in Italian, were soon translated to English (as well as to many other languages, of which, at least the widespread ones such as French and German, Eco the polyglot, the translator, and the champion of *confusio linguarum* knew himself) and reference – either directly or in the background – the idea of Adamic language, *lingua adamica* that has become a certain *topos* for contemporary pop-culture. Due to necessary limitation and considering the aim of this paper (the attempt to explore Eco's semiotic theory and outline a certain theology of language), the paper will bypass Eco's novels and focus on his fictionalization of the biblical story “Generazione di messaggi estetici in una lingua edenica” (1971).

By applying Peirce's concept of unlimited semiosis, Eco engaged with the biblical story in the manner of Giacomo Leopardi's philosophical reflections to show that the aesthetic use of language generates internal contradictions (self-contradictions), as well as that any such contradiction at the level of expression entails contradiction at the level of content (Bondanella 1997, 82). Consequently, the mentioned work, revealing both Eco's semiotic beginnings and final phase (Caesar 1999, 75), will now be approached by means of “close reading”. This mode of reading is not only a methodological choice, but also a kind of *hint* to thinking

about language by starting from reading the particular biblical text (the event of "other languages"; Acts 2) – but more about that after "reading" Eco.

2. Linguistic Experimentation – "Generating Aesthetic Messages in an Edenic Language"

"Generazione di messaggi estetici in una lingua edenica" was originally published in the journal *Strumenty Critici* (1971), where it was titled "Sulla possibilità di generare messaggi estetici in una lingua edenica". Later it was included in the collections of articles *Le forme del contenuto* (1971) and *The Role of the Reader* (1984), where it was translated according to its original title ("On the Possibility of Generating Aesthetic Messages in an Edenic Language"), and as a supplement to the third edition of *The Open Work* (1976 in Italian, 1989 in English), which the critics deemed Eco's presemiotic phase. Since the latter work was re-published by Eco several months after the Italian edition of *A Theory of Semantics* (1976), he supposed he might be asked whether he could once more write *The Open Work* in the light of his semiotic research and finally show how the "entire thing works". The answer would be, emphasises Eco, as follows: "To be blunt /.../ I already have. In the essay 'Generazione di messaggi estetici in una lingua edenica' /.../ It's only sixteen pages, but I don't think there is anything to add." (Caesar 1999, 75) Let us look at them!¹

Although surrounded by a lush environment, Adam and Eve devised a limited series of semantic units (minimum labelling units) that favoured primarily their emotional relationship (values and attitudes) toward flora and fauna, rather than naming and precise classification. The semantic units were structured around six relational units:

- yes vs. no
- edible vs. inedible (edible as in "can be eaten," "aimed for eating," "wanting to eat" etc.)
- good vs. evil (refers to both moral and corporal experiences)
- beautiful vs. ugly (refers to all that is pleasurable, fun, desirable etc.)
- red vs. blue (refers to an entire scale of chromatic experiences, earth is perceived as red, sky is blue, meat is red, stone is blue etc.)
- serpent vs. apple (this opposition, unlike the previous ones, does not refer to the quality of object and reaction to objects, but on the very objects; it was codified after God expressed his attitude on the apple, hence, exceptionally).

¹ This paper uses Italian ("Generazione di messaggi estetici in una lingua edenica", in Eco 1976) and English ("On the Possibility of Generating Aesthetic Messages in an Edenic Language", in Eco 1984a) trying not to betray Eco himself, aware that translation is an approximation (*la stessa cosa* – "almost the same"), i.e. a palimpsest (G. Genette) but such from one can still, in hints, read the old inscription below. Moreover, the paper tries as much as it can to read the "old" not only in allusions, but as if it were protruding strongly from underneath the "new" inscription.

One cultural unit (codified knowledge) inevitably leads to another (it turns into its interpretant), creating a series of connotations (1):

Red = edible = good = beautiful

Blue = inedible = evil = ugly

Conversely, Adam and Eve can denote and understand cultural units only by means of meaningful forms (*forme significanti*). Therefore, they are given or are slowly developing (Eco is not interested in which exactly) an extremely simple language sufficient to express the indicated concepts. The repertoire of this language derives from two voices: A and B, which can be combined into sequences according to the rule X, nY, X. Therefore, each sequence must begin with the first element, followed by *n* repetitions of the second element, and end with only one repetition of the first element. With such a rule, it is possible to generate an infinite number of syntactically correct sequences. However, Adam and Eve know only a limited repertoire of sequences corresponding to the mentioned cultural units. Their code (the system of expectations valid in the world of signs) is, therefore, the following (2):

ABA = edible

BAB = inedible

ABBA = good

BAAB = bad

ABBBA = serpent

BAAAB = apple

ABBBBA = beautiful

BAAAAAB = ugly

ABBBBBA = red

BAAAAAAB = blue

Apart from that, the code includes two general operators (which can mean: allowed/forbidden; exists/does not exist etc.):

AA = yes

BB = no

There are no other syntactic rules, except for the possible combining of sequences in such a way as to bring their cultural units into a reciprocal relation of predication (e.g. BAAAB, ABBBBBA = "apple is red" or "red apple").

Although they are only anticipating the rule of generating sequences (the encounter issues with the AA and BB sequences), Adam and Eve use the Edenic language very well. Yet, they do not know that other correct sequences can be generated as well. The reason is that, firstly, they have no need for them because they have nothing else to name and, secondly, they live in a harmonious world. The connotative series (1) are therefore structured as follows (3):

ABA = ABBA = ABBBBBA = ABBBBBBA = BAAAB = AA

(edible = good = beautiful = red = apple = yes)

BAB = BAAB = BAAAAB = BAAAAAB = ABBBA = BB

(inedible = bad = ugly = blue = serpent = no)

Words are things (that is, familiar experiences), and things are words. That is why certain associative connotations are natural for Adam and Eve, for instance, ABA = "red". This, in turn, is a basic use of metaphor, based on the possibility of separation from the metonymic chain type (3). Only, the invention that has been shown is still minimal because all the series include familiar elements. The semiotic world of Adam and Eve is tiny, both in the form of the content and the form of the expression.

All the judgments that Adam and Eve make about the world are semiotic – they belong to an established cycle of semiosis. However, as soon as Adam and Eve became accustomed to Eden and learned to "move" in it with the help of language, God came and gave the first factual judgment (*giudizio fattuale*):² BAAAB. BAB-BAAAB. BAAB (apple inedible, apple evil). The meaning of God's factual judgment is as follows: "You think that an apple belongs to the category of good, edible things because it is red. But – I tell you, 'An apple must not be considered edible because it is evil!'" God has no need to explain why an apple is evil because he is a measure of value. For Adam and Eve, in the case of God, AA is not just a sequence used to control the combination of other sequences, but it is a name (the One who is). If they had a higher theological consciousness, Eco notes, Adam and Eve would have known that the serpent was BB. Yet, they blissfully ignored such subtlety. Either way, the serpent is blue and inedible. After God's intervention, the snake became an important detail among the Edenic resources. God's judgment is therefore not only factual but also semiotic because it leads to a new type of connotative pairing of semantic units. Thus, because of God's command, Adam and Eve can introduce changes into the connotative series set forth in (3), leading to the following series (5):

red = edible = good = beautiful = yes

serpent and apple = inedible = bad = ugly = no

This leads to the connotation: serpent = apple. The semantic world that had previously been balanced generated the first contradictions, thus becoming unbalanced. Namely, there are still perceptual habits due to which the apple is denoted as red, but it connotatively corresponds to that which is evil and inedible. The sentence (6) BAAAB. ABBBBBA (apple is red) opposes the sentence (7) BAAAB. BAAAAAB (the apple is blue). Adam and Eve are, therefore, faced with a peculiarity: denotation bases its opposition through the connotation it necessarily produces. This contradiction cannot be expressed in the usual denotative words. In other words, Adam and Eve cannot point to the apple and say, "This is red" because they also know it is blue. They do not dare to formulate the sentence "apple

² Instead of the analytical vs. syntactic judgment opposition, Eco introduces the semiotic vs. factual judgment. In the process of interpretation, the first attributes to the given content the sems already given to them by the code, and the second attributes to the content that the sems have not been given to them before. When the factual judgment is stated and accepted, it becomes conventional and semiotic since the newly established connection between cultural units enters the structure of the code.

is red and blue,” so they resort to a kind of metaphor to express the new situation with the apple. Instead of the sentence BAAAB. ABBBBBA. BAAAAAB (apple is blue, it is red), they use a complex substantive expression to avoid the danger of logical contradiction and to allow them to understand the term intuitively and ambiguously (8): ABBBBBABAAAAAB (red-blue). The new word expresses a contradictory fact without asking to be formed according to the usual logical rules. Yet, it also brings about a new experience in Adam and Eve. They are fascinated by the new sound and the unusual sequence. The sequence (8) is ambiguous not only regarding the form of content but also regarding the form of expression. Thus, she becomes the origin of self-reflexivity. Adam and Eve – highlights Eco – meet words for the first time, not things.

Adam soon discovers that the sequence (8) contains the sequence BAB (inedible) at its center. The apple, *qua red-blue*, structurally incorporates a formal indication of its own inedibility, which seemed to be only one of its connotations in terms of content form. The apple becomes “inedible” even in terms of expression. Adam and Eve finally discovered the aesthetic use of language, yet without fully accepting it. The desire for the apple must be stronger to generate an aesthetic impulse. There is an interaction between the desire for the apple and the desire for language, resulting in a creative-aesthetic motivation. The next phase of Adam’s experiment brings to the fore the substance of expression (*sostanza dell’espressione*). Adam writes (9) ABBBBBA (red) with blue berry juice, and then (10) BAAAAAB (blue) with red berry juice. The sequences (9) and (10) are two metaphors. Their metaphoric nature is increased by the presence of physical elements, that is, the special emphasis inherent in the matter of the expression itself. This resulted in the transformation of the substance of expression from a mere variant into a pertinent element: the substance of expression became the form of expression. Until then, red things were imprecise referents to which the signifier ABBBBBA was applied, and now the red thing (redness of berry juice) itself became the sign-vehicle (*significante*) of an element that contains the word ABBBBBA as one of its meanings. In fact, the process of unlimited semiosis was introduced, in which each signified can become a signifier of another signified, and even of its own former signifier. Even the object (referent) can undergo the process of semiosis and become a sign. The amazed Adam and Eve – imagines Eco – watch in ecstasy for hours what was written. Adam embarks on a new adventure and writes: (11) ABBBBBBA. The sequence with six B letters does not exist in his dictionary. Since it closely resembles ABBBBBA (“red”), one could say that Adam wrote “red”, only with a graphical highlight. Highlighting the form of expression has a counterpart at the level of the form of content. In an attempt to place the new word somewhere, Adam for the first time directs his attention to the varying redness that surrounds him. The innovation in the form of expression leads him to make the content form pertinent. Thus, one B is no longer a variant of the form of the expression, but a new part of it. Adam still tries to write something even more complex (12):

BAB

BAAB

BAAAB

BAAAAAB

BAAAAAB

("inedible evil, apple ugly and blue")

Consequently, a progressive increase in the length of the word occurs (establishing a rhythm) and all sequences end with the same letter (establishing rhyme). The evilness of the apple is expressed through a kind of formal need that imposes (also in terms of content) that the apple is ugly and blue. Adam is so convinced of the indissolubility of form and content that he begins to think – writes Eco – *nomina sint numina*. This opinion overwhelmed him so much that he decided to amplify the rhythm and rhyme by including repetition elements into his statement (12) (13):

BAB BAB

BAAB BAB

BAAB BAB

BAB BAAAAAB

ABBA

ABBBBA

ABBBBBA

ABBBA

(good, beautiful, red – serpent is)

For her new expression, Eve uses the same formal identity between expression and content that Adam used for his poem (12). Obviously, she re-instigates the issue of self-contradiction that Adam's poem seemed to obscure: how can the serpent be the formal equivalent of things that the language system (the code) excludes as its predicates? Eva vaguely imagined a new way of creating hidden homologies between expressions and content from which new contradictions would then arise. She could, for example, make a sequence in which each letter would be composed of a semantic opposite. But – in order to produce such "concrete poetry" (*poesia concreta*), she needed a graphic sophistication which she did not possess. For this reason, Adam takes the matter into his own hands and imagines an even more ambiguous sequence (15): BAA – B (whereby the meaning of the empty space is unclear: it might be an empty or a true place). Consequently, Eva imagines her own *recitar cantando*, the Edenic *Sprachgesang* (16); ABBBA (whereby the voice rises and stays on the last B, so one does not know if it is the "serpent" or a doubling of the last B, which would then mean "beautiful"). All this (the real possibility that the language is responsible for ambiguity and deception) greatly confused Adam, due to which he shifted his anxiety from language to meanings that called into question God's commandments. While singing the indicated dilemma, he was overwhelmed by rhythm, the language in his mouth shattered into pieces and he let it roam freely in the spirit of the futuristic slogan

parole in libertà (17):

ABA BAB
 BAB BAB
 ABA BAB BAB BB B A
 BBBBBAAAAAABBBBBB
 BAAAAA
 AA

However, just when he invented the wrong words, he began to understand more clearly why other words were correct. The generative law that governs his code (X, nY, X) became clear to him. But not only that; in the same moment when Adam understands the strict generative law of the code to which he has been subjected, he also realizes that he could set up a new code instead. As he destroys the code, he discovers that he is its master. Only a moment ago he thought that poetry was the medium spoken by the gods, but now he discovers the *arbitrariness of the sign*. He composes new sequences, invents vocal colours, manages form, flatters himself that he has created a poetic language that will eventually reach all meanings, he intends to compile a book to give an orphic explanation of the land, while the work gradually replaces the author.

And while in the last part of the last sentence, it is not difficult to see an allusion to Roland Barthes's famous essay *La mort de l'auteur* (1967), the essay in its entirety – supposedly without Eco's intention (which is in a way "in the spirit" of the aforementioned Barthes's essay) – evokes Kant, whom Eco often referred to.³ Regardless of the fact that he is a famous author, it is a lesser-known text (*Mutmaßlicher Anfang der Menschengeschichte*, 1786). In Gen 3, Kant saw Adam's awakening of the mind as the "first attempt at a free choice", the "liberation" from dependence on nature and grace, the horizon of new possibilities. The man's eyes "opened", Kant points out and "[h]e stood, as it were, on the brink of an abyss; for instead of the single objects of his desire to which instinct had up to now directed him, there opened up an infinity of them /.../ and from this estate of freedom /.../ it was nevertheless wholly impossible for him to turn back again to that of servitude" (Kant 2011, 166). But let us return to Eco's Adam. After leaving Eden, Adam calms down. During the linguistic experimentation, he found that the linguistic order is not absolute, that the Order (*Ordine*) does not exist; it is only one of the infinitely possible states of repose (Eco 1984a, 102–103).

3. Eco's Semiotics

A certain pleasure in reading Eco's essay, rightly remarks Michael Caesar, is found not only in the "technical demonstration" but also in the "discrete parody"

³ In fact, it seems that Eco's semiotic project is somewhat close to Kant's philosophical project. Namely, Eco is disinterested in the question of God because, as well as Kant, he believed that it cannot be answered, thus he pushed it within the limits of semiotics or the semiotically conceived "common sense".

(present in his novels as well) of poets, literary theorists, and philosophers (Baroque, Romanticism, "concrete poetry," futurism, Mallarmé, Rimbaud, Joyce, Heidegger, Barthes, Kristeva, Jakobson, Derrida, Hjelmslev) who are present in one way or another in Adam's and Eve's role as "breakneck experimenters" with forms of language and culture (Ceasar 1999, 75). More importantly – at least for this occasion – is that the biblical story of Adam and Eve served to Eco as a "practical demonstration" of the basic features of aesthetic use of language in a humorous way (how else?) based on a simple model – since complex aesthetic messages are too complicated to be precisely analysed – as well as own semiotic theories (Eco 1984a, 91). The characteristics of the aesthetic message were, therefore, the focus of Eco's interest not only because he believed that a semiotic approach to aesthetic texts could clarify much that the traditional aesthetics (especially Croce's) leave unexplained, but also because the basic characteristic of an aesthetic message (homology of expression and content) illuminates the basic tenets of his own semiotic theory.

At the very beginning of his essay, Eco engages with Roman Jakobson's claim that the aesthetic use of language is determined by ambiguity (*ambiguità*) and self-focusing character (*autoriflessività*), which he explains further. Through ambiguity, the message becomes inventive in relation to the possibilities recognized within the code. But for an aesthetic message to emerge, ambiguity is not enough just at the level of content form – where, within the formal symmetry of metonymic relations, a metaphorical substitution operates that encourages a new conception of the semantic system and the world of meaning it harmonizes. A change is needed in terms of the form of the expression as well, and that change must be significant enough to require the addressee of the message to return to the message itself as a physical entity. Thus, the addressee will detect a kind of interaction between the changes that have taken place in the form of content and in the form of expression. In this way, the aesthetic message becomes self-focused. In it, therefore, there is a kind of inseparability of content and expression (90–91). Eco is somewhat more systematic in *A Theory of Semiotics*.

Any discussion of the invention (and the question of the invention is inevitable since it is actually a question of freedom, the question of the extent to which language rules over human beings), Eco notes, inevitably leads to ambiguity, self-focusing, and idiolectal use of code (an individual code) and thus forces one to discuss the aesthetic text (Eco 1976b, 258). There are five reasons, Eco continues, as to why the aesthetic text is important to the semiotician. *First*, the aesthetic text involves a kind of manipulation of expression. *Second*, expression manipulation leads to a revision of the message content. *Third*, the indicated double operation, which creates an idiosyncratic and very original instance of the sign-function, is to an extent reflected precisely in those codes on which the aesthetic sign-function is based, thus freeing the process of changing the code. *Fourth*, the entire operation, although focused on codes, often creates a new kind of awareness of the world. *Fifth* and final, since aesthetic activity aims to be understood by the addressee (therefore the addressee engages in complex interpretive work),

the addresser must focus on possible reactions by the addressee, which means that the aesthetic text represents a network of different communicational acts that elicit very original responses (261). The aesthetic text thus represents a summary of all aspects of the sign-function.⁴ But let us return once again to Eco's story of Adam and Eve.

That story, as we have seen, is a simple model (an extremely simple language code) that shows the rules belonging to the code, the mechanisms of innovation, and possible changes to the code itself. Or, to be more precise and systematic, the model shows the core points of Eco's semiotics, revolving around the sign-function. *First*, language rules derive from the code itself, but they also (when there is a change in both expression form and content form) can lead to code changes (the model, therefore, shows the capacity of the language to generate self-contradictions). *Second*, the aesthetic use of language is the most appropriate means of creating self-contradiction. *Third*, any self-contradiction created by the aesthetic use of language at the level of its form of expression likewise includes self-contradictions at the level of the form of content, which leads to reconceptualization, i.e. a new vision of the world. *Fourth*, some solid, unchanging structure,⁵ the universal-logical realm as such does not exist (at least as far as semiotic research is concerned), but areas, axes, subsystems are organized by culture.⁶ For Eco, the role of

⁴ In rethinking Hjelmslev's notion of sign-function (solidarity between two functives: expression and content) and based on Peirce's conception of unlimited semiosis, Eco finds the following: "When code distributes elements from a conveying system to conveyed system elements system), the first becomes the expression of the second, and the second becomes the content of the first. The sign-function occurs when the expression is related to the content, and both correlated elements represent the function of such correlation." (Eco 1976b, 48) Thus, the sign-function is realized when expression and content enter into mutual correlation. The same functive can also enter into a different correlation, thus becoming a different functive that allows the creation of a new sign-function. Obviously, the classical notion of a sign dissolves into a very complex network of changing relationships. In fact, a sign, Eco argues, is not a "fixed material entity" or a "fixed semiotic entity" – meaning that "there are no signs, only sign-functions" (49). This then means that semiosis is self-explanatory. However, Eco notes, there are at least two cases in which semiosis is confronted with something outside of it. The first case are indications. Although he disputes Peirce's view that indications must be related to the object, they signify in order to be understood as signs, he notes that it is irrefutable to say *this* and point a finger at a given object that indications are in some way related to a unit of the extralinguistic or extrasemiotic world (115–121). The second case is the fact that each semiotic act is determined by a "dynamic object," which is "a reality that in some way manages to determine the sign of its *Representamen*." Namely, we produce *Representamen* because something outside the circle of semiosis forces us to do so. But a "dynamic object" is not an entity of the physical world, but a thought, an emotion, a movement, a feeling, a belief. This gives way to Eco's claim that a text can be interpreted independently of the intention of its creator, but it cannot be denied that the author wrote the text in accordance with his actual intention and that this intention was motivated by a "dynamic object" (or he himself was a "dynamic object") (Eco 1990, 38–39).

⁵ For Eco, structure is an "operational instrument" (*strumento operativo*) and not, as for structuralists, an "ontological reality" (*realtà ontologica*) (Eco 1968, 284). By emphasising the operational role of the structure, Eco, on the one hand, sought to avoid tendencies that negate any foundation (F. Nietzsche, M. Heidegger, J. Lacan) and that he considered dangerous because they deny "common sense." On the other hand, he sought to avoid a kind of "ontology of absence," which he considered dangerous because it leads to intellectual paralysis, as he saw it in poststructuralists such as J. Derrida and M. Foucault.

⁶ Moving away from the definition of code as a set of rules toward its definition as a system of possible inferences, Eco developed the concept of an encyclopedia of rhizome-shaped culture (characterized as follows: each point is connected to each other, can be interrupted at any point and build on each other, it is antigenealogical, there is no boundary between outside and inside, it is in constant modification,

structure is clear: "Since it is absent in any case, the structure will no longer be considered the objective goal [*termina*] of the final research, but a hypothetical instrument by which phenomena can be explored before being put into broader correlations." (Eco 1968, 361) This is the foundation of semiotics which, in the words of Teresa de Lauretis, "works on systems of intersubjective cultural conventions based on social relations and history" and in which "codes are hypostasized as models of proposition that are partial, provisional, associated with changing historical circumstances and therefore 'repairable'" (De Lauretis 1981, 33).

Eco, therefore, sees the story of Adam and Eve *sub specie semiotica*. Did God introduce the ban to bring about the beginning of history? Or is God non-existent, thus the prohibition was invented by Adam and Eve to make changes to the code and start speaking in *new languages*? Or has the contradiction always been within the code, so the myth of prohibition was invented by human great-grandparents to explain such a scandalous fact? These are questions that semiotics does not ask – Eco is resolute. It is limited to the creativity of language, not its poetic use, to the interaction of world forms and semantic forms (Eco 1976a, 305–306). These are the "natural boundaries" that semiotic research cannot go beyond (1976b, 6). It is clear: Eco's thought is a "weak thought" (*pensiero debole*).

To indicate how the Adamic language is perceived in this paper, the discussion shall now set Gen 2 aside and focus on another biblical text, which – as will be showcased later – the erudite Eco knew yet did not pay much attention to. Understandably, that text (if one were to accept Eco's theory of the cooperation between the text and the reader) speaks of transcending the "boundaries", of exiting the semiotically established maze-world.

4. "Other languages"

Eco mentions the text from the second chapter of the *Acts of the Apostles* at the very end *The Search for the Perfect Language*. There, he wonders what the nature of the gift of tongues given to the apostles was. If one keeps in mind the *First Epistle to the Corinthians* (12–13), Eco notes, one might think it is *glossolalia* (the ability to express oneself in an ecstatic language that everyone could understand as if it were their own). Yet, the *Acts* are about speaking in *other languages* – which means, according to Eco, that the apostles received a gift, if not for *xenoglossia* (polyglotism), then at least for a kind of mystical service of simultaneous translation. In the first case (glossolalia), the apostles were given the opportunity to speak the holy pre-Babel language, while in the second case (xenoglossia), they were given the privilege of not seeing Babel as a sign of defeat, but as the key to "a new alliance and /.../ a new concord" (Eco 1995, 351). Eco's vision corresponds to Frye's vision of a new society. Namely, the new society should be based on

it branches out in every direction, no one can describe it globally, everyone is located inside and sees only the nearest forks (Cf. Eco 1990, 143–144; Eco 1984b, 46–84; Eco 2014, 2–94).

imagination whose basic elements are words, which once formed the original language: the language of “human nature” (Frye 1963, 68).⁷ I am convinced that in “Babel” (Gen 11) and in the event of “descent of the Spirit” (Acts 2), one can discern something else: the fundamental outlines of the two communities. In the words of the author dear to Eco (St. Augustine): *Civitas terrena* and *Dei civitas*. For the first, the said author strongly argued that, if the woman with a blindfold and a scale in one hand and a sword in the other were to move away from it, it would be nothing but *magnum latrocinium* – organized brigandage (Augustin 1995, 195).

It is known that Gen 11 (the story of *confusio linguarum* – the confusion of tongues in Babel) is not always interpreted in the theological horizon in terms of the loss of the Adamic language. Hence, this paper shall refer to Miroslav Volf’s insightful interpretation. Having argued that the interpretation which sees in Acts 2 the “annulment” of the sentence from Gen 11 – although rightly linking these two texts – is not correct for either text (hereby we bypass the issue of what it means to interpret a text correctly – which Eco, I think, gave an insightful and authoritative answer to), Volf considers the story of the Tower of Babel. According to Gen 11, the people settled on a plain in Shinar and, driven by the desire to “make a name for [them]selves”, built a tower that “reaches to the heaven”. One place, one language, and one tower are the pillars of a centralized political, economic, and religious system. The biblical writer, with a measured dose of irony, writes that Yahweh “came down to see the city and the tower the people were building”. When he saw that they were “one people speaking the same language” (imperialist architects pursued a project of unification by suppressing differences that did not fit into the grand scheme), he “confused” their language and scattered the imperialist builders. Yahweh, therefore, condemned a centralized political, economic, and religious system that had universal aspirations, that sought to unite by dispelling differences, which sought to “make a name for [them]selves” by erasing a multitude of small names. Yahweh stopped the totalitarian plan of centralization, homogenization, and control. But that is not the last answer of Yahweh, claims Volf. He not only “deconstructed” false unity, but he “constructed” a new one. The Babylonian attempt to reach “heaven”, which draws everything into a centralized, totalizing community, failed. A new community is created by the “descending” of the Spirit (Volf 1996, 175).

The “descent” of the Spirit – Volf turns to the interpretation of Acts 2 – creates an alternative to the imperialist unity of the Tower of Babel. The tongues of fire separate and come to rest on each of them, and the people gathered “every nation under heaven” hear them speak “their own language”. The claim that *everyone* speaks, Volf points out, contains a critical edge: namely, even those who did not have a *voice* before now speak. As the logic of the tower sucks energy from the margin to solidify and elevate the centre, the Spirit pours power into the margin and puts the creative words of prophecy into the mouths of all (old men, chil-

⁷ Seeing Babylon as the key to a new covenant and concord is actually a call to “return to Babylon,” which corresponds to a call to “return to Egypt” by J. Assmann (Assmann 1998).

dren, servants, maids) and enables them to become the instruments of God's rule. At Pentecost, everyone was given a *voice* and was allowed to speak their own language. In "other languages", because they are equally accessible to *all*, the classification of society is destroyed (176).

Granted, there are other interpretations of glossolalia and xenoglossia (which are not based only on the interpretation of Acts 2 or 1 Cor 12–13 but are based on "charismatic experiences"). For instance, James Smith considers "tongues-speech" as a liminal case in the philosophy of language (Smith 2010, 123–150).⁸ Since, in the Anglo-American analytical tradition especially, "ordinary language" was at the centre, the phenomenon of glossolalia was bypassed, notes Smith. The reason seems obvious: glossolalia resists philosophical analysis or conceptual description. For Smith, it is precisely the "resisting" character of glossolalia that is philosophically most challenging. That the central characteristic of glossolalia is resistance is shown in two senses. *First*, it is a type of speech, that is, a speech act that resists the categories imposed by the philosophy of language. *Second*, glossolalia is a type of discourse that arises from resistance to given cultural norms and institutions (glossolalia is the language of a community that resists the existing powers). In his analysis, therefore, Smith places glossolalia not only within the framework of the philosophy of language (phenomenology – Husserl and Derrida; philosophical hermeneutics – Heidegger and Gadamer; theory of speech acts – Austin and Searle)⁹ but also ethics and social philosophy (critical theory, the "new left") (123).¹⁰ In any case, before starting a new "reading" of Acts 2 (and of other biblical texts), here is just a brief overview of the content and methodological direction.

The account of Pentecost — initially the Feast of Harvest (Ex 23:14–19) and then the memorial of the renewal of the Covenant, celebrated fifty days after the Passover — reveals that the "descent" of the Spirit enabled communication not because one language is renewed (the language with the help of which — yet not according to Eco — Adam named the true essence of things), or because a comprehensive metalanguage was created, or because a strict generative law of code was discovered, but because a new community — *the Mystical Body* — was created. Adhering to the old exegetical principle of the dual (but inseparable) meaning of biblical texts, the literal meaning (*sensus litteralis*) and the spiritual meaning (*sensus spiritalis*), wherein interpreting the latter allows interpretive freedom, which to some

⁸ Smith "puts into brackets" the theological question of whether glossolalia is the initial material record of "baptism in the name of the Spirit" — as Pentecostals claim — or simply a charismatic gift to the community, and whether glossolalia is an expression of existing languages unknown to the speaker (xenolalia) or simply a kind of ecstatic speech (124).

⁹ Husserl's phenomenological analysis, Smith notes, raises the question: What is glossolalia? What does "speaking in tongues" mean? Hermeneutics: How to understand glossolalia? What is "spoken" in "tongues"? The theory of speech acts opens the question: What was done in glossolalia? What are the effects of glossolalia? (Smith 2010, 126).

¹⁰ J. Smith notes that glossolalia can also be considered through other perspectives, for instance, based on an analysis of the orality and literacy of Walter Ong etc. An outline for such an analysis was made by Smith in his article "The Closing of the Book: Pentecostals, Evangelical, and Sacred Writings" (Smith 1997). On semiotic theory in the context of glossolalia see: Hugues 2003 and Macchia 1993.

extent means that we will stick to Eco's semiotics of literature (advocating a cooperative relationship between reader and text), I will take a look at the event of "other languages" (ἑτέραις γλώσσαις) *sub specie semiotica et corporis*.

4.1 "Other languages" *sub specie semiotica et corporis*

At the beginning of Acts 2, one reads: "Καὶ ἐν τῷ συμπληροῦσθαι" ("When the day of Pentecost was fully come"), which emphasises "fullness" (πλήρωμα). There are two complementary passages in the New Testament (Lk 9:51 and Gal 4:4) – the first is about passion and the second about incarnation – in which the "fullness of time" is emphasised (πλήρωμα τοῦ χρόνου). It is not, of course, a matter of the chronologically understood time, but of a soteriological economy – "the history of salvation" (Pelikan 2005, 48–49). In Acts 2, the "fullness of time" is connected with the Spirit.¹¹ The following is a description of the "descent" of the Spirit through theophanic topoi (wind, fire), followed by the description of confusion that arose among the multitude "because each one [disciple] heard their own language being spoken". There is no doubt that the depiction of a multitude, made up of different peoples (a list of Mediterranean peoples corresponding in scope to the kingdom of Alexander the Great's successor and very similar to maps and descriptions of ancient historians and geographers), evokes the following text from Isaiah:

"And I /.../ am about to come and gather the people of all nations and languages, and they will come and see my glory. I will set a sign among them [אֵימָה – translated as σημεῖα in *Septuaginta*, and as *signum* in *The Vulgate*], and I will send some of those who survive to the nations—to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations. And they will bring all your people, from all the nations, to my holy mountain in Jerusalem as an offering to the LORD – on horses, in chariots and wagons, and on mules and camels, says the LORD. They will bring them, as the Israelites bring their grain offerings, to the temple of the LORD in ceremonially clean vessels." (66:18-20)

Thus, in Acts 2, one can say that the event of "languages" is presented as *a sign* (as with Jesus's "performances" in the Gospel of John, shown as σημεῖον or *signs*, not as δύνάμις or miracles). Only, it is not a sign created by the disciples to explain the "object" of faith, but a sign that is *given*. The sign, of course, immediately stimulated an interpretive process, but not *ad infinitum*.

The scene of the event "in the house" (where the disciples to be "descended" on by the Spirit were) is strangely connected to the scene of the crowd in the open. The people who made up the crowd were amazed because they "hear[d] them declaring the wonders of God in our own tongues," so they asked each other, "What does this mean?" Then, in that

¹¹ V. Lossky notes that the "descent" of the Spirit is the final goal of divine economy (Lossky 1957, 159).

"outside" scene, "some" stand out from the crowd and when asked what this "language" event could be, mockingly reply: "They have had too much wine." After this ironic sting, the two scenes merge: the one in the house and the one outside. Those "inside" become interpreters to those "outside". In fact, both crowds have their own interpreters: the interpreters to those outside are "others", the interpreter to those "inside" is Peter. He, together with eleven disciples, begins a speech that connects the event of "language" with a text from Joel (3:1-5). The crowd that hears Peter's interpretation of the events of "language" is deeply shocked. This distress does not cause a state of dull silence, but raises the (pragmatic) question: "Brothers, what shall we do?" Peter tells them to "repent and be baptized" so that they too might receive the gift, for "[t]he promise is both for your children and for all those who are far off – for all whom the Lord our God will call" (Acts 2:37–39).

Thus, the gifted sign is Yahweh's factual and semiotic judgment that instigated the semiotic phenomenon, the process of interpretation — but not in terms of unlimited semiosis. The process of interpretation soon led to a kind of *agôn* – to two interpretations. It is, therefore, an *eschatological sign* – a sign that in itself does not carry the potential infinity of possible interpretations, but a sign that is true *judgment*. To where leads an ironically based interpretation, a semiotic process that ultimately remains open (but is actually closed-off!), a semiotic that has only the explanatory and practical but not predictive power, can be seen if one compares the community residing in the *Holy City* "coming down out of heaven" (Rev 21:2) and the community that builds the Tower of Babel.¹² There is no temple in the Holy, "the Lord God Almighty and the Lamb are its temple" (Rev 21:22). The temple has been replaced by the Body! The Holy City is replaced by the Body! The Holy City – the Body – is permanently open: "On no day will its gates ever be shut, for there will be no night there", but "[n]othing impure will ever enter it, nor will anyone who does what is shameful or deceitful" (Rev 21:25–27). At the center of the Holy City – the Body – is the "tree of life" (Rev 22: 2). No serpent, no apple, no command, no taboo. It is entered by faith. In it, "other languages" are spoken. It is a perichoretic community.

Even if one does not understand it (like Volf, for example) as the aspiration to make a name, that is, as a hegemonic endeavour and a creation of totalitarian universalism, but (like Eco) as the key to "a new alliance and /.../ a new concord" (Eco 1995, 351), the event of the construction of the Tower of Babel shows that communication outside the *Body* – whether based on one language or on different languages – is impossible. It is clear that where hegemonic processes rule, where individuals are uniform, and where one language is desirable, mutual communication becomes a self-contradiction. The idea of a community in which the

¹² General semiotics, Eco points out, does not explain phenomena, it offers a framework within which phenomena gain coherence, hence it has explanatory and practical power, it can change the world, but not predict (Eco 1984b, 11).

triumph of total polyglotism is not celebrated, but in which people can recognise the atmosphere of another speech, in which people can meet each other by speaking each their own tongue and understanding that of others, based on a “comparative instrument” which in turn is based on unlimited semiosis – I guess it is clear: it is an illusion. *Lingua edenica* – a language that encompasses all languages, a language that existed *ab initio* and in which all others were contained (352) – is a mere hypothetical language, a language of a kind of formal logic that provides tools to the define infinitely possible forms of the world and to helps us navigate the maze-word – but only in certain moments. To get out of the maze, one needs the *original sign*.

5. Instead of a conclusion – “Other languages” as the language of the Other

In reflecting on the “essence of language” (in the “vicinity” of singing and thinking), Heidegger referred precisely to the description of the “descent” of the Spirit (Acts 2:3-4). He pointed out that speaking in the biblical text was not meant as a “mere facility of the tongue” (*bloße Zungenfertigkeit*), but as speaking filled with the Holy Spirit (Heidegger 1971, 97). He then included a passage from the beginning of Aristotle’s *Περὶ ἑρμηνείας* (*On Interpretation*) in which utterance (λόγος) is presented as articulated speech. It is a classic place: letters are signs of voices, voices are signs of mental experiences, mental experiences are signs of things. Everything is connected through the relationship of signs. We, Heidegger notes, act too harshly when we talk about signs without further definition, about something that signifies something else and shows it in a certain way (namely, Aristotle himself, with the word σημεῖα [*semeia*] uses both σύμβολα [*symbola*] and ὁμοιώματα [*homoiomata*]) – with which Eco, and I hope from what I have written so far it is now clear, agrees. Then comes what seems pertinent to me. Heidegger argues that metaphysical thinking has obscured – that of the “bodily language” (*Leibhafte der Sprache*), ringing, vibrating of language (98). And while Heidegger develops from the “corporeality of language” the idea of language as the utterance of speech (which was developed into a theological concept by Ernest Fuchs and Gerhard Ebeling), and Eco develops the understanding of the aesthetic message,¹³ Acts 2 – actually the Bible and Christian tradition – they make one think, more precisely know the “corporeality of language” (after all, the corporeality itself) in a completely different way, both beyond metaphysics and beyond Heidegger and Eco (and Nietzsche and Nancy).

The “descending” Spirit is not some cultural universe that everyone expresses by speaking the language of their ancestors (Eco 1995, 351), nor some *anima*

¹³ The basic characteristic of which is, once more, shaping a signifying sequence, whereby changes in content are homologous to changes in substance of expression, the very tissue of the matter of which signifying forms are composed – ambiguous about the rules of code as a system that codifies and therefore leads to the creation of new semantic worlds.

mundi, nor a formal constitutive principle of the universe, a stage in the dialectical development of "idea" (Hegel), or even just that for which we cannot say that it is, but that it has (*Es gibt Sein*), which is not in the way of being, but in the way of revealing, of bringing to non-concealment, into language (Heidegger). Because the Spirit is not all that is mentioned, he "descends".¹⁴ He is the "Spirit of truth" (πνεῦμα της αληθείας, Jn 16:13): the adequacy of the body (of Jesus) and God (the Father) – *adaequatio Iesū et Dei*. He is, we may say, the Spirit-Body, the body of Jesus of Nazareth extended to infinity. The "descent" of the Spirit is, therefore, the event of becoming the "one Body" of Jesus of Nazareth and his disciples – *mystici corporis Christi*.¹⁵ It is precisely "one Body," the Mystical Body, which is the original sign, a sign that is not grounded within semiotic discourse. The original sign is not understood, therefore, as a sign by relating it to another sign (*inter-preter*) within a sign system (code), it is not a "dynamic object", but, to use the semiotic nomenclature for a moment, a kind of the ultimate Code. But – the Mystical Body is not an arch-code that determines, but a code of freedom, a code that generates "other languages" (ἐτέραις γλώσσαις) – and thus a *communion* that is not a multi-ethnic or multilingual, but a Catholic community.

"Other languages" are not, therefore, languages that arise *ad placitum*, languages generated by the poetic invention. "Other languages" are not some *energeia*, a spiritual process (W. von Humboldt), nor they are the transmission of the corporeal in words (F. Nietzsche), nor do languages that arise from some outpouring of the creative spirit, nor they are languages of from imagination free of any constraints, nor they spring from the unconscious, nor they are a pulsive state of humming (R. Barthes), mumbling, swaying (M. Foucault), nor languages of the "semiotic order" (J. Kristeva). "Other languages" are not a language of set-up, nor a language by which one can discern some solid internal form. "Other languages" are erotic language, a language that arises from the mystical union of two bodies, the language of the birth of a new body. It is the language spoken by Adam in Eden, the prophetic poetry that expresses a deep somatic homology – the oneness of two:

"This is now bone of my bones
and flesh of my flesh;
she shall be called 'woman,'
for she was taken out of man." (Gen 2:23)

"Other languages" are actually an *organon* of invocation to the very "essence" of a thing – which is not a mere thing (an extralinguistic object, a mere entity of

¹⁴ The Church has rejected Giordano Bruno's teachings that the Spirit is a formal constitutive principle of the universe and Abelard's "Quod Spiritus Sanctus sit anima mundi" (Dupré 1992, 59; 62).

¹⁵ N. Nissiotis describes the "descent" of the Spirit as an event in which the chosen people of God, the Body of Christ, become the *koinonia* of the Spirit. The body of the Son of Man thus, Nissiotis points out, revealed an inspiring grace and became the omnipresent Spirit (Nissiotis 1963, 488). S. Chan takes over the ecclesiological thought of *Christus totus* and notes that it was at Pentecost that the people of God united with Christ, the Head, in such a way that the Body of Christ was created: the Church (Chan 2011, 58–59).

the physical world) or something prelinguistically determined (mind, spirit), but a Mystical Body, a *communion of bodies* and *Word-Body* (*logos-sarx*): the one Body (1 Jn 1:1-4). Here, it is worth referring to the thought of Joseph Ratzinger: “When Adam names the animals, what this means is not that he indicates their essential natures, but that he fits them into his human world, puts them within reach of his call” (Ratzinger 2007, 133).

Unlike Adam, the heretic Salvatore from *The Name of the Rose*, spoke a kind of mother tongue, taking the words intermittently from one and the other language:

“Penitenziagite! Watch out for the draco who cometh in futurum to gnaw your anima!

Death is super nos! Pray the Santo Pater come to liberar nos a malo and all our sin! Ha ha, you like this negromanzia de Domini Nostri Jesu Christi! Et anco jois m’es dols e plazer m’es dolors. /.../ Cave el diabolo! Semper lying in wait for me in some angulum to snap at my heels. But Salvatore is not stupidus! Bonum monasterium, and aquí refectorium and pray to dominum nostrum. And the resto is not worth merda. Amen. No?” (Eco 1980, 31)

Such a language – a kind of mother tongue, a language that is not a single language but a complex of all languages actually corresponds to the Kabbalistic pan-semiotic idea of creating a world that is far from *creatio ex nihilo* by Yahweh’s word (Gen 1). Even when he does not speak it, but only holds that it is a hypothetical language, man is, I believe, *insipiens*.

That the Mystical Body is an original sign is not hereby determined by way of a hypothetical conjecture (abduction), but by *faith* in the one (more accurately, perhaps, by faith *within* the one, because it is not something that exists on its own, which is given externally) who is the Word-Body. Thus, the faith meant here is not a mere “dynamic object;” it is trust in the One who *knows* the answers to questions that semiotics does not ask and hence actually (alas!) pushes them into a subculture that generates various fundamentalisms. For the Word-Body, the evangelist Luke says that it is – σημείον ἀντιλεγόμενον (a sign that will be spoken against) (2:34), which *The Vulgate* translates as *signum cui contradicetur*, therefore, *la stessa cosa*: “a sign disputed” or “a sign to be contradicted”, because it generates “other languages”, languages that cannot be semiotically typologized, languages that elude even the interpretations of languages based on the postulate of matching metaphysics, logic, and grammar (elaborated by scholasticism in the treatise *de modis significandi*), the romantic idea of *Sprache als Weltansicht* (which in some linguistic corresponds with Eco’s *lingua edenica*) and all post-Nietzschean philosophies of language based on the belief that language is not a reflection, but an illusion. “Other languages” are the languages of the Other – the *call* of the Other!

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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).

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From Fear to Theosis: Patristic Reflections on Artificial Intelligence

Od strahu do teoze: patristična razmišljanja o umetni inteligenci

Abstract: Artificial Intelligence (AI) has already become a ubiquitous and autonomous force transforming our society and how humans interact with the world around them and each other. The staggering development and widespread of AI technology in the last decade raise debates on its evolution potential and social anxiety concerns about its detrimental effects. Techno-optimists expect AI to evolve into a sentient and conscious entity, reaching and surpassing human-level and thus challenging our understanding of the world and the fundamental principles of our society. This paper provides theological reflections on AI evolution and its effects on society and Christian spiritual life. It discusses the risks of AI hindering man's spiritual ascent towards God by autonomously shaping man and society in its image, as expressed by advocates of technological determinism. Finally, it proposes an authentic and liberating Christian viewpoint on AI and today's disruptive technologies by employing a patristic perspective.

Keywords: artificial intelligence, technological determinism, theological anthropology, patristics, eschatology

Povzetek: Umetna inteligenca (UI) je že postala vseprisotna in avtonomna sila, ki spreminja našo družbo in način, kako ljudje komunicirajo s svetom okoli sebe in drug z drugim. Osupljiv razvoj in razširjenost tehnologije umetne inteligence v zadnjem desetletju sprožata razprave o njenem razvojnem potencialu, pa tudi zaskrbljenost družbe zaradi njenih škodljivih učinkov. Tehnooptimisti pričakujejo, da se bo UI razvila v čutečo in zavestno entiteto, ki bo dosegla in presegla raven človeka in tako izzvala naše razumevanje sveta ter temeljnih načel naše družbe. Prispevek prinaša teološki razmislek o razvoju UI ter njenih učinkih na družbo in krščansko duhovno življenje. Obravnava tveganja UI kot ovire za človekov duhovni vzpon k Bogu, saj človeka in družbo avtonomno oblikuje po svoji podobi – kar trdijo zagovorniki tehnološkega determinizma. O tem predlaga pristen in osvobajajoč krščanski pogled na umetno inteligenco in današnje prelozne tehnologije z uporabo patristične perspektive.

Ključne besede: umetna inteligenca, tehnološki determinizem, teološka antropologija, patristika, eshatologija.

1. Introduction

Artificial Intelligence is increasingly becoming a pervasive, transformative force across a vast array of domains - such as health, banking, manufacturing, human resources, industrial systems, and transportation, to name just a few. AI-powered systems bring the promises of improved efficiency, increased productivity, reduction of costs (Aly 2020, 2–5), and, in general, higher and faster computing capabilities for any given computing task (Zhang and Lu 2021, 2–4). However, AI is not just automizing processes but also influencing decision-making by making this process faster and more data-driven. We interact with AI daily, often seamlessly: we encounter it in our smartphones, cars, homes, and work environments. Therefore, there is a high chance that many of our actions end up as input data for an AI-based system. Moreover, AI's pervasive and somewhat obfuscated nature may expose people to unknown risks. As such, an increasing number of research efforts attempt to identify and raise awareness regarding the ethical and societal challenges brought forward by AI (Khan et al. 2022, 383–384).

Artificial General Intelligence (AGI) is the next evolutionary step for AI and involves acquiring the capability of understanding and learning any new task like a human can. The seeds of AGI have been around since the middle of the 20th century, being planted with the establishment of cognitive science, a research field that has proposed various theories for modelling the human mind as a computational framework: from the classic computational theory of mind (CCTM) to Fodor's representational theory of mind (RTM), and, more recently, to van Gelder's dynamical approach to cognition (Rescorla 2020). Researchers expect that once a reality, AGI will be on an exponential learning curve, consistently growing in its intelligence and abilities, up to the point where it will be able to self-evolve. There is an almost unanimous agreement between researchers from different fields (computer science, philosophy, theology) that AGI will be the most ethically consequential technology ever created. Already, AI-related anxiety has emerged to become a universal phenomenon that impacts people's lives and has the potential to generate significant social issues (Li 2020, 1). Two of the most discussed AI anxiety dimensions in related literature (3) relate closely to AGI: artificial consciousness anxiety and existential risk anxiety.

The former refers to a scenario where AI will become sentient - like an artificial brain with human-like consciousness - and exist independently from human control (Haladjian and Montemayorb 2016, 219–222). Such a development may challenge human status while at the same time fostering debates on whether or not we should recognize AI as a new species, a form of sentient - yet artificial - life (Buttazzo 2008, 146). Moreover, some voices expect AGI to merge with biological organisms leading to cyborgization, raising additional questions regarding the nature of human identity (Aliman 2017, 188–191) and potentially leading to confusion in differentiating between artificial and natural, between humans and AI agents (Galanos 2017, 587–588). Furthermore, this potential autonomous evolution of AI can lead to somber scenarios where a super-AI would either turn against

humanity and destroy it (Bostrom 2002, 15–16) or permanently and drastically curtail its potential (Li 2020, 3). Such a foreseen outcome generates the latter AI anxiety dimension - the existential risk anxiety.

Given the radical social transformation caused by AI and how it influences how people relate to one another, theology can bring a consistent contribution to the ongoing interdisciplinary debate on the role and dangers of AI in today's society. It can answer fundamental questions regarding the relationship between *Imago Dei*, human creativity, and the limits of AI evolution (Dorobantu 2019, 14). The link between theology and AI is also visible in the tendency of AI researchers and advocates to resort to theological terminology to underline the importance of their accomplishments and to imply that from a religious evolution perspective, AI is the ultimate step, playing a crucial role in the salvation of humanity (Oeming 2022, 354–355). Doing this creates a somewhat “mystical” aura around artificial intelligence, contributing even more to AI-related anxiety among religious groups. In many religious communities, there is a general distrust toward artificial intelligence, with clergy and laymen fearing its implementation might lead to negative transformations in their personal lives and society (Vinichenko et al. 2021, 21). Fears of a negative impact of AI on religious activity were also reported (2020, 66).

This article will first provide an analysis of the social and spiritual implications of AI and its evolution potential through the lens of Jacques Ellul and Marshall McLuhan, both advocates of technological determinism. Next, it will analyze the main concerns regarding AI's potential to detrimentally shape us and our interactions by turning to Christian anthropology, specifically the writings of St. Maximus the Confessor, a 7th-century Byzantine monk, and theologian. Finally, the paper discusses the limits of AI evolution and how Christians should relate to AI (and technology in general) in light of the writings of Maximus and the 20th-century Orthodox neo-patristic theologian Fr. Dumitru Stăniloae.

2. AI and Technological Determinism

Three philosophical perspectives on the relationship between technology and society can be identified (Poel 2020, 500): a) technology as an autonomous force that determines society; b) technology as a human construct that human values can shape; and c) a co-evolutionary perspective on technology and society where neither of them determines the other. The fear of AI taking over the world pertains to the first philosophical perspective, established in the 20th century by philosophers such as Martin Heidegger, Jacques Ellul, Marshal McLuhan, and Langdon Winner (van de Poel 2020, 500–502). This view is shared not only by techno-pessimists like Ellul, or more recently, Stephen Hawking and Nick Bostrom, but also by techno-optimists and AGI supporters, such as Frank Tipler and Ray Kurzweil (506).

Ellul introduced the concept of autonomous technology, i.e. technology is a closed system, “a reality in itself /.../ with its special laws and its own determina-

tions" (Ellul 1967, 134) that ultimately conquers every aspect of human society. One can say this to be the case for AI also, given its widespread across all areas of human life. For Ellul, technology and its effects on society cannot be seen as good or evil - all technology is a disruptive, self-augmenting force that engineers the world on its terms. He feared the impact of systems or complexes of techniques on human society and warned the result could only be "an operational totalitarianism" (391). Ellul concludes the world technology creates is "the universal concentration camp" (100), a somber picture very similar to what today's AI's harshest critics warn: that humanity will end up enslaved in a world ruled by it.

Ellul also condemned the sacralization of technology and raised awareness for Christians not to worship it, a trend that, according to him, will lead to technology becoming society's new religion. Ellul is often credited as a fatalist, primarily due to his early works focusing on the tyranny of the latest technologies and the fallenness of contemporary culture (Christians 2006, 157–159). However, once Ellul defined the totalitarian character of technology and raised awareness about it, he moved on in his later works to discuss the only authentic solution in his view: restoration through a transformed life in Christ. This restoration and transformation of life require a man to gain a genuine consciousness of the problem, so he can consciously reject the artificiality. If misrelating to technology brings tyranny, Ellul argues that the solution is an authentic Christian life, a life by definition one of freedom that arises from each person's relationship with Christ (157).

Sharing with Ellul the same deterministic perspective on the technology's outcome on society, Marshall McLuhan introduces a more in-depth vocabulary. He defines any technology as an "extension of man" that ultimately and inevitably causes unforeseen cultural implications (McLuhan 1994, 7–16). McLuhan acknowledges that people create new technologies (new "media", as he calls them in his writings) to fulfil a particular intent or need. Only after that technology became mainstream and widely used (often decades later) did its cultural implications (what McLuhan called its "message") become visible. However, this message, often unobserved and almost always unanticipated, can change us and our society without us being aware. One of the most iconic examples McLuhan uses to illustrate his theory is the invention of the printing press, an essential driving force for progress and cultural expansion since it allowed the distribution of printed material (the original design of this technology). McLuhan, however, argues that this also changed how people think by amplifying linear and logical thinking to the detriment of more intuitive, non-linear, and even mystical thinking (1962, 110–111).

The mainstream perspective on AI is that it represents a new, enhanced form of intelligence that can improve our society. Applying McLuhan's model to AI, however, we are faced with the question: is AI a different type of intelligence, or is it extending human intelligence (Braga and Logan 2017, 2)? McLuhan states that "all media are extensions" of some human faculty – mental or physical (McLuhan 1994, 21). These extensions are connected closely to our senses, to the human faculties they extend, and tend to shift our sensory balance outwards, from the

human sensor or faculty towards the extension. According to McLuhan, “when these [sensory] ratios change, men change” (McLuhan and Fiore 2005, 41). This change is caused by another concept McLuhan introduced: “amputation”- The ultimate unintended consequence of an extension is the numbing - going as far as an amputation - of the faculty it extended (McLuhan 1994, 42). If AI extends human intelligence, it will also contribute to its decline to some extent, causing us to lose some of our cognitive autonomy to AI and ultimately altering our perspective on the nature of the human spirit (Braga and Logan 2017, 6).

3. Becoming like What You Worship

McLuhan’s example of Narcissus, who fell in love with his image reflected in the water (McLuhan 1994, 41), is an analogy for people seeing a reflection of themselves in the technology they are using and ending up serving or worshipping that technology as if they were worshipping themselves. McLuhan states: “by continuously embracing technologies, we relate ourselves to them as servomechanisms. This is why we must, to use them at all, serve these objects, these extensions of ourselves, as gods or minor religions.” (46)

Based on McLuhan’s theory, Braga and Logan advocate AI as the pool Narcissus looked into and fell in love with his image. AGI and AI supporters seem mesmerized by the beauty of logic and rationality to such an extent that they end up dismissing (or amputating) the remaining dimensions of the human intellect, such as the emotional, moral, or spiritual ones (Braga and Logan 2017, 6–7). The authors argue that AI is limited and oversimplifies the concept of intelligence. It can be viewed as a unicameral brain with a left-brain bias, missing the dynamics of emotional chemistry present in the human brain (7).

McLuhan’s view on technology can be summarized as “We become what we behold. We shape our tools, and then our tools shape us.” (Culkin 1967, 70) This applies very well to AI: we have devised AI algorithms, systems, and agents that not only interact with us (they “watch” us how we move, how we act, and “learn” from this, i.e. the data used for training AI systems is “produced” by humans) but they also “design” us by recommending (and indirectly deciding) what videos we see, what products we buy, what content we read, and so on. AI is thus converging us to our bubbles and feeding us constantly with content of their choice, shaping us in this process without us noticing it.

Worshipping a technology that, in turn, shapes its worshipers is not something new. At the core of this process stands an ancient and eternal principle: you become like what you worship. We can find one of the oldest such admonitions in Psalm 115:8, where the Psalmist warns those who trust in idols, “Those who make them become like them; so do all who trust in them” (Ps 115:8). The implication here is that people worshipping other things in place of God will become like their idols. We can see the same principle in a question that God asks Israel in the book

of Jeremiah regarding Israel's pursuit of idols: "What wrong did your fathers find in me that they went far from me, and went after worthlessness, and became worthless?" (Jer 2:5) Going after worthless and empty idols led them to become worthless and empty themselves.

Christian spirituality takes one step further the principle of "becoming like what you worship". The patristic tradition of the Church expresses this through the voices of Church Fathers such as Saints Irenaeus, Athanasius, and Augustine, in the well-known phrase: "God became man that we might become God." (Cooper 2005, 35) Saint Maximus the Confessor, widely regarded as the greatest Byzantine theologian, builds upon this tradition and expresses his fully developed understanding of the direct and mutual reciprocity between divine incarnation and human deification in *Ambigua* 10: "For they [the Fathers] say that God and man are paradigms of each other so that as much as man, enabled by love, has divinized himself for God, to that same extent God is humanized for man by His love for mankind; and as much as man has manifested God who is invisible by nature through the virtues, to that same extent man is rapt by God in mind to the unknowable." (Maximus the Confessor 2014, 165) God takes bodily form in man to the extent that man deifies himself through the cultivation of virtue. Hence, worshipping God and being engaged in an authentic Christian life (by the cultivation of virtue) puts humans on the path of "theosis", of becoming like God (you become like what you worship).

Worshipping AI (Ellul) and becoming its "servomechanisms" (McLuhan) can ultimately lead to humans getting their lives "shaped" by AI in a way that is detrimental to them. While AI advocates hope that it will contribute to humans morphing into an improved, transhuman stage, the thinking of Ellul and McLuhan, corroborated with Christian spirituality, warns us that it might lead to the opposite - morphing not into trans-human but sub-human.

4. The Discarnate Man and the Incarnate Church

Today's online, digital technologies - especially AI - achieve a massive extension of the human senses and nervous system, creating an online presence that takes precedence over the physical, "incarnate" presence, rendering the body obsolete and thus leading to the "discarnate man" (McLuhan 1977, 80). Given his Catholic faith, McLuhan identified this new paradigm as a critical challenge to Christianity: "discarnate man is not compatible with an incarnate Church." (1987, 543) Christian spirituality revolves around the divine-human relationship, in which the status of the human body plays a central role, as confirmed by the Church's bi-millenary tradition (Delicata 2011, 232). The good news of the Gospel is a truth that communicates itself in authentic personal encounters. One can experience this truth personally, in the complete unity of oneself's - body and soul. Disembodiment and virtualization lead to a simulated reality that, as Pope Benedict XVI warned in 2010, can hinder our experience of God, which requires enhancing our senses

and expanding our experience of reality. Ultimately, they will immerse us in a self-contained virtual environment where we become “indifferent to the Truth” (234).

To better understand the importance of “incarnation” for the Church and Christian life, we turn again to the theology of Saint Maximus the Confessor. Maximus considers the Incarnation of Christ “the heart of the world existence - not only in terms of redemption but also in terms of the creation of the world” (Zinkovskiy and Zinkovskiy 2011, 44). For Maximus, the concept of hypostasis in Christ represents an integrative principle in the God-man relationship. Based on this, he defines the same concept of hypostasis in man as the highest integrative principle that unifies the body and the soul (59). Consequently, human hypostasis is, according to Maximus, the basis (σύστασις) of the objective reality of his nature, which gives this nature independence, unity, individuality and uniqueness (Stead 1989, 32).

St. Maximus also asserts inseparable kinship of the body and soul, both during this life and in the Kingdom of God: “the reason of a unifying power /.../ does not allow the weakening of the /.../ union due to [their] natural differences, nor the appearance of a particularity stronger than the kinship given to them mystically in unity, that could encompass each of these in itself, distinguish them and tear them apart one from the other.” (Maximus the Confessor 2000, 27) The power of unity will prevail even more following the eschaton, when “the body will become like the soul /.../ in terms of honor and glory, showing in all one divine power /.../ [that] will keep the bond of union unbroken through it for endless ages.” (27) Maximus considers the Christian life’s ultimate goal as the restoration of the harmonious hierarchy of soul and body, their consonance, their passionless and peaceful state, and joint divinization (Zinkovskiy and Zinkovskiy 2011, 53). Hence, the Confessor sees perfection (human likeness with God by grace, achieved through theosis) as the hypostasis-nature unity of the objective reality of a human (i.e. the harmonic unity of body and soul).

5. Relating to AI and Technology on the Path to Theosis

A theological analysis of the implications of Artificial Intelligence has to consider the broader discussion on the meaning of technology in the context of theological anthropology. We again turn to Maximus the Confessor, who in *Ambigua* 45 discusses three different understandings of technology as an anthropological reality following the Fall of Man. He makes these arguments as an analysis of Gregory the Theologian’s understanding of Adam’s prelapsarian condition, as expressed in his famous verse in the oration On Pascha: “He (i.e. Adam) was naked in his simplicity and in a life devoid of artifice, and without any kind of covering or barrier. For such was fitting for the primal man.” (Maximus the Confessor 2014, 193)

The first understanding relies on a close relationship between technology and pathos, linking man’s prelapsarian apatheia (dispassion) with the lack of needing artifacts: the first man lived “a life devoid of artifice.” In his second argument,

Maximus makes the case that before the fall, man was not just in harmony with the environment but also had a single need: “the unconditioned motion of the whole power of his love for what was above him, by which I mean God” (197), and thus having no intellectual curiosities and being “wholly undistracted by any of the things that were beneath him, or around him, or oriented to him” (197). Finally, in his third contemplation, the Confessor argues that the original man was perfectly and naturally virtuous and had “no need to rely on ideas discursively drawn from sensible objects in order to understand divine realities” (199).

In his notes on the *Ambigua*, the Orthodox Neo-patristic theologian Fr. Dumitru Stăniloae shows that according to Maximus, three layers are standing between man and God, which are pulling man towards those things beneath him, hindering his ascent upwards towards God: the irrational fantasies of passions, the principles of technical skills, and the natural principles derived from the law of nature (2006, 450). Adam, before the Fall, did not have to face these three layers, having a direct, unmediated experience of God. We now must proceed through and beyond these layers to achieve our goal of reestablishing the prelapsarian, Adamic state and relation with God. To achieve this, Fr. Stăniloae argues that we must first recognize the irrational fantasies of passions for what they are (inconsistent mirages) and consequently destructure (dismiss) them. At the same time, the principles of technical skills, according to Stăniloae, “are made by man, who in turn to make them uses the natural principles” (451). However, these “natural principles” must become known to man “not only for the help they provide in making technological principles” but also because through them, man satisfies “his natural thirst for knowledge” which includes the knowledge of God (451). Stăniloae concludes that “technology must not develop beyond the real needs of man and should not be used to harm him. Man must remain its master, and he should not be impeded by it in his ascend towards God.” (451)

Fr. Stăniloae also notes that Maximus, in his second contemplation, does not imply that before the Fall, Adam was deprived of the natural principles and the principles of technical skills, nor was he despising them. Instead, Adam possessed these principles “as a simple and unitary understanding” (452). According to Stăniloae, Adam had a global understanding of all the natural and technical principles, an understanding which the postlapsarian man must also acquire but following a different path than Adam: going through the specific knowledge of natural and technological principles and practicing virtues (452).

According to Maximus, the postlapsarian world is implicitly technical, and humans are bound to create and use technology and make tools that not only have a practical use but also “mediate and transform their experience and knowledge of the rest of creation” (Delicata 2018, 42). Based on Maximus and the interpretation of Fr. Stăniloae, the “natural principles and the principles of technical skills” are necessary until the eschaton. Humans must get to know, learn to master, and rightfully use them in their ascend towards God to fulfill their destiny - returning to the same level of closeness to God as before the Fall. However, as Stăniloae warns, a correct understanding and use of technology are mandatory, so it will

meet its purpose and not become an obstacle in man's spiritual ascent. Hence, technology should mediate our relationship with the divine without separating us further from God (by discarnation and amputation of our senses, intellect, and emotions).

St. Maximus also offers interesting reflections on the possibility of a new form of "artificial" life emerging some time in the future, i.e. by AI evolving into a conscious, sentient entity. In *Ambigua* 42, commenting on St. Gregory the Theologian's oration "On Baptism", the Confessor states that ".../ there has never existed, nor is there now, nor will there ever be, any nature among created beings, subsisting according to its own principle, that is anything other than what it is at present; and it is not now nor will ever be in the future something it was not in the past. /.../ the production and substantiation of created beings admits of absolutely no increase or decrease in terms of what they essentially are" (Maximus the Confessor 2014, 179–181).

St. Maximus is obvious in stating that other than the existing "natures" of the created beings, which have existed in the world since Creation, there will not be different "natures" that will subsist according to their own principle: the principles of technical skills cannot, consequently, transcend their nature and "evolve" into something different that they always were. In light of what Maximus states, AI would not transcend into a conscious, sentient AGI capable of evolving and self-replicate by itself ("subsisting according to its own principle"), as advocated by the AGI prophets. Fr. Stăniloae's comment on this fragment of *Ambigua* also emphasizes this: "Man can create new forms in the world through technique and art, but they never last forever, nor do they multiply by themselves. /.../ That's why human technology /.../ has limited expansion possibilities." (2006, 440)

6. Concluding Remarks

Technological determinism, through its prophets such as Ellul and McLuhan, argues that technologies act as autonomous and self-augmenting forces transforming society and humans and disembodimenting us: extending our senses and faculties while "amputating" or "numbing" them. As a result, the new "homo technologicus," whose creation AI contributes significantly to, is becoming "discarnate", a reality that challenges the Christian vocation of continuous spiritual ascent towards God. Indeed, as this paper shows by turning to the writings of St. Maximus the Confessor, Christian anthropology and spirituality have always emphasized the inseparable kinship of the body and soul as a central principle in the divine-human relation.

However, while concerns over the detrimental impact of an AI-shaped society on religious and spiritual life may be justified, Christian spiritual life should not become aground by AI-related fear and anxiety. The Christian life is an authentic transformation and restoration of man: as Pope Benedict XVI stated in his encyclical on hope "Spe Salvi", "the Christian message [is] not only 'informative' but

‘performative’”. As St. Maximus and Fr. Stăniloae both argue, in the postlapsarian world, man must master technology and use it not merely for practical reasons but also for mediating and transforming their experience and knowledge of the rest of creation and God. Correctly understanding the principles of technical skills is, according to Maximus and Stăniloae, a necessary step in man’s ascent towards God; as such, fear and anxiety over AI will only make us stumble in this journey as worshipping it and becoming its servomechanisms would do the same.

Christian patristic tradition offers us a positive and liberating perspective to correctly relate to AI and technology in general and to use them for mediating our relationship with the divine without separating us from God: to commit ourselves to the path of deification by grace and the practice of virtues. As Maximus writes in *Ambigua* 45, to correctly “perceive in all things the ray of true knowledge”, one must first remove “all the dark fluid of passions and every material attachment from their intellective eyes” (Maximus the Confessor 2014, 193). Only purified from all passions can our intellective eyes correctly relate to the principles of technical skills and contemplate “the meanings of all things encountered” (2006, 447). This way, we will see and use things for what they are, without fear and anxiety towards them, and AI and technology would transcend from tools that deterministically shape humans and society into means by which humans participate as co-creators in the world, fulfilling God’s commandment.

Abbreviations

AGI – Artificial General Intelligence.

CCTM – Classic computational theory of mind.

RTM – Representational theory of mind.

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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.

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*Remigijus Oželis***Pelican: a Christian symbol****Depicting the Sacrifice of Jesus Christ***Pelikan: krščanski simbol,
ki upodablja žrtvovanje Jezusa Kristusa*

Abstract: Alongside with the legendary phoenix, which rises from death through the fire, and with the lamb, which expresses selfless love, the Pelican is one of the oldest symbols of Jesus Christ. This article reviews the rise of the legends about the sacrifice of the pelican, discusses the pelican as a symbol of the sacrifice of Jesus Christ and presents Jesus Christ as a true Pelican, feeding His faithful with His blood. Seeing the pelican through the eyes of the faith helps to discover the deepest Christ's message: to give oneself to one's brothers because it will make visible what evangelist John said about Jesus' love: "Greater love has no one than this: to lay down one's life for one's friends." (Jn 15:13) The symbol of the pelican in Christianity evokes contemplation of the sacrifice of Jesus Christ, understanding the depth of God's love and gratitude for this sacrificial love. Representation of Jesus' sacrifice through the symbol of the pelican visually reminds us that the Lord, when He feeds people with His Body, receives them into Himself to become His Body.

Keywords: Pelican, symbol, Jesus Christ, sacrifice, selfless love, Christianity

Povzetek: Pelikan je poleg legendarnega feniksa, ki iz ognja vstane od smrti, in jagnjeta, ki izraža nesebično ljubezen, eden najstarejših simbolov Jezusa Kristusa. Prispevek obravnava nastanek legend o žrtvovanju pelikana, pelikana proučuje kot simbol žrtvovanja Jezusa Kristusa in predstavlja Jezusa Kristusa kot pravega pelikana, ki vernike hrani s svojo krvjo. Pogled na pelikana skozi oči vere pomaga odkriti Kristusovo najgloblje sporočilo: podariti se bratom, da postane vidno, kar je o Jezusovi ljubezni povedal evangelist Janez: »Nihče nima večje ljubezni od te, da življenje za svoje prijatelje.« (Jn 15,13) Simbol pelikana v krščanstvu spodbuja razmišljanje o žrtvi Jezusa Kristusa, krepi razumevanje globine Božje ljubezni in hvaležnost za to požrtovalno ljubezen. Prikaz Jezusove žrtve s simbolom pelikana nas spominja, da ko Gospod ljudi hrani s svojim telesom, jih sprejema vase, da postanejo njegovo telo.

Ključne besede: pelikan, simbol, Jezus Kristus, žrtvovanje, nesebična ljubezen, krščanstvo.

1. Introduction

Whether a person lives in an archaic community or in a postmodern society, he or she is surrounded by a number of formed symbols. Symbols are agreed signs, objects or ideas with a deep *otherworldly* meaning (Federavičienė and Valantinaitė 2003, 205). The nature or image of a symbol represents or depicts more than it itself is. It is the key to understanding the spiritual world because the meaning of the symbol does not lie within it, but beyond it (Biedermann 2002, 5–8). It is understood as a process that brings and presents reality *from beyond*. Symbols reveal the deep truth and therefore they are inseparable from the rituals of all religions. Some of them are easy to understand because the interpretation of the symbol itself continues through the centuries and its meaning is recognized through human, mundane and existential experience. However, there are symbols that obviously no longer speak to the postmodern person, so they have to be revealed and interpreted in a new way. Not knowing or recognizing symbols disables understanding of numerous phenomena of everyday life. Without knowing the environment of the origin of a particular symbol, it becomes difficult to interpret the visual symbolic image and understand its meaning (Kazlauskas 2012, 15; Bianci 2011, 6). Interest in symbols can help discern what is behind things, to interlink the visual and verbal manifestations of our amazing multifaceted and multi-layered world. On the other hand, a lot of people admire and become interested in various ancient symbols. This may be due to the desire to return to the roots now that value orientation is increasingly being lost (Oželis 2009, 160).

The pelican symbol, as the sign of Jesus Christ, came to Christianity from legends in its first centuries. It is repeated in the writings of St. Augustine of Hippo (354–430) and is also mentioned by St. Thomas Aquinas (1225–1274) as the sign of the selfless Jesus Christ's love for people. The pelican, as a symbol of sacrifice, is also found in the early Christian art. It can be found in the decoration of churches as buildings, in religious art and in the decoration of liturgical vestments. Although the pelican is not a common symbol in churches, it is one of the oldest traditional Christian symbols.

This article will discuss the story of the pelican's sacrifice, as an image of Jesus Christ's sacrifice, revealing God's infinite love for Man. The purpose of the article is to reveal the symbolism of the pelican legend and its applicability to Jesus Christ. The object of the study is the symbol of the pelican in the context of the sacrifice of Jesus Christ. The tasks are: 1) to present the legend of the sacrifice of the pelican; 2) to discuss the pelican as a symbol of the sacrifice of Jesus Christ; 3) to discuss Jesus Christ as a true pelican, feeding His believers with His own blood. The methods are the narrative method, analysis, interpretation, and synthesis of scientific literature.

A person for whom the context of the symbol is unknown would not perceive the pelican's connection with Christ. At first glance, a simple description of the symbol in the context of scientific works faces a number of difficulties caused by the object itself – a symbol capable of revealing transcendence, bringing together

and participating in two spaces of limited and transcendental reality. According to this concept of the symbol, the language of the symbol is not the language of words, since it transforms infinity into limitation (Paškus 2002, 90). Thus, the symbol is understood as a process that unifies what is *within reach* with what is *beyond*. The interpretation of the concept of a symbol can lead to scientific despair, as it is impossible to explain scientifically because although being empirically perceived or experienced, it expresses an empirically intangible reality. But a symbol can become a sensual and obvious manifestation of holiness (Derrida and Vattimo 2000, 117) and a sense of meaning. In the case of the symbol chosen here for discussion, this holiness is Jesus Christ.

2. Legends about the Sacrifice of the Pelican

Pelican (Lat. *pelecanus*, Gr. *pelekan*) is a pelecaniform bird. Its feathers are white or brownish. The head is small, the neck is long, the beak is long, flat, and strong, the two sides under the beak are connected by sharply stretching naked skin. It lives in the deltas of rivers of the tropical and temperate zones and on the coasts of seas. It feeds almost exclusively on fish. The Greeks, seeing its very large beak, called the bird *pelekós* from the word *pelecus* which means *hatchet*, or *onocrotalus* because it was *krotós*, i.e. *strange* as its cry during mating reminded of the bleating of a donkey (*Visuotinė Lietuvių Enciklopedija* 2010, 734). After mating they make nests and lay eggs in secluded and isolated reeds, islands, less often in trees. They bring food for their hatchlings in these secluded places inside “pockets” at the throat. Due to the fact that a pelican bends its beak to its chest and feeds the little ones with the fish brought inside the throat pouch, it was assumed that pelicans tear their chest and feed the young with their own blood. So, legends were born while observing how adult birds feed their young.

In approximately the second century, an unknown Greek author, who lived in Alexandria in Egypt, wrote *Physiologus* - a work on various animals, including the pelican (*Physiologus: A Medieval Book of Nature Lore* 2009). There was no biological paradigm in the work that would allow for debates such as whether each cell needs a nucleus or whether animals reproduce sexually, etc. The goal of *Physiologus* was not, as stated in the introduction, merely to physically describe animals, but to present through nature's creatures the earthly activities of Jesus Christ (*Physiologus: A Medieval Book of Nature Lore* 2009, 2). But *Physiologus* became an educational textbook that remained popular among Christians for a millennium.

In the 7th century, the book was translated into Latin and several other popular languages of the time, which resulted in widespread distribution among Christians. For a long time, the work influenced all European symbolism; from it came the genre of *bestiarium* - books about animals (*The Medieval Bestiary: Animals in the Middle Ages* 2017). Another interesting thing happened – the original work was didactic and used animals as symbols to explain why things happen the way they happen, and in the Middle Ages, with a strong belief that everything was

created meaningfully and purposefully, symbolic meanings became the essence of animals (Latauskienė 2015, 15). Observation of the natural characteristics of the bird is used for moral instruction, for example, in the *Aberdeen Bestiary* it is written that the life of a hermit is similar to that of a pelican, in that he does not live to eat, but eats to live (*Aberdeen Bestiary* 1200).

Medieval *bestiaries* contain moral stories about how pelicans love their children. One of them says that growing up young pelican's peck at their parents with their beaks to ask for food. Although the pelican loves his chicks very much, it pecks back and thus kills them. Three days later, the pelican pierces its side or chest with its beak and lets its blood flow onto the dead children. The pelican's blood revives its chicks (*The Medieval Bestiary: Animals in the Middle Ages* 2017). Medieval *bestiary* presents an allegorical interpretation of the story about the pelican. The pelican is Jesus Christ, who is torn apart by the sins of men. Pecking by the pelican chicks at their parents parallels with Isaiah's biblical prophecy about Jesus Christ: "I reared children and brought them up, but they have rebelled against me." (Is 1:2) But Jesus Christ, like the pelican, with His blood flowing from the pierced side, revives the faithful to a new life of grace (Schnitzler 2002). Thus, together with the phoenix, which rises from death by fire, and the unicorn, which can be touched and caught only by a virgin, the pelican becomes one of the first symbols of Jesus Christ (Saunders 2021; Latauskienė 2015, 15). Young pelicans' unreasonable pecks at their parents symbolize the sins of man by which we rebel against God, and thus we are condemned to death, because "sin leads to death" (Rom 6:16). But God's mercy does not allow us to perish. When He dies, He opens His chest so that He can revive us with His blood for eternal life. This is how the pelican's piercing of the chest represents the death of Jesus Christ on the cross and the flow of blood from His pierced side (*The Medieval Bestiary: Animals in the Middle Ages* 2017).

The symbol of the pelican, like the lamb, expresses the sacrificial love of Jesus Christ. Speaking of this bird, one must remember the word *pelican* found in the Latin translation of the Bible: "Similis factus sum pelicano solitudinis factus sum sicut nycticorax in domicilio" ("I am like a pelican of the wilderness: I am like an owl of the desert") (Ps 102:7). And although the pelican is a bird of waters, the psalm uses this symbol to allude to a man crying in the desert. St. Augustine tried to explain this verse of the Psalm. Knowing that the pelican lives in Egypt, on the banks of the Nile, he identifies this image with that of a Christian: Christians who lived among pagans also felt as if in an isolated desert. St. Augustine does not talk about killing chicks, though, he only mentions that parents pelicans tear their chests to feed their hungry children (Schnitzler 2002). This symbol evokes reflection, understanding of the depth of Christ's love and thus calls us to thank Him for this love.

The pelican symbol was also adopted by the church fathers such as Albert the Great (1193–1280) and St. Thomas Aquinas (Van Parys 2012, 135). Thomas Aquinas, in „Adoro te, devote“, one of the five hymns he composed in 1264 in honour of the Eucharist, calls on God's mercy with words: "Pie Pelicane, Jesu Domine, Me

immundum munda tuo sanguine: Cujus una stilla saluum facere Totum mundum quit ab omni scelere” (“Lord Jesus, Good Pelican, clean me, the unclean, with Your Blood, one drop of which can heal the entire world of all its sins”) (Adoro Te Devote 2017).

By changing theological interpretations of the pelican legend in the Middle Ages, the soteriological message also becomes Eucharistic. The Eucharistic significance of the myth is expressed in a different version of the story of the pelican. There was a famine in the land over all men and against all the living creatures. There lived a pelican in that land, who did not grieve for itself, but for the life of its children. After searching in vain for food for a week, the tired, hungry bird landed in the nest, where five chicks were eagerly waiting. The hungry voices of the chicks tore the mother’s heart. The exhausted bird flew back into the sky and again searched for food but returned empty. The little ones met their mother noisily, pecked and pounded at her chest. The poor pelican, eager to feed the children, did not feel pain. It tore its chest with its beak, and the warm blood began to flow directly into the beaks of the hungry chicks. Their lives were saved. When the famine was finally over, the pelican’s children were already strong and ready for a new life. The good pelican died in sacrifice for its children (Schnitzler 2002). In the first myths, the pelican had the power to revive from death, but here the pelican has the power to protect from death.

In the 20th century, the latter legend of the pelican is applied to donation, where the pelican is introduced as the first donor on Earth. A white, bleeding-chested bird with hungry chicks leaning on it has become an international symbol of donation (*Donorystė – gyvybės viltis* 2011, 132; Pelikan – symbol ofiarności i poświęcenia 2021). Legends about the pelican, feeding hungry children with its blood, became a symbol of mercy, selfless love, devotion, and kindness.

3. Pelican in Christian Visualization

Since ancient times, natural science books have described the pelican to be a special bird, because, in times of famine, it pierces its chest and feeds its little ones with its heart blood; thus, in symbolism, the pelican began to represent Jesus Christ, who sacrificed himself for the sake of humanity. Christian tradition, in reference to the psalm (Psalm 102:6) and the myth of the pelican, adapted it as a symbol of Jesus Christ’s sacrifice for the salvation of mankind. Already in the 3rd century, we find the symbol of the pelican on votive candles in Carthage, where it symbolizes our Savior Jesus Christ. Pelican images began to be used for decorating churches. From early Christian art in Carthage to late medieval art in Italy (Giotto di Bondone, Masolino Da Panicale), from Renaissance and Baroque to Postmodern art, the pelican serves as a symbol of the cross and the cup of the Mass, and also as an ornament on altars (Huggins 2010, 119–132; A guide to the works of the major Italian Renaissance Painters 2021; Zenit 2005). The pelican symbol is depicted above the tabernacle or on its door and becomes an important part of the

iconography¹. Above the tabernacle, on the nest encircled by a crown of thorns, there sits a pelican feeding the chicks with its blood from the torn chest. Jesus announced this sacrifice as a gift and offered it in advance at the Last Supper: "This is my body given for you." (Lk 22:19) When the tabernacle was installed above the altar table, even its shape resembled a pelican, for example, Durham Cathedral in England (built in the 11th–12th century) had a pelican-shaped silver tabernacle suspended above the main altar (Van Parys 2012, 135). This bird can often be seen in works of art, depicted sitting on the cross or building a nest on its top.

References to the pelican and its Christian meaning of sacrifice are found in Renaissance literature: Florentine poet Dante Alighieri (1321) in the Paradiso (Heaven) part of *The Divine Comedy* speaks of Christ as "our Pelican", who feeds us in paradise with his flesh and blood in the supreme act of love (D'Sylva 2021). Laert, the son of Polonius, says to King Claudius in English playwright William Shakespeare's (1616) *Hamlet*: "To his good friends thus wide I'll open my arms and, like the kind life-rendering pelican, repast them with my blood." (Shakespeare 2021, 67).

The symbol of the pelican's sacrifice has found its rightful place in religious art and its examples can be seen in Christian art of different eras. The pelican symbol is depicted in the decorations of churches, on liturgical vestments, crosses, and church altars. The pelican, which feeds its chicks with its own blood, symbolizes Christ's sacrifice for the salvation of mankind and the sacrament of the Eucharist; therefore, at the top of the cross, it can be considered the highlight of the most important religious idea. Placed at the highest point of the vertical crosspiece, it symbolizes the blood sacrifice by the Son of God in the name of His believers. The symbol of the pelican in Christianity evokes contemplation of the sacrifice of Jesus Christ, perception of the depth of God's love and gratitude for this sacrificial love (Schnitzler 2002). Representation of Jesus' sacrifice by the symbol of the pelican visually reminds us that the Lord, when He feeds us with His body, receives us into Himself so that we can truly become His Body (Benedict XVI 2011, 188–189).

The symbol of the pelican is found in both old and new Christian churches in the whole world. For instance, there is a 17th-century monstrance in the Arc-hcathedral Basilica of St. Stanislaus and St. Ladislaus in Vilnius (Lithuania), which

¹ The tabernacle is one of the most sacred elements inside a church. Early Christians consecrated ordinary bread and ate it at home. The need for its storage arose as a way to give consecrated bread to the sick later. The Eucharist was used outside the Liturgy even at the very beginning of the Church. This is alluded to in St. Justin's *Apology* in the 2nd century. In describing the celebration of the Eucharist, he mentions that the Body of Christ was carried to those who were unable to come to the congregation. In times of persecution of Christians, the Blessed Sacrament was already carried to the sick and prisoners in prisons. It was then the custom to keep the Eucharist in the sanctuary outside of Mass, so that Christians could receive it if necessary. Until the 13th century, the usual practice of the Church was to keep the Blessed Sacrament for the sick in a suitable place in the sacristy or in a small storage on the wall of the presbytery. It was only in the 12th – 13th centuries, when the altars were pushed against the wall and the priest offered Mass with his back to the people, that a tabernacle was placed on the altar. The first official rule for storing the Eucharist was promulgated in 1215 at the Fourth Council of the Lateran, which stipulated that the Most Blessed Sacrament should be kept locked up. In the 15th–16th century, the tabernacle was always installed in the centre of the high altar, the altar cross was placed on top of it and a pelican was depicted. (Krūgelis 2012, 30–32; Kazlauskas 2015, 3; Šinkūnaitė 2008, 186).

has a tiny pelican with two hatchlings above the ostia. The chicks perch in a nest that resembles Christ's crown of thorns and raise their heads towards their leaning mother. The figure of this bird can also be seen in other shrines in Lithuania: above the altar of the Basilica of the Nativity of the Blessed Virgin Mary in Šiluva; above the top of the tabernacle of St. James the Apostle Church in Švėkšna; in the stained-glass window at the tabernacle of St. Casimir Church in Klaipėda; on the cross bar in the fresco of the northern wall of the Church of St. Francis of Assisi in Vilnius.

Fr. Marko Ivan Rupnik, a famous contemporary Slovenian artist and theologian, uses Christian symbolism in his creations of mosaics. On the altars of churches and chapels, we can find mosaics created by M. I. Rupnik which depict Jesus Christ and His sacrifice in the symbol of the pelican, for instance, in Saint Angela Merici Chapel of The Ursuline Sisters in Ljubljana, Slovenia; in the Sanctuary of Divine Mercy in Częstochowa, Poland; in the Sacred Heart University Chapel of the Holy Spirit in Fairfield, USA; in the Church of Our Lady of the South Cross in Brisbane, USA; in the Church of Santa Maria del Rosario ai Martiri Portuensi in Rome, Italy; in the Church of Saints Elizabeth and Zaccaria in Catania, Italy; in the Chapel of San Carlo Fraternity in Rome, Italy (Centro Aletti 2022).

The Basilica de la Sagrada Familia in Barcelona is the most impressive structure designed by Antoni Gaudí. The Tree of Life on the Nativity facade of the Basilica depicts a pelican and two angels carrying bread and wine – the symbol of the Eucharist.

4. Jesus Christ – the True Pelican, Feeding People with His blood

The symbol of the pelican reminds a person of the sins, which rebel against God and thus draw condemnation. But God's mercy does not allow man to perish. Dying on the cross, the incarnate Lord opens his chest so that He can revive people with His own blood. Jesus Christ gives Himself to the people who are His persecutors and feeds them with His sacrifice. He Himself becomes both food and drink for the man, despite the fact that people have offended Him so much. His death gives life (Schnitzler 2002). Thus, the symbol of the pelican conveys God's mercy to His creatures – sinful and weak people. Incarnate Lord Jesus Christ loves people so much that He sacrifices Himself and does not allow them to perish. By the sacrifice of His death on the cross, He gives himself for us to live. Thus, pelican symbolism encourages people to reflect on and comprehend the mystery of the love of Jesus Christ. Only a person who understands it can adequately accept and appreciate this love. This love to love and sacrifice teaches man himself.

In terms of sacrifice, two levels can be distinguished: the willingness to sacrifice and the performance of the sacrifice itself. Sacrifice is only achieved when a person sacrifices oneself and desires this sacrifice because of a noble purpose.

This goal is altruistic and of free will. Such a sacrifice was offered by many martyrs, who were later declared saints. However, if a person goes to death by divine will, but without inner desire or sacrifice, then such a death is not a sacrifice. For example, the shooting of prisoners of war or similar cases where people die without having a choice and without a decisive determination to make a sacrifice would not be considered a sacrifice. The most noble sacrifice is considered the sacrifice of Jesus Christ. The very coming of the Lord into this world meant that the Savior and the Redeemer is close to man. By his life and death, by the establishment of the Eucharist, Jesus testifies that he came to sacrifice and atone for the sins of mankind. One single sacrifice was enough for all sinners to live eternal life. This sacrifice is unique, and it does not need to be renewed. It says on forever in its self-sacrificial love (Schnitzler 2002). The live sacrifice of Jesus Christ is constantly experienced by Christians while attending Holy Mass. When bread and wine are offered, a transformation takes place – the sacrifice of the blood and body of Christ for the salvation of mankind. The sacrifice of God cannot be equated with even the greatest, the most noble human sacrifice as it is inclusive of all humanity, it is capable of saving all people from sin, it is not subject to time, and therefore it is eternal. The Pelican is one of the many symbolic images of this sacrifice, representing the redeeming sacrifice of Jesus Christ and the sacrament of the Eucharist (Daley 2009, 81; Sprindžiūnienė 2013, 2–7).

People are saved through the blood of Jesus Christ, as the Bible says: “we are justified by his blood” (Rom 5:9), we are redeemed by the blood of Jesus Christ (1 Jn 1:7; Rev 5:9; 12:11). To understand the importance of the blood of Christ, we must understand the principle of the Scripture that “the life of every creature is its blood” (Lev 17:14). The body cannot stay alive without blood, so blood symbolizes life. This explains the appropriateness of Christ’s words: “unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.” (Jn 6:53)

Sin leads to death (Rom 6:23), i.e. to the shedding of life-giving blood, and therefore the Israelites had to shed blood every time they sinned, which reminded them that sin ended in death. “And almost all things are by the law [of Moses] purged with blood; and without shedding of blood is no remission [of sins].” (Heb 9:22) Therefore, the garments made by Adam and Eve from the leaves of the fig tree were inadequate; instead, God killed an animal and made garments from its fur to cover their sin (see Gen 3:7-21). Likewise, the animals sacrificed by Abel were accepted more favourably than Cain’s sacrifice of the fruits of the Earth, for Abel understood that without bloodshed one could not approach God properly and receive forgiveness (Gen 4:3-5).

These events speak of the extraordinary importance of Christ’s blood. This is especially evident in the events of Easter (Paschos or Passover), when, in order to be saved from death, the people of God had to anoint the door frames with lamb’s blood (Ex 12:11). This blood testified to the blood of Jesus Christ, by which we are saved. Before the coming of Jesus Christ, the Jews had to offer animal sacrifices for their sins according to the law of Moses. But this bloodshed of animals had only the instructive meaning that sin is punishable by death (Rom 6:23).

It is impossible that man can kill an animal to replace his own death or use it as his own true substitute. The sacrificial animal did not realize what was good and what was bad; so, it could not fully replace man: “It is impossible for the blood of bulls and goats to take away sins.” (Heb 10:4)

Animals that were killed as offerings for sins were to be without blemish or defect (Ex 12:5; Lev 1:3-10, etc.). They were like a prophecy about Christ, “a lamb without blemish or defect” (1 Pt 1:19). Thus, the blood of those animals symbolized the blood of Jesus Christ. They were accepted as offerings for sins because they testified to the future perfect sacrifice of Christ. Because of this, God was able to forgive the sins of His people who lived before the coming of Jesus Christ. His death “set them free from the sins committed under the first covenant [i.e. under the law of Moses]” (Heb 9:15). All the sacrifices made according to the law testified to Christ, the perfect sin offering, who “appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself” (Heb 9:26; cf. Heb 13:11-12; Rom 8:3; 2 Cor 5:21). Jesus gives His life voluntarily. When He died, He clearly understood what He was dying for. Christ perceived His death as a gift of His life to the associates at the table of the Last Supper (Ramonas 2007, 47–48). Life is taken from Him on the cross, but he is giving it freely now. He turns his forced death into a free act of giving Himself for others and to others. Jesus sacrificed Himself for our salvation. He offered this sacrifice as a gift at the Last Supper. Like the pelican, Jesus gave his body and blood. Spurts of blood spilt from His side pierced by a spear. His blood is a complete self-giving, enduring all distress of humanity, overcoming all the breaches of fidelity with unconditional loyalty (Benedict XVI 2011, 109–112). Taking into his human heart the Father’s love for men, Jesus “loved them to the end” (Jn 13:1), for “greater love has no one than this: to lay down one’s life for one’s friends” (15:13). In this way, in suffering and death, His humanity became a free and perfect instrument of His divine love for human salvation. He freely consented to suffer and die out of love for His Father and for the people whom the Father wants to save: “No one takes it [life] from me, but I lay it down of my own accord.” (10:18) Thus, the Son of God went to death completely free (Katalikų Bažnyčios Katekizmas 2012, 609). The greatest plenitude of love was achieved at the moment of death. He really went to the end, to the limit and beyond. He fulfilled all His love – He gave away Himself. Blood and water flowed from the pierced heart of Jesus. In the pierced heart we see the source of blessing, the stream of blood and water that renders eternal life (Benedict XVI 2011, 178–180).

Jesus Christ, like a sacrificing Pelican, once and for all gave Himself to people. And even more: He desires to satiate people daily with Himself – above all with His unique revealed word and Manna – Communion, filled with the fullness of divine life, in which his loyal disciples very often receive with ever-growing faith and ever-expanding gratitude the One who desires that the faithful not only never forget His words, but, above all, are guided by them: “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.” (Jn 6:35) Jesus is the bread given to people. St. Augustine states: “To eat

this is to become stronger, but when you are strengthened, He who has strengthened you will not weaken. To drink is to live. Eat Life, drink Life. You will then have life." (Salij 1996, 151) Jesus says in the Gospel of John: "I am the bread of life. Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world." (Jn 6:8-51) Jesus, like the loving Pelican of the legend, feeds His children with His flesh. Jesus gives everything to His children – He dies to give life. By His sacrifice, Jesus showed that God is love. Love is giving oneself to another. Jesus is the true Pelican, who gave his body and blood as food for us to live (Daley 2009, 81; Saunders 2021). So, the image of the pelican reminds us of the need to remain in the love of Jesus and how He loved people and sacrificed Himself for them, "just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Eph 5:2), so every person is called to selfless love.

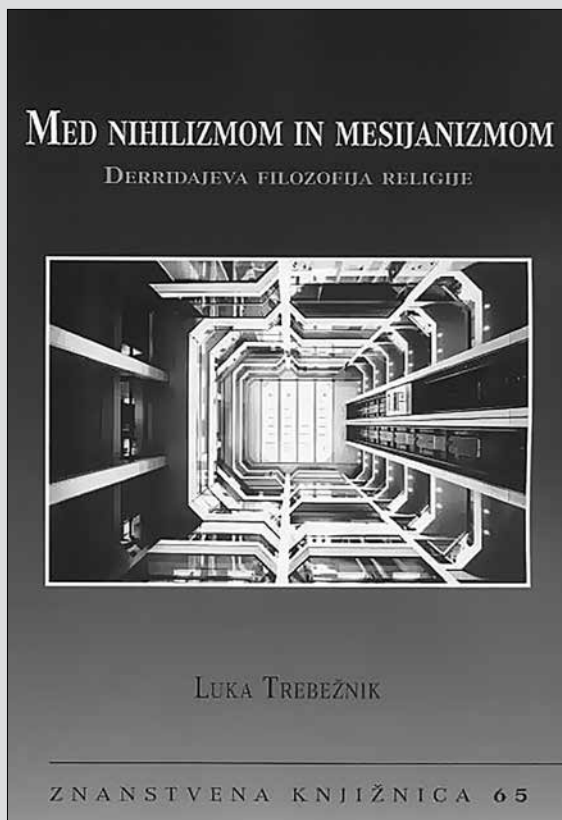
5. Conclusion

The purpose of symbols is to bring us out beyond the limits of what is tangible materially, *to awaken* inner senses and to teach new vision, to see the otherworldly. The meaning of the symbol lies not in itself, but beyond it. Symbols reveal the deep truth and therefore they are inseparable from the rituals and images of all religions. The symbol of the pelican, which expresses the selfless love of Jesus Christ for people, came to Christianity from legends in its first centuries. According to the legends, the pelican loves its children so much that it tears its chest to feed them with its blood. Thus, the pelican symbol is found in Christian art of different eras to represent the sacrifice of Jesus Christ. The pelican symbol is found in the decoration of churches, crosses, and liturgical vestments.

The pelican, tearing its chest and feeding its chicks with its blood, is one of the oldest and deepest symbols of Jesus Christ. Jesus is the true pelican, feeding believers with His flesh and blood. Jesus manifested His love for people until the end by dying on the cross. The depiction of the pelican has long revealed to the faithful the sacrificial love of Jesus Christ. The incarnate Lord, by the supreme act of His life sacrifice, gives Himself to men and becomes the Bread of Life. Representation of Jesus' sacrifice by the symbol of the pelican visually reminds us that the Lord, when he feeds people with His body, receives them into Himself so that they truly become His body. Seeing the pelican through the eyes of the faith helps us discover the deepest Christ's message: to give oneself to one's brothers because it will make visible what evangelist John said about Jesus' love: "Greater love has no one than this: to lay down one's life for one's friends." (Jn 15:13)

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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.

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Bogdan Kolar

Škof Anton Vovk – prvi častni doktor

Teološke fakultete Univerze v Ljubljani

*Msgr. Anton Vovk - The First Doctor Honoris Causa
Conferred by the School of Theology in Ljubljana*

Povzetek: Teološka fakulteta je bila pri ustanovitvi Univerze v Ljubljani leta 1919 ena od pet ustanovnih članic. Zakonodaja o delovanju univerze (in tudi drugih na ozemlju Kraljevine Srbov, Hrvatov in Slovencev/Jugoslavije) se je oblikovala le postopoma. Isto je veljalo za ureditev podeljevanja doktorskih nazivov. Fakulteta je doktorat prvič podelila leta 1923. Po letu 1952, ko Teološka fakulteta v Ljubljani ni bila več del javnega šolskega sistema, so zanjo veljala le cerkvena pravila – akademski nazivi so se podeljevali v imenu Svetega sedeža. Tako je bilo urejeno tudi podeljevanje doktorskih nazivov. Leta pa 1960 je bil podeljen prvi častni doktorat; prejel ga je veliki kancler škof Anton Vovk, in sicer zaradi svojega zavzemanja za ohranitev fakultete ter zaradi vsestranskega podpiranja njenega pedagoškega in raziskovalnega dela v desetletju po njeni izključitvi iz javnega šolstva. Do tedaj je bilo doseženih 51 doktoratov teologije.

Glavne besede: Nadškof Anton Vovk (1900–1963), Teološka fakulteta Ljubljana, častni doktorat

Abstract: The School of Theology was one of the five founding members of the University of Ljubljana. The legislature on universities (as in other parts of the Kingdom of Serbs, Croats, and Slovenians/Yugoslavia) was created only gradually. The same held for conferring of the doctorate title. The first one was conferred in 1923. Only Church legislation was valid after 1952 when the School of Theology was excluded from the public school system. The academic titles, doctorates included, were conferred on behalf of the Holy See. The School of Theology conferred the first doctorate *honoris causa* in 1960. It was conferred to its grand chancellor Bishop Anton Vovk. He was awarded the title because of his many-sided support for the preservation of the School and its educational and scientific work in the decade after School's elimination from the public school system. 51 divinity doctorates (DD) were conferred until then.

Keywords: Archbishop Anton Vovk (1900–1963), School of Theology Ljubljana, doctorate *honoris causa*

1. Uvod

Za akademski naziv častnega doktorja so se v preteklosti uporabljala različna merila.¹ V prvi vrsti je šlo za podelitev priznanja osebi, ki je imela poseben pomen za razvoj in delovanje določene znanstvene ali umetniške panoge, izobraževalne ali raziskovalne ustanove, ki ima tudi sicer pravico do podeljevanja doktorske časti. Takšno priznanje se je podeljevalo zaradi znanstvene odličnosti, odmevnih dosežkov, posebnih zaslug pri delovanju takšne ustanove ali za uveljavljanje določenih vrednot. Merila za podeljevanje častnega doktorata določajo pravila posamezne ustanove, vključena v statute ali pravilnike. V določenih okoljih se častni doktorati podeljujejo zaradi politične oportuniteti ali za pridobivanje ugleda ustanove (to je veljalo tudi za Univerzo v Ljubljani). Gre za avtonomno pravico posamezne univerze ali druge znanstveno-raziskovalne ustanove. Pri podeljevanju naziva častnega doktorja na cerkvenih ustanovah je potrebno soglasje pristojne ustanove Svetega sedeža (kongregacije ali dikasterija). Gre seveda za drugačno vrsto doktoratov kot pri doktoratih, ki se podeljujejo za izdelavo znanstvenega doktorskega dela – po opravljenih izpiti ali drugih dolžnostih. Zato seznam disertacij častnih doktoratov navadno ne vključujejo; to velja tudi za objavo seznamov doktorskih del na Teološki fakulteti v Ljubljani (Smolik 1969). Do tedaj je bilo na fakulteti podeljenih 51 doktoratov teologije. Častni doktorati se posameznikom navadno podeljujejo po dolgoletnem delu in pomenijo neke vrste potrditev njihovega predhodnega vzemanja za določeno znanstveno ali umetniško disciplino/ustanovo. Škof Anton Vovk je bil prvi častni doktor ljubljanske Teološke fakultete. Noben častni doktorat, ki je bil podeljen na Teološki fakulteti v Ljubljani, ni naveden v seznamu častnih doktoratov, ki jih je doslej podelila Univerza v Ljubljani.² Prispevek želi obeležiti 100-letnico podelitve prvega doktorskega naziva na Teološki fakulteti in 60-letnico smrti prvega častnega doktorja.

2. Anton Vovk in Teološka fakulteta

Anton Vovk (1900–1963) je postal študent na Teološki fakulteti v Ljubljani v prvem letu delovanja fakultete, to je v študijskem letu 1919/20, ko je uradno začela delovati Univerza v Ljubljani – Teološka fakulteta je bila med ustanoviteljicami (Petkovšek 2019, 478). Stanoval je v bogoslovnem semenišču ljubljanske škofije in obiskoval predavanja v Alojzijevišču, kjer je fakulteta dobila prostore za predavalnice, medtem ko se je dekanat nahajal v poslopju univerze. Poleg bogoslovcev ljubljanske škofije so bili v istem letniku na fakulteto vpisani še člani frančiškanskega reda. Med slednjimi sta se v zgodovino redovne skupnosti in Cerkve na Slovenskem močno zapisala p. dr. Stanko Aljančič (1892–1959) in p. dr. Roman Tominec

¹ Prispevek je nastal kot rezultat dela v okviru raziskovalnega programa „P6-0262: Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga,“ ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije.

² Leta 2011 je bila pripravljena razstava o častnih doktorjih Univerze v Ljubljani in objavljen katalog razstave *Častni doktorji Univerze v Ljubljani: Doctores honoris causa Universitatis Labacensis* (2011).

(1900–1991). Več bogoslovcev ljubljanske škofije je imelo kasneje odgovorne službe v škofiji: Andrej Ilc (1896–1981), Franc Ks. Lavrenčič (1899–1973), Franc Markež (1900–1948), Franc Mervec (1897–1977), Pavel Simončič (1897–1971), Alojzij Strupi (1901–1945), Janez Tiringer (1901–1923), Žagar Sanaval Janko (1896–1978) in drugi. Leto za Vovkom sta se na Teološko fakulteto vpisala tudi Maksimilijan Miklavčič (1900–1971) in Matija Tomc (1899–1986), a sta duhovniško posvečenje prejela po tretjem letniku v letu 1923 – torej skupaj z Vovkom (ATF, fasc. 49). Službo ravnatelja semenišča je leta 1919 prevzel dr. Ignacij Nadrah (1868–1951), stolni kanonik, pozneje generalni vikar ljubljanskega škofa dr. Gregorija Rožmana in tudi svetovalec škofa Antona Vovka v povojnih letih (Ceglar 1993, 37–38).

Vovk je študij zaključil po štirih letih leta 1923 in po prejemu duhovniškega posvečenja isto leto nastopil svojo prvo službo v Metliki. V drugem semestru prvega študijskega leta se je predavateljem pridružil dr. Josip Ujčić (1880–1964), ugledni profesor moralne teologije na dunajski teološki fakulteti, dvorni kaplan in ravnatelj kolegija Frintaneum. V tej službi je skrbel za ekonomijo zavoda in knjižnico, spremljal je doktorske študente s področja bibličnih ved in po letu 1913 predaval moralno teologijo. Leta 1919 je dobil povabilo, da bi se vključil v učiteljski zbor novoustanovljene ljubljanske univerze, in sicer najprej kot honorarni predavatelj; leta 1921 je postal izredni in šest let kasneje redni profesor (Škerl 1990; Ceglar 1993, 44–45).

Med Ujčićem in Vovkom se je že takrat razvila tesna povezanost, ki se je posebej pokazala po drugi svetovni vojni, ko je Vovk postal upravitelj ljubljanske škofije, Ujčić pa je kot že izkušen nadškof upravljal beograjsko nadškofijo in bil tudi vršilec dolžnosti predsednika Jugoslovanske škofovske konference. Prav zaradi tega se je vodstvo Teološke fakultete leta 1960 odločilo, da bo kot promotorja postopka razglasitve Vovka za častnega doktorja predlagalo nadškofa Ujčića. Svojega nekdanjega študenta se Ujčić ni spominjal le po tem, da je bil za glavo višji od drugih, temveč je izstopal po dobrih lastnostih, svoji prizadevnosti in študijski resnosti (Ceglar 1993, 45). Učitelj cerkvene zgodovine na Teološki fakulteti dr. Maks Miklavčič je v svojem govoru ob spominski slovesnosti³ in nato v spominskem članku, ki ga je leta 1965 objavil po smrti Vovka, Ujčića in dr. Mihaela Toroša (1884–1963), zatrdil, da je profesor Ujčić izstopal po svojem humanizmu, odprtosti za različnost in optimističnem pogledu na stvari (Miklavčič 1965, 134). Kljub zvestobi svojim vrednotam in cerkvenemu učenju je bil tako svobodoumen, da je znal spoštovati vest in znanje vsakega sobesednika.

»Ko je (sc. dr. Ujčić) odhajal iz Ljubljane, je tu zapustil občudovanja vredno število hvaležnih učencev in gotovo še večje število zvestih prijateljev med vodilnimi slovenskimi izobraženci najrazličnejših nazorov. Nedvomno je veljal prof. Ujčić za najbolj priljubljenega tolmača verskih in teoloških vprašanj v krogih, ki so se sicer pred glasniki krščanskega nazora radi zapirali, njemu edinemu pa so vrata radi na stežaj odpirali. Prof. Ujčiću se

³ Spominska svečanost („Memoria trium Antistitum anno praeterito pie defunctorum in Facultate Theologica Labaci reverenter celebratur“) je bila izvedena na Teološki fakulteti 15. junija 1964. Osrednji govor je imel dr. Maksimilijan Miklavčič.

je to posrečilo, ker je bil poln osvežujočega življenjskega optimizma, nasrkanega iz božjega razodetja, ker je bil nekam preprost in bister v umovanju, morda še bolj prisrčen do vsakega, ki je bil Cerkvi odtujen kakor do verskih somišljenikov, do katerih je bil zahteven v isti meri kakor do sam sebe pri iskanju resnice in čiste krščanske morale. Vse to priča, da je svoje poslanstvo v srcu Slovenije opravil kar najbolje, saj je bil za mnoge res kakor ,luč, ki sveti v temi'.« (Miklavčič 1965, 134; Ceglar 1993, 44–45)

Za delovanje fakultete se je Vovk zanimal v vseh službah. Posebej sta se njegova vloga in odnos do fakultete razširila po letu 1952, ko je ta postala samostojna cerkvena ustanova neposredno pod oblastjo Svetega sedeža – vsakokratni voditelj ljubljanske škofije, na ozemlju katere se je fakulteta nahajala, pa je bil njen veliki kancler. Škof Vovk je pravočasno poskrbel, da so bili pripravljeni vsi dokumenti, ki so fakulteti zagotavljali samostojno delovanje in kontinuiteto, potem ko je dobila obvestilo, da s poletjem 1952 ne bo več javna izobraževalna ustanova (Petkovšek 2019, 482–483). Ob sodelovanju z dekanom dr. Stankom Cajnkarnjem (1900–1977) in prof. dr. Vilimom Kellbachom (1908–1982), dekanom zagrebške teološke fakultete, ki je doživela isto usodo kot druge teološke šole na ozemlju Jugoslavije, je bil postavljen pravni okvir za delovanje fakultete in njen prehod v samostojno cerkveno ustanovo. V ta namen je bil pripravljen pravilnik o poslovanju fakultete, s katerim so bile seznanjene tudi državne oblasti (Ministrstvo za notranje zadeve). V trenutku, ko so osrednje cerkvene oblasti razmišljale o njeni ukinitvi in prenosu teološkega študija na raven škofijskega semenišča, je Vovk kot dober poznavalec razmer na Slovenskem in pomena lastne teološke fakultete ohranil samostojnost v odločanju – in na ukinitev ni pristal. Zanimal se je za materialna vprašanja fakultete, na voljo ji je dal dodatne prostore v Alojzijevišču in pomagal pri sprotnem vzdrževanju; skrbel je za pridobivanje novih knjig in spremljal vsakodnevni utrip fakultete – tudi tako, da je imenoval svojega predstavnika v izpitne komisije ali, če mu je dopuščalo zdravje, komisijam za zagovor doktorskih del predsedoval sam. Skrbel je za pripravo rednih poročil o delovanju fakultete in za pravočasno izvajanje habilitacijskih postopkov. V odnosu do državnih oblasti je zagovarjal interese fakultete, čeprav je pogostokrat ostal nemočen – argument moči je prevladal nad močjo argumentov (Kolar 2010, 154–155).

3. Prvotni namen

Ob priložnosti praznovanja Vovkovega 55. življenjskega jubileja leta 1955 so štirje nekdanji profesorji v Škofovih zavodih v Šentvidu, dr. Frančišek Jere, France Glinšek, dr. Anton Čepon in dr. Maks Miklavčič⁴ dekanatu Teološke fakultete poslali

⁴ Dr. Frančišek Jere (1881–1958) je opravljal naloge rektorja uršulinske cerkve v Ljubljani. Franc Glinšek (1903–1967) je bil ljubljanski stolni kanonik in župnik vikar v stolnici. Dr. Anton Čepon (1895–1995) je bil ljubljanski stolni kanonik. Dr. Maks Miklavčič (1900–1971) je bil učitelj cerkvene zgodovine na Teološki fakulteti in pomemben voditelj stanovskega Ciril-metodijskega društva slovenskih duhovnikov. Veljal je za zaupnika škofa Vovka.

utemeljeno pobudo, da naj se msgr. Vovku podeli častni doktorat za zavzemanje za ohranitev fakultete in za vsestransko podporo njenemu delovanju (ATF, fasc. 43d). Kot so poudarili predlagatelji, ki so se pri tem sklicevali na podporo svojih nekdanjih dijakov in kolegov, je bil Anton Vovk prvi absolvent Škofovih zavodov, ki je v Cerkvi prevzel naloge škofa. Svoj predlog so utemeljili z desetimi razlogi. V nadaljevanju navajamo temeljne poudarke iz utemeljitve. V istem letu je minilo deset let, odkar je Anton Vovk prevzel naloge voditelja ljubljanske škofije; pri tem je pokazal dobro poznavanje razmer in storil ustrezne korake za zagotavljanje, kolikor je bilo mogoče, urejenega cerkvenega življenja. Čeprav škof in administrator škofije, je še naprej opravljal naloge rektorja semenišča – kar mu je pomagalo, da je lahko skrbel za nove kandidate za bogoslovni študij –, za poslovanje semenišča in dobro strokovno pripravo. Prizadeval si je, da je fakulteti zagotovil redno delo in razvoj, da je ohranila status fakultete in ni bila spremenjena v bogoslovno učilišče. »Zato se je odločno zavzemal, da slovenska teološka fakulteta živi kot samostojen raziskovalen in znanstveno vzgojen zavod, ki ima poleg splošnih nalog teoloških fakultet še posebno nalogo, preučevati slovensko versko življenje v preteklosti ter duhovnosti med Slovenci kazati pota in posredovati notranjo zvezo med slovenskimi katoličani in vesoljno Cerkvijo.«⁵

Škof Vovk se je zavedal vloge, ki jo je Teološka fakulteta imela za Cerkev na Slovenskem in za Slovence v zamejstvu. Zato je z vsemi sredstvi podpiral njeno vodstvo in po svojih močeh skrbel za njeno nemoteno delo. Predlagatelji so posebej poudarili tri področja njegove podpore delovanju fakultete: skrbel je za kadrovske pogoje njenega delovanja in nove učne moči; podpiral je pripravo in izdajo učnih pripomočkov (skript) ter njene druge objave; podpiral je znanstveno delovanje fakultete s skrbjo za tri osrednje knjižnice – fakultetno, semeniško in škofijsko pastoralno –, ki so v tistem času osnova vsakega resnega in poglobljenega znanstveno-raziskovalnega dela. Kljub težavam (glavna ovira je bila prepoved uvoza literature iz tujine in preganjanje stikov s tujino) so v letih po vojni knjižnice svoje gradivo bogatile in nudile vse možnosti za študij.

Podpiral je zamisel in ustvarjal materialne pogoje za to, da so v ljubljanskem bogoslovnem semenišču skupaj bivali študentje teologije iz ljubljanske in lavantinske škofije ter delov goriške nadškofije, ki so po končani vojni pripadli Sloveniji. V določenem obdobju so se jim pridružili še člani nekaterih redovnih skupnosti. Tako se je med študenti ustvarjala povezanost in zavest pripadnosti isti narodni skupnosti in Cerkvi.

Neposredne pastoralne naloge, ki jih je prevzel po posvečenju – takšno je bilo prepričanje predlagateljev in, smemo reči, dobrih poznavalcev Vovkovega življenja – so pritegnile vso njegovo pozornost in mu prinašale zadovoljstvo, niso pa ga motivirale, da bi se bolj posvetil znanstvenemu delu, nadaljeval študij in pripravil doktorsko delo. Pobudniki za odlikovanje so ugotavljali, da je ves čas ohranjal zanimanje za teološke predmete. Sodeloval je pri pripravi zgodovine župnije Tržič,

⁵ Predlagatelji so dopis na dekanat Teološke fakultete naslovili 25. junija 1955. V razpravi povzemamo glavne poudarke dopisa, ne da bi na vsakem mestu navajali, kje smo jih našli.

zasnoval nekatere dele monografije in pomagal pri zbiranju gradiva.⁶ Kot pravijo predlagatelji, je ustanovil in urejeval župnijsko glasilo *Tržiški glasnik*, ki je redno objavljalo izvirne prispevke s področja zgodovine in pastoralne teologije.⁷

Kot praktični pastoralni delavec se je zavedal pomena načrtnega homiletičnega delovanja, ki bi moralo obsegati celotno vsebino krščanskega oznanila, poudarjajo predlagatelji. Kar je glede priprave homiletičnega načrta sicer že predvidela ljubljanska škofijska sinoda in Zakonik ljubljanske škofije, zaradi vojnih razmer ni bilo uresničeno, čeprav v času tik pred vojno in med njo strokovnjakov s tega področja ni primanjkovalo. Vovk je v letih po vojni uspel pridobiti sodelavce in znovno prej zamišljenega načrta, ki je postal okvir delovanja ne le v ljubljanski in lavantinski škofiji, temveč tudi v nekaterih hrvaških škofijah, v veliki meri izdelal sam. Načrt je omogočil sistematično obravnavo temeljnih verskih resnic in njihovo celovito predstavitev v določenem časovnem okviru (Kvaternik 2003, 85–86; 191–193).

Po njegovi zaslugi je bil v letu 1954 pripravljen obsežen in celovit popis cerkva ljubljanske škofije v luči zgodovinskih in cerkveno-umetnostnih meril. Vsi rektorji cerkva so imeli nalogo, da so pripravili referate o stanju cerkva, ki so jim bile zaupane. Ker je šlo za pripravo gradiva v letih neposredno po koncu vojne, je bilo mogoče zbrati natančne popise o dogajanju v cerkvah med vojno in po njej in tako ohraniti podatke, ki bi se bili gotovo izgubili, če ne bi bili takrat načrtno zbrani. To je še v večji meri veljalo za tiste dele slovenskega ozemlja (Kočevsko in drugod), kjer so bile cerkve in kapele načrtno uničene. Izvod tako pripravljenih popisov je moral biti oddan v škofijski arhiv, kjer je s tem nastal obsežen in zelo dragocen popis stanja na področju sakralne arhitekture in umetnosti v prelomnem zgodovinskem času in nenadomestljiv vir informacij za nadaljnje proučevanje.⁸ Uporaba gradiva pri zgodovinarjih in umetnostnih zgodovinarjih je pokazala, da je bila odločitev škofa Vovka zgodovinskega pomena.

V času, ko je Cerkev ostala brez materialnih sredstev, ni opustil prizadevanja za ohranjanje kulturne umetniške dediščine in bogatitev umetniških del. V luči ohranjanja kulturne dediščine je poskrbel za prenavljanje pomembnih sakralnih objektov, skulptur, slik, orgel, zvonov in liturgičnih paramentov ter posodja. Za oskrbo revnejših cerkva s potrebnimi predmeti je pred drugo svetovno vojno skrbela Bratovščina sv. Rešnjega Telesa. Ker je bila ta po vojni ukinjena, so revne cerkve lahko izboljšale svojo opremo le s pomočjo darov, za katere je poskrbel voditelj škofije Vovk. V ljubljanski stolnici sv. Nikolaja je bil po njegovem zavzemanju narejen nov

⁶ Monografiji z naslovom *Zgodovinski drobci župnije Tržič* je dal dokončno podobo Viktor Kragl (1883–1951). Knjiga je izšla leta 1936 v založbi tržiške župnije. Kragl je bil tržiški rojak, a je v letih po prvi svetovni vojni služboval v več krajih lavantinske škofije. Ko je kot župnik nastopil A. Vovk, je imel Kragl z njim pogostne stike in od njega prejemal pobude za nadaljnje raziskovanje preteklosti kraja in župnije Tržič.

⁷ V resnici se je župnijsko glasilo imenovalo *Cerkveni glasnik za Tržiško župnijo*, njegov začetnik v letu 1924 pa je bil tedanji tržiški župnik Matija Škerbec (1886–1963) (Kvaternik 2003, 66).

⁸ V Nadškofijskem arhivu Ljubljana se je tako oblikovala zbirka popisov cerkva („Popis cerkva 1954“), ki jih je pripravila velika večina župnikov. Izvod popisa so ohranili župnijski uradi.

škofovski tron in krstilnica; načrte za oboje je pripravil akademik Jože Plečnik. Prenovljena je bila tudi notranjost škofijskega dvorca, ki je tako ohranil značilnosti najlepšega ohranjenega renesančnega dvorca v Ljubljani (Ceglar 1995, 120).

Po prepričanju pobudnikov za odlikovanje, ki so dobro poznali razmere v ljubljanski škofiji in delovanje cerkvenih ustanov, je bila pomemben del Vovkovega delovanja skrb za ohranjanje neoporečnega teološkega nauka in razvijanje spretnosti za njegovo posredovanje množicam. Že kot član stolnega kapitlja v Ljubljani je imel nalogo teološkega izvedenca – njegovo službo so uradno imenovali *‘canonicus theologus’* in v njenem okviru je skrbel za razvoj teoloških ved ter spodbujanje pravovernosti. Nove naloge, ki jih je prevzel po koncu vojne, so mu dale možnost, da je s svojimi nastopi, ki so bili vedno temeljito pripravljeni, svoja dognanja in izkušnje posredoval množicam ljudi, s katerimi se je srečeval. Istočasno je bil merilo nastopanja mnogim pastoralnim delavcem, ki niso bili najbolj trdni niti v posredovanju nauka niti ne v ustrezni govorici, ki bi bila odraz zahtevne jezikovne oblike. Podobna načela je uporabljal pri izvajanju katehetskega pouka (1993, 244–245).

Nekdanji učitelji v Škofiovih zavodih so zagotavljali, da je škof Vovk veliko pozornosti namenjal razvoju cerkvene glasbe, skrbi za urejeno liturgično petje cerkvenih zborov ali ljudsko petje. Liturgično gibanje, ki se je v Cerkvi začelo širiti po drugi svetovni vojni, je zahtevalo nove pristope in bolj resno ovrednotenje sodelovanja laikov, kar je bilo v prvi vrsti mogoče pri opravljanju liturgičnih srečanj. Hkrati je bilo zadosti možnosti za gojenje starih slovenskih liturgičnih oblik in izvirnosti. Škof Vovk je pri tem pokazal veliko razgledanost in zanimanje.

Kolikor je mogoče ugotoviti iz ohranjene dokumentacije, delovni organi fakultete o predlogu niso posebej razpravljali (ATF, fasc. 4). Sta pa pobuda in utemeljitev nato služili kot osnova pri pripravi postopka v letu 1960.

4. Ob življenjskem jubileju

Drugič je bila pobuda za podelitev doktorata *honoris causa* škofu Vovku podana v letu 1960, ko je škof praznoval svojo 60-letnico in le nekaj mesecev potem, ko je 2. decembra 1959 postal ljubljanski rezidencialni škof in je 20. decembra 1959 to službo uradno nastopil (Ceglar 1995, 180–181). Potem ko je 16. novembra 1959 v Clevelandu (Ohio) umrl škof dr. Gregorij Rožman (1883–1959), ki je naslov ljubljanskega škofa ohranil vse do konca, je Sveti sedež vprašanje njegovega naslednika uredil zelo hitro (Merlak 2002, 129). Za mnoge poznavalce poslovanja osrednjih rimskih cerkvenih ustanov je bila takšna ekspeditivnost presenetljiva – tistim, ki so delovanje škofa Vovka in povezanost z naslednikom apostola Petra poznali, pa je bilo takšno ravnanje povsem na mestu. Vernikom ljubljanske škofije je stolni kapitelj tako med drugim sporočil: »Imenovanja smo toliko bolj veseli, ker že iz dosedanjega štirinajstletnega dejanskega vodstva škofije znamo ceniti in spoštovati njegove izredne voditeljske darove. V teh letih je že večkrat prehodil vse dele

naše škofije, imeli ste priložnost slišati njegovo besedo, sprejemati zakramente in blagoslov iz njegove roke in občudovati njegovo priljubljenost, požrtvovalnost in neutrudljivo gorečnost.« (131)

Redni fakultetni svet je o pobudi za podelitev doktorata *honoris causa* razpravljal na več sejah spomladi 1960, to je v mesecih pred Vovkovim rojstnim dnevom 19. maja (ATF, fasc. 4). Kot temeljno izhodišče je služil življenjski jubilej velikega kanclerja Vovka in njegova povezanost s fakulteto. Vodstvo fakultete se je prireditev ob Vovkovem življenjskem jubileju tudi sicer udeleževalo. Po sklepu rednega fakultetnega sveta je dekan Cajnkar za to predhodno pridobil soglasje (*nihil obstat*) od Kongregacije za semenišča in univerze (dopis št. 1269/60/7 z dne 8. julija 1960). V dopisu, ki ga je v Rim uradno poslal ljubljanski škofijski ordinariat, je bil še predlog, da bi promocijsko dejanje opravil beograjski nadškof in nekdanji učitelj na Teološki fakulteti dr. Josip Ujčić, Ta je zaupano nalogo z veseljem sprejel. »To bom zelo rad storil, ker prevzvišenega škofa zelo spoštujem in ker je bil moj slušatelj; predstavljam si, da je fakulteta predlagala mene za ta slovesni čin, kar me kot bivšega profesorja zelo veseli,« je v odgovoru zapisal nadškof Ujčić (ATF, fasc. 94).

Osrednja slovesnost, ki jo je kronist ustanove označil kot »najlepši praznik po vojski« (Zbornik 1960, 1), je bila 20. oktobra 1960 v največjem prostoru, s katerim je takrat razpolagala fakulteta, to je kapeli Alojzijevejšča.⁹ Med uglednimi gosti sta poleg slovenskih ordinarijev, pa voditelja škofije Križevci na Hrvaškem Gabrijela Bukatka (1913–1981), tudi zastopnika zagrebškega nadškofa, ljubljanskega stolnega kapitlja, zastopnikov redov, učiteljev fakultete in študentov izstopala predsednik Verske komisije pri Izvršnem svetu Republike Slovenije Boris Kocijančič (1909–1968) in tajnik te komisije Franek Sladič. To je bilo prvo srečanje vladnih funkcionarjev s škofom Vovkom v cerkvenih prostorih (Merlak 2002, 136). Dekan fakultete dr. Stanko Cajnkar, ki je prvič nosil slovesno dekansko verigo – fakulteti jo je ob njeni 40-letnici podaril prav škof Vovk –, je predstavil utemeljitev za podelitev častnega naziva (1960, 3–8).

Dekan Cajnkar je najprej poudaril izvirnost dogodka in podelitve doktorskega naziva, ko je ta dogodek primerjal z drugimi doktorskimi zagovori in promocijami. Kandidat se ni prijavil sam, ne bo izpitov in učitelji ne bodo imeli priložnosti, da bi ga izprašali in pokazali svoje znanje: »Edini izpit je življenjsko delo, ki ga je častni doktor opravil in ki priča zanj.« (Cajnkar 1960, 3) Gre za promocijo, ki je spontan izraz ustanove, ki naziv podeljuje. Po dekanovih besedah je bil osnovni razlog za podelitev doktorskega naziva v delu, ki ga je za fakulteto in Cerkev na Slovenskem opravil slabo leto pred tem ustoličeni ljubljanski škof Anton Vovk. Z dotedanjim ravnanjem na vseh delovnih mestih je pokazal, da dobro pozna delovanje fakultete, njen pomen in vlogo v zgodovini Cerkve na Slovenskem, še posebej pa njeno mesto v novih okoliščinah, v katerih sta se znašli slovenska družba in Cerkev. Ko so se po koncu vojne ljubljanskim študentom teologije pridružili še mariborski in primorski, je imela fakulteta s tem zagotovljeno možnost nadaljnega delovanja.

⁹ Daljše poročilo o dogajanju na fakulteti je pod naslovom »Ljubljanski škof, prevzvišeni gospod Anton Vovk, theologiae sacrae doctor honoris causa« objavil verski mesečnik *Družina* (1960).

Upravitelj ljubljanske škofije je vodstvu fakultete dal svobodo in mu popolnoma zaupal. Po Cajnkarjevih besedah je bila taka svoboda »izredno znamenje zaupanja in največje priznanje, ki ga more cerkveni predstojnik izkazati svojim podrejenim« ter dejanje »znamenje izredne dušnopastirske modrosti in razgledanosti« (5).

Vrsta preizkušanj, s katerimi se je škof Vovk moral srečati, je bila, po mnenju dekana Cajnkarja, kot rigorozni, ki jih morajo sicer premagati kandidati za doktorski naziv. Glede na to, da je moral skoraj desetletje in pol čakati, da je postal pravi rezidencialni škof, je dekan Cajnkar dejal:

»Naš veliki kancler je moral – pač v skladu z novo ureditvijo vsega našega cerkvenega življenja – prestati tudi zadnje dejanje, ki ga taka škofovsko življenjska promocija zahteva. Pred najvišjo izpitno komisijo, ki jo občestvo katoliške Cerkve pozna, je moral v večnem mestu Rimu braniti svojo slovensko kanclersko in škofovsko tezo, ki jo je začel pisati že kot novoimenovani vodja ljubljanskega semenišča leta 1944 in ki jo je končal letos, v svojem šestdesetem letu, kmalu potem ko je postal pravi ljubljanski škof. Tako je zadostil vsem zahtevam, ki so zvezi s promocijo za častnega doktorja.« (7)

Drugega priznanja za opravljeno delo mu fakulteta – po besedah dekana Cajnkarja – ni mogla dati. Dodal je:

»S tem mu ne daje nič takega, česar bi si ne bil s svojim življenjskim delom zaslužil. Kdor kot veliki kancler predseduje najtežjim doktorskim izpitom svojih duhovnikov in ocenjuje znanje bodočih znanstvenih delavcev na področju teologije, je v očeh Cerkve tudi razsodnik v teološki znanosti in ne samo poslušalec tuje modrosti. Če pa veliki kancler s svojo nadpastirsko uvidevnostjo fakulteto tudi usmerja, brani, zagovarja in podpira, je več kakor le član profesorskega in doktorskega kolegija. Z imenovanjem za častnega doktorja mu fakultetno vodstvo to vidno in nevidno navzočnost v zboru učiteljev božje modrosti na viden način priznava in potrjuje.« (7)

Osrednje dejanje je bila promocija in utemeljitev tega dejanja, ki ga je opravil 80-letni nadškof dr. Josip Ujčič. »Z žarečim pogledom in mladostnim glasom je spregovoril v vesoljnem cerkvenem jeziku, v preprosti in jasni latinščini, da je vsa dvorana začutila slovesnost dejanja in povezanost z vesoljnim občestvom Cerkve.« (Ujčič 1960, 1)¹⁰ Nadškof Ujčič je v svojem govoru poudaril veselje, da je bil Anton Vovk med njegovimi najdražjimi slušatelji. Od drugih ni izstopal le po svoji velikosti, temveč »se je pred drugimi odlikoval v kreposti, vztrajnosti, gorečnosti in bogoslovnem študiju« (1960, 10). Naštel je vse službe, ki jih je škof Vovk opravljal na svoji življenjski poti, in na vsaki od njih dokazoval, da je primeren za voditelja ljubljanske škofije. Ko je 1. decembra 1946 v ljubljanski stolnici sv. Nikolaja prejel škofovsko posvečenje, je bil prav nadškof Ujčič tisti, ki je posvečevalcu, nadškofu

¹⁰ Izvirni latinski govor, ki ga je imel promotor nadškof Ujčič, je objavljen v *Zborniku fakultete* (1960) ter v drugem zvezku Ceglarjevega življenjepisa (1995, 248–252). Na str. 244–248 Ceglar objavlja slovenski prevod. Deloma je Ujčičev nagovor povzel tudi Merlak 2002, 136–137.

Josephu Patricku Hurleyu, odpravniku poslov apostolskega nuncija v Beogradu, Antona Vovka predstavil kot za službo škofa primernege. V naslednjih letih je pokazal veliko pastoralno modrost in zavzetost in se kljub številnim dolžnostim vedno resno poglobljaj v teološka vprašanja. Posebno spretnost je po oceni nadškofa Ujčiča pokazal pri urejanju vprašanj, povezanih s fakulteto. »Škof Anton ni samo veliki kancler fakultete, ampak tudi njen velik prijatelj in izvrsten zaščitnik. /.../ Hoče, da se teološki pouk ravna po navodilih Svetega sedeža. Nujno pač tudi teologija omahuje, če se ne opira na Petrov sedež, katerega niti peklena vrata ne morejo premagati.« (12) Nadškof Ujčič je v govoru obudil spomine na čas, ko je v istih prostorih imel predavanja in se srečeval z bodočimi duhovniki. »Leta, v katerih sem bil profesor, hranim v zelo lepem spominu. Še več kot lep pa bo spomin na ta dan, ko morem predragemu bratu izročiti izredno diplomu.« (12)

Ob navdušenju vseh navzočih je škof Vovk prejel umetniško izdelano doktorsko diplomu (izdelal jo je arh. Ivan Pengov)¹¹ in se za podeljeno priznanje zahvalil v kratkem nagovoru. Priznal je, da je leta 1946 naloge voditelja ljubljanske škofije sprejel z veliko tesnobo, med drugim zato, ker se ni čutil zadosti znanstveno utrjenega. Besede hvaležnosti je izrekel svojim petim učiteljem, ki so bili v trenutku promocije še vedno med živimi (nadškof Josip Ujčič ter profesorji dr. Franc Grivec, dr. Janez Fabijan, dr. Andrej Snoj in dr. Josip Demšar) in bi njihova beseda veljala za najbolj zanesljivo oceno o njegovi strokovni usposobljenosti. Priznal je, da nadaljevanje delovanja fakultete po koncu druge svetovne vojne ni bilo samo po sebi umevno: »Nekateri so naši teološki fakulteti več let po vojski skušali osporavati celo njen obstoj. Take žalostne zamisli so bile razpršene z rednim poslovanjem fakultete in z odloki same svete stolice.« (Ujčič 1960, 15) Svoje delo za ohranitev fakultete je primerjal z delom, ki ga je ob ustanovitvi in vključitvi fakultete v ljubljansko univerzo opravil škof dr. Anton Bonaventura Jeglič. Ta se je namreč v pregledu svojega življenja s posebnim zadovoljstvom oziral prav na ustanovitev fakultete in prve povsem slovenske gimnazije v Šentvidu.

Hkrati je ob navzočnosti predstavnikov države imel za primerno zatrditi, da se je ugodno razpletel tudi položaj fakultete po letu 1952, ko je prenehala biti del slovenskega javnega šolstva in je bila vprašljiva njena prihodnost nasploh: »Vendar moram javno priznati, da nam je to skrb v veliki meri odvzela naša slovenska ljudska oblast, ki nam je nudila in nam še nudi vsako leto po lastni naklonjenosti primerno subvencijo. Hvaležni smo zanjo in, ko sem bil letos pri svetem očetu in na številnih svetih kongregacijah v Rimu, je poročilo o subvenciji povsod odjeknilo jako ugodno.« (Ujčič 1960, 15–16)

Veliki kancler Vovk je zato lahko izrazil zadovoljstvo nad delovanjem fakultete. Takrat je imela preko 110 vpisanih študentov, okoli deset jih je bilo na služenju vojaškega roka. Učiteljsko ekipo so okrepili učitelji nekdanje visoke teološke šole iz Maribora, šest učiteljev, ki bi že imeli pravico do odhoda v pokoj, pa je predavanja nadaljevalo. Izraz urejenega delovanja fakultete so bila doktorska dela, ki so nasta-

¹¹ Umetniško izdelana diploma se nahaja v zapuščini nadškofa Antona Vovka v Nadškofijem arhivu v Ljubljani (NŠAL 333, zapuščina nadškofa A. Vovka, fasc. 1/18).

jala pod mentorstvom učiteljev fakultete. Od 27. junija 1923, ko je bil prvi zagovor, do julija 1960 je doktorsko delo uspešno zagovarjalo 51 študentov, od teh 13 v letih po drugi svetovni vojni. S promocijo škofa Vovka pa je fakulteta dobila še prvega častnega doktorja. Ko se je ob zaključku zahvale vprašal, v čem bi bile njegove zasluge, da mu je fakulteta podelila to čast, si je odgovoril: »To zaslugo pa imam, da sem našo fakulteto, naše slovensko semenišče in naš duhovniški naraščaj imel vedno rad. V tej svetlobi za obstoj in napredek naše fakultete in duhovskega semenišča res rad izpolnjujem svoje dolžnosti, ki jih kot škof in veliki kancler imam.« (Ujčič 1960, 16) Ob isti priložnosti je fakulteti izročil podporo sto tisoč dinarjev.¹² Svoj prispevek je kot darilo odlikovancu dodala še Verska komisija.

5. Sklep

Anton Vovk je bil študent ljubljanske Teološke fakultete v prvem letu njenega delovanja in je končal študij v prvi skupini diplomantov. Osebna zavzetost pri pastoralnem delu, zadovoljstvo pri tem in številne pastoralne zadolžitve v ljubljanski škofiji ga niso spodbujale, da bi študij nadaljeval sistematično – tudi v smislu specialističnega študija in priprave doktorskega dela. Kljub temu je s svojim delom na vrsti področij pokazal, da mu je bil razvoj teoloških disciplin dragocen. Ko je prevzel naloge voditelja ljubljanske škofije in s tem posebno skrb za Teološko fakulteto, ji je nudil vsestransko podporo in skrbel za nemoteno delo. Ni pristal, da bi fakulteta prenehala delovati. Ob skrbi za njene materialne potrebe je veliko pozornost namenjal tudi pridobivanju teološke literature. V znak hvaležnosti mu je zato fakulteta ob njegovi 60-letnici podelila naslov doktorja *honoris causa*. Prvič je bila pobuda za tak naslov oblikovana že v letu 1955. Škof Anton Vovk je bil na doktorat, ki mu ga je podelila fakulteta, ponosen. Dogodek je ugodno odmeval tako znotraj Cerkve v Sloveniji kot tudi med slovenskimi rojaki po svetu.

Kratici

ATF – Arhiv Teološke fakultete Ljubljana.

NŠAL – Nadškofijski arhiv Ljubljana.

¹² Tako govor nadškofa J. Ujčiča kot zahvalni govor nadškofa A. Vovka po podelitvi sta bila objavljena tudi v *Okrožnici ljubljanske škofije* št. 11/1960. Dokumentarno gradivo, povezano s slovesnostjo podelitve doktorata in spremljajočimi dogodki, je del zapuščine nadškofa A. Vovka (NŠAL 333, zapuščina nadškofa A. Vovka, fasc. 5/17).

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Neža Strajnar

Zaprte po nedolžnem:

redovnice v slovenskih komunističnih zaporih

Unjustly Imprisoned:

Nuns in Slovenian Communist Prison

Povzetek: V prispevku je predstavljena usoda redovnic, ki jih je po drugi svetovni vojni na Slovenskem komunistična oblast krivično obtožila ter obsodila na zaporne kazni. Predstavljeni so podatki o tem, koliko redovnic je bilo po vojni zaprtih ter kako dolgo in zakaj so prestajale kazen. Opisano je še, kako so oblasti ravnale z ženskimi redovnimi skupnostmi, kako jih je obravnaval povojni sodni sistem in kakšne so bile razmere v ženskih kazenskih ustanovah. Na podlagi analize t. i. zaporniških dosjejev, ki jih hrani Arhiv Republike Slovenije (Fond AS 1267, Republiški upravni organi in zavodi za izvrševanje kazenskih sankcij), avtorica ugotavlja, da je skupna značilnost redovnic pokončna drža, trdnost v veri, zvestoba lastnim prepričanjem – in kljubovanje represivnim ukrepom komunističnega sistema.

Ključne besede: redovnice, komunizem, montirani sodni procesi, ženske kazenske ustanove, 20. stoletje

Abstract: This article presents the fate of nuns who were unjustly accused and sentenced to imprisonment by the communist authorities in Slovenia after World War II. It includes information on how many nuns were imprisoned after the war, how long they served their sentences, and why. The treatment of religious women by the authorities, their treatment by the post-war judicial system, and the situation in women's penal institutions are also described. Based on an analysis of the so-called prison files of the Archives of the Republic of Slovenia (Fond AS 1267, Republic Administrative Bodies and Institutions for the Execution of Sentences), the author concludes that their common characteristic is an upright attitude, firmness in faith, fidelity to one's convictions and resistance to the repressive measures of the communist system.

Keywords: religious sisters, communism, staged trials, women's prisons, 20th century

1. Uvod

Komunistična družbena ureditev je celovito določala položaj človeka v političnem, kulturnem in družbenem življenju.¹ Že od nastanka je nasprotovala kakršni koli družbeni vlogi vseh religij, še posebej pa je bila uperjena proti Katoliški Cerkvi, ki je zaradi javnega opozarjanja na zmote te ureditve postala njen glavni ideološki nasprotnik (Griesser Pečar 2019, 662). Položaj Cerkve se je od države do države razlikoval, a povsod so jo komunistične partije želele nadzorovati in zmanjšati njen pomen z uvajanjem marksistično-ateistične ideologije – že ob prevzemu oblasti so poskušale vidnejše predstavnike Cerkve odstraniti ali utišati. V Sovjetski zvezi je bila v prvih dveh desetletjih po oktobrski revoluciji leta 1917 večina katoliških duhovnikov, redovnikov in redovnic izgnanih in zaprtih, nekaj tudi ubitih, v Vzhodni Evropi pa je katoliška Cerkev najhujši teror doživela v štiridesetih in petdesetih letih 20. stoletja (Luxmoore 2019). V tem obdobju se je tudi v Sloveniji prav posebno »zaostril odnos do Katoliške cerkve, ki je bila pod udarom, ker je ostala edina organizacija zunaj Komunistične partije, ki je oblast ni mogla prevzeti, ker je cerkvena hierarhija segala preko mej Jugoslavije in ker je imela velik vpliv pri pretežno vernem prebivalstvu« (Griesser Pečar 2019, 664).

V prvem desetletju po vzpostavitvi komunistične oblasti je bilo v Sloveniji več kot 13.550 političnih obsojencev (na podlagi Baze podatkov o političnih obsojencih v Sloveniji v obdobju 1945–1955, ki jih je zbral Študijski center za narodno spravo na podlagi vpisnikov kazenskih spisov sodišč), med njimi je bila več kot petina žensk (Puhar 2014, 190–192; Baza podatkov o političnih obsojencih). V slovenskih zaporih se je znašlo tudi triinosemdeset redovnic (Kolar 2018, 255); obenem je v desetletju po drugi svetovni vojni zaznaven tudi izrazit upad števila redovnic na ozemlju ljubljanske škofije. Komunistični sistem je do ženskih redovnih skupnosti v Sloveniji takoj po koncu vojne nastopal zelo nasilno. Goriški časopis *Slovenski Primorec* je leta 1948 poročal: »V Sloveniji vlada brezbožni komunizem, ki uporablja vsa mogoča sredstva, da ovira versko življenje. Prav posebno težko prenaša redovnike in redovnice.« (Slovenski Primorec, 11. avgust 1948) Redovne skupnosti so komunisti obravnavali kot tajne organizacije, ki ogrožajo oblast, zato so postale ključne tarče zatiranja. Najhujši teror so redovnice doživljale v prvem desetletju po drugi svetovni vojni. Pozneje so zaradi njihove prilagoditve novi stvarnosti, pa tudi zaradi vzdržljivosti, pokončnosti in tihega odpora v družbi – ter predvsem zaradi pritiskov iz mednarodnih krogov – komunisti hujše oblike represije nad njimi opustili. Vendar pa je bila komunistična partija v Sloveniji vseskozi (tj. do konca osemdesetih let 20. stoletja) tako do redovništva kot do katoliške vere na splošno nestrpana. Njen načrt je bil vlogo Cerkve omejiti na najmanjšo možno mero. Kot je zaznati v izjavi enega vodilnih slovenskih komunistov Ivana Mačka – Matije iz leta 1950, pa so se zavedali, da tega načrta ne bo mogoče hitro uresničiti: »Ideološka borba proti verskim predsodkom bo dolga in ostra ter je pri nas najbolj težka, ker

¹ Prispevek je nastal kot rezultat dela v okviru raziskovalnega programa P6-0380: »Kršitve človekovih pravic in temeljnih svoboščin na slovenskem ozemlju v 20. stoletju,« ki ga sofinancira Agencija za raziskovalno dejavnost Republike Slovenije.

so Slovenci najbolj veren narod ter bo to šlo skozi generacije.« (AS 1589/III, t. e. 2, a. e. 102) Cerkvi so prepovedali vsako delovanje na ravni civilne družbe, na socialnem, vzgojnem, izobraževalnem in kulturnem področju; tudi redovnice so tako svojo vlogo in mesto v družbi izgubile. Oblast je tolerirala vero samo kot »zasebno zadevo posameznika, ki pa ni smela imeti v javnosti nobenega mesta in nobene vloge« (Stres 2004, 15). Zanimivo je, da je oblast v nekaterih drugih – pretežno pravoslavnih in muslimanskih – jugoslovanskih republikah z redovnimi skupnostmi ravnala mileje kot v Sloveniji. Tako so npr. v Srbiji in Makedoniji slovenske redovnice z veseljem sprejeli, jim omogočili, da ohranijo redovno obleko (redovno skupnost) in se zaposlijo v javnih zdravstvenih ustanovah (Kolar 2001, 126).

Po padcu komunističnih režimov na začetku devetdesetih let 20. stoletja so redovne skupnosti po naročilu slovenskega metropolita dr. Alojzija Šuštarja pripravile poročila o nasilju, ki ga je nad njimi izvajala komunistična oblast. Tovrstna poročila hrani Nadškofijski arhiv v Ljubljani (ŠAL/Razno, 27), predstavljajo pa najpopolnejšo zbirko informacij o tej temi. Med njimi je tudi kar nekaj pričevanj zaprtih redovnic. Veliko relevantnega gradiva v različnih fondih hrani tudi Arhiv Republike Slovenije, za raziskovanje pa izredno vrednost predstavljajo t. i. zaporniški dosjeji (AS 1267, Republiški upravni organi in zavodi za izvrševanje kazenskih sankcij). Pokrajinski arhivi hranijo kazenske spise okrožnih sodišč, iz katerih lahko razberemo vzroke za obsodbo redovnic in kazni, na katere so bile obsojene.

Preganjanje duhovnikov ter redovnikov in redovnic sta prva raziskovala zgodovinarja Tamara Griesser Pečar in Bogdan Kolar. Knjiga *Cerkev na zatožni klopi* (Griesser Pečar 2005) ostaja na tem področju temeljno delo. V njej je posebno poglavje v celoti posvečeno preganjanju ženskih redov. Oba raziskovalca opozarjata, da so po maju 1945 redovnice postopoma povsem izginile iz javnosti, da je bilo proti njim izpeljanih več montiranih sodnih procesov in da jim je bilo zaradi zaplemb premoženja onemogočeno delo. Kako hudo nasprotovanje poveljne oblasti so doživljale v javnosti, kaže izjava, da »že samo njihova redovna obleka je v prvih letih po vojni izzvala hude represalije« (599). Najbolj so bile na udaru sestre usmiljenke, uršulinke in karmeličanke, saj so imele največ družbenega vpliva in premoženja. V časopisu *Slovenski Primorac* so 18. avgusta 1948 dobro povzeli takratno dogajanje v Sloveniji:

»Velike težave so delali uršulinkam v Ljubljani in jih stiskali tako dolgo, dokler jih niso popolnoma vrgli iz samostana. Na Golniku so šolske sestre iz Slovenske Bistrice stregle bolnikom celo med vojno, ker so Nemci po bolnicah sestre še pustili, a sedaj so tudi te morale prepustiti svoja mesta tako zvanim »tovarišicam«. Isto se je zgodilo drugim redovnicam, da so jih stisnili v kak kottiček v samostanu, ali pa popolnoma izgnali.«

Redovnica s. Alojzija Domajko pa se je spominjala: »Nastrojenost proti vsemu, kar je cerkvenega, se je začutila na vsakem koraku.« (Jenič 2015, 71)

2. Preganjanje redovnic

Redovnice v Sloveniji so najprej preganjali nacisti. Med drugo svetovno vojno je bilo tako na delu ozemlja Slovenije, kjer so oblast prevzeli Nemci, premoženje večine ženskih redovnih skupnosti zaplenjeno, redovnice pa so bile z izjemo bolnišničnega osebja izgnane (Kolar 2018, 216). Na italijanskem okupacijskem ozemlju so redovnice pod nadzorom okupacijskih oblasti ohranile svoje mesto in nadaljevale poslanstvo in delo – posvečale so se karitativni, zdravstveni, vzgojno-izobraževalni dejavnosti ter kontemplaciji. Po kapitulaciji Italije, ko so nacisti prevzeli nadzor še nad preostalim delom Slovenije, so delovanje nadaljevale.

Pripadnice ženskih redovnih skupnosti so imele že med okupacijo do revolucionarne ideologije v veliki večini odklonilen odnos (tako zaradi navodil cerkvenih oblasti kot tudi zaradi lastnega konservativnega pogleda na svet, osebnega prepričanja – in tudi zaradi posledic medvojnega komunističnega nasilja), vendar pa se v politične zadeve zaradi svoje vloge in poslanstva niso vpletale niti med vojno niti po njej. To potrjuje tudi statistično poročilo Uprave državne varnosti (Udbe) iz leta 1947, iz katerega izhaja, da je bila velika večina redovnic popolnoma nepolitična: od 1282 redovnic jih je bilo 1057 neopredeljenih, 129 članic OF in samo 96 sovražno mislečih (Iz arhivov slovenske tajne policije, 147).

Kljub temu, da ženskim redovnim skupnostim povojne oblasti niso mogle očitati sodelovanja z okupatorji in da so med vojno doživljale tudi nasilje nacistov, jim po vojni s preganjanjem, zapornimi kaznimi, mučenji in odvzemom premoženja ni bilo prizaneseno. Ker je bil eden od temeljnih ciljev novih oblasti prevzgoja družbe v izrazito ateistično, so redovnicam delovanje najprej onemogočili na vzgojno-izobraževalnem področju. Odvzeti so jim bili internati, šole in zavodi (Kolar 2001, 120–130); prekinjeno in prepovedano jim je bilo delo z otroki in mladino. Sestre so morale postopoma zapustiti vse zdravstvene, vzgojne, šolske in večino socialnih zavodov. Kolektivni odpust sester usmiljenk iz vseh slovenskih bolnišnic se je zgodil 8. marca 1948 (Pacek 2018, 112). Z nacionalizacijo vsega družbenega premoženja je bilo redovnicam izpolnjevanje njihovega poslanstva onemogočeno. Redovne skupnosti so imele ogromne težave pri preskrbi s hrano; nemalokrat so se soočale z vprašanjem, kako zaslužiti za preživetje.

Izrazit pritisk nedemokratske oblasti na versko delovanje je imel daljnosežne posledice. Nekatere ženske redovne skupnosti so zaradi povojnih ukrepov – zaplenba premoženja, prepoved delovanja, zaprtje članic in izgon iz države – prenehale delovati, na primer sestre sv. Petra Klaverja, katehistinje evharističnega križarstva, vizitatinke (Kolar 2001, 129). Veliko redovnic pa se je zaradi »neznanskih sitnosti«¹ iz Slovenije izselilo in so delovale v redovnih skupnostih v Avstriji, Italiji ali tudi v drugih jugoslovanskih republikah. Kot je obrazložila s. Antonija Mataj: »Živeti v taki psihološki napetosti v domovini ni bilo prijetno in enostavno, zato je v sestrah telesa želja, da bi šle v tujino.« (Jenič 2015, 66) Tako je bilo ob koncu leta 1944 njihovo skupno število 1302 (Letopis Ljubljanske škofije 1944, 6), konec leta 1959 pa le še 749 (1959, 6). Podrobnejši podatki po redovnih skupnostih so zbrani v Tabeli 1.

Redovna skupnost	Št. redovnic v letu 1943*	Št. redovnic v letu 1958**	Št. obsojenih in zaprtih redovnic po l. 1945***
Karmeličanke	19	6	ni podatkov
Uršulinke	140	73	ni podatkov
Šolske sestre (Maribor)	139	133	ni podatkov
Šolske sestre (Gradec, frančiškanke brezmadežnega spočetja)	111	32	3
Šolske sestre de Notre Dame	75	78	12
Usmiljene sestre sv. križa	55	35	7
Frančiškanke Marijine misijonarke	10	/	Vse so se izselile v tujino.
Sestre Marijinega obiskovanja (vizitatinke)	5	/	Vse so se izselile v tujino.
Sestre križniškega reda	25	20	ni podatkov
Hčere Marije Pomočnice	14	9	1
Družba sv. Petra Klaverja	6	1	ni podatkov
Hčere krščanske ljubezni sv. Vincencija Pavelskega (usmiljenke)	558	289	40
Marijine sestre čudodelne svetinje (Bolniške sestre sv. Vincencija Pavelskega)	122	70	14
Usmiljene sestre sv. Vincencija Pavelskega (Zagreb)	5	10	2

Tabela 1: Primerjava števila redovnic proti koncu druge sv. vojne in v letu 1958 ter število zaprtih redovnic po redovnih skupnostih. (Vir: *Letopis ljubljanske škofije 1944, 152–157; **Letopis ljubljanske škofije 1959, 115; ***Kolar 2001, 128 in Poročila redovnih skupnosti (ŠAL/Razno, 27))

3. Po krivem obsojene in zaprte redovnice

Številne redovnice so se znašle tudi na zatožni klopi. Sodišča takrat »niso bila neodvisna in nevtralna. V nasprotju s pravnimi državami je bilo v Sloveniji oz. Jugoslaviji sodstvo v rokah vladajoče partije in je uresničevalo samo njene cilje.« (Griesser Pečar 2010, 85) Komunistična partija je v različnih mestih po Sloveniji proti redovnicam izvedla montirane sodne procese. Z njimi so želeli doseči izločitev domnevnih nasprotnic novega sistema, ustrahovanje ljudi in zaplembo premoženja (kazen za kaznivo dejanje, ki ne predvideva nobene odškodnine). Med večjimi so bili: proces proti sedmim usmiljenkam (hčeram krščanske ljubezni sv. Vincencija Pavelskega), ki so delovale v Zavodu Lichtenturn, pred Okrožnim sodiščem v Ljubljani v letu 1947; proces proti šestim usmiljenkam iz Maribora in Črne, ki so delovale v mariborski bolnišnici, pred Okrožnim sodiščem v Mariboru konec leta 1947; proces proti štirim šolskim sestram (frančiškankam brezmadežnega spočetja), ki so delovale v Slovenski Bistrici, pred Okrožnim sodiščem v Celju v letu 1949 (1995, 599–618). Posamezne redovnice so bile obsojene tudi na drugih montiranih sodnih procesih – tako sta bili npr. na procesu proti članom Katoliške akcije leta 1947 pred Okrožnim sodiščem v Novem mestu obsojeni šolski sestre s. Darina (Marija) Ogulin in s. Stanislava (Antonija) Babnik iz samostana v Šmihelu (Kurnjek idr. 1999, 132–133).

Tamara Griesser Pečar je zbrala podatke za 107 redovnic v sodnih postopkih (Kolar 2001, 128). V Bazi podatkov o političnih obsojencih v Sloveniji v obdobju 1945–1955 so podatki za 34 obsojenih redovnic: Antonija Babnik, s. Stanislava (r. 1882); Valerija Bojc (r. 1904), s. Akvina; Jožefa Borse, s. Matilda (r. 1893); Antonija Doma, s. Ivana (r. 1901); Ivana Debevec, (r. 1894); Angela Vlastimira Denžič (r. 1906); Brigita Dvoršak, s. Satornina (r. 1910); Frančiška Feuš, s. Helena (r. 1907); Marija Gibičar, s. Katarina (r. 1903); Ana Jereb (r. 1902); Marija Kozoderc, s. Davorina (r. 1900); Marija Lotrič, s. Irminda (r. 1911); Angela Markuš, s. Blažja (r. 1911); Neža Mikec (r. 1877); Alojzija Murkovič, s. Jožefa (r. 1894); Marija Ogulin, s. Darina (r. 1910); Neža Pavel, s. Avgušтина (r. 1892); Marija Piškur, s. Priska (r. 1905); Marija Plevnik, s. Antonila (r. 1920); Terezija Pogorelc, s. Ljudmila (r. 1912), Marija Pristovšek, s. Evangelista (r. 1888); Ivana Prijatelj (r. 1902); Rozalija Pučnik, s. Boromeja (r. 1890); Marija Rozman, s. Vasilija (r. 1898); Ana Venencija Simonič (r. 1895); Ana Sušnik, s. Antonija (r. 1910); Marija Strman, s. Patricija (r. 1913); Amalija Štefulja, s. Natalija (r. 1886); Neža Trdan, s. Bronislava (r. 1897); Antonija Toplak, s. Romana (r. 1887); Alma Tratnik, s. Blažena (r. 1896); Marija Trkov, s. Velen (r. 1903); Cecilija Vrbnjak, s. Alojzija (r. 1907); Angela Žižek, s. Faustina (r. 1909). Poleg teh redovnic, ki so bile obsojene na sodiščih, je bilo precej redovnic priprtih med preiskovalnim postopkom in potem izpuščenih ali pa so bile po Zakonu o prekrških zoper javni red in mir kazensko napotene na družbenokoristno delo, kar bo predstavljeno v naslednjem poglavju.

Večina zaprtih redovnic je bila obsojena po Zakonu o kaznivih dejanjih zoper narod in državo (ZKND), ki je bil sprejet 25. avgusta 1945 (Uradni list DFJ, št. 66/1945, 645–47) ter potrjen in dopolnjen 19. julija 1946 (Uradni list FLRJ, št. 59/1946, 685–87). Pred montiranimi procesi niso bile nikoli kaznovane. V sodnih postopkih jim je bila pravica do pravičnega sojenja v veliki meri kršena. S. Tiburcija Lenassi, Marijina sestra iz Maribora, se spominja: »V Mariboru so nas vsako noč zasliševali po 8 do 9 ur, da smo bile že čisto uničene. Meni je zasliševalec večkrat nastavil revolver na glavo ali vrat. Hotel me je prisiliti, da bi priznala, da sem iz ljubljanske škofije nosila pošto v Maribor in širila alarmantne vesti med ljudmi. /.../ Bila sem že tako izčrpana in utrujena, da tudi jesti nisem mogla. Zelo sem se slabo počutila in hujšala sem.« (ŠAL/Razno, 27) S. Salvatora Varga iz reda šolskih sester (tj. frančiškank brezmadežnega spočetja) je v spominih zapisala, kako je bilo julija 1945 priprtih najmanj dvanajst sester iz bolnišnice na Golniku: »Ponoči so bila večkratna zasliševanja. ›Zakaj ste tukaj?‹ ›Ne vemo.‹ ›Z Nemci ste delale, za škofa Rožmana ste molile.‹ ›Nemci so prišli na Golnik, bolnike smo že prej imeli. Za škofa Rožmana je predpisani spomin pri maši. To nikomur ni škodovalo.‹ /.../ ›Delale ste z Nemci. S. Nada je vse priznala, ona bo šla domov, ti pa v bunker!‹ mi je med zasliševanjem rekel. Odgovorila sem: ›Ne bojim se, ker nimam nič na vesti.‹« (ŠAL/Razno, 27)

Na ustnih razpravah med sodnim postopkom jih je velika večina izjavljala, da se ne čutijo krive. Kljub pomanjkanju dokazov so bile obsojene na visoke zaporne kazni – v povprečju na več kot dve leti odvzema prostosti s prisilnim delom (Baza podatkov o političnih obsojencih v Sloveniji v obdobju 1945–1955). Obtožene so

bile zaradi podpore ‚protiljudskim elementom‘, ki so prehajali državno mejo, širjenja protidržavne literature, vzdrževanja ilegalnih vezi s pobeglimi, zaradi ne vključevanja v ljudsko skupnost, zaradi delovanja proti narodnoosvobodilnemu boju itd. V obrazložitvah sodb so sodišča velikokrat poudarjala, da je bil cilj redovnic tudi »zrušiti ali spraviti v nevarnost obstoječo državno ureditev FLRJ«, pri čemer pa konkretni dokazi niso bili podani. Sodeč po dnevniških zapisih zaprtih redovnic so bile obsojene zaradi malenkosti, ki jih je oblast nato »napihnila do onemoglosti«, na primer »zaradi tega, ker so bolnikom dajale brati dobro čtivo, na primer Glasnik Srca Jezusovega« (ŠAL/Razno, 27).

Redovnice, ki so bile obsojene pred majem 1948, so bile po obsodbi poslane na prestajanje kazni v Begunje na Gorenjskem, kjer je bil ženski zapor. Konec junija 1948 je prišlo do selitve iz Begunj v Kazensko-poboljševalni dom Rajhenburg (KPD Rajhenburg). V prvem desetletju po vojni je bila večina zapornic političnih – druge storilke kaznivih dejanj so bile v manjšini. Zaradi velikega števila zapornic so bile zaporniške celice prenapolnjene. Iz spominov zapornic izvemo, da so trpele zaradi hudega mraza, pa tudi higienske razmere in prehrana so bile slabe. S. Helena Feuš, pripadnica reda Marijinih sester čudodelne svetinje, se tako spominja: »Prva moja ječa je bila v Celju – Stari pisker. V celici sva bili dve. /.../ Vsak dan je bil samo fižol kuhan na vodi in še tega je bilo bore malo. /.../ Olajšave ni bilo nobene, samo mraz in lakota. /.../ Zelo so naju mučile uši. /.../ Brez dela, mraz, glad, negotovost, bolezen ... živci so mi čisto popustili. /.../ V ponedeljek, 5. 12. 1949, na moj rojstni dan, sem bila z drugimi prepeljana na sodišče na Miklošičevo ulico.« (ŠAL/Razno, 27) 10. decembra 1949 je bila obsojena na sedem mesecev odvzema prostosti s prisilnim delom. V Ljubljani je bila zaprta do 2. februarja 1950, nato pa so jo premestili v Begunje na Gorenjsko. V spominih je zapisala: »V tem gradu je bila miličniška šola, zapornice pa smo jim prale. Bilo nas je šest. V desetih dneh smo oprale 1110 rjuh. Delale smo od 8 h do 18 h z dvournim opoldanskim presledkom.« (ŠAL/Razno, 27)

Zapornice so morale delati tako zaradi splošne vključitve obsojencev v izpolnjevanje petletnega plana kot tudi zaradi prevzgoje (Piškurić 2019, 182–183). Pri delu so morale izpolnjevati visoke dnevne norme. Delo je potekalo v več izmenah, pogosto z nadurami. Izvzete so bile le bolne ali zaradi starosti za delo nesposobne zapornice. Iz zaporniških dosjejev pa je razvidno, da to za redovnice ni držalo, saj so bile kljub boleznim in starostni onemoglosti v razne delovne procese v zaporu vključene prav vse – z njimi so torej ravnali strožje kot z drugimi zapornicami. V Rajhenburgu je veliko redovnic delalo v Državnem šiviljsko-pletilskem podjetju Pletilka ali pri ekonomiji, ki je pridelovala krompir, povrtnine, žita, krmne rastline, vzrejala svinje in perutnino ter skrbela za pridobivanje mleka in jajc. Številne zapornice iz Rajhenburga, tudi nekaj redovnic (npr. Marija Kozoderc, s. Davorina), je bilo septembra 1949 poslanih na delo pri gradnji Ceste bratstva in enotnosti – pri tem so delile usodo z drugimi zapornicami in zaporniki iz vse Jugoslavije. V zapor so se vrnile šele junija 1950. Delale so na Hrvaškem – v različnih delovnih taboriščih ob cestnih gradbiščih, pri čemer so morale opravljati težka fizična dela. »Delale so nasip za cesto, raztovarjale vagone s prispelim gradbenim materialom, utrjevale močvirni teren, razbijale skale ali polagale tračnice.« (193)

Za večino zaprtih redovnic je iz zaporniških dosjejev razvidno, da so bile pri delu zelo disciplinirane in marljive. Presenetljivo je, da so skoraj vse redovnice kazni odslužile do izteka (niso bile pomiloščene), kljub temu da so bile nekatere od njih starejše in bolne. Iz pisnih izjav upravnikov zaporov je razvidno, da posebnega uspeha pri prevzgoji zaprtih redovnic ni bilo. Sredstva za prevzgojo so bila fizično, učno-vzgojno in kulturno-prosvetno delo (Mikola 2016, 104–106). Kako pogumna je bila drža večine zaprtih redovnic, dokazujejo zaporniški dosjeji, iz katerih je vidno, da je večina svojo vero kljub neverjetnim pritiskom ohranila. Za ponazoritev naj navedemo nekaj primerov.

Upravnik KPD Rajhenburg je za sestro usmiljenko Amalijo Štefulja (roj. 1886, s. Natalija), ki jo je Okrožno sodišče v Ljubljani 20. aprila 1948 obsodilo na štirinajst mesecev odvzema prostosti, podal naslednje poročilo: »Drugače je disciplinirane obnašanja. Politično je nasprotna današnji oblasti, konzervativnega gledanja in versko blazna, kakor vse nune. Krivde ne priznava in pravi, da sedi radi tega, ker je izkazala usmiljenje drugi osebi. Kazen jo do sedaj ni še v nobenem oziru popravila. Z naše strani se je ne predlaga za pogojni odpust.« (AS 1267, t. e. 243/48)

Antonija Babnik (roj. 1882, s. Marija Stanislava) je bila pred Okrožnim sodiščem Novo mesto leta 1947 obsojena na sedem mesecev odvzema prostosti s prisilnim delom. Upravnik KPZ Begunje je v odgovoru na prošnjo za pogojni odpust zapisal: »Imenovana je bolj bolehná, zaposlena je pri pletiljah in je kolikor more delati marljiva. Krivde pa se nikakor noče zavedati, povsod najde gotovo izgovor, kateri misli, da bi ji koristil. Je pretkana, uglajenega vedenja, pozna se ji samostanska šola ›Umijem roke‹. V zavodu je sicer neškodljiva.« Upravnik je za pogojni odpust ni priporočil in odsedeti je morala celotno kazni (AS 1267, t. e. 734/47).

Katehistinja in redovnica Zvonimira Kompare je bila 9. februarja 1949 obsojena pred Okrožnim sodiščem v Mariboru na dve leti in pol odvzema prostosti s prisilnim delom. Kazen je prestajala v KPD Rajhenburg in »na autoputu«. O njej so v zaporu Rajhenburg zapisali:

»Imenovana je bila v službi pri mariborskem škofu pri upravi verskih listov. Za časa okupacije se ji ne more nič posebnega očitati kot to, da je navdušena klerikalka. Po osvoboditvi se je opazilo, da ni naša simpatizerka. Omenjena je pri delu še dokaj pridna. Je tudi disciplinirana. V političnem pogledu je nasprotna, ter skuša svoje nazore prenašati tudi na druge obsojenke. Govori, da se pri nas vero preganja. Večkrat skuša organizirati obsojenke za skupno molitev. Po našem mnenju omenjena nima nikakih pogojev za pogojni izpust.« (AS 1267, t. e. 41/49)

O Ani Jereb (roj. 1902), sestri usmiljenki, ki je bila leta 1946 zaradi dejanj zoper ljudsko oblast obsojena na osemnajst mesecev odvzema prostosti, je upravnik KPZ Begunje zapisal:

»Kazen na imenovano ne vpliva v vzgojnem smislu, ker se svojega dela noče zavedati in je prej na njega ponosna. To ji narekuje njen verski fana-

tizem, vsak najmanjši prosti čas izrabi za molitev, moli na mrtvo. Ako bi bila pomiloščena, ne bi pripisovala pomilostitve širokogrudnosti ljudskih oblasti, ampak povsem neki drugi volji in pravičnosti. Zato je najbolje, da se sodba okrožnega sodišča izvrši do zadnjega dneva, ker tudi pomilostitev bi nanjo ne vplivala, da bi svojo politično miselnost spremenila. Drugače pa je nje ponašanje dobro, tudi za delo je pridna, seveda, ker se zaveda, da mora in, da se izogiblje disciplinskim nepravilnostim.»

V drugem dokumentu pa je bilo zapisano: »Omenjena je zaposlena pri hišnih delih, kjer se je pokazala pridna in marljiva, kazni ne vpliva vzgojno na njo in se je ne zaveda, ker bi nam lahko od zunaj škodovala, jo ne predlagamo za pogojni odpust.« (AS 1267, t. e. 632/47)

O Neži Pavel, s. Avguštni (roj. 1892), učiteljici, ki jo je Okrožno sodišče v Celju februarja 1949 zaradi »vzdrževanja ilegalne zveze z inozemstvom« obsodilo na devet let odvzema prostosti s prisilnim delom in na izgubo državljanskih pravic za dobo pet let, so maja 1950 v Rajhenburgu zapisali: »Omenjena je vsled bolezni zaposlena pri lažjih delih v domu. Ne čuti se kriva kaznivega dejanja, ter se izgovarja na svojo politično nerazgledanost. V političnem oziru se še ni sprijaznila z ljudsko oblastjo ter bi v slučaju pogojnega izpusta na svobodi več škodovala kakor koristila.« (AS 1267, t. e. 77/49) Na podlagi več prošenj za pomilostitev so jo nato 2. januarja 1951 izpustili.

Marija Kozoderc, s. Davorina (r. 1900), je bila prednica samostana šolskih sester v Slovenski Bistrici. Okrožno sodišče v Celju jo je 16. februarja 1949 zaradi ilegalnega delovanja in »sprovajanja« redovnic preko državne meje obsodilo na pet let odvzema prostosti s prisilnim delom in izgubo državljanskih pravic za dobo dveh let. Najprej je bila v zaporu v Celju, nato je kazni prestajala v Rajhenburgu. O njej so v Rajhenburgu zapisali: »Imenovana je zaposlena v šivilnici DOP-a. Za delo je srednje dobra, je pa disciplinirana. Kot bivša redovnica je zelo versko fanatična. Političnih izjav ne daje, ker je zelo previdna, je pa nasprotnica naše oblasti.« (AS 1267, t. e. 76/49)

Angelo Markuš, s. Blažjo (r. 1911), je Okrožno sodišče v Ljubljani 9. julija 1948 obsodilo na tri leta in tri mesece odvzema prostosti s prisilnim delom in izgubo državljanskih pravic za dobo treh let – Klaverjevi družbi v Ljubljani pa se je v zvezi s to sodbo izrekla zaplemba celotnega premoženja. V priporu je bila od 15. aprila 1948, izpuščena je bila po prestani kazni 15. julija 1951. Kazni je prestajala v KPD Rajhenburg. O njej je rajonski ljudski odbor avgusta 1950 zapisal: »Imenovana je bila nuna ter je klerikalno usmerjena in je bila po osvoboditvi izraziti sovražnik Ljudske oblasti in kot taka za skupnost ni ničesar doprinesla, pač pa je rovarila proti ljudski oblasti. K njej so po osvoboditvi zahajali bivši domobranc, kateri so bili pozneje aretirani. Po mnenju terena imenovana ne zasluži pomilostitve.« (AS 1267, t. e. 474/48)

Življenje v zaporu je bilo težko zaradi pogostih zasliševanj, nezaupanje med zapornicami je bilo veliko, na svoje izjave so morale pogosto paziti. Še dodatno jih je obremenjevalo surovo ravnanje nadrejenih. Tudi nad redovnicami so se neredko

izživljali, jih zaradi vere zasmehovali. Angela Vode je v svojih spominih lepo opisala utrinek iz zapora:

»Bilo je na božični večer. Večina si je želela praznovati kakor nekoč doma: z jasicami in drevescem. Ena med nami je hodila delat na vrt oziroma pripravljat drva. Skratka: prinesla je oskubljeno smrečico, na katero smo navezovalе sladkorčke ter izrezale iz papirja sveto družino in pastirce pa zvezdico in jaslice. V konzervni škatli smo raztopile malo masti, napojile z njo volneno nit in prižgale – in praznovalе. Bil je presunljivo prazničen občutek. Božične pesmi smo pele tako tiho, da se je slišalo kot piš pomladnega vetra. Naenkrat se odpro vrata in v celico plane paznica – naravnost v kot z drevescem, ga divje zmečka in pohodi pa jaslice prav tako. Mirno smo stale in jo gledale. »Kdo je prinesel to? Katera si je izmislila?« /.../ »Ali je prepovedano?« – Ona: »Vsako praznoverje je pri nas prepovedano in kaznivo.« (Vode 2005, 195)

Izjemoma se je odnos paznikov do zapornic ob prazniku vendarle nekoliko omehčal. S. Cecilija Pavšič, pripadnica reda šolskih sester (frančiškank brezmadežnega spočetja), je božični večer leta 1948 preživela v zaporu v Slovenski Bistrici:

»Ko se je bližal božični praznik, sva sklenile s sozapornico Milko, da ga bova prav lepo in sveto obhajale. Določila sva si molitve in premišljevale božično skrivnost. Začele sva peti Sveto noč. Med petjem je zaropotalo po vratih, prišel je uslužbenec in me odpeljal na zaslišanje. Ko sem prišla v pisarno in se je začelo zaslišanje, sem začela jokati, kar nisem nikdar prej. Ko me je vprašal, zakaj jokam, sem mu odgovorila, da mi je hudo, ker moram biti na ta veliki sveti dan zaslišana. Rekel mi je, da ne bo tako hudo in da on ve, da so sestre dobre. Iz svoje torbe je vzel zavitek v katerem sta bila dva kosa potice ter mi ga je izročil z besedami: »Kajne, da ni bilo tako hudo?« Nato me je odpustil. Potičko sva si z gospo Milko razdelile, zraven pa premišljevale, ali ni morda zastrupljena. Končno sva pa jo le pojedle. In še presenečenje sva doživele za božič: celica je bila kurjena, kar se ni zgodilo ne prej, ne pozneje.« (ŠAL/Razno, 27)

Iz pričevanj izvemo, da je marsikatera redovnica v zaporu zelo pogrešala življenje v cerkvenem občestvu in prejem obhajila. S. Helena Feuš: »V Begunjah na Gorenjskem je bilo zame najhujše to, da je bila na drugi strani ceste cerkev pa nismo smele tja. Ob nedeljah smo sedele pri oknu, molile rožni venec in jokale. Tako blizu Boga, a nismo mogle do Njega, da bi si utešile dušno lakoto, ki je bila neprijemno večja od telesne.« S. Tiburcija Lenassi: »Najbolj smo pogrešale sveto mašo in sveto obhajilo, drugače pa smo se že kar umirile in bile včasih prav dobre volje.« (ŠAL/Razno, 27)

Kongregacija šolskih sester de Notre Dame je junija 1990 v poročilu z naslovom „Preiskave, zaslišanja, obtožbe, sodni procesi nekaterih članic notredamskih šolskih sester po drugi sv. vojni dalje“ zapisala: »Vsa ta nadlegovanja so imela za cilj,

da bi se sestre same od sebe razšle, zapustile samostan in se vrnile v svet. Toda tega niso dosegli, še bolj smo se strnile skupaj in prenašale vse.«

4. Zaprte redovnice po Zakonu o prekrških zoper javni red in mir v letih 1949 in 1950

V maju 1949 je bil sprejet republiški Zakon o prekrških zoper javni red in mir, na podlagi katerega so v Sloveniji začela nastajati taborišča za družbenokoristno delo.

»Družbenokoristno delo je bil prisilni upravni kazenski ukrep, ki so ga na podlagi zakona izrekli upravni organi za notranje zadeve za dobo od šestih mesecev do dveh let. Ukrep družbenokoristnega dela so izrekale tričlanske komisije, ki so delovale pri izvršilnih odborih okrajnih, mestnih in rajonskih ljudskih odborov. Pomembno vlogo pri odločanju o tem, koga poslati na družbenokoristno delo, je imela partija.« (Šturm 2014, 227)

Na družbenokoristno delo so bile poslane tudi številne redovnice. Zaradi pomanjkljivega arhivskega gradiva točnega števila ni mogoče podati. Glede na poročilo, ki so ga o povojnih letih napisale usmiljenke, je bilo leta 1949 v ženskem taborišču Ferdreng na Kočevskem kar 40 redovnic, med katerimi so bile zlasti usmiljenke, frančiškanke, Marijine sestre in uršulinke. V knjigi *Ženska taborišča* (Jambrek 2014) najdemo podatek: »Od zapornic je bilo v tistem času v Ferdrengu 69 nun, vsa ljubljanska katoliška inteligenca, pa tudi iz drugih krajev Slovenije.« (Jambrek 2014, 21)

Zanimiv je primer sester usmiljenk (hčera krščanske ljubezni sv. Vincencija Paveškega) s. Terezije Pogorelc (roj. 1912), s. Marije Trkov (roj. 1903) in s. Marije Rozman (roj. 1898), ki jih je Okrožno sodišče v Ljubljani leta 1947 obsodilo skupaj s petimi sestrami iz Lichtenthurna. Pritožba na Vrhovno sodišče je uspela in sestre so izpustili. Ker so nekaterim izmed njih očitali politično sodelovanje s sovražnikom, je bila redu izrečena zaplemba celotnega premoženja zavoda Lichtenturn. Po zaplembi zavoda so se sestre morale znajti same in veliko jih je odšlo k domačim. V juliju 1949 so bile vse tri sestre ponovno zaprte. Sestra Ljudmila je bila z odločbo poverjenišva za notranje zadeve Ljubljana-mesto št. 910/1 z dne 31. 8. 1949 upravno kaznovana s tremi meseci poboljševalnega dela in v tej zvezi z odločbo komisije za kaznovanje prekrškov Ljubljana-mesto št. 291 z dne 31. 8. 1949 poslana na družbenokoristno delo za dobo štiriindvajset mesecev. Na prisilnem delu je bila v Ferdrengu na Kočevskem, 22. avgusta 1950 pa je bila pogojno odpuščena. Enaki usodi sta doživeli tudi Marija Trkov in Marija Rozman (AS 1267, t. e. 65/1581).

Med zaprtimi v Ferdrengu je bila tudi s. Monika Frančiška Arčon (roj. 1911), za katero se je ohranila odločba z dne 19. 8. 1949, ko je bila poslana na družbenokoristno delo. Ker se je tovrstnih odločb ohranilo zelo malo, je toliko dragocenejša. Iz nje je razvidno, česa so jo obdolžili in kakšno banalnost so ji očitali: »Obdolžena

Arčon Frančiška /.../ je kriva, da ni nikjer zaposlena, čeprav je sposobna za vsako delo in tako živi v brezdelju in na račun drugih delovnih ljudi. Izmišlja in razširja lažnive vesti, ki rušijo mir in zadovoljstvo državljanov.« (ŠAL/Razno, 27) Očitek, da ni nikjer zaposlena, je bil sprevržen, saj ji je državna oblast najprej prepovedala opravljati javno službo, nato še privatno: »Danes sta zopet prišla dva moška, /.../ rekla sta, da ne smemo več hoditi v privatno strežbo k bolnikom.« Nato so ji ponovno zavrnilo prošnjo za državno službo, saj se ni želela odreči redovništvu (ŠAL/Razno, 27).

Pričevalki iz Ferdrenga Joža Meze in Jela Mastnak se spominjata, kako so se paznice nad redovnicami prav posebej izživljale – npr. ko je bilo treba v cerkvi, 'sesekati' kipe svetnikov, so bile za to zadolžene redovnice (Jambrek 2014, 57). Do skrajnosti so skušali poteptati njihovo versko prepričanje in jih z nehumanim početjem prisiliti, da so opravljale dejanja, ki so žalila njihovo versko in človeško dostojanstvo. Življenjski pogoji v taborišču pa so bili strahotni – pričevanja in spomini redovnic, zbrani v Nadškofijskem arhivu Ljubljana, to potrjujejo. S. Monika Frančiška Arčon pričuje:

»Po zajtrku smo se zbrale v brigade in odšle s krampom ali lopato na delo /.../ Tudi na pokopališče so se spravili. Vse so porušili in splanirali, tako, da je tam nastala njiva. Tudi jaz sem morala od tam nositi lesene križe, da smo jih skurili. Ko sem tako nesla, ali bolje vlekla precej velik križ, se je eden od zidarjev, ki so tam delali, norčeval: »ki je za nas nesel težki križ.« Križe smo morale razžagati in pokuriti, kar se je meni zdelo kar prav. Bolje da zgorijo, kot da se skrunijo po tleh.« (ŠAL/Razno, 27)

Usmiljenka s. Gabriela Grivec pa: »Razkopale smo pokopališče. Nagrobne kamne smo znosile v šolo, zemljo pa preštihale z lopatami, da se ni nič poznalo, da je bilo na tem mestu pokopališče. Cerkev na vrhu hriba (verjetno je bila podružnica) smo razkrivale in opeko nosile v dolino. Ko sem hodila na delo sem vedno molila molitve, ki sem jih znala na pamet: Litanije Imena Jezusovega, jutranjo molitev in še druge molitve.« (ŠAL/Razno, 27)

Usmiljenka s. Gabriela Grivec je opisala razmere v taborišču Ferdreng:

»Bile smo v svoji civilni obleki. Vsaka si je lahko vzela le eno naročje sena, na katerem smo potem spale tri mesece. Nismo imele nič odeje. V kamri, kjer smo spale, je bil betonski pod. /.../ Med počitkom so nas zbujali za fiskulturo. Za jutranje umivanje smo tri-štiri skupaj dobile le en liter vode, kadar je zmanjkalo vode, pa še tega ne. Razdeljene smo bile v sedem brigad. V vsaki brigadi je bilo 100 žensk. Bila sem v prvi. Bile smo zelo različnih poklicev: ciganke, arhitektinje, advokatinje, pisarniške delavke, sestre iz različnih redov – Marijine sestre, šolske sestre, uršulinke, usmiljenke. Iz prve brigade smo pospravljale seno in iz pašnikov čistile grmovje in kamenje. (Še prej smo debelo kamenje nosile iz hriba v dolino, potem pa smo ga morale nositi nazaj na hrib. Potem so tam postavili barake.)« (ŠAL/Razno, 27)

V prispevku smo izpostavili redovnice, ki so bile obsojene pred sodišči in zaprte ali pa so jih na družbenokoristno delo poslali organi za notranje zadeve. Poleg teh pa je bilo kar nekaj redovnic med preiskovalnim postopkom zaprtih in nato izpuščenih. Te izkušnje so bile izrazito neprijetne, npr. s. Alojzija Domajnko (HPM) je bila 23. decembra 1948 aretirana. V priporu je bila cel mesec. Na zaslišanjih so jo spraševali o preteklosti in »jo obtoževali nelegalnega dopisovanja. Z njo so ravnali, kot da bi bila glavna članica protikomunističnega gibanja.« (Jenič 2015, 66) Ne da bi vedela, česa so jo pravzaprav obtoževali, so ji grozili, da bo zaprta šest let. Z ustrahovanjem je oblast dosegla, da so ženske redovne skupnosti postale po vojni manj aktivne, saj so se morale prilagoditi novi stvarnosti.

5. Sklep

Redovnice so bile po vojni v mnogih sodnih postopkih obsojene na zaporne kazni s prisilnim delom, poleg tega jih je bilo v letih 1948 in 1949 več kot štirideset brez obsodbe poslanih na družbenokoristno delo v taborišče Ferdreng. Kljub neverjetnim pritiskom komunističnih oblasti redovnice v veliki večini niso klonile. Njihova skupna značilnost je bila pokončna drža, trdnost v veri in lastnem prepričanju ter kljubovanje represivnim ukrepom komunističnega sistema. Za zvestobo svojemu verskemu prepričanju so bile pripravljene veliko prestati in pretrpeti – poniževalno ravnanje paznikov, nezadostno in pomanjkljivo prehrano, umazanijo, mrčes, mraz, izredno slabe higienске razmere, nezadostno zdravstveno oskrbo itd.

Le nekaj primerov je bilo, da so redovnice z izkušnjo zopora zaradi neznosnega pritiska Udbe iz redovne skupnosti izstopile. V Arhivu Republike Slovenije nismo našli podatkov o tem, da bi bila katera izmed 34 obravnavanih in na zaporne kazni obsojenih redovnic pripravljena sodelovati z Udbo. Zaprte redovnice svojih izkušenj sicer z javnostjo niso delile vse do zloma komunističnega sistema, saj so morale pred odpustom podpisati, da ne bodo »nikjer govorile o tem, kje so bile, kaj so delale in kako se jim je godilo« (ŠAL/Razno, 27).

Glede ravnanja komunističnih sil proti ženskim redovnim skupnostim bi se lahko strinjali s takratno oceno s. Alojzije Domanjko: »Komunizem se je odločil, da nas izbriše.« In: »Nikoli ne smemo izgubiti upanja.« (Jenič 2015, 66) Upanje so redovnice ohranile. Njihova vera je bila dovolj trdna. Redovnice z izkušnjo krivičnega odvzema prostosti so moč za nadaljnje delo lahko črpale iz Jezusovih besed: »Blagor tistim, ki so zaradi pravičnosti preganjani, kajti njihovo je nebeško kraljestvo. Blagor vam, kadar vas bodo zaradi mene zasramovali, preganjali in vse húdo o vas lažnivo govorili.« (Mt 5,10-11) Komunistični pritisk je v šestdesetih letih 20. stoletja končno nekoliko popustil. Ženske redovne skupnosti so bile do leta 1990 še vedno nadzirane, delo so opravljale zasebno in ob zelo skromnih finančnih virih. Kljub nenaklonjenim okoliščinam so pripadnice redovnih skupnosti poklicu v veliki večini ostale zveste in so za delovanje v okviru svojega poslanstva izkoristile vsako priložnost (npr. hčere Marije Pomočnice so organizirale duhovne vaje za dekleta, vodile župnijsko katehezo itd.). Svobodneje so redovniške skupnosti lah-

ko zaživele šele po osamosvojitvi in demokratizaciji Slovenije. Katoliška Cerkev v Sloveniji in tudi širša javnost, ki si prizadeva za spoštovanje človekovih pravic in svoboščin, ima v drži redovnic med komunističnim preganjanjem svetel zgled.

Kratice

SI AS – Arhiv Republike Slovenije.

ŠAL – Nadškofijski arhiv Ljubljana.

SCNR – Študijski center za narodno spravo.

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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.

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Boštjan Udovič

»Kakó dolgo bo smel tako zaničevavno govoriti o našem mojstru?«: Gregor Rihar in cecilijansko gibanje v prizmi nastajanja slovenskega državnštva
“How long will he be allowed to bandy such contemptuous words about our Master?”: Gregor Rihar, the Caecilian Movement, and the Beginnings of Slovenian Statehood

Povzetek: Prispevek obravnava pomen Gregorja Riharja in njegovega dela ter njegovo opredelitev v okviru razvoja slovenskega državnštva. Glavne ugotovitve so: (1) Gregor Rihar in njegovo delo sta bila z vidika proučevanja nastajajočega slovenskega državnštva in prebujajočega se slovenskega naroda v 19. stoletju do sedaj raziskovalno zanemarjena; (2) stranski produkt cecilijanskega gibanja na Slovenskem je bila krepitev nacionalnega zavedanja in ustvarjanje slovenskega državnštva tudi skozi jezik in glasbo; (3) obravnava riharijanstva in protiriharijanstva v slovenskih časopisih 19. stoletja kaže, da sta se v obrambi Gregorja Riharja in njegovega dela združila tako liberalni kot konservativni tabor (ta predvsem zunaj mest in v manjših mestih), vsak s svojim stališčem, vendar s skupnim ciljem – ohraniti in krepiti slovenski jezik ter ga oblikovati v samostojno enoto.

Ključne besede: Gregor Rihar, državnštvo, slovenski narodni vzpon, cecilijanstvo

Abstract: The article examines the significance of Gregor Rihar and his work, as well as the role it played in the formation of Slovenian statehood. The main conclusions of the article are: (1) Up until now, Gregor Rihar and his opus have been overlooked when researching the beginnings of Slovenian statehood and the Slovenian national awakening in the 19th century; (2) the spread of the Caecilian Movement throughout Slovenian lands inadvertently produced greater national awareness and the seeds of Slovenian statehood in language and music; (3) reading about Rihar’s supporters and detractors in Slovenian 19th-century newspapers shows that both the liberal and conservative camps came to the defence of Gregor Rihar and his work (particularly in more rural areas and in smaller towns). While each side had its own specific views on the matter,

they both shared a common goal – preserving the Slovenian language, building on it, and creating a coherent whole.

Keywords: Gregor Rihar, statehood, Slovenian national awakening, the Caecilian Movement

1. Uvod

Državništvo je izmuzljiv koncept, ki vsakomur, ki ga uporablja, pomeni nekaj drugega.¹ Pogosto se meša s politiko, in to na vseh treh ravneh (angl. *politics, polity, policy*), včasih s prestižem države, z njenim ugledom, drugi z njenim upravljanjem (angl. *governance*). In prav temu je, če upoštevamo Oxfordov slovar angleškega jezika (2015), državništvo najbližje. Ta vir državništvo razlaga kot »upravljanje državnih zadev«. Državništvo je tako proces, ki poteka, kadar politični akterji s svojim vedanjem vplivajo na oblikovanje, izvajanje in delovanje državne in širše – narodne in nacionalne – politike. Če je ta opredelitev statična in državništvo razume kot nekaj danega, Anderson (1977, vii) tega v svoji definiciji dinamizira s poudarkom, da je državništvo resda vodenje političnih zadev, pomembno pa je, da poznamo ne samo rezultat (državništvo), ampak tudi proces, tj. večšine in tehnike, ki do državništva pripeljejo (Baldwin 1985). *Prima facie* je državništvo koncept, ki se veže na zunanjo politiko države in na njene zunanje odnose, le redko pa se teoretiki ukvarjajo s pomenom vzpostavljanja, oblikovanja in razvijanja državništva za razvoj nacionalne povezanosti in notranje kohezivnosti države (Udovič 2017; Arberiter in Udovič 2017; Nagode 2015). V času, ko politika postaja predvsem notranja politika, zunanja politika pa je le njen odsev (Haass 2013), je razprava o pomenu državništva navznoter oziroma notranjega državništva – od njegove vzpostavitve, strukturiranja, razvijanja, pa vse do doseganja določene sebi lastne razvojne stopnje – več kot relevantna. Le tako bomo namreč razumeli trende, ki jim sledi sodobna mednarodna skupnost.²

Namen prispevka je analizirati prve zametke nastajanja državništva na Slovenskem.³ Gre za čas druge polovice 19. stoletja, ko je na Slovenskem pomlad narodov

¹ Prispevek je nastal v okviru programske skupine P5-0177 „Slovenija in njeni akterji v mednarodnih odnosih in evropskih integracijah“ ter raziskovalnega projekta J6-3135 „Glasba mladih po 1945 in Glasbena mladina Slovenije“, ki ju financira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS). Članek nadgrajuje in dopolnjuje spoznanja in ugotovitve doktorske disertacije „Glasba kot orodje državništva v Sloveniji“ (avtor: Boštjan Udovič). Na tem mestu bi se rad zahvalil doc. dr. Alešu Nagodetu za pripombe in predloge za izboljšanje prispevka.

² O različnih vidikih državništva nasploh prim. Vaupot (2019), specifično državništva na Slovenskem pa Munda-Hirnök in Medvešek (2017), Žigon (2020), Maver (2021) in Novak (2021).

³ Razmišljanje o državništvu je na Slovenskem omejeno predvsem na vzpostavljanje državnosti, tj. samostojnosti in suverenosti Slovenije. A to je ozka opredelitev državništva, ki zahteva najprej državo – šele ta naj bi omogočila nastanek državništva (tako razumevanje bi lahko označili kot determinirajoče – angl. *determinants*). Širši pogled na državništvo tega razume tudi v kontekstu predhodnika ustvarjanja države (na Slovenskem včasih govorimo o tisočletnem hrepenenju po lastni državi, kar bi lahko označili kot širše oblikovanje državništva) ali pa le nastavkov za proces ustvarjanja države. Takšno državništvo ni determinirajoče, ampak ustvarjajoče (angl. *antecedents*).

pustila globoke sledi, to pa je vodilo k oblikovanju slovenskega naroda in nacije (več o tem prim. Kosi in Stergar 2016; Štih et al. 2021). Prav v zvezi s tem velja omeniti tabore in čitalnice, ki so bile ključni narodnoformativni element za nastajanje slovenskega naroda. Toda za ustvarjanje slovenskega naroda ni bila pomembna samo brana beseda in druženje ob njej, temveč tudi glasba. Ta se je pojavljala zlasti na prireditvah, imenovanih ‚bésede‘, na katerih so se izvajala dela slovenskih skladateljev, mdr. Jurija Flajšmana, Miroslava Vilharja, Davorina Jenka, pa tudi Gregorja Riharja. V nasprotju s prvimi tremi, ki so bili posvetni, je bil Gregor Rihar cerkveni skladatelj. Ne glede na to je njegov pomen segel daleč onstran kora ljubljanske stolnice, v kateri je deloval, in se je v določenem trenutku idejno močno povezal prav z nastajajočim slovenskim narodom. Rihar tako ni bil več skladatelj, ki bi pisal pesmi zgolj za bogoslužno rabo, ampak je bil v nekem časovnem pasu – ne po svoji zaslugi, temveč zaradi spleta okoliščin – narodni buditelj, ki mu je bila pripisana avreola ‚našosti‘, tj. povezanosti s slovenskim narodom in novo, porajajočo se slovensko nacijo. Zato so bile kritike, ki so jih nekateri v določeni meri upravičeno naslavljali nanj, pri nekaterih razumljene kot napad ne le na Riharja, ampak tudi širše na slovenski narod, kar je bilo prav v tistih časih izjemno občutljivo. Če bi posplošili, bi lahko dejali, da je bil Rihar neke vrste sredstvo nastajajočega slovenskega državištva, vendar ne v času svojega življenja, temveč predvsem po smrti. Bil je nekakšno ‚narodovo blago‘, nedotakljiv, saj je v očeh mnogih predstavljal to, kar da je – kot bomo prikazali pozneje v analizi – v slovenskem narodu pristno. Po načelu binarnih opozicij se je okoli Riharja spletla tudi neke vrste binarna logika državištva: če si za slovenstvo, potem si za Riharja; če nisi za Riharja, potem si za *tujstvo*.

Zakaj je vse naštetu pomembno? Predvsem zato, ker se je dosedanja analiza nastajanja slovenskega naroda in nacije ukvarjala zlasti s tem, kako se je ta notranje oblikoval, premalo pa je poudarjala pomembne komponente njegove državnosti oziroma njene zametke (Bajt 2011; Jurić Pahor 2015; Sedmak in Zadel 2013); pogosto jih je potiskala predvsem v čas pred oziroma med prvo svetovno vojno, ko so bile sprejete politične odločitve (Bister 1992), da se slovenska nacija odcepi od Avstrije in se najprej združi v novo državo Slovencev, Hrvatov in Srbov, čez en mesec pa pridruži Kraljevini Srbiji v novi državi. Pri tem je pomembno poudariti še, da se v slovenski historiografiji zametki in začetki slovenskega naroda pripisujejo t. i. liberalnemu taboru oziroma intelektualcem, pesnikom in pisateljem, ki da so s svojimi deli prispevali k snovanju temeljev slovenskega naroda in nacije. Na Riharjevem primeru bomo videli, da razvoj slovenskega naroda ni bil premočrten. Res je, da so imeli liberalci pri njegovem oblikovanju, pa tudi pri začetkih njegovega državištva, pomembno vlogo, a so bili v določenih primerih konservativci tisti, ki so se res želeli držati ljudskih praks, praks okolja, iz katerega so prihajali, in jim tudi velja priznati pomembno vlogo pri oblikovanju slovenskega *nacionalnega* in državištva. Tako lahko na obravnavanem Riharjevem primeru ilustriramo dejstvo, da je ustvarjanje naroda in nacije v 19. stoletju potekalo vzporedno po več tirih, ki bi jih bilo mogoče povezati v dva sklopa: v ‚mesto‘ in ‚podeželje‘.⁴

⁴ Dejansko gre tudi v primeru Riharja delno za boj med ‚mestom‘ in ‚podeželjem‘, kar potrjujejo časopisni zapisi, objavljeni v rubrikah ‚iz‘ [nato pa je navedena pokrajina – Kranjska, Primorska oz. Štajerska].

„Mesto“ so predstavljali liberalci in učenjaki, ki so postavljali narodno in državniško infrastrukturo od zgoraj navzdol (angl. *top-down*), medtem ko so „podeželje“ predstavljali učitelji in duhovniki, ki so prihajali *od ljudi* ter vsebino oblikovali od spodaj navzgor (angl. *bottom-up*). V primeru (proti)riharijanstva je postalo to še posebej očitno po ustanovitvi Cecilijinega društva v Ljubljani leta 1878.

Prispevek je razdeljen na dva dela. Uvodu sledi kratek oris tega, kdo je bil Gregor Rihar in kakšno mesto je zavzemal v slovenski (cerkveni) glasbi in v takratnem času nasploh. Drugi del se ukvarja z razumevanjem Riharja ter s spopadom proriharijanskega in protiriharijanskega gibanja. Na koncu sledita še razprava in zaključek.

2. O Gregorju Riharju

Gregor Rihar velja v cerkveni glasbi za očeta moderne slovenske cerkvene glasbe. Rodil se je v Polhovem Gradcu leta 1796. Leta 1827 je prevzel službo stolnega organista, položaj *regens chori* v ljubljanski stolnici, in začel temeljite reforme cerkvenega petja.⁵ S kora stolnice je „pregnal godce“;⁶ a – zanimivo – pri tem ni naletel na odobravanje, temveč na gluha ušesa, in to tako pri godcih kot tudi pri ljudstvu in duhovščini (Škulj 2003, 36). Zgodovina se je ponovila petdeset let pozneje, ko so pripadniki cecilijanskega gibanja s kora ljubljanske stolnice izrivali Riharjeva dela. A če se vrnemo k izhodišču: Rihar se je ob nastopu svoje funkcije spopadel z nizko ravno kakovosti glasbe pri bogoslužju. V *Drobtinica*h (1888, 98–99) najdemo tako zapis o stanju cerkvene glasbe pred Riharjem, ki pravi:

»Kaj žalostno je bilo stanje cerkvene glasbe na Slovenskem pred Riharjem, če se sploh o cerkveni glasbi pred njim more govoriti. Bilo je petje po naših cerkvah skoraj popolnoma posvetno in ni nikakor zadostovalo svojemu vzvišenemu namenu. Umetelne vrednosti te skladbe niso imele nikakoršne, ker so bili orgljavci navadno slabo izobraženi v glasbi; cerkvenega duha so imele morebiti še manj. Bile so navadno posnemanje posvetnih melodij, včasih prav nedostojnih, posebno še zato, ker je spačen lašk⁷ ukus segal tudi med Slovence. /.../ Pa tudi ob navadnih nedeljah in praznikih so v cerkvi radi godli. A kakšna je bila ta godba? Koračnice, polke, mazurke vrstile so se druga za drugo. „Piskači“, tako namreč so imenovali te godce, so si na vso moč prizadevali, da bi spravili s svojimi „vižami“ ljudstvo v dobro voljo. [G]lasile so se v cerkvi med najsvetejšim opravilom iste viže, kakor v gostilnici pri plesu razuzdane mladine. Kolika nečast!«

⁵ Vprašanje je, ali je Rihar izobrazil in sposobnost, da bi zasnoval kakšno reformo glasbe v stolnici, tudi dejansko imel. „Možgani“ za reformo so bili verjetneje Potočnikovi, a o tem zaradi osebnih stikov med akterji nimamo virov (Nagode 2023).

⁶ Tega Škuljevega zapisa ne smemo vzeti dobesedno, saj stolnični arhiv temu ne pritrjuje.

⁷ Italijanski. Laški okus je sopomenka za teatralično, operno glasbo, ki je bila po cerkvenih predpisih za cerkev neprimerna (npr. okrožnica Benedikta XIV. „Annus qui“ 1749) (Nagode 2023).

Da so se Riharjeve reforme prijele, gre pripisati predvsem temu, da je na prvi pogled stare prakse (poskočnice, valčke, marše itd.) resda opuščal in jih nadomeščal z novimi. A te nove se od starih niso zelo razlikovale. Njegove pesmi so bile še vedno poskočne (niso bile valčki ali koračnice, vendar so imele vgrajen prav takšen ritem, da so bile pevne), sočasno pa so se – tudi zaradi svojih glasbenih značilnosti (temelj njegovega skladanja je bila t. i. kranjska terca,⁸ kot intervale je pogosto uporabljal sekste)⁹ – med ljudmi prijele: bile so hitro priučljive in napisane v melodijah, ki so bile ljudem blizu. Njegovo aktivno skladanje je korak za korakom izpodrivalo stare valčke in marše s kranjskih, štajerskih in primorskih korov.

Da je bil Rihar v cerkveni glasbi pozitivna osebnost, ne potrjuje le visok delež njegovih pesmi, ki so se ohranile, temveč tudi zapis škofa Antona Wolfa (povzet po R–č) (*Zgodnja Danica* 12. 1. 1857, 184) o njem, v katerem je zapisal:

»Hvalevredne prizadevanja in storitve zakristana tukajšnje stolne cerkve in stolniškiga organista Gregorja Rihar-ja v zadevah cerkveniga petja sploh, posebno pa glede *slovenskiga* cerkveniga petja – so častiti duhovšini že tako znane, in bodi si tukaj v Ljubljani, ali pa ob kanoniškim obiskovanji po deželi smo z radostjo zaznali, da se je od časa, kar so se od fajmoštra Blaža Potočnik-a zložene, in od stolniškiga zakristana in organista Gregorja Rihar-ja postavljene pesmi vpeljale, *slovensko* cerkveno petje veliko sčistilo in zboljšalo [ležeči tisk je avtorjev].«

V zapisu lahko najdemo dve pomembni zadevi in eno težavo: gre za izjemno pohvalo Riharju in Potočniku za delo, ki sta ga opravljala; škof Wolf v svojem zapisu jasno poudarja pomen slovenskosti v petju, kar pomeni, da že načrtuje smer podpore razvoju slovenskega naroda in nacije.¹⁰ A to predstavlja tudi ključni problem: petje v cerkvi (pri slovesnih mašah, večernicah in blagoslovih z Najsvetejšim) naj bi bilo latinsko, in ne slovensko. Škofov zapis tako kaže na delno razcepljenost teorije in prakse, zato je tudi razumevanje odpora, ki je sledil ob poskusih ponovne vpeljave latinščine na kore cerkva, *padlo* tako trdo.¹¹

⁸ Gre za splošno poimenovanje glasbene figure, ki v sebi nima ‚nič zares kranjskega‘, izhaja pa iz habsburško-italijanskega glasbenega prostora in temelji na *belcantu*; ‚začinjena‘ je z obliko slovenske ljudske pesmi v 19. stoletju (Nagode 2023).

⁹ Kimovec (1908, 18) o Riharjevih pesmih, ki so upoštevale osnovne glasbene stopnje (tonika, dominantna, subdominantna z dodatkom terce in sekste), piše dokaj pokroviteljsko, ko pravi: »Tako je [Rihar-jeva] harmonizacija pogosto prav preveč preprosta, monotono se venomer ponavlja ena in ista harmonija, to pa tako, da zlasti bas, pa tudi tenor velikrat nimata drugega postopa kot kvarto oz. kvinto iz tonike v dominantno, sopran in alt se pa vozita pod pazduho v tercah ali pa za roke v sekstah. Seveda so terce in sekste lepe, toda če se ponavljajo v toliko in toliko pesmih od začetka do konca, postane navsezadnje le predolgočasno, premrtvo, posebno če sta gornja glasova visoko v višavi, spodnja pa daleč spodaj brnita.«

¹⁰ To lahko razumemo v okviru njegovega življenjskega creda, saj vemo, da se je zavzemal za večjo emancipacijo slovenskega naroda na vseh področjih (npr. prevod Svetega pisma, sredstva za nemško-slovenski in slovensko-nemški slovar itd.).

¹¹ Nagode (2023) opozarja, da je bilo slovensko petje mogoče pri večini dejansko obhajanih obredov – tihi maši, različnih pobožnostih ipd. Latinsko je moralo biti le pri slovesni (péti) maši, slovesnih petih večernicah (te so se obhajale le izjemoma, v stolnicah in pomembnejših samostanskih cerkvah) in blagoslovu z Najsvetejšim. Petje pesmi v ljudskem jeziku pri večini obredov je bilo v ‚nemških‘ deželah

Seveda je bil škof eden izmed o Riharju enako mislečih. To kažejo zapisi ob Riharjevi smrti in pogrebu, objavljeni v *Zgodnji Danici* (1. 5. 1863, 171–178), ko A. D. v rubriki *Iz Ljubljane* o Riharjevem pogrebu piše:

»Spremili smo v nedeljo popoldne ob 6 k sv. Krištofu moža, čigar ime slovi dalječ čez meje *slovenskega naroda*.«

in dodaja

»Če je kdo zaslužil, da ga *narod* časti in v pobožnem spominu ohrani, je to gotovo zaslužil gosp. Rihar. /.../ Postavil si je rajni neumerjoč spominek sam *med Slovence*, vendar upam da *slovenskim* duhovnikom in *prijatlom naroda* iz serca govorim. /.../ Ako nasvetujem, da bi z združenimi močmi glasbine dela rajnkega *ohranili narodu*, ker mu bo težko kdo kdaj, da ne rečem boljše – tako zapel, in da bi mu postavili spominek, ki bi svetu razodeval, *kako Slovenci zasluge svojih pobožnih rojakov vedo ceniti* [ležeči tisk je avtorjev].«

A. D. poudarja, da Rihar ni bil samo cerkveni skladatelj, ampak je s svojim delom prečkal meje kora, škofije. Postal je narodno blago, zato je treba njegova dela ohraniti in jih razširjati. Zapis jasno kaže, da je bilo Riharjevo delo razumljeno kot *conditio sine qua non* narodnega prebujenja Slovencev. Zato je dogajanje okoli njega – kar označujemo kot riharijansko gibanje – mogoče opisati kot nacionalno gibanje. Gre za eno mnogih aktivnosti, ki so se na Kranjskem oblikovale med formacijo nacionalne biti slovenskega naroda (Granda 2007).¹²

3. Od hvale do posameznih glasov zavračanja Gregorja Riharja

Če je bil Rihar do svoje smrti načeloma nedotakljiv, se je po njegovi smrti to spremenilo. Kritiki so si o kakovosti njegovih del vse bolj upali postavljati (utemeljena) vprašanja. Seveda – zaradi povezanosti med Riharjem in nacionalnim gibanjem na Kranjskem – to vprašanje ni bilo le ‚glasbeno‘ in ‚o kakovosti del‘, ampak je bilo umeščeno v celoto napadov na narodno prebujanje Slovencev.

Prvi, ki naj bi dela Gregorja Riharja domnevno zavračal, je bil Anton Nedvėd, učitelj in skladatelj češkega rodu, ki je deloval v Ljubljani. Od leta 1859 je učil na

razširjena navada, ki pa ni imela uradne odobritve papeža, ampak se je stoletja (od Ferdinanda I.) odvijala pod tihim pokroviteljstvom habsburške dinastije. Temu gre pripisati tudi škofijsko toleranco do slovenskega petja pod Wolfom, Vidmarjem in Pogačarjem (ki je bil sicer vnet cecilijanec) celo pri najpomembnejših cerkvenih obredih.

¹² Pri definiciji in razumevanju *nacionalnega*, tj. tistega, kar je bilo usmerjeno v nacionalno samouresničitev Slovencev, moramo biti nekoliko previdni. Ni namreč vse, kar se je znašlo pod klobukom *nacionalnega*, tudi zares bilo *nacionalno*. Obstaja več primerov, ko je bilo nekaj, kar je bilo razglašeno kot *nacionalno*, usmerjeno predvsem v spoštovanje obstoječih pravil ali pa udejanjanje nekaterih ukrepov za vsakodnevno rabo (brez iskanja višjega cilja oz. zasledovanja cilja samouresničitve porajajočega se slovenskega naroda).

državni glasbeni šoli pri glavni normalki in obenem poučeval petje na ljubljanski gimnaziji, pa tudi v Alojzevišču in semenišču (Kozina 2013). Nedvėdova očitka Riharju sta bila neprimerna glasbena oblika in izvajanje njegovih skladb ter uporaba slovenskega jezika v Riharjevih cerkvenih in posvetnih skladbah. Svoje negodovanje nad Riharjem (*Celovški Slovenec* 8. 4. 1965, 99) naj bi pred svojimi slušatelji izrazil z očitkom »Diesem Elende in Krain muss ein Ende gemacht werden!«, ¹³ bogoslovcem pa naj bi dejal: »Möglich, dass Richar Verdienste um der Kirche gesang hatte.« ¹⁴ Ne vemo, če je to Nedvėd res izjavil ali ne; vse, kar vemo, je, da je bil Riharju nenaklonjen. V boj zoper Nedvėda so se pognali različni avtorji: najprej v (celovškem) *Slovencu*, nato pa tudi v *Novicah*. *Celovški Slovenec* je 8. aprila 1865 objavil jezo, nepodpisano pismo, v katerem avtor obračunava z Nedvėdom, ki ga posmehljivo imenuje »nek učitelj petja v Ljubljani«. Nedvėda v tem odzivu sploh ne omenja ne z imenom in ne s priimkom. Da gre za Nedvėda, izvemo iz opisov tega, kje vse slušbuje in koga poučuje. To je vidno v zapisih: »Že pri življenju rajnega Riharja je ta učitelj navdajal s sovraštvom in merzo do Riharjevih pesem pripravnike«; »Uči namreč peti pripravnike za učiteljski stan; dalje uči gimnazijalce /.../; dalje uči še posebej Alojzijance /.../; ¹⁵ dalje tudi bogoslovce.« A hvalospev in zaščita Riharja v tem pismu nimata le cerkvene ali glasbene note, temveč tudi narodni in državniški značaj. To je mogoče videti iz poudarkov o Riharjevih pesmih, ki jih avtor povezuje z narodom, nacija in jezikom, kot npr., »da so te pesmi *slovenske pesmi*«, da jih je »*narod slovenski sprejel kot svoje narodno blago*«, da te pesmi »čuješ po lepih logih in krasnih dolih *naše domovine* in iz ust *slovenskih pevk*« [poševni tisk je avtorjev]. Če se v tem delu navezuje na Riharja posredno, pa se v nadaljevanju pisma o njem izreka neposredno, ko o Nedvėdu pravi: »Kako dolgo hoče še vrivati ta učitelj svoj *nemški duh slovenskim* mladenčem?« in dodaja: »Kako dolgo bo smel odpravljati lepih, *narodnih*, pa tudi cerkvenih napevov Riharjevih? Kako dolgo bo smel tako zaničevavno govoriti o *našem* mojstru?« Rihar tako ni več le skladatelj, je *naš* mojster [poševni tisk je avtorjev]. Njegove pesmi tako niso bile več 'le' cerkvene pesmi, ampak so »lepe, *narodne* /.../ pesmi« [ležeči tisk je avtorjev], čeprav – če smo natančni – je bera Riharjevih narodnih pesmi izjemno skromna. Ključ do razumevanja prebujajočega se slovenstva je v tem, da avtor pisma loči nemški in slovenski duh; oksimoron pa, da to dela 'v glasbi' (kjer duha ni in ga ne more biti), ko postavlja ločnico med nami in drugimi.

Če se nam morda zdi, da je bil avtor tega zapisa ¹⁶ oster, pa je njegovemu članku sledil še en nepodpisan članek 12. aprila 1865 v *Novicah*, ki ni več okolišil. Nedvėda je neposredno imenoval in njegovo ravnanje označil kot »kolosalno predrznost«.

¹³ To revščino na Kranjskem je treba opraviti.

¹⁴ Cinično: »Morda pa je Rihar res kaj doprinesel k cerkvenemu petju.«

¹⁵ Alojzijanci so bili gojenci Alojzevišča, vzgojnega zavoda (dijaškega semenišča). Danes v tej stavbi domuje Teološka fakulteta Univerze v Ljubljani.

¹⁶ Nekateri namigujejo, da naj bi šlo za učitelja Josipa Levičnika. Orglati se je učil pri skladatelju in organistu, *regens chori* ljubljanske stolnice, Gregorju Riharju (1796–1863). Pod njegovim vplivom je začel skladati pretežno cerkvena in vokalna dela. Med drugim je objavil tudi dvoglasno mladinsko pesmarico »Mladi slovenski pevec« in z njo prekosil denimo tudi podobne poskuse slovitega pesnika ter pisca nabožnih in vzgojnih del Antona Martina Slomška (1800–1862) (Križnar 2017, 163).

Svoj zapis je avtor sklenil z besedami:

»Rihar je in ostane, zlasti v cerkvenem petji ‚profeta‘, ki ga *narod slovenski* [ležeči tisk je avtorjev] v srcu svojem nosi in nevoljno zavrača zabavljive besede: ›möglich, dass Rihar Verdienste um der Kirchengesang hatte!‹« (Novice 12. 4. 1865, 123–124)

Vse zapisano jasno kaže na to, da je bila umestitev Riharja na ljubljanski kor več kot le glasbeno ali cerkveno dejanje. Ko je s kora *šenklavške* stolnice sam preganjal slabo glasbo in pisal lastne pesmi, ni imel v mislih narodnostnega, nacionalnega ali celo državniškega značaja, ampak le religioznega. A zgodilo se je, da je bil Rihar že za časa življenja, po smrti pa še bolj, razumljen kot nekdo, ki je v (cerkveni) glasbi tlakoval pot slovenstvu. S tem se strinjajo tudi vsi pisci, ki v tistih časih pišejo v časopise – tudi njegovi kritiki. Težava torej ni v Riharjevem delu, ampak v njegovem posredstvenju, ko ni bilo več ‚le‘ glasbeno delo, ampak narodno, emancipatorno sredstvo. Rihar je bil razumljen kot proslovenski, ker mu je uspelo združiti slovenska besedila pesmi (ki jih je zanj pisal Blaž Potočnik), ker je uporabljal ljudskemu okusu všečno melodiko¹⁷ in bil ob pravem času – času prebujanja slovenskega naroda in nastajanja temeljnih narodnih tvarin – na pravem mestu (o tem več v npr. Rupel 2013; Žigon in Kramberger 2014; Darovec 2021; Vidmar Horvat 2021; Rahten 2021). In narod te pesmi v sebi nosi še danes. V nasprotju z narodi, ki so nastajali na podlagi političnih (Hrvati, Francozi, Angleži, Američani) ali verskih elementov (Rusi, delno tudi Poljaki), sta slovenski in nemški narod nastajala prav prek kulturnih vzorcev, ki so narodnost in nacionalnost (ter posledično državništvo) definirali kot sebstvo po načelu lastne samoopredelitve v odnosu do drugega. Slovensko sebstvo je izhajalo predvsem iz jezika, glasba je bila sekundarnega pomena – a vendarle jo je prav ljudstvu bližnja melodika potiskala v vzporejanje s slovensko besedo.

Razprava o Riharjevem delu se je po teh dveh zapisih umirila, verjetno tudi zato, ker se odpor do Riharja javno ni nadaljeval, kar pa ne pomeni, da ga ni bilo. Blaženje prve faze antiriharjanstva je uradno zakoličil Josip Levičnik (podpisan kot Rodoljub Podratitovski) leta 1868 v *Zgodnji Danici*, ko je vse župnike na Kranjskem pozval, naj Riharjeve pesmi nakupijo in jih razširjajo med slovenskim narodom. Sam je poudaril, da je to kolektivna odgovornost župnikov, saj bodo, če bodo to prepuščali organistom ali pevovodjem, ti Riharjeve skladbe ob svojem odhodu odnesli. Zapis se bere, kot bi bile Riharjeve skladbe neke vrste edinstveno in dragoceno blago, ki ga more in mora imeti vsak, ki je slovensko závéden. Četudi Levičnik tega ne pove neposredno, je to jasno tudi iz zaključka njegovega zapisa, v katerem poudarja:

»Ob kratkem: vsi ugovori odpadejo; toraj naj se pa častite cerkvene predstojništva po Slovenskem tudi ne mudijo z nakupovanjem prelepih napevov, da čez kaj let ne bodo učeni – organisti prisiljeni tožiti: tako neredne sprednike in predstojnike smo imeli, da nam še izverstnih Riharjevih skladanj niso preskerbeli in zapustili!« (*Zgodnja Danica* 20. 11. 1968, 376–377)

¹⁷ Gre za melodiko, ki je domača v okusu, neproblematična, splošno razumljiva in se z njo ljudje lahko poistovetijo.

Torej naj bo v poduk vsem tistim, ki bi se morda upirali – da jim bo sodila zgodovina. Rihar je nedotakljiv, pomemben za narod in za njegovo samobitnost, zato je zagotovitev teh pesmi nujna, sicer se lahko zgodi, da bodo zanamci kritično presojali delo tistih, ki so to zgodovinsko priložnost zamudili.

Nasploh lahko ugotovimo, da je bil v času vzpostavljanja slovenske nacije sredi 19. stoletja zatrt vsak poskus dvoma o Riharju in njegovem delu. Takšen poskus bi bil razumljen kot spogledovanje z nemškutarstvom in odpad od slovenstva. A čas je šel svojo pot in razvoj je terjal nove poteze. Ena takšnih, ki je na Slovensko prišla od zunaj in so jo spodbujali njeni ‚domači navdušenci‘, je bila ustanovitev cecilijanskega društva, ki mu je načeloval Franz Witt, leta 1868 v Bambergu v Nemčiji.¹⁸ Prenovo v cerkveni glasbi, ki jo je sprožila ustanovitev nemškega cecilijanskega društva, je bilo na Kranjskem čutiti leto pozneje, ko je stolni prošt Janez Zlatousti Pogačar predstavil nekaj idej o izboljšanju cerkvene glasbe v ljubljanski stolnici (Nagode 1998, 92). Njegova priporočila resda niso (še) letela na Riharjevo glasbo, a so med takratnimi cerkvenimi glasbeniki vseeno odmevala.

4. Začetek institucionalnega zavračanja dela Gregorja Riharja in (politične) reakcije na to

Nastanek Cecilijinega društva na Kranjskem leta 1877 je bil pogojen z nastankom Cecilijinega društva v prisotnosti Antona Foersterja, Hugolina Sattnerja, Angelika Hribarja, Miroslava Tomca in drugih leto poprej v Gradcu. Ti so na poti nazaj že razmišljali, kako bi kakšno podobno združenje organizirali tudi na Kranjskem. Rečeno – storjeno. Ustanovni zbor slovenskega Cecilijinega društva je bil 14. junija 1877. Prvi predsednik društva je postal Anton Jarc, tajnik Janez Gnjezda, glasbeni vodja pa Anton Foerster (Šorli 2011, 24–25; več o cecilijanskem gibanju prim. tudi Nagode 1997; 1998; 2000; 2019; 2022). Društvo se je lotilo intenzivne prenovе cerkvenega petja, s čimer so ga želeli vrniti v okvir cerkvenih predpisov glede obhajanja liturgije, predvsem h gregorijanskemu koralu. Kot prava mera jim je služila Palestrinova „Missa Papa Marcelli“,¹⁹ ki naj bi bila zgled, kako bi se glasba morala pisati, igrati in peti tudi na Kranjskem, Štajerskem in Primorskem. S podpiranjem takšnih ukrepov v cerkveni glasbi so cecilijanci *napovedali vojno* podpornikom riharijanskega opusa.²⁰ Ti ukrepi bi sicer verjetno ostali neopaženi, če ne bi prešli

¹⁸ Franz Witt (1834–1888) je bil duhovnik, cerkveni glasbenik in skladatelj, začetnik nemškega cecilijanskega gibanja.

¹⁹ Ne gre dejansko za ponovno uvedbo, ampak predvsem za spoštovanje sklepov Tridentinskega koncila, ki so predvideli naslednje: »Škofje naj iz cerkve odstranijo vsako glasbo, v katero se je ali v orglah ali v petju primesilo kaj čutnega in nečistega (*Episcopi ab ecclesiis vero musicas eas, ubi siver organo sive cantu lascivum aut impurum aliquid miscetur*).«

²⁰ Nagode (2023) se s to trditvijo ne strinja oz. pravi, da je pretrda. Svoje stališče utemeljuje z visokim deležem Riharjevih skladb v pesmaricah *Cecilija I* in *II*. Te skladbe so izvirno Riharjeve, so pa harmonsko izpopolnjene. Formalno se na tem mestu z Nagodetom lahko strinjamo, da so skladbe Riharjev značaj in melodiko v veliki meri (ne pa popolnoma) ohranile – težava je bilo razumevanje. Poskusi »predrugačenja« Riharja (en primer pokažemo grafično v nadaljevanju) so v izhodišču priredbe Riharjevih skladb, kar pa je bilo v takratnem razgretem političnem ozračju verjetno premalo poudarjeno. Seveda

cerkvenih korov in če ne bi bil njihov nosilec Anton Foerster, priznan glasbenik, ki je na Kranjsko prišel s Češkega. Že to, da je cecilijanske ukrepe uvajal tujec, je bilo za slovensko (cerkveno) pokrajino nezamisljivo – še huje pa je bilo, da Foerster ukrepov ni uvajal premišljeno, previdno in počasi, ampak je vse Riharjevo želel pomesti z enim zamahom, kar delno kaže tudi na njegovo oholost pri določanju tega, kaj da je v cerkveni glasbi kakovostno.²¹

Da se je Foerster odločil z Riharjevo dediščino nepopustljivo pomesti, nakazuje že njegovo pismo Franzu Wittu 2. maja 1878, tri četrt leta po nastanku Cecilijanskega društva v Ljubljani. V njem se je Wittu najprej zahvalil za njegov čas, nato pa opisal stanje cerkvene glasbe na Slovenskem in kot krivca za takšno glasbo izpostavil Gregorja Riharja:²²

»Da vam ne kradem dragocenega časa, ne bom obširno poročal, kako je na deželi s cerkveno glasbo; pripomnim naj le, da mnogi organisti po orglah le tolčejo, akorde igrajo staccato drugega za drugim, spremljava pa zveni prav posvetno, in kot bi igrali klavir, opremijo pa jo z vsemi možnimi okraski, pri tem pa niso sposobni niti, da bi legato, po notah zaigrali najenostavnejši štiriglasni stavek. Večina pevk na deželi poje kot ptice, saj ne poznajo not. Le eno mesto pri posameznem glasu ali skromen zadržek [pevovodje – op. avtorja] je potreben in že dajo na stran še tako dobro skladbo: »Pretežko, ni za nas, to ni nič!« In še: izčistiti bi morali okus, za katerega se imamo zahvaliti pokojnemu duhovniku Gregorju Riharju (mojemu predhodniku), glasbenemu maliku ljudstva in starejše duhovščine. Kot dokaz za to naj od stotine takšnih [njegovih – op. avtorja] pogošnih pesmi priložim le nekatere. Ta glasbeni propad na eni in različnost jezikov na drugi strani predstavljata oviro za to, da bi se neposredno priključili [nemškemu – op. avtorja] Cecilijinemu društvu, zato smo v Ljubljani ustanovili škofijsko Cecilijino društvo.«

Witt je na primeru Riharjeve pesmi „Najslajše srce Jezusovo“ (glej sliko 1), ki mu jo je poslal Foerster, zapisal: »In tako izkorišča plese, operne melodije, vojaške marše, ki jih v izobilju niza drugega za drugim. /.../ Tukaj imamo še kopico Riharjevih del. Vsa so pod vsako kritiko!«²³

10. julija 1878 je Foerster poslal Wittu še eno pismo, v katerem je našteval težave, ki se v odnosu do Riharja porajajo na Slovenskem. V svojem pismu piše:²⁴

»Čeprav nisem pričakoval, da boste, Prečastiti, natisnili vse, kar sem vam napisal, bom prenesel vse težave, ki bi se utegnile s strani napadenih zgr-

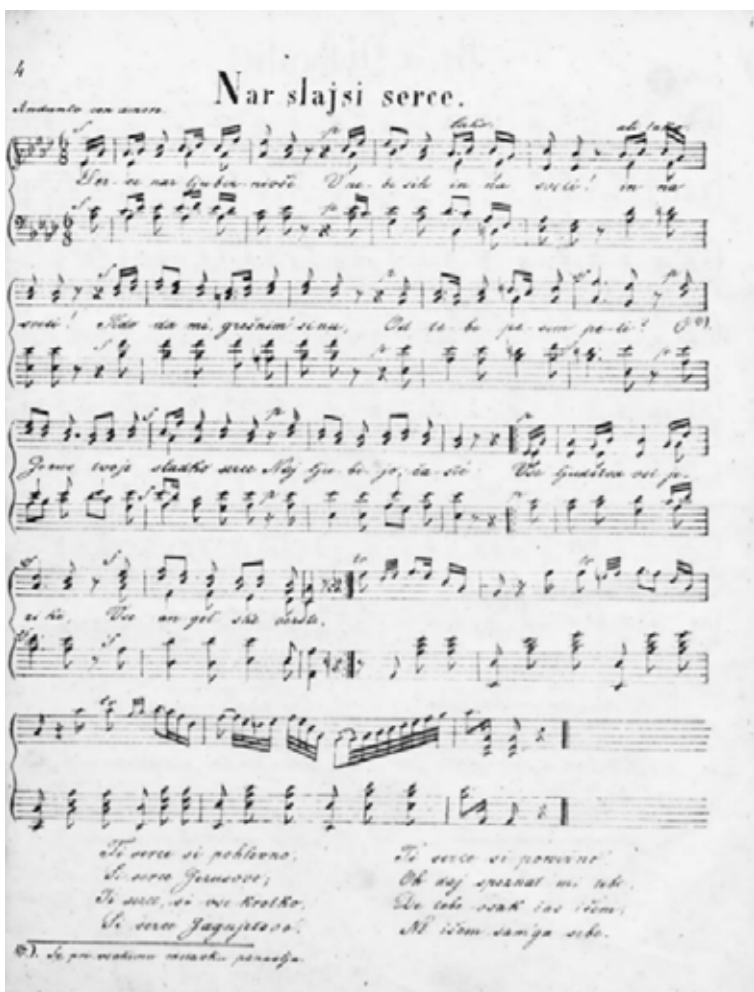
je tu še izhodiščno vprašanje o tem, kakšno glasbeno izobrazbo je Rihar imel in ali bi lahko napisal boljše skladbe, če bi imel boljše – kot sta jo npr. imela Foerster in Nedvėd.

²¹ Prav pri Foersterju prihaja na plano argument avtoritete (on kot avtoriteta), ne pa avtoriteta argumenta. Če bi namreč privzel slednjo, bi svoje reforme izpeljal lažje, sočasno pa bi bilo tudi manj odpora.

²² Besedilo pisma v nemščini je objavljeno v diplomskem delu Lee Vidic (2007, 40). Prevod je avtorjev – v kombinaciji s prevodom Aleša Nagodeta (2007, 86).

²³ Prevod je avtorjev; original je dostopen v Vidic (2007, 22).

²⁴ Besedilo pisma (in njegovih delov) je dostopno v diplomskem delu Lee Vidic (2007, 42). Prevod je avtorjev.



Slika 1: Ena od Riharjevih pesmi, poslana Franzu X. Wittu. Vir: Rihar (1850, 4).

niti name. Vsako besedo lahko desetkrat dokažem in potrdim. In vendar si bom vzel svobodo, da Vas, Prečastiti, izrecno prosim, da bi napisali kratko mnenje o slavni Riharjevih – če smemo temu tako reči – kompozicijah (!). Kajti glede tega, katera smer je prava (neki riharijanski navdušenec je že pripravljen staviti), je v zraku visoka napetost; brez vaše cenjene sodbe, ki odtehta vse, poslano ne bo imelo pravega učinka in vse se bo zgrnilo name, ker sem tu dregnil v osje gnezdo. V zvezi s tem zaupam v Vašo dobroto.»

Nobeno izmed Foersterjevih pisem, ki sta bili objavljeni v cecilijanski reviji *Musica Sacra*, na Kranjskem ni imelo odmeva. So pa Wittove reakcije dale slovenskim cecilijancem prav, in to jih je pri izrivanju Riharja še opolnomočilo. Javni prelom med cecilijanci in proriharijanci se je zgodil za Božič leta 1879, skoraj leto in tri četrt od prvega Foersterjevega pisma Wittu, ko se je Foerster odločil, da pri polnočni ljudski

maši glasbo v ljubljanski stolnici dokončno utiri v prave okvire, to pa je pomenilo vračanje k latinščini. V Ljubljani je završalo in začela se je *medijska* vojna o tem, kdo podpira slovenski jezik in glasbo in kdo je proti temu. Prvi se je na odločitev Antona Foersterja odzval Jakob Alešovec v *Brenclju* (1897). V rubriki „Rešpehtarjova kuharica“ je pritlehno napadel Foersterja, češ naj bi nemškemu jeziku dajal prednost pred slovenskim; dodal je tudi nekaj osebnih opazk – da je skop, da je slab učitelj, da mu ni za slovensko stvar ipd. S svojo vrnitvijo k latinščini naj bi Foerster spodbujal žalostno glasbo, medtem ko naj bi pri frančiškanih na Tromostovju še vedno peli pristne slovenske pesmi (seveda Riharjeve). Osebno diskvalifikacijo je nadaljeval tudi v prvih dveh številkah *Brenclja* v letu 1880, v 6. številki 1880 pa najdemo celo dodatne parodije na Foersterja.

Pritiski, ki so se vršili na Foersterja, so bili, kaže, prehudi, zato se je v njegovo obrambo odzval nekdo pod psevdonimom „Duhoven, v imenu več družih“ (gre za Jakoba Aljaža).²⁵ Ta je v *Slovenskem narodu* (23. 1. 1880) Alešovcu vrnil milo za drago. V tem Aljaževem zapisu zasledimo ponovno umeščanje Riharja v kontekst slovenskosti, nacionalnosti in državnštva. Aljaž v svojem zagovoru Foersterja pravi, da cecilijanci niso »nasprotniki narodnega petja«, da ga gojijo in ga bodo gojili ter peli v narodnem jeziku [v cerkvi – op. avtorja], »če nam dovoljenja dobitek«; Foersterja opravičuje z odgovorom, da se »drži cerkvenih določeb«. Resda o Riharju ne zavzema negativnega stališča, pravi pa, da je »bil samouk« (zaznati je slabšalno konotacijo) in da je »živel v spridenem času«, zato so njegove pesmi v večini »za cerkev nerabne«. Da bi še dalje opravičeval Foersterjevo delo, tudi on, podobno kot v pismih Wittu Foerster, uporablja argument avtoritete, ko izpostavlja Witta, ki zagovarja latinsko petje v cerkvi. Aljaž v svojem zapisu ne pozabi osebno obračunati z Alešovcem, ko pravi, da ta »napada poštenjake, kakor je g. Förster in vsa njegova družina«, da se je navzel »nove baze žurnalistike, katerej Nemci pravijo ‚revolveirpresse‘« ter sklene: »Ali je sramota hišnemu očetu, če je skrben, varčen in živi brez dolgov? Se ve da, ker sami po sebi merite, si za večjo čast štejete posedati po gostilnicah, zabavljati itd.«

Aljaževa razprava kakopak ni ostala brez odmeva. Alešovec se je, misleč, da jo je napisal Foerster (zaradi podpisa „Duhoven“), odzval izjemno pikro. V svojem zapisu v *Slovincu* (27. 1. 1880) je utemeljil, da pri vpeljavi latinščine ne gre za vprašanje cerkvene glasbe, temveč dejansko za razumevanje vezi med Riharjem in slovenskim narodom. Alešovec Riharja označi za »našega nepozabljivega Riharja«; poudarja, da je bil »naš rojak, duha našega«, da je oživil cerkveno petje »po vseh slovenskih deželah«, da ga je »narod sprejel z veseljem«, saj je uglasljujeval v »domačem – ne pa v tujem, husitskem, za nas mrtvem duhu«. Nadaljuje, da se »njegove pesmi pojo povsod, kjer se slovenski govori«. V svojem žolčnem zapisu napada Foersterjeva pisma Wittu, češ da je z njimi obrekoval Riharja in slovenski narod. Nato se zopet osredotoča na odnos med latinskim in slovenskim petjem v cerkvi (sam ga imenuje kot odnos med *husitskim* in *našim*), pri čemer se sprašuje, ali je vse *naše* zanič in je le *husitsko* dobro, ter jedko nadaljuje, da »imamo mi [Slovinci, op. avtorja] svoje skladatelje, svojo glasbo, posvetno in cerkveno« – in zaključuje:

²⁵ Iz podpisa bi lahko sklepali, da za tem zapisom ni stal Aljaž. A njegovi poznejši zapisi to zanikajo.

»Res je, na Vaši strani je Witt. Ali kdo je Witt? Nemec, *slovanskega duha v sebi nima sapice*. Če bi mi pripoznavali take avtoritete, bi bili davno že na gnoj vrgli *svoj jezik in vse slovenske knjige*, ker so še večji nemški veljaki izrekli, da naš *slovenski jezik ni za svet*. Če bi toraj ubogali take svetovalce, bi ne imeli kmalu nič svojega – *ne jezika, ne glasbe, ne petja in nehali bi biti svoj narod* [ležeči tisk je avtorjev].«

Vojna med cecilijanci in riharijanci je bila v polnem zamahu, Rihar pa je preselel dileme glede cerkvenega petja, saj je postal narodno blago. O tem priča tudi nadaljevanje pisanja, ki je v *Slovenca* prihajalo iz vseh slovenskih pokrajin. Na te napade na cecilijanstvo, ki se mu je očitalo predvsem potujčevanje slovenskega jezika in poskus zanemarjanja ter poniževanja slovenskega naroda, se je ponovno odzval Jakob Aljaž v dveh dopisih („Drugo poslano“ [Slovenski narod 14. 2. 1880] in „Tretje poslano“ [Slovenski narod 21. 2. 1880]), tokrat bolj milo, bolj načelno, predvsem pojasnjevalno. V svojih zapisih je želel utemeljevati pomen cecilijanskega gibanja za kakovost cerkvene glasbe; poudarjal je, da cerkvena glasba nima narodnosti in je ne smemo razumeti kot takšne ter da sta narodnost in jezik pogosto le izgovor tistim, ki izboljšanju cerkvene glasbe nasprotujejo. Kljub gorečnosti na obeh straneh se je polemika rahlo poglobila že v prvi polovici leta 1880, do konca leta pa je bila v veliki meri že pozabljena.

Dilemo o „nacionalnosti“ v cerkveni glasbi in o Riharjevem položaju je ponovno odprl Fran Hlavka,²⁶ ki je leta 1882 v *Slovenskih muzikalijah* komentiral „26 Tantum ergo“ Angelika Hribarja. Hribarjeve skladbe hvali, da so kakovostno spisane in da izboljšujejo glasbeni okus Slovencev, sočasno pa ne izpusti priložnosti, da bi slovenske cecilijance označil kot tiste, ki »se do zadnjega trudijo, da bi se v cerkev uvedla sama latinščina, a da bi se iz cerkve pahnili narodni jezik, hoteči v cerkvi imeti ono staro cerkveno petje, kakeršno so odobrili in določili razni papeži in cerkveni shodi« (*Ljubljanski zvon* 1. 1. 1882, 59–60). Na to mnenje se je v *Cerkvenem glasbeniku* (1882, 2:12) odzval Hugolin Sattner, ki je cecilijansko gibanje podprl z besedami: »Vsaj jaz sem toliko naroden, da bi nikdar ne zložil niti na koru predložil spev v latinskem jeziku, ko bi vedel, da je slovenski jezik v naši škofiji pripoznan liturgičnim.« Od tod dalje odzivov, vsaj omembe vrednejših, ni bilo več. Cecilijansko gibanje se je krepilo, a kljub temu pregled notnih prilog *Cerkvenega glasbenika* kaže, da je bilo kar nekaj skladb, ki se uporabljajo še danes, zloženih v slovenščini.

Če se je zdelo, da je boj za Riharja ali proti njemu dokončno zaključen, pa je tlečo žerjavico spet razpihal pater Stanislav Škrabec v svoji razpravi v reviji *Cvetje z vertov svetega Frančiška* (1884, 12:357), v kateri je poudaril, da bi bilo smiselno razmišljati o zaprosilu papežu, da naj bi bil slovenski jezik liturgični jezik. S tem bi bilo mogoče ne samo maševati v slovenščini, ampak bi umetna dilema o petju v liturgičnem jeziku – če bi slovenski jezik to postal – odpadla. Ta predlog, ki se nam danes morda zdi nekaj logičnega, je bil za tisti čas prav revolucionaren in je naro-

²⁶ Fran Hlavka je leta 1880 ob razpravi v Glasbeni Matici, ali naj izdajo „Božične pesmi“ Frana Gerbiča, dejal, da je to primerno, saj v njih »prevlada narodni duh in to gotovo ni napačno« [ležeči tisk je avtorjev] (Cvetko 1960, 237–238).

(a)

Solo

1. Pri - sve - til je ve - se - li dan, z-ra - dost - jo ga praz - nu - j - mol V_ne -
 2. Se vzdig - ne - jo na Ju - tro - vem po - bož - ni kra - lji tri - je, jih
 3. Kot kra - ljem zve - zda je nek - daj na po - ti njih sve - ti - la, ta -

(b)

Razglašenje Gospodovo.

Sopran ali Tenor.
Slovesno.

Rihar - Premrl.

1. Pri - sve - til je ve - se - li dan, z-ra - do - stjo ga praznuj -
 2. Se vzdig - ne - jo na ju - tro - vem po - bo - zni kra - lji tri -
 3. Kot kra - ljem zve - zda je ne - kdaj na po - ti njih sve - ti -

16 Orgle. pp

Slika 2: Riharjeva in Premrlova spremljava na Prisvetil je veseli dan. Vir: (a) Škulj (2004, 5) in (b) Sicherl in Premrl (1922, 20).

dnost in nacionalnost (slovenski jezik) dejansko postavljaj nad religioznost in cerkvene norme. Seveda njegov zapis tudi ni ostal brez odzivov,²⁷ a kljub temu je bilo že jasno, da se je boj med *narodnjaki* in *cecilijanci* izpel. V časopisju je po letu 1884 na temo poveličevanja Riharja in njegovega dela²⁸ ali pa njegove kritike mogoče zaslediti še nekaj člankov (*Cerkveni glasbenik* 1888, št. 8/9:70), a spor med obema taboroma je počasi plahnel oziroma stopal v ozadje. Javno se je cecilijansko gibanje zavzemalo za prenovo cerkvene glasbe, a kot kaže objava Kimovčeve zbirke „Rihar renatus“ (1908), so cecilijanci ugotovili, da je gradivo Riharjevih pesmi za nacionalno prebujenje na Slovenskem preveč pomembno, zato so – namesto križarskega pohoda proti njegovim pesmim – raje izbrali pot, po kateri so jih predru- gačili, da so bolj ustrezale cecilijanskemu okviru (slika 2).²⁹

²⁷ Odzivi so se pojavili predvsem v *Cerkvenem glasbeniku* v letu 1885.

²⁸ Glej npr. dopis „Z Gorenjskega“ (avtor L.) v *Novice* (1888, 25. 7., 243).

²⁹ Take primere najdemo tako v Kimovčevi zbirka „Rihar renatus“ kot tudi v Riharjevi in Premrlovi zbirki „Slava Brezmadežni“ (1911).

Z vidika Riharjeve rehabilitacije je zanimiv Premrllov zapis v *Cerkvenem glasbeniku* (1909, 46), v katerem sam poudarja, da ni smiselno býti bojev za Riharja ali proti njemu, saj »moramo /.../ vendarle pripoznati, da je bil Rihar – kajpada predvsem glasben talent, kakršnih smo imeli Slovenci le še prav malo«, ter da je Rihar za povzdigovanje glasbe na Slovenskem storil veliko. Premrl, verjetno še s trpkim priokusom, a zavedajoč se, da so cecilijanci boj proti Riharju izgubili, dodaja, da so bile Riharjeve skladbe na Slovenskem svojčas najboljše, »danes [pa so] v pretežni večini daleč za našimi sedanjimi: Foersterjevimi, Sattnerjevimi, Kimovčevimi in mnogimi drugimi«.

5. Razprava in zaključek

Slovensko narodno prebujenje je bilo pojav, ki je do sredine 19. stoletja zajel vsa področja družbenega življenja. Doslej je bilo proučevanje odnosa do Gregorja Riharja, ki je veljal za cerkvenega glasbenika, pogosto zapostavljeno; manj mu je bilo posvečene pozornosti z narodnega vidika. S tem prispevkom želimo to vrzel zapolniti in pokazati, da se je narodno prebujenje odvijalo ne samo na političnih, ampak tudi (in predvsem) na kulturnih temeljih.

Analiza časopisnih člankov večinoma posvetnih časopisov, ki smo jih prikazali, potrjuje dejstvo, da so bili Rihar in njegove pesmi pomemben del narodnega vzpona v 19. stoletju in kot takšne tudi pomemben vir za krepitev narodne in nacionalne zavesti ter državništva. Zato so bile kritike, četudi morda upravičene, razumljene zlasti kot napad na nacionalno bistvo in zoper porajajoči se slovenski narod. Verjetno bi bila javna polemika in opredeljevanje do Riharja ter njegovih del manj intenzivna, morda celo manjša, če ne bi bil na čelu antiriharijanskega gibanja Neslovenec, Čeh Anton Foerster, ki je bil za porajajoči se slovenski narod po mnenju nekaterih njegovih sodobnikov popolnoma neobčutljiv. Njegovo poslanstvo, ki ga je opravil kakovostno in zavzeto, je bilo izboljševanje cerkvene glasbe, to pa skladno z načeli cecilijanskega gibanja, a je pri tem spregledal dejstvo, da se je v nasprotju s Čehi, ki so se razvijali kot politični narod, slovenski narod razvijal kot kulturni narod – in da je bila kultura osrednje gibalno njegovega ustvarjanja ter političnega razvoja državništva.

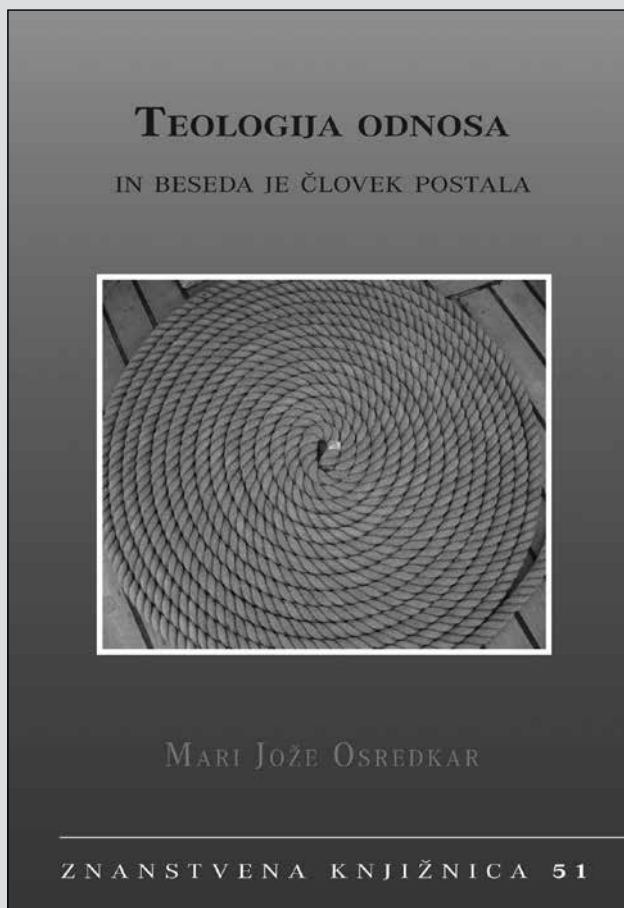
Z vidika zgodovinske analize obravnava riharijanstva in protiriharijanstva v slovenskih časopisih pokaže, da sta se v obrambi Gregorja Riharja in njegovega dela združila tako liberalni kot konservativni tabor (zlasti zunaj mest oziroma v manjših mestih), vsak s svojim stališčem, vendar skupnim ciljem – ohraniti slovenski jezik, ga krepiti in oblikovati v samostojno enoto. S tem sta obe struji, ne zavedajoč se, kaj v resnici počneta, ustvarili predpogoje za učinkovito izgrajevanje slovenskega državništva – določili sta namreč cilje (ohranitev slovenskega jezika in kulture) in celo razvijali sredstva (npr. ideja o pisanju papežu, naj dovoli bogoslužje v slovenskem jeziku; Rihar kot sredstvo narodne blaginje ipd.), ki bi lahko državništvo ustvarjala in ga krepila.

Končno lahko ugotovimo, da cecilijansko gibanje na Slovenskem tako ni bilo le gibanje samo po sebi, omejeno na cerkveno področje, ampak je imelo kot stranski produkt tudi velik narodnobuditeljski in državniški značaj. Čeprav si cecilijanci tega niso želeli (saj je bil njihov namen izboljšati cerkveno glasbo), je upor proti njihovem delu vodil do krepitev nacionalnega zavedanja in ustvarjanja državištva – tudi skozi jezik in glasbo. Zato moramo, ko govorimo o državištvu na Slovenskem, začeti misliti tudi njegove začetke in akterje, med katerimi so se – ne po lastni izbiri ali hotenjih – znašli tudi Gregor Rihar s svojimi podporniki ter Cecilijansko društvo v Ljubljani.

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Mari Jože Osredkar

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Marko Motnik

Music in the Dominican Convent of Marenberg: in Search of Sources

Odkrivanje glasbenih virov

iz marenberškega samostana dominikank

Abstract: The Dominican monastery in Marenberg (Radlje ob Dravi), founded in 1251, was dissolved in 1782 by Emperor Joseph II. The general history of the monastic community is well researched, but there is no study of the role played by music. Information on music from the early days of the monastery is sparse, becoming more tangible only from the 17th century onwards. The convent chronicle of the early 18th century contains numerous details about nuns who devoted themselves to music. Some of them were trained singers, others played various instruments, and some even composed. The four antiphonaries of Marenberg survived the eventful history of the monastery. These manuscripts are presented to the public for the first time in the present article.

Keywords: Marenberg, Dominicans, dissolution of monasteries, liturgical music, antiphonars

Povzetek: V letu 1251 ustanovljeni samostan dominikank v Radljah ob Dravi (Marenberg) je cesar Jožef II. ukinil v letu 1782. Splošna zgodovina samostanske skupnosti je dobro raziskana, medtem ko vlogi glasbe doslej še ni bila posvečena nobena študija. Podatki o glasbi iz zgodnjega obdobja samostana so redki in bolj oprijemljivi šele od 17. stoletja dalje. Samostanska kronika iz zgodnjega 18. stoletja vsebuje številne podatke o redovnicah, ki so se posvečale glasbi. Nekatere izmed njih so bile izurjene pevke, druge so igrale različne inštrumente in nekatere so celo skladale. Razgibano zgodovino samostana vključno z ukinitvijo so preživeli štirje antifonariji, ki so v pričujočem članku prvič predstavljeni javnosti.

Ključne besede: Marenberg, dominikanke, ukinitvev samostanov, liturgična glasba, antifonar

1. Introduction

From the middle of the 13th century until their dissolution during the reforms of Emperor Joseph II in the 1780s, three monasteries of the female Dominican Order

existed on the territory that is today Slovenia.¹ In 1238, nuns from Viennese noble families settled in Velesovo (Michelstätten) in Carniola and two communities were founded in the now Slovenian part of Styria: Studenice (Studenitz) in 1245 and Marenberg (Radlje ob Dravi) a few years later, in 1251.

All three convents were founded by noble benefactors, and admission was reserved primarily for ladies from the higher echelons of society. While Velesovo enjoyed a high reputation in Carniola, Marenberg played a similar role in Styria and Carinthia. Studenice could not compete with the other two nunneries in terms of prestige (Mlinarič 2005). By all accounts, many ladies had attained a relatively high level of education before entering the convents and also had a profound knowledge of music. In the case of Marenberg, musical skills even proved to be a condition for admission.

Although the general history of Marenberg is fairly well known and researched, the scholarly literature has only briefly touched upon the significance of music within this monastery. Jože Mlinarič, in his 1997 historical overview of Marenberg Monastery, mentions music frequently, but as this is not the focus of his reflections, it is well worth taking a deeper look into the sources. This article aims to provide a comprehensive summary of the music history of the convent, while recognising that further detailed analyses of the Convent chronicles and in-depth studies on the Marenberg antiphoners are necessary. Additionally, it seeks to contribute to the study of women's orders in the territory of Slovenia.

2. The Dominican Convent of Marenberg

Marenberg is situated on a plain in the narrow Drava valley on the left bank of the river. Although it is located on an important crossroads between Styria and Carinthia, it is far removed from the larger towns, as is typical of Dominican convents. Since the Drava River was considered the northernmost border of the Patriarchate of Aquileia, the convent was no longer precisely within its sphere of influence, but in the territory of the Archdiocese of Salzburg. In fact, the bishop of Lavant had spiritual authority over the monastery.

The foundation of the Marenberg Convent in 1251 can be interpreted as an act by means of which the two founders, Gisela and her son Sigfried von Marenberg, expected to ensure their own salvation. At the same time, the foundation of the monastic communities of the new Dominican Order was justified by a revival of the general spiritual life in the region. In practical terms, however, the convent also functioned as a provisioning institution, taking in numerous noble daughters who either could not marry or could not inherit and who had little other choice in order to lead an honourable life.

¹ This article was written within the research project "Old traditions in new vestments: Musical and textual reworkings in the performing practices of liturgical music" (J6-1809), funded by the Slovenian Research Agency ARIS.



Figure 1: Engraving of Marenberg by Georg Matthäus Vischer, *Topographia ducatus Stiriae*, [Graz 1681], vir: (Digitalna knjižnica Slovenije, dLib).

Entering a convent was certainly not cheap for the girl's relatives. The community paid for living expenses, and although a dowry was not established by canon law, the women usually brought landed property or financial resources with them. After Pope Alexander IV approved the establishment of the convent in 1255, the nuns of Marenberg were allowed to own land and gradually increased their wealth through land purchases and especially through donations. Even the oldest known record of music practice in Marenberg is related to a gift. When a certain burgess of Maribor, Katarina Valpotič, donated two vineyards near Maribor to the convent around 1474, she set the condition that the nuns should celebrate a jubilee every year on the feast of St. Michael (29 September), namely a vigil and a sung mass in memory of the benefactor (Mlinarič 1997, 96).

After the general religious, moral, and spiritual crisis of the 16th century, the convent experienced a new upsurge under Prioress Susanna von Schrattenbach (1584–1621). A devastating fire in 1653 prompted the Dominican Sisters to rebuild the monastery almost in its entirety, whereupon a representative early Baroque complex with a beautifully landscaped garden was created (Curk 1991, 9–13). The renovated building complex can be seen in the well-known copperplate engraving by Georg Matthäus Vischer from 1681.

Dominican nunneries were usually wealthy, and Marenberg was no exception. In fact, at the time of its dissolution in 1782 it was among the richest in the Austrian lands (Wolf 1871, 79–80).² It was a religious community for the elite, and the convent seems to have been particularly attractive to the local aristocracy. For ad-

² The analysis of the financial situation of the Austrian monasteries published by Adam Wolf in 1871 is neither current nor reliable. However, in the absence of more recent accounts, the data can be used as a guideline.

mission, spirituality played an important role, but no less decisive was the reputation and status of the family, including its financial background (Kos 1996, 21–44).

3. References to the Musical Practice in Marenberg

The available sources pertaining to music in Marenberg are noticeably scant. Regrettably, there are no extant musical sources from the earliest centuries of its history, and only a paucity of records regarding musical practices. It is not until the middle of the 17th century that the number of records and their informational value become more tangible. Occasional references to music can be found in the correspondence of that time, as well as in visitation reports and especially in the extensive chronicle of Marenberg called *Marenbergischer Lustgarthen*. As a result of a fire that destroyed several parts of the monastery building, the library and the archives in 1780, the musical sources themselves have hardly been preserved; what survived was largely lost in the course of the dissolution after 1782. Accordingly, only a small remnant of the original documentation is still available for research. Without clear provenance notes such as ex-libris or other unambiguous indications, the identification of the books and manuscripts proves difficult. In any case, such explicit notes are not always present in the sources from Marenberg.

Music usually plays a subordinate role in the Marenberg archival records and is mentioned only in passing. In the consistory protocols and visitation reports it is noted that music was played on special occasions, such as when the bishop or his deputies visited the convent, at the election or installation of a new prioress, at the solemn ritual of receiving the habit, and at taking of vows. These sources usually note that the nuns performed solemn music, usually the “Te Deum”, with timpani and trumpets (NŠAM Protokoli 1718–1722, 15 October 1719; 1724–1727, 15 September 1725).

For the acquisition of knowledge pertaining to convent music and daily life in general, the extensive Marenberg Chronicle proves to be a rare and significant stroke of luck. The manuscript, preserved in the Episcopal Archives in Maribor,³ was written between 1686 and 1712 by an anonymous Dominican Marenberg nun and is a particularly valuable and informative primary source with extensive references to musical practice. The first part contains a chronicle of events from the founding of the convent onwards. This is followed by detailed descriptions of the lives and work of the prioresses from the 16th century, as well as biographies of sisters. The life accounts of the nuns who lived at the time of the chronicler and whom she knew personally are naturally the most detailed.

³ How and when the Episcopal Archives came into possession of this manuscript cannot be determined. The source is not mentioned in the Marenberg inventory lists of 1782. It was also not in the collection of books brought with the transfer of the Lavant bishop's seat from St. Andrä to Maribor after 1859. According to a personal communication, the director of the Episcopal Archives in Maribor, Lilijana Urlep, suspects that the manuscript could have arrived in Maribor through a private donation.

The lengthy title of the *Marenbergischer Lustgarthen* provides a detailed description of the book as a garden of pleasure and joy that offers sensory recreation, featuring a variety of deliciously fragrant flowers symbolising virtues embodied by notable figures such as the Father of the Order, St. Dominic, the seraphic Mother St. Catherine of Siena, and other Dominican nuns who have lived or still reside in the convent.

The manuscript's main purpose was to encourage the sisters and give them consolation and moral support. For this reason, historical events are presented throughout as examples of divine providence and grace, and the biographies of the sisters as *bona exempla* to be emulated and followed. The author either omits less pleasant events altogether or glosses over them, which in turn greatly subtracts reliability from the source, from our perspective. However, the record was never intended as a historical document.

Although the book is referred to as a chronicle, the chronological part is actually subordinate. It is, rather, a so-called sister-book, whose models are to be sought in the late medieval representations of the *vitae* in the Dominican convents of southern Germany and Switzerland. The sister-books had a long tradition and served on the one hand for the self-assurance of the monastic communities and on the other hand as *memoria* (Ehrenschenwendtner 2004, 61–67). Although mystical experiences are rarer in Marenberg writing than in older sources, its narrative form also served the purpose of presenting concepts of religious thought and exemplary action as well as essential aspects of monastic life.

The anonymous author pays close attention to music throughout the document. Music is seen as an honourable and desirable discipline which the sisters might cultivate and refine throughout their lives. Moreover, they practised it for the glory of God and, of course, for their own pleasure. Their mastery in music was considered one of the requirements for admission into the monastic community of Marenberg, or at least a considerable asset.⁴ Using Benedicta Constantia von Raumschüssel as an example, the chronicler reports that the girl was sent home to learn music before being admitted (NŠAM, *Marenbergischer Lustgarthen*, 613). In some cases, girls from lower social classes were admitted as lay sisters if they showed ability in useful work and knowledge of music. A particularly vivid example of this is provided by the description of Maria Magdalena Khöffer, of whom the author reports as follows:

Maria Magdalena came from a poor family from Völkermarkt in Carinthia and was favoured by God's grace. God had gifted her with a beautiful high voice and the right spirit for music. After she learned to sing and play the keyboard, the prioress took her into the care at the request of the girl's mother. In the convent she sang with the other sisters for nine years, always hoping to become a lay sister. But Prioress Susanna Andrian ignored the matter, since the girl was not of noble birth. Only after constant pleading by the sisters, who appreciated Magdalena's

⁴ Similar things are reported about the conditions of admission to the Dominican convent in Graz (Neschenweng 2017, 33).

musical talent, did the prioress grant her wish in 1671. As a lay sister, but not a noblewoman, Magdalena had to dine at the second table, where the nuns were served only re-heated leftovers. Since her stomach could not bear this, she was allowed the last place at the first table. In time, Magdalena perfected her musical skills and became one of the best and most skilled musicians in the community. She played keyboard and string instruments and sang the first soprano for forty years. The writer reports that this was probably due to the fact that she never ate fresh fruit or tough meat or other hard foods. God had also endowed Magdalena with intellect and dexterity, so that she was able to perform all kinds of work to benefit the community (NŠAM, Marenbergischer Lustgarthen, 578).

According to the chronicle's reports, the quantity and quality of music seems to have increased considerably during the tenure of the prioresses Maria Susana Andrian (1668–1689) and Catharina Susanna Grotta (1689–1726). Even in the years prior to the tenure of these two prioresses, at the time of Prioress Maria Johanna Linzer (1640–1668), music was highly valued, although the convent was more focused on extensive building work. At the beginning of the 18th century, at least fifteen sisters played musical instruments and many more sang. Some of them were proficient in several instruments, so that a total of five could play the organ, six the violin, two the viola, three the bass, three the timpani, one the viola da gamba, and five the *tromba marina* (NŠAM, Marenbergischer Lustgarthen, 471–472). To all appearances, the convent maintained an orchestra in the late 17th and 18th centuries.

The last instrument mentioned, the *tromba marina*, is now largely forgotten. Sometimes called nuns' trumpet, nuns' fiddle, or Mary's trumpet, it is neither a trumpet nor a brass instrument, but a stringed instrument that was often used in nunneries. Since it was deemed inappropriate for women to play wind instruments, they played something that, while sounding similar to a trumpet, was actually a one-stringed instrument. This also explains how the nuns performed the "Te Deum" with timpani and trumpets, a fact frequently mentioned in the sources.

The enumeration of musically trained instrumentalists obviously refers to the performance of polyphonic figural music with instrumental accompaniment, although, with one exception, not a word is said about the repertoire and not a single work is mentioned in the inventories. The chronicler tells of a composer who was active among the nuns in Marenberg. Her name was Maria Josepha Waller (1652–1680) and she came from a wealthy merchant family in Klagenfurt. Orphaned as a child, the twelve-year old girl's education was entrusted to the nuns. She became an excellent chorister who, at the request of the sisters, occasionally set words to music for the liturgical feasts, four of which the chronicler specifically mentions. Maria Josepha died young at the age of 28 (NŠAM, Marenbergischer Lustgarthen, 236–237) and, regrettably, all of her compositions have been lost.

Despite the destruction caused by the fire on 30 June 1780, the convent still had a collection of musical instruments at the time of its dissolution. The inventory of

1782 lists a pair of hunting horns, four violins, a viola, timpani, a piano in the nuns' choir, and another keyboard instrument in a nun's cell (Mlinarič 1997, 206; 208).

4. Musical Sources from Marenberg

After the dissolution of the monasteries in the 1780s, the inventories of the settlements were meticulously recorded and, in the case of the Styrian monasteries, sent to the provincial capital in Graz. At least three inventories from Marenberg exist, although these are not congruous with each other, at least as far as the book and manuscript holdings are concerned. The inventory of 26 March 1782 summarily lists 59 religious books in the convent room as well as six large antiphoners and gradu- als and an undetermined number of prayer and contemplation books in the nuns' choir. Due to the fire, there was nothing left in the library (Mlinarič 1997, 207–208).

After the collection of books had been brought from Marenberg to Graz, on 30 January 1783 the scribe of the Viennese Court Library, Patritius Dengg, prepared an alphabetical index according to author names or titles. These books were most likely stored in the sacristy, in the nuns' choir, in individual cells and rooms, or elsewhere in the convent. One can only speculate how extensive the collection must have been before the fire of 1780 but, surprisingly, Dengg's catalogue is still thirteen pages long, containing approximately 185 book titles, mainly of printed religious literature (StLA, R.u.K. Sach. 204, A.III, 1782, K662. Cathalogus Der Von dem aufgelösten Frauen Stift Mährenberg an die hierortig K. K. Bibliothec übergebenen Bücher. Nro. 1). As far as music in the convent is concerned, the handwritten chant books seem to be most important:

Title	Format	Volumes
1. chant book on parchment	large folio	2
2. ditto	small folio	3
3. ditto	ordinary folio	1
4. ditto	folio	5
5. ditto	quarto	4
6. ditto	octavo	6

Table 1: Marenberger chant books mentioned in the directory of books of 1782.

A copy of Dengg's catalogue was sent to the Vienna Court Library, which had the right to select books and manuscripts from the holdings of the dissolved mon- asteries (Stummvoll 1968, 272–283). The Marenberg collection does not seem to have been of much interest to the Court Library, as it consisted mainly of religious devotional literature for prayer and contemplation. The majority of the books re- mained in Graz, but neither the University Library nor any other Graz institution seems to have acquired a single printed book from Marenberg. For Vienna, how- ever, the librarian Gottfried van Swieten, requested the following units:⁵

⁵ The catalogue is accompanied by a paper sheet entitled: "Verzeichniß Derjenigen Bücher welche aus dem Frauen Stift Mährenburg für die K. K. Hof Bibliothec in Wien anverlanget werden."

Psalterium latinum, a manuscript in octavo format

Psalterium germanicum in octavo format, printed in Munich

Manuscriptum in membrana [i.e. parchment] in octavo format

Chant books on parchment, 11 volumes, folio format (see table 1, nos. 1–4)

Regrettably, the description of the titles is minimal. The successor institution to the Court Library, now the Austrian National Library, owns a large number of Latin psalteries, and it is almost impossible to determine exactly which one might be the *Psalterium latinum*. It is even more difficult to identify the manuscript on parchment (*Manuscriptum in membrana*), which is very poorly described in the catalogue. However, the mention of the printed *Psalterium germanicum* proves that the books were indeed sent to Vienna. The latter is undoubtedly the printed book entitled *Der gantze Psalter des Königlichen Propheten Davids*, published in Munich in 1629. The title page of the copy in the Austrian National Library contains a handwritten bookplate and reads: “Ex lib. bib. monast. Marenbergensis.” Furthermore, a handwritten dedication is enclosed, which reveals that Sister Maria Strobl from the Dominican convent of St. Leonhard in Graz gave the book to Sister Sibilla Jacobpauitsch in 1643 (ÖNB, 2.Z.15 alt prunk). Sister Sibilla was indeed a member of the Marenberg convent at that time. Although this is not relevant for the study of music history, it does show that the books mentioned in the inventory did indeed reach Vienna and could, at least theoretically, still be contained in the Austrian National Library today.

What attracts particular attention with regard to the musical practice in Marenberg is undoubtedly the presence of eleven large chant books on parchment. It is unlikely that such manuscripts might be lost, even in a large library, but it is difficult to identify them as the recording of provenance was simply deemed unimportant in the 18th century. The question arises whether the chant books were ever kept in Vienna or were perhaps later sold, exchanged with another library, or otherwise lost. It is also conceivable that their provenance was incorrectly recorded.

In addition to the eleven large chant books selected for Vienna, the catalogue also mentions four handwritten chant books in quarto format and six in octavo format and, if the information is correct, on parchment. However, no trace remains of these smaller volumes, either. The Graz University Library owns four antiphoners whose Marenberg provenance is obvious, but these are also in folio format, albeit written on paper (Kern 1942, 2–3; 12). Interestingly, they are not clearly identifiable in Dengg’s catalogue. Another valuable manuscript from the 15th century is also a source of confusion. This German Psalter, which, according to several owners’ notes was certainly located in Marenberg from the 16th century, is today identified as Ms. 1593 and contained in the Graz University Library (1956, 369). It cannot, however, be clearly assigned to any entry in Dengg’s inventory of 1782.

Of the eleven manuscripts that might have come to Vienna, research to date suggests a Marenberg provenance for the chant manuscript Cod. 1779 of the Austrian National Library. This is an antiphoner for the winter season and has several

layers of origin. The oldest parts were probably written around 1360, whereas the most recent stem from the 17th century. It is undoubtedly a manuscript from a Dominican convent (Klugseder 2014, 68–70). Several features show strong similarities with the much later manuscripts from Marenberg: the book is bound in light brown leather (like Ms. 4–6), probably dating from the 17th century, and the scroll stamps are remarkably similar to the Graz manuscripts. The first ten and the last twelve leaves are made of 17th century paper and were also written on at that time. A watermark (a sickle contained in a coat of arms) is visible, as well as in Ms. 4, but the watermark motif varies slightly. The inserted paper plates with cross-references are also comparable, although the typeface differs from that of the Graz manuscripts. Taken together, the Marenberg provenance of Cod. 1779 can thus far neither be rejected nor confirmed.

5. Four Marenberg Antiphoners from the Graz University Library

Three manuscripts in possession of the Graz University Library (Ms. 4, 5 and 6) are designed in the same style and probably written by the same hand(s). The external design of Ms. 31 is far less precise, contains other features, and was written by a different Dominican sister, probably at a different time. None of the four books has a title page, index, or commentary. Only in Ms. 5 is there a dedication to the prioress Catharina Susanna von Grotta at the supposed end of the book bearing the date 1704, but this is followed by about 30 written leaves. The scribe, who humbly thanked God for allowing her to complete this work, without the hope of any worldly reward and entirely devoted to the glory of God, simply signed her name as “Ordensschwester N”.

The Marenberg Chronicle describes two meticulously compiled antiphoners that were created by an unnamed nun between 1700 and 1704. The Chronicle also notes that the paper used in the manuscripts was purchased in Venice and that the cost of binding the books was 20 florins (NŠAM, Marenbergischer Lustgarten, 547). While the Chronicle reports the existence of two manuscripts, it's possible that there were actually more.

Illustrations are not present in any of the manuscripts, but the initials are decorated with pretty ornaments, always in red ink (in Ms. 31 also in blue). The intensity and complexity of the ornamentation varies and is especially elaborate in the chants for feasts that were of particular importance to the convent.

Source	Contents	No. of folios	Size in cm
A-Gu Ms. 4	<i>Antiphonarium ad Triduum sacrum</i> <i>Missae ad Triduum sacrum</i> <i>Benedictio cinerum</i> , incomplete	60	59 x 61
A-Gu Ms. 5	<i>Partes Antiphonarii de Sanctis</i> , 39 Feasts of Saints from April to the end of the liturgical year <i>Commune Sanctorum</i> Appendix, 12 Feasts of Saints, in random order	160	57 x 40
A-Gu Ms. 6	<i>Partes Antiphonarii de Tempore</i> , complete <i>Partes Antiphonarii de Sanctis</i> , 19 Feasts of Saints from the beginning of the liturgical year to the end of March <i>Commune Sanctorum</i> Feast of S. Agnes	143	58 x 41
A-Gu Ms. 31	5 <i>Officia</i> , in random order; 3 <i>de tempore</i> , 2 <i>de sanctis</i> ; 1st incomplete <i>Partes Antiphonarii de Tempore</i> , complete <i>Partes Antiphonarii de Sanctis</i> , 47 Feasts of Saints <i>Commune Sanctorum</i> Appendix, 9 Feasts of Saints, in random order	183	56 x 29

Table 2: *Contents of the Marenberger Antiphoners.*

Examining the contents of the four antiphoners more closely, one cannot fail to notice unfinished sections, repetitions, a jumbled order, and other signs of faulty binding of the leaves of the three books. Ms. 4 is the shortest and contains only the chants for the Holy Week masses and offices, whereas the office for Ash Wednesday is incomplete and placed at the end, certainly not in keeping with the chronology of the liturgical year. Numerous leaves remained blank.

Ms. 5 and Ms. 6 clearly belong together. Ms. 6 contains the chants for the entire *Temporale*, part of the *Sanctorale* and the *Commune Sanctorum*. Ms. 5 contains the chants for various feasts of the saints, though not complete, and for the *Commune Sanctorum*. The *Sanctorale* in Ms. 5 consists of chants for the feasts of saints between April and December, while Ms. 6 contains the feasts from the beginning of the liturgical year to the end of March. Ms. 5 is thus clearly a continuation of Ms. 6, although the *Commune Sanctorum* is included in both.

The antiphoner Ms. 31 is an independent manuscript containing the entire *Temporale*, *Sanctorale*, and *Commune Sanctorum*. It is hardly a cursory work, but compared to the other three antiphoners, it was compiled less scrupulously in terms of the regularity of the writing and especially the design of the ornaments. At the very end, chants for the feast of the Blessed Seven Founders of the Servite Order were inserted. Although the question arises as to why this feast should be celebrated by Dominican nuns, it is of greater significance that the founders of the Servite Order were not beatified until 1725, which indicates the manuscript's possible date of origin.

The Marenberg Chronicle describes the daily routine in the convent (NŠAM, *Marenbergischer Lustgarten*, 472–473). At 4:15 or 4:30 the first bell rang for Matins, followed half an hour later by the second bell. After Matins there was an *Officium defunctorum* and time for silent prayer. Morning mass was celebrated at

7:30, followed by an *officium* at 8:00 and a convent mass, after which the silence ended. With the exception of the break for communal meal at 11:00, the nuns did their manual labour during the day. Between 1:00 and 2:00 silence was ordered, after which the nuns continued working or spent some time in the garden. A bell summoned the nuns for Vespers, which were always sung, as early as 3:00 in the afternoon. Immediately after Vespers there was Compline and silent prayer in the nuns' choir. The nuns continued to work until evening, but spent the rest of the time thereafter in contemplation. After the evening meal at 5:45, which was usually accompanied by readings, there was night prayer and confession. The nuns prayed a special form of the rosary for the deceased as well as the Litany of Mary on Saturdays, and on Fridays they always sang a *Mater dolorosa*. At 9:00 the silence bell rang and candles had to be extinguished. Depending on the liturgical year and the day of the week, there were small variations in the daily schedule, but otherwise its regularity remained unchanged.

The emphasis on Vespers, which was always sung, is also reflected in the antiphoners. Other hourly prayers are much less consistently represented, and the repertoire of services is far from complete in the Marenberg manuscripts. Their number, as well as the completeness of the chants, varies according to the value of the feast. The Vespers are regularly contained in the manuscripts, but alongside them, surprisingly, are almost always the chants for Terce. Lauds are reserved for higher feasts. For Christmas, Easter, Ascension and Pentecost, a liturgy for the Matins is included, consisting of one and, in the case of Christmas, three Nocturns.

In most cases, the chants are incomplete. As a rule, the antiphons for the canticle (*Magnificat*, *Benedictus*, or *Nunc dimittis*) have been entered, but not the antiphons sung to the psalms. Typically, only an incipit of the antiphons is given. Only brief incipits of the canticles and the psalms are given, if these are indicated at all. The responsories, if included, usually lack the first part (a respond), and only a psalm verse appears in writing. All hymns and references to the readings are omitted, as are the chants for the days of the week (*feria*), whether or not they are prescribed in the liturgical calendar.

Some of these missing elements are dispensable, since they are intended to be repeated in the same form and can easily be sung from memory. However, the antiphons in particular, as part of the proper, vary from day to day, and it is less clear why only incipits are present. The contents of the manuscripts therefore give the impression of a rather peculiar mixture of a directory⁶ and an antiphoner.

In summary, the reconstruction of the liturgy in the Dominican convent of Marenberg at the beginning of the 18th century proves to be a difficult undertaking. Although there are some survey studies of Dominican liturgy (Bonniwell 1945;

⁶ Over the centuries many different types of Directory existed. In general, it is a guide for praying the Divine Office and the Holy Mass. What is meant here, however, is not only a calendar of feasts, but a listing of the incipits of each chant with a short text and the beginning of the music. As an example of a handwritten Office Directory from a convent of Dominican nuns, the manuscript of the Germanic National Museum in Nuremberg, Hs. 41458, can be mentioned, although it is considerably older than the Marenberg manuscripts.

Sölch 1950), the male and female monastic communities cannot be equated. Apart from local traditions, liturgical rules were constantly changing. However, based on the description of the daily schedule in the chronicle, it can be said that apparently not all eight canonical hours were celebrated in Marenberg. Surprisingly, next to Vespers, the Terce was most frequently included in the antiphoners, where it is clearly recognisable with the help of the characteristic incipit *Legem pone* (Ps. 119). This probably refers to the Divine Office at 8:00 in the Chronicle account, since the Terce was traditionally celebrated before the Conventual Mass.

The chronicler reports that a new breviary was printed around 1690 and that it contained numerous changes regarding the feasts. She is probably referring to the liturgical revisions made after the election of Antonin Cloche as head of the General Chapter. It is noteworthy that the Marenberg sisters, with the permission of the bishop, did not accept these changes and continued to pray the breviary according to their “old” order, whereupon Sister Dominica Theresia von Dietrichstein was commissioned to correct the Directory of the new breviary (NŠAM, *Marenbergischer Lustgarten*, 575). According to the 1783 catalogue, a handwritten *Directorium chori* existed in Marenberg. The same catalogue also indicates that the monastery had a breviary published in Rome in 1668, as well as the new Paris edition of 1688 (whose publication was arranged by Cloche); later, a Roman edition of 1723 was acquired. The changes in question could refer to the revisions of the *Calendarium* and thus to the feasts of the saints.

The selection of saints is certainly a curious aspect of the Marenberg antiphoners. It reflects the embedding of the manuscripts in the Dominican Order but at the same time a certain local tradition. It is not surprising that numerous feasts of Dominican saints were celebrated. Some of them are included twice in the antiphoners, others three times, but most remarkable are the feasts of Dominican saints and the blessed who were canonised only in the course of the 17th century. It is striking that the antiphoners contain only feasts of saints canonised by Pope Clement X in 1671 (Raymond, Rosa of Lima, Louis Bertrand, Gundislavus, Pius V); but they do not contain a single feast of Dominicans canonised in other years of the same century (Ambrose Sansedoni, Albertus Magnus, Margaret of Savoy, John of Bevania, Margaret of Castello, Joan of Portugal and others). At the same time, feasts were celebrated in Marenberg long before they were officially confirmed by the Holy See, such as the feast of Agnes of Montepulciano (canonised in 1727) or the feast of Catharina de’ Ricci (beatified in 1732, canonised in 1746).

The number of canonisations of Dominicans in the 17th and early 18th centuries was remarkably high (Bonniwell 1945, 342–354), and perhaps the instructions of the Bishop of Lavant, Joseph Oswald von Attems, for the Marenberg nuns are to be understood in this context. In October 1726 he issued a decree that the sisters should sing diligently and not add any new feasts: “Das starkhe gesang in Chor sole durch neüe Fest nit uermehret undt dadurch die Closterfrouen geschwähēt werden.” (NŠAM, Protokoli 1724–1727, 5 October 1726)



Figure 3: The Beginning of the Divine Office for the Feast of St. Catherine of Siena (UBG, Ms. 5, fol. 9r).

6. Conclusion

The Marenberg antiphoners undoubtedly attest to the obvious and persistent presence of chant singing in the monastic liturgy of the hours well into the 18th century. Future studies must address the question of the chants themselves, for even a cursory comparison suggests that they have certain distinctive features, such as the Office for St. Catherine of Siena, where the melodies are different from those otherwise known. Since the chants are often only sketched and hinted at, and the manuscripts in particular show little sign of use, the question arises as to their use in daily practise. With these four manuscripts alone, it is certainly not possible to sing complete services. Nevertheless, given their enormous size and weight (the largest manuscript, Ms. 5, measures 59 x 41 cm), it is only conceivable that the manuscripts were placed on a pulpit in the nuns' choir for an extended period of the year and served partly as a directory and partly as an antiphoner for singing. However, there is no doubt that smaller and more convenient chant manuscripts or printed books were used. This does not preclude evaluating the manuscripts as products of a spiritual retreat. It is imaginable that a nun immersed herself for years in the completion of these manuscripts, considered copying a spiritual exercise, practised calligraphy, and created beautiful antiphoners that would represent the monastery and, above all, praise, honour, and glorify God.

Abbreviations

NŠAM – Nadškofijski arhiv Maribor, zbirka inkunabel in raritet.

ÖNB – Österreichische Nationalbibliothek, Wien,
Sammlung von Handschriften und alten Drucken.

StLA – Steiermärkischer Landesarchiv, Graz.

UBG – Universitätsbibliothek Graz, Sondersammlungen (A-Gu).

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NŠAM, Protokoli škofijske pisarne, 1718–1722, 1724–1727.

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History of Protestantism in Ukraine

Zgodovina protestantizma v Ukrajini

Abstract: This article examines the history and current state of Protestantism in Ukraine. The research explores the causes and consequences of the growth and decline of Protestantism in the country, as well as the development and situation of Protestant communities in modern Ukraine. The study utilizes general scientific methods of analysis and synthesis, including descriptive and comparative methods. The article finds that Protestantism in Ukraine has experienced periods of growth and decline in popularity among believers. It initially spread to Ukraine after Martin Luther's Reformation in the 16th century and received considerable attention from the elite in the 17th century. However, the popularity of Protestantism in Ukraine declined in the 18th century. The second half of the 19th century saw a new period of growth in the popularity of Protestantism in Ukraine, which mainly spread among the poor strata of the population. The interwar period of the 1920s and 1930s presented new opportunities for the development of Protestantism in Ukraine, but repression by Soviet authorities forcibly stopped this process. The article also notes that the beginning of Ukraine's independence in the 1990s and 2000s was a time of increasing popularity of Protestantism among various social groups of Ukrainians. Overall, the study provides theoretical significance in the systematization of the development of Protestantism in Ukraine during different historical periods. Additionally, the practical value of the article lies in its potential to contribute to further research on the role of religious searches in helping Ukrainian society during crisis historical times.

Keywords: Calvinism, Christianity, Lutheranism, Reformation, Protestantism, Stundism

Povzetek: Prispevek obravnava zgodovino in sedanje stanje protestantizma v Ukrajini. Proučuje vzroke in posledice rasti in zatona protestantizma v državi ter razvoj in položaj protestantskih skupnosti v sodobni Ukrajini. V raziskavi so uporabljene splošne znanstvene metode analize in sinteze, vključno z deskriptivno in primerjalno metodo. Ugotavljamo, da je protestantizem v Ukrajini doživel obdobja rasti in upada priljubljenosti med verniki. V Ukrajino se je sprva razširil po reformaciji Martina Lutra v 16. stoletju in bil v 17. stoletju deležen velike pozornosti elite, vendar je priljubljenost protestantizma v Ukrajini v 18. stoletju upadla. V drugi polovici 19. stoletja je nastopilo novo obdobje rasti priljubljenosti prote-

stantizma v Ukrajini, ki se je razširil predvsem med revnejšimi sloji prebivalstva. Medvojno obdobje v dvajsetih in tridesetih letih 20. stoletja je za razvoj protestantizma v Ukrajini ponujalo nove priložnosti, vendar je represija sovjetskih oblasti ta proces nasilno ustavila. Prispevek tudi ugotavlja, da je bil začetek ukrajinske neodvisnosti v devetdesetih letih prejšnjega stoletja in na prelomu tisočletja čas vse večje priljubljenosti protestantizma med različnimi družbenimi skupinami Ukrajincev. Študija ima na splošno teoretični pomen pri sistematizaciji razvoja protestantizma v Ukrajini v različnih zgodovinskih obdobjih. Njena praktična vrednost pa je v tem, da lahko prispeva k nadaljnjim raziskavam o vlogi verskih iskanj kot pomoč ukrajinski družbi v kriznih zgodovinskih obdobjih.

Ključne besede: kalvinizem, krščanstvo, luteranstvo, reformacija, protestantizem, stundizem.

1. Introduction

Protestantism is one of the most widespread Christian denominations in the world, about 30–40% of Christians in the world are Protestants (Johnson et al. 2015, 28–29). Most believers in Ukraine are Orthodox Christians, but Protestantism is also quite popular among Ukrainians. The number of Protestants in Ukraine increased after 1991, and currently, about 2–3% of the Ukrainian population are Protestants: Around one million Ukrainians profess Protestantism (Lubashchenko 2020, 100–102). The number of Protestants in Ukraine increased rapidly during the period of independence, but Protestantism here has a long history, which goes back to the beginning of the Reformation. Protestantism in Ukraine has evolved from the faith of the elite to the persecuted religion of the masses and an alternative religious doctrine. Protestantism here continues to develop and respond to modern challenges.

Various researchers have studied the history of Protestantism in Ukraine. Among the thorough works devoted to this problem is the collective work *Protestantism in Ukraine* edited by Peter Yarotskiy (2002, 233), and published in 2002. It is a detailed account of the history of Protestantism in Ukraine from the 16th century to modern times. The authors of this work outline the history of various forms of Protestantism, from Lutheranism to later forms of Protestantism such as the Evangelical Baptist movement (Yarotskiy 2002, 233). One of the most active researchers of Ukrainian Protestantism is Victoria Lyubashchenko, who is the author of the course of lectures “History of Protestantism in Ukraine”. In her lectures, the researcher presents the history of Protestantism in Ukraine in the context of European history and the history of religion in neighbouring countries (Lubashchenko 1996, 303). Such researchers as Olena Panych (2016, 55–60), Viktoriya Zaporozhets (2016, 472–473), Maksym Balaklytskyi (2017), and Roman Sitarchuk (2021, 3–6) studied the religious situation in modern Ukraine, the growing popularity of Protestantism in Ukraine in the 1990s and 2000s, and the complex religious situation in the Soviet period (Karpov 2017, 141–143).

Certain aspects of the history of Protestantism in Ukraine are insufficiently studied and require further in-depth research. This is, in particular, the history of the development of Protestantism in Ukraine in the 19th century, as well as its connection with the so-called “spiritual Christianity” at that time. The reasons for the growing popularity of Protestantism at the end of the 20th century require a more detailed study. Also, the current situation in the Protestant communities in Ukraine, their development, and the possibilities of the potential rise of Protestantism have not been sufficiently studied. Further in-depth study of various aspects of the history of Protestantism in Ukraine will help to better understand how religious searches enabled Ukrainian society to find a way out of difficult circumstances in historical crisis periods.

The growing popularity of Protestantism in post-Soviet countries, in particular in Ukraine, increases interest in the mentioned problems in the scientific community and determines the relevance of the study. The scientific novelty of the research lies in the study of insufficiently studied aspects of the problem, such as the causes and consequences of the growth and decline of the popularity of Protestantism in Ukraine, and the development and situation of Protestant communities in modern Ukraine. The purpose of the article is to study the history of Protestantism in Ukraine from the beginning of the Reformation to the present. In accordance with the goal, the following tasks are set: 1) to investigate the peculiarities of the development of Protestantism in Ukraine in different periods; 2) to find out the reasons for the growing popularity of Protestantism at a certain time in different strata of Ukrainian society.

2. Materials and Methods

In the research process, general scientific methods of analysis and synthesis, the ascent from the abstract to the concrete and vice versa are used, in particular, the descriptive method and the comparative method; as well as special methods of historical research, namely the historical-critical method, the historical-comparative method.

The descriptive method, which is one of the most common methods of scientific research, is useful because it allows us to create a general picture of past events. With the help of the descriptive method, it is possible to collect the source base of the research, conduct its primary analysis and provide an overview of the religious material. The descriptive method makes it possible to provide a general description of the studies devoted to it, highlighting the positions taken by scientists on the researched issue. The descriptive method helps to reflect the process of development of Protestantism in Ukraine in different historical periods and to reveal the peculiarities and conditions of the rise of Protestantism at one time or another. The use of this method is to create a holistic vision and understanding of complex processes in the religious communities of Ukraine.

The comparative method, as an empirical method and one of the general scientific methods, makes it possible to compare different forms of Protestantism in Ukraine and to determine which forms of Protestantism were more common in Ukraine in certain historical periods, as well as what were the reasons for the popularity of certain forms of Protestantism among Ukrainians. In addition, thanks to the comparative method, it is possible to find commonalities and differences in various forms of Protestantism common in modern Ukraine, their activity, and ways of spreading their own creed. The comparative method makes it possible to find out which forms of Protestantism achieved greater success in Ukraine, and which phenomena and features contributed to this.

The historical-comparative method, as one of the special methods of historical research, by comparing the common and special phenomena of a specific historical era, makes it possible to clarify the paths of different Protestant directions in Ukraine. Also, this method helps to compare the conditions of the general development of Protestantism in Europe and the development of Protestantism in Ukraine. Thanks to the historical-comparative method, we can trace the differences in the development of Protestantism in Ukraine in separate historical eras, compare the features of each of the eras with each other, and to draw conclusions about which times were more favourable for Protestantism in Ukraine, and what determined this.

The historical-critical method is one of the oldest special methods of historical research, which allows us to study sources not literally, but through the prism of criticism, highlighting the factual basis. The method of critical analysis consists of the fact that with its help it is possible to highlight reliable information and then based on the obtained data reconstruct reality. Therefore, it is necessary to approach the sources critically and, being aware of their origin, evaluate the vision of the problem in the presentation of one or another source. The historical-critical method helps to analyse the sources and find out the reasons for the persecution of certain Protestant churches by the state authorities in different historical periods.

3. Results

Despite the fact that the majority of Ukrainians are Orthodox, Protestantism has a long history in Ukraine. From the 16th century, Protestantism and its religious ideas spread among different social strata of Ukrainians. Currently, 2–3% of the population of Ukraine identify themselves as Protestants (Lubashchenko 2020, 101–103). The number of Protestants and Protestant communities in Ukraine increased dramatically in the 1990s and 2000s, but this growth has slowed down in recent years (Zaporozhets 2016, 473–475).

Although Ukraine is a predominantly Orthodox country, Protestantism has a long history here. The first Protestant communities in Ukrainian lands appeared as early as the 16th century. At that time, the Protestants in Ukraine were German colonists who lived in the cities of the Polish Kingdom and the Grand Duchy of

Lithuania. Martin Luther's religious ideas became popular among Germans throughout Europe, and many Germans living in different countries became Lutherans. Lutheranism in the 16th century including Ukraine, was primarily understood as the "German faith" (Yarotskiy, 2002, 20–26; Chung 2010, 254–255). But in the beginning of the 17th century, the situation gradually changed, and Protestantism gained popularity among ethnic Ukrainians. At that time, Protestantism became a popular religious idea, primarily among the aristocrats of the Polish-Lithuanian Commonwealth, while the majority of representatives of other social strata of the Ukrainian people remained Orthodox. The policy of religious tolerance in the Polish-Lithuanian Commonwealth of that time and the contacts of its elite with the Protestants of Western Europe contributed to the spread of Protestantism among the aristocrats in Ukraine. Calvinism was then more widespread here than Lutheranism, as its ideas were more universal and not associated exclusively with Germans and Germany (Chung 2010, 254–255). Some influential aristocratic families, like the Radziwill family, were Calvinists. The famous writer and philosopher Stanislav Orikhovskiy was a Lutheran but later returned to Catholicism (Lubashchenko 1996, 50–70).

In addition to Lutheranism and Calvinism, more radical forms of Protestantism, such as Unitarianism and Socinianism, were also widespread among the Ukrainian aristocracy during this period. Unitarians, or as they were also called antitrinitarians, denied the doctrine of the Trinity. Socinianism, in turn, was a separate direction from Unitarianism. The Socinians denied Original Sin, they recognized the New Testament as more important for Christians than the Old Testament. One of the most famous Socinian-Ukrainians of that time was the politician Yurii Nemyrych, who was a high-ranking official of the Commonwealth of Independent States. Nemyrych founded a Protestant school in the Volyn village of Kyslyn, which was part of the family possessions of the Nemyrychs. In the last years of his life, Nemyrych joined the Ukrainian Cossacks and converted to Orthodoxy (Yarotskiy 2002, 52–95).

In the 2nd half of the 17th century and the 18th century, the popularity of Protestantism in Ukraine went into rapid decline. This period was the time of the Cossack Wars, the formation of the Ukrainian Cossack State, and the division of Ukrainian lands between the Polish-Lithuanian Commonwealth, the Russian Empire, and the Ottoman Empire. The result of these processes was the end of the policy of religious tolerance in the Polish-Lithuanian Commonwealth. In Western Ukraine, the Protestant aristocracy returned to Catholicism, and in Eastern Ukraine, non-Orthodox churches were under pressure from the state authorities (Lubashchenko 1995, 99–105).

The 19th century was a time of a new rise in the popularity of Protestantism in Ukraine. Mennonites became the first new Protestants in Ukrainian lands. They were German or Dutch colonists whose ancestors arrived in Southern and Eastern Ukraine in the 2nd century. In the 18th century and the early 19th century, the devout way of life of the Mennonites – honesty and hard work – contributed to the spread of Mennonite ideas among their Ukrainian neighbours. In contrast to the 16th–17th centuries, in the 19th century mainly the peasants of Southern and Eastern Ukraine

became Protestants. Also at this time, new forms of Protestantism, such as Baptist and Pentecostalism, became popular among the Ukrainian people. Such religious groups were in opposition to the official state Orthodox Church. Reasons for the spread of Protestantism in Ukraine in the 19th century were the corruption of the official Orthodox Church, as well as the spread of various currents of so-called spiritual Christianity in the south and east of Ukraine. These religious groups were recognized as sects at the state level and were under pressure from the authorities (Lubashchenko 1996, 130–145; Karpov 2017, 142–144).

A common name for Protestants in the Russian Empire in the 19th century and at the beginning of the 20th century there was the word “*shtunda*”. As a result of this, the Protestant movement in Ukraine during this period is defined as “Ukrainian Stundism”. The word *Shtunda* comes from the German language, where the expression “Bibel Studen” means Bible classes or Bible study lessons (Panych 2016, 58–60). This name came from the tradition of regular Bible study lessons, which were borrowed by Ukrainian Protestants from the Mennonites. Leaders of Ukrainian student groups in the 19th century there were peasants Mykhailo Ratushnyi, who came from the village of Osnova in the modern Odesa region, and Ivan Ryaboshapka, who came from the village of Lyubomyrka in the modern Kirovohrad region (Yarotskiy 2002, 305–307; Cherenkov 2017). In 1860, Ratushny was converted to Protestantism by his neighbour Fedir Onyshchenko, who had previously worked for the German colonists, near Mykolaiv. Due to the fact that Town Hall was the village headman and had the gift of a preacher, the Protestant community of the village of Osnova became quite numerous, and in the 1860s, it included 35 families. Ratushny’s preaching later spread beyond the borders of his native village. In 1873, Ratushny, together with Ryaboshapka, compiled the “Rules of the Creed of the Transformed Russian Brotherhood”, which was also called the “Creed of Mykhailo Ratushny” (Yarotskiy 2002, 305–306; Cherenkov 2017).

Ukrainian Stundists were honest and hardworking; they abstained from drinking alcohol, refused to participate in wars, and also avoided domestic abuse. Such moral principles of Stundists were one of the reasons for the growing popularity of Protestantism in Ukraine in the 19th century. The way of life of the Protestants became attractive to a large part of Ukrainians. Another reason for the rise of Protestantism was the publication in the 1860s and 1870s of the *Synodal Translation of the Bible* – the official translation of the Holy Scriptures into Russian. This translation made the biblical text more accessible to people and made it possible to read and interpret it independently.

Ukrainian Protestants were repeatedly persecuted as sectarians; leaders of Protestant communities were often arrested. In 1879, *Shtunda* was officially recognized as a sect, and in 1894, the government of the Russian Empire banned the gathering of *Shtundists*. Only after the revolution of 1905 were discriminatory laws against Protestants abolished (Coleman 2005, 150–155; Wanner 2006, 8–12).

The interwar period was a short time when Protestant churches in Ukraine were able to operate openly. This state of affairs was determined by the revolutionary

era and the declarative freedom of religion proclaimed by the revolutionary governments. In 1919, the Church was officially separated from the state by the Bolshevik decree "On the separation of the church from the state and the school from the church". Since then, the activities of Protestant preachers have intensified, and new Protestant communities have emerged (Sitarchuk 2021, 20–26).

Among the active Protestant missionaries of the Interwar period were such figures as Teodor Yarchuk, a Lutheran missionary from Western Ukraine, and Ivan Voronaev, a Pentecostal preacher from Southern Ukraine. Yarchuk was the founder of the Ukrainian Lutheran Church. He studied in Germany, where he converted to Protestantism. When Yarchuk returned to Western Ukraine, in 1926 he founded a new religious community in Stanislavov (modern Ivano-Frankivsk). The peculiarity of Yarchuk's activity was that he took into account the religious traditions of the Ukrainian people. As a result, the Ukrainian Lutheran Church founded by him was more conservative than other Protestant Churches in Ukraine (Gorpynchuk 2002, 1–7).

Ivan Voronaev lived in the USA, where in 1913 he became a Baptist pastor in San Francisco. In 1919, he converted from Baptist to Pentecostalism. In 1921, Voronaev arrived in Odessa, where in 1927 he founded a Pentecostal community – the All-Union of Evangelical Christians. Thanks to the active activity of Voronaev, Pentecostalism, which until then was not very popular in Ukraine, began to spread rapidly among Ukrainians (Franchuk 2011).

The institutionalization of the Baptist community also took place precisely in the interwar period. The organization of Ukrainian Baptists – the National Baptist Union was created in 1921 in Yelysavetgrad (modern Kropyvnytskyi), Dmytro Pravoverov became the head of the Union. The National Baptist Union published the magazine *Baptist of Ukraine* (Sitarchuk 2021, 20–26).

In the 1930s–1940s, as a result of the deployment of repressive policies in the Soviet Union, aggressive atheistic propaganda, and the fight against religion, the intensive development of Protestantism in Ukraine was forcibly stopped. Both prominent missionaries Yarchuk and Voronaev became victims of repression. Yarchuk was executed by Soviet punitive authorities in 1940 when Western Ukraine became part of the USSR, and Voronaev was shot in 1937.

In the 2nd half 20th century, religious life in Soviet Ukraine was limited and controlled by the authorities. The Soviet authorities allowed the activities of certain Protestant religious organizations that were under the control of the government. In particular, the Union of Evangelical Baptist Christians was openly active in the Soviet Union. This organization legally published the magazine *Herald of Truth* (Panych 2016, 57–59; Balaklytskyi 2017). At the same time, the authorities spread negative judgments about Protestants and promoted the treatment of Protestant churches as sects.

New opportunities for the development of Protestantism appeared in independent Ukraine, the 1990s became a time of religious revival. Protestant preachers from different countries came to Ukraine to spread their religious ideas and found new communities. Koreans who were forced to immigrate to Ukraine during the

Soviet government have established Protestant churches, maintaining their faith. According to 2012 statistics, there were about 20.000 Korayskis (Ukrainians of Korean descent) who lived in Kyiv, Odesa, Kharkiv, Zaporozhe, Kirovograd, Mykolaiv, Kherson, Dnepropetrovsk, Kryvyi Rih, Chernivtsi, Dzhankoi, Simferopol, and Yevpatoriya. Before the Russian-Ukrainian war in 2022, it is known that about 30.000 Korayskis were active in Ukraine (Hwang 1991). Koreans have sustained their rich religiousness wherever they live. In particular, it is because religion has given them the role of a community that provides them with courage and hope to start a new life in foreign countries such as Central Asia and Ukraine. For this reason, there have been several Korean Protestant churches in Ukraine including Kyiv Korean Church, founded in 1993 by Korayskis, South Koreans, and local Ukrainians.

In addition to the more traditional branches of Protestantism, such as Lutheranism, Baptistism, or Pentecostalism, new movements of charismatic Christians appeared. In the 2010s, the rapid growth of Protestant religious communities in Ukraine slowed down. Currently, there are various forms of Protestantism in Ukraine: Baptistism, Pentecostalism, Adventism, Lutheranism, Anglicanism, the Charismatic Church of the Living God, etc. (2020 Report on International Religious Freedom: Ukraine 2021; Casper 2021).

Currently, the growth of the popularity of Protestantism among Ukrainians has declined, and Protestantism in Ukraine has certain problems to spread. These problems, first of all, are related to the consequences of long-term anti-Protestant propaganda, which was carried out for many years by the authorities of both the Russian Empire and the Soviet Union. Secondly, in the first years of Ukraine's independence, Ukrainians were characterized by intensive religious searches, but now this process has slowed down. Nowadays, it is becoming increasingly difficult for Protestant preachers to find new believers. Thirdly, foreign Protestant missionaries do not always understand the cultural and religious traditions of Ukrainian society. Consequently, Protestantism in Ukraine needs new ways to develop and spread in modern conditions.

4. Discussion

Many researchers have studied the history of Protestantism in Ukraine. In recent years, the number of studies devoted to this issue has increased. The rejection of Soviet atheistic propaganda, the religious revival in Ukraine in the 1990s and 2000s, as well as the increase in the number of Protestant communities, contributed to the increase in interest in this problem among scientists. Scientists who study the history of Protestantism in Ukraine are divided into two groups: secular historians and authors who study the problem from the point of view of belonging to a religion. Historians of the first group consider the history of the development of Protestantism without reference to a certain religious community. Historians of the second group consider the history of Protestantism apologetically, according to their own affiliation to one or another religious group. They can focus on a more

specific issue or person that is important to their community (Khondzinskii 2018, 129–131; Kvik 2021, 50–51; Smirnova 2012, 146–148; Shileykis 2019, 33–34).

One of the most active researchers in the history of Protestantism in Ukraine is Viktoriya Lyubashchenko. In 1995, she wrote a large-scale course of lectures “History of Protestantism in Ukraine”. In this work, the researcher traced the complex path of Protestantism in Ukraine from the 16th century to the present day, and also investigated the reasons for the rise and fall of the popularity of Protestantism in Ukraine in different historical periods. The author also considered the history of each form of Protestantism, drawing conclusions about its popularity or unpopularity at certain times. According to Lubashchenko (1996, 100–104), those Protestant churches that took into account the religious traditions of Ukrainians and fit well into the local soil became popular and influential. According to the researcher, although Protestants have always been a religious minority in Ukraine, Protestantism has left a significant mark on the social and religious life of Ukrainians. “In general, in modern historiography, the opinion about the historical regularity and originality of the reformation processes in Ukraine is becoming more and more established. The reformation was not limited to Central and Western Europe but became an unconditional fact of the spiritual life of Eastern Europe,” says the author (Lubashchenko 1996, 100–104).

Lubashchenko is also the author of various scientific articles devoted to Ukrainian Protestantism. The article “Protestantism in Ukraine: achievements and losses” is a short report on the situation of Protestantism in Ukrainian society. The author provides statistical data on various Protestant churches operating in Ukraine and reflects on the problems of the development of Protestantism in modern Ukraine (2010, 266–280). In the article “Evangelical Protestantism in Ukraine: the search for a new paradigm of the church,” Lubashchenko examines the current situation in the Evangelical Church in Ukraine, the rise in popularity of this creed in the 1990s and 2000s, as well as a certain decline in its popularity in the 2010s. In addition, the researcher examines the participation of Protestants in the social and political life of modern Ukraine (2020, 103–106).

Another major work devoted to the history of Protestantism in Ukraine is the collective work *Protestantism in Ukraine*, written under the general editorship of Peter Yarotskiy (2002, 337–339) and published in 2002. This work paints a general picture of the development of Protestantism in Ukraine from the 16th century to the present day. The articles of this collective work are devoted to each form of Protestantism and the history of its development in Ukraine in a certain period. According to the authors, the teachings of the Reformation and Protestantism influenced Ukrainian Orthodoxy and the ideas of some prominent Ukrainian philosophers. “The seeds sown by Protestants yielded results and contributed to the internal reformation of Orthodoxy in Ukraine. The internal Reformation influenced the work of such religious and philosophical writers of the 18th century as Feofan Prokopovych and Hryhoryy Skovoroda”, the authors emphasize (Yarotskiy 2002, 337–339).

Such Ukrainian researchers as Olena Panych (2016, 64), Viktoriya Zaporozhets (2016, 475–476), Petro Karpov, (2017, 142–144), Maksym Balaklytskyi (2017), and Roman Sitarchuk (2021, 5–8) are authors of scientific articles devoted to various aspects of the history and development of Protestantism in Ukraine. In particular, Olena Panych (2016, 64) wrote an article devoted to the process of institutionalization of evangelical Protestant churches in Ukraine. In the article, the author describes the history of the birth of evangelical Protestantism in Ukraine in the 19th century and the subsequent institutionalization of evangelical churches in the 20th and 21st centuries. Speaking about the current state of Protestant churches in Ukraine, the researcher claims that modern Ukrainian Protestantism has two main directions: conservative and liberal. Conservative Protestants maintain traditions in dress and rules, while liberal Protestants make changes in the nature of worship. According to Panych (2016, 64), recently liberal trends of Protestantism are becoming more and more popular among Ukrainian youth.

In her article, Victoria Zaporozhets (2016, 475–476) makes a brief overview of each significant Protestant church in Ukraine and conveys the history of the development of these Protestant churches. The article is divided into several parts, each of which is dedicated to a certain direction of Protestantism and its position in Ukraine. The author concludes: “In fact, Protestantism has only now received opportunities for development /.../ Protestantism has accumulated considerable experience in adapting to various economic systems, open or closed, or ideological opposition. Today, it helps Protestantism to move into new social and spiritual conditions.”

Petr Karpov’s article is devoted to the stages of the development of Protestantism in Ukraine. The author pays particular attention to the situation of Protestantism in Bukovina, in particular in Chernivtsi. The researcher claims that there were three waves of the spread of Protestantism in Ukraine: 1) the 16th century – the beginning of the 17th century, when Protestantism spread among the elite of the Polish-Lithuanian Commonwealth, 2) the end of the 18th century – 19th century, when Protestantism became more and more popular among broad sections of the population 3) 1990-the 2000s when new opportunities for the spread of Protestantism appeared in independent Ukraine (Karpov 2017, 142–143). The author concludes: “Protestants had a significant impact on the development of culture in Ukraine, but the anti-reformation campaign and brutal censorship did not contribute to the elevation and mass dissemination of Protestant cultural achievements. At the same time, Protestant ideas in one way or another contributed to the elevation and development of national Ukrainian culture.” (145)

Maksym Balaklytskyi (2017) in his articles promotes the idea that the Reformation won in many respects: “Thanks to book publishing, Protestant cells began to fight for the saturation of the information sphere with printed copies of the Bible; the perception (listening and further reading) of the biblical text was individualized, becoming, in the end, a personal practice,” says the scientist. The author also reviews the development of Protestant magazines and newspapers, talking about the influence of the printed word on the spread of Protestantism among the Ukrainian people. The researcher claims that Protestants attached great importance

to the spread of literacy in their own environment. The author also emphasizes the importance of modern technologies for spreading religious teachings among people (Balaklytskiy 2017; Balaklytskiy and Shevchuk 2021, 183–190).

Roman Sitarchuk (2021, 5–8) devoted an article to the situation of Ukrainian Protestantism in the interwar period. His article reveals changes in Soviet policy toward Protestant churches in Soviet Ukraine, from support in the 1920s to persecution in the 1930s. Articles by Dmytro Vovk (2020), Iryna Vasylieva, and Vita Tytarenko (2020, 75–76) are devoted to contemporary problems of Protestantism in Ukraine. Vovk (2020) analyses the situation in Ukrainian religious communities, which were the result of the challenges of recent years. Iryna Vasylieva, and Vita Tytarenko (2020, 77–78) reveal the dynamics of the development of Protestant Churches in Ukraine and explain the reasons for this.

Other Ukrainian historians and researchers of Protestantism stand in the position of supporting their religious beliefs and consider the problem through the apologia of Protestantism. Some of these authors are Protestant theologians. One of the Protestant theologians, who is also the author of studies on the history of Protestantism in Ukraine, is Vyacheslav Gorpynchuk (2002, 1–5), who has the status of a bishop of the Lutheran Church of Ukraine. He is the author of an article on the history and development of the Ukrainian Lutheran Church. In it, special attention is paid to the personality of the missionary Teodor Yarchuk. According to Gorpynchuk (2002, 1–5), Yarchuk significantly spread Lutheranism among Ukrainians because he did not deny the conservative religious traditions of the Ukrainian people. The author also emphasizes that the Lutheran Church was more democratic and less corrupt than other Christian Churches in Western Ukraine during the interwar period.

Pentecostal author Volodymyr Franchuk (2011) wrote an article dedicated to the preacher and missionary Ivan Voronayev. In it, the author describes the tragic life of Voronayev and introduces readers to his contribution to the spread of Pentecostalism in Ukraine in the 20th century. The author emphasizes that Voronayev gave his life for the faith of Christ (Franchuk 2011).

Most Western researchers do not pay deep attention to the history and development of Protestantism in Ukraine. They mostly consider the problem in the context of the development of Protestantism in neighbouring countries. In particular, Hans Christian Diedrich and Gerd Stricker wrote an article about the history and development of Protestantism in Russia, Belarus, and Lithuania. They provide an overview of the history of Protestantism in this geographic region in the Polish-Lithuanian Commonwealth and the Russian Empire (Didrich and Schtrikker 2013). Other Western historians who consider the history of Protestantism in Ukraine in a global and regional context are Heather Coleman (2005, 121–122) and Edward Smither (2019, 120–124). Smither is the author of a study on Christian missions. In his book, he touches on the topic of the spread of Protestantism in different countries of the world. Coleman (2005, 121–122) examines the development of Protestantism in the Russian Empire and the early Soviet Union. In her work, she also reveals the position of Protestantism in Ukraine in the imperial context.

F. Prodanyuk and H. Mierienkov (2021, 27–30) are among the Western researchers who deal more specifically with the history of Protestantism in Ukraine. The authors examine the history of the Baptist Church in Ukraine and give a certain vision of the situation in the Baptist Church in Ukraine from the 19th to the 21st centuries. Other Western scholars who touched on this problem are George Williams (1978, 41–45) and Katharina Wanner (2006, 1–21). Williams (1978, 41–45) is a specialist in the history of Protestantism in the Polish-Lithuanian Commonwealth, and Wanner (2006, 1–21) studies the history of Baptist and Evangelical churches.

So, there are many academic works devoted to the history of Protestantism in Ukraine. Most scholars consider Protestants an integral part of Ukrainian society. In certain historical periods, Protestants played an important role in the religious life of Ukrainians. The ideas of Protestantism influenced culture, education, and philosophy. At times, Protestantism created competition with other Christian churches, and Ukrainian Protestants were persecuted by the Russian and Soviet governments.

Speaking about the study of the history of Protestantism in Ukraine, it is worth saying that the vast majority of scholars talk about the influence of the Protestant worldview on the religious life of non-Protestant religious communities, as well as on the development of religious and philosophical thought in Ukraine. It is quite possible to agree with such a statement, but it is worth noting that despite the outbreaks of the popularity of Protestantism in certain historical periods, Ukraine remained a predominantly Orthodox country. This phenomenon is connected both with the deep ancient traditions of the Ukrainian people, a certain conservatism in the attitudes of a large part of the Ukrainian population, and the fact that Protestants almost always kept their “biblical faith” which has emphasized more preaching than religious rituals. In addition, it is important to underscore that despite the changes in the public attitudes of the Ukrainian people in different historical periods, the vast majority of Ukrainians are not ready to accept too liberal religious currents and teachings, and this phenomenon is not always understood by Protestant missionaries. Thus, the problem of the history of Protestantism in Ukraine is complex and has various aspects that require deeper, versatile, and neutral research.

5. Conclusions

In the course of the research, results are achieved, according to which it is possible to determine the following periods in history, which are marked by a sharp increase in the popularity of Protestantism in Ukraine, with the definition of specific characteristics of each of these periods.

1) The 16th–17th centuries were the first period of the rise of Protestantism in Ukraine. The democratic and progressive ideas of the Reformation were attractive to some members of the aristocracy. Religious tolerance in the Polish-Lithuanian Commonwealth during this period and contacts with Germany were favourable circumstances for the spread of Protestantism. The second half of the 17th and 18th centuries was the time of the end of religious tolerance and the decline of Protestantism in Ukrainian lands.

2) Second half of the 19th century – the second period of the rise of Protestantism in Ukraine. The reasons for this phenomenon were contact with German Protestants and the activities of various Protestant missionaries. At the time, the Protestant movement was opposed to the official Orthodox or Catholic Church, which was supported by the Russian and Austrian empires.

3) The third period of the rise of Protestantism in Ukraine was the interwar period. This happened because of new opportunities that appeared after the revolution. But Soviet repression against believers in the 1930s and 1940s stopped the process of spreading Protestantism.

4) The first years of Ukraine's independence were the fourth period of the rise of Protestantism. At that time, Protestant preachers could deliver their message without hindrance. The number of Protestant communities grew rapidly in the 1990s and 2000s. As we have seen, for example, direct and indirect exchanges between Korean Protestant Christians and Korayskis in Ukraine were also very noticeable during this period, and several Protestant churches were established in Kyiv and other small and large Ukurarina districts. Korean Protestants struggled with Japanese imperialists during the Japanese colonial period (1910–1945). After the Korean War (1950–1953) they were praised by people around the world for their role as comforters and helpers for many refugees, orphans, and war widows. During the Russo-Ukraine War, South Korean Protestant churches and Korean-American Protestant churches in the United States have come up with relief measures to help victims of the war and are providing practical help. In the Gwangju rea of South Korea, a Goryeo-in [Korayski] village was used to provide a place for refugees from Ukraine to rest and live. Therefore, once this war is over, the revival of Korayski Protestant churches throughout Ukraine can be expected.

Therefore, the history of Protestantism in Ukraine needs further deep and neutral research that will reveal various aspects of this multifaceted problem. This article can be useful for the next research, which, in particular, will help to reveal how religious searches helped Ukrainian society in a crisis in historical times, which determines its practical significance.

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Intercultural Competencies and Lifelong Learning of Teachers in the Republic of Croatia

*Medkulturne kompetence in vseživljensko učenje
učiteljev na Hrvaškem*

Abstract: The starting point of this article is the complex European socio-cultural context, in which different cultures, customs, religions and worldviews meet but also clash. All of that extends into the educational environment, which is now facing intense challenges of multiculturalism. Schools are expected to enable students to live in a multicultural society, and that process includes the acquisition of intercultural competencies. In order for schools to successfully achieve this educational goal, they need to have quality teachers. In addition to basic education, teachers participate in continuing education – i.e. lifelong learning. The article analyses and evaluates the correlation between intercultural competencies and lifelong learning of teachers in the Republic of Croatia.

The first chapter discusses the intercultural competences of teachers as a European strategic educational goal within international qualifications. The second part explores, relying on the European guidelines and recommendations of the National Council for Education, the lifelong learning of teachers in the Republic of Croatia, which includes learning for the development of intercultural competencies. The third part is dedicated to the critical evaluation of intercultural competencies of religious education teachers with regard to initial education programmes and professional development programmes in the Republic of Croatia.

Keywords: interculturalism, teacher competencies, qualifications framework, lifelong learning, formation of religious education teachers

Povzetek: Izhodišče prispevka je kompleksen evropski družbeno-kulturni kontekst, v katerem se različne kulture, običaji, religije in svetovni nazori srečujejo in tudi spopadajo. Vse to posega tudi v izobraževalno okolje, ki se danes sooča z intenzivnimi izzivi večkulturnosti. Od šol se pričakuje, da bodo učencem omogočile življenje v večkulturni družbi, ta proces pa vključuje tudi pridobivanje medkulturnih kompetenc. Da bi šole ta učni cilj uspešno dosegle, potrebujejo kakovostne učitelje. Učitelji se poleg osnovnega izobraževanja zato udeležujejo tudi

stalnega doizobraževanja, tj. vseživljenjskega učenja. Prispevek analizira in ocenjuje povezavo med medkulturnimi kompetencami in vseživljenjskim učenjem učiteljev v republiki Hrvaški. Prvo poglavje obravnava medkulturne kompetence učiteljev kot evropski strateški izobraževalni cilj v okviru mednarodnih kvalifikacij. Drugo poglavje na podlagi evropskih smernic in priporočil Državnega sveta za izobraževanje raziskuje vseživljenjsko učenje hrvaških učiteljev, vključno z učenjem za razvoj medkulturnih kompetenc. Tretji del je posvečen kritičnemu vrednotenju medkulturnih kompetenc učiteljev verske vzgoje glede na programe začetnega izobraževanja in programe profesionalnega razvoja na Hrvaškem.

Ključne besede: medkulturnost, kompetence učiteljev, okvir kvalifikacij, vseživljenjsko učenje, formacija učiteljev verske vzgoje.

1. Introduction

In today's globalized world, the crisis manifests itself in various ways: through fear, marginalization, and the exclusion of the other and the different.¹ The phenomena of global terrorism and migration, which have produced fear on a global scale, particularly contribute to this. In Europe, as well as outside of it, we are witnessing the confrontation and conflicts of many diverse cultures, religions, and worldviews. There are no more homogeneous societies in Europe; they are heterogeneous and reflect different forms of tension, which arise from the fear of the other and the different. As Slavoj Žižek asserted, fear has become "the core principle of mobilisation in the contemporary society" (2008, 39). He believes that "political correctness represents a true example of a liberal form of politics of fear" (39). Analysing the society of late capitalism, Žižek concludes that the central human right in such a society is "the right not to be disturbed, therefore, the right to remain at a safe distance from others" (40). The Congregation for Catholic Education points out that "it is ironic how modern man has achieved important goals in knowing the forces of nature, science and technology and, at the same time, is lacking in ideas for adequate coexistence within society so as to give everyone an acceptable and dignified existence" (2018, no. 6). In line with that, Pope Benedict XVI updates the anthropological issue that requires an educational dimension, emphasizing that "a new trajectory of thinking is needed in order to arrive at a better understanding of the implications of our being one family; interaction among the peoples of the world calls us to embark upon this new trajectory, so that integration can signify solidarity rather than marginalization" (2010, no. 53).

In this type of social context, we can recognize the importance of discussions on interculturality. In this regard, the article focuses, among other things, on the following issues: To what extent is interculturalism present in lifelong learning programmes in the Republic of Croatia? Do initial learning programmes develop intercultural competences of religious education teachers in Croatia? What is spe-

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cific about the educational system in Croatia? How does this affect lifelong learning and the practice of intercultural competences?

Cultural differences, as an important feature of European societies' identities, are at the same time a source of wealth and beauty, but also a generator of lasting tensions and conflicts. In order for the resource of wealth in diversity to become the source of coexistence in diversity, intercultural education is rather necessary. That is why the Congregation for Catholic Education appeals to the urgency of humanizing education, which means "putting the person at the centre of education, in a framework of relationships that make up a living community, which is interdependent and bound to a common destiny" (2018, no. 8). To be more precise, personal development without community and without love educates for egocentrism and egoism. Edgar Morin points out that unity is a treasure of human diversity, while the treasure of human unity is human diversity (2016, 69). Even in the first pages of the Bible, we come across the "creative diversity of the other. Diversity rests in creation, in God and his unconditional freedom." (Šarčević 2021, 45) For Ivan Šarčević, "the fundamental starting point for reconciliation is acceptance, respect and understanding of differences" (46). The Bible teaches us that all people, regardless of culture and religion, stand before their own freedom in which they can accept the other as wealth, as a gift of diversity or as a threat, danger, and impoverishment (46).

2. Intercultural Competences of Teachers

2.1 Intercultural Competences – Conceptual Meaning

In the extensive literature dealing with the issue of multiculturalism and interculturalism, we encounter different definitions of intercultural competences (Council of Europe 2012; Council of Europe 2014; Perotti 1994; Piršl and Diković 2012; Piršl et al. 2016). Fantini, for example, sees intercultural competences as "the ability to establish and maintain positive relationships, effective communication and co-operation among members of different cultures" (Buterin and Jagić 2013, 3). In understanding intercultural competence, the key concept is communication with other and different cultures, which includes getting to know, respect and understand them. Communication competence is an essential feature of intercultural competence. The literature mentions, as Marijana Bašić points out, different versions of the intercultural component of communication competence, among which the most common are intercultural communication competence and intercultural communication competence (2014, 56), which are related to multiculturalism and interculturalism.

According to Erika Nardon-Schmid, "intercultural competence is an essential qualification for anyone who works with subjects belonging to different cultural systems and it therefore represents an important 'international qualification'" (Fiorucci 2015, 61). According to Moosmüller, intercultural competence can be

acquired only if one possesses intercultural knowledge, which represents a kind of intercultural base as a starting point for successful interaction in specific situations (Nardon-Schmid 2000, 31). Erika Nardon-Schmid, referring to Bernard-Dietrich Müller, sees intercultural competence as the ability to establish intense communion (*communio*) (32).

When it comes to the matters of social cohesion in European society, it is particularly important to educate people, especially teachers and educators, who will be able to communicate with different cultures, traditions, customs, values, rituals, and different forms of life. The acquisition of intercultural competence requires continuous professional development and becomes an important part of a person's self-development. Massimiliano Fiorucci, discussing the migrant situation in Italy, warns that an important factor of intercultural education is actually intercultural dialogue in which the interlocutors are equal in everything. If this is not the case, then there are, as he points out, processes of subordinate integration or subordinate inclusion of emigrants (2015, 67). Therefore, he advocates the importance of co-education, in which the culture of emigrants would also be included. That implies a dialogic education that occurs through shared relationships based on equality, reciprocity, and responsibility (67–68). During the pandemic times, we could often hear that we needed to get used to the new normal. That is especially interesting when we take into consideration Fiorucci's ideas, as he points out that it is not possible to talk about integration if it is not aware of its fundamental goal: to give life to the new normal, and that is intercultural normality (68).

2.2 Intercultural Competencies of Teachers – European Strategic Educational Goal

Although we live in a globalizing culture, cultural differences remain strong, especially in terms of attitudes, beliefs, and behaviours. National and local cultures continue to retain and nurture their peculiarities in everyday life. Even the most developed societies have their own values, customs, behaviours, attitudes, eating habits, communication skills, celebrations, religious rites, cults, myths, fairy tales, short stories... The great migrations of the 1970s and 1980s, and especially migration in the last decade, have placed the issue of cultural diversity at the centre of attention. "In Europe, the immigration of foreigners disrupted the monocultural model." (Perotti 1994, 23) If we take into consideration the immigration at the end of the 20th century and add the current large migrations and emigration of non-European populations to it, it can be stated that Europe no longer consists of homogeneous societies, but multi-ethnic, multi-religious, multicultural societies. As Antonio Perotti points out, no culture is an intruder among European societies anymore. Thus, the attitude regarding the value and contribution of every culture in the construction of human civilization is a fundamental starting point for interculturalism (33).

Consequently, contemporary European schools are facing a number of challenges, especially those caused by migration and the growing number of immigrant

students in European schools. Therefore, the promotion of a culture of coexistence represents one of the more important challenges, as its development asks for intercultural education teacher training (Fiorucci 2015, 57). To the three traditional pillars of education, learning to know, learning to be, learning to do, Jacques Delors adds the fourth: learning to live together, learning to live with others (1998, 102–105). One of the fundamental tasks of education is to promote and educate students to “be aware of similarities between people and their interdependence” (104). As Bedeković and Zrilić point out, “educational institutions are becoming the meeting point of different ethnicities, languages, cultures, religions, and worldviews. The challenges of the future of the individual and society are reflected, among other things, in the structure and quality of educational systems” (2014, 112). There is no quality intercultural education without quality teachers who will be all the more competent after they acquire intercultural competencies. Intercultural education requires the identity of a teacher who will “perceive diversity as a value, who will have intercultural attitudes, intercultural knowledge and behaviours” (113). Teachers are expected to possess “intercultural intelligence that precedes the creation of competences” (Hercigonja 2017, 109).

An important starting point for teachers is the reconsideration of their own educational paradigm based on ethnocentrism. In European schools, integration is an actual daily process, in which employees and students from different cultural traditions participate. Intercultural education represents an important project in European schools. It “must inspire people’s minds, stir their emotions and lend wings to their actions. Such a vision must be convincing in its theoretical foundation, appeal to practitioners, motivate them and support them in their daily work” (Council of Europe 2012, 7).

The implementation of intercultural education requires the quality basic and lifelong education of teachers and educators. Their professional development is faced with many problems because it depends on various factors: culture, social and societal context, type of school, teacher profile...

Massimiliano Fiorucci singles out four competencies that teachers should acquire:

- to learn and adopt the perspective of critical ethnocentrism;
- to adopt the perspective of cognitive, affective, and existential decentralization;
- to be aware of one’s own role as an intercultural mediator, to learn how to mediate;
- to adopt intercultural competences. (2015, 59–61)

2.3 Intercultural Competencies of Teachers in regard to International Qualifications

Due to the constant variability and reforms of education systems in Europe, teachers encounter a number of difficulties on a daily basis: immigrant students, coexistence with different cultures, entering the world of new technologies, distrust in education policies, etc. On the other hand, “teacher education is a strategic node in the process of evaluating educational systems” (Raffaghalli 2008, 4). Fundamental and lifelong teacher education is an integral part of the school system.

Quality teachers guarantee quality education. This is especially true today when schools and education are exposed to constant changes and adjustments. This requires teachers to constantly develop themselves, seeking and acquiring new knowledge, skills, and competencies (6). Teachers' competencies are no longer focused only on the methodological and didactic area and the transfer of content; teachers are expected to greatly contribute to the education and shaping of the personalities of students, families, and society as a whole. These expectations and lasting changes require lifelong teacher education. There is a certain uniformity in Europe when it comes to fundamental teacher education (Bologna Process), yet the same cannot be said for their ongoing formation. Several recommendations of the Council of Europe (Making a European Area of Lifelong Learning a Reality 2001; European Union 2002; Adult learning it is never too late to learn 2006; It is always a good time to learn 2007; European Platform against Poverty and social exclusion 2010; Youth on the Move 2010; Council Recommendation on Key Competences for Lifelong Learning 2018; Key Competences for Lifelong Learning 2019) insist on lifelong learning. In that regard, the need for internationalization of teacher education was emphasized (Raffaghalli 2008, 13) – the creation of a common European educational area. Although the education of teachers in the European Union is the responsibility of each Member State, the complexity of European society increasingly highlights the need for a higher level of teacher education. In this regard, special attention is paid to teacher mobility in Europe. Sweden, for example, is one of the countries with the highest percentage of teacher mobility (7.3%), and in the last decade, the need for it has been accelerated due to the migration processes (Filipović 2017, 127–133).

In the descriptions of tendencies in the modern world, professional literature mentions several key terms that indicate a new "global socio-economic scenario" (Nardon-Schmid 2000, 29). Globalization, internationalization, mobility, dialogue, encounters, and relations occupy a special place among them (Council of Europe 2012, 13). An important imperative for mutual understanding is the need to adopt international qualifications aimed at educating for dialogue between peoples and cultures. Intercultural competence is central to the adoption of international qualifications. It is a key qualification for all those who have a direct relationship with people belonging to other cultures (Nardon-Schimid 2000, 31). Professional development of teachers for intercultural education should include two important dimensions: the dimension of awareness and the dimension of relations (Perotti 1994, 102). According to Carla Roverselli, the acquisition of intercultural competencies in itself is rather dynamic – it includes the maturity of the subjects – which ranges from a predominantly ethnocentric phase to a phase with ethnorelative characteristics (2016, 209). Milton Benett proposes a definition of intercultural competence that goes along these lines, referred to by Roverselli, which focuses on the development of intercultural sensitivity, while Dearle Deardoff also includes the ability to openness, respect, curiosity, and tolerance in the model of intercultural competence (210).

2.4 Teachers in Service of Education for European Citizenship

Documents issued by the Council of Europe and other European bodies correlate intercultural competence, intercultural education, and education for European citizenship. In this sense, cultural diversity in Europe is seen not only as an imperative of mutual understanding and coexistence but as a resource of mutual enrichment among different nations. Cultural diversity in all its splendour is lived every day in European kindergartens, schools, and colleges. These are privileged places of education for European citizenship. Every type of education, including intercultural education, is based on two levers: values-needs and rights-duties of those involved in the educational process. "Education for European and democratic citizenship attaches great importance to the value dimension of education and the interrelationships lived in schools and universities: mutual respect, participation, cooperation, responsible and competent commitment, cooperation and solidarity." (Piršl and Diković 2012, 113)

Schools are places of relationships in which students discover similarities and differences. That is why the focus of intercultural education is not on content and knowledge but on people, relationships, and interactions (Perotti 1994, 75–76). Intercultural education implies teaching – teacher service – as a call for ethical commitment. And that is not contrary to the notion of teaching as a purely professional engagement. It is necessary to promote the formation of teachers (fundamental and permanent) who will be sensitive to cultures as well as open to the diversity and interpretation of cultural baggage that students bring with them to school (Roverselli 2016, 202). In the formation of teachers, it should therefore be emphasized that interculturality presupposes the recognition of different cultures' values, their promotion of human dignity, development of a personal identity that integrates the relationship between interculturality and morality, and recognition and respect of different identities. In this sense, José Luis Moral holds that authentic cultural differences are primarily differences in the way we perceive life, death, and vision of the world or different cosmovisions that integrate different moral norms and values (2012, 99).

3. Lifelong Learning

3.1 Lifelong Learning – Conceptual Meaning

Lifelong learning is defined as "all the lifelong learning activities undertaken by a person that result in the improvement of knowledge, skills, competences and/or qualifications, for personal, social and/or professional reasons" (European Lifelong Guidance Policy Network 2021, 25). It refers to

"all activities aimed at the development of knowledge, skills, attitudes and values during one's lifetime (either through their acquisition or improvement), in the context of personal, social or professional development. Such

a comprehensive concept covers learning at all stages of life and in all forms. It includes programmes of formal education (early childhood and pre-school education; primary education; secondary education; higher education; and adult education and training), non-formal education, as well as incidental and spontaneous acquisition of knowledge, skills, attitudes and values through non-formal and informal learning. Lifelong learning represents the basis for personal development and for developing the capability of individuals to continuously adapt to changing circumstances in their personal lives, in the workplace and in the community.” (Hrvatski sabor 2014)

Lifelong learning must include learning from the pre-school to the post-retirement age, including the full range of formal, non-formal and informal learning. Furthermore, lifelong learning must be understood as all learning activities undertaken throughout life, with the aim of improving knowledge, skills, and competences within a personal, civic, social and/or employment-related perspective (European Union 2002).

Council Resolution of 27 June 2002 on lifelong learning emphasizes the importance of providing access to lifelong learning opportunities to all, regardless of age, including specific actions aimed at disadvantaged people, those not participating in education and training, and migrants, as a means for facilitating their social integration. In order to raise awareness of how important it is to include inclusion in lifelong learning, European institutions have published several recommendations and resolutions mentioned in the first chapter.

3.2 Framework of the National Qualification Standard for Teachers in Primary and Secondary Schools in the Republic of Croatia

The umbrella document for the development of the teaching profession in the Republic of Croatia is the National Qualification Framework for Teachers in Primary and Secondary Schools, which was adopted in 2016 by the National Education Council in the form of a Recommendation. The framework provides descriptions of eight sets of learning outcomes (academic discipline, subject/ educational areas; learning and teaching; evaluation; learning environment; school-family collaboration; educational system and school organization; professional communication and interaction; professionalism and professional development) and their corresponding learning outcomes.

In the following section, we will try to answer the question of how we are developing the awareness and relations dimensions that Perotti mentions in Croatia, in the context of three of the eight sets of learning outcomes. Are teachers enabled to acquire new knowledge, skills, and competencies when it comes to certain sets of learning outcomes? Does the professional development in Croatia fulfil the need for internationalization of education and teacher mobility?

3.3 An Academic Discipline, Subject/ Educational Areas

The first set of learning outcomes refers to the academic discipline, i.e. educational subject or area. One of the listed outcomes is: "A teacher can connect other curriculum contents and cross-curricular topics with the subject he/she teaches." (Nacionalno vijeće za odgoj i obrazovanje 2016, 5) Educational expectations for students related to multiculturalism or interculturality in the Republic of Croatia are found within the curricula of interdisciplinary topics of Civic Education, Use of Information and Communication Technology, Entrepreneurship, Learning to Learn and Personal and Social Development (Ministarstvo znanosti i obrazovanja 2019a). Outcomes related to interculturality, or multiculturalism are listed in the curricula of several subjects: Islamic Religious Education, Catholic Religious Education, Orthodox Religious Education, Ethics, Sociology, Geography, Nature and Society, Music Culture and Music Art, Art Culture and Fine Arts. It is particularly interesting to see how the curricula of linguistic subjects taught in the Republic of Croatia approach the issue of interculturality and/or multiculturalism. In the curricula of Croatian, English, and French, the term intercultural competence is used, and one of the domains is intercultural communication competence, which indicates the great importance attached to learning about multiculturalism. There is no explicit mention of interculturality or multiculturalism in the subjects Greek and Latin. Some of these terms are referred to in the curricula of Italian, German, Serbian, Serbian language and culture, Czech language, Czech language and culture, Spanish language, Slovak language and culture and Hungarian language and literature (2019b). We can conclude that given the presence of interculturality in the curricula of subjects and interdisciplinary topics, teachers in Croatia intertwine the content of interculturality with a specific academic discipline.

3.4 Learning and Teaching

The second set of outcomes from the National Qualification Framework for Teachers in Primary and Secondary Schools relates to learning and teaching, with one of the outcomes being: "Teachers can introduce contemporary and socially relevant topics into their teaching, such as sustainable development, lifelong learning, social responsibility and respect for diversity." (Nacionalno vijeće za odgoj i obrazovanje 2016, 7) Diversity in the context of interculturality refers to cultural, ethnic, linguistic and religious diversity (Bedeković and Zrilić 2014, 113). In general, it can be said that one possesses intercultural competences if one demonstrates the following skills and attitudes: respect, self-awareness/identity, ability to take the perspective of another, ability to listen, ability to adapt and build relationships, and cultural humility (UNESCO 2013, 24).

According to some Croatian authors, teachers are interculturally competent when they are aware of the culture of others and when they do not passively accept social reality as it is, but actively participate in it with new proposals and ideas (Hercigonja 2017, 110). Respect for diversity, which is expressed through the intercultural competence of teachers, needs to be developed and that is di-

rectly related to lifelong learning of teachers. UNESCO states that the learning and application of intercultural competences is a lifelong endeavour that develops over time (2013, 26).

In the Republic of Croatia, the Education and Teacher Training Agency organizes and conducts professional development of teachers. Among the training programmes, there are those aimed at developing intercultural competencies.

The development of intercultural competencies of teachers working in schools in the Republic of Croatia is defined by the objectives of education, and includes teachers of various subjects, principals, educators in preschool institutions and professional associates in schools. In 2010, a training programme was organized for all teachers working in bilingual schools that offer integrated language and content learning (CLIL), which means that students have lessons of curricular subjects in a foreign or other language. The description of the programme stated that one of the advantages of such learning is that this way intercultural knowledge and understanding are built, and intercultural communication skills are developed (Agencija za odgoj i obrazovanje 2010). The training programme for German language teachers in the Republic of Croatia, organized in 2016, was intended to help teachers answer questions regarding the optimal choice of cultural and other elements that can mediate intercultural competencies in German language teaching in Croatia, and regarding the way the processing of cultural elements contributes to students' competence development (2016).

The goals of the training programme intended for teachers are defined in a way that describes what the participants of the training will be able to do after completing the training. In that sense, it is emphasized that participants will be able to: "apply approaches that create a classroom atmosphere in which students develop their intercultural competence and transversal attitudes, skills and knowledge" (2015), then

"acquire basic intercultural competences, be able to establish satisfactory interactions and communications with people of other cultures, adopt intercultural attitudes, knowledge and skills – better understand and respect different cultures, adopt effective behaviour in other cultures – intercultural sensitivity, develop and expand personal knowledge and communication competence through collaborations with culturally different students." (2014a)

The competencies of teachers who conduct civic education in schools include, among other things, intercultural competencies that are strengthened during development programmes and defined in such a way that teachers will be able to "help students develop human values (solidarity, compassion), fundamental social and identity values (what is personal, native, homeland, European and global identity), as well as what are the identity differences and how to treat them, what are interculturality and intercultural dialogue and how they are applied" (2014b).

3.5 Collaboration with Family and Community in the School

The last place in the National Qualification Framework for Teachers in Primary and Secondary Schools in which learning outcomes can be linked to the field of interculturality is the fifth set of outcomes related to the collaboration with family and community in the school. We single out two of the mentioned outcomes: “Teachers can apply a variety of procedures to encourage family members or caregivers to get involved in the school life” [and] “teachers can show awareness of opportunities for participation in domestic and international projects and mobility programmes” (Nacionalno vijeće za odgoj i obrazovanje 2016, 10–11). When it comes to the first outcome, the intercultural dimension is present, while the need for intercultural competencies of teachers is noticeable precisely due to the involvement of the family and caregivers of students in school life.

The extended family, neighbours from the same housing estate, work colleagues, members of a particular religious group or people whose parents came from the same geographical location, all have their own ways of living in the world, their own expectations, traditions, and ambitions. In order to include them in the life of the school as a specific community that has its own rules and way of functioning, participants need to have highly developed intercultural competencies (UNESCO 2013, 12). In the Republic of Croatia, this dimension is clearly expressed in the inclusion of Roma and migrant students in the educational system (Hrvatić 2014). The Education and Teacher Training Agency, in cooperation with the “Korak po korak” Association, organized a development programme for educators, teachers and professional associates of the Kuršanec Elementary School, which is attended by Roma students. The objectives of the programme were as follows: to understand how stereotypes and prejudices are created and how to deconstruct them, to understand what oppression is and how to recognize it (with emphasis on the educational system), to find out what intercultural sensitivity is and to raise awareness of their own intercultural sensitivity, to get to the risk factors associated with intercultural learning, to find out what starting points are and how they are passed from generation to generation, to learn about the theories of group identity creation, to build a plan for creating an alliance for social justice. Several training programmes were organized at the Petrijanec Elementary School for all religious education teachers who work with Roma students in order to help them recognize the importance of special care for children of the Roma population in the school system of the Republic of Croatia (Agencija za odgoj i obrazovanje 2014c). Such training programmes for religious teachers aim to acquaint them with scientific and professional elements of intercultural education that contribute to a better understanding and acceptance of the Roma national minority from the perspective of religious education.

It should be noted that thanks to the Constitution of the Republic of Croatia, which defines national minorities and their rights, the situation in Croatia differs from those in other European countries. The official status of national minorities provides certain rights, including the right to education in one’s own language and

script. That is why in Croatian schools, classes are held in the official Croatian language, but also in Czech, Serbian and Italian. Three models have been developed. In Model A, all classes are conducted in the language and script of the national minority, while the number of compulsory weekly Croatian language lessons is equal to the number of weekly lessons of the minority's language. In Model B, classes are conducted bilingually, and in Model C, classes are conducted in Croatian with an additional two to five weekly classes dedicated to learning (nurturing) the language and culture of the national minority (Vlada Republike Hrvatske 2022). Given this legislative framework, it can be concluded that intercultural competencies are rather necessary, and given the practice, they need to be present in the work of teachers, especially those who work within the previously described school models.

The second outcome listed in the Framework "Teachers can apply a variety of procedures to encourage family members or caregivers to get involved in the school life" is crucial in the context of our topic, because it relates to the lifelong learning of teachers in a specific way, through inclusion in one of the mobility programmes. In addition to their individual involvement in mobility programmes, teachers can encourage and guide students in projects where they meet people from different countries and learn together with them as part of the ERASMUS+ programmes, through eTwinning, School Education Gateway and Euroguidance. Learning by doing is achieved this way: it places students in an environment in which they practice their intercultural competence independently, from the content itself.

Some authors note that exposure and interaction with people of different cultures does not imply that they automatically acquire intercultural competencies and does not guarantee their acquisition (Amir 1969, 319–342) but working together on a project is certainly more than just exposure. The very fact that participants learn together with their peers from different countries proves that mobility programmes strengthen some of the elements listed on the Intercultural Competences Tree, such as multilingualism, knowledge, translation, or intercultural communicative competence (UNESCO 2013, 23).

Opportunities for lifelong learning of teachers in the Republic of Croatia, in the context of intercultural competencies, are based on the European strategic documents and the National Qualification Framework for Teachers in Primary and Secondary Schools. In addition to the formal training programmes organized by the competent agencies and the Ministry of Science and Education, it is possible to participate in the informal ones organized by various associations in the Republic of Croatia or those at the European level. It is necessary to develop intercultural competencies of teachers because the official state school curricula in the Republic of Croatia require the development of students' intercultural competencies, but also due to many other influences.

One of the challenges is certainly represented by the large number of refugees who have arrived in Europe since 2015, whereby the integration of refugees into the new social context is emerging as a key issue in all European countries. In ad-

dition to the importance of integration in terms of employment and social inclusion, the importance of the integration of refugee children into the educational system should also be emphasized, whereby education is seen as a basis for further learning, social inclusion, mutual understanding between refugees and the societies that accept them, the way according to employment, social inclusion and active participation in social, political and cultural life (Europska komisija 2016, 13). As much as the above represents a challenge for refugee children, one should ask how well the teachers in the educational system in Croatia are trained to teach refugee children, having in front of them certain difficulties that they may encounter, for example: working with vulnerable and traumatized children due to fleeing from the home country, having sufficient information about children's previous education, their specificities, possible special needs, the sufficiency of professional training for teachers in terms of adapting the teaching process to refugee students.

The most recent example is the inclusion of refugee students in the educational system due to the war in Ukraine. According to the official notice from the Ministry of Science and Education, migrant children from Ukraine should be provided with an opportunity to participate in preparatory classes of the Croatian language without prior testing, included in educational work in all school subjects according to their abilities, as well as evaluated and issued a diploma at the end of the school year (Ministarstvo znanosti i obrazovanja, 2022). In order for teachers to respond to this challenge as soon as possible, Guidelines, instructions, recommendations and proposals for activities designed to integrate vulnerable groups of refugee students have been prepared for teachers, educators and professional associates in primary and secondary schools (Ministarstvo znanosti i obrazovanja and Agencija za odgoj i obrazovanje, 2022). The guidelines aim to raise teachers' awareness regarding the acceptance of vulnerable groups, children and young people, refugees from war-torn areas, as well as to build socio-emotional skills in classrooms to enable the creation of a peaceful classroom environment where children and young people learn to respect diversity.

4. Intercultural Competencies of Religious Education Teachers

The encounter of different cultures in today's modern world has become an everyday reality. Intercultural interaction is an inevitable *modus vivendi* for contemporary people, and the success of this interaction requires not only information, but also awareness, respect for the other and the different, and a willingness to coexist. Therefore, there are great expectations from educational institutions, which are increasingly becoming a meeting place of different cultures and languages, that contemporary-structured school curricula articulate the contents, programmes, methods and procedures of teachers that will not only relate to the acquisition of knowledge but, looking at the world from a different perspective,

break down different social stereotypes, prejudices and stigmatization among people (Bedeković 2011, 140).

Since when it comes to schools, the religious education teachers are equal to other teachers and contribute to the educational goals of the school, they are required to, in addition to theological-religious, didactic-methodological, pedagogical and communication competencies, possess intercultural competencies that will help them promote necessary confrontation of Christianity, other religions and cultures, respecting consciences and differences, to encourage free answers and pluralism of opinion (Razum 2008, 96–97). In this regard, the new curriculum of Catholic religious education for primary schools and gymnasiums emphasizes that religious education, among other things, allows students to:

“to get to know, acquire, preserve and develop one’s own religious, cultural and national identity, as well as to know and respect the identities of other individuals and groups, while promoting dialogue and cooperation in a modern pluralistic society and a globalized world. It [religious education] also promotes other knowledge and competencies of students across various fields that contribute to the realization of the core values of the school curriculum, especially personal, social and civic responsibility and competencies.” (Ministarstvo znanosti i obrazovanja 2019a)

Given the core outcomes, certain authors see precisely Catholic religious education as the subject that has the potential to be a “workshop on interculturality” (Fioroni 2006, 12), seeking to achieve this as a true place of dialogue that helps build a more tolerant, peaceful, and just life.

One of the central issues is certainly the following: To what extent are religious education teachers trained to mediate the intercultural dimension of religious education in the Republic of Croatia? To what extent do initial and vocational education programmes take into account the intercultural dimension of religious education teachers?

4.1 Initial Education Programmes for Religious Education Teachers

When discussing the subject Catholic Religious Education in the schools of the Republic of Croatia, it should be noted that the focus of teaching this subject is not only the transfer of Catholic content but also the achievement of certain goals/outcomes related to students and their knowledge/skills/values. In this sense, today religious education teachers are expected to possess a whole range of competencies, such as: the competence to achieve correlation - to be a bridge; critical interpretation: encouraging the development of students’ critical judgment; interdisciplinary dialogue and religious competence (Barić and Razum 2019, 114–119).

Based on the insight into the initial formation programme for religious education teachers at the Catholic Faculty of Theology of the University of Zagreb, we can state that there are several courses that contribute to the development of these competencies, i.e. comprehension of contemporary issues, understanding the

other and the different, which is, in turn, reflected on religious education (Katolički bogoslovni fakultet Sveučilišta u Zagrebu 2021). In this sense, it is necessary to point out certain courses that enable future religious education teachers to acquire the necessary competencies: Empirical Research in Religious Pedagogy, Professional Identity of Religious Education Teachers, Pedagogy of Recognizing and Respecting Diversity in Religious Education, Challenges of Secularity and Secularism, Interreligious dialogue, etc. These courses, as well as student engagement in certain forms of student activities, help students develop knowledge, skills and attitudes that should help them develop empathy, solidarity, and cultural sensitivity. They also strive to achieve the conditions in which the basic principles of interculturalism are not only declarative, but integrated into all areas of schoolwork, including the relationship between students and teachers (Polić 2015, 449).

4.2 Professional Development Programmes for Religious Education Teachers

In addition to the initial formation, professional development is also extremely important for religious education teachers. Namely, as social, and educational changes are more and more pronounced, the demand for quality teacher training is increasing, and professional development programmes represent “a permanent professional support so that all teachers would be more successful in adapting to new educational requirements” (Mandarić and Barudžija 2019, 148). Also, professional development conducted through various institutions provides appropriate support to religious education teachers and seeks to help them accept the value of lifelong learning and the obligation to contribute to the development of the school as a learning community as part of their professional identity (148).

Professional development programmes for the teachers of Catholic religious education in Croatia, in the form of Catechetical Schools and other forms of Professional Meetings, are organized at the national level by the National Catechetical Office of the Croatian Bishops' Conference in cooperation with the Education and Teacher Training Agency. The aim of these programmes, in addition to monitoring the new challenges that the school subject Catholic Religious Education, and consequently the religious education teacher face, is to intensify the dialogue with representatives of different denominations who are occasionally active participants in catechetical schools and other forms of professional meetings. Professional development for religious education teachers of other Christian Churches is organized by the competent body of each Church in cooperation with the Education and Teacher Training Agency. When on the topic of professional development of religious education teachers at the national level, it is worth mentioning the thematic titles of Catechetical Schools and Professional Meetings that were organized in the last ten years, so that we could see how much professional education of religious education teachers takes into account the correlation of religious education and modern changes in society as well as the needed influence of mentioned changes on the formation of religious education teachers (Arhiva stručnih skupova 2021).

Year	Name of the Catechetical School and/or Religious Teachers' Conference
2012	The Topicality of Dialogue among Christian Churches
2012	Dialogue – the Path Leading to the Other
2012	The Mystery of Jesus Christ and the Diversity of the Christian Churches – Religious Education and Ecumenical Dialogue
2012	Religion and the Contemporary World
2013	Intercultural Education through the Prism of Religious Education – Problem and Perspective
2014	Community pedagogy and education for peace
2014	Intercultural Education through the Prism of Religious Education – Religious Education Student and Teacher
2015	Religious Education Classes within the Guidelines of the New Curricular Reform
2016	Religious Education Today
2016	Competences of Religious Education Teachers
2017	Challenges of Education in Faith in Modern Society
2018	Our Everyday Education – Family and Society Facing Challenges
2019	Catholic Religious Education in the Curricular Reform Process
2019	Learning Faith within Encounters with Reality
2019	Being for the Other
2019	Communication Skills of Educators in Conflict Situations
2020	Contact with Vulnerability in Religious Vocation
2020	Noticing Individuals – Vulnerable Groups of Students
2021	Brotherhood and Social Friendship in the Teaching of Religious Education in the Light of the Encyclical „Fratelli tutti”
2021	Dimensions of Christian Anthropology in Dialogue with the Present and through the Perspective of Education
2021	Religious Education Teacher as a Motivator, Moderator and Animator – Quality Communication to Achieve Learning Outcomes in the Teaching Process
2021	Religious Education Teacher Faced with the Challenges of the Modern World – „Are you close to the Kingdom of God?”

Table 1: *The thematic titles of Catechetical Schools and Professional Meetings from 2012 to 2021.*

By pointing out and analysing what has been done so far at the level of adaptation of Catholic religious education to the educational requirements of contemporary schools, we could point out that much has been done in Croatia recently in regard to developing the intercultural and interreligious consciousness of religious teachers. However, there is still a number of opportunities for involving many in intercultural work at different levels. Due to the growing changes and challenges we face every day, in the future, all forms of professional development for religious education teachers will need to be based not only on the openness to diversity, but also on its' recognition and acceptance. Subject, pedagogical, psychological, and didactic-methodological competences will, therefore, no longer be sufficient to obtain a teacher's diploma and to work in a modern cultural plural society – the development of intercultural competence will be one of the fundamental tasks of professional development and lifelong education of teachers (Bedecković 2011, 143–145).

5. Conclusion

The cultural differences that characterize European societies represent a source of European wealth and beauty, but also a possible generator of tension and conflict. Conflict resolution skills are developed throughout life and practised in a variety of life situations. It is therefore not unusual that in the context of recognizing the richness and beauties of the other and the different, as well as in the context of conflict resolution abilities, significant attention is paid to interculturality, which encompasses the development of intercultural competencies. Communication involving knowledge, respect and understanding is a prerequisite for their development. Every culture builds human civilization with its values and contributions, as Pope Francis stated in his encyclical "Fratelli tutti", expressing the desire to recognize the dignity of every human being and to revive our aspiration to achieve universal fraternity throughout the challenges of the time that has been given to us (2021, no. 9).

Past practice has shown that teachers in the Republic of Croatia strengthen their intercultural competencies through various professional development programmes. The development of intercultural competencies of teachers is possible within the academic discipline of individual subjects or subject areas, through learning and teaching of students, and through cooperation with different teachers in the school, students' families, and the community in which the school is located. The curricula of many subjects and interdisciplinary topics, on the basis of which they are taught, list intercultural competence, among other things. Institutions that conduct professional development programmes for teachers have organized workshops on interculturalism for teachers of various subjects on several occasions.

When it comes to rights and obligations, religious education teachers in the Republic of Croatia are equal to all other teachers and they contribute to the educational goals of the school, while the curriculum states that religious education promotes students' knowledge and competencies in various fields that contribute to the core values of the school curriculum and personal, social and civic responsibility and competencies. Due to all the above, religious education has the opportunity to be a kind of a workshop on interculturality. Religious education teachers are trained for this throughout the existing initial education programmes, as well as the professional development programmes. From the above data on development programmes for religious education teachers that strengthen their intercultural competencies, it can be concluded that in the Republic of Croatia, there is a level of awareness of the importance of this topic, as well as that certain steps are being taken so that religious education teachers could respond to the demands of their time and the changes occurring in society and the educational system. In regard to interculturality, contemporary plural society, as well as the modern Church, will not be able to dismiss the need for even more intense life-long learning in general, especially when it comes to teachers of religious education and their need for an even greater range of topics that should strengthen

their intercultural competencies.

Based on the analysis of teachers' development programmes that are part of their lifelong learning, we can conclude that intercultural competencies of teachers in Croatia are developed through various lifelong learning programmes but given the global changes and war-induced crisis situations, lifelong learning programmes will need to include the development of intercultural competencies of teachers even more.

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Paul E. Linzey in B. Keith Travis. *Military Ministry: Chaplains in the Twenty-First Century*. Eugene, Oregon: Wipf & Stock, 2022. 294 str. ISBN 978-1-6667-9359-8.

Leta 2022 je ameriška založniška hiša Wipf & Stock izdala delo *Military Ministry: Chaplains in the Twenty-First Century* [Duhovniška služba v vojski: vojaški duhovniki v 21. stoletju], delo dveh (upokojenih) ameriških vojaških duhovnikov. Oba sta služila v ameriški kopenski vojski, pri čemer sta primarno oskrbovala protestantske (Linzey) oz. južno-baptistične (Travis) pripadnike.

Knjiga je razdeljena na pet delov, vsak pa nadalje na poglavja. Prvi del je namenjen osnovnemu pregledu duhovne oskrbe v oboroženih silah,¹ pri čemer prvo poglavje predstavlja zgodovinski pregled vojaškega duhovništva. Pregled je kratek in se začne z antičnim Rimom, omenjeno je tudi staro- in srednjeveško delovanje vojaških duhovnikov, nato pa se zgodovinski pregled osredotoči na delovanje ameriških vojaških duhovnikov od francosko-britanskih vojn do konca druge svetovne vojne. Naslednje poglavje analizira ustavno podlago za delovanje vojaških duhovnikov, predvsem z vidika ločitve verskih skupnosti in države, verske svobode in delovanja verskih skupnosti. Pri tem avtorja na kratko omenjata najpomembnejše sodne postopke o duhovni oskrbi v ameriških oboroženih silah. Tretje poglavje se še dodatno pogloblja v zakonodajno

podlago delovanja ameriških vojaških duhovnikov, ki je dobilo pravno podlago že leta 1775 (slabo leto pred podpisom deklaracije neodvisnosti); kratki pregled zaključuje zadnja večja zakonodajna sprememba iz leta 1956. Nato avtorja predstavljata biblično podlago za delovanje (vojaških) duhovnikov – z navedbo najpomembnejših delov Biblije.

Drugi del knjige se nanaša na proces, v katerem (civilni) duhovnik postane vojaški duhovnik. Oba avtorja novo poglavje začenjata z osebnima zgodba, kako sta doživela »klic« za vojaškega duhovnika, in kako sta na njuno odločitev reagirali njuni družini. Kandidat za ameriškega vojaškega duhovnika mora izpolnjevati sedem pogojev: formalna izobrazba s področja teologije, ameriško državljanstvo (oz. dovoljenje za stalno prebivanje v ZDA), predhodne pastoralne izkušnje (najmanj dve leti), ustrezno zdravstveno stanje, psihofizična kondicija ter posvečenje oz. napotitev v okviru priznane verske organizacije. Osmo poglavje se posveča pregledu osnovnega usposabljanja vojaških duhovnikov: duhovniki kopenske vojske, vojnega letalstva in vojne mornarice se usposabljujejo v lastnih šolah. Večtedensko usposabljanje zajema tako fizično kot akademsko usposabljanje – od poznavanja osnovnih vojaških veščin (korakanje, poznavanje vojaške organizacije in strukture, činovnega sistema itd.) do pridobivanja pastoralnih veščin, specifičnih za vojaško okolje.

Naslednji (tretji) del knjige predstavlja samo delovanje vojaških duhovnikov. Na začetku je predstavljen odnos

¹ V Slovenski vojski se za to podporno dejavnost v oboroženih silah uporablja izraz religiozna duhovna oskrba.

med osebo oz. organizacijo, ki je vojaškega duhovnika predlagala in jo ta predstavlja. Skozi ta odnos vojaški duhovnik ostaja povezan z svojo matično organizacijo; predstavljeni so tudi primeri pomena matičnih organizacij za kariero vojaških duhovnikov. V desetem poglavju avtorja načenjata »največji problem med vojaškimi duhovniki danes« (72), in sicer pomanjkanje skrbi zase. Poudarjata, da pomanjkanje pravega časa zase lahko vpliva ne le na samega duhovnika (tako duhovno, moralno kot tudi telesno), ampak tudi na njegov odnos oz. delo z drugimi (lastno družino, sodelavci itd.). Naslednje poglavje se posveča pomenu nošenja vojaške uniforme kot simbola časti in službe za domovino, kar je pomembno tudi za vojaškega duhovnika. Dvanajsto poglavje govori o vlogi vojaškega duhovnika v vojaški enoti, pri čemer navaja napotke za dobrega vojaškega duhovnika: predanost lastni veri in toleranca do drugih, osredotočenost na vojaško službo (služenje poveljnikom, pripadnikom in njihovim družinam), zglédnost, dobra komunikacija, učinkovito svetovanje tako pripadnikom kot poveljnikom, vidnost in stalna prisotnost med ljudmi. Trinajsto poglavje govori o pomenu verske podporne ekipe (v sklopu delovanja v vojaški enoti), pri čemer »vojaški duhovnik predstavlja etiko in moralo, ustavo in samega« v odnosu do poveljnika, ki ima višji čin od vojaškega duhovnika – a ima slednji še vedno dolžnost, da poveljniku svetuje, tudi če ga ta ne upošteva, ignorira itd. Naslednje poglavje se posveča vsem nalogam vojaških duhovnikov; pri tem avtorja izpostavljata, da vojaški duhovnik istočasno odgovarja več predstojnikom: poveljniku enote, v kateri je lociran, načelniku vojaških

duhovnikov in nenazadnje svoje matični organizaciji (npr. škofu). Posledično »dober vojaški duhovnik nima avtoritete, ampak le veliko vpliva. To je dovolj, da dokonča naloge, dosega izjemne rezultate in da ima zgledno kariero.« (str. 109–110) V 15. poglavju avtorja opozarjata na pomembno dolžnost vojaških duhovnikov glede oskrbe družin pripadnikov vojske. To je pomembno zlasti za ameriške oborožene sile, ki pripadnike na 2–3 leta premeščajo po vsem svetu, kjer živijo v vojaških bazah, pri čemer vojaški duhovniki predstavljajo pomembno vez tako s civilnim življenjem kot tudi z versko skupnostjo, ki ji pripadajo. Sledi poglavje o pomenu verskega pluralizma in verske svobode, pa tudi vplivu teh družbenih konceptov na delovanje vojaških duhovnikov. Vojaški duhovniki se tako vsak dan srečujejo z drugače verujočimi ali neverujočimi, pri čemer morajo upoštevati in spoštovati njihov nazor: »Del službe vojaškega duhovnika je zagotoviti, da je vsaka oseba v oboroženih silah deležna iste verske svobode, ne glede na to, kaj veruje.« (str. 123) V sklopu vojaške kariere morajo vojaški duhovniki skrbeti tako za osebnostni kot profesionalni razvoj, kar avtorja predstavljata v 17. poglavju. V ameriških oboroženih silah imajo vojaški duhovniki na voljo vseživljenjsko usposabljanje (predavanja, seminarje, usposabljanja), poslužujejo pa se tudi civilnih programov. V naslednjem poglavju se avtorja posvečata posebnemu položaju vojaških duhovnikov v rezervi oz. v sestavi nacionalne garde in temu, kako se njihova služba razlikuje od vojaških duhovnikov v aktivni sestavi. 19. poglavje govori o pomenu osebne urejenosti vojaških duhovnikov v smislu skrbi za ustrezno dokumentacijo in bi-

rokratske postopke, saj istočasno pripadajo dvema organizacijama (vojaški in verski) z lastnimi postopki in birokracijo. Naslednje poglavje je namenjeno kratkemu pregledu odklonskosti vojaških duhovnikov – nekateri končajo tudi v vojaškem zaporu. Zadnje poglavje tretjega dela pa poudarja, da je pomembno, da imajo vojaški duhovniki tudi lastne interese, prostočasne aktivnosti, kjer se lahko sprostijo in s tem poskrbijo zase – posledično pa za druge vojaške pripadnike, ki jih oskrbujejo.

Četrty del obravnavane knjige se poglablja v smotrnost delovanja vojaških duhovnikov, predvsem z vidika njihovih duhovnih uspehov. 23. poglavje tako govori o inkarnacijski prisotnosti vojaškega duhovnika znotraj vojaške organizacije oz. enote, pri čemer so vojaški duhovniki »predstavniki Gospoda, kar je izjemna čast in odgovornost.« (str. 169) Zato je pomembno, da je osebno življenje vojaškega duhovnika urejeno, strukturirano, saj lahko svoje dolžnosti le tako izvaja uspešno, predano in učinkovito. Naslednje poglavje se nanaša na duhovno disciplino vojaških duhovnikov, ki se krepí in utrjuje s študijem verske literature, (prostovoljnimi) posti, meditacijo, delovanjem v tišini in samoti itd. Pri tem avtorja poudarjata, kako so določene dejavnosti za vojaške duhovnike glede na naravo njihovega dela manj primerne. A poglobljena naloga vojaških duhovnikov je še vedno pastoralna dejavnost med verujočimi, čemur je posvečeno 25. poglavje. Vojaška pastoralna temelji na prisotnosti vojaških duhovnikov sredi drugih pripadnikov, pri čemer morajo vojaški duhovniki k navezovanju stikov pristopati predvsem prijateljsko in pri tem biti zgled drugim – tudi z duhovno disciplino (skozi katero

utrjujejo svoj odnos z Gospodom). Kako vojaški duhovniki dejansko »delujejo«, je odvisno od osebnosti duhovnika, zmožnosti in priložnosti za tako delovanje: od tedenskega bogoslužja, programa verskega izobraževanja, pisanja glasila, svetovanja na štiri oči, molitve na terenu itd.

Peti del govori o prihodnosti vojaškega duhovništva. 26. poglavje tako poudarja, da mora krščansko duhovništvo upoštevati razvoj (sodobne) družbe (preko antropologije) in svoje delovanje sodobni družbi tudi prilagoditi. Kljub temu se bodo vojaški duhovniki pri svojem delovanju soočali s težavami: od (ideoloških/verskih) sporov z drugimi duhovniki ali pripadniki, upoštevanja zakonodaje, ki je v nasprotju z versko doktrino (npr. vprašanje LGBTQ), odkritega spreobračanja (drugih/ne-)verujočih, prilagoditve verskih obredov (oz. le splošnih nagovorov) za širšo javnost do dvojne pripadnosti, delovanja vojaških duhovnikov v podporo vojaških aktivnostih in vojn itd. V naslednjem poglavju avtorja podrobneje analizirata vprašanje raznolikosti in spoštovanja drugih znotraj vojaške organizacije (LGBTQ, rasizem itd.), pa tudi zagotavljanja duhovne oskrbe za take osebe. 29. poglavje zajema različna priporočila za krščanske duhovnike, vpete v religiozno duhovno oskrbo v oboroženih silah: a) razumevanje biblične teologije in njena uporaba v duhovni oskrbi; b) spoštovanje ustave; c) vojaški duhovnik je duhovni voditelj vojaške enote, zaradi česar mora biti zgled drugim; d) naj ne pozabi na svoje bližnje in družino; e) zavedanje, da je član ekipe oz. hkrati član več ekip/organizacij; f) razumevanje dvojne vloge vojaških duhovnikov (hkrati duhovnik in pripadnik štaba); g) »vse delajte v ime-

nu Gospoda Jezusa in se po njem zahvaljujte Bogu Očetu.» (Kol 3,17) Zadnje poglavje knjige je posvečeno usodi vojaškega duhovništva, pri čemer morajo »krščanski duhovniki, ki so bili poklicani k službi kot vojaški duhovniki, razumeti, kako v takem okolju preživeti in uspevati; razumeti pravila, pravilnike in navodila; sprejeti predloge, predstavljene v prejšnjem poglavju.« (str. 231)

Predstavljena knjiga, delo dveh upokojenih vojaških duhovnikov in univerzitetnih predavateljev, je napisana v poljudnem (in ne znanstvenem) slogu, pri čemer je večina poglavij obogatenih še z osebnimi izkušnjami obeh avtorjev ter drugih vojaških duhovnikov. Posledično je knjiga razumljiva tudi za splošno javnost, a vseeno predstavlja pomembno delo za razumevanje delovanja vojaških duhovnikov. A prvenstveno je knjiga namenjena kandidatom za vojaške duhov-

nike in vojaškim duhovnikom, ki v ameriških oboroženih silah že delujejo.

Za slovenske vojaške duhovnike, proučevalce religiozne duhovne oskrbe, pa tudi za širšo javnost je knjiga zanimiva predvsem v smislu zgleda – kot možnost oblikovanja podobne publikacije, prilagojene slovenskim razmeram. Dejstvo je, da je religiozna duhovna oskrba v Slovenski vojski prisotna le nekaj desetletij, a v tem času je v vrstah Slovenske vojske delovalo že več duhovnikov katoliške in luteranske veroizpovedi, ki bi lahko skupaj ustvarili podobno publikacijo. Taka publikacija bi bila tudi dobrodošla za boljše razumevanje delovanja vojaških duhovnikov, ki so razpeti med versko in vojaško organizacijo ter glede načina svojega delovanja nenehno pod pritiskom širše družbe.

Klemen Kocjančič

Božja liturgija Janeza Zlatoustega in božja liturgija Bazilija Velikega. Bizantinsko-slovanski obred, rutenska recenzija, slovenski prevod. Ljubljana: KUD Logos; Križevci: Ordinariat Križevske eparhije, 2023. 215 str. ISBN 978-961-7155-16-7.

Leta 2023 je slovenski kulturni prostor obogatil nov in celovit prevod temeljnega liturgičnega besedila pravoslavnih in grkokatoliških Cerkva s preprostim in povednim začetnim naslovom – *Božja liturgija*. Gre za slovensko poljudno izdajo grško-slovanskega oziroma bizantinsko-slovanskega obreda v dveh klasičnih oblikah, polno imenovanih »božja liturgija svetega Janeza Zlato-

ustega« in »božja liturgija svetega Bazilija Velikega«. Ob tem je smiselno izpostaviti, da se je grško liturgično izročilo v srednjem veku razširilo v slovanske dežele in danes predstavlja večinski del vzhodnokrščanske obredne dediščine. Čeprav ima omenjena liturgija nesporno antične korenine, je glavnino svoje sedanje podobe dobila v 10. stoletju; sledile so dodatne prvine iz 14. stoletja, ki so poudarile njeno meniško-mistično obarvanost. Prvemu navedenemu obredu je pripisovana povezava s pridigarsko avtoriteto konstantinopelskega škofa Janeza Zlatoustega ali Krizostoma (347–407), drugega pa opredeljuje ugled meniškega reformatorja Bazilija Velikega (329–379). Božja liturgija v svojih dveh

klasičnih oblikah velja za enega osrednjih besedil celotnega krščanstva. Novi prevod v slovenščino je obenem prvi, ki ga je odobrila pristojna cerkvena avtoriteta – tako papeški Dikasterij za vzhodne Cerkve v Rimu kot tudi Milan Stipič, vladika (škof) grkokatoliške eparhije s središčem v Križevcih na Hrvaškem, ki med drugim pokriva celotno ozemlje Slovenije. Prevod pomeni v slovenskem verskem in kulturnem prostoru preboj. Nastal je pod vodstvom in uredništvom frančiškana Jana Dominika Bogataja s Teološke fakultete Univerze v Ljubljani – ob sodelovanju skupine strokovnjakov s področja teologije, zgodovinopisja in jezikoslovja. Poljudna izdaja, za katero stojita uveljavljena založba KUD Logos in križevska eparhija, prispeva k duhovni, študijski in praktični rabi liturgične dediščine. S tem deluje kot ekumenski most med rimokatoliškim, grkokatoliškim in pravoslavnim okoljem. Grško-slovanski obred bo odslej mogoče namensko in zanesljivo izvajati tudi v slovenščini.

Liturgija Janeza Zlatoustega je bila pred tem v slovenščino prevedena dvakrat. Prvič leta 1933 z najosnovnejšim naborom besedila, izdanim ob gostovanju grkokatoliškega Ciril-Methodovega zbora iz Zagreba v Ljubljani. Strokovno neoporečnost je prevodu zagotovil Franc Grivec (1878–1963), profesor ekleziologije in vzhodne teologije na takratni ljubljanski Teološki fakulteti, ki je bil verjetno tudi (glavni) prevajalec, cerkveno potrditev izdaje (*imprimatur*) pa je prispeval generalni vikar ljubljanske škofije Ignacij Nadrah (1868–1951). Drugi prevod je sledil leta 1965, ko so trije nekdanji študentje Papeškega vzhodnega inštituta v Rimu in gojenci tamkajšnjega Ruskega kolegija – Jože Markuža (1939–2019), Anton Koren (1910–1985) in Stan-

ko Janežič (1920–2010) – v Trstu izdali knjižico z naslovom *Božja liturgija sv. Janeza Zlatoustega in sv. Vasilija Velikega*. Strokovni pregled (*nihil obstat*) je opravil Jakob Ukmar (1878–1971), cerkveni pravnik in znameniti narodnoobrambni delavec za Slovence v Italiji, *imprimatur* pa je prispeval takratni tržaški generalni vikar Fortunato Fornasaro. Po devetdesetih letih od prvega prevoda v slovenščino tako sledi tretji prevod, ki poleg liturgije Janeza Zlatoustega vključuje liturgijo Bazilija Velikega. Zanimivo je, da tokratna izdaja prvič dosledno sledi ‚rutenški recenziji‘, to je standardni grkokatoliški različici besedila v cerkveni slovanščini, urejeni na prehodu iz 16. v 17. stoletje na ozemlju današnje Ukrajine in Belorusije. Prvič so v slovenščino prevedeni tudi simbolno bogati spevi (troparji in kondaki) za dvanajst velikih praznikov po grškem liturgičnem koledarju. Zadnji del knjige sestavlja dvojezični (cerkvenoslovansko-slovenski) dodatek z glavnimi in stalnimi deli obeh klasičnih oblik liturgije; njegov namen je omogočiti lažje spremljanje obrednega toka za tiste, ki ga niso vajeni. Poleg Jana Dominika Bogataja so pri izdaji strokovno sodelovali ljubljanski grkokatoliški paroh in ikonopisec Mihajlo Jozafat Hardi, teolog in duhovnik z dovoljenjem opravljanja vzhodnega obreda Janez Potisek ter teolog Aljoša Kodba; prevod je recenziral rusist, zgodovinar in teolog Simon Malmenvall, sodelavec Teološke fakultete in Slovenskega šolskega muzeja. Obravnavani poljudni prevod liturgije, prepoznaven po začetnem naslovu *Božja liturgija*, spremljata dva vsebinsko neposredno povezana zvezka: besedilno skoraj identična izdaja z naslovom *Služebnik*, namenjena zlasti duhovnikom in sodelavcem pri obhajanju liturgije; glasbena izdaja, ki vsebuje

notacijo za štiriglasni (moški) zbor in za solista, prilagojeno slovenskemu besedilu liturgije Janeza Zlatoustega. To je kot urednica sooblikovala Cecilija Oblonšek, strokovnjakinja za cerkveno glasbo in sodelavka Teološke fakultete.

Z mislijo na dostopnost širši javnosti novi slovenski prevod vzhodne liturgije uvaja dovolj obsežna in poljudno zasnovana spremna beseda o zgradbi, zgodovini ter teološkem okviru danih obredov. Tu je izpostavljena misel, da liturgija in z njo slovenski prevod ne pomeni toliko ‚scenarija‘ ali priročnika za duhovnika s sodelavci, kako naj posamezna obredna dejanja izvajajo, temveč vsebuje predvsem zgoščeno in v molitvi preizkušeno teologijo stoletij – iz česar sledi, da je liturgija učiteljica vere in molitve. Njena skrbno izoblikovana zunanost tako deluje kot prenašalka bogatega vsebinskega sporočila, ki se ne izčrpa v ponavljanju besed in dejanj, temveč kliče k vedno globljemu premišljevanju in doživljanju. Ena od jezikovno vidnejših značilnosti obravnavanega prevoda so nekateri splošnejši in starejši slovanski izrazi, ki v sodobni slovenščini sprva zvenijo tuje ali nenavadno, denimo ‚hram‘ (cerkev, svetišče), ‚svečenik‘ (duhovnik), ‚Vsedržitelj‘ (Pantokrator, Vladar vseh in vsega). Po eni strani lahko te in podobne prevodne rešitve pomenijo nedokončano delo, ki ne upošteva ustaljene slovenske govornice, po drugi strani pa je v njih mogoče prepoznati zavestno odločitev in določeno obliko ustvarjalnosti, ki v sodobni slovenščini utrjuje vzhodno-krščansko izrazoslovje in ji tako odpira nova jezikovna obzorja, ki ustrezajo tako predstavljeni snovi kot tudi slogovnemu kontekstu. Obravnavani prevod ni in ne želi biti znanstvenokritična izdaja, v kateri bi bili odlomki vzporedno postavljenega cer-

kvenoslovansko-slovenskega besedila natančno komentirani. Ta naloga ostaja na voljo za morebitne prihodnje načrte. Posebej vredno je omeniti, da osnova, iz katere prevod izhaja, ni grško besedilo obeh klasičnih oblik vzhodne liturgije, temveč njegova slovanska različica, ki zaradi svoje razširjenosti in daljnosežnega vpliva na sodobne slovanske jezike predstavlja razmeroma samostojno izročilo. Zunanja in konceptualna posebnost novega slovenskega prevoda liturgije Janeza Zlatoustega in Bazilija Velikega je njegova razplatenost. Od tod izhaja, da – tudi zaradi razmeroma visoke naklade (tisoč izvodov) – osrednji sklop opravljenega dela predstavlja mehko vezana izdaja za ljudstvo v rdeči barvi z naslovom *Božja liturgija*. Ta zvezek dopolnjuje izdaja za duhovnike (*Služebnik*), natisnjena s trdimi platnicami v isti rdeči barvi in razmnožena v tristo izvodih; spremlja ga zvezek za pevce, ki ga od drugih dveh ločuje modra barva, večji format in znatno nižja naklada osemdesetih izvodov.

Nedvomno je glavna zasluga obravnavanega prevoda seznanitev slovenske javnosti z eno od temeljnih stvaritev krščanstva in evropske kulture. V tem pogledu si je smiselno priklicati v zavest, da Slovenija predstavlja stičišče med slovanskim, germanskim in romanskim svetom, kjer bi morali biti takšni prevodi še toliko bolj dobrodošli. Poleg tega ima v slovenskem prostoru – sicer neizbrisno in večinsko zaznamovanim z latinskim obredom in jezikom – tudi vzhodna liturgična dediščina starodavno ‚domovinsko pravico‘. Na njegovem jugovzhodu (kasneje pa še drugod) sta namreč pravoslavna in grkokatoliška smer krščanstva prisotni že od 16. stoletja.

Simon Malmenvall

Tomaževa proslava: nagovor msgr. Stanislava Zoreta *Ljubljana, 6. marec 2023*

Praznovanje sv. Tomaža, ki je zavetnik naše Teološke fakultete, nas je zbralo v stolnici sv. Nikolaja. Pri sveti maši bomo pred Boga položili vse profesorje in študente, vse delavce in vse prijatelje naše Teološke fakultete. Želimo se zahvaliti za uspehe, ki ste jih po Božji dobroti dosegli. Želimo prositi za Božjo pomoč in navdih Svetega Duha, da bi vaše delo vodilo k rasti posameznika in Cerkve v njenem poslanstvu oznanjevanja in prinašanja Božjega kraljestva. Želimo prositi, da bi v tem času, v katerem nas presenečajo sposobnosti človeka, ki prodira v neizmerno majhno in po drugi strani meri neizmerno veliko, zajemali odgovore iz Razodetja. Razodetje nas odpira za prvi začetek vse resničnosti in nas usmerja k zadnjemu cilju in smislu vsega človeškega prizadevanja: k Božji slavi.

Božja slava se je v zgodovini odrešenja vedno razodevala v konkretnih okoliščinah človeškega življenja. Ni ostajala nad vsem tistim, kar je Božje ljudstvo živelo in doživljalo. Ni ostajala ideja, morda celo nekakšna utvara nad vsem dogajanjem v času in prostoru, ampak je stopala v zgodovino in pomagala ljudstvu, da se je postopoma oblikovalo v Božje ljudstvo – da je dobivalo svojo pravo podobo in se zavedalo svoje istovetnosti.

Drugače povedano: Bog je svojo slavo razodeval s tem, da je izvoljeno ljudstvo poslušal, da mu je pošiljal očake in preroke, ki so mu kazali pot v svobodo, in da je ljudstvu dajal postavo, ki je oblikovala njegove notranje odnose in začrtovala njegove odnose z okolico, z okoliškimi narodi. Šele kot takšno je ljudstvo lahko sprejelo v posest obljubljeni deželo, deželo, v kateri teče mleko in med – se pravi deželo preskrbljenosti.

Ko se danes spominjamo zavetnika naše Teološke fakultete, ne moremo mimo njegovega odnosa do znanosti in do Cerkve. Njegov oče si je za svojega sina Tomaža želel odlično prihodnost. Kot manjši fevdalec je takšno prihodnost videl v službi opata bližnje sloveče benediktinske opatije Montecassino, zato se je odločil, da mu bo omogočil kar najboljšo izobrazbo in ga dal v šolo k menihom. Menihi so ga poslali v Neapelj, da bi si tam pridobil znanje. Učitelji pa so spoznali, da je deček izredno bister, zato so ga poslali na slovito univerzo Sorbono v Parizu, kjer je ob svojem učitelju sv. Albertu iz Kölna začel postajati učitelj teološke znanosti, po čemer ga poznamo danes. Oblikoval je tomizem, ki je doživljal spremembe in pri-

lagoditve, še vedno pa ostaja živ kot filozofski in teološki sistem, ki se odziva na izzive sveta in nanje daje teološke odgovore. Svoj filozofski in teološki nauk je strnil v dveh zajetnih delih *Summa theologica* in *Summa contra gentiles*. Zato je prav, da je sv. Tomaž Akvinski postal zavetnik teoloških šol ter tistih, ki na teoloških šolah poučujejo in na njih študirajo.

Sv. Tomaž je živel v trinajstem stoletju. V času torej, na katerega so poznejša obdobja nalepila etiketo mračnega srednjega veka. Vek nastajanja univerz, ki so danes najbolj sloveče v svetu – Sorbona, na kateri je študiral sv. Tomaž, je dobila ime po duhovniku Robertu de Sorbonu, ki je ob njej ustanovil študentski kolegij. Vek, v katerem se je katoliška filozofija spustila v pogovor s filozofi, ki so ustvarjali daleč pred krščanstvom, in je znala njihova dognanja obogatiti s spoznanji naravoslovnih znanosti. Vek gradnje drznih gotskih katedral, ki še vedno nagovarjajo in navdihujejo tudi ta naš postmoderni, postkrščanski, posthumani ali kakršno koli oznako že dajemo našemu času. Ves svet je zadrževal dih, ko so aprila 2019 pariško katedralo Notre Dáme ovijali plameni uničujočega požara. Naš vek bi rad svetil s požari cerkva, z uničevanjem umetnin, z vpitjem o pravici do splava in o »humanosti«¹ evtanazije – mračni srednji vek in s tem tudi Tomažev čas pa je svetil z univerzami, s katedralami in summami.

Po zgledu sv. Tomaža je tudi današnja teologija poklicana k dialogu s svetom idej in znanosti, ki jo obdaja. Razlika je samo v tem, da je ta teologija bogatejša za vsa stoletja vpraševanj, soočanj z okoljem in miselnimi tokovi ter iskanja odgovorov nanje. Ne smemo si dovoliti, da bi se naša teološka znanost zaprla sama vase in postala sama sebi namen. Najbrž bi to bilo zanjo veliko bolj udobno. Vstopanje v življenje, v razviharjenost družbe in miselnih tokov je izziv, ki je podoben doživljanju apostola Petra, ko je stopil iz čolna in se začel po valovih bližati Jezusu. Vendar zaprtost vase pomeni smrt – predvsem zaradi tega, ker predstavlja nezvestobo Jezusovi temeljni zapovedi, ki jo je dal učencem: »Pojdite po vsem svetu in oznanite evangelij vsemu stvarstvu.« (Mr 16,15)

To je torej tisto poslanstvo slehernega kristjana, ki ga moramo živeti vsak na svojem mestu in vsak v svojem času. To je poslanstvo, h kateremu nas na svojški način spodbuja tudi čas sinode, ki nas opozarja na naše krstno dostojanstvo in na dolžnost oznanjevanja, h kateremu smo vsi poklicani. To je iskanje, kako v našem času in v naši družbi izpolniti Jezusovo naročilo: »Pojdite in oznanjujte.«

Pri tem pa se moramo zavedati, da ostajamo poslani, kar pomeni, da ostajamo v službi nekoga in da poslanstvo ni naše, ampak ga nam je nekdo zaupal in nas zanj pooblastil. Zato je sv. Pavel govoril o slabosti in strahu in velikem trepetu, da bi njegovo oznanilo ne bilo v prepričevalnih besedah modrosti, ampak v izkazovanju Duha in moči. Teologi moramo imeti vedno pred očmi to, kar je papež Benedikt XVI. povedal 7. maja 2005 pri sv. Janezu v Lateranu, kjer je dejal, da oblast učenja v Cerkvi prinaša s seboj zavzetost za služenje v pokorščini vere. Nihče ne sme razglašati svojih idej, ampak mora sebe in Cerkev stalno zavezovati k pokorščini Božji besedi – ob vseh poskusih prilagajanja in razvodenitve, da bi postali bolj sprejemljivi ali bolj všečni okolici, v kateri smo poklicani oznanjati. Ne moreš biti

sol, če se prilagodiš okolju – če postaneš mineštra, namesto da bi bil sol, ki se v mineštro daje. Ne moreš biti luč, če svojo svetlobo zastreš, da ja morda ne bi koga motila, mu povzročala ščemenja v očeh ali odkrila razmetanosti in umazanije po kotih, v katere zaradi pomanjkanja svetlobe ali zaradi teme nihče več ne pogleda. Luč sveti v temi, pravi sv. Janez. Poslanstvo soli je, da je slana; poslanstvo luči je, da sveti.

Zato tudi vas, spoštovani profesorji in študentje teologije vabim in spodbujam, da s poglobljanjem v svete znanosti postajate sol in luč našega časa. Vendar je nadvse pomembno, da se sol upre skušnjavi, da bi ostajala v solnici in da se luč odpove varnosti, ki ji jo morda ima, če je postavljena pod mernik. Takšna zaprtost pred življenjem in njegovimi izzivi bi bila pravzaprav podobna situaciji, ki jo opiše kardinal Gerhard Müller v knjigi-intervjuju z naslovom *V dobri veri*, kjer pravi: »V tem času vidim Cerkev na nekakšnem grebenu in mi prihaja na misel, ko so se med obleganjem Carigrada teologi osredotočali na razprave o barvi Marijinih oči.« Morate ven, morate v svet. Slišati morate vprašanja, ki jih postavlja svet, dileme, v katerih živi današnji človek. In na ta vprašanja in dileme odgovarjati ne z orodji sveta, ampak z Božjo besedo. Kdo bo človeku našega časa povedal, kaj vprašanja, ki jih postavlja sebi in drugim, dejansko pomenijo? Kdo mu bo pokazal, kakšno prihodnost obetajo odločitve, ki jih sprejema danes? Samo tisti, ki posluša človeka ter nanj in na njegove dileme gleda v luči Razodetja.

Spoštovani profesorji in profesorice, dragi študentje in študentke. Danes se vam zahvaljujem za poslanstvo, ki ga opravljate v naši Cerkvi in v naši družbi. Obenem pa vas prosim in spodbujam, da v povezanosti z Jezusom Kristusom, v poglobljanju v njegovo besedo dobivate potrebno slano in svetlobo, s katerima boste mogli odgovoriti na vprašanja in iskanja, s katerimi ljudje iščejo smisel in pot naprej.

Naj vas spremlja vaš zavetnik sv. Tomaž Akvinski in naj vam pot kaže naša nebeška Mati Marija. Amen.

Didacta 2023

Stuttgart, 7.–3. 2023

Vsakoletni največji evropski sejem za vzgojo in izobraževanje je bil letos od 7. do 11. marca v Stuttgartu. V okviru projekta „Teologija, digitalna kultura in izzivi na človeka osrediščene umetne inteligence“ sva ga obiskala doc. dr. Iva Nežič Glavica in prof. dr. Janez Vodičar. Sejem ponuja pregled novosti vse od vzgoje v vrtcu pa do izobraževanja za tretje življenjsko obdobje, od didaktičnih programov do tehničnih pripomočkov. Samo podatek, da je bilo razstavljalcev 730 in prireditev 1500, kaže na obilico možnosti, ki jih ima obiskovalec. Sama sva bila prav zaradi okvira raziskovalnega programa še zlasti pozorna na odgovor izobraževanja na digitalno ponudbo in predvsem, kako se na to odziva religijski pouk. Na sejmu je bil tudi razstavni prostor, kjer sta se pod naslovom „Vzgoja in izobraževanje v službi življenju“ skupaj predstavili katoliška in evangeličanska Cerkev. Ob predavanjih in pogovorih, ki so se na tem prizorišču odvijali, je bilo največ poudarka na t. i. socialnih veščinah – in kako jih povezati z verskimi tematikami. Razsežnost sodelovanja v skupini, solidarnosti z ubogimi in srečevanja z drugačnimi verskimi tradicijami, npr. s sirsko pravoslavno skupnostjo, je le nekaj tem, ki so bile v ospredju. Digitalne vsebine, ki so bile na tem cerkvenem prostoru predstavljene, so bile usmerjene k pozitivnim možnostim premagovanja negativnih pojavov – kot npr. antisemitizma –, ki jih verski pouk lahko ponudi tudi v času digitalne prepletenosti življenja mladit. Prav tako je bilo vprašanje, kako lahko virtualna resničnost pomaga k boljšemu sodelovanju in skupnemu življenju različnih verskih tradicij. Pri tem je zanimivo, da novih možnosti za samo didaktično zasnovu verskega pouka niso predstavili. Imajo platformo za gradivo, ki je na voljo učiteljem, ni pa kakšnih posebnih programov, ki bi se odvijali zgolj na ravni digitalne platforme.

Predavanje, ki sta ga imela prof. dr. Julia Knopf in prof. dr. Oliver Thomas z univerze v Saarlandesu, tudi ustanovitelja podjetja „Didactic Innovations“ (<https://didactic-innovations.de/>), je pokazalo na težavo, ki se je v vzgoji in izobraževanju še posebej pokazala v času epidemije – da sama uvedba nove tehnologije ni dovolj. Razvoj tehnologije, ki omogoča nove načine učenja in poučevanja, je treba podpreti z novimi didaktičnimi pristopi – in prav to poskušajo v podjetju, ki sta ga ustanovila. Razvijajo šolske programe, ki bodo z novimi digitalnimi platformami didaktično usklajeni, saj le uporaba tehnike po njunem mnenju ne prinaša veliko koristi – vzgojno-izobraževalno rast posameznika in skupnosti lahko celo prekine.

Drugi poudarki sejma so bili usmerjeni v politično ozaveščanje in spodbujanje za aktivno državljanstvo. V pogovorih so sodelovale vse ravni – od deželne ministrice za kulturo, mlade in šport do deželnega predsednika in odgovornih za vzgojo in izobraževanje na zvezni ravni. Iskali so predvsem pot, kako postaviti celotno didaktično strukturo, ki bi mladim pomagala v svetu, ki je vedno bolj zapleten in sili v številne ekstremizme. Pri tem so zelo aktivni tako na ministrstvih za kult in mlade v obeh zveznih deželah (Bavarski in domači) kot tudi v različnih civilnih ini-

ciativah. Veliko preventivnih programov sta na svojem razstavišču predstavili tudi policija in vojska.

Na samih razstaviščih je bilo ponudbe z digitalnega področja veliko. Zanimivo je, da je bil poudarek na tehničnih izboljšavah in izkoristku virtualne resničnosti in ne toliko iskanju novih didaktičnih modelov, ki bi ob soočanju z novimi komunikacijsko-tehničnimi rešitvami pomagali. Kot nasprotje digitalnim ponudbam je obiskovalec lahko hitro opazil, da je močno v porastu ponudba alternativnih programov, ki na neki način od virtualnega bežijo – mogoče je bilo najti kar nekaj programov in tehničnih rešitev za večjo vključitev prizadevanja za razvoj telesa in motoričnih spretnosti. Prav tako je bila močno navzoča ponudba gozdne in sploh najrazličnejše pedagogike v naravi. Pri tem so si pomagali tudi z virtualnimi rešitvami, ko se učenec znajde sredi virtualnega sveta, polnega biotske raznolikosti. Aktivne delavnice za vzgojitelje so ponujale glasbene in cirkuške učne vsebine, ki naj bi otroke in mlade znova naredile občutljive do sebe in bližnjih. Zato je razumljivo, da je bilo na knjižnih policah vidno novo področje pedagogike: resonančna pedagogika, ki nastaja po modelu H. Rose, in smer, ki jo razvija O. A. Burow. Prav tako je kar nekaj strokovnih knjig, ki iščejo načine, kako pozitivno povezati digitalno in klasično izkustveno učenje.

V ponujenih didaktičnih materialih je bilo opaziti možnosti digitalnih vsebin, ki pospešujejo gibanje: od kvizov do iger, ki se jih projicira na večjo površino – vse lahko uporabimo za interaktivno učenje. Učenec z gibanjem po talni projekciji npr. izbira pravo rešitev ali tekmuje s svojim sošolcem. Taki programi združujejo digitalno podprto interaktivno učenje z razvojem gibalnih veščin. Spet temu nasproti, še posebej na področju verske ponudbe, je opaziti vračanje k starim oblikam pripovedovanja. Kar nekaj založb je tako ponujalo materiale in navodila za kamišibaj. Ta stara oblika kombinacije slike, gledališča in pripovedi kaže potrebo po telesni bližini in živem stiku. Zato lahko zaključimo, da so zadnji poskusi v didaktiki usmerjeni v iskanje živega stika pri vzgoji in izobraževanju ter pametno vključevanje novih tehnologij, ki tega ne bodo zameglile.

Janez Vodičar

Navodila sodelavcem

Rokopis znanstvenega ali strokovnega članka, ki ga avtor/ica pošlje na naslov *Bogoslovnega vestnika*, je besedilo, ki še ni bilo objavljeno drugod niti ni drugod v recenzijem postopku. Rokopis je treba poslati v pisni in v elektronski obliki. Elektronska oblika naj obsega le osnovne programske definicije (urejevalnik besedila Word s standardno obliko pisave brez dodatnih slogovnih določil). Pisna oblika rokopisa naj ima velikost črk 12 pt (Times), razmik med vrsticami 1,5, opombe 10 pt.

Zaradi **anonimnega recenzijskega postopka** mora imeti vsak rokopis prijavo oziroma spremni list, na katerem avtor/ica navede svoje ime in priimek, naslov članka, svoje ključne biografske podatke (akademski naziv, področje dela, poslovni naslov in/oziroma naslov, na katerem prejema pošto, elektronski naslov itd.) in izjavo, da besedilo še ni bilo objavljeno in da še ni v recenzijem postopku. Obrazec prijave je na spletni strani revije (<http://www.teof.uni-lj.si/bv.html>). Na drugi strani, ki je prva stran besedila, pa naj navede samo naslov članka brez imena avtorja.

Rokopis znanstvenega članka ima **povzetek** in **ključne besede**, in sicer na posebni strani (listu). Povzetek naj obsega do 160 besed oziroma do 800 znakov. Povzetek obsega natančno opredelitev teme članka, metodologijo in zaključke.

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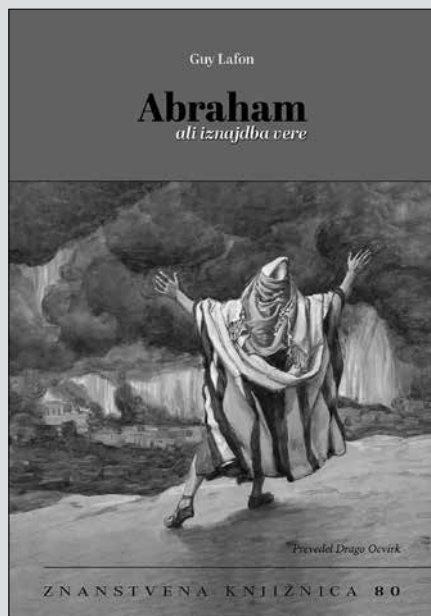
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Guy Lafon

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.

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Jean Greisch

**« Qui nous sauvera ? » :
la sotériologie comme problème herméneutique
»Kdo nas bo odrešil?«:
soteriologija kot hermenevtični problem
“Who Will Save Us?”:
Soteriology as a Hermeneutical Problem**

Abstract : Le christianisme fait partie de la galaxie des religions qui accordent une place centrale aux notions de salut et de Rédemption, envisagées dans une optique universelle et historique. « Le salut » est un phénomène herméneutique pour autant que son interprétation exige de remonter aux textes fondateurs de chaque religion particulière. Une sotériologie herméneutique ouvre la voie à un dialogue interreligieux fécond, qui fait appel aux données de l'histoire de la religion tout comme à la réflexion philosophique et théologique.

Concepts-clé : salut, rédemption, sotériologie, *geu'lla*, epiphaneia, herméneutique

Povzetek: Krščanstvo je del galaksije religij, v katerih imata pojma odrešenje in odkupljenje ključno vlogo. »Odrešenje« je hermenevtični pojav, saj njegova razlaga zahteva temeljito analizo temeljnih besedil vsake religije. Hermenevtična soteriologija, ki upošteva podatke iz zgodovine religij, vendar se opira tudi na vprašanja filozofije in teologije, prispeva k razjasnitvi pogojev medverskega dialoga.

Ključne besede: odrešenje, odkupljenje, soteriologija, *geu'lla*, tikkun olam, epifaneja, hermenevtika

Abstract: Christianity is part of the galaxy of religions in which the notions of salvation and Redemption play a crucial role. “Salvation” is a hermeneutical phenomenon, insofar as its interpretation requires a thorough analysis of the founding texts of each religion. A hermeneutical soteriology which takes into account the data of history of religion, but which relies also upon the questionings of philosophy and theology contributes to clarify the conditions of interreligious dialogue.

Keywords: salvation, redemption, soteriology, *geu'lla*, epiphaneia, hermeneutics

*Nah ist
und schwer zu fassen der Gott.
Wo aber Gefahr ist, wächst
das Rettende auch.*
(Friedrich Hölderlin, *Patmos*)

Le vendredi 22 et le samedi 23 septembre dernier, le Pape François a passé deux jours dans la ville de Marseille, la cité phocéenne.

Des nombreux temps forts de ces journées, je retiens une image et un thème.

L'image, diffusée par les chaînes de télévision du monde entier, est celle du Pape, entouré des représentants des différents cultes présents à Marseille, priant en silence devant une stèle commémorative surmontée d'une grande croix de Camargue qui s'élance vers le ciel, tout en embrassant la Mer méditerranée aux pieds de la cité. Érigée en 2008, à l'initiative de la Mission de la Mer, la stèle est dédiée aux disparus en mer, y compris, à partir de 2010, les migrants naufragés, victimes de l'immigration clandestine.

Le thème central de l'homélie papale, prononcée pendant la messe célébrée le lendemain après-midi dans le stade Vélodrome, était le « tressaillement de la foi ». Dans son homélie, le Pape s'appuyait sur le verset de l'Évangile de Luc : « quand Élisabeth entendit la salutation de Marie, l'enfant tressaillit (eskirtèsen) en elle. » (Lc 1,41)

« Bouger, remuer, bondir, tressaillir » : quelle que soit la traduction qu'on adopte, l'important est qu'on a affaire au signe d'une vie nouvelle qui commence à se manifester. En dehors de ce tressaillement devant la vie, il ne saurait y avoir de foi vivante : « Tressaillir c'est être "touché à l'intérieur", avoir un frémissement intérieur, sentir que quelque chose bouge dans notre cœur », à la différence du « cœur froid et plat » « qui traîne la vie de manière mécanique, sans passion, sans élan, sans désir ». D'après le Pape, les maux qui rongent nos sociétés européennes ont pour nom : cynisme, désenchantement, résignation, incertitude qui sont autant de signes d'une « vie sans tressaillement » que « quelqu'un » (il s'agit de Spinoza) a appelé « passions tristes ».

On aurait tort de réduire le tressaillement de la foi à une exultation jubilatoire. On peut tressaillir d'allégresse, mais aussi d'effroi devant des situations intolérables, comme celles des migrants qui périssent en mer faute de secours, ou frémir d'angoisse.

Aucune de ces expériences n'est épargnée aux croyants qui reconnaissent l'œuvre de Dieu « dans le fleurissement des jours » et y reçoivent « un regard nouveau pour voir la réalité ».

L'un des signes d'authenticité de la foi est qu'en elle, le « tressaillement devant la vie provoque aussi un tressaillement devant le prochain », un tressaillement « de miséricorde devant la chair blessée » de ceux que nous rencontrons sur notre chemin, semblables au bon Samaritain qui, à la différence du prêtre et du

lévite de la parabole lucanienne ¹, s'occupe activement de l'homme qui était tombé entre les mains de brigands.

« Même au milieu des difficultés, des problèmes et des souffrances », précisait le Pape, le croyant « perçoit quotidiennement la visite de Dieu et se sent accompagné et soutenu par Lui. Face au mystère de la vie personnelle et aux défis de la société, celui qui croit connaît un tressaillement, une passion, un rêve à cultiver, un intérêt qui pousse à s'engager personnellement. » Les lecteurs des Encycliques « franciscaines » du Pape : *Laudato si* et *Fratelli tutti*, reconnaissent ici une ligne mélodique fondamentale de sa pensée : « Nous voulons être des chrétiens qui rencontrent Dieu par la prière et nos frères par l'amour, des chrétiens qui tressaillent, vibrent, accueillent le feu de l'Esprit pour se laisser brûler par les questions d'aujourd'hui, par les défis de la Méditerranée, par le cri des pauvres, par les "saintes utopies" de fraternité et de paix qui attendent d'être réalisées. »

Quel lien y a-t-il entre l'image de la stèle commémorative dédiée à ceux qui ont péri en mer, et le tressaillement de foi, de charité et d'espérance évoqué dans l'homélie papale qui n'était pas un simple « *fervorino* » à l'adresse d'une foule exaltée dans un stade ?

La réponse que je voudrais explorer ici, tient à un mot qui fait partie du langage de base de la foi judéo-chrétienne et de beaucoup d'autres religions : le mot « salut » qui, en théologie chrétienne, a donné naissance au terme savant de « sotériologie ».

1. La sotériologie au carrefour de l'histoire des religions, de la théologie et de la philosophie

En 1965 paraissait le premier volume, dirigé par Johannes Feiner et Magnus Löhrer, de l'esquisse d'une Dogmatique sous le fil conducteur de l'histoire du salut. Le titre de cet ouvrage, qui est un monument de la théologie postconciliaire, est *Mysterium salutis*. Il marque l'apogée du concept d'« histoire du salut », terme forgé au milieu du 19^e siècle, pour désigner une approche de l'histoire passée, présente et future de l'humanité, envisagée sous l'angle d'un salut attendu et espéré.

Même si le terme est employé principalement par les théologiens chrétiens, il ne leur est pas réservé. Il concerne également l'histoire des religions et la philosophie, comme l'atteste, entre autres, *Histoire et salut* de Karl Löwith, paru d'abord en 1949 en langue anglaise suivi, quatre ans plus tard, par la version allemande intitulée *Weltgeschichte und Heilsgeschehen* et dont la traduction française n'a vu le jour qu'en 2002.

D'après Löwith, la modernité est le fruit de la sécularisation de la conception

¹ Sur le rôle de cette parabole dans les Encycliques du Pape François et chez Paul Ricœur, voir mon étude : *Le socius, le prochain, le frère : les méridiens de la fraternité*, in : Vincenzo Buonomo, Maria d'Arienzo et Olivier Echappé, eds., *Lex Rationis Ordinatio: Studi in onore di Patrick Valdrini* (Cosenza: Luigi Pellegrini Editore, 2002), 833–852.

chrétienne d'une histoire du salut, dont elle continue à se nourrir à son insu. Seul l'héritage méconnu d'une sotériologie et d'une eschatologie théologique peut expliquer notre obsession par la question de l'avenir. Dans son ouvrage sur la légitimité des temps modernes, paru en 1966, Hans Blumenberg a contesté vigoureusement ce qu'il désigne comme « théorème de la sécularisation » qui ne voit dans la modernité qu'un sous-produit de la sotériologie chrétienne.

Dans son étude classique sur les formes de manifestation, les types structurels et les lois de vie de la religion, l'historien des religions Gustav Mensching soulignait que la religion comme telle n'existe pas. Le phénomène religieux ne nous est accessible qu'à travers la multiplicité de ses manifestations historiques. Ou, pour exprimer la même thèse dans une image de Mensching : « Il n'y a qu'une lune au ciel, mais d'innombrables reflets dans l'eau. » Ce sont ces reflets qui constituent la matière de l'historien des religions. Ce qui permet de les différencier, c'est leur conception du salut (Mensching 1959).

Pour Mensching, la distinction la plus fondamentale est celle de la *Volksreligion* et de la *Weltreligion*. La conception du salut qui sous-tend la première, est la plus archaïque qui soit, ce qui n'empêche pas que certaines de ses traces survivent encore dans la mentalité contemporaine. Ramenée à sa plus simple expression, elle se laisse résumer comme suit : hors de l'appartenance à un clan, une tribu, une communauté, un parti, etc., pas de salut. J'appartiens, donc je suis sain et sauf. Le seul salut possible est collectif et il s'exprime à travers le partage des comportements rituels et culturels. Le comble du malheur est d'être exclu de cette appartenance. « Je n'appartiens plus, donc je suis damné. » Pensons à « Œdipe à Colone », la dernière tragédie de Sophocle. Banni de la cité de Thèbes, Œdipe aveugle, accompagné de ses filles Antigone et Ismène, est réduit à l'état misérable d'un fugitif et d'un errant, venant chercher asile dans le bosquet sacré de la cité de Colone.

Les religions universelles ou religions du salut se distinguent de cette conception archaïque par le fait qu'elles envisagent le salut dans un horizon temporel et historique qui concerne aussi bien la destinée des individus que des collectivités. A l'intérieur du vaste ensemble des *Erlösungsreligionen*, Mensching distingue deux types fondamentaux : celles pour lesquelles le moi comme tel est une source de malheur dont il faut se libérer à tout prix et celles pour lesquelles ce n'est pas l'existence du moi qui pose problème, mais le fait que toutes les énergies de l'homme se focalisent sur celui-ci, en tournant le dos à la relation avec un dieu personnel.

Qu'en est-il de la philosophie ?

Le rationalisme étriqué qui ne jure que par les pouvoirs de la raison, estime que la notion de « salut » excède les compétences de la rationalité philosophique et doit donc être abandonnée aux théologiens. Mais on peut également défendre, pour des raisons à la fois historiques et systématiques, l'idée que la philosophie peut prendre en charge cette notion, comme l'a fait de façon magistrale Franz Rosenzweig dans son *Etoile de la Rédemption* qui est l'un de mes livres de chevet.

Ces prolégomènes étant posées, je partirai d'une définition minimaliste de la sotériologie, inspirée des épîtres pastorales à Timothée et à Tite, dont les desti-

nataires sont des chrétiens de la troisième génération, marqués par la culture helléniste.

La « sotériologie » est la réflexion sur la juste manière d'articuler les appellations « Dieu notre Sauveur » et « Christ notre Sauveur », articulation qui, dans les épîtres pastorales, passe par le verbe « *epiphanein* » (« apparaître ») et le substantif « *epiphaneia* » (« Apparition ») qui est le mot de passe théologique de ces épîtres (Oberlinner 1980). « *Epiphaneia* » : le salut est un « phénomène » à part entière, mais qui relève d'une catégorie particulière de phénomènes pour lesquels Jean-Luc Marion a forgé le terme de « phénomène saturés », c'est-à-dire des phénomènes où l'intuition donne *plus, voire démesurément plus*, que l'intention n'a jamais visé, ni prévu (Marion 2005, 51–53; 2010).

L'essentiel (ou presque) de cette sotériologie « épiphanique » se trouve résumé dans les versets 3 à 7 de l'épître à Tite, lus pendant la messe du jour de Noël :

« Mais le jour où apparurent la bonté de Dieu notre Sauveur et son amour pour les hommes, il ne s'est pas occupé des œuvres de justice que nous avons pu accomplir, mais, poussé par sa seule miséricorde, il nous a sauvés par le bain de la régénération et de la rénovation en l'Esprit Saint. Et cet Esprit, il l'a répandu sur nous à profusion, par Jésus Christ notre Sauveur, afin que, justifiés par la grâce du Christ, nous obtenions en espérance l'héritage de la vie éternelle. » (Tt 3,4-7)

Le rédacteur de ces épîtres les met dans la bouche de « Paul, apôtre du Christ Jésus selon l'ordre de Dieu notre Sauveur et du Christ Jésus, notre espérance » (1Tm 1,1). Quelques versets plus loin, nous rencontrons la formule typique, toujours utilisée dans un contexte sotériologique, que les exégètes allemands désignent comme « *Beteuerungsformel* » : « Elle est sûre, cette parole et digne d'une entière créance. » Elle sert d'introduction au kérygme : « le Christ Jésus est venu dans le monde pour sauver les pécheurs, dont je suis, moi, le premier. Et s'il m'a été fait miséricorde, c'est pour qu'en moi, le premier, Jésus Christ manifestât toute sa patience, faisant de moi un exemple pour ceux qui doivent croire en lui en vue de la vie éternelle. » (1Tm 1,15-16, cf. 1Tm 4,9 ; 3,1 ; 2Tm 2,11 ; Tt 3,8)

Pour « Paul », « salut » n'est pas un vain mot ; il renvoie à son expérience personnelle de la « chose même ». Lui-même tire son mandat de « Dieu notre sauveur » (1Tm 1,1) et c'est à ce titre qu'il exhorte ses destinataires, qui sont les chefs de leur communauté à veiller sur leur personne et leur enseignement : « Agissant ainsi, tu te sauveras, toi et ceux qui t'écoutent. » (1Tm 4,16), ou encore :

« Ne rougis /.../ pas du témoignage à rendre à notre Seigneur, ni de moi son prisonnier, mais souffre plutôt avec moi pour l'Évangile, soutenu par la force de Dieu, qui nous a sauvés et nous a appelés d'un saint appel, non en considération de nos œuvres, mais conformément à son propre dessein et à sa grâce. A nous donnée avant tous les siècles dans le Christ Jésus, cette grâce a été maintenant manifestée par l'Apparition (*epiphaneia*) de

notre Sauveur le Christ Jésus, qui a détruit la mort et fait resplendir la vie et l'immortalité par le moyen de l'Évangile. En lui, c'est Dieu qui nous a sauvés conformément à son dessein salutaire. » (2Tm 1,8-10 ; Cf. Tt 3,4-6)

Contrairement aux théories qui voudraient limiter le salut à un nombre restreint d'élus, celui dont parlent les Pastorales est destiné à tous les hommes sans exception, tous appelés à connaître la vérité salutaire : « Voilà ce qui est bon et ce qui plaît à Dieu notre Sauveur, lui qui veut que tous les hommes soient sauvés et parviennent à la connaissance de la vérité. » La précision : « Si en effet nous peinons et combattons, c'est que nous avons mis notre espérance dans le Dieu vivant, le Sauveur de tous les hommes, des croyants surtout » (1Tm 4,10), n'implique aucune restriction.

Tout en reprenant des formules traditionnelles, telles que « Dieu est unique, unique aussi le médiateur entre Dieu et les hommes, le Christ Jésus, homme lui-même, qui s'est livré en rançon pour tous » (1Tm 2,5), les Pastorales forgent une nouvelle conceptualité sotériologique qui se reflète dans les dix occurrences du terme *sôtèr*, dont six se rapportent à Dieu et à son dessein salutaire qui s'est manifesté tout au long de l'histoire du peuple élu. Yahvé, le Dieu de l'Alliance, est un Dieu Rédempteur et sauveur, un *sôter*, terme utilisé dans la traduction grecque de la Bible hébraïque, même si, à l'intérieur du judaïsme, le Messie n'est pas encore désigné comme Sauveur.

La notion d'*epiphaneia* qui englobe la totalité des interventions salutaires de Dieu, couvre également la totalité de l'événement christique. L'affirmation : « cette grâce a été maintenant manifestée par l'Apparition de notre Sauveur le Christ Jésus, qui a détruit la mort et fait resplendir la vie et l'immortalité par le moyen de l'Évangile » (2Tm 1,10) interdit d'y voir un événement ponctuel.

La souveraineté de Dieu et le rôle éminent de Jésus dans l'accomplissement de l'œuvre de salut ne se font pas concurrence, tout au contraire. On ne peut désigner Jésus comme « *notre Sauveur* » que si l'on ratifie d'abord l'appellation « *Dieu notre Sauveur* », en se plaçant dans la perspective d'une histoire du salut initiée et dirigée par Dieu. Entre Dieu et Jésus ne s'interpose aucune autre figure salutaire, car Jésus est l'ultime parole de salut que Dieu adresse aux hommes. Le kérygme de Jésus « *Sauveur* » présuppose la certitude du dessein salutaire de Dieu. Dès à présent, il faut vivre en conformité avec l'*epiphaneia* christique, manifestation ultime de l'irruption du divin dans le monde présent.

2. Les sotériologies à l'épreuve de l'herméneutique

Pourquoi parler à ce sujet d'un problème herméneutique ?

Il faut d'abord préciser ce qu'on entend par « herméneutique ».

En voici deux définitions, l'une d'inspiration allemande, l'autre d'inspiration française.

1. Pour Heidegger et Gadamer, l'herméneutique est l'art de comprendre (*Kunstlehre des Verstehens*), entendu non comme un mode de connaître propre aux sciences de l'esprit, mais comme une manière d'être constitutive de l'être-au-monde du *Dasein*. La compréhension est inséparable de deux autres existentiels tout aussi originaires : l'affection (*Befindlichkeit*) et la parole (*Rede*).

Befindlichkeit : en tant que nous existons, nous nous trouvons toujours dans une situation que nous n'avons pas choisie, mais qui nous affecte d'une manière ou d'une autre. Heidegger parle à ce sujet de *Geworfenheit* (« être-jeté »), terme qui prête à confusion, car tout dépend de l'idée que nous nous faisons de notre rapport au monde. Pour le gnostique par exemple, le monde est l'œuvre d'un démiurge incompetent. La seule évasion possible de ce monde carcéral, passe par la connaissance, salutaire par définition, d'un Dieu séparé de ce monde-ci. Dans sa magistrale analyse du mythe gnostique, Hans Jonas (1992) a explicité les racines existentielles de cette vision du monde.

« *Comprendre* » : c'est la manière dont nous assumons notre situation, en y décelant des possibilités qui s'offrent à nous. Là où il y a de la *Geworfenheit*, il y a nécessairement de l'*Entwurf*, c'est-à-dire de l'être-en-projet. L'herméneutique est, dans ce cas, l'explicitation (*Auslegung*) d'une possibilité d'être-au-monde. C'est dans ce contexte que Heidegger parle d'un « cercle herméneutique » qui n'a rien d'un cercle vicieux.

« *Parole* » (*Rede*) : tôt ou tard, la compréhension de l'être-au-monde parvient à se dire. Mais l'expérience nous prouve que les mots pour dire ce que nous éprouvons et comprenons, sont parfois difficiles à trouver.

2. Voici maintenant une deuxième définition de l'herméneutique, dans laquelle l'accent se déplace de la compréhension vers l'interprétation. En écho à Ricœur, je dirai que l'herméneutique est la théorie des opérations de compréhension impliquées dans l'interprétation des textes, des œuvres et des actions. C'est ce que j'appelle l'herméneutique *more gallico demonstrata* ».

Un corollaire important de cette conception est la relation d'implication mutuelle de l'herméneutique philosophique et de l'herméneutique biblique. Ce que Ricœur dit de l'herméneutique de la Révélation, vaut pareillement pour celle de la Rédemption. Le plus court chemin pour la comprendre passe par la riche polyphonie du texte biblique. Avant d'être l'objet d'une interprétation, l'idée de Rédemption est elle-même le résultat d'un processus ininterrompu d'interprétation dans lequel le dire est aussi important que le dit. Chacun des genres littéraires dont on se sert pour parler du salut et de la Rédemption (narration, hymne, psaume, parabole, kérygme, parénèse, etc.) équivaut à une interprétation nouvelle.

En élargissant notre regard au-delà du contexte biblique, et en prenant en vue plusieurs religions qui accordent une place centrale à la notion de salut, nous sommes confrontés à la plurivocité de la notion qui n'est pas une simple affaire linguistique ou sémantique.

A la base de chacune des religions qui ont développé une sotériologie, il y a une intuition fondatrice, inséparable d'une tonalité affective fondamentale, mais dont l'interprétation varie au fil de l'histoire. Ces intuitions, dont chacune possède une fécondité herméneutique propre, ne se laissent ni additionner ni neutraliser.

J'illustrerai cette thèse sur trois exemples.

1. Le premier est celui du judaïsme. Le mot « *Ge'ullah* » (גאולה libération, rachat) renvoie à l'expérience fondatrice de la libération de l'esclavage égyptien du peuple d'Israël, attribué à une puissante intervention divine. Ce terme, rendu en allemand par « *Erlösung* » et en français par « Rédemption », fait partie du lexique de base de la prière juive, comme le montre la prière *Tefillat ha Amida Schemone Esre* (ou, en abrégé : *Amida*). Cette prière, qui n'a de sens que si elle est récitée avec tout son cœur et toute son âme (« *avoda shebalev* »), autrement dit que si elle fait « tressaillir » l'orant, fut composée à l'époque de la Mishna, après la destruction du deuxième temple. Elle comporte dix-huit bénédictions récitées debout quatre fois par jour par les juifs pieux. On y trouve notamment les demandes qui ont pour objet la *Binah* (בינה « discernement »), la *Teshouva* (תשובה « repentir », « retour »), la *Seliha* (סליחה « pardon »), la *Ge'ullah* (« rédemption ») et la *Kedoushat haShem* (קדושת השם « sanctification du Nom divin »). Ces termes dessinent en creux une certaine idée du salut qui a pour origine le « Dieu des Patriarches Abraham, Isaac et Jacob », le « Bouclier d'Abraham », un « Dieu grand, puissant et redoutable », le « Créateur de tout » qui se souvient des mérites des pères et apporte le Rédempteur (Is 59,20) aux fils de leurs fils.

La bénédiction de la *Ge'ulla* (« rédemption »), reçoit un sens encore plus précis si on la rapporte à l'expression *letakken Olam* dans la prière appelée « *Aleinou* », qui conclut les offices du matin, du midi et du soir. Le peuple auquel « il incombe de louer le Seigneur de tout » (*Aleinou lèshabea'h la'Adon hakol*), se souvient de l'expérience fondatrice de la libération de l'Égypte, la terre d'esclavage, accepte de se voir confier la responsabilité éthique de contribuer au travail de « réparation du monde » que désigne l'expression *Tiqqun Olam* (תיקון עולם).

Cette expression a sa source dans l'intuition que le monde n'a pas encore atteint sa figure définitive et qu'il ne sera achevé qu'au jour où il sera devenu ce qu'il n'est pas encore : le Royaume de Dieu. Toute la troisième partie de *L'Etoile de la Rédemption* de Rosenzweig explicite les enjeux herméneutiques de cette intuition fondatrice qui concerne aussi bien l'eschatologie juive que l'eschatologie chrétienne.

Forgée par les Rabbins du 3^e siècle, la notion de *Tiqqun Olam* a suscité un immense travail d'interprétation qui se poursuit encore aujourd'hui, concernant la signification exacte du terme « réparer » (*metaken*). Pour le kabbaliste Aboulafia la tâche est de « desceller l'âme », en enlevant les nœuds qui l'entravent, « dénouage » qui permet de retrouver l'union originelle avec le divin. L'œuvre la plus célèbre du corpus kabbalistique, le *Sefer ha Zohar* (« Le Livre de la Splendeur ») d'Isaac de Léon, contient une conception herméneutique du salut, où tout dépend de la manière dont on déchiffre le texte saint, en s'efforçant « de voir les choses

les plus courantes, les plus habituelles, comme si on les regardait pour la première fois » (Charles Mopsik).

L'exégèse cabalistique du *Zohar* a préparé le terrain aux spéculations audacieuses d'Isaac Luria relatives à la brisure (*chevirat hakelim*) des dix vases contenant la lumière divine suite à l'auto-contraction (*Tsimtsum*) de l'*En Sof* au moment de la création du de l'Adam Kadmon. L'excès de lumière qui accompagne ce processus produit une sorte de catastrophe métaphysique. Contrairement aux trois premiers réceptacles qui contiennent la Couronne (*Keter*), la Sagesse (*Hokhmah*) et l'Intelligence (*Binah*), les six qui contiennent la Générosité (*Hesed*), la Justice (*Gevourah*), la Beauté (*Tifareh*), l'Éternité (*Netsah*), la Gloire (*Hod*), le Fondement (*Yesod*) volent en éclats et le dixième qui contient le Royaume (*Malkhout*), se fêle légèrement.

Sur l'arrière-plan de cette hypothèse spéculative qui a fasciné bien des philosophes, de Pic de la Mirandole jusqu'à Spinoza et Leibniz et au-delà, la réparation du monde reçoit un sens précis. C'est à l'homme qu'appartient la tâche de réparer les vases, en libérant les étincelles de lumière divine qu'il abrite en lui.

« Réparer », est-ce « corriger », « redresser », « restaurer », « améliorer », ou « perfectionner » ? On devine l'immense conflit des interprétations que suscitent ces questions.

Certains commentateurs contemporains n'hésitent pas à mettre le *Tiqqun Olam* au service de causes qui n'ont qu'un rapport lointain avec la Thora, telles que l'écologie, la protection des animaux, ou le progressisme révolutionnaire.

On en trouve un exemple suggestif dans le livre *Pièces d'identité* du philosophe français Bernard Henri-Lévy (2010). Il y propose une interprétation de la doctrine de la « brisure des vases » et du thème de la « réparation » : « Non plus sauver le monde. Encore moins le recommencer. Mais juste le réparer, à la façon dont on répare les vases brisés. Il est très beau, ce mot de réparation. Il est modeste. Il est sage. Mais il est aussi vertigineux », écrit le philosophe. Mais peut-être cette interprétation modeste et sage du concept de réparation, qui fait l'économie de la nostalgie d'un corps plein ou d'une pureté perdue, et « ne rêve plus d'un vase d'avant la brisure ou d'un vase dont on hallucinerait qu'il n'a jamais été brisé », en renonçant à tout ce « qui ressemble à de l'eschatologie ou de la théodicée » et ne parlant que du présent, oblitère-t-elle la pointe sotériologique de la doctrine du *Tiqqun Olam* : l'idée de Royaume de Dieu.

2. Je serai plus bref pour la caractérisation de l'intuition fondatrice de la sotériologie chrétienne, car l'essentiel a déjà été dit plus haut en référence aux épîtres pastorales.

Je rappelle simplement, à l'encontre de toute tentation marcionite, qu'il importe plus que tout de nous rappeler que le Dieu de Jésus-Christ est le même que celui que les textes vétérotestamentaires désignent comme « *Dieu sauveur* ».

Le différentiel sotériologique chrétien trouve son expression la plus forte dans ce que Paul, au premier chapitre de la première épître aux Corinthiens, dit du *lo-*

gos staurou, du Verbe de la Croix : « Le langage de la croix, en effet, est folie pour ceux qui se perdent, mais pour ceux qui se sauvent, pour nous, il est puissance de Dieu. » (1Co 1,18) Aucune sagesse, quelle qu'en soit la profondeur ou l'utilité, n'est salutaire ou rédemptrice :

« Puisqu'en effet le monde, par le moyen de la sagesse, n'a pas reconnu Dieu dans la sagesse de Dieu, c'est par la folie du message qu'il a plu à Dieu de sauver les croyants. Alors que les Juifs demandent des signes et que les Grecs sont en quête de sagesse, nous proclamons, nous, un Christ crucifié, scandale pour les Juifs et folie pour les païens, mais pour ceux qui sont appelés, Juifs et Grecs, c'est le Christ, puissance de Dieu et sagesse de Dieu. Car ce qui est folie de Dieu est plus sage que les hommes, et ce qui est faiblesse de Dieu est plus fort que les hommes. » (1Co 1,21-25)

Dans le Nouveau comme dans l'Ancien Testament, la Rédemption est un événement qui a sa source dans le dessein salutaire de Dieu. Ceux qui bénéficient de l'expérience vive de l'*epiphaneia* du Christ sauveur, l'éprouvent comme un « feu dévorant » (He 12,29) semblable au buisson ardent de l'Exode.

Pour se faire une idée encore plus précise de « l'Evangile du salut » (Eph 1,13), on peut relire les trois premiers chapitres de l'Épître aux Ephésiens. L'expression « *dans le Christ Jésus* » y fonctionne comme une étincelle qui déclenche toute une série de bénédictions qui détaillent les différents aspects du plan divin du salut accompli dans le Christ : élection, appel, rédemption, renouvellement, conversion, justification, adoption filiale (Gal 4,1-4 ; Rm 8,28-39), réconciliation, sanctification, glorification, communion qui ne se réduit pas à une uniformité indifférenciée.

En s'appuyant sur ce texte, qui constitue une sorte de traité de sotériologie en miniature, s'est développé un travail ininterrompu de réflexion et de conceptualisation des théologiens qui se poursuit encore de nos jours.

Dans l'église Santa Maria Novella à Florence, on peut admirer l'extraordinaire fresque murale « Le chemin du Salut ou le Triomphe de l'Eglise » d'Andrea di Bonaiuto (1365–1368), illustrant la conception thomiste du salut rendu possible par le Christ, Rédempteur de l'Humanité, et dont les membres de l'Ordre des frères prêcheurs fondé par saint Dominique sont les gardiens fidèles et zélés. En bas de la fresque, on aperçoit les chiens dominicains dévorant à belles dents les hérétiques cathares qui professent une conception hétérodoxe du salut.

Cette interprétation picturale de la sotériologie thomiste est à mille lieues de la question existentielle, et pas seulement intellectuelle, qui tourmentait dix ans durant le moine augustinien Martin Luther : « Wie bekomme ich einen gnädigen Gott ? », (« Comment puis-je trouver un Dieu de grâce ? »), jusqu'à ce qu'il découvre la réponse dans un verset de l'Épître aux Romains : « car tous ont péché et sont privés de la gloire de Dieu, étant justifiés gratuitement par sa grâce, au moyen de la rédemption qui est en Jésus-Christ. » (Rm 3,23-24) « Remarque bien ce que dit l'apôtre », souligne le futur Réformateur, « *tous ont péché et sont privés*

de la gloire de Dieu ! C'est là le point capital de cette épître et de toute l'Écriture ; c'est dire que tout ce qui n'est pas purifié par le sang de Christ et justifié par la foi, est péché. Embrasse ce texte car c'est ici que vient périr le mérite des œuvres et toute la gloire de l'homme pour qu'à Dieu seul soit la grâce et la gloire. »

Un siècle plus tard, en une Europe ensanglantée par la guerre des religions, René Descartes rédigeait ses *Méditations métaphysiques* qu'il adressait en 1641 pour approbation aux théologiens de la Sorbonne. Examinée à la lumière de la raison naturelle, la question de Dieu, inséparable de celle de l'âme, a perdu la charge sotériologique qu'elle avait chez Luther, ne laissant plus subsister que la question de savoir comment Dieu peut venir à l'idée du *cogito*. Il faudra attendre le « Mémorial » de Blaise Pascal, dont nous venons de commémorer le quatrième centenaire de sa naissance, pour voir resurgir avec force les implications sotériologiques de la question de Dieu.

3. Mon troisième exemple est celui des sotériologies qui s'inscrivent dans le sillage des enseignements de Siddhārtha Gautama, appelé aussi Shakyamuni ou le Bouddha (« l'Éveillé »), nom qui contient déjà une certaine idée du salut.

Dès son premier sermon, prononcé à Sarnath près de Bénarès devant cinq moines qui avaient partagé ses exercices ascétiques outranciers, Shakyamuni formule sa doctrine des quatre vérités fondamentales qualifiées de « nobles ». Son testament spirituel est contenu dans le *Sūtra du Lotus* qui énonce les « quatre sceaux de la sotériologie bouddhiste : l'impermanence (*anitya*), le non-soi (*anatman*), la souffrance (*dukkha*) et l'éveil (*nirvana*), seul moyen de se libérer de la roue infernale des réincarnations.

La première vérité concerne l'universalité de la souffrance (*dukkha*) et ses multiples manifestations : souffrance physique et mentale, souffrance due au changement, souffrance causée par le conditionnement. Même le bonheur est une forme de souffrance. Dans la terminologie de Heidegger, commentée plus haut, on pourrait parler d'une *Befindlichkeit* fondamentale, dont nulle existence n'est exempte. La pointe sotériologique de cette interprétation de la souffrance porte sur la vacuité du soi (*anatta*). Le salut, s'il existe, exige le détachement radical du soi.

La deuxième noble vérité est que nous sommes esclaves d'une « soif (*tanhādāso*) » insatiable. Elle est « la cause la plus palpable et la plus immédiate » de la souffrance, entraînant dans son sillage tout un cortège de passions, de souillures et d'impuretés.

La troisième noble vérité indique le seul remède possible à notre mal-être : l'éveil spirituel que désigne le mot sanscrit *nirvana* (littéralement : l'extinction de la flamme du moi), terme que le bouddhisme zen désigne par le vocable *satori*, qu'on peut également rendre par « compréhension », « intuition », ou « épiphanie », à condition de s'entendre sur le sens du mot.

La quatrième vérité déploie la roue (appelée aussi « roue du *dharma* »), du « noble sentier octuple » menant à la cessation des souffrances : la vision juste, la pensée juste, la parole juste, l'action juste, les moyens d'existence justes, l'effort

juste, l'attention juste et la concentration juste. Le qualificatif « juste » (*sammā*) peut également être rendu par « correct » ou « parfait ».

On y distingue trois composantes ou dimensions (parfois désignées sous le vocable de « chemin triple ») : une dimension sapientiale, une dimension éthico-morale et une dimension pratique sous formes d'exercices spirituels requis pour atteindre le *nirvana*.

« Vision juste » et « pensée juste » constituent la « grande sagesse » (*prajna*) bouddhique, comprenant la vision directe de la réalité et des trois caractéristiques fondamentales de l'existence : l'absence de soi, l'impermanence de toute choses et l'omniprésence de la souffrance.

La composante morale et éthique (*Sīla*) englobe la parole juste (ne pas mentir, ne pas semer ni discorde ni désunion, ne pas tenir un langage grossier, ne pas bavarder oisivement), l'agir juste (conforme aux cinq préceptes d'entraînement : ne pas détruire la vie des êtres sensibles, ne pas voler, ne pas ne pas avoir de relations sexuelles illicites, ne pas proférer des paroles fausses ou inexacts, ne pas consommer d'alcool ni de drogue) et les moyens d'existence justes.

S'y ajoutent enfin les trois qualificatifs ascétiques (*samādhi*) de l'effort ou de l'endurance, de la conscience juste (des choses, de soi-même, de son corps, de ses émotions, de ses pensées, des autres, de la réalité) et de la concentration requise pour s'établir dans l'éveil (Harvey 1993, 109–113).

Sans m'aventurer plus loin dans cette évocation de la voie du salut bouddhique, je me contenterai de quelques remarques.

a) Nous avons affaire à une sotériologie qui ne fait appel ni à un Dieu salvateur, ni à un Rédempteur messianique : l'œuvre de salut et de la libération est l'affaire exclusive de l'homme.

b) Ce qui est vrai du judaïsme et du christianisme est également vrai du bouddhisme : chacune de ses écoles (le *Theravāda* qui insiste sur la nécessité de l'effort personnel pour se délivrer de la soif du désir, le *Mahāyāna*, le bouddhisme tibétain, le bouddhisme Zen, le bouddhisme de la Terre pure, etc.) a développé sa propre interprétation du salut et des moyens d'y parvenir.

c) La diversité des conceptions du salut dans ces écoles bouddhiques s'explique également par la diversité des textes canoniques, écrits en pâli, censée être la langue de Gautama, en sanscrit, en chinois et en japonais.

e) Dès les textes fondateurs, on distingue trois voies menant à l'éveil : la « voie de l'auditeur » qui parvient au *nirvāṇa* grâce à l'enseignement d'un bouddha, celle du *bouddha solitaire* qui y parvient seul, mais est incapable de libérer les autres, et la « voie du bodhisattva » qui fait le vœu de suivre le chemin tracé par le Bouddha Shakyamuni, en prenant refuge auprès des « trois joyaux » contenus dans la formule rituelle : « Je vais vers le Bouddha, le dharma et le sangha comme vers un refuge », afin d'aider par compassion d'autres à s'éveiller, quitte à différer son propre éveil.

f) Dans la diffusion du bouddhisme en Occident, les écoles japonaises du bo-

uddhisme Zen, elles-mêmes réparties sur les écoles du *Rinzai* dont les maîtres utilisent la technique du *koan* pour atteindre l'éveil, et celle du *Soto*, qui privilégie le *zazen*, la méditation en position assise, jouent un rôle prépondérant.

D'après D.T. Suzuki, la pratique du Zen nous procure une vision plus juste de la réalité fondamentale de nous-mêmes et des choses, indispensable pour entrer dans l'expérience du *satori*. En écho à Spinoza, on pourrait parler d'une réforme de l'entendement, à condition de ne pas y voir une expérience purement intellectuel, mais une libération de la servitude de la finitude qui transforme toute l'existence.

Depuis la publication de l'ouvrage de Suzuki : *Mysticism: Christian and Buddhist*, le dialogue entre le bouddhisme et le christianisme s'est souvent focalisé sur les analogies possibles entre la mystique spéculative de Maître Eckhart et la conception du *satori*. Pour intéressant que soit ce rapprochement qui ne saurait aboutir à une confusion, en matière de sotériologie, une voie au moins aussi féconde passe par le dialogue avec une autre école bouddhique, la plus répandue au Japon, mais souvent méconnue, voire méprisée : « le bouddhisme de la Terre pure », lié à la figure du Bouddha *Amida*, auquel Henri de Lubac a consacré la première étude en langue française (de Lubac 1955 ; Gira 2001).

L'homme qui vit dans le monde, aura toujours du mal à atteindre l'Éveil par ses propres forces. Mais il peut demander à Amida, le Bouddha de la Lumière et de la Vie infinie, appelé aussi « Bouddha du salut », de l'aider à renaître dans la « Terre pure de l'Occident », dénuée de toute illusion et passion aveuglante. C'est là qu'il pourra contempler Amida face-à-face et entendre son enseignement, dont la compréhension immédiate lui permettra d'atteindre l'Éveil.

g) Les adeptes de l'amidisme ont développé une périodisation du temps historique en trois âges suivant la disparition du Bouddha. Pendant l'âge d'or de la « Loi correcte » (*shôbô jidai*), la doctrine bouddhique, la pratique de la Loi ou *dharma* et l'expérience de l'Éveil coexistent. Cet âge est suivi par celui de la « Loi contre-faite » (*zôbô jidai*), pendant lequel ne subsistent plus que la doctrine et la pratique, mais l'Éveil est hors d'atteinte. La décadence s'aggrave encore avec l'âge de la « Loi terminale » (*mappô jidai*), que la tradition japonaise fait commencer au milieu du XI^e siècle. Au cours de cet âge, *dans lequel nous vivons encore présentement*, la Loi devenue impraticable s'ajoute à l'absence d'éveil. A condition de transposer la question de Hölderlin, dans l'hymne *Brot und Wein* : « *Und wozu Dichter in dürftiger Zeit ?* », au plan de l'expérience spirituelle, elle pourrait s'appliquer à ces temps obscurs de détresse, pendant lesquels le seul refuge réside dans la « bonne nouvelle » de la promesse d'Amida et dans la pratique du *nenbutsu*, l'invocation du nom d'Amida moyennant la formule : « *Namu Amida Butsu* » (Vénération au nom d'Amida), une sorte de « Kyrie eleison » bouddhique.

Comme le signale Dennis Gira, dans le film *Ran* de Kurosawa les nombreux malheurs qui s'abattent sur les protagonistes du film, sont attribués au *mappô jidai*. A la fin du film, un aveugle jette une image d'Amida du haut d'une falaise. Ce geste illustre le désespoir total de l'homme, incapable de sortir du cycle de la violence et de dissiper l'ignorance qui transforme sa vie en un véritable enfer.

Amida, le Bouddha de la Lumière infinie, est le seul qui a le pouvoir de changer la faible étincelle qui subsiste en chaque homme, en flamme ardente. C'est dans le noir total qu'explose la lumière infinie d'Amida, « amenant tout naturellement le fidèle à chanter la louange de ce Bouddha qui a tout fait pour lui ».

3. « Au secours ! », « Sauve qui peut ! » : l'endroit et l'envers d'une même médaille

Ce bref survol de la sotériologie de plusieurs grandes traditions religieuses, m'a quelque peu éloigné de mon double point de départ : la stèle commémorative des naufragés pérus en Méditerranée et le « tressaillement de la foi ».

Pour rétablir le lien, je partirai de deux cris de détresse qui sont comme l'endroit et l'envers de la même médaille : « *Au secours !* » et « *Sauve qui peut !* ».

3.1 « Je crie vers toi ! » : pour une approche herméneutique de la sotériologie du Psautier

En 1957, le philosophe de la religion français Henri Duméry publiait un ouvrage qui fit beaucoup de bruit et qui lui valut d'être mis à l'index des livres prohibés : *La foi n'est pas un cri* (1957). D'après Duméry, la foi, réduite à un simple cri inarticulé, prête le flanc au sentimentalisme, à l'illuminisme et au mysticisme quiétiste. Si, même dans ses expressions les plus élémentaires, la foi ne contenait pas déjà de la pensée et ne donnait pas à penser, la formule « *fides quaerens intellectum* » n'aurait pas de sens. Mais même si l'on insiste avec Duméry sur le rôle que les médiations intellectuelles, culturelles et institutionnelles jouent dans la transmission de la foi, on ne peut ignorer le fait que, dans certaines de ses expressions, la foi ressemble bel et bien à un cri (Rosenzweig 2003).

Pour s'en convaincre, il suffit de parcourir le Psautier, composé de 150 poèmes rassemblés sous le titre de « *Tehillim* » (« Louanges ») qui forment la troisième section de la Bible hébraïque. À de très rares exceptions près, les philosophes n'ont guère l'habitude de fréquenter ce corpus impressionnant de textes, divisé en cinq parties scandées par une bénédiction ou une doxologie.

Les exégètes bibliques inscrivent la prière de plainte dans une typologie générale de la prière hébraïque, en y distinguant plusieurs genres littéraires, tels que les « louanges » (subdivisées en hymnes, chants du Règne, cantiques de Sion ou de montée, psaumes royaux), les prières d'appel au secours individuelles (qui occupent presque un quart du recueil !) ou collectives, les prières de confiance (qui est, selon une heureuse formule de la TOB, « le ressort des appels au secours » p. 1264), les prières de reconnaissance individuelles ou collectives (par exemple le Psaume 118) et les psaumes d'instruction, d'inspiration sapientiale ou prophétique, sans qu'on puisse parler de distinctions nettes entre ces différents genres.

Faute de pouvoir m'engager dans une analyse approfondie de la sotériologie

des Psaumes, je me limiterai à quelques remarques concernant les psaumes de lamentation.

Si, comme l'affirme le Pape François, il nous faut réapprendre à tressaillir, il n'y a pas de meilleure école que le Psautier dans lequel abondent les expressions qui illustrent les tressaillements de la foi, allant du plus profond de la détresse jusqu'à l'exultation de la louange.

« A pleine voix je crie vers Yahvé » (Ps 3,5). Dans les psaumes d'appel au secours l'expression « *Je crie vers toi* » est récurrente. Ce qui la distingue d'un cri inarticulé est le « *vers toi* », autrement dit sa visée intentionnelle qui en fait un phénomène herméneutique à part entière.

En faisant un pas de plus, on s'aperçoit que le Psautier déploie tout un programme sotériologique qu'explicitent les verbes dynamiques : secourir, sauver, soutenir, racheter, bénir, mettre au large, etc., et qui sont eux-mêmes inséparables d'un certain nombre de métaphores récurrentes, telles que : « Rocher, bouclier, refuge, rempart, forteresse, lumière », etc.). Ricoeur parle à ce sujet d'une « poétisation de la plainte ». Le terme de « poétisation », qui s'applique tout aussi bien aux psaumes de louange, ne saurait être confondu avec une atténuation, voire une négation de l'excès de la souffrance.

Le travail herméneutique le plus important consiste cependant à s'approprier le dynamisme interne propre à chaque psaume, en prêtant également attention à la manière dont il fut relu et réinterprété dans des circonstances nouvelles.

D'après André LaCocque, les psaumes de lamentation, qui jouent sur les registres de la plainte, de l'incompréhension, de la détresse et de la protestation, confèrent à la question « pourquoi ? » toute sa force dramatique, nous obligeant, par le fait même, à nous demander quel genre d'enseignement l'on peut tirer d'un texte « prononcé dans la brûlure du tourment, dans l'emportement d'une passion dévorante d'être entendu, aidé, sauvé » (LaCocque et Ricoeur 1998, 251). Mais pour poignants qu'ils soient, les psaumes de lamentation bibliques font en même temps appel à la mémoire des gestes salutaires de Dieu. En s'inscrivant dans le présent liturgique, ils s'ouvrent sur le futur dans la louange. Celui qui crie « *Mon Dieu* » se demande en même temps « comment il est possible de vivre au niveau collectif dans la communion d'alliance avec Dieu, alors qu'au plan individuel il se sent abandonné par Dieu » (263). Le sentiment d'abandon constitue le noyau de ce que Ricoeur désigne comme « souffrance originelle ».

Un exemple particulièrement instructif à cet égard est le Psaume 22, auquel LaCocque et Ricoeur ont consacré un chapitre entier de leur ouvrage *Penser la Bible* (1998, 247–304).

Comment ne pas frémir en lisant les versets sur lesquels s'ouvre ce Psaume :

« Mon Dieu, mon Dieu, pourquoi m'as-tu abandonné ? (Eloï, Eloï, lama sabachthani ?) Loin de me sauver, les paroles que je rugis !
Mon Dieu, le jour j'appelle et tu ne réponds pas, la nuit, point de silence pour moi. » (Ps 22,2-3)

La plainte de ce Psaume élève le cri de la souffrance individuelle à l'universel, ce qui veut dire aussi que « la souffrance d'Israël devient paradigmatique de la souffrance humaine » (LaCocque et Ricoeur 1998, 272). Cette élévation de la singularité à l'exemplarité va de pair avec une radicalisation, qu'expriment les mots « abandonné par Dieu ».

Lu et interprété comme « prophétie suivie de son accomplissement » (270), le Psaume 22 occupe une place centrale dans les écrits néotestamentaires. Dans les premiers versets, que Jésus s'approprie en mourant sur la Croix, le tressaillement des psaumes individuels de lamentation atteint son paroxysme. Jésus ne rejoint pas seulement leur intention profonde, mais il leur confère « un sens incomparable, décisif et ultime » qui constitue un exemple herméneutique privilégié de la signification élargie d'un texte depuis le moment de sa composition (271). En mourant, Jésus « *revêt* sa souffrance dans les mots du Psaume, qu'il *habite* ainsi de l'intérieur » (279).

D'après Ricoeur, les « extravagances » littéraires du Psaume (« l'atténuation des descriptions singularisantes », la « métaphorisation des figures de l'affliction », la « radicalisation des expressions de la douleur placée dans la proximité de la mort » (290)), poussent à l'extrême le sentiment d'être abandonné par Dieu. C'est justement parce que la forme verbale de la lamentation laisse toutes les tensions s'exprimer avec le maximum de leur force dramatique, qu'elle peut être réactualisée dans la prière juive et chrétienne contemporaine et cela, « même après Auschwitz » (282).

Pour cela, il faut affronter « l'énigme d'une plainte qui reste pourtant enveloppée dans une invocation, mais qui donne une forme interrogative à sa plainte, qui ose parler de la souffrance comme "abandon par Dieu" et pourtant qui chemine à travers le poème jusqu'aux confins de la louange, à la faveur d'un renversement non moins énigmatique que le moment inaugural de la plainte elle-même » (282–283), louange qui s'exprime dans les versets : « De toi vient ma louange dans la grande assemblée, j'accomplirai mes vœux devant ceux qui le craignent. Ils loueront Yahvé, ceux qui le cherchent "que vive votre cœur à jamais !" » (Ps 22,23-24)

La poétisation de la plainte permet à tout suppliant de parcourir à son tour le difficile chemin de la plainte à la louange. De même qu'il rend possible le renversement de la plainte en louange, il permet à la plainte de voisiner avec l'accusation, mais sans jamais quitter l'espace de l'invocation adressée à Dieu. Enfin, la question « pourquoi ? », qui exprime la souffrance originelle de l'être-abandonné, reste malgré tout une « adresse questionnante » (LaCocque et Ricoeur 1998, 287).

A l'encontre des rationalisations d'une sotériologie de la rétribution, la plainte maintient dans toute sa force le mystère de l'inscrutabilité divine. « Un cri de

détresse est jeté en direction d'un Dieu qui paraît s'être absenté de l'histoire. Le défaut de réponse à ce cri constitue en tant que tel la suprême détresse historique, l'*Urleiden* à l'échelle de l'histoire. » (294)

Mais l'homme souffrant d'aujourd'hui peut-il encore donner la forme d'une invocation à son désespoir ? Parfois, la « souffrance originelle » semble précisément consister dans le fait qu'il n'y a plus personne à qui se plaindre.

3.2 « Sauve qui peut » : deux échos philosophiques

« *Sauve qui peut* » : dans toutes les langues du monde, ce cri retentit en des situations d'extrême détresse qui mettent en péril la vie même quand plus aucun secours ni aucun sauveur n'est en vue. L'histoire humaine et celle des sociétés est jalonnée par de telles situations que Jaspers appelait « situations-limite » et l'histoire des individus n'en est pas exempte.

Nous rencontrons la même formule, citée en français, dans deux textes philosophiques qui, même s'ils ne concernent pas directement le problème de la sociologie, s'y rapportent indirectement.

1. Dans son article de journal : « Wer denkt abstrakt ? » de 1807, que Heidegger recommandait jadis à ses étudiants comme meilleure introduction à l'idéalisme allemand, Hegel se sert ironiquement de l'exclamation « *Sauve qui peut !* » pour décrire la réaction spontanée du prétendu bon sens à chaque fois qu'il se trouve confronté aux exigences d'une pensée abstraite, métaphysique ou conceptuelle. Pour Hegel, la fuite panique devant l'abstraction est elle-même le résultat d'une « abstraction » qui a sa source dans une compréhension unilatérale et réductrice de la réalité.

Pour illustrer son propos, Hegel allègue deux exemples puisés dans la vie la plus concrète.

Le premier est celui du meurtrier sur le point d'être exécuté. La foule ne voit en lui qu'un meurtrier auquel il faut régler son compte au plus vite, en oubliant que c'est également un être humain. L'autre abstraction est celle des belles âmes de Leipzig qui avaient décoré le rouet et le criminel qui y était attaché de couronnes de fleurs, de violettes et de coquelicots, pour faire abstraction de l'horreur du supplice.

A ces deux abstractions opposées, la première qui identifie le criminel à son crime en lui déniait son humanité et la seconde qui est la réaction d'une sensibilité incapable d'affronter la réalité du crime, Hegel oppose un troisième exemple. C'est la réaction d'une femme du peuple qui, ayant assisté à une exécution publique et remarquant que le soleil éclaire la tête tranchée du criminel, y voit le signe que le soleil de la grâce divine continue à briller sur lui.

Au lieu de soupçonner cette femme de faire, elle aussi, preuve d'une sensibilité teintée de religiosité, Hegel y voit l'*Aufhebung* du châtement mérité en une réconciliation d'ordre supérieur. Pour lui, cette femme seule pense concrètement, parce qu'elle parle la langue d'une foi authentiquement vécue, dans laquelle

s'énracinent des mots tels que « salut », « rédemption », « réconciliation » ou « justification ».

2. Nous retrouvons une allusion au même « *Sauve qui peut* » hégélien au début de la longue conférence de Jacques Derrida : « Foi et raison », initialement prononcée dans le cadre d'un séminaire organisé en février 1994 à Capri, à l'initiative de Gianni Vattimo (décédé le 19 septembre dernier) et de Maurizio Ferraris, publié en 1996.²

Dans la foulée du « *Sauve qui peut* » hégélien, Derrida soulève une double question qui concerne directement notre problématique sotériologique : « peut-on dissocier un discours sur la religion d'un discours sur le salut, c'est-à-dire sur le sain, le saint, le sacré, le sauf, l'immun (*sacer, heilig, holy-* et leurs équivalents supposés dans tant de langues) ? Et le salut, est-ce nécessairement la rédemption, devant ou d'après le mal, la faute ou le péché ? » (2000, 9–10)

Je ne suivrai pas ici tous les méandres de la réflexion de Derrida que j'ai analysés ailleurs après les avoir discutés avec l'auteur lui-même. Je me limiterai aux thèmes qui concernent directement le problème de la sotériologie.

Derrida présente le groupe de Capri comme étant formé de dissidents aussi bien à l'égard de la phénoménologie husserlienne que d'une « herméneutique dont la discipline doit tant à l'exégèse du texte religieux ».

Cette double dissidence équivaut à mes yeux à deux « abstractions » liminaires.

Si l'on veut comprendre la religion en général, et l'idée de salut en particulier, peut-on faire l'impasse sur ce que Heidegger appelle une « phénoménologie de la vie religieuse » (qui est elle-même une « herméneutique » au sens précisé plus haut) et d'une interprétation des textes fondateurs des religions du salut ?

« Comment penser /.../ - dans les limites de la simple raison - une religion qui, sans redevenir "religion naturelle", soit aujourd'hui effectivement universelle ? Et qui pour cela ne s'arrête plus au paradigme chrétien ni même abrahamique ? » (2000, 25), se demande Derrida. Il s'étonne de ce que le terme de « religion », d'origine incontestablement romaine, se soit imposé universellement, au cours d'un énigmatique processus de « mondialatinisation » (21). « Et si *religio* restait intraduisible ? » (49), se demande-t-il, en soulignant que rien ne nous garantit que ce mot couvre toute la réalité des phénomènes que vise la conscience « religieuse ». C'est en un sens analogue que Heidegger affirmait que le terme de « religion » est exclusivement une « affaire de l'interprétation romaine » (GA 4, 108) de la relation de l'homme à Dieu.

Pour Derrida, la question « Qu'est-ce que la religion ? » reste abstraite, tant que l'interrogation sur l'essence du phénomène qu'on désigne sous ce vocable, est déconnectée de son devenir historique et de ses manifestations contempo-

² Jacques Derrida, Gianni Vattimo, eds., *La religion*, Séminaire de Capri, avec la participation de Maurizio Ferraris, Hans-Georg Gadamer, Aldo Gargani, Eugenio Trias et Vincenzo Vitiello (Paris : Ed. du Seuil, 1996). Une version modifiée et augmentée du texte de Derrida a paru en 2000 aux Editions du Seuil sous le titre : *Foi et Savoir, suivi de : Le Siècle et le Pardon*. Par suite, les références seront indiquées dans le corps du texte.

raînes et de ses dérives possibles. Il accorde une égale importance à la question de l'essence de la religion et à la question pragmatique de « ce qui *se dit* et *se fait* », « ce qui *arrive* en ce moment même, dans le monde, dans l'histoire, *en son nom* » (29). En soulignant que la plupart des guerres contemporaines sont des guerres de religion, ou du moins, se cachent sous l'alibi de la religion, Derrida semble privilégier le pire. Et il est vrai que les exemples du pire sont légion. Par exemple quand le 9 octobre dernier, un terroriste a assassiné un professeur de français dans un lycée d'Arras, en hurlant : « *Allahou Akbar !* ».

Rien ne nous permet de supposer que la croyance fut toujours identifiée avec la religion, de même qu'elle ne se réduit pas nécessairement à une « théologie ». De plus, toute « sacralité » et toute « sainteté » n'est pas nécessairement qualifiée religieusement. D'où la nécessité de mettre en regard deux approches aussi énigmatiques l'une que l'autre : « le sacro-saint, le sain et le sauf d'un côté, et la foi, la fiabilité ou le crédit de l'autre. » (39) Le propre de la « religion » est d'une part sa qualification « romaine » et d'autre part le pacte historique qu'elle a noué avec les « révélations » abrahamiques du judaïsme du christianisme et de l'islam qui comportent chacune une perspective messianique et eschatologique qui confère un profil particulier à la question kantienne : « Que m'est-il permis d'espérer ? ».

D'après Derrida, toute tentative de penser la religion à l'intérieur des limites de la simple raison, nous oblige à distinguer et à entrecroiser ces deux sources, foyers ou souches, correspondant à de registres sémantiques distincts qui se laissent figurer sous forme d'une ellipse à double foyer. Pour lui, la distinction du « religieux » et de du « sacré », n'est pas une simple affaire de sémantique, car elle correspond à deux types irréductibles d'expérience (52).

La première source équivaut au registre du religieux, avec ses valeurs associées de la croyance, de la foi, de la fiabilité (du mot *fiducia*), de la fidélité, du fiduciaire, de la fiance, constitutives de la foi (47). Cette « fiduciar-ité » (47) renvoie au pôle « romain » et « latin » de la « *religio* » qui se prête à deux interprétations différentes, selon qu'on s'appuie sur la dérivation étymologique à partir du verbe *relegere* (Cicéron, W. Otto, J.B. Hofmann et E. Benveniste) ou à partir du verbe *religare* (Lactance, Augustin, Tertullien, etc.).

Si l'on opte pour la dérivation cicéronienne, l'essence de la religion consiste dans l'observance scrupuleuse des prescriptions rituelles et la question sotériologique reste hors champ. Si l'on emboîte le pas d'Augustin et de Lactance, ce qui prime, c'est l'intensité du lien que le croyant établit avec Dieu qui, en contexte biblique, est le Dieu de l'Alliance et, par le fait même, non seulement un législateur, mais un libérateur et un rédempteur.

La deuxième source correspond à l'idée de l'indemne, du sain et du sauf (« Heil » en allemand). Derrida parle à ce sujet d'une « épreuve de l'indemne » (75). Elle admet, à son tour, deux interprétations distinctes, selon qu'on met l'accent sur la notion du sacré, le « numineux » au sens de Rudolf Otto, avec son ambivalence caractéristique du *tremendum* et du *fascinatum*, ce qui est en même temps effrayant (et qui cause un « tressaillement » qui n'a rien de jubilatoire) et

fascinant, ce qui repousse et attire en même temps, ou selon qu'on privilégie la sainteté éthique : « Soyez saints, parce que moi, je suis Saint. » (Lv 11,44-45 ; 19,2 ; 20, 26 ; 1P 1,16)

De tous les philosophes contemporains, celui qui a le plus dramatisé la distinction, qu'il transforme en opposition, de la sainteté et de la sacralité, est Emmanuel Levinas. Pour s'en convaincre, il suffit de relire la troisième de ses « Nouvelles lectures talmudiques », intitulées précisément *Du sacré au saint* (1977, 82–121). Levinas opte clairement pour une sainteté dépouillée de toute sacralité. Réduite à sa pure essence éthique, la religion s'établit en dehors des mirages du numineux au sens de Rudolf Otto.

Mais on peut aussi tenter, à la manière de Heidegger, de penser une « sacralité sans sainteté » c'est-à-dire aussi bien une « sacralité sans croyance ». Le sacré se confond alors avec le *deinon*, l'inquiétante étrangeté de l'être, radicalement différent des étants que le dernier Heidegger désigne sous le vocable d'*Ereignis*. Aux yeux de Derrida, Heidegger sacrifie la religion et ses valeurs essentiellement « romaines » sur l'autel du « sacré, du sauf, de l'indemne », dont le dispensateur est le « dernier Dieu » (*der letzte Gott*), ou le dieu ultime, eschatologique, que Heidegger présente comme « le tout autre par rapport à tous les dieux précédents, et notamment le Dieu chrétien » (GA 65, 403). C'est à ce Dieu que ce rapporte la célèbre déclaration de Heidegger dans l'entretien du « Spiegel » : « Seul un dieu peut encore nous sauver. »

Derrida n'aborde pas frontalement la question du salut et de la Rédemption. Ce qui l'en empêche, c'est sa conception d'une « messianicité sans messianisme » qui « ne suit aucune révélation déterminée » et « n'appartient en propre à aucune religion abrahamique » (2000, 31). Venant « interrompre ou déchirer l'histoire même », elle « serait l'ouverture à l'avenir ou à la venue de l'autre comme avènement de la justice, mais sans horizon d'attente et sans préfiguration prophétique » (30).

Une « messianicité dépouillée de tout », qui implique une « foi sans dogme qui s'avance dans le risque de la nuit absolue » (31), sans autre contenu particulier que la possibilité d'une « surprise absolue » (30), n'est-elle pas « abstraite » ? Derrida lui-même parle d'une « messianicité abstraite » (31). N'entrant jamais en religion et ne se laissant jamais « sacraliser » (34), elle représente à ses yeux le « lieu même d'une résistance infinie à la double fonction du religieux et du sacré et elle permet de penser « une autre tolérance » qui respecte « la distance infinie comme singularité » (37). Pour les religions du salut historiques, la question de savoir comment elles peuvent intégrer cette « autre tolérance » dans leur propre auto-compréhension, revêt une importance cruciale.

L'abstraction d'un messianisme sans Messie emprunte les chemins d'une théologie négative radicale et aboutit à une « athéologisation de la tradition », tout en faisant « appel à la foi qui habite tout acte de langage et toute adresse à l'autre » (31). Derrida parle à ce sujet d'un « désert dans le désert », en dehors duquel il ne saurait y avoir « ni acte de foi, ni promesse, ni avenir, ni attente sans

attente de la mort de l'autre, ni rapport à la singularité de l'autre » (32). Nous atteignons le comble du paradoxe avec la formule : « Nul à-venir sans quelque mémoire et quelque promesse messianiques, d'une messianicité plus vieille que toute religion, plus originaire que tout messianisme. » (72)

Certains lecteurs, qui craignent de se perdre dans le dédale des 52 paragraphes dont se compose le texte de Derrida, prendront probablement la fuite en s'écriant : « *Sauve qui peut !* ». Même si je comprends leur réaction, je ne la partage pas, car je sais qu'une certaine forme d'« abstraction » est nécessaire pour mener à bien le projet d'une philosophie de la religion.

En revanche, je préfère m'attarder dans un autre désert, celui dans lequel une voix, qui se fait entendre dans l'un et l'autre Testament, crie : « Dans le désert, frayez le chemin de Yahvé ; dans la steppe, aplanissez une route pour notre Dieu. Que toute vallée soit comblée, toute montagne et toute colline abaissées, que les lieux accidentés se changent en plaine et les escarpements en large vallée. » (Is 40,3-4 ; cf. Mt 3,3-4)

Est-ce à dire que, par le fait même, je quitte la scène de la réflexion philosophique sur « la religion dans les limites de la simple raison » ? Je dirai au contraire que cette voie herméneutique me ramène à la question liminaire de Derrida : dire *salut* (« *Heil* », « l'indemne » au sens de Derrida) ou dire *Rédemption* (« *Erlösung* ») ne revient-il pas au même ?

A cet égard, mon meilleur compagnon de route est Franz Rosenzweig. Le fait que son œuvre maîtresse s'intitule : *Stern der Erlösung* ne reflète pas seulement un choix sémantique, mais implique également un pari herméneutique mûrement réfléchi. Assumé jusqu'au bout, il aboutit à ce que Rosenzweig appelle un « nouveau rationalisme théologique », reposant sur le trépied des notions de Création, de Révélation et de Rédemption et qui va de pair avec ce qu'il désigne sous le vocable de « théorie messianique de la connaissance ».

La « pensée nouvelle » de Rosenzweig présuppose l'existence d'une attente messianique effective, en sa double expression historique juive et chrétienne. C'est en pariant sur la complémentarité indépassable de la « vie éternelle » (le judaïsme) et de la « voie éternelle » (le christianisme), qui sont pour Rosenzweig les deux seules possibilités authentiques d'articuler le temps et l'éternité et de contribuer activement à la réalisation de la rédemption, que la question de Kant : « Que m'est-il permis d'espérer ? » peut trouver une réponse, sous forme de ce que Ricoeur appelle une « herméneutique philosophique de l'espérance » (1994, 21).

4. « Sauveur, viens déchirer les cieux ! » : une attente messianique ardente

J'ai commencé cette conférence avec la sotériologie des épîtres pastorales. Je la terminerai en me livrant à un petit exercice herméneutique de sotériologie appliquée qui me ramène loin en arrière, vers un texte qui est l'un des sommets de

la sotériologie vétérotestamentaire. Ce pas en arrière n'a rien d'incongru ; car il s'agit également d'un pas en avant, ou plutôt un pas « en Avent », au sens liturgique du terme.

Pendant les quatre semaines du temps liturgique de l'Avent, l'Eglise commémore l'attente ardente d'un Sauveur, transmise de génération et de génération par le peuple d'Israël. Nulle part, cette attente n'a trouvé expression plus intense que dans le livre d'Isaïe qui porte le nom d'un prophète dont le nom même signifie : « le Seigneur sauve » ou « salut du Seigneur ». De tous les prophètes vétérotestamentaires, c'est lui qui est le plus souvent cité dans le Nouveau Testament.

Un texte qui retient plus particulièrement mon attention, est le « Livre de la consolation » (Is 40–55) que les exégètes contemporains attribuent à un prophète du 6^e siècle (entre 550 et 539) et qu'ils appellent le Deutéro-Isaïe, pour le distinguer du prophète de même nom qui vécut au 8^e siècle et du « Trito-Isaïe ».

Le livre doit son nom aux deux premiers versets du prologue à plusieurs voix (Is 40,1-11) sur lequel il s'ouvre : « Réconfortez, reconfortez mon peuple, dit votre Dieu, parlez au cœur de Jérusalem. Proclamez que sa corvée est remplie, que son châtiment est accompli, qu'elle a reçu de la main du Seigneur deux fois le prix de toutes ses fautes. » (Is 40,1-2, traduction de la TOB)

Les exégètes bibliques mettent en évidence les particularités littéraires de ce livre, que certains comparent à une anthologie, un « livre ouvert » semblable à une bibliothèque, peut-être même « la bibliothèque prophétique par excellence » (Römer, Macchi et Nihan 2009, 732). La qualification savante de « *schriftgelehrte Tradentenprophetie* » souligne le fait que ces textes qui n'ont jamais existé sous forme orale, n'émanent pas de génies religieux isolés, mais d'une tradition interprétative à laquelle on peut appliquer la formule de Gustav Mahler aux yeux duquel « la tradition est la préservation du feu, non l'adoration des cendres ».

La qualité littéraire du livre, dans lequel abondent jeux de mots, traits d'humour féroces, en particulier dans les satires dirigées contre les idoles, allitérations, assonances et métaphores vives accordées au pressentiment de temps nouveaux pleins de promesses, atteste une « maîtrise de la langue inégalée jusque-là » (733), preuve qu'on peut être poète et prophète en même temps ; l'un n'exclut pas l'autre !

Le cœur théologique du message prophétique est formé par les 22 occurrences de la formule : « *Dieu sauve* ». Ce Dieu qui sauve son peuple en le délivrant, en le rachetant, en le reconfortant et en rassemblant toutes les nations, est également le créateur du monde.

« En vérité tu es un dieu qui se cache, Dieu d'Israël, sauveur. » (Is 45,15) : ce verset que Levinas citait souvent, illustre un aspect important de l'unicité divine, thème central du Livre. Elle est symbolisée par l'image du Rocher : « Ne vous effrayez pas, soyez sans crainte, dès longtemps ne vous l'ai-je pas annoncé et révélé ? Vous êtes mes témoins. Y aurait-il un dieu à part moi ? Il n'y a pas de Rocher, je n'en connais pas ! » (Is 44,8) Ce verset introduit une diatribe particulièrement

féroce contre les fabricants d'idoles (Is 44,9-22) qui bricolent des divinités portables mais qui, précisément pour cela, manquent de la solidité inébranlable du Rocher d'Israël. Elles sont fabriquées avec du bois de chauffe (Is 44,15-20) qui, tôt ou tard, finira dans le feu. Ceux qui se livrent à ce genre de pratiques découvriront, tôt ou tard, de quel bois se chauffe le Dieu vivant d'Abraham, d'Isaac et de Jacob.

Réitérée quatre fois, la formule : « il est exclu que tu aies fait de moi ton invité » (Is 43,22) exclut toute conception « bi-polaire » du salut qui réduirait Dieu à un bouche-trou, venant simplement combler l'attente du peuple.

« ... ne crains pas, car je suis avec toi,
n'aie pas de regard anxieux, car je suis ton Dieu.
Je te rends robuste, oui je t'aide,
oui, je te soutiens par ma droite qui fait justice. » (Is 41,10-11)

Ces versets installent un climat de confiance qui ne sera plus jamais démenti, comme le confirment les chants d'allégresse nouveaux qui éclatent tout au long du Livre. Les « *Mais maintenant* » (Is 43,1 ; 44,1) mettent l'accent sur l'imminence des temps nouveaux qui exigent un nouveau travail de reconnaissance : « Voici que moi, je vais faire du neuf qui déjà bourgeonne ; ne le reconnaissez-vous pas ? » (Is 43,18) Cette reconnaissance trouve son expression dans le petit credo sotériologique du chapitre 45 :

« Israël sera sauvé par Yahvé, sauvé pour toujours, vous ne serez ni honteux ni humiliés, pour toujours et à jamais.

Car ainsi parle Yahvé, le créateur des cieux : C'est lui qui est Dieu, qui a modelé la terre et l'a faite, c'est lui qui l'a fondée ; il ne l'a pas créée vide, il l'a modelée pour être habitée. Je suis Yahvé, il n'y en a pas d'autre.

Je n'ai pas parlé en secret, en quelque coin d'un obscur pays, je n'ai pas dit à la race de Jacob : Cherchez-moi dans le chaos ! Je suis Yahvé qui proclame la justice, qui annonce des choses vraies.

Rassemblez-vous et venez ! Approchez tous ensemble, survivants des nations ! Ils sont inconscients ceux qui transportent leurs idoles de bois, qui prient un dieu qui ne sauve pas.

Annoncez, produisez vos preuves, que même ils se concertent ! Qui avait proclamé cela dans le passé, qui l'avait annoncé jadis, n'est-ce pas moi, Yahvé ? Il n'y a pas d'autre dieu que moi. Un dieu juste et sauveur, il n'y en a pas excepté moi.

Tournez-vous vers moi et vous serez sauvés, tous les confins de la terre, car je suis Dieu, il n'y en a pas d'autre. » (Is 45,17-22)

Je terminerai mes réflexions relatives aux aspects herméneutiques de la sotériologie avec un verset du chapitre 45 : « Cieux, épanchez-vous là-haut, et que les nuages déversent la justice, que la terre s'ouvre et produise le salut, qu'elle fasse germer en même temps la justice. » (Is 45,8).

En lisant ce verset, je retrouve la question que j'avais posée plus haut en référence à la sotériologie des Psaumes : nos cœurs fatigués et désabusés ne sont-ils pas trop endurcis pour percevoir le tressaillement de la foi qui sous-tend ce verset ?

Si c'est le cas, nous avons intérêt à prêter attention aux voix des poètes et des compositeurs qui se sont laissé inspirer par les pages du Livre de la Consolation. Pensons par exemple à l'oratorio « Messiah » de Haendel, composé en 1741, et dont toute la première partie se compose de variations musicales sur des versets tirés du Livre d'Isaïe. Celui qui écoute l'interprétation qu'en propose un grand chef d'orchestre, par exemple celle de John Eliot Gardiner, qui a ma préférence, y reconnaîtra une authentique performance herméneutique qui nous aide à nous approprier le sens de ce Livre.

Il en va de même de l'hymne « *Rorate Coeli desuper* » composé vers 800 en écho au même verset et traditionnellement chanté en grégorien pendant le temps de l'Avent. De la *Wirkungsgeschichte* de cette antienne fait partie le célèbre cantique *O Heiland, rei die Himmel auf*, publié à Cologne en 1622 dans une collection de chants catéchétiques mais qui est encore chanté de nos jours en Allemagne.

O Heiland, rei die Himmel auf,
herab, herab vom Himmel lauf,
rei ab vom Himmel Tor und Tr,
rei ab, wo Schloss und Riegel fr.

Sauveur, viens déchirer les cieux,
Descends, descends d'auprès de Dieu !
Arrache et brise les verrous,
Les portes, les fers et les clous.

O Gott, ein' Tau vom Himmel gie,
im Tau herab, o Heiland, flie.
Ihr Wolken, brecht und regnet aus
den Knig ber Jakobs Haus.

Pareil à la rosée du ciel,
Descends vers nous, Fils éternel.
Que des nuées on voie pleuvoir
Le roi fidèle et son pouvoir !

O Erd, schlag aus, schlag aus, o Erd,
dass Berg und Tal grn alles werd.
O Erd, herfr dies Blmlein bring,
o Heiland, aus der Erden spring.

O terre, fais germer ce don
Pour que verdoient vallons et monts !
O terre, fais surgir ta fleur !
Que pour nous vienne le Sauveur !

Wo bleibst du, Trost der ganzen Welt,
darauf sie all ihr Hoffnung stellt?
O komm, ach komm vom hchsten Saal,
komm, trst uns hier im Jammertal.

Consolation du monde entier,
Ne tarde pas à nous sauver.
Descends vers nous du haut des Cieux
Nous consoler, nous rendre heureux.

O klare Sonn, du schner Stern,
dich wollten wir anschauen gern;
o Sonn, geh auf, ohn deinen Schein
in Finsternis wir alle sein.

Soleil d'en haut, Astre élatant,
Nous t'attendons tous ardemment.
Elève-toi, sans ta clarté
Nous sommes dans l'obscurité.

(Traduction française par Y. Kler)

L'auteur de ce Cantique, tout empreint d'images tirées du livre d'Isaïe, est vraisemblablement le jésuite Friedrich von Spee, professeur de philosophie à Paderborn de 1623 à 1629, connu par son recueil de poèmes *Trutznachtigall* (« Le rossignol combatif », titre que je suis tenté de paraphraser par : « Le rossignol qui fait de la résistance ») qui est un monument de la poésie religieuse en langue allemande, mais surtout par sa *Cautio criminalis*, ouvrage dans lequel il dénonce fermement les aveux de sorcellerie extorqués sous la torture.

Ce qui vaut pour le « Messie » de Haendel vaut également pour le cantique de Spee : une excellente façon « herméneutique » d'entrer en résonance avec lui, et indirectement avec le Deutéro-Isaïe lui-même, est d'écouter l'interprétation musicale qu'en propose Johannes Brahms, dans son Opus 74, No.2, probablement composé en 1863/64, en même temps que le célèbre Motet « *Warum ist das Licht gegeben den Mühseligen ?* ». La mélodie, à la fois âpre et dansante, est parfaitement accordée à l'attente fiévreuse du Rédempteur qui sous-tend le Livre de la Consolation.

Je conclurai l'évocation de ces interprétations littéraires et musicales de la sotériologie du Deutéro-Isaïe par un exemple emprunté à la peinture contemporaine : en 2005/2006, Anselm Kieffer a peint deux grandes toiles en huile et acrylique, sous-titrées respectivement : « *Aperiatur Terra et Germinet Salvatorem* » et « *Rorate coeli et nubes pluant justum* ».

Les sillons du champ labouré qui, dans chacun de ces tableaux, commence à se couvrir de fleurs guident le spectateur vers un horizon ouvert, preuve que le travail d'interprétation et d'appropriation de la sotériologie prophétique du Deutéro-Isaïe se poursuit encore de nos jours.

5. Thèses récapitulatives

1. Même si le terme « salut » est employé principalement par les théologiens chrétiens, il ne leur est pas réservé. Il concerne également l'histoire des religions et la philosophie.
2. A la différence d'une conception archaïque, pour laquelle le salut se confond avec l'appartenance à un clan, une tribu, une communauté, ou un parti, etc., les religions universelles ou religions du salut, envisagent le salut dans un horizon temporel et historique qui concerne aussi bien la destinée des individus que des collectivités.
3. La « sotériologie » est la réflexion sur la juste manière d'articuler les appellations « *Dieu notre Sauveur* » et « *Christ notre Sauveur* », articulation qui, dans les épîtres pastorales, passe par le verbe « *epiphanein* » (« apparaître ») et le substantif « *epiphaneia* » (« Apparition »). « *Epiphaneia* » : le salut est un « phénomène » à part entière, mais qui relève d'une catégorie particulière de phénomènes : les phénomènes « saturés » (J-L. Marion).

4. La souveraineté de Dieu et le rôle éminent de Jésus dans l'accomplissement de l'œuvre de salut ne se font pas concurrence, tout au contraire. On ne peut désigner Jésus comme « *notre Sauveur* » que si l'on ratifie d'abord l'appellation « *Dieu notre Sauveur* » en se plaçant dans la perspective d'une histoire du salut initiée et dirigée par Dieu. Entre Dieu et Jésus ne s'interpose aucune autre figure salutaire, car Jésus est l'ultime parole de salut que Dieu adresse aux hommes.
5. D'après Heidegger et Gadamer, l'herméneutique est l'art de comprendre (*Kunstlehre des Verstehens*), entendu non comme un mode de connaître propre aux sciences de l'esprit, mais comme une manière d'être constitutive de l'être-au-monde du *Dasein*. La compréhension est inséparable de deux autres existentiels tout aussi co-originaux : l'affection (*Befindlichkeit*) et la parole (*Rede*).
6. D'après Ricœur, l'herméneutique est la théorie des opérations de compréhension impliquées dans l'interprétation des textes, des œuvres et des actions. C'est ce qu'on peut appeler l'herméneutique *more gallico demonstrata*.
7. Le plus court chemin pour comprendre l'idée de Rédemption passe par la riche polyphonie du texte biblique.
8. Avant d'être l'objet d'une interprétation, l'idée de Rédemption est le résultat d'un processus ininterrompu d'interprétation. Chacun des genres littéraires dont on se sert pour parler du salut et de la Rédemption (narration, hymne, psaume, parabole, kérygme, parénèse, etc.) équivaut à une interprétation nouvelle.
9. A la base de chacune des religions qui ont développé une sotériologie, il y a une intuition fondatrice, inséparable d'une tonalité affective fondamentale, mais dont l'interprétation varie au fil de l'histoire. Les intuitions, dont chacune possède une fécondité herméneutique propre, ne se laissent ni additionner ni neutraliser.
10. Le mot hébreu « *Ge'ullah* » (libération, rachat) renvoie à l'expérience fondatrice de la libération de l'esclavage égyptien du peuple d'Israël, attribué à une puissante intervention divine.
11. L'expression *Tiqqun Olam* (« réparation du monde ») a sa source dans l'intuition que le monde n'a pas encore atteint sa figure définitive et qu'il ne sera achevé qu'au jour où il sera devenu ce qu'il n'est pas encore : le Royaume de Dieu.
12. Le Dieu de Jésus-Christ est le même que celui que les textes vétérotestamentaires désignent comme « *Dieu sauveur* ». Le différentiel sotériologique chrétien trouve son expression la plus forte dans le *logos staurou*, le Verbe de la Croix.
13. La sotériologie bouddhiste ne fait appel ni à un Dieu salvateur, ni à un Rédempteur messianique : l'œuvre de salut et de la libération est l'affaire exclusive de l'homme.
14. Pour les adeptes du bouddhisme de la Terre pure, l'homme qui vit dans le monde, aura toujours du mal à atteindre l'Éveil par ses propres forces. Mais il peut demander à Amida, le Bouddha de la Lumière et de la Vie infinie, appelé aussi

- « Bouddha du salut », de l'aider à renaître dans la « Terre pure de l'Occident », dénuée de toute illusion et passion aveuglante.
15. La meilleure école pour réapprendre à tressaillir, est le Psautier dans lequel abondent les expressions qui illustrent les tressaillements de la foi, allant du plus profond de la détresse jusqu'à l'exultation de la louange.
 16. Dans les psaumes d'appel au secours, l'expression « *Je crie vers toi* » est récurrente. Ce qui la distingue d'un cri inarticulé est le « *vers toi* », autrement dit sa visée intentionnelle qui en fait un phénomène herméneutique à part entière.
 17. Le Psautier déploie tout un programme sotériologique qu'explicitent les verbes dynamiques : secourir, sauver, soutenir, racheter, bénir, mettre au large, etc., et qui sont eux-mêmes inséparables d'un certain nombre de métaphores récurrentes, telles que : « Rocher, bouclier, refuge, rempart, forteresse, lumière », etc.
 18. On peut à ce sujet d'une « poétisation de la plainte », à condition d'éviter de confondre cette expression avec une atténuation, voire une négation de l'excès de la souffrance et ne pas oublier que le terme de « poétisation », s'applique tout aussi bien aux psaumes de louange, ne saurait être.
 19. Le véritable travail herméneutique consiste à s'approprier le dynamisme interne propre à chaque psaume, en prêtant également attention à la manière dont il fut relu et réinterprété dans des circonstances nouvelles.
 20. On ne peut dissocier un discours sur la religion d'un discours sur le salut.
 21. Le propre de la « religion » est d'une part sa qualification « romaine » et d'autre part le pacte historique qu'elle a noué avec les « révélations » abrahamiques du judaïsme du christianisme et de l'islam qui comportent chacune une perspective messianique et eschatologique.
 22. L'hypothèse derridienne d'une messianicité plus vieille que toute religion et plus originaire que tout messianisme, ne saurait annuler la nécessité d'une herméneutique des textes fondateurs de la sotériologie vétéro-testamentaire, qui sous-tend *l'Etoile de la Rédemption* de Franz Rosenzweig.
 23. Le Livre des Consolations du Deutéro-Isaïe qui est l'un des sommets de la sotériologie vétérotestamentaire, prouve qu'on peut être poète et prophète en même temps.
 24. Le travail d'interprétation et de réception de la sotériologie prophétique du Deutéro-Isaïe se poursuit encore de nos jours, non seulement sous forme de commentaires de textes, mais à travers des interprétations musicales et picturales.

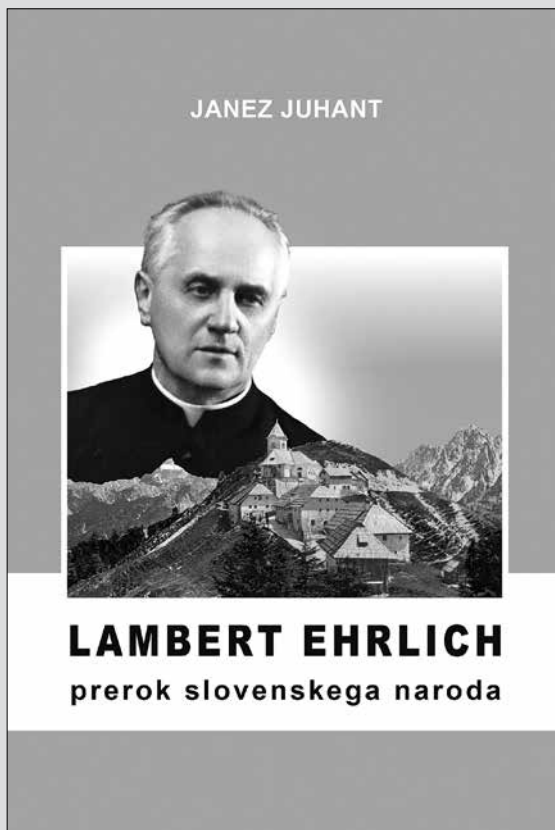
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Janez Juhant

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.

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Lan Thi Pham, Thanh Viet Nguyen, Hang Thi Nguyen, Huyen Thi Thanh Do, Khoa Ngoc Vo Nguyen and Quyet Thi Nguyen

Between Communitarianism and Confucianism: Charles Taylor and the Confucian Concept of Self in Comparative Perspective

*Med komunitarizmom in konfucianizmom:
Charles Taylor in konfucijanski koncept jaza
v primerjalni perspektivi*

Abstract: In a world increasingly marked by ideological and theological divisions, this paper aims to foster intercultural and interfaith dialogue by examining the resonances and dissonances between Charles Taylor's communitarianism and Confucian philosophy. Focusing particularly on their theological and spiritual dimensions, the paper explores how both traditions conceptualize selfhood in terms of authenticity, community, and transcendence. Employing a multi-disciplinary approach, the study incorporates Warren G. Frisina's critique of Taylor, shedding light on the interconnections among value, identity, and theological beliefs. Ultimately, this paper contributes to a more nuanced understanding of selfhood across different cultural and theological contexts and offers constructive insights for bridging the existing epistemological and ethical divides that separate Eastern and Western religious and philosophical thought.

Keywords: Communitarianism, Confucianism, Charles Taylor, Self, Authenticity

Povzetek: V svetu, ki ga vse bolj zaznamujejo ideološke in teološke delitve, je namen tega prispevka spodbuditi medkulturni in medverski dialog z obravnavo resonanc in disonanc med komunitarizmom Charlesa Taylorja in konfucijansko filozofijo. Članek se osredotoča zlasti na njune teološke in duhovne razsežnosti ter raziskuje, kako obe tradiciji pojmujejo samopodobo v smislu avtentičnosti, skupnosti in transcendence. Z uporabo multidisciplinarnega pristopa študija vključuje kritiko Taylorja pri Warrenu G. Frisinu in osvetljuje medsebojne povezave med vrednotami, identiteto in teološkimi prepričanji. Končno obravnava prispeva k bolj diferenciranemu razumevanju samopodobe v različnih kulturnih in teoloških kontekstih ter ponuja konstruktivna spoznanja za premostitev obstoječih epistemoloških in etičnih razlik, ki ločujejo vzhodno in zahodno versko ter filozofsko misel.

Ključne besede: komunitarizem, konfucianizem, Charles Taylor, jaz, avtentičnost.

1. Introduction

The confluence of philosophy and theology serves as a fertile ground for exploring complex entanglements of selfhood, community, and ethical values—a subject matter that this paper treats with nuanced analysis. We consider the philosophical and theological dimensions of Charles Taylor’s Communitarianism and Confucianism, not as disparate intellectual artifacts, but as complementary paradigms that inform our understanding of human identity and societal norms. This investigation is timely and salient, given the burgeoning polarization along ideological and theological lines in contemporary society. Our overarching hypothesis posits that Charles Taylor’s Communitarian philosophy and the Confucian conception of selfhood not only intersect at numerous junctures but also offer reciprocal illuminations that counter the hegemony of individualistic frameworks that define the individual as an isolated, autonomous agent.

In pursuit of this hypothesis, the paper employs a multi-disciplinary comparative approach to dissect key principles within each tradition, including their distinctive perspectives on the nature of self, the mechanics of community formation, and the construction of ethical frameworks. This exercise will allow us to identify both shared and divergent motifs between these two philosophical systems, culminating in a richer, multidimensional understanding of their mutual preoccupation with the role of community and shared values in individual and societal development. Our study thus situates itself at the confluence of philosophy, theology, and comparative studies, aiming to unpack complex dialogues around selfhood, moral reasoning, and ethical paradigms. It endeavors to foster a more integrative, nuanced scholarship that bridges Eastern and Western perspectives, serving not merely as an academic exercise but as an intellectual catalyst for broader conversations around metaphysical and ethical issues.

2. Understanding Communitarianism

2.1 Definition and Historical Background of Communitarianism

Communitarianism is a philosophical framework that underscores the integral relationship between individuals and their communities. It posits that much of an individual’s identity and character are shaped by their interactions within their community, with less emphasis placed on individualistic development (Etzioni 2014). The term “communitarian” was originally coined in 1841 by John Goodwyn Barmby, a key figure in the British Chartist movement. Barmby used the term to describe utopian socialists and other visionaries who were exploring community-based living arrangements. However, it wasn’t until the 1980s that the term communitarianism came into more widespread use, particularly in academic and political discourse. This renewed interest was primarily attributed to the work of a handful of influential political philosophers, such as Charles Taylor and Michael

Sandel, among others (Bell 2023). Their contributions lent the term greater legitimacy and nuance, connecting it to contemporary debates on the balance between individual rights and communal responsibilities.

2.2 Examination of Charles Taylor's Contributions to Communitarianism

Charles Taylor, a prominent Canadian philosopher, has made substantial contributions across multiple disciplines, including political philosophy, the philosophy of social science, intellectual history, and the history of philosophy. Taylor's exploration of the modern identity reveals a complex interplay of various strands that have shaped our conception of selfhood. These include the value of freedom, the importance of authenticity and individuality, and the recognition of the suffering of others. Taylor's philosophy is often described as bridging the gap between analytic and Continental styles of philosophy, and his work has been influential in both Western and non-Western contexts (Abbey 2011).

Taylor contends that social institutions play a pivotal role in shaping individual meaning and identity, thereby questioning the liberal focus on individual rights and autonomy. Taylor is particularly interested in exploring how language plays a constitutive role in forming our identity and agency. He delves into the intersubjective aspects of human action, examining how our shared linguistic and cultural practices shape individual experiences. Moreover, Taylor's work extends to sociological considerations, tackling issues such as the character of nationalism and the social foundation of certain human values and goods (Calhoun 1998).

One of the core criticisms Taylor levels against liberal philosophy is its undue emphasis on individual rights and personal autonomy. He argues that such a focus can potentially foster a culture of selfishness or egocentrism (Lehman 2015). In his seminal work *The Ethics of Authenticity*, Taylor (1991) explores the complexities and paradoxes associated with the quest for authentic self-fulfilment. He contends that this pursuit becomes illogical and counterproductive when it is anchored in a form of individualism that disregards communal bonds and social responsibilities. Furthermore, Taylor critiques the overreliance on instrumental reason and the disengagement from public life as corrosive to the very notion of authenticity one seeks (Calhoun 1998). Taylor's thought serves as a rigorous critique of liberal individualism, advocating for a more nuanced understanding of the human self that recognizes the interplay between individual and community. His work offers an alternative philosophical framework that insists on the social dimensions of human identity and the ethical considerations that arise from our embeddedness in community life.

2.3 Analysis of Taylor's Concept of Authenticity and Self-Fulfilment in the Context of Communitarianism

In *The Ethics of Authenticity*, Taylor (1991, 25–30) argues that the modern search for authentic self-fulfilment is deeply connected to the development of individual mea-

ning and identity within a community. He contends that the pursuit of authenticity can become incoherent when it is based on atomistic individualism, which prioritizes personal autonomy and individual rights over the common good and community values (Calhoun 1998). Taylor (1991, 55–70) believes that the modern emphasis on individualism and personal autonomy has led to a crisis in our understanding of the self and our relationships with others. He suggests that the resources for confronting this crisis can be found in our philosophical and cultural traditions, which recognize the importance of community in shaping individual identity and fostering personal fulfilment (Calhoun 1998). We can thus see that Charles Taylor's contributions to communitarianism focus on critiquing the liberal emphasis on individual rights and personal autonomy, while highlighting the importance of community in shaping individual identity and promoting authentic self-fulfilment. His work provides valuable insights into the relationship between the individual and the community, as well as the role of social institutions in fostering personal growth and well-being. We can also appreciate Taylor's exploration of the modern understanding of selfhood, its historical sources, and its deep intertwining with our understanding of the good. We support Taylor's argument that the modern notion of the self provides a framework that more than compensates for the abandonment of substantive notions of rationality (Calhoun 1991), and that the modern turn inward is not disastrous but is in fact the result of our long efforts to define and reach the good.

3. Understanding Confucianism

3.1 Definition and Historical Background of Confucianism

Confucianism, a term that has no counterpart in Chinese, is a worldview, a social ethic, a political ideology, a scholarly tradition, and a way of life. It was propagated by Confucius in the 6th–5th century BCE and has been followed by the Chinese people for more than two millennia. Its influence has also extended to other countries, particularly Korea, Japan, and Vietnam (Yao 2000). Confucius envisioned his role as a conduit, deliberately aiming to invigorate traditional wisdom as a pathway to forge new understandings. By endorsing a life guided by ritual practices, he sought to imbue ancient ideas with renewed significance (Csikszentmihalyi 2020; Confucius 2023). His exploration of historical antecedents functioned as a quest for foundational principles, anchored in what he identified as humanity's innate yearning for both a sense of community and meaningful discourse (Tu 1998). In a similar vein, Mencius, frequently dubbed the "Second Sage" within Confucianism, emerged as a philosopher in the 4th century BCE who is most renowned for his assertion that "human nature is intrinsically virtuous" (Mencius [n.d.]). Mencius perceived his mission as the preservation and advocacy of the Confucian intellectual legacy (Van Norden 2019). In the context of Vietnam, Confucianism has been effectively integrated into the social fabric. The Vietnamese have imparted their unique interpretations to Confucian principles, rendering their cultural traditions

notably divergent from those found in Chinese, Korean, or Japanese versions of Confucianism (Lozano 2021, 170–171).

3.2 Examination of the Confucian Concept of Self

From the perspective of Confucian philosophy, the objective of self-cultivation is to morally refine individuals so they can attain alignment with the Way (*dao*). The educational journey in this context accentuates both the autonomy of the individual and their interconnectedness with others. “Throughout the learning process, both the independence and inter-dependence of the self are emphasized.” (Tan 2017, 250) In Confucian thought, self-cultivation is a balancing act involving the internal and external aspects of oneself, as well as the relationship between oneself and the surrounding community (Nguyen 1994, 220). The term “self-cultivation” is a shortened form of “*xiū-xīn yǎng-xìng*”, which can be translated as “rectifying one’s mind and nurturing one’s character with a particular art or philosophy” (Hwang – Chang 2009, 1011). Furthermore, Confucius conceptualized an individual’s life as an extension of their parents’ lives. As a result, adherents of Confucianism are committed to educating their children in a manner that ensures the younger generation learns the importance of self-cultivation and develops an adequate level of self-discipline. This approach aligns with broader East Asian philosophical traditions like Taoism and Buddhism, which also emphasize personal cultivation and ethical living.

The ultimate goal is to achieve a “heavenly human harmony”. The cosmos is represented through the dual elements of Heaven and Earth, and human beings serve as the embodiment of all living creatures. This notion of mutual interdependence suggests that mentions of Heaven, Earth, and humanity collectively encapsulate a holistic understanding of the Universe and all its constituents (Nguyen 1992, 241). All forms of existence emanate from Tai Chi (The Absolute 太極), possessing inherent laws that govern both large-scale phenomena (Heaven and Earth) and smaller-scale aspects (human nature). This interconnectedness is further explicated in the text: “The qualities manifested by Qian correspond to the masculine; those manifested by Kun align with the feminine. / ... / Humans, as the offspring of Heaven and Earth, stand on par with them. / ... / Qian 乾 (signifying Heaven) is responsible for initiating the vast undertakings; Kun 坤 (Earth) brings them to fruition” (The Book of Change [n.d.]).

In his efforts to differentiate human beings from animals, Mencius offered a nuanced understanding of the intrinsic worth of life. He observed a subtle yet consequential divergence between humans and lower animals, stating: “That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.” (Mencius [n.d.] a) Contrary to a viewpoint that might suggest that human distinctiveness is rooted in instinctual drives or rudimentary desires, Mencius postulates that the distinguishing factor lies in moral cognizance and the commitment to ethical obligations. Mencius suggests that while the distinction may appear negligible on the surface, it holds a profound weight that cannot be ignored. This minute difference, in his view, holds the key to the moral and ethical universe that sets human beings apart from other species. The “mass of people”, or the average individual, may neglect or even discard this dis-

tinguishing characteristic, thereby leading a life not fully realizing their human potential. On the other hand, “superior men”, or individuals who are morally enlightened, carefully safeguard this unique trait, acknowledging it as the bedrock of human dignity and ethical behavior. In this regard, Mencius states: “If you fully explore your mind, you will know your nature. If you know your nature, you know Heaven.” (Mencius [n.d.] b)

In this way, Mencius introduces a layered understanding of humanity. His argument posits that it is not our basic urges or survival instincts that set us apart, but rather our capacity for moral reasoning and ethical commitment. This implies a sense of duty or responsibility to not just preserve but also to cultivate this special quality that differentiates humans from animals. Thus, Mencius places a high premium on ethical cultivation as a path towards realizing the fullest extent of what it means to be human. In fact, the authentic essence of human nature, according to Mencius, is encapsulated in moral and ethical principles like compassion, justice, social decorum, and sagacity. Mencius contended that a person lacking in these moral qualities falls short of manifesting the genuine core of what it means to be human, regardless of their biological human status (Van Norden 2019).

Mencius thus posits that being human is not merely a matter of species classification but rather entails a deeper, moral dimension. In his view, to be authentically human is to be an ethical being, someone who embodies virtues such as humanity, which can be understood as empathetic concern for others; righteousness, or the commitment to just action; propriety, which entails understanding and adhering to social and cultural norms; and wisdom, the application of ethical principles in complex, often ambiguous situations (Yao 1996). These are not just addenda to human nature; they are its very essence, distinguishing it from mere biological existence. According to Mencius, an individual who lacks these moral attributes essentially forfeits the defining qualities that make them fully human. Such a person may possess human form, but they would be bereft of the moral substance that substantiates the very notion of human uniqueness, as elucidated in the earlier discussion about the difference between humans and animals. Consequently, in Mencius’s philosophical framework, ethical integrity is not just an aspirational quality but a foundational aspect of human identity. Thus, for Mencius, the path to truly realizing one’s human potential is inseparable from the journey toward moral and ethical enlightenment.

Therefore, we concur with Chen Xunwu’s (2014) central argument, which posits that Confucian ethics should not be understood merely through the lenses of role-based, rule-based, or virtue ethics, but rather as an ethics centered on the concept of the self—a self-based ethics. At its core, Confucian ethics aims to cultivate a self that embodies inner wisdom akin to sagehood and external leadership qualities akin to kingship (内圣外王). It focuses on the realization of a self that is fully aware of its unique character, substance, and personality. Unlike ethical systems that presume an already-existing self that merely needs to be molded into a virtuous, rule-following, or duty-bound entity, Confucian ethics operates on the premise that the self is not a given but must be actively constructed, nur-

tured, and actualized within the framework of ethical living, even though the raw potential for such self-formation is inherent.

The significance of this way of arguing for understanding the Confucian notion of the self is profound. It underscores that in Confucianism, the self is not a static or pre-existing entity but rather a dynamic construct that requires ongoing ethical development. This viewpoint shifts the ethical emphasis from simply adhering to established norms or virtues to the more nuanced task of continuously creating and realizing one's self within an ethical context. It suggests that Confucian ethics is not just a prescriptive system telling us what to do, but an aspirational framework guiding us on how to be. This ethos of self-cultivation and actualization offers a more comprehensive and transformative understanding of what it means to lead an ethical life, emphasizing both inner wisdom and external responsibility (Hwang 2017). Therefore, understanding Confucian ethics as an ethics of the self provides a nuanced and holistic framework for understanding human potentiality, ethical development, and the intricate relationship between individual identity and moral life.

3.3 Analysis of the Confucian Concept of Li and Its Relevance to the Self

The concept of Li in Confucian thought is multifaceted and deeply nuanced, commonly translated as “ritual”, “proper conduct”, or “propriety”. In its archaic form, Li was originally associated with specific court rituals designed to maintain both social stability and cosmic equilibrium. However, Confucian scholars expanded and refined this notion to encompass formalized social roles and institutional structures that they believed the ancients had devised based on cosmic paradigms, aiming to establish a harmonious social fabric. As societal norms evolved, the meaning of Li underwent further transformation. It transcended its initial focus on specific rites and rituals to encapsulate conventional behavioural norms. This gave rise to a renewed understanding of Li as an internalized ethical framework that delineates what is considered appropriate conduct within society (Tu 1972, 188–189). Far from being a set of mere formalities or social niceties, Li evolved into a pivotal component of Confucianism's human-centric religious philosophy.

Significantly, despite its anthropocentric focus, Li has never fully divorced itself from its cosmic origins. It continues to serve as a metaphysical bridge between the human experience and the natural world, harmonizing the two through a sort of enchantment that elevates day-to-day life into a higher plane of meaning. In this sense, Li functions as both an ethical code and a cosmic principle, guiding individuals in their interactions not just with fellow humans, but also with the universe at large. Therefore, Confucianism, by centering on the concept of Li, offers a holistic approach to understanding the complexities of the self, its interplay with societal structures, and its connection to the greater cosmic order (200). This makes Confucianism a comprehensive philosophical and ethical system that has significantly shaped the cultures and societies in which it has been adopted. It presents a unique framework for personal development and ethical behaviour, placing a premium on self-cultivation as the pathway to achieve a balanced life, harmonious relationships, and meaningful engagement with both society and the cosmos.

4. Charles Taylor and Confucianism: A Comparative Perspective

4.1 Comparison of Taylor's Communitarianism and the Confucian Concept of Self

Both Charles Taylor's communitarianism and Confucianism converge on the idea that individual identity is deeply embedded in a socio-cultural matrix. Confucian philosophy posits the individual as an intersection within a complex web of relationships, making human beings inherently relational entities (Phan 2011). The Confucian model of personhood is predicated on development, virtues, and the preeminent influence of family dynamics. It is relational, developmental, and virtue-based (Wong 2012). Taylor's communitarianism resonates with this understanding. He, too, considers human beings as part of an expansive cosmos and places his work in dialogue with both the Western intellectual tradition and non-Western philosophical perspectives, thereby further affirming the interrelated nature of human existence.

Similarities can be found in the way both systems of thought criticize the typical Western modern conception of the self. When it comes to understanding the essence of the Confucian critique, Hwang & Chang offer one of the most convincing summaries:

"In contrast to the Western-style culture of self-contained individualism in which human rights and free choice are emphasized with the belief that there should be a clear-cut boundary between one's self and others (Sampson, 1988), Confucians advocate a kind of self-enslaved individualism in which a person is seen as embedded in a particular social network and the boundary of the self may be extended to include significant others (Hwang, 2001). That is, instead of encouraging a child to have an independent self that is the autonomous agent of action, Confucian cultures tend to foster the individual's interdependent self (Markus & Kitayama, 1991) or relational self." (Hwang and Chang 2009, 1012)

The critique put forth by Confucianism against Western-style individualism is profoundly similar to Taylor's reservations about liberal theories of the self. While Western liberal thought often prizes individual autonomy and clearly demarcated boundaries between individuals, Confucianism, like Taylor's communitarianism, champions a relational concept of self, situated within specific social networks and larger moral frameworks. Confucian cultures emphasize an "interdependent self", a notion that resonates deeply with Taylor's idea that our individual identities are indissolubly connected to our social contexts (Phan 2011, 170–172).

To delve further into this, let's consider Craig Calhoun's (1991) reflections on Charles Taylor's work, especially the text *Sources of the Self*. Calhoun's appreciation for Taylor pivots on the intertwined nature of morality, identity, and historical understanding. He (1991, 251) praises Taylor's investigation into the complexities

of modern selfhood and commends Taylor's assertion that modern identities are not existential losses but are, in fact, enriched frameworks built on sustained human efforts to comprehend and pursue the good. Calhoun (1991, 258) concurs with Taylor's view that the self is not an isolated entity but is deeply intertwined with the notion of the "Good". This aligns well with Confucian ethics, where the cultivation of virtues is closely related to the pursuit of the Way (*dao*) and social harmony. Furthermore, Calhoun's acknowledgment of Taylor's argument—that the self's understanding is intimately linked with one's family, religion, profession, and nation—finds an echo in Confucianism, which also emphasizes these very social contexts in the shaping of the self.

We can thus clearly see that the affinities between Taylor's communitarianism and Confucian thought underscore the deep-seated relationality that both ascribe to the human self. Both frameworks offer a compelling alternative to the often myopic individualism of much of Western philosophy, illuminating the intricate social tapestries that give shape to human identity. This comparative examination not only enriches our understanding of each perspective but also opens up new avenues for cross-cultural philosophical dialogue.

4.2 Analysis of the Similarities and Differences between Taylor's and Confucian Views on Self-Fulfilment and Self-Cultivation

Both Charles Taylor and Confucian thought accord substantial importance to the notions of self-development and self-actualization. Within the Confucian framework, the act of self-cultivation involves the meticulous modulation of one's moral character, enacted through the principles of benevolence (*ren*), ritual correctness (*li*), moral disposition (*yi*), wisdom (*zhi*), reliability (*xin*), and familial reverence (*xiao*) (Chu & Vu 2022). This ethical shaping is construed as a pathway to engender societal equilibrium and a life imbued with moral excellence. Taylor, on the other hand, accentuates the quest for personal authenticity, advocating for the establishment of a moral schema that harmonizes with the distinctiveness of one's own identity. Taylor's theoretical edifice is predicated on the advancement of human well-being, consistently situated within a broader, pre-existing cosmic milieu (Olafson 1994; Calhoun 1998). Despite both paradigms underscoring the themes of self-development and personal realization, they diverge in their focal points. Confucianism predominantly underscores the societal and relational dimensions of self-cultivation, whereas Taylor allocates more attention to the personal endeavor for authenticity, situated within a grander cosmic context.

It's crucial to recognize that the religious inclinations of Charles Taylor, chiefly shaped by Christian tenets, and the cosmological underpinnings of Confucianism, which accentuate a symbiosis between human and cosmic elements, offer disparate viewpoints on the concept of transcendence. Taylor's outlook, rooted in Christian doctrine, posits a form of external transcendence, while Confucian thought champions a form of inward transcendence. These divergent approaches can be examined through their particular construals of the human engagement with divinity and the universe at large. Taylor provides a nuanced narrative on the role

of religion, especially Christianity, in contemporary society. He characterizes Christianity as a faith that invigorates human life in a dual manner: it aspires to elevate human goals while simultaneously consecrating mundane daily existence. This dichotomy generates a tension between the call for radical metamorphosis and the mundane necessities of day-to-day life. For Taylor, Christianity enjoins individuals towards both self-actualization and self-transcendence. This dialectic is a pivotal component in Taylor's conceptualization of Christianity, perceived as a faith that not only exhorts us to transcend our current states but also provides solace in the face of immediate challenges (Rose 2014).

Conversely, contemporary Confucian scholars such as Tu Weiming articulate that Confucianism strives for a harmonious symbiosis between humanity and the celestial realm. This is not a binary relationship of a Creator distinct from the created, but rather one of reciprocal loyalty. Confucian philosophy endorses the notion of "self-perfectibility via individual exertion", premised on the belief that each person possesses ample innate potential for ultimate self-realization. Notably, this transformative process is not contingent on a supernatural intermediary but is intrinsically human-centered. This viewpoint stems from a Chinese cosmological schema that eschews the notion of a Creator distinct from the cosmos. From the Confucian vantage point, the notion that humans could be fundamentally estranged from Heaven is inconceivable (Andrew [n.d.]). Unlike Christianity, which posits the doctrine of original sin and divine grace, Confucianism conceives of the cosmos as a perpetually unfolding tapestry of interlinked creativity that is indifferent to specific forms of existence and eschews human-centric interpretations. The relationship between Heaven and humanity in Confucianism is not simply a creator-created dichotomy but one of mutual allegiance. This relationship constitutes an "expansive humanism" underscored by an "anthropocosmic perspective". Confucian self-cultivation unfurls as a gradual integration of all communal layers in the journey toward self-realization, extending from familial circles to universal and cosmic domains (Tu 1998; Andrew 2013; 2022). When juxtaposed, it becomes evident that while both Christian and Confucian philosophies advocate some form of transcendence, they diverge in their interpretations of the mechanics of achieving this transcendent state. While Christianity invokes an external form of transcendence mediated by a divine figure and directed toward loftier objectives, Confucianism promotes an internal form of transcendence anchored in individual capacity and oriented toward cosmic unity (Frisina 2000). These disparate perspectives could illuminate important dimensions in the cross-disciplinary dialogue encompassing science, philosophy, and religion.

4.3 Is there a Potential Influence of Confucian Thought on Taylor's Philosophy, or Vice Versa?

Although there's no explicit proof to suggest that Confucian philosophy has directly shaped Taylor's intellectual contributions, or the converse, the conceptual intersections and mutual thematic concerns are readily apparent. Both intellectual frameworks prioritize the sociocultural construction of the self and underscore the pivotal role of self-development and personal actualization. Taylor's ideolo-

gical focus on individualistic authenticity and the crafting of an ethical schema congruent with one's singular identity finds resonance with Confucian ideals surrounding virtue development and self-betterment. Moreover, both schools of thought concurrently highlight the formative impact of social interconnections in sculpting individual identity (Wong 2020; Wong 2012). Conversely, Confucianism, which predominantly centers on the interpersonal and collective dimensions of self-enhancement, might potentially find its scope broadened by Taylor's concentration on individual pursuit of authenticity and fulfilment in the context of a larger cosmic narrative, or what could be termed "the quest for ultimate significance".

Charles Taylor's critical engagement with liberal theorists—particularly their tendency to marginalize religious discourse in public deliberations—underscores the imperative of accommodating both sacred and secular viewpoints in a genuinely unbiased milieu. Taylor propounds the notion of humans as beings who interpret their own existence, contending that this self-interpretation is often deeply enmeshed within our religious or traditional cultural frameworks. He calls for a meaningful interchange between religious and non-religious theoretical perspectives, with the goal of achieving a "fusion of horizons" (Gadamer 2013; Taylor 1994; Chambers 2010). As it relates to Confucian thought, Taylor's hermeneutical approach can provide insights into the gravity accorded to tradition within Confucianism. Lately, hermeneutics—an analytical method with roots in Western philosophical traditions—has garnered interest within Confucian circles, particularly its emphasis on a relational and emotive interpretive paradigm that is consonant with its longstanding focus on experiential cognition. This Confucian approach to the elucidation of tradition finds compatibility with Taylor's accentuation of the dialogue between religious and secular frameworks. Taylor's notion of humans as self-interpretative creatures has resonated across varied cultural spectra, including those influenced by Confucian thought, particularly in Southeast Asia. Consequently, there is merit in examining how Taylor's hermeneutical principles can be fruitfully applied within a Confucian context, emphasizing both the pivotal role of tradition and the centrality of relational and emotive interpretive schemes. While it remains speculative to assert any overt mutual influences between these two philosophical and arguably, theological vistas, it is apparent that shared thematic elements and conceptual parallels create possibilities for collaborative intellectual exploration and enrichment.

Now on a more critical but also creative note. In our further reflection, we would like to turn to Warren G. Frisina's (2000) scrutiny of Charles Taylor's *Sources of the Self*. We believe that it provides a compelling gateway to synergistic dialogues between Taylorian and Confucian thought, notably in their shared aspiration to redefine the ontology of the self within a cosmos of objective values. Frisina (2000, 118) accentuates that while Taylor critiques the modern interiorized self, characterized by its severance from an objective reality of value, his neglect of American pragmatic and process traditions constitutes an oversight. Interestingly, Confucian metaphysics, like pragmatic and process philosophies, rebuff the subjectivization of value and advocate for a direct, embodied relationship between the self and the world—thereby

filling a gap in Taylor's scholarship (Frisina 2000, 120). Moreover, Taylor's introduction of hypergoods as background values that contour our moral and aesthetic judgments appears to intersect conceptually with Confucian notions of virtue and moral sensibilities. Both Taylor and Confucian philosophers like Wang Yang Ming recognize the limitations of the Western epistemological paradigm, indicating a mutual yearning for metaphysical frameworks that surpass dualistic epistemologies (Frisina 2000, 122). While Taylor urges a reconfiguration of selfhood that acknowledges objective realities of value and moral nuance, he does not furnish exhaustive metaphysical substantiation for this objective value—an endeavor where Confucian, pragmatic, and process ontologies can be revelatory. In light of this, we concur with Frisina (2020, 124) that a concerted inquiry into the convergences between Taylor's philosophical construct and Confucian thought offers not merely an academic exercise but a fertile ground for multidimensional understandings of selfhood, thereby amplifying the scope for mutual intellectual enrichment and discourse.

5. Conclusion

In undertaking this comparative exploration of Charles Taylor's Communitarian philosophy and Confucian thought, we have fulfilled our hypothesis that juxtaposing these two philosophical paradigms can yield novel perspectives on the nature and formation of individual identity in relation to community and shared values. Our rigorous inquiry began with an in-depth examination of Charles Taylor's notions, specifically focusing on his rejection of the isolated, atomistic self in favor of a self that is intrinsically connected to its social fabric (Bell 2023). The emphasis Taylor places on communal engagement as a linchpin for human identity and ethical conduct coheres remarkably well with the Confucian understanding of selfhood, which also accentuates the vital role of social structures and interpersonal relations in the formation of individual persona (Pohl 1999). This intellectual juxtaposition illuminated a collective emphasis on the salience of community and relational dynamics in shaping not just identity but also ethical propriety. This shared focus presents a formidable counterpoint to the predominant Western ideal, often embedded in theological discourse, that champions the individual as an insular entity fully capable of self-realization in isolation. Our research thus advances a nuanced re-evaluation of these individual-centric leanings that are prevalent in both Western philosophical and theological circles.

One of the pivotal aspects that enriches this comparative inquiry is our engagement with Warren G. Frisina's critical analysis of Charles Taylor's *Sources of the Self* (Frisina 2000). Frisina astutely identifies a lacuna in Taylor's scholarship—namely, the neglect of American pragmatic and process philosophies. This oversight gains particular significance when considered alongside Confucianism, which shares with these philosophies a rejection of the subjectivization of value. Frisina points to a fertile ground for synergistic dialogue between Taylorian and Confucian thought, especially concerning the reconceptualization of selfhood within a

cosmos replete with objective values (Frisina 2000, 124). By doing so, Frisina's critique extends our understanding of how Taylor's notion of hypergoods and Confucian virtues can be conceptually aligned. His work underlines the importance of transcending dualistic epistemologies in both Taylor's and Confucian frameworks and beckons toward a more comprehensive, multidimensional understanding of selfhood and ethical norms. Thus, incorporating Frisina's insights not only corroborates the essence of our comparative study but amplifies its intellectual breadth, enriching the dialogue between Western and Eastern ontologies and inviting further scholarly exploration into their potential intersections.

Moreover, this study contributes significantly to the evolving field of comparative theology—an interdisciplinary enterprise devoted to the interpretation and alignment of diverse religious constructs and methodologies. By examining the interplay between Communitarian and Confucian thought, we have offered a more textured understanding of how varying cultural, religious, and philosophical systems engage with the metaphysical and ethical inquiries that concern us all. Our examination of the theological and philosophical dimensions of individualism and community offers an enriched framework for understanding the complex interplay between the two. It serves as a compelling invitation to reconsider the role of community and relationships in our theoretical and practical engagements with questions of selfhood, ethics, and morality.

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Piotr Roszak

Aquinas on the Being in God and in Proper Nature ***Akvinski o biti v Bogu in lastni naravi***

Abstract: Among the many debates concerning God's relation to the world, the teaching of the existence of the idea of created beings in the eternal Word is noteworthy. This brings the question of exemplarity, which denotes not only the similarity of the effect to the cause, but also the asymmetrical relationship that exists between the Creator and creation, which is one of transcendence. This opens up the question of how creatures exist in their own nature and what epistemological significance it has to know things in the light of the Word. God is not the first but the last object of human knowledge. For Thomas Aquinas, this opens up a number of interesting questions about the cognition of things in God, and thus guides soteriological and eschatological reflection. For Aquinas, being in God would mean that there is dependence in existence because God conserves the *esse* of all things, but also that the creature is related to the divine essence when it is in God as in the power of the agent or as in the knower. At the same time, although the existence in God, first as an idea, is more perfect, because of God's perfection, nevertheless, to exist in own nature is more perfect from another perspective. This seems to be a very important claim against the occasionalist approach, according to which a being does not have its own nature because God acts in its place. For Aquinas, God's respect for the nature of created beings marked the proper understanding of divine action in the world.

Keywords: divine ideas, intellect, will, exemplarism, Thomas Aquinas, soteriology

Povzetek: Med številnimi razpravami o Božjem odnosu do sveta velja omeniti nauk o obstoju ideje o ustvarjenih bitjih v večni Besedi. S tem se poraja vprašanje eksemplarizma, ki ne označuje le podobnosti učinka z vzrokom, temveč tudi asimetrično razmerje, ki obstaja med Stvarnikom in transcendentnim stvarstvom. To odpira vprašanje, kako stvarstva obstajajo v svoji lastni naravi in kakšen epistemološki pomen ima spoznavanje stvari v luči Besede. Bog ni prvi, temveč zadnji predmet človeškega spoznanja. Za Tomaža Akvinskega to odpira številna zanimiva vprašanja o spoznavanju stvari v Bogu in usmerjanju soteriološkega in eshatološkega razmisleka. Biti v Bogu bi za Akvinskega pomenilo, da v obstoju obstaja odvisnost, ker Bog ohranja *esse* vseh stvari – pa tudi, da je bitje povezano z Božjim bistvom, kadar je v Bogu kot v moči agensa ali kot v

spoznavalcu. Hkrati je sicer obstoj v Bogu (najprej kot ideja) popolnejši zaradi Božje popolnosti, vendar pa je obstoj v lastni naravi popolnejši z drugega vidika. Zdi se, da je to proti okazionalističnem pristopu – po katerem bitje nima lastne narave, ker namesto njega deluje Bog – zelo pomembna trditev. Za Akvinskega je Božje spoštovanje narave ustvarjenih bitij zaznamovalo pravilno razumevanje Božjega delovanja v svetu.

Ključne besede: Božje ideje, razum, volja, eksemplarizem, Tomaž Akvinski, soteriologija

1. Introduction

Tradition tells us that Saint Thomas Aquinas wept upon beginning of his prayer with the second verse of Psalm 11, which says: “truths are decayed from among the children of men” (Psalm 11:2 *diminutae sunt veritates a filiis hominum*, Vulgate) which reminded him of his defects (of science and age) for the *onus magisterii* that was being imposed on him in Paris (Tocco 1996, 40; Casanova 2021).¹ It is striking that this biblical quote appears already in an article of *De Veritate* in the first question regarding truth to indicate where the truth is most *primo et proprie*:

“The divine understanding consists properly and principally in Truth itself; it exists in human understanding properly and secondarily; but in things it exists improperly and secondarily, because it exists in them only in relation to the other two truths. The truth of the divine understanding is only one, and from it derives many truths in the human understanding, ‘as if from the single face of a man many images appeared in the mirror’, as the *Glossa* says with regard to the psalmist’s verse: ‘Truths are decayed from among the children of men.’ On the other hand, the truths that are in things are many, as are the essences of things.” (*De veritate*, q. 1 a. 4c.)

“To diminish” would mean breaking the unity of the truth of the divine intellect, which is like a prism by which light is “split” or bifurcates. By placing truth in the divine understanding that always knows everything in act (q.1, a.2, ad 4), St. Thomas affirms that something is said to be true more in relation to the truth of the divine understanding than of the human. In the three levels he mentions (divine understanding, human understanding, and things) the relationship to the truth occurs in different ways, and he gives an example that also serves to answer our main question: a “healthy” meal refers to health and its quality as food. Thus, the first truth is like the “health” through which the rest is healthy. Thus, the truth applies properly not to what derives from the first truth, but to its exemplar (divine understanding). This means that things imitate “the divine truth unequally /.../ that which is received differently in the things which derive from the exem-

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plar, when it is in things it is not properly called truth, but it is when it is in that which is exemplary" (q. 1, a. 4, resp 6, ad obj.). A similar way of thinking is present in article 6 of question 4, in the *sed contra*, where St. Thomas recalls that *verius*, that which is more true, is predicated according to the measure of truth (*mensura veritatis*), which is in the exemplar (q. 4, a. 6, s. c. 3). It is precisely this concise article 6 which will be at the center of our reflection, and which will be accompanied by an article of the q. 18 of the *Summa Theologiae* and chapter 13 of the fourth part of the *Summa contra Gentiles*, with references to Biblical commentaries.

The question about that which is "more true" (*verius*) corresponds in general to the question of "measure", since gradation assumes that "a thing is said true insofar as it imitates its exemplar in the Word. Thus, things are truer in the Word than in what they are in themselves." Thus, the idea of *verius* leads to the discovery of the true foundation of things created in God, while their existence in Him in no way diminishes the proper being of each thing. Without denying this, Thomas emphasizes the eternal constitution of the creature in the Word: the reasons for things in the Word are important for determining the form and direction of nature (Doolan [s.a.], 251).

As St. Thomas is convinced that human understanding does not establish the truth of things (because it is not always in action), but receives the science of things, in order to answer the question of what is most true, we must consider the first part of the answer that St. Thomas offers by distinguishing two orders: the truth of the thing and the truth of the preaching. Hence, Aquinas says that "the truth of creatures is found in two places: in the things themselves and in the understanding" (*De veritate*, q. 1, a. 6c.). Already in question 1 of *De Veritate* he recalled that truth is diversified in our understanding in two ways: by the diversity of known things and by the different ways of understanding them, which he expresses with the example of Socrates' walking, which is a single thing, although because of our way of knowing it is divided into different conceptions.

It is a distinction between two orders that appears several times in the Thomistic writings (e.g., when he deals with things *in se* and *quoad nos*), and tries to harmonize two perspectives important for St. Thomas's way of thinking: the proper being of creatures, whose existence in their own nature is primordial, while at the same time not forgetting that the effects come from causes by similarity or assimilation, opening the possibility of knowing the cause by virtue of this exemplary nature.

The main claim of this article consists in showing Thomas Aquinas's anti-occasionalist approach, that is, his emphasis on the proper nature of each created being that is not ignored by God and is not something accidental. This respectful approach to the nature of beings does not contradict their origin in God's idea, which is a characteristic feature of Platonic thought. In this way, we are able to discover how Aquinas combined the Platonic and Aristotelian traditions in a manner that corresponds to and expresses the revealed truth of the Christian faith.

This paper will have three parts. In the first, we will analyze the conceptual framework in which the Angelic Doctor moves when commenting on the aforementioned article 6 of *De Veritate*, in particular the relation between the cause and its effect, as well as the double ontological and epistemological order. In the second part, we will try to answer what being is for the creature in its own nature and the *esse in Deo*. Finally, we will ask ourselves about the difference between living in the Word and the life of the creature, while also outlining a theological dimension of the doctrine of divine ideas that helps to understand the mystery of the Incarnation and Redemption.

2. The Search for *verius esse*: The Importance of Distinguishing between Two Orders

The starting point of the answer in article 6 of question IV of *De Veritate* that interests us here is very striking. Thomas begins by showing the difference between the cause and its effect, saying that people sometimes concentrate so much on the effect that they fail to see its cause, which, while provoking the effect, nevertheless goes unacknowledged in our way of speaking, failing as it does to directly attribute effects to their causes. So it is, says St. Thomas, with pleasures, the sun, but also with colors. Therefore, "it is not properly said that pleasures delight, but that they are for us a cause of delight /.../ as the sun cannot be called hot, although other things are heated by it" (*De veritate* q. 4, a. 6c.). In no way does this show weakness or imperfection, but the supereminence of the order of causes.

Next, Saint Thomas locates the first origin of the creature in the Word, which is not like the human word or the species that aid in the mediation of intellection, because in the Word everything that is contained in divine science is expressed and is itself identified with the same divine essence. In it is centered the foundation of everything created and from this perspective Aquinas reflects on the triple divine causality (efficient, final, and exemplary) that explains the created being (Enriquez and Montoya 2021). As María Jesús Soto-Bruna observes, the vocabulary Aquinas employs to describe the being of things in God is noteworthy: *contineri*, *comprehendi* or *conservari* (Soto 2001, 26).

The impact of the thought of Dionysius Areopagite on Aquinas is well known. In several passages of his commentaries on the works of Dionysius, Thomas warns (more than 70 times) of a pantheistic reading that does not take into account that we know God by His causality (Rourke 2005, 255). If *omne agens agit sibi similis*, then there is a similarity between the cause and its effect, or better still: in the cause the effect pre-exists, although this does not mean that God is the "substance" or "essence" of created things. "Only as cause and origin can God be considered the life of living beings or the essence of existing things." (255) For this reason, St. Thomas affirms that "God is everything in all things in a causal way" (*In De divinis nominibus*, cap. VII, lect. 4). God is the life of the living beings only as their cause and origin, by way of exemplariness, not by entering formally (or essenti-

ally) into the constitution of the creature. If someone were to hold this, it would be evidence of an *intellectus perversus*, says Aquinas (*Contra Gentiles*, lib. 1, cap. 26, n. 10).

The doctrine on exemplarity does not “bring” God closer to the creature, but rather reminds us of the asymmetrical relationship that exists between the Creator and creation, which is one of transcendence (Carroll 2008). The creature does not reflect the reciprocity of similarity, which is proper to that which is related according to the mode of the cause and the thing caused. The creature represents God (and resembles or is similar to Him) to the extent that it has perfection, but not according to its own species, but points towards a “sublime principle, in the form of which the effects are lacking, but from which, nevertheless, they harbor some similarity”. With this, he shows the path of access to what intelligence is in its essence: starting from sensible things, existing in one’s own nature, in a plurality that expresses the richness of the divine being (subject of order), we arrive at the invisible, to the ultimate foundation of the world, to God as a condition of intelligibility and being (Horvat 2017).

The subject of *verius esse* cannot be understood without Aquinas’ thesis that truth is found mainly in thought and then in things, which leads him to say in the *Summa theologiae*, q. 16, that

“it is said that things are true because they resemble the image of the species in the divine mind. Example: It is said that a stone is true stone when it possesses the nature of the stone, according to the previous conception existing in the divine understanding.” (I, q.16, a.1c.)

Thomas considers what *verius* is at different levels. For example, we can find confirmations of the sentence: *esse increatum est verius quam creatum* (*De Veritate*, q.4, a.6, s.c. 1). We find a very clear explanation of the meaning of how he uses *verius* in question 18 of the *Prima Pars* in the *Summa theologiae*, in his inquiry into the nature of *ratio rei naturalis*. Here one clearly observes his correction of Platonism, in which the decisive constituent (the *ratio*) of a thing derives from its form, and hence the true man was the one who was separated from matter. Nevertheless, Saint Thomas opts for a rather Aristotelian position, remembering that matter is the *ratio rei*. This does not change that the *verius esse* is found in the divine mind because there it remains uncreated. However, the way he possesses this *esse* changes because the truest being exists in his own nature more than in the divine mind because material being belongs to the truth of man’s existence (*Summa Theologiae*, I, q. 18, a. 4, ad 3.). Although the character of *esse* is nobler in the divine mind (and also in the mind of an architect who designs a house), nevertheless in the Word it is found in potency, not in act, and something is more suitably known when it is in act rather than in potency.

In line with other fundamental distinction for Aquinas, that between *res significata* and *modus significandi*, it should be noted that, except for the material ones, the rest of creatures are found most truly in God, because it is found in a

simple way (Platovnjak 2022). In his *Commentary on the Sentences*, Thomas gives the example of four men, of whom one knows a lot of natural philosophy, another geometry, and another grammar, but the fourth knows the three sciences, so that these are in him in a simple, non-composite way (*In I Sent.*, d. 35, a.1, a.1, ad 2).

The two orders, ontological and epistemological, appear as the key in the question dedicated to the knowledge of the angels. St. Thomas observes that “the knowledge of things in the Word is more perfect than the knowledge of them in their own nature, insofar as the Word represents itself more clearly to each thing than the created species” (*De Veritate*, q. 8, a. 16, ad 11). Thomas then stresses that the existence of things in themselves is truer, not by the nature (or degree) of the being they possess, for in the Word they exist in a nobler way, but by reason of knowledge. As we do not know things as the Creator knows them (by knowing Himself), we have knowledge through created forms, which points to being in nature itself as the path of knowledge more proper to man. In other words, epistemologically, where a thing is by its essence it is truer than when it is by similarity; but ontologically it is necessary to distinguish two types of similarity: the one that causes things (the Word) and the one caused by the things that leave their mark. Thus, we have to distinguish the “exemplary similarity” and its “imitative similarity” (*In III Sent.*, d. 27, q. 2, a. 4, qc 3, ad 1). In the first case (similarity which causes), things are truer in the *exemplar* (*De veritate*, q. 4, a. 6, ad 1). From the perspective of this creationist metaphysics of Saint Thomas, which explains the plurality of existing things through the doctrine of the Word, which is the source of all the variety that exists and the *ars plena rationum*, a concept inherited from Saint Augustine and later developed by Eriugena and Anselm (McIntosh 2012), the unity in which the plurality of things participates is understood in a more eminent and noble way (*eminenter, nobilior, excellentior*). In *De substantiis separatis* Saint Thomas states that every effect is found in an *eminenter* way, when it exists according to the mode of the cause (*De substantiis separatis*, cap. 14c). However, this does not imply a devaluation of the sensible world, but an analogical way of thinking about the relationship between both modes of existence, in the Word and in itself (Llamas Roig 2022). It is worthwhile here to reflect on the value of the *esse in propria natura* that indicates a metaphysical option Aquinas employs to illustrate, on the one hand, his attitude towards the earlier philosophical tradition, and on the other an openness towards the contemplation of reality (Platovnjak and Svetelj 2022).

2.1 The Value of the Being in Proper Nature

The emphasis Saint Thomas places on the value of *esse in propria natura* within his realistic metaphysics, on being in its own nature, which is the consequence of the important distinction between the Creator and the created, is well-known (Sołowski 1982). St. Thomas, by emphasizing the creature’s own being in opposition to the Islamic *kalam* (the origin of occasionalism), maintains that beings possess their own nature. With this he does not deny the reality of the ideas of things in God, although he does not understand them as Plato did, who granted them an

existence apart from the divine mind: *vanum et superfluum est ponere aliqua exemplaria separata*, writes Saint Thomas (DeHart 2017; Austin 2017). In addition, and this is his second correction of Plato (*In De Anima*, lib. 1, lect. 8, n. 1), where the Platonic doctrine spoke of a plurality of ideas, St. Thomas admits only one idea, which is the Son, the Word. As Pasquale Porro observes, this is noteworthy here because it represents one of the greatest changes in Aquinas's thinking during his lifetime; namely, his distancing himself from the vocabulary of the "idea" in favour of *rationes*. This change (the correction of Plato) serves to underline the various ways of knowing by God, and not the variety of things in God, which is impossible to reconcile with the divine *simplicitas*, and which was implied by the theory of ideas.

It turns out, then, that existing in one's own nature is not something accidental, as in the Platonic theory, but substantial. Thomas had already underlined this in his *Commentary on the book of the Sentences*, proposing four possible ways of considering the *esse creaturae*: in its own nature (1), in our knowledge of it (2), in God (3), and in its common form (4). In comparing (1) and (3) St. Thomas affirms that things are truer in God because they exist in the manner of their cause and not in their own way of existing. This means that in God they are *per esse increatum* and not as *creatum*, in which *minus est de veritate essendi quam in esse increato*. The comparison between (2) and (4) indicates that, from the epistemological perspective, the truest being is that which exists substantially and not accidentally. However, Thomas warns that everything changes if it is something material or intellectual; in the latter case, sometimes (*aliquando*) the thing is truer in its similarity than in itself (*In I Sent.*, d. 36, q. 1, a. 3, ad 2).

Two cases or examples that Aquinas considers in *De veritate* help to clarify the Thomistic value of being in one's own nature. One is the distinction between the knowledge of an angel in the morning and in the evening; the other is the question of the manner in which Adam knew things in paradise (Roszak 2022).

First, in explaining the nature of the morning and evening knowledge of an angel (in terms of principle and term) Aquinas states that "a thing is known in the Word when the thing itself is known in its own nature through the Word and, in return, it is known in its own nature when it is known by some created forms" (*De veritate*, q. 8, a. 16c). So, "morning" knowledge refers to knowing in the Word *secundum quod exit ab arte divina*. The name of this knowledge comes from the comparison with the morning light that appears after the night, which recalls the Creation, because the creature receives the *esse* that he did not previously possess. In this context, the knowledge of the evening means knowing what exists in its own nature (*In II Sent.*, d. 12, q. 1, a. 3c).

Secondly, he considers the subject of knowing things in their own nature, when Saint Thomas asks himself in what way Adam knew in paradise. He explains that there are two ways of knowing things *in propria natura*. First, as a statement. In this sense Adam did not know all creatures, because all were not yet in their own nature; or rather they were, albeit imperfectly, "since all the things that have been produced afterwards were in some way found in the works of the six days" (*De*

veritate, q. 18, a. 4, ad 10). The second way in which we know things existing in our own nature is *per modum definitionis*, that is, by knowing the “nature” of a thing, the *quid est* of being. In this way, we can know the non-existent things (e.g., what a lion is, even if lions might not currently exist), and this was the kind of knowledge that Adam could have had.

2.2 *Creatura in Deo: The Modes of Existence in the Word*

Without contradicting the value of *esse in propria natura*, Saint Thomas highlights a way of linking the created with the Creator. The concept introduced by Aquinas to explain the relationship between the Creator and the created is that of *similitudo*, which emphasizes the infinite intimacy of God with respect to things and keeps intact His transcendence and the unity of God with respect to the multiplicity of creation (and also shows the maximum perfection of God - *Contra Gentiles*, II, 45). In this way, he preserves the un-participated transcendence of God and his presence in creation that he describes precisely in terms of *per similitudinem* (*De Potentia*, q. 7, a. 5, ad 7; Roszak and Huzarek 2019). Everything that exists is due to God, like the lines that come from the center of a circle, or an image printed on the wax, although Aquinas adds that between the Creator and the created there is still less possibility of substantial contact. All things need the Word to be able to exist because the creation is a *dare esse* – “without Him nothing was created” (Jn 1:3). It is so with all the effects that pre-exist in their cause: in a similar way, created things pre-exist in the Word. This pre-existence is not based on the capacity of the existence that the thing has in itself, but on the power of the cause. At the same time, God loses nothing of his fullness, but remains transcendent, which is proper to spiritual goods (e.g. in the case of the science shared by the wise, and who does not lose it by sharing it). This life in the Word does not deny the identity or being of things, which do not exist in God according to their individuality, but above all shows the foundation of their truth (Huzarek 2021).

Next, St. Thomas observes that “the being that the thing possesses in the Word is not different from the being of the Word” and this is how he understands St. Anselm’s phrase in the *Monologium* on the creative essence (*creatrix essentia*) in the Creator. Being in God would mean two things for Aquinas: on the one hand, being in existence because God conserves the *esse* of all things; in this way, the *esse creaturae* is distinguished from the existence of God and this sense of being in God is not the *creatrix essentia* (*De potentia*, q. 3, a. 16, ad 24). But there is a second way in which the creature is found in the divine essence, when it is in God (*in intellectu creantis*) *sicut in virtute causae agentis* or as in the knower. These two types are reflected in the *Summa theologiae* when St. Thomas says:

“Creatures are in God in a double way. One, insofar as they are contained and maintained by divine power. As we say that something is in us because it is in our power. In this way, it is said that creatures are in God as they are in themselves. In this sense we must understand what the Apostle said: ‘In him we live, we move and have our being’, since our living, our being

and our movement are caused by God. The other way, in that things are in God as in those who know them. In this way they are in God for their own reasons, which in Him are not distinct from their essence. Therefore, things, being in God in this way, are of the divine essence. And because the divine essence is life, but not movement, in this line it is said that in God things are not movement, but life." (*Summa Theologiae*, I, q. 18, a. 4, ad 1)

To correctly conceive the way of being in God, St. Thomas, in considering the goodness of God (and the manner in which it relates to good), insists on distinguishing the relationship between cause and effect in the case of the univocal cause and the equivocal cause: "The similarity of the effect is uniformly found in the univocal cause; on the other hand, in the equivocal cause it is found in a more sublime manner, as the heat is more sublime [*excellentiori modo*] in the sun than in the fire." (I, q. 6, a. 2c) This is so because it exists according to the virtue of the cause, in this case, the first cause, whose existence is more noble than the thing existing in itself. By way of summary, Saint Thomas indicates some characteristics of the existence of things in the Word that we can summarize in the following way:

Creatures are potential in the Word. This "potential" in the context of the existence of things in the Word must be understood as active power: "an active power is more perfect than the act that is its effect, and in this way, it is said of the creatures that they are potential in the Word." (*De Veritate*, q. 4, a. 6, ad 3) They do not have their own operations, although they are more noble operations, because they are efficient causes of things and of their operations. Things in the Word exist "under a certain aspect" (*secundum quid*), not *simpliciter* (q. 8, a. 16, ad 11).

3. *Implicite – explicite*

These distinctions thus ordered by the Angelic Doctor allow for the use of a specific language for dealing with the relationship between the Creator and the created. It is the term *implicite*. In another question of *De Veritate*, Saint Thomas asked himself if all beings desire God and responded positively, indicating that "all knowing beings also implicitly know God in any cognition" (*De Veritate*, q. 22, a. 2, ad 1; Huzarek 2015), and also in everything they desire, there exists implicitly the desire for God. It is the consequence of the status of the first cause by which they are able to act, and because it is the ultimate goal, which is the desired end in all secondary ends. Nevertheless, Saint Thomas is not content to simply show this, but, by an illuminating example, emphasizes the dignity of rational creatures, proceeding explicitly to their desire for God:

"Resolving conclusions in their principles, or the second causes in the first ones, is proper only to the rational power, which is the reason why only the rational nature can redirect the secondary ends to the same God by

certain way of resolution, so that God himself is explicitly desired. And just as in the demonstrative sciences the conclusion is only rightly known by resolution to the first principles, so the appetite of the rational creature is only properly ordered in the explicit appetite for God himself, in act or in habit." (*De Veritate*, q. 22, a. 2c)

This way of thinking appears in *Contra Gentiles* when it affirms that God is the cause not only of what subsists naturally but of all intellectual knowledge that is derived from the divine intellect. That is why he calls the Word the *ratio intellectus divini* and says it can be known just as a teacher's knowledge can be deduced from that of his disciple (*Contra Gentiles*, lib. 4, cap. 13, n. 11). Any knowledge of the truth creates the opportunity to know God.

God is not, then, the first object of human knowledge, as Saint Thomas affirms in his *Commentary on De Trinitate*, but rather the last: human knowledge is a path to the knowledge of God. All this is inscribed in the Thomistic understanding of nature (with the famous definition that sees in nature an *ars divina* that corresponds to the concept of self-organization), which is far from understanding God in the key of the "God of the Gaps", as the one that moves nature "from the outside" (and as one more cause among other causes). Furthermore, it corresponds to the very nature of human knowledge, which consists in passing from what one does not know to a new science.

4. Living in the Word: What Is the Truest Life?

From what has been analyzed it follows that creatures, in so far as they are in God, are one single thing, which points towards the discovery of identity and unity (Šijaković 2020). The created world, with its plurality, reflects, or better, imitates the divine perfection not for being a single thing, but in virtue of its diverse degrees and forms of being. Creation, exercising its activity, which is possible thanks to the gift of God, lives as it imitates God: thus 'more life' is always related to imitating God.

It is not surprising that in *De Veritate* Saint Thomas asks about the nature of life in the Word, and begins by recalling that living means "what has in itself a principle of movement or operation" (*De Veritate*, q. 4, a. 8c), which, he warns, should not be understood as a local movement (e.g., growth), but rather as moving oneself towards certain operations, and this operation has to be the same being (because, following the Aristotelian definition in *De anima*, "to live is the being of the living one"). Since no operation or activity of man is his being, then none can be considered in the strict sense as life, but rather as a "sign of life". In the Word, however, understanding is His being and for this reason the similarity of the thing in the Word (which is *productiva et motiva* with respect to the creature existing in his own nature) is His life. Thanks to this similarity, the creature moves itself (in the broad sense of *movere*, of course); and that is why St. Thomas

affirms, albeit *quodammodo*, that this similarity of the creature in the Word is the life of the creature (and not a simple sign of life). The life that corresponds to the creature in the Word does not belong, however, to the nature of the creature, but rather shows its participation in life. The analogy to the architect's mind in which the idea of a house "lives" (or the idea of a chest, an example he takes from Saint Augustine) does not properly express this, because it is about incomparable things, although we can understand something *per analogiam*, since the *esse intelligibilis* of the idea in the mind of the architect belongs "to the genre of life" (*De Veritate*, q. 4, a. 8, ad 2).

All of the above medieval discussions clearly indicate the importance of respecting the proper nature of created beings. This is particularly valid in the current debate on divine action in the world, which is set against the occasionalist temptation to see God's power as diminishing the proper action of creation. God in his providence is respectful of our nature, which is not moved from the "outside" by God, as one could imagine within the mechanistic framework (Oleksowicz 2021), but from the "inside," in an analogical way. Besides, life on Earth has its proper value, which is a reminder that life is not simply a product of a chance event and that it is instead rooted in God's will (Strobel 2021; Gelabert-Ballester 2022).

5. Conclusions

There is a famous biblical story, taken up by many painters, of the blessing of Isaac. The patriarch Jacob tries to simulate the hand of Esau, his brother, to obtain the blessing of the firstborn. Isaac recognizes the voice of Jacob, but feels that the hand is that of Esau, and thus grants the blessing to the one who pretends to be his first-born son. In the doctrine that we have expounded about the value of existing in one's own nature, without losing the link with the Creator, the voice of Aquinas is sometimes difficult to distinguish (as it was in the case of the old Isaac) from the philosophical ideas borrowed from Plato or Aristotle. His preference for the Aristotelian ontology that unites spiritualized intelligence, rooting empiricism, and fascination with the particular is clear here (Boland 1996, 322). The "hand" seems to be Platonic, but the voice, the message and the coordinates of thought are Aristotelian.

What good does this reflection of Saint Thomas's on what is truest serve? We have already seen the historical reasons, his correction of Platonism, but the key question would be: what can I or should I consider when seeing something? The doctrine on the Word opens up the metaphysics of creation, in which the Word is "exemplar" (with respect to the Father) and "*similitudo*" (with respect to the created world), and makes possible the created intelligibility of the universe. Each creature is woven into the fabric of creation on the basis of the *rationes* in God, and this is the necessary background for fully understanding the created being. With this, we discover the foundation of creation in God and how Saint Thomas perceives the presence of God in nature: not as one who takes the place of a

thing's proper nature, but as the One who gives the reason for its existence.

It is not simply a question of putting a "contemplative twist" (as McIntosh's expressed it) on the doctrine of ideas in the mind of God from Origen and Augustine, allowing one to "taste" their presence in the created world, but rather of also opening up a specifically soteriological, theological perspective: the restoration of the thing born of the divine idea and which has been disfigured (by sin), so that it can return to its fullness when it is renewed by the Word, the *ars Patris* who knows the fullness of the life of all creatures. In short, redemption is possible precisely because the eternal truth of creatures exists within the Word. The doctrine on ideas or reasons in God is thus reinterpreted by Aquinas in Trinitarian form and shows the Word as the redeeming source of grace for creatures since by Christ the union with his *verius esse* is established in God (Doolan 2008). For Aquinas, when the creature finds its true being in the Word, we are not simply confronted with a noetic act but are being presented with a new creation, a restoration of its truth (McIntosh 2012, 379; Platovnjak 2018). So, it is not just about showing the authorship of things in the Word, but rather the value of that knowledge and a way of knowing God through a particular *deductio*, as Saint Thomas says when considering the theme of creation. This effort is supported by the mystery of the Incarnation of the Word, by which *in natura humana Deus Pater impressit Verbum* (In Ioan., cap. VI, lect. 3).

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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).

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Mateja Centa Strahovnik

Čustva in vloga telesa v kontekstu biblijskih zgodb *Emotions and the Role of the Body in the Context of Biblical Stories*

Povzetek: V prispevku se osredotočamo na biblijske zgodbe in v njihovem okviru na povezavo med čustvi in telesnimi občutki. Uporabljamo kognitivno teorijo čustev, ki čustva razume kot utemeljena na vrednostnih sodbah. Poudarek je na zgodbah, ki vključujejo konflikt in v katerih so čustva, vključno s telesnimi občutki, za razrešitev konfliktov ter usmeritev k moralnemu delovanju ključna. V Svetem pismu imajo čustva večplastno vlogo. Gre za naraven in bistven del človeške izkušnje ter odnosa med človekom in Bogom. Prispevek zagovarja stališče, da so telesna občutja gradniki čustev oz. imajo pri oblikovanju čustev pomembno vlogo. Teologija čustev prispeva k razumevanju vidika telesa, ki je z našimi čustvi povezan. Prispevek opozarja na hermenevitični potencial teh zgodb za razumevanje čustev kot utelešenega spoznanja – in na njihov pomen za moralnost.

Ključne besede: biblijske zgodbe, čustva, telesni občutki, spoznanje, teologija čustev

Abstract: In this article, we focus on Biblical stories and, within them, on the connection between emotions and bodily sensations. We use a cognitive theory of emotions, which understands emotions as based on value judgments. The focus is on stories involving conflict in which emotions, including bodily sensations, are key to conflict resolution and to the orientation toward moral action. In the Bible, emotions play a multifaceted role. They are a natural and essential part of the human experience and of the relationship between man and God. This paper argues that bodily sensations are the building blocks of emotions or play an important role in the formation of emotions. A theology of emotions contributes to an understanding of this aspect of the body that is related to our emotions. The paper shows the hermeneutical potential of these stories for understanding emotions as embodied cognition and their relevance for morality.

Keywords: Bible stories, emotions, bodily sensations, cognition, theology of emotions

1. Uvod

V okviru prispevka se osredotočamo zlasti na biblijske zgodbe, pri čemer je v ospredju vidik čustev, ki so v te zgodbe vpletena.¹ Posebej nas zanima, kakšen je odnos med čustvi, ki jih te zgodbe vključujejo, ter telesnimi občutki oz. vidiki telesa in telesnosti kot nečim, kar čustva sodoloča. Poudarek je na čustvih jeze, strahu, sramu, veselja in ljubezni, širši metodološki okvir pa nam predstavlja kognitivna teorija čustev, ki čustva razume kot utemeljena na vrednostnih sodbah. V prispevku se tako osredotočamo na podrobnejšo analizo čustev v kontekstu svetopisemskih pripovedi ter oseb/likov in situacij, v katerih ti čustva izražajo, prepoznavajo, pripisujejo ali poskušajo predrugačiti. Poseben poudarek je namenjen zgodbam, ki vključujejo vidik konflikta in v katerih so lahko čustva – vključno s telesnimi občutki – za razrešitev teh konfliktov ter usmeritev posameznika k moralnemu delovanju in dobremu življenju ključna. Poleg utemeljitve vloge telesa in telesnosti pri čustvih je osrednji namen prispevka opozoriti na hermenevitični potencial teh zgodb za pravilno razumevanje pomena in vloge čustev kot oblik utelešenega spoznanja, ki so pomembna tudi za moralnost.

Vloga čustev v Svetem pismu je večplastna. Sveto pismo vključuje in obravnava različna človeška čustva ter jih priznava kot naravni in bistveni del človeške izkušnje, hkrati pa tudi odnosa med človekom in Bogom. Čustva so prisotna v celotnem Svetem pismu, izražajo pa jih tako običajni ljudje kot tudi očaki, kralji, preroki, angeli hkrati pa tudi Bog sam (v osebi Jezusa ali neposredno). Sveto pismo ne zanika resničnosti niti ne zavrača pomena človeških čustev, temveč daje tudi napotke, kako jih preko samozavedanja in rasti kultivirati tako, da krepijo vero, spodbujajo ljubezen in vodijo do pravičnosti. Zato je Sveto pismo tudi pomemben vir našega razumevanja čustev in čustvenosti, na kar se v nadaljevanju prispevka naslanjamo. Osrednja teza prispevka je, da telesna občutja niso zgolj nekaj, kar naša čustva spremlja, ampak predstavljajo enega izmed spoznavnih in vrednostnih vidikov čustev samih.

Martha Nussbaum izpostavlja, da je del naše zavesti oz. budnega življenja (ang. *waking life*) kot zavestnih bitij gotovo tudi to, da imamo poleg čustev tudi telesna občutja (2001; Centa 2018). Sama zagovarja različico kognitivne teorije čustev, ki telesna občutja vidi kot nekaj, kar čustva – kot vidik doživljanja ali izražanja čustev – (običajno) spremlja, a ni njihov gradnik. Podobno je kognitivno teorijo čustev opredelil eden izmed njenih začetnikov, Robert Solomon (2003, 1), in sicer kot slonečo na preprostem izhodišču, da so čustva sodbe oz. presoje (ang. *judgements*). V prispevku bomo, tudi s pomočjo svetopisemskih zgodb, poskušali pokazati, da ima telo pri čustvih pomembnejšo vlogo, kakor mu jo je pripravljena priznati Nussbaum oz. preprosta kognitivna teorija čustev. V okviru te same razprave Wynn lepo izpostavlja, da je eden od načinov, kako telesnim občutkom to poudarjeno

¹ Prispevek je nastal v okviru raziskovalnega projekta „Z6-2666 Kognitivna teorija čustev v kontekstu teologije čustev: telesni občutki, spoznanje in moralnost“ in raziskovalnega programa „P6-0269 Religija, etika, edukacija in izzivi sodobne družbe“, ki ju sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije.

vlogo nameniti, razmislek, da »čustva – vsaj občasno – vključujejo čustvena občutja (angl. *emotional feelings*), ki so sama po sebi usmerjena v svet in so del enotnega stanja duha in telesa; to običajno vključuje pripravo telesa na delovanje in strukturiranje zaznavnega polja, pri čemer lahko to pripravo in strukturiranje obravnavamo kot presojo telesa o tem, kaj je v položaju, ki terja delovanski odziv, pomembno ali vredno pozornosti.« (Wynn 2013, 32) To posledično pomeni, da ljudje lahko »doživljamo svet na ta razširjen miselni način in da potem naše telesno življenje ni dobro samo zato, ker omogoča uživanje lepih oblik ali ker omogoča različne vidike telesnega izkustva ali na primer določeno vrsto medosebne občutljivosti. Dobro je tudi zato, ker lahko v svojem telesnem izkustvu v okviru čutnih pojavnosti stvari srečamo verske ali duhovne ideale.« (196) Tudi Solomon je v desetletjih po tem, ko je svojo kognitivno teorijo čustev prvič razvil, sam pripoznal, da je treba telesu nameniti pomembnejšo vlogo. Eden od načinov je med drugim ta, da sam pojem sodbe oz. presoje razumemo na širši način – in sicer tako, da lahko presojo pripišemo tako preprostem vedenju živali in otrok kot tudi zelo kompleksnim človeškim čustvom, kot so ljubosumje, zamera ali moralno ogorčenje (2003, 10). Presoje pa niso nujno povezne z izrecnimi namerami ali zavestno pozornostjo: npr. moje telo se na nestabilna tla pod nogami odzove tako, da gibi postanejo bolj previdni. Različna čustva lahko vključujejo različne vrste presoj.

V prispevku bomo zagovarjali stališče, da telesna občutja so gradniki čustev – s tem pa tudi sestavni del opredelitve čustev. Nadalje nas bo zanimalo, kakšen pomen ima to s teološkega vidika oz. z vidika teologije čustev. Pomen tega vidika se v tem smislu zdi celo eden ključnih, saj lahko že neposredno iz same vsebine svetopisemskih zgodb vidimo, da Bog ,deluje, govori, sporoča, zdravi‘ preko teles določenih posameznikov, teles živali – in tudi svojega lastnega telesa. Zanima nas torej, kako teologija čustev razume in podpira tisti spoznavni vidik telesa, ki je povezan z našimi čustvi.

Da bi prikazali hermenevitični potencial svetopisemskih zgodb za razumevanje pomena in vloge čustev kot oblik utelešenega spoznanja, v prvem koraku izpostavljamo pomen razširjene kognitivne teorije čustev, ki kot del čustev v širšem smislu smiselno upošteva tudi telesne občutke. V drugem koraku opredeljujemo raziskovalno polje teologije čustev in nato v tretjem – osrednjem – koraku analiziramo nekatere svetopisemske zgodbe z vidika vanje vključenih čustev. V sklepnem delu analize se vračamo k vprašanju odnosa med čustvi in telesom.

2. Pomen razširjene kognitivne teorije čustev

V tem razdelku se osredotočamo na vlogo in pomen razširjene kognitivne teorije čustev, in sicer v teoretičnem smislu, kjer nas zanimata opredelitev in utemeljitev te teorije – ter kako jo lahko plodno uporabimo kot podlago za raziskave v okviru teologije čustev. V ožjem smislu bomo na koncu izpostavili tudi vlogo te teorije pri oblikovanju oz. kultiviranju čustev z vidika posameznika. Pri analizi krščanskega razumevanja teologije čustev ne izhajamo iz povsem določene ali vzpostavljene

teologije čustev, saj takšna še ni razvita. Bomo pa na tem teoretskem polju v naslednjem razdelku nekatere njene razsežnosti preko analize čustev in čustvovanja v Svetem pismu osvetlili in dopolnili.

Najprej izpostavimo teoretsko utemeljitev in pomen razširjene kognitivne teorije čustev. Gre za teorijo čustev, v kateri lahko ustrezno mesto dodelimo tudi telesu in telesnim občutjem. Tega običajna (nerazširjena) kognitivna teorija nima. Tovrstne teorije namreč telesnim občutkom dodeljujejo zgolj sekundarno vlogo, saj zagovarjajo izhodišče, da so telesna občutja nekaj, kar čustva bolj ali manj po naključju spremlja – ne pa nujni sestavni del čustev s pomembno vlogo pri naši prepoznavi ali določitvi čustev (Nussbaum 2001, 57–64). Ključni gradniki čustev so sicer spoznavni – posebej vrednostne sodbe –, na podlagi katerih čustva oblikujemo. Strah na primer občutimo, ko se bojimo za nekaj, kar ocenjujemo kot vredno. Telesni občutki pa imajo bolj obrobno vlogo – npr. občutje nelagodja v trebuhu ali potne roke sta vrsti telesnega občutja, ki lahko spremljata strah, tesnobo, sram ali katero drugo čustvo. Pa tudi od posameznika do posameznika ter od situacije do situacije lahko pri istih čustvih telesni občutki variirajo – ravno zato za običajno kognitivno teorijo čustev niso gradniki čustev (Centa 2018).

Kot izpostavljano zgoraj, želimo zagovarjati stališče, po katerem imajo telo in telesni občutki vidnejšo vlogo. Eno izmed izhodišč je, da telesne občutke razumemo kot zavestne zaznave, ki jih ima posameznik glede svojega telesa in z njimi čustva sooblikuje. Če upoštevamo, da imajo tudi telesna občutja spoznavno vlogo in so gradniki čustev, nam to omogoča bolj celosten pristop k razlagam čustev. S tem pridobimo nov vpogled in prostor za razumevanje čustev in čustvovanja. Razširjena kognitivna teorija čustev poleg preostalih gradnikov čustev torej kot gradnike ter pomembne prenašalce in oblikovalce posameznikovih vrednostnih sodb vključuje tudi telesne občutke in občutja. Izpostaviti je mogoče vsaj štiri možne načine, kako lahko vlogo takšnega spoznavnega gradnika igrajo. Prvi način je prisoten v primerih, ko se naše telo odzove drugače, kot so oblikovane naša spoznanja oz. misli in v tem smislu predstavlja podlago za čustvo, ki je ustreznije kakor tisto, ki bi bilo oblikovano zgolj na podlagi zavestne vrednostne sodbe. Drugi način je, ko nas telesni občutki, ki sledijo oblikovanju določenega čustvenega odziva, opozorijo na to, da ta odziv ni bil ustrezen. V tem smislu imajo telesni občutki vlogo opozorila oz. signala, da moramo prvotno oblikovano čustvo spremeniti. Tretja vrsta vloge telesnih občutkov je, da imajo vlogo nečesa, kar nastanek ustrezne vrednostne sodbe omogoča neposredno. Četrty način pa je bolj posreden, in sicer gre za to, da je telo nedvomno nekaj, glede na kar so določene naše biološke potrebe. Ker je njihova zadovoljitev pomembna oz. vredna, je pomembna za dobro življenje posameznika in njegovo uspevanje – slednje pa je to, kar kognitivna teorija čustev postavlja v ospredje (Centa Strahovnik 2022, 617–618).

Kot omenjeno že zgoraj, tudi Solomon (2003) priznava, da je izvirna kognitivna teorija čustev telesu in vidiku občutij sprva namenjala premalo pozornost (edina vloga telesa je bila telo kot vzročna podlaga za vznik čustva). »Sedaj mislim, da so bila občutja iz kognitivne teorije izpuščena, a sem hkrati tudi prepričan, da lahko pojem ‚kognicije‘ in ‚presoje‘, če jih ustrezno razumemo, to manjkajočo sestavino

zajameta.« (Solomon 2003, 13) Presoje niso nujno povsem delovnanjske in svobodne, pa vseeno ohranjajo kriterije ustreznosti – podobno kot tudi običajna prepričanja (Strahovnik 2022, 550). In občutja, segajoča od takšnih, ki so neposredno povezana z delovanjem avtonomnega živčevja (npr. pospešen utrip, galvanski odzivi kože, sproščanje hormonov, potenje), kar se potem odraža v občutjih, kot so npr. vznemirjenje, mravljinčenje, občutek zardelosti, do obraznih izrazov, drž telesa in podobnih – preko vsega tega vzdržujemo nekakšen stik s telesom. In ne gre le za gola občutja, temveč za dejavnosti, ki odražajo vidika pripravljenosti in izraza (Solomon 2003, 14) – in kot takšne imajo tudi kriterije ustreznosti. Solomon jih zato imenuje presoje telesa (ang. *the judgements of the body*). Presoje so lahko tako nepropozicionalne in telesne kot propozicionalne in izrecne (14–16). »Samo-umevno je, da je veliko naših najbolj ‚spoznavnih‘ odzivov na svet in načinov, kako ga osmišljamo, veliko bolj povezanih z navadami in praksami, ki jih izvajamo, kot pa z načini, s katerimi izrecno razmišljamo o svetu in ga opisujemo.« (15)

Ena izmed teoretičnih prednosti takšne razvite, razširjene kognitivne teorije čustev je, da jo lahko zelo smiselno povežemo s teologijo čustev – in da nam ponuja tudi uporabno orodje za razumevanje tega, kakšno vlogo ima preplet med čustvi in telesom v Svetem pismu. Prvo ponazarjamo v nadaljevanju tega razdelka, drugo pa v naslednjem razdelku.

Obrnimo se torej k sami opredelitvi raziskovalnega polja teologije čustev, iz katerega bomo v nadaljevanju izhajali. V literaturi zaenkrat posebej uveljavljenega ali enotnega pojmovanja teologije čustev ne najdemo. Avtorji, kot so Borgman (2009), Lester (2003), Williams (2003), Wynn (2013), sicer v svojem delu prostor namenjajo tudi raziskavi področja teologije čustev, vendar težko zaključimo, da bi oblikovali enotno in določno opredelitev tega polja (Kim van-Daalen 2013; Centa 2018). Zdi se, da pri njegovem oblikovanju naletimo na več izzivov, kot je na primer že samo jasno razumevanje čustev z vidika teologije (krščanstva oz. vidika Svetega pisma). Izpostavimo lahko tudi, da gre za razmeroma mlado raziskovalno področje, predmet katerega je bil tudi v okviru teologije dolgo precej osiromašen.² Razlogov za neoblikovanost enotnega polja teologije čustev je torej več in so mnogoplastni.

Če se torej vrnemo na izhodiščno vprašanje, kaj je teologija čustev, si lahko pomagamo z osnovno opredelitvijo teorij čustev. Teorijo čustev razumemo kot celostni sklop oz. nabor skladnih stališč glede narave, izvora, vloge, pomena in preo-

² Morda le omenimo, da je eden izmed razlogov, zakaj je to področje ostalo dolgo osiromašeno oz. zanj ni bilo zanimanja, antično prepričanje (McGrath 2011; Voorwinde 2005; Nussbaum 2001), da so čustva škodljiva ali za verujočega in za njegov odnos do Boga nepomembna. Pogosto je bila ena izmed podlag tudi prepričanje, da Bog čustev nima, saj, če bi jih imel, naj bi to nakazovalo na njegovo nepopolnost, česar pa Bogu ni mogoče pripisovati. Posledično torej raziskovati čustva in njihovo vlogo v življenju verujočega na neki način ni bilo pomembno. Ta pojmovanja so danes že tudi presežena. Borgman (2009) pravi, da Bog seveda ima čustva – in če to priznamo, pri tem ne tvegamo njegove nepopolnosti in spremenljivosti. Tudi zanimanje za raziskovanje tega področja je večje, predvsem se za to področje zanimajo avtorji s področja psihologije, družinske terapije in filozofije (npr. Roberts, Piper, Borgman, Wynn, Kirkpatrick idr.), saj prepoznajo pomembno vlogo čustev v življenju posameznika, kar pomeni tudi v odnosu do presežnega – do Boga. Je pa področje teologije čustev še vedno na stopnji razvoja, ko se povečini temeljna vprašanja šele odpirajo (McLarty 2008; Kim van-Daalen 2013).

stalih pomembnih vidikov čustev in čustvovanja. Samo teologijo čustev pa na tej podlagi opredelimo kot specifičen teoretični pogled na čustva in na čustvovanje, ki posebej upošteva postavke duhovnosti in misli o Bogu oz. presežnem ali iz njih celo bistveno izhaja – ter čustva in čustvenost obravnava skozi takšno prizmo (Centa 2018, 58). Tako razumljena teologija čustev proučuje vprašanja, kot so: kakšen je teološki pomen čustev; kako čustva vplivajo na naš odnos z Bogom ali presežnim; ali lahko čustva razumemo kot obliko razodevanja božjega; kakšna je moralna vloga čustev, posebej v luči eshatologije; kako lahko čustva razumemo v kontekstu obredov in religijskih praks ipd. Cilj teologije čustev je omogočiti oz. oblikovati globlje razumevanje človeških čustvenih izkušenj in njihove povezave z vero. Williams (2003) zagovarja mnenje, da se mora teologija čustev oz. svetopisemska psihologija čustev začeti in končati z Bogom, saj je Bog večna in absolutna oseba.³ Prepričan je, da teologija čustev po eni strani izhaja iz samega Boga in njegovega samorazodetja v svetih spisih – Bog se razkriva kot večna in absolutna oseba, katere podobo nosimo oz. smo po njej ustvarjeni. Čustva torej niso samo del vsebine Svetega pisma, ampak nas preko čustev Bog tudi nagovarja. Bog namreč misli, čuti, izraža ugodje in nelagodje, se jezi, besni, je ljubeč – in tudi sovražen. Po drugi strani pa vidi možno opredelitev teologije čustev v smeri raziskovanja opisa, vloge ter razumevanja čustev in čustvenosti v svetih spisih. Sveto pismo tako opisuje kot 'čustveno literaturo', ki je napolnjena s čustvenim nabojem in izražanjem ter oblikovana tako, da nagovarja tako naš razum kot tudi naša čustva (Williams 2003, 58–62). Ta pristop bomo v naslednjem razdelku privzeli tudi sami.

Huber in Richard (2010) se raziskovanja teologije čustev lotevata tako, da najprej oblikujeta seznam čustev do Boga (ang. *emotions towards God model*). Seznam sestavlja šestnajst čustev (veselje, zaupanje, občutek varnosti, srečnost, upanje, hvaležnost, bes, jeza, strah, tesnoba, strahospoštovanje, občudovanje in čaščenje, krivda, sram, občutek nevrednosti in neuspeha, občutek osvobojenosti), ki jih ljudje v odnosu oz. izkušnji z Bogom najpogosteje doživljajo. Ugotavljata, da verujoči v okviru svojega verskega prizadevanja, verske izkušnje oz. verskega življenja v celoti izkušajo tudi čustvene razsežnosti, kot so radost v veri, veselje in ugodje – obenem pa manj prijetne razsežnosti in čustva, kot so jeza, ljubosumje, zavist ipd., ki jih poskušajo tudi razumeti. Pri raziskovanju teologije čustev se jima zdi pomembno upoštevanje vidika novejšje teorije navezanosti, ki zatrjuje, da je za religiozne osebe Bog figura navezanosti in tako posledično izhodišče za tesno obojestransko čustveno vez. Teorija navezanosti v okviru teologije čustev tako trdi, da v religioznem odnosu z Bogom delujejo podobni mehanizmi navezanosti, kot to velja v modelu odnosa med starši in otrokom (Huber in Richard 2010, 13; prim. Kirkpatrick 2006) – le da gre za duhovni odnos.

Če torej kratko povzamemo zgornje ugotovitve glede izhodišč teologije čustev in jih smiselno povežemo z razširjeno kognitivno teorijo čustev, lahko izpostavimo naslednje: prvič, če se Bog razkriva kot večna in absolutna oseba, katere podobo

³ Deluje kot oseba, ker je Oseba. Je Oče, je Sin in je Sveti Duh. Ravno zato, ker je Bog oseba, imamo lahko z njim tudi odnos – je naš osebni Bog (Williams 2003, 62).

nosimo oz. smo po njej ustvarjeni, del tega odnosa niso le čustva, ampak tudi telo in telesni občutki. Podobno kot je izpostavljeno za čustva, lahko tudi za telo in telesne občutke ugotovimo, da niso samo del vsebine Svetega pisma, ampak nas (gledano še z vidika razširjene kognitivne teorije čustev) preko njih Bog tudi nagovarja oz. nam nekaj sporoča. Telesne občutke (kot gradnike čustva) uporablja kot del sporočila, hkrati pa se po telesu k Bogu obračamo tudi mi. Nadalje, če Sveto pismo razumemo kot 'čustveno literaturo', ki je napolnjena s čustvenim nabojem in izražanjem ter oblikovana tako, da nagovarja tako naš razum kot tudi naša čustva, to hkrati tudi pomeni, da je Sveto pismo 'celostna literatura', ki človeka nagovarja celostno – torej upošteva oz. nagovarja tudi telo in telesne občutke človeka. Tretjič, če gledamo na človekov odnos z Bogom z vidika navezanosti oz. natančneje predvsem z vidika raziskovanja, vzpostavljanja in grajenja tega odnosa, potem so del tega gotovo tudi telesni občutki.

To ugotovitev pa lahko navežemo tudi že na ožji vidik pomena razširjene kognitivne teorije čustev oz. vloge takšne teorije v življenju posameznika. Če namreč telo in telesne občutke lahko postavimo v ustrezen odnos do spoznavnega gradnika čustev, ki jih imamo (tudi) v odnosu do Boga, potem na tej podlagi lažje razumemo tudi vrednostne sodbe. Odnos z Bogom vzpostavljamo kot posamezniki – ustrezno gojenje čustev in celostna čustvena geografija, ki jo razvijamo kot osebe, nam ta odnos (so)omogočata, hkrati pa tudi glede konkretnih naravnosti in delovanja predstavljata vodilo za dobro življenje (Simonič idr. 2018, 219–235).

3. Analiza svetopisemskih zgodb z vidika odnosa med čustvi in telesom

V tem razdelku najprej predstavljamo okvir in metodologijo raziskovanja, nato pa analiziramo izbrane svetopisemske zgodbe z vidika odnosa med čustvi in telesnimi občutki. Najprej smo izbrali zgodbe oz. odlomke, v katerih izstopa preplet čustev in telesnih občutij, ki je pomemben za našo osrednjo tezo. Nato smo te odlomke kratko opisali oz. povzeli zadevne situacije v njih, pri čemer smo v posebno rubriko oddvojili čustva, ki se v situaciji pojavljajo oz. so izražena, posredovana, predmet predruženja ipd. Vsako izmed izpostavljenih oz. prepoznanih čustev je izpisano posebej, pri čemer določamo tudi, kdo ga doživlja oz. izraža oz. proti komu je usmerjeno. Naslednji vidik, ki je izpostavljen in ki temelji na osrednji predpostavki kognitivne teorije čustev, je, kaj je pri vsakem posameznem čustvu vrednostno jedro oz. vrednostna sodba in na katero vrednoto je ta vezana (npr. ko nas je strah za nas same, je ta strah povezan z vrednostjo, ki jo pripisujemo svojemu življenju ali posameznemu vidiku tega življenja). In nazadnje so pri vsaki situaciji oz. vsakem čustvu izpostavljeni tudi vidiki telesa in telesnih občutij ali izrazov. Nato po vsakem analiziranem primeru v sintezi izpostavimo, kakšno vlogo so telo in telesna občutja pri posameznih čustvih imela. Analiza večjega obsega, ki bi zaobjela vsa čustva, okvire prispevka presega, zato se osredotočamo le na nekaj odlomkov v Svetem pi-smu, kjer lahko izbrana čustva in vidik telesa enostavno prepoznamo in povežemo.

Situacija (opis odlomka)	Čustvo (kdo proti komu)	Vrednote, vred- nostna spoznanja, prepričanja	Vidiki telesa
Bog je Adamu in Evi naročil, da ne smeta jesti od drevesa spoznanja, ker bosta sicer, če bosta jedla ali se dotikala sadov tega drevesa, umrla. To sta tudi upoštevala, dokler ju ni v nasprotno prepričala kača, ki je živela v tem vrtu. V trenutku, ko sta Adam in Eva použila sadež, so se jima odprle oči in sta spoznala, da sta naga. Zato si zaradi sramu, ki ga prej nista čutila, sešijeta preprosto obleko iz figovih listov in se, ko zaslišita, da ju Bog kliče in išče, skrijeta.	poželenje in radovednost (po sadežu in v odnosu do tega, kar prinaša) Adama in Eve (neustavljiva želja po prepovedanem sadežu; misel, da je sadež videti užiten; misel in želja, da bosta Bogu enaka; misel, da ima kača morda prav; misel, da jima Bog morda ne pove vsega; misel, da posledice prepovedi niso tako hude); zaupanje Eve kači; zaupanje Adama Evi (misel, da ima Eva prav)	lastna dobrobit Adama in Eve vednost oz. spoznanje	odprte oči – novo spoznanje dobro za jed (okus) mikavno za oči (vid) vzela je sadež (dotik)
	strah (panika, zaskrbljenost) – Adama in Eve pred prihodnostjo, pred kaznijo za neupoštevanje Božje prepovedi (misel na smrt)	prepoved oz. volja Boga posledice kazni oz. gotova smrtnost in trpljenje	skrivanje pred Bogom (za)slišita klic Boga (odprla so se jima tudi ušesa)
	sram (zadrega, nemoč) Adame in Eve pred Bogom in tudi pred samima seboj (da sta razkrita v dveh pomenih – z vidika telesa in z vidika njenega grešnega dejanja oz. značaja)	ugled (izguba) – Adama in Eve pred Bogom in seboj zvestoba (izguba)	beg in skrivanje pred Bogom skrivanje pred sabo zakrivanje nagega telesa
	krivda – Adama in Eve, ker sta jedla s prepovedanega drevesa spoznanja	sporno ravnanje Adama in Eve	skrivanje pred Bogom, ko ju je iskal

Tabela 1: 1 Mz 3,7-11 „Izgon iz raja“.

Čustvo, ki ga lahko v besedilu najprej prepoznamo, je poželenje v obliki želje po spoznanju. Vlogo telesa pri poželenju lahko razumemo z najbolj neposrednega vidika telesa samega, lahko pa gre med drugim tudi za zadovoljitev bioloških potreb, ki so v tistem trenutku za Adama in Evo pomembne. Eva namreč sadež vidi kot za oči mikaven, dober oz. okusen – in torej vreden poželenja. Eva v telesu čuti neustavljivo željo po zaužitju prepovedanega sadeža – to obenem spremlja misel na sadež, ki naj bi v njeno življenje prinesel dodatno vednost (kot ji obljublja kača). Telesna občutja so tako v tem primeru ena izmed podlag za presojo situacije in predmeta poželenja. Hkrati lahko vidimo tudi, kako so telesna občutja omogočila oblikovanje vrednostne sodbe. Kmalu po zaužitju sadeža Adam in Eva začutita strah, sram in krivdo. Ta čustva sicer v besedilu niso neposredno omenjena, lahko pa nanje sklepamo, če se ozremo na odzive telesa. ‚Odprte oči‘ oz. spoznanje Adamu in Evi, ko použijeta sadež, omogoči, da spoznata, da sta naga. Postalo ju je sram, zato sta si pričela izdelovati oblačila.⁴ Sklepamo lahko, da je bila njuna vre-

⁴ Sram obraz običajno zaznamuje z zanesljivimi znaki, kot so na primer zardevanje, usmerjanje pogleda navzdol ali v drugo smer (skrivanje obraza) (Nussbaum 2006, 173) – seveda pa telesnih odzivov in občutkov ne smemo enostransko povezovati z določenim čustvom. Da se posameznik v določenih trenutkih poskuša umakniti ali svoj pristni jaz skriti, je na neki način normalno oz. običajno, saj se lahko na

dnostna sodba glede nezakritega telesa pred zaužitjem sadeža drugačna, saj sta imela telesi odkriti – zdaj pa odkritost telesa zanju ni več sprejemljiva. Po klicu Boga ju postane tudi strah in se zato skrijeta – zaradi na novo oblikovane vrednostne sodbe se je spremenil tudi njun odnos⁵ z Bogom oz. njegova kvaliteta.

Situacija (opis odlomka)	Čustvo (kdo proti komu)	Vrednote, vrednostna spoznanja, prepričanja	Vidiki telesa
Abraham pošlje na željo Sare in po božjem navodilu deklo Hagaro in njenega sina proč od sebe. Bog mu je namreč po upiranju Sari, da tega ne bo storil, obljubil, da bo tudi iz tega dečka naredil velik narod. Ko Hagari in sinu, ki blodita po puščavi, zmanjka vode, se Hagara odloči, da dečka tam pod grmom zapusti. Bog pa je videl njeno in dečkovo stisko, zato ji odpre oči, da najde studenec in tako dečka reši smrti.	žalost – Hagare, ker mora sina pustiti umreti (misel, da nima druge možnosti, saj ji je pošla vsa voda)	življenje nedopustnost uboja	glasen jok Hagare občutek nemoči in nelagodja, da bi gledala, kako deček umira
	strah – Hagare, ko zasliši božjega angela oz. angelov nagovor, naj se ne boji	življenje	glas dečka odprte oči Hagare

Tabela 2: 1 Mz 21,10-19 „Izak je rojen“.

Hagara se je, ko je dečka odvrгла pod grm, usedla nekoliko stran in glasno zajokala. Njena telesna občutja so bila skladna z njenimi mislimi in dejanjem. Morala se je uvesti in zajokati misleč: »Naj ne gledam, kako ta deček umira!« Prepoznamo pa lahko še en vidik telesa oz. vlogo, ki jo ima telo, in sicer v stanju, ko je Bog pri Hagari prepoznal strah. Bog je preko angela spregovoril s Hagaro tako, da je najprej nagovoril njen strah – in šele to, da je ni bilo več strah, je omogočilo, da ji je odprl oči. To ji je omogočilo spremembo prepričanja, ki ga je imela, da mora dečka pustiti umreti, ker zanj nima več vode, oz. prepričanje, da je deček že mrtev. Odprte oči ji omogočijo, da zagleda studenec in (u)vidi, da ima možnost, da lahko dečka in sebe reši.

ta način zavaruje, kadar ne želi, da družba v kateri je, vidi vse njegove strahove, potrebe ali šibkosti (194–195).

⁵ Drevo spoznanja lahko v tem okviru razumemo tudi kot temeljno moralno oz. etično orientacijo – kolikor določa odnos do Stvarnika in meje med Stvarnikom in nami samimi. Prvi, čisti in kakovostni odnos, ki naj bi ga človek gojil, je odnos do Stvarnika. V ta odnos pa so vključeni tudi vsi ostali odnosi (Gerjolj 2009, 23–24).

Situacija/okolščine/ položaj (opis odlomka)	Čustvo (kdo proti komu)	Vrednote, vred- nostna spoznan- ja, prepričanja	Vidiki telesa
Prerok Habakuk moli, prosi usmiljenja, občuduje in hvali Boga ob tem, kar je videl in slišal o njego- vih veličastnih in hkrati pretresljivih delih (v tem prepo- znava tudi jezo, srd in togoto Boga). Pretre- sen je ob tem, kar je videl in slišal o dnevu, ki prihaja, a se hkrati ne boji – saj tisti, ki veruje, bo rešen.	strah Habakuka – pred sodnim dnem, ki prihaja	življenje	sluh – odziv telesa ‚poslušam‘ glasno drgetanje ustnic to spozna preko ‚telesa‘, saj božji srd in jezo prepozna v glasu, hoji, teptanju
	groza Habakuka – pred tem, kar je slišal in videl, da prihaja nad zatiralce njegovega ljudstva	trpljenje	tresenje telesa na mestu – ohromljen od občutka ogro- ženosti in nezmožnosti umika glasno drgetanje ustnic
	nemoč in tesnoba Habakuka	stiska	tresenje celega telesa na mestu in nezmožnost ukre- panja; onemoglost, občutek ‚trohnobe v kosteh‘, obču- tek utrujenosti
	veselje Habakuka	odrešenje	
	pogum: Habakuk v sebi čuti moč, ki je od Boga	vera, moč	‚noge kakor košutam‘ – ob- čutek moči v nogah

Tabela 3: Hab 3,16–19 „Molitev in hvalnica“.

V tem besedilu lahko jasno vidimo, kako pomembno vlogo lahko telesna občutja igrajo pri prepoznavanju sodb ali prepričanj, ki jih imamo o nečem ali nekom in se pomembno tičejo našega življenja. Habakuk se namreč med molitvijo osredotoča na svoje telesne občutke in jih prepozna kot tiste, ki sporočajo nekaj pomembnega (zanj in za njegovo ljudstvo). Telo oz. poslušanje ga je na neki način celo ‚zbudilo‘, da je na svoja telesna občutja postal pozoren – ko je začel poslušati svoje tresenje in glasno drgetanje ustnic. Habakuk je v svojem tresenju in drgetanju ustnic prepoznal, da ga je strah Boga, njegove veličine in da je pretresen in ohromljen zaradi tega, kar je videl in slišal, da se bo zgodilo na dan, ki prihaja nad zatiralce njegovega ljudstva. Hkrati pa v sebi prepozna tudi veselje, ko občuti moč v nogah, ki mu jo daje Bog – saj Vanj veruje in zaupa, da ga bo tako kot preostale, ki verujejo, pred sodnim dnem rešil.

Situacija (opis odlomka)	Čustvo (kdo proti komu)	Vrednote, vred- nostna spoznanja, prepričanja	Vidiki telesa
Jezus gre z učenci molit v vrt Getsemani. Jezus sluti, da prihaja njegovo trpljenje. Svojim učencem naro- či, naj med tem, ko on moli, bedijo z njim, vendar ti trikrat zaspi- jo. V molitvi prosi Očeta, da bi šel ‚ta kelih‘ – trpljenje – mimo njega.	groza in osuplost Jezusa ob dogodkih, ki prihajajo	trpljenje	trepetanje
	žalost Jezusa ob tem, kar prihaja	življenje in smrt	trepetanje (Lk 22,44 opisuje tudi Jezusov znoj, ki je postal kot ‚kaplje krvi, ki padajo na zemljo‘.)
	razočaranje Jezusa nad učenci, ki so zaspali	zaupanje sodelovanje oz. vztrajanje skupaj	meso (telesa učencev) je slabo- tno: telo, ki prevlada nad voljo oz. zavestno odločitvijo težke oči in nemožnost spoznanja pomembnosti vztrajanja v molitvi

Tabela 4: Mr 14,33–41 „Jezus na vrtu Getsemani“.

Jezus z učenci pride v vrt Getsemani, tam občuti grozo in začne trepetati, kar lahko razumemo, da telesna občutja Jezusu predstavljajo podlago za razbiranje

sporočila. Preko telesnih občutij je Jezus ‚prejel‘ sporočilo oz. spoznal, da prihaja njegovo trpljenje. Učencem je to na neki način tudi poskušal sporočiti – ko jim reče, da je njegova ‚duša žalostna do smrti‘. Hkrati jih prosi, naj ostanejo budni in molijo, ti pa večkrat zaspijo. Telo je opisano kot slabotno v smislu, da prevlada nad voljo ali zavestno odločitvijo. Razberemo lahko tudi, da je vidik te slabotnosti telesa (občutek težkih oči) povezan s tem, da učenci niso bili zmožni spoznati pomembnosti vztrajanja v molitvi in pomena trenutka samega. Še en pomemben vidik je, da pri pogovoru z Očetom Jezus odide stran od učencev, se vrže na tla in moli k Očetu. Jezus se na Očeta obrača s celim telesom in z vsemi telesnimi občutji – z vsem, kar čuti in je. Lahko bi rekli, da preko svojega telesa in telesnih občutkov Jezus Očetu sporoča, da razume svojo nalogo in vlogo, da bo križan za odrešenje vseh ljudi – kar lahko prepoznamo tudi v njegovi prošnji, naj ‚gre ta kelih‘, torej trpljenje, mimo njega.

Situacija (opis odlomka)	Čustvo (kdo proti komu)	Vrednote, vrednostna spoznanja, prepričanja	Vidiki telesa
Brata Abel in Kajn sta delala na polju. Prvi je pasel drobnico, drugi obdeloval zemljo. Vsak od njiju je Bogu daroval del svojega dela. Abel del drobnice in Kajn del pridelkov s polja. Vendar je bil Bog naklonjen le Abelovi daritvi. Kajn je zato postal jezen in brata Abela ubil.	jeza (sovražstvo, zavist) Kajna v odnosu do Abela	enakost/krivica, ker Bog Kajnovi daritvi ni naklonjen	upadel obraz Kajna
	razočaranje nad tem, da Bog ne vidi njegove daritve	naklonjenost Boga	upadel obraz
	krivda, ki jo občuti Kajn	vest	teža krivde, ki je telo ne more nositi; beganje, skrivanje, bežanje pred glasom (»glas krvi tvojega brata vpije iz zemlje k meni«)

Tabela 5: 1 Mz 4,3–13 „Kajn in Abel“.

V izbranem odlomku je prvo čustvo, kjer imajo pomembno vlogo tudi telesni občutki, čustvo jeze. Gre za jezo, ki jo Kajn občuti, ker Bog njegovi daritvi ni naklonjen. V tistem trenutku, ko je Kajn občutil, da njegova daritev ni sprejeta, in se razjezil, mu je upadel obraz. Bog razpozna, da pravega razloga za Kajnovo jezo ni in mu najprej reče, naj spremeni držo obraza (»Ali ga (obraza) ne boš vzdignil, če delaš dobro?«). Gre za priložnost, ki jo Bog preko telesa ponuja Kajnu, da spremeni svoje čustvo jeze. Ta jeza (in upadel obraz) pa je bila tako močna, da je kljub pozivu in opozorilu Boga (ki Kajnu reče, naj bo močnejši, naj gospoduje nad ‚poželenjem greha‘, da bratu Abelu ne bi storil žalega) Kajn jezo še najprej gojil in se ni mogel zadržati – brata je vseeno ubil. Telesna občutja so v tem primeru na odločitev Kajna bistveno sovplivala. Drugo močno izraženo čustvo je krivda, ki jo Kajn še huje občuti potem, ko je brata ubil, saj ga je pred tem dejanjem svaril celo Bog. Kajn svojo krivdo prepozna po občutju teže v svojem telesu, ko pravi: »Moja krivda je prevelika, da bi jo mogel nositi.« Gre za spoznanje, da takšna teža krivde presega to, kar bilo mogoče postaviti ob stran ali odpustiti.

Situacija (opis odlomka)	Čustvo (kdo proti komu)	Vrednote, vrednostna spoznanja, prepričanja	Vidiki telesa
Jožef se da prepoznati svojim bratom, ki so ga prodali, ko je bil majhen deček. Ti so osupli nad tem, da ga vidijo živega – in je zdaj celo vladar. Jožef jim pravi, naj si ne očitajo, da so ga takrat prodali, saj je bil za tem Božji načrt. Bog jih je namreč želel vse ohraniti pri življenju, saj bo lakota, ki traja že dve leti, trajala še pet let – Jožef pa jim lahko pri tem pomaga.	žalost Jožefa v odnosu do bratov	družina	glasen jok (ni se mogel več premagovati)
	najprej osuplost, nato pa očitiranje (občutek krivde) in žalost bratov v odnosu do Jožefa (prepoznal jo Jožef)	družina spoznanje krivičnega dejanja	nezmožnost govora Jožef jih povabi, naj stopijo bližje in jih pomiri
	olajšanje, odpuščanje ter veselje Jožefa in bratov	resnica (odpuščanje) in spoznanje resnice družina – ponovno srečanje bratov	oči vidijo usta, ki govorijo z drugimi poljubi in objemi Benjamina in ostalih bratov Jožefov jok v objemu Benjamina in ob bratih Benjamin joka bratje lahko znova spregovorijo

Tabela 6: 1 Mz 45,1–14 „Jožef se da spoznati“.

Jožef se da prepoznati svojim bratom in ne more zadrževati joka. Njegov glasen jok lahko razumemo kot sporočilo veselja, da vidi svojo družino, kar se v nadaljevanju zgodbe tudi potrdi s tem, ko vse brate poljubi in objame. Nadalje Jožef pri bratih prepozna žalost, pa tudi krivdo, ki jo občutijo, ker so ga prodali kot dečka: to se kaže v tem, da niso mogli spregovoriti z njim. Bili so namreč osupli, ko so ga prepoznali – in to jim je onemogočilo komunikacijo z bratom. Jožef jim pojasni, da je za vsem tem Božji načrt in da ga je sem poslal Bog, da bi s tem poskrbel za preživetje vseh. Naroči jim, da morajo zaupati svojih očem, da vidijo, kaj in kako govorijo njegova usta. Šele ko jih objame, vsakega posebej poljubi in z njimi joka, se bratom zmožnost govora povrne.

Situacija (opis odlomka)	Čustvo (kdo proti komu)	Vrednote, vrednostna spoznanja, prepričanja	Vidiki telesa
Med gostijo, ki jo je priredil kralj Belšacar in na kateri je razkazoval razkošje ter gostom postregel v posodah iz jeruzalemskega templja, se pojavijo prsti, ki na steno izpišejo skrivnostno besedilo. Kralj pokliče svoje modrece, da bi to besedilo razvozlati, vendar so neuspešni. Zato kraljica, ki kralja obišče in prepozna, da je prestrašen, predlaga, da pokličejo Danijela, ki naj bi pisanje znal razložiti.	strah (prestrašenost) kralja	nadzor nad situacijo, oblast neznano (pomen besedila)	pobledelo obličje kralja kolčni zgibi so kralju popustili kolena so kralju tolkla eno ob drugega glasen govor
	strah kralja, ki ga prepozna kraljica; plašijo ga misli	oblast in nadzor – izguba	spreminjanje barve kože na obrazu nemožnost treznega premisleka

Tabela 7: Dan 5,1–12 „Belšacarjeva gostija“.

Belšacar ni bil Bogu pokoren kralj, kar priča tudi njegova velika gostija, na kateri so stregli v posodah iz templja. Ni ohranil niti svoje ponižnosti niti vere. Zato

mu Daniel očita, da so skupaj z gosti »pili vino in slavili bogove iz zlata, srebra, železa in kamna«. Njegovo prepričanje, da ima nadzor in oblast nad vsem ter da lahko kupi vse, prekine nenavadno sporočilo na steni. Ko kralj med gostijo zagleda prste, pišoč po steni, se prestraši: ne toliko roke, pač pa sporočila. Njegovo obličje pobledi, kolčni zgibi mu popustijo in kolena mu tolčejo eno ob drugo. Strah in grozo kralja spremljajo telesna občutja, tudi v smislu drugačnih (ozadnih) prepričanj, ki jih je kralj imel pred dogodkom. Strah preide v paniko, kar je razvidno iz tega, da Belšacar glasno zakriči, naj pripeljejo vse, ki bi znali besedilo razložiti. Strah postaja še močnejši, saj sporočila na steni ni znal razložiti nihče od njegovih modrecev. To prepozna kraljica, ko mu reče: »Tvoje misli naj te ne plašijo in tvoja barva naj se ne spreminja ...« Kraljica naroči, naj pripeljejo Daniela in Belšacarja opomni, da je prav on tisti, ki je od vseh najmodrejši in ga je kot takšnega prepoznal že Belšacarjev oče – sam pa je v paniki pozabil, koga poklicati.

Situacija (opis odlomka)	Čustvo (kdo proti komu)	Vrednote, vrednostna spoznanja, prepričanja	Vidiki telesa
Okoli Jezusa se zbere množica in ga spremlja. Med njimi je tudi žena, ki je že dvanajst let krvavela in si je želela ozdraveti. Ko se med množico dotakne Jezusove obleke, ozdravi. Jezus učencem naroči, naj povedo, kdo se ga je dotaknil. Ti so zbegani, saj je bila okoli njega množica, ki je nanj pritiskala – kako naj bi vedeli, kdo se ga je dotaknil?	zbeganost učencev	vednost	Jezus zazna, da je moč odšla iz njegovega telesa
	veselje žene od ozdravitvi	zdravje	ozdravljenje nemudoma začuti v telesu
	strah žene pred tem, da bi jo Jezus zaradi dotika kaznoval	lastno življenje vera	trepot telesa žena se s telesom vrže pred Jezusa in mu prizna resnico

Tabela 8: Mr 5,21-43 „Jairova hči in žena, ki je krvavela“.

Pri tem primeru je zanimivo izpostaviti, da je Jezus spoznal, da se ga je nekdo dotaknil in zato ozdravel, preko svojega telesa – ko je zaznal, da je moč njegovo telo zapustila. In ko tega išče, dopusti, da žena sama prizna, da se ga je dotaknila in ozdravela, s čimer želi poudariti, da jo je ozdravila oz. rešila njena vera.

Primerov, v katerih ima telo v konfliktnih čustvenih situacijah ključno spoznavno vlogo, lahko v Svetem pismu najdemo še nekaj. Razvrstimo jih lahko tudi v nekaj širših kategorij. Prvo kategorijo predstavljajo primeri, ko Bog kaj sporoča (govori) preko teles določenih oseb (telo kot orodje, sredstvo komunikacije, Svetopisemske osebe prepoznavajo Njegova sporočila in prisotnost preko lastnega telesa) – ko na primer Bog pokliče Jeremija za preroka (Jer 1,4-19). Podoben primer je tudi, ko Bog ‚zakrkné‘ srce pred spoznanjem in oslepi oči (2 Mz 9,12; 5 Mz 2,30; Jn 12,40), ko Bog nosi in usmerja kraljevo srce (Prg 21,1). Podobno tudi Ps 22,15-16 z opisanimi telesnimi občutji »Razlil sem se kakor voda, vse moje kosti so se razklenile. Moje srce je postalo kakor vosek, raztopilo se je sredi mojega telesa. Suha kakor črepinja je moja sila, moj jezik se lepi na nebo; v smrtni prah si me položil.« V drugi kategoriji so primeri oz. situacije, ko Bog govori preko ‚svojega‘

telesa – kot utelešeni Bog. V ta okvir med drugim sodi Jezusovo trpljenje in zdravljenje drugih s telesnim dotikom, npr. ko Jezus očisti gobavca (Mr 1,40-45), ozdravi sleporojenega (Jn 9,1-11), ozdravi sključeno ženo (Lk 13,11-13) itd. Podobno Ps 18 (dim iz nosnic, ogenj iz ust in bruhanje ognja). V tretji kategoriji so primeri, ko osebe v Svetem pismu svoja sporočila drugim osebam sporočajo oz. posredujejo preko svojega telesa, npr. ko faraon „zakrkné“ svoje srce (2 Mz 8,11) ali ko Sedekija „otrdi“ tilnik in zakrkné srce, ostane Bogu nepokoren, v tej nezvestobi pa mu sledijo tudi preostali veliki duhovniki (2 Krn 36,11-14). Podobno Ps 10,7 govori o ustih, ki so polna kletev, prevar in zatiranje, in o tem, da se pod jezikom nahajata zloba in zlo. Četrto kategorijo pa predstavljajo situacije, v katerih Bog kaj sporoča oz. posreduje preko teles živali, npr. ko Gospod odpre usta oslici, da je lahko spregovorila (4 Mz 22,21-35), ko je Gospod požvižgal muhi, /.../ in čebeli, da pridejo /.../ (Iz 7,18-19), pripelje nadloge, kobilice, muhe (4 Mz 10,4; 2 Mz 8,17), ko Jezus ozdravi obsedenca tako, da dovoli demonom iti v svinje, te pa planejo v jezero in se tam utopijo (Lk 8,30-37).

4. Zaključki

V prejšnjem razdelku smo načrtali okvir in metodologijo raziskovanja ter analizirali izbrane situacije v Svetem pismu, kjer smo lahko ugotovili, da igrajo pri čustvih pomembno vlogo telesni občutki, saj omogočajo določena spoznanja, ki jih prej ali ni bilo in so omogočila nova, drugačna spoznanja ali pa so bila prisotna v ozadju in jih je posameznik preko telesnih občutij lahko prepoznal. Na koncu razdelka smo podali še nekaj konkretnih izhodišč, ki lahko služijo kot podlaga za nadaljnje raziskovanje te tematike. Hkrati smo s tem pristopom pridobili tudi bolj celosten pogled na izkustvo človeka v odnosu z Bogom in s tem dodatno odstrli razsežnosti razvijajoče se teologije čustev. Pomembno je, da lahko na ta način tudi pokažemo in razumemo, kako vera sama in z njo povezan niz čustev (veselje, mir, upanje, pa tudi občutek dvoma, negotovosti ali strahu) vključuje razsežnosti telesa.

»Življenje svetega Frančiška Asiškega je še posebej brezkompromisen primer, kako lahko telo nosi pečat verskih misli. V svojem telesu je celo prevzel podobo križanega Kristusa. Ne da bi domnevali, da je takšna telesna preobrazba ideal za vse, se nam zdi Frančiškova duhovna praksa razumljiva, če jo lahko povzamemo s temi besedami: Jezus v njegovem srcu, v njegovih ušesih, v njegovih očeh, v njegovih rokah in, končno, v vsem njegovem telesu. Za takšno osebo versko prepričanje ni zgolj intelektualna zavezanost, niti ni v osnovi stvar oblikovanja neke predstave o značaju drugega sveta. Gre prej za način, kako se spoprijeti s čutnim svetom, tako da tisto, kar ima končno vrednost, ni daleč, ampak se nam predstavlja tukaj in zdaj v čutnih pojavnostih.« (Wynn 2013, 198)

V prispevku smo nakazali, kako ima lahko telo podobno spoznavno vlogo, ki zadeva kultiviranje čustev, in kako to vlogo zaobjeti v okvir teologije čustev. Čustva

namreč religiozna izkustva in doživetja – npr. v trenutkih molitve, čaščenja ali srečanja s presežnim – pogosto spremljajo. Ti čustveni odzivi lahko prepričanja oblikujejo in krepijo ter zagotavljajo subjektivni občutek povezanosti, transcendence ali občudovanja. Hkrati čustva vzpostavljajo del etičnega okvira in so povezana z etično zaznavo, odločanjem in delovanjem, kot ga določen verski okvir narekuje. Nenazadnje so čustva sestavni del obvladovanja življenjskih izzivov in negotovosti – pri tem vidiku pa je s čustvi pospremljena tudi vera, ki je usmerjena v tolažbo, predanost ali upanje.

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Monografije FDI - 22



✱ 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.

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Sonny Eli Zaluchu

Theological Insight of Digital Religion *Teološki vpogled v digitalno religijo*

Abstract: This research aims to analyse the emergence of digital religion from its historical root, to formulate its definition, and finally build the theological construction on how religion and digital media are closely related and mutually influence the contemporary community. Using the integrated critical thinking approach in the literature review, the conclusion can be drawn that the theological perspective of digital religion is crucial. The traditional construction of how to behave according to the religion being followed has to broaden its horizon and cover the explanation of divinity in media digitalization. It is necessary to be done so that the religious congregation and even the academicians accept it as part of the divine work in the 21st century and still maintain it in the path to keep the Christianity faith. This research investigates and contributes to the thinking collaboration of theology and computer sciences in digital theology.

Keywords: digital religion, digitalization, religion, internet, online religion, contemporary faith, digital theology

Povzetek: Namen raziskave je analizirati pojav digitalne religije od njenih zgodovinskih začetkov, oblikovati njeno definicijo in na koncu zgraditi teološko konstrukcijo o tem, kako so religija in digitalni mediji tesno povezani – in na sodobno družbo tudi vzajemno vplivajo. Z uporabo metode integriranega kritičnega mišljenja v pregledu literature je mogoče sklepati, da je teološka perspektiva digitalne religije ključna. Tradicionalna struktura, kako ravnati v skladu z religijo, ki ji sledimo, mora svoje obzorje razširiti in zajeti razlago božanskosti v medijski digitalizaciji. To je nujno, da jo bodo verske skupnosti, pa tudi znanstveniki sprejeli kot del Božjega dela v 21. stoletju in jo na poti ohranjanja krščanske vere še naprej podpirali.

Ključne besede: digitalna religija, digitalizacija, religija, internet, spletna religija, sodobna vera, digitalna teologija

1. Introduction

The world has changed totally in the era of the Internet and communication technology which comes along with it. Since the Internet is present in humans' lives, a variety of new technologies related to the Internet have taken turn to appear with the speed which gives humans no option but to adapt with it. Mansour (2022a) explains the impact of this phenomenon. The development of that digital technology creates a new era where a real life is mixed with the virtual world in the daily life. This is caused by the blurred boundary line between the real world and the virtual world in explaining the perception of humans on reality. The Internet which at first was understood as the physical reality existence has changed to become a new world that even exceeds reality. That world has no geographical boundary, is without the wall of barrier, is accessible, and has the space construction exceeding the physical space dimension.

The digital technology trend brings consequences in a form of social and cultural change. Human behaviour experiences a shift following the universal ongoing change. Martono (Martono 2021, 17) and Sztompka (2017) explain that one of the reasons causing the social change is the discovery of new findings in life in a form of technology having the impact toward the change of the human interaction. The findings influence human behaviour in all dimensions, creating a broader horizon and touching all levels existing in the community. The digital technology has changed and led the community into a new situation in doing the activities, such as doing business, working, learning, playing, communicating, including the way people embrace their religion and carry out their religious practice. Tsuria (2021) concluded that the Internet and technology accompanying it have given a very real impact toward not only every individual but also institutions, starting from family, education, government, and religion. Digital segmentation influencing individuals and institutions mutually contributes to the role in the conceptualization and birth of digital religion.

As a new way of embracing a religion, this paper will report on the research about the theological aspect of digital religion. There are not many researchers conducting this kind of research because the discussion on the same theme is more on the practical aspect, just like what Hutching (2007) did; the example is reporting on how the religious practice activities have shifted into online activities during the pandemic. Furthermore, the examples are the research results reported by Campbell and Virtullo (2016), Helland (2005), Lovheim (2014) that indeed bring out the theme on digital religion but focus more on the historical aspect of the birth of such a phenomenon, its connection with technology and the role of communication media in religion as well as the impacts incurred by it. Siuda (2021) showed a little difference and progress by presenting the research on the digital religion mapping so that everyone can understand the existing categories in this topic. Therefore, this research will fill in the gap appearing in the previous research that has not touched the theological aspect at all.

The theological perspective of digital religion is very important. The traditional construction of embracing a religion so far has had the established and stable

theological foundation. However, with the presence of media digitalization, it is necessary to have new explanations in the midst of the religious congregation and even among the academicians so that such a phenomenon can be accepted as part of the Divine way of work in the 21st century and can maintain it in the path to keep the Christianity faith (Zaluchu 2022). Certainly, on one hand, there are controversial things happening every time there is a change going on in the Christianity, and the theological foundation will become the filter which will form the understanding of the Christian people on the matters allowed to occur virtually and, on the things, maintained in the physical form. On the other hand, the theological perspective will end or at least minimize the tension and controversy happening among the religious congregation on the role of technology in religion. Therefore, what becomes the main objective of this research is to analyze the theological concept of digital religion.

2. Method

To achieve the research objective mentioned above, there were several steps of analysis carried out. First of all, the paper will explain the historical root of digital religion. Afterwards, it will formulate the definition of digital religion as the benchmark to do discussion and analysis. The last step is to discuss the theological concept, starting from the controversy of refusal toward the conceptual agreement. The entire way of thinking and the procedure of qualitative analysis apply the critical integrated approach as described by Gilbert (2018) via the literature review (Vera 1991).

3. Discussion

3.1 The Historical Root of Digital Religion

The term digital religion did not just appear suddenly. Referring to the study conducted by Heidi Campbell (2013a) in her book entitled *Digital Religion – Understanding Religious Practice in New Media Worlds*, it is revealed that there are four historical waves of media involvement in the religious practice. The embryo of the first wave appeared when the Internet started to be involved by religious institutions as the extended medium of the offline traditional religious practice into the online one. The theoretical construction in this wave was still centered in the descriptive effort to explain the online phenomenon and the migration of religious practice into new ways. Campbell stated that at the beginning the Internet technology was used as the medium to facilitate religious discussion in a form of a mailing list, the discussion groups with networking. In this phase, the Internet seemed to facilitate religious discussion, dogma dissemination, and the spread of other religious information. The digital community from the religious

congregation was formed in this era. Then, the second wave emerged when religion and digitalization were brought at the conceptualization level. The Internet no longer only facilitated religious information or discussion but also became the new medium to preach and carry out the religious rites and rituals. In this phase, new and creative forms have appeared in the middle of the community on religious practice both functionally and existentially.

Web and the Internet have become a wide place, where the ideas on God echo, where faith can be formed, and where collective spirit in spirituality emerges collectively (Chama 1996). The second phase is the categorization phase where various concrete typologies are attached as religious identity. This categorization aims to identify the trend happening in the online religious practice.

The third wave is the interconnection phase between the offline and online religious practice explained into various theories and method identification. The theoretical conceptualization appearing in the third wave aims to build the analysis toward the offline religious community in relation to the presence of new media facilitating the conventional religious practice. In the analysis of Campbell (2013b), nowadays humans have arrived at the fourth wave. In this phase, deeper exploration on digital technology implementation is performed to embrace, carry out, and support religious practice. This wave leads to the negotiation of religious actors between the offline and online lives, and how the two lives are mutually related, complete, and support each other. This wave brings new concepts about how to embrace a religion in the contemporary community where media have taken over many things whether they are at the macro or micro level, or whether they are sacred or profane. Referring to that historical explanation, it can be concluded that digital religion is the result of technology and Internet media involvement in religiosity practice.

Media involvement in the practice of religiosity both individually and institutionally is transformational where the offline religious ways or conventional religious ways are conducted with the new ways conducted online via the Internet. The use of the Internet for the religious interest has begun since the Internet was present in the middle of the community for almost three decades. At the beginning, the Internet became the space to discuss rituals and beliefs in the 1980s. Various discussion forums emerged in the Internet networking. This was also followed with the establishment of specific religious online conversation groups. Afterwards, the use of the Internet developed in the 1990s with the presence of the religious groups, and many more religious resources could be found online. Virtual church started to be established. From the beginning of the 2000s up to now, the use of the Internet for the interest of religion has been vast and very deeply integrated. The churches not only have the websites but also start the full digital service. The Internet has become an inclusive part of the church spiritual service and other religious institutions. Following the technology media providing various platforms, almost all spiritual resources, performances, content (preaching, religious rituals, songs, the learning of the Bible), and even the pastoral service have shifted into the digital service (Campbell 2011a; Hutchings 2011;

Mullins and Schmitt 2011). Thus, it can be concluded that the era of digital religion has begun when the elements of classical religion have been transformed into digitalization.

Several characteristics of the transformation, among others, can be seen as follows. First, the Internet has completely become the medium of religious information. In its report on Pastor's and the Internet, Barna Group presented the data that there has been a significant increase of data on the use of the Internet for the interest of religion and the search for religious information. The survey also discovered that besides the pragmatic usage, the priests use the Internet to prepare their preach and do preaching, give service, and build the pastoral relationship, including the interaction through conversations, discussion, prayers, and counselling. It is concluded by Barna that the Internet has become and will continue to become vital to build connection, to outreach, and even to do mental counselling without paying attention to the form, size, location, or demography of the church (Barna 2015). The descriptive report of Barna has clearer meaning through the research of Helland that sociologically observes that the wave entering the virtual world has become the trend among the religious organizations. They have made the Internet and all new things from the World Wide Web as the place of presence, the control tool, and the media to state the authority on the environment that keeps on growing and developing. The perspective of Helland is also similar to see that the progress of the Internet has become the trigger for social change where every individual either embracing an official popular religion or not has made the digital world as a new environment to state various expressions of their religion freely (Helland 2004). Relying on the findings of Barna and the analysis of Helland, it can be concluded that the Internet can become the new spiritual environment for the contemporary community.

3.2 Conceptual Definition

Digital religion cannot be seen etymologically merely by uniting the definitions of the words "digital" and "religion." Digital religion is a cultural product born out of the contemporary community, with technology as part of its life. In this case, the community and digital technology have mutually influenced each other in connection with religion. Therefore, it cannot be separated from the community contextual situation. Religion and religious practice have affected the community via digital technology. On the contrary, the community contextual situation brings changes toward the way to embrace a religion and its implementation in the practice (Grant and Stout 2019). The integration between digital technology and religion eventually creates a much bigger picture on the religiosity trait of a community and all are summarized in the concept of digital religion. This integration pattern is dynamic and leads to the change after change because the digital technology itself is not a static product, but it develops more and will be more involved in religious institutions and practice. Based on that, the theoretical construction of digital religion cannot be defined in the etymological approach, but it has to be considered as a complete concept explaining the phenomenon of embracing

a religion for the modern community.

Campbell (2013) explained that digital religion does not only refer to the religion presented and articulated online but also refers to how the digital media and space are established and formed by religious practice. Campbell (2013) realized that the concept of digital religion at the beginning was used to explain the presence of religion at the border of the virtual world. However, its definition then expanded to explain the type of community and new religious rituals showing that there is alliance between computer technology and religion in the spiritual life in the virtual world. Campbell (2013) seems to agree with Bauwens (1996) stating that in the virtual world, the active spiritual life keeps going on, although it is realized that this term has been applied a lot in various contexts based on the approach of each discipline. Dawson and Cowan (2004), for instance, use this term to identify religious organizations or groups existing in the virtual world. Nonetheless, for Meyer (2013), digital religion is not just related to the religious mediation digitally. Beyond mediation, digital religion is an extended product of how to embrace a religion in an analog way because it is present in a space called cyberspace. Even though it resembles a physical space, religious cyberspace is the imitation prototype of the real world (physical world) used for the interests of religion and spirituality. As explained by Helland (2005), digital religion is not merely about embracing or practicing "religion" in the digital format and performance, but it also talks about the presence of a new religious space where there are various mixtures of all the cultural components of the contemporary community.

If religious practice has so far taken place in the real physical public space, now there is a significant transition happening with the emergence of the physical space imitation or the virtual world that also becomes a human religiosity medium. In this case, the thinking of Helland (2005) seems to have the tendency toward the exposition of Campbell (2013) that digital religion is more appropriately associated as "religion-web," than a constructive proposal on "the third digital space" (Hoover and Echchaibi 2012).

To deal with definitive diversity, a middle ground has been built by Campbell (2013), and it functions also as the inter and intra disciplinary concept. Quoting the complete explanation on the word "definitive" from Campbell, digital religion is a technological and cultural space appearing when the offline and online religious domains are mixed and mutually integrated. In this definition, Campbell describes digital religion as a bridge connecting and expanding the online religious practice and space into the offline religious context and vice versa. Inside of it, we can see the mixture of online cultural traits (such as interactivities, convergence, and content produced by audience) and traditional religion (such as the belief pattern and rituals related to the historical foundation and community). Campbell (2013) agreed with Hoover and Echchaibi (2014) that suggested that when the traditional religious practice is carried out wholeheartedly and encounters with digital culture, a "third space" is formed, so a new meaning appears. It can be concluded that digital religion explains not only how digital technology and culture form religious practice and faith but also how religion attempts to make

the new media context as the culture with the established ways and faith on the reality trait and a bigger world.

From the variety of definitions and perspectives above, it can be concluded that digital religion has two definitions. First, it is a term to explain the role of digital technology in its endeavor to facilitate religious practice and faith. Referring to this definition, digital religion is understood as technology mediatization toward religion and its practice. Moreover, for the second definition, it is considered a little bit more advanced and complex because religion is not only understood as something mediated, but it also unites hybridlike and becomes inclusive both epistemologically and in its practice so that its conceptual construction does not stand by itself but is part of a vice versa relationship between something classical-traditional and something digital-based. Both of those definitions provide guidance that in the digital religion concept, the Internet is not only a facilitator but also an important part in the contemporary religious discourse.

3.3 Theological Construction

There are two main parties which are contrary to one another in viewing digital religion theologically. The first party is the hardliner Christian group that refuses any form of religious digitalization. Their main reason is very rational, although it is normative. According to them, online religious practice cannot be considered to be able to replace the authentic experience when carried out offline. The main issues they reveal are the rite authentication, liturgy, and sacrament, as well as theological truth. This party seems to be represented by, for example, the thinking of a priest in Silicon Valley named Jay Y. Kim in his book published by InterVarsity Press in 2020 entitled *Analog Church: Why We Need Real People, Places, and Things in the Digital Age*. What is interesting is that the same author in 2022 published his newest book entitled *Analog Christian: Cultivating Contentment, Resilience, and Wisdom in the Digital Age*. The first book was written by Kim during the world transition era from one hundred per cent isolation era to the limited isolation era through the presence of the hybrid system in religious activities. Meanwhile, the second book was written after the world pandemic is declared as endemic by many countries in the world. The main thesis conveyed by Kim in his book on Analog Church is that the physical or onsite religious activities like in the era before the pandemic happened are the real, authentic religious activities which are more suitable according to the Bible and remain needed.

According to Kim (2020), there are many church leaders that have done the best things, but they are encouraged by myths believing that new things are always better than the old ones. This is what Kim calls as the relevance trap that brings the church to fall by sacrificing many things and judging those many things with the digital and technological perspectives. All of these have been triggered from the response of the church toward changes and such changes referred to have been done many times previously, such as adapting and following the culture of the era. The main argumentation from Kim centers at the transcendence and not at relevance. In other words, since the Christian church was established

in the era of apostles, the Christian religious institutions have invited people to experience transcendence and relevance. Although it is admitted that relevance cannot be ignored, the message of transcendence in the church is related to life and daily situation of the people that serve the church. The ways to deliver the message of transcendence always have the reverse and uncommon pattern. For instance, the main becomes the last and the last becomes the main, the rich become the poor and the poor become the rich, where foreigners feel that meaning is owned and all that become allies can encounter something that is totally different from the familiar things that tend to repeat. Hence, Kim (2020a, 8–14) challenges the church that the reverse thing can be done by the church in this digital era, which becomes the invitation to become analog and to escape from digital hiding, for the sake of bridging the separation caused by technology, and to become humans together with others in the truth meaning, gathering in the alliance to be changed and transformed in the real time in the space in between and with the real ways. All that identification becomes the main foundation of Kim's claim that coming into contact with one another in an alliance, introducing each other, laughing together, and having the real interaction can only be carried out in an analog meeting. The same presentation in the digital era is actually the deceit of technology which makes everyone become more impatient, shallower, and more isolated. That is the effect of the digital technological performance that always offers three things, namely speed, choices, and individualism. McKnight (in Kim 2020) wrote in the preface of Kim's book that the analog church theology follows the Christ incarnation pattern that God sends a very mighty important message to humans accepted in the physical condition through Christ that is incarnated. He sent His child born through the womb of a woman physically, to serve the real world and gather his disciples and the real people with the real body to follow Him. He even died on the Cross as something real. The event is not engineered or a fake simulation. With all of these realities, it is seen that God revealed Himself in something analog, not something digital. His messages were written and delivered via papyrus scrolls, printed or in a form of files, but the essence of the messages is His real personality since birth, living and showing His works, dying, reviving, and then ascending to Heavens, even when someday He will return. All those are the chain of real and physical events. Therefore, McKnight in Kim (Kim 2020b, 5–7) firmly refuses all introduction of Christ to be conducted outside the physical reality because going to the church physically cannot be replaced digitally. What is important about the life of church is that all are physical: knowing, loving, doing ritual activities, listening to preaches, singing, and worshipping God, walking toward a tribune to receive communion; all those are the things which make the church as church. In other words, the real church just refers to the church conducted offline or called analog church. Digital technology might be able to imitate all real church activities in its physical form, but when we refer to the thinking of Kim (2020) and McKnight (in Kim 2020), what is being offered is merely a symbolic "deceit" that will make people remain isolated in its digital connection in the digital church.

Even though he does not directly refuse the presence of digital religion, Beaty (2022) in his review in his book entitled *Celebrities for Jesus: How Personas, Platforms, and Profits are Hurting the Church* showed the drawbacks that are present as the supporters of church digitalization do not even realize them. The emergence of the Christian famous people and religious celebrities have developed the great publicity through digital media to produce the incredible public influence effect. This behavior has started to appear from the local church level or from the national or even international level; in other words, those spiritual influencers have effectively stated to their followers, "Follow me like I follow the Christ". However, the hidden motivation behind that fame turns out to lead to their own interest, without the spiritual maturity and accountability, having contradictory shadow sides with the essence of the Bible (Beaty 2022).

The Christian famous people and spiritual celebrities unexpectedly become part of Kim's (2020) fear on the digital technology impact for the church because they all develop the social power without any closeness and they seem to be in alliance, but they are actually isolated. These people do not really talk to fellow humans, but they just talk in front of a camera mediating the message digitally in the private space of everyone. The results are the abuse of power, personality investment, and individual glorification, and most of all fixation toward profits. Turkle (2017, 1) made an important note that technology is truly full of temptations because it always offers what humans desire the most. It is realized via technology that it is easy to control humans due to their vulnerability and desires. Hence, what occurs in digital connections is loneliness and fear of intimacy. Digital connections seem to be friendly, but they offer friendship illusions without the real friendship demands. All connected in the digital network actually make humans become more isolated and hidden from one another, even when everyone seems to be together digitally.

From all those opinions, it can be concluded that refusal and critical attitude toward digital religion generally have the starting point from theological authentication of things that at the beginning took place physically and then are changed and/or facilitated or mediated digitally. However, the perspectives about this are not uniformed. The group that supports digital religion embraces the theological theme that God works in and via technology. Even though there are matters that cannot be replaced digitally, it does not mean that the church mediation by technology has to be rejected completely. The main dictum conveyed is the worldview that digital technology achievement, in fact, will assist the church to realize the vision and missions of God's kingdom with new ways adjusted with the era situation.

In her book entitled *@Worship: Liturgical Practices in Digital Worlds*, Teresa Berger (2021) presents moderate thinking. She explained that actually there is no essential theological claim as the reason about humans in their religious activities which is stated not applied in digital mediation. The reason is simple. Self-existence formed and done in prayers through a variety of mediations still has the unchanged claim of basic theology. The point is that this claim understands that

human creation orientation always directs to and is the indelible longing for God. However, this longing exists in the life very much wounded by sins, and it is difficult for humans to direct themselves toward God. The incarnation of God's words in the flesh through Christ and the redemption He did on the Cross eventually set humans free from the chain of sins and accepted the answer from the deep longing. Digital mediation is just a different way to express the longing. Thus, in the end, there is no reason that human existence becomes zero just because the mediation of their religious activities involves digital media (Berger 2021). As a result, for Berger (2021), the real issue with the theological approach is not with the human existence but with the way humans choose to express their existence. That happens because digital technology mediates the contemporary subject formation with a certain way. When that "certain way" turns out to be different from what has been theologically understood so far, the root of the issue has become clearer. It means what is necessary is actually theological construction.

Siuda (2021) reported a research result on the mapping of digital religion. In one of his conclusions, he stated that at this time, separating the religious activity space between offline and online is very hard to do. Both offline and online spaces have been mixed or obscure so that it is necessary to have a conceptual framework. The idea on the conceptual framework can be applied in the theological scope. In other words, what is needed in reading and analyzing digital religion, before everything is going too far and wider, is a theologically conceptual framework.

The most interesting and comprehensive proposal on this matter has been prepared by Sutinen and Cooper (2021, 1–9) that have formulated the theologically conceptual framework in four concepts, namely what is called as digital theology, why digital theology needs to be understood deeply, how to conduct this research topic, and what is the future of digital theology like. Both of the writers built a very realistic and appropriate argument. The proliferation of Information Technology (IT) for the last thirty years encouraging fast change in every aspect of community lives (the way humans live life, work, learn, and seek for information, socialize, build intimacy, interact in family and in doing religious activities) has adapted with the newest technology. However, that fact leads to disparity in documentation. The discourse on the role of technology in various classes of community is available many more than that on the role of technology in faith expression. The works by Campbell, Hutchings, Hojsgaard, Dawson, O'Leary, Tsuria, Horsfield, and others have just appeared in the last ten years (Campbell and Tsuria 2021; O'Leary 1996; Wallis 2003; Helland 2004; Hutchings 2017). The works of those writers are limited as they present only the communication analysis, and very few really discuss the theological area. Therefore, a theologically conceptual framework is required because the phenomenon of digital religion has developed in the technological integration exploration phase in the religious phenomenon. Hence, theological conceptualization intellectually made is absolutely required.

The main thesis as the foundation of all those things above is to place Digital Theology to focus on the faith expression, similar to what happens in various Chri-

stian theological classical fields that have been studied so far by the academicians, such as exegesis and hermeneutics, systematic theology, church history, and practical and pastoral theology. Sutinen and Cooper (2021) also showed their academic position and attempted to escape from the gray area that has impeded the theologians all this time. Both writers firmly agreed that the connection between faith as spiritual and intellectual conviction, and the real expression as credo, doctrine, or concrete behavior becomes the foundation to facilitate the formation of theological dialog toward the computer science to become Digital Theology.

In the effort to construct the definition of digital theology that is capable of becoming the medium of all relevant disciplines of science, Sutinen and Cooper (2021) refer to four concepts of the definition proposed by a number of references. The following is the summary. The first definition is formulated by Steinhart (2012, 133). The formulation of the definition is more theoretical and very technical by stating that digital theology as the theology built from artificial intelligence, digital network, and virtual reality. The definition resembles more like the Apocalyptic AI theological approach. The second definition is formulated by Kolog, Sutinen, and Nygren (2016). Their definition is briefer and more concise that digital theology is technological integration into the understanding of the divine concept and the formation of the religious basic idea. The third definition is more comprehensive compared with the previous definitions formulated. Phillips, Schiefelbein-Guerrero, and Kurlberg (2019) formulated that digital theology is the use of digital technology to communicate or teach theology as the traditional academic subject, theological research which is made possible by digitalization or digital culture, the involvement of theological resources that is intentional, sustainable, and reflective with digitalization or digital culture and a reassessment of prophetic digitalization in the bright light of theological ethics. The last reference is the definition formulated from an unpublished paper written by Cooper, Mann, Sutinen, and Phillips (2021). These four writers agreed that digital theology is the field applying questions and the method of computation at a subject in theology (for instance, the sentiment analysis toward the Bible; determining church activities with geo-location metadata); and/or applying questions and the method of theology to computation (for example, theological reflection on the social media impact on the adolescent period).

Based on the references of the definitions above, finally Sutinen and Cooper (2021, 17) formulated the new construction of the digital theology definition as the field of study drawing from the disciplines of computer science and theology, where we can find the application of theological thinking and ethics in the field of digital technology; the application of the computation thinking and the design, process, and approach into the field of theology; the application of digital technology in the practice and study of theology; facilitating the making of faith meaning through a digital expression; and applying the research approach at the intersection of computer science and theology. Relying on various definitions above, eventually we can see a picture showing the position of digital religion at the intersection of two disciplines of sciences, namely theology and computer science.

ce. However, the definition formulation is actually not really too theological and technical, or perhaps it is because of the trait of theology in this discipline that is combined with another discipline. A similar thing also happens to a brief definition revealed by Savin-Baden (2022) that digital theology is “the use of digital to study theology”.

From this definition, we can eventually see that there is actually awareness among the academicians and practitioners of social sciences, computer science, and especially theological science that digital religion is not a made-up concept, but it has a theological framework than can be held accountable academically. Those various definitions show that there is awareness in the understanding of the experts that the incision of those two disciplines of sciences, besides being considered as a new thing and being trapped at technical matters, still requires serious in-depth understanding toward its theological dimension more than its computational technique. Nevertheless, it is obvious that there is accountability of science that digital religion is part of digital theology that certainly will experience conceptual development in the future.

4. Conclusion

The presence of theological construction of digital religion will become a discourse that assists anyone, particularly the religious congregation and the academicians, to position themselves in the divine accountability. The experts have stated their opinions that the fields of religion and media have covered a number of elaborations and explorations in a form of both oral transmission and textual practice in religious tradition, have developed to become part of media, and are represented into the digital platform. This proves that currently there is a connection mutually influencing between religion and media. Viewed from the historical context and contemporary reality, the connection is positively correlated with the historical development and human culture. Indeed, God does not exist in the Internet, but the Internet has become the tool aiding Christianity to reach its missions and helping religious people to grow and live their religious life in many situations. Understanding becomes very important. Viewing the Internet as the deliberator, the oppressor, or the instrument in the framework of digital religion is very much related to the starting point from how far humans or religious congregation build their theological concept on such a phenomenon. The involvement of Christian theology with the Internet has to see the Internet as daily reality created by humans as the natural agents and considers that people believe Christians are called to live accountably in their environment. Theology no longer stands on its own and is merely about the relationship between humans and God. Now there is a technological bridge facilitating the relationship. It is God’s words in the 21st century through human intelligence so that religious congregation do not materialize God or worship technology as God. On the contrary, they will believe in God more that He is in Heavens, which is also called the virtual world, but He is real in faith.

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Il carattere dialogico di ragione e fede secondo Joseph Ratzinger - Benedetto XVI

The Dialogical Character of Reason and Faith According to Joseph Ratzinger – Benedict XVI.

Dialoški značaj razuma in vere po Josephu Ratzingerju – Benediktu XVI.

Riassunto: L'articolo presenta la concezione dialogica della fede e della ragione cristiana nell'opera di Joseph Ratzinger - Benedetto XVI. Il teologo tedesco si impegna nel dibattito in corso nella Germania del ventesimo secolo sul ruolo della filosofia nel discorso teologico e presenta la sua concezione sulla base di una sintesi classica del pensiero greco e del messaggio biblico nel cristianesimo antico e medievale. Una concezione cristologica della verità e una comprensione relazionale della persona dell'uomo e della sua ragione permettono di superare il rapporto dualistico tra fede e ragione e offre prospettive ancora valide per un dialogo per un dialogo reciproco tra teologia e filosofia.

Parole chiave: Joseph Ratzinger, Metafisica, Fede biblica, Dialogo, Personalismo

Abstract: The article presents the dialogical conception of Christian faith and reason in the work of Joseph Ratzinger - Benedict XVI. The German theologian engages in the ongoing debate in twentieth-century Germany about the role of philosophy in theological discourse and presents his conception on the basis of a classical synthesis of Greek thought and the biblical message in ancient and medieval Christianity. A Christological conception of truth and a relational understanding of the person of man and his reason enables one to overcome the dualistic relationship between faith and reason and offers still valid perspectives for a mutual dialogue between theology and philosophy.

Keywords: Joseph Ratzinger, Metaphysics, Biblical faith, Dialogue, Personalism

Povzetek: Članek predstavlja dialoško pojmovanje krščanske vere in razuma v delu Josepha Ratzingerja – Benedikta XVI. Nemški teolog se vključuje v razpravo o vlogi filozofije v teološkem diskurzu, ki je potekala v Nemčiji dvajsetega stoletja, in svoje pojmovanje predstavlja na podlagi klasične sinteze grške misli ter svetopi-

semskega sporočila v antičnem in srednjeveškem krščanstvu. Kristološko pojmovanje resnice ter relacijsko razumevanje osebnosti človeka in njegovega razuma omogočata preseganje dualističnega odnosa med vero in razumom – in ponujata še vedno veljavne perspektive za vzajemni dialog med teologijo in filozofijo.

Ključne besede: Joseph Ratzinger, metafizika, biblična vera, dialog, personalizem

1. Introduzione

La questione del rapporto reciproco tra fede cristiana e filosofia, tra religiosità e razionalità moderna, è uno dei temi importanti nel pensiero di Joseph Ratzinger.¹ Tale questione ha occupato una delle aree più importanti del lavoro teologico e filosofico di Ratzinger, dai primi anni di studio, al periodo trascorso nelle facoltà teologiche tedesche, fino ai suoi interventi nell'ufficio papale. La concezione dell'autore sul complesso rapporto tra ragione, fede e religione è stata particolarmente discussa durante il suo pontificato, e si può trovare una vasta letteratura sull'argomento, soprattutto in lingua tedesca (Štrukelj 2021).

Il presente lavoro intende mettere in luce la concezione dialogica di fede e ragione nel pensiero del recentemente scomparso papa Benedetto XVI. Questa concezione è presente nell'interpretazione che l'autore fa della prima sintesi tra fede biblica e filosofia greca nel cristianesimo antico e medievale e offrendo spunti per superare la ragione «monologica» strettamente autonoma dell'epoca moderna per trovare un rapporto non dualistico tra razionalità e fede cristiana.

2. La disputa sulla filosofia (greca) in teologia

Il legame antico e medievale tra fede cristiana e filosofia si interrompe con il pensiero moderno. Nel ventesimo secolo la questione viene nuovamente dibattuta nel contesto della teologia di Karl Barth, alla quale rispondono molti teologi cattolici, tra cui anche il maestro di Ratzinger, Gottlieb Söhngen. Barth radicalizza il principio protestante della «sola fides» e rifiuta le idee filosofiche e religiose su Dio che non siano basate sulla semplice fede. La sua dura critica alla teologia naturale è motivata dal fatto che non esiste alcuna somiglianza o connessione tra la nostra conoscenza «naturale» della filosofia e quella «soprannaturale» della fede (il principio cattolico dell'*analogia entis*), ma solo contraddizione e discontinuità. La fede è paradossale, significa un «salto» in una logica completamente diversa, che dal punto di vista della ragione umana è «stoltezza». Non c'è e non può esserci alcun punto di contatto tra fede e ragione. Non si può trovare né nella metafisica (posizione cattolica) né nell'esperienza soggettiva (Schleiermacher), poiché la fede non si basa su nulla di «umano» ma solo sull'azione di Dio in noi. Secondo Ratzinger,

¹ L' articolo è il risultato del progetto PRIMUS/HUM/21 «L'ontologia trinitaria della persona umana».

però, la fede, che diventa così solo un paradosso, «non può chiarire e penetrare il nostro mondo quotidiano /.../ ma è impossibile vivere nel puro paradosso» (Ratzinger 1993, 18). La fede non può trovarsi in uno spazio vuoto; «la teologia ha bisogno di un punto di contatto con la ricerca e le domande dello spirito umano. Non può essere costruita in un vuoto intellettuale.» (1970, 78–79) In breve, senza filosofia la teologia è impossibile e, alla fine, anche Barth usa la filosofia nella sua teologia.

Resta da chiedersi quale sia la filosofia che costituisce quel «punto di contatto» (*Anknüpfungspunkt*) tra fede e ragione. Secondo Ratzinger, si tratta della metafisica classica e il pensiero contemporaneo non deve allentare la ricerca di risposte alle grandi domande metafisiche che riguardano le questioni essenziali della vita umana, come il fondamento e lo scopo dell'esistenza in generale, il senso della vita umana di fronte alla morte, ecc. (1993, 19–20). In questa prospettiva Ratzinger sottolinea che la connessione tra il pensiero greco e la fede biblica nella teologia antica e medievale era non solo legittima ma anche esemplare per il presente. Prima di procedere all'analisi dell'interpretazione di Ratzinger, va detto che il nostro autore a questo proposito ha dovuto affrontare, insieme ad altri teologi cattolici, la seria obiezione della cosiddetta ellenizzazione del messaggio biblico nel primo cristianesimo. L'idea che il cristianesimo storico abbia distorto la fede biblica adottando il pensiero greco esiste fin dalla Riforma. La nozione di ellenizzazione come processo di allontanamento dal Vangelo è stata promossa nella Chiesa cattolica all'inizio del XX secolo, soprattutto dal teologo protestante tedesco Adolf von Harnack (Ratzinger 2003a, 74–75; Tück 2007, 158–164). La tesi esacerbata di Harnack dell'«apostasia» del cristianesimo cattolico dal messaggio di Gesù sotto l'influenza della cultura greca (*Abfallsidee*) è stata corretta e moderata in studi successivi, ma il concetto di ellenizzazione ha influenzato il discorso teologico (Grillmeier 1978, 458–488).

Molti teologi sottolineano il contrasto fondamentale tra il pensiero metafisico greco e il messaggio biblico: il primo è impersonale, statico e cosmico; il secondo è personale, dinamico e storico. La questione della legittimità dell'adozione del pensiero greco nella teologia cristiana è stata, e possiamo dire rimane tuttora, una questione dibattuta. Secondo teologi protestanti come Oscar Culmann, il problema fondamentale è la dissoluzione della concezione paleocristiana della storia della salvezza in una metafisica ellenistica (Cullmann 2005, 74–84; 2011, 23–29). In polemica con queste tesi critiche, Ratzinger, attento alla dimensione ecumenica (Valentan 2017, 148), ha studiato la connessione tra metafisica greca e teologia biblica nel pensiero di autori antichi e medievali, soprattutto di sant'Agostino e Bonaventura, e ha presentato la sua concezione del rapporto tra teologia e filosofia sulla base della loro sintesi classica.

3. Incontro tra fede biblica e filosofia greca

Ratzinger illumina il motivo per cui il cristianesimo primitivo ha optato per la filosofia attingendo al commento di Agostino sul triplice concetto di teologia del filo-

sofo romano Marco Terenzio Varrone (116–127 a. C.) (Ratzinger 1954, 265–276; 1997, 50–53; 2003a, 133–136).

Varrone è un seguace della filosofia stoica, secondo cui Dio è «l'anima del mondo, che governa il mondo con il suo moto e la sua ragione» (2003a, 134). Da questo «Dio della ragione» egli distingue il culto degli dèi, importante per la gestione dello Stato e delle relazioni tra gli abitanti. Un altro ambito è la mitologia, rappresentata dalle immagini religiose dei poeti. Varrone distingue una triplice teologia: *theologia naturalis*, cioè la filosofia che indaga sulla «natura degli dèi», sull'essenza del mondo, sulla causa prima dell'esistenza; *theologia civilis*, cioè la teologia culturale e politica; e infine *theologia mytica*, che rientra nell'ambito del mito come narrazione degli dèi. Se la mitologia può essere tradotta in culto degli dèi, ciò non vale per il Dio filosofico. La filosofia, che già prima di Socrate si chiede quale sia l'essenza degli dèi, in Platone e Aristotele concepisce «Dio» come l'assoluto che è origine e fondamento del cosmo. L'assoluto, tuttavia, non può essere adorato, non può essere affrontato e comunicato, e quindi non rientra nella sfera della religione (1997, 52). Senza religione, però, non è possibile l'istituzione di uno Stato e quindi sono necessari il culto e la religione. Nascono così due sfere reciprocamente incompatibili: «la *religio* (cioè, in primo luogo, il culto) e la conoscenza razionale della realtà.» (2003a, 135)

Ratzinger cita la risposta di Agostino, che è in continuità con la prima teologia cristiana: «Agostino identifica il monoteismo biblico con le intuizioni filosofiche sulla natura del mondo sorte in diverse varianti nella filosofia antica. /.../ Con ciò egli intende dire che la fede cristiana non poggia sulla poesia e sulla politica, queste due grandi fonti della religione, ma poggia sulla conoscenza.» (137) Ratzinger sottolinea la fondamentale continuità tra l'assoluto filosofico e il monoteismo biblico, che confessa Dio come Creatore e Signore dell'universo. In questo senso, «il Dio sordo dei filosofi diventa in Gesù il Dio parlante e udente» (1997, 53).

L'unione del «Dio della fede» e del «Dio dei filosofi» nel primo cristianesimo non è un processo illegittimo di «ellenizzazione», ma corrisponde al carattere del monoteismo biblico e alle dinamiche interne della filosofia antica. Nell'Antico Testamento, la fede in un Dio creatore che non è solo il Dio della nazione di Israele, ma il Signore del mondo intero, significa che «la fede di Israele trascende chiaramente i confini della religione tribale, che fa una rivendicazione universale la cui universalità è legata alla razionalità» (1993, 21; 2003a, 117–124). La fede veterotestamentaria nell'Eterno, che non è una «divinità mitologica» ma è il Creatore universale, sottopone a critica i culti politeistici pagani, per cui già nella tradizione biblica sapienziale ci si rivolge al pensiero greco alla ricerca della «verità» (2003a, 75). La fede biblica, che nel cristianesimo diventa religione missionaria, non si basa sulla religione pagana, ma sulla filosofia, sulla ragione, che è in grado di confrontarsi criticamente con le tradizioni religiose e culturali (2003b, 73). In questo senso, il cristianesimo può essere definito una religione «illuminista» perché, rispetto alle altre religioni, ha inteso se stesso come «la vittoria della demitologizzazione, la vittoria della conoscenza e della verità, e si è visto come universale e aperto a tutti i popoli» (2003a, 137).

Qui, però, dobbiamo dire che le idee filosofiche di «Dio» come «assoluto» impersonale e come principio razionale cosmologico non sono semplicemente identificabili con la conoscenza biblica di Dio, che è «il Dio degli uomini, il Dio con un volto, il Dio personale» (2007a, 92). Ratzinger, pur parlando di continuità tra il pensiero biblico e quello greco, è consapevole delle differenze fondamentali. Per i greci, come dice l'apostolo Paolo, il messaggio cristiano di un Dio incarnato e crocifisso era «stoltezza» (Padovese 2004, 19–90). Allo stesso modo, mentre il cristianesimo ha accolto l'eredità greca, l'ha anche fundamentalmente rielaborata internamente per abbracciare la sua fede (Ratzinger 2007a, 70–71; 1997, 58). Ratzinger parla figurativamente del «battesimo» della filosofia antica, che è morta per risorgere a nuova vita (2007a, 72). Questo processo, però, corrisponde alla logica interna della vera filosofia che, nella sua ricerca della verità, va oltre ciò che ha conosciuto fino ad allora e si apre al nuovo e all'ignoto. La fede biblica, che è diversa ed «estranea», permette alla filosofia di scoprire nuovi orizzonti di trascendenza che cercava ma che le erano stati nascosti (73–74). Allo stesso modo, la teologia cristiana non si limita a strumentalizzare la filosofia per esprimere la propria fede nel mondo ellenistico. La filosofia antica ha contribuito alla consapevolezza dei cristiani sulla natura della loro fede nel Dio di Gesù Cristo. Questa fede non è un mito politico, né una semplice storia sapienziale da sostituire con un'altra narrazione (poesia), ma riguarda l'inizio, il significato e il fondamento dell'essere. Su questa base, nasce una fusione tra teologia e filosofia che permette un'interpretazione metafisica della storia della salvezza cristiana.

4. Implicazioni dell'unione tra cristianesimo e filosofia: l'«ontologia personalistica»

La concezione di Ratzinger sul rapporto tra teologia e filosofia segue il pensiero «classico» di Agostino e Bonaventura. In particolare, Ratzinger condivide una parentela di pensiero con il vescovo di Ippona. Entrambi i teologi, da un lato, apprezzano la capacità naturale della ragione di conoscere l'esistenza di Dio e, dall'altro, sottolineano la necessità della luce della fede, senza la quale la ragione non è in grado di testimoniare su Dio. Quando Agostino parla del «Dio dei filosofi» intende il «Dio dei neoplatonici». Il giovane Agostino, leggendo i libri dei neoplatonici, giunse a sapere che esiste una verità eterna e immutabile e che esiste un Essere assoluto immateriale, eterno e buono. Allo stesso tempo, però, Agostino sottopone a critica questa conoscenza filosofica del «Logos» e di «Dio», poiché i neoplatonici conoscono la «patria» ma non conoscono la «via» per raggiungerla. In altre parole, questi filosofi vedono la meta ma non sanno come raggiungerla, poiché non conoscono Gesù Cristo – il Mediatore della vera conoscenza di Dio. Per i cristiani, invece, l'uomo Gesù è la manifestazione della Verità eterna (*Logos*) attraverso la quale la ragione, illuminata dalla fede, arriva alla conoscenza di Dio (Ferri 2007, 23–27; Madec 1993, 40–42).

Qui incontriamo un paradosso inaccettabile per la filosofia ellenistica, ma che esprime l'essenza della fede cristiana: il Logos eterno diventa un uomo concreto

nella storia, e il suo destino di vita è un'interpretazione della verità universale del mondo e di Dio stesso. Nel pensiero di Agostino si percepisce una costante tensione tra la metafisica (platonica) e la prospettiva redentiva della storia, eppure questo grande pensatore è convinto della possibilità di questa connessione derivante dalla continuità tra pensiero filosofico e fede biblica (Lam C. Quay 2009, 34–35).

Si tratta di un'interazione costante tra le domande della ragione e la narrazione biblica. Questo processo giova sia alla teologia, perché la filosofia offre concetti con cui la fede può essere interpretata razionalmente, sia alla filosofia, perché nel processo i concetti filosofici si arricchiscono di nuovi significati. È stato il maestro di Ratzinger, Söhnngen, a parlare della teologia di Agostino come di un «sistema aperto» (2009, 32–39). Ciò significa che la conoscenza teologica è sempre in cammino verso nuovi chiarimenti, poiché tutti i nostri concetti non sono mai pienamente in grado di cogliere il mistero di Dio rivelato nella storia della salvezza e sono quindi sempre aperti a ulteriori riflessioni. I concetti filosofici trasferiti alla teologia trascendono il loro significato originario, si trasformano e ritornano nel linguaggio filosofico con un nuovo contenuto.

Come esempio importante, Ratzinger cita la nozione di «persona», «che lo spirito umano ha scoperto proprio nella lotta per l'immagine cristiana di Dio» (Ratzinger 2007a, 125). Agostino ha spostato fundamentalmente la comprensione teologica della persona nella sua opera sulla Trinità (*De Trinitate*), in cui si chiede chi siano i tre nell'unico Dio (Padre, Figlio e Spirito Santo). Il vescovo di Ippona identifica l'unità di Dio con la sostanza e poi cerca la trinità di Dio a livello di relazione (124–127). Le relazioni in Dio implicano una distinzione di persone che non distrugge l'unità della natura divina ma, al contrario, la realizza. Se per la filosofia antica le relazioni sono un accidente che non può essere attribuito all'essere assoluto, per la teologia cristiana non è così: le relazioni non sono accidenti, ma sono ciò che costituisce le persone di Dio che condividono l'unica essenza divina. Per Ratzinger, questa concezione relazionale della persona costituisce una rivoluzione ontologica: «In questa affermazione si nasconde una rivoluzione nell'immagine del mondo: si rompe l'autocrazia del pensiero sostanziale e si scopre la relazione come modalità uguale e originaria della realtà.» (127)

Agostino stesso non ha tratto dalla scoperta della concezione relazionale della persona nella teologia trinitaria le giuste implicazioni per un'antropologia che continuasse a essere determinata da una comprensione sostanziale della persona (1973, 214–215). La teologia medievale e la filosofia dell'essere di Tommaso d'Aquino vanno in questa direzione, ma il terreno è «preparato» per un personalismo novecentesco che attinge alle radici bibliche (Clarke 2007, 8–9). Ratzinger aderisce al personalismo dialogico mediato soprattutto da Martin Buber, Ferdinand Ebner e Romano Guardini. Quest'ultimo è particolarmente importante perché questo teologo e filosofo non contrappone il personalismo moderno (e la fenomenologia) al pensiero ontologico classico, ma cerca di collegarli tra loro nella convinzione che la verità metafisica si manifesti concretamente all'uomo come realtà dialogica e personale (Frývaldský 2018, 129–134).

Nel sottotesto di questa sintesi è presente, oltre al pensiero di Agostino, soprattutto la concezione cristologica della verità nell'opera di Bonaventura da Bagnoregio, studiata da Guardini e Ratzinger (73–77). Questo pensatore medievale, alla luce del Vangelo di Giovanni e in continuità con la tradizione teologica precedente, identifica la verità con Cristo, che è il Logos incarnato. Il Figlio eterno di Dio (*Verbum increatum*) è il modello e lo strumento con cui e attraverso cui Dio crea il mondo (*Verbum ars aeterna*). La verità ontologica, quindi, non risiede in ultima analisi negli esseri stessi, ma nella loro fonte eterna, nel Logos increato che, con la sua incarnazione, diventa conoscibile per l'uomo nella persona di Gesù di Nazareth (*Verbum incarnatum*). Questa concezione bonaventuriana unisce filosofia e teologia collegando l'ordine della creazione (ontologia) e la storia biblica; tuttavia, sottolinea la priorità della storia della salvezza, poiché l'uomo può conoscere il vero senso delle cose solo alla luce del Verbo incarnato (Ratzinger 2009, 140–159). In questo senso, l'opera della salvezza spiega l'opera della creazione, mostrando che all'origine di tutto ciò che esiste non c'è la ragione impersonale, ma la Parola attraverso la quale Dio parla al mondo e si rivolge all'uomo in un dialogo d'amore. Questa Parola eterna rivela infine il suo volto nell'uomo concreto di Gesù di Nazareth.

La concezione cristologica della verità, così necessariamente personalistica, è evidente in tutta l'opera di Ratzinger. L'autore tedesco intende il «Logos» in modo simile alla filosofia antica, come «il senso che porta tutto l'essere» (2007a, 135) e che rende possibile una comprensione razionale della realtà. Il Logos, tuttavia, secondo il Vangelo di Giovanni, non è solo la struttura razionale del mondo, ma è una Persona:

«*Logos* non significa solo *ratio* ma anche *verbum* – non solo 'senso' ma anche 'discorso'. Questo per esprimere che il Dio cristiano non è solo Ragione, Senso oggettivo, Geometria dell'universo, ma è anche Relazione, Parola e Amore. È una Ragione che vede e sente, a cui si può parlare e che ha un carattere personale. Il senso 'oggettivo' del mondo è il Soggetto che ha una relazione con me. Come Logos, Dio è Discorso - non solo il Creatore, ma anche la Rivelazione che parla e che attende la mia risposta. Nominando Dio come 'Logos' si rivela il fondamento stesso della teologia cristiana della preghiera. La Parola corrisponde alla Parola. Per questo il *Logos* di tutte le cose può incontrarmi con un volto umano, il volto di Gesù di Nazareth.» (1973, 108)

Il fatto che il Logos si sia incarnato e manifestato nella persona di Gesù di Nazareth impedisce la moderna separazione tra ragione storica e filosofica. Allo stesso modo, l'opposizione spesso ripetuta tra la verità generale e astratta della ragione e la verità concreta e storica della Bibbia si riconcilia nella persona del Verbo incarnato. Secondo Ratzinger, qui si rivela qualcosa di sorprendente: «I due principi fondamentali apparentemente contraddittori del cristianesimo - il legame con la metafisica e il legame con la storia - si appartengono e si condizionano a vicenda.» (2003a, 139–140)

È vero che, come per Agostino (Ferri 2007, 52–59) e Bonaventura (Ciampanelli 2010, 189–190) possiamo notare nell’opera di Ratzinger una tensione tra un approccio cosmologico-metafisico e quello storico-personalistico. Tuttavia, non si può essere d’accordo con la critica al pensiero di Ratzinger avanzata da Heiko Nüllmann nel suo ampio studio. Questo autore parla solo di «modifiche cristiane del concetto filosofico di Dio» e arriva a una critica sostanziale che riguarda «l’identificazione dell’idea di creazione con l’idea di verità della ragione speculativa, cioè con una concezione astrattamente filosofica del Logos creatore di Dio, che non conosce l’autorivelazione di questo Logos come Amore e può quindi comprenderla solo come verità sovrastorica, ma non come verità salvifica» (Nüllmann 2012, 372). Una simile critica può derivare solo da una lettura unilaterale dell’opera di Ratzinger. Infatti, la concezione cristologica della verità di Ratzinger è sia metafisica che personalistica e legata alla storia. Possiamo dire che, seguendo la trasformazione cristiana della filosofia antica, egli si sforzi di realizzare una sorta di «ontologia personalistica», che però rimane solo un abbozzo e non costituisce un sistema coerente.

Dalla teologia della creazione, Ratzinger trae una corrispondenza tra la struttura razionale di tutta la realtà e la capacità della ragione di conoscerla. Questa corrispondenza costituisce il presupposto (non riflesso) della possibilità della nostra conoscenza scientifica (Ratzinger 2007a, 126–127). Tuttavia, la ragione umana non si limita alla conoscenza di principi razionali astratti. La ragione umana in quanto creata non è né assoluta (razionalismo) né radicalmente limitata (agnosticismo), ma dialogica. La creazione e il Creatore non sono né realtà identiche come nel panteismo (monismo), né due realtà totalmente indipendenti o opposte (dualismo), ma sono in relazione dialogica tra loro (1964, 460–466). Questa relazione è espressa nel racconto della creazione dal fatto che Dio crea il mondo con la sua parola: «La categoria fondamentale della dottrina della creazione è la ‘parola’ che /.../ esprime la relazione a ritroso di tutto l’essere con lo ‘Spirito’ che dà inizio a tutte le cose.» (462) Ratzinger intende quindi l’uomo sulla base della sua creatività relazionale: «La relazionalità con l’altro costituisce l’uomo. L’uomo è un essere relazionale.» (Ratzinger 1973, 220) Questa struttura dialogica corrisponde al fatto che il pensiero umano avviene nelle parole e presuppone la comunicazione umana. Anche da questo punto di vista, le parole della fede e le domande della ragione non sono isolate l’una dall’altra, ma sono inserite in una dinamica reciproca.

5. Dialogo tra ragione e fede

La concezione dialogica della ragione e l’interpretazione cristologica della verità permettono di stabilire un rapporto non dualistico tra razionalità e fede. Nella concezione di Ratzinger, fede e ragione non sono in contraddizione, anzi sono reciprocamente necessarie: «Il credente è convinto che non ci può essere contraddizione tra la vera ragione e la vera fede. La fede senza la ragione non sarebbe veramente

umana; la ragione senza la fede perde la direzione e la luce.» (Ratzinger 1984, 37) Soprattutto nelle opere successive di Ratzinger e nei suoi discorsi papali, si ripete l'idea che non solo la ragione protegge la fede dalle patologie del settarismo, del fondamentalismo e della violenza, ma la fede aiuta anche la ragione a non «restringersi» all'ambito della realtà empirica e realizzabile.

Ma questa stretta connessione tra ragione e fede non implica una sorta di identificazione interna delle due realtà. La fede cristiana è l'atteggiamento di una persona che accetta liberamente la libera rivelazione e il dono di Dio nella storia, un fatto che non può essere dedotto dalla ragione né dal mondo né dall'analisi dell'esistenza umana. Il fatto che la Rivelazione non possa essere «inventata» ma solo accolta nella fede non significa che la fede sia irrazionale; al contrario, essa rappresenta una «luce» per la ragione per una nuova comprensione della realtà.

La ragione stessa è indipendente dalla fede, pone le sue domande e giustifica logicamente le sue risposte. In questo senso, la teologia non nega l'autonomia della ragione. Ratzinger critica la nozione di «autonomia», che non riconosce che la conoscenza umana non è mai assoluta, ma è sempre mediata dai contesti culturali e storici. L'autore tedesco nota la dialettica della ragione «forte» illuminista, che si emancipa rispetto alla fede, alla tradizione e a qualsiasi autorità eteronoma, ma che finisce per sfociare in uno scetticismo radicale sulla questione della verità. Ratzinger ritiene che tale emancipazione della ragione abbia portato, in ultima analisi, non al suo rafforzamento ma al suo restringimento (Sottopietra 2010, 69–70). Il restringimento più evidente della ragione è il rifiuto del pensiero metafisico nella *Critica della ragion pura* di Kant e poi nella filosofia positivista di Auguste Comte, che ha portato alla totale sostituzione della metafisica con la fisica (Ratzinger 2007a, 106; 143–144). Ratzinger è convinto che la ragione «imprigionata» positivisticamente non possa fornire risposte alle grandi domande umane sul senso dell'esistenza, né alle questioni etiche dei tempi moderni. Inoltre, la ragione positivista non offre nemmeno alla teologia la possibilità di interpretare il suo messaggio su Dio. Essa vede la via d'uscita dall'impasse nell'estensione della ragione attraverso gli impulsi della fede:

«la ragione umana non è completamente autonoma. Vive sempre in un contesto storico. Il contesto storico oscura la sua visione, ed è per questo che ha bisogno anche di un aiuto storico per superare gli ostacoli storici. /.../ Il ruolo importante della fede è quello di offrire guarigione alla ragione, non per controllarla, né per separarsi da essa, ma per riportarla a se stessa. Lo strumento storico della fede può liberare la ragione in quanto tale, riportandola sulla strada della corretta conoscenza di se stessa.» (109–110)

Così, il ruolo della fede è quello di guarire la ragione attraverso la realtà storica della rivelazione. È interessante notare che Ratzinger usa i termini soteriologici «liberazione» e «guarigione» per descrivere gli effetti della fede sulla ragione umana. Il Papa si spinge ancora più in là nel suo libro su Gesù di Nazareth quando parla di «esorcismo della ragione» alla luce della Parola di Dio. Secondo Benedet-

to XVI, la struttura razionale del mondo senza la fede in Cristo, attraverso il quale tutte le cose sono nate, rimane caotica e oscura. Gesù-Logos rivela l'intenzione creativa di Dio, esorcizza il mondo dal dominio delle forze demoniache (Ratzinger 2007b, 210–211). Michael Schulz interpreta queste idee nel senso che la ragione che rifiuta la trascendenza è diabolica perché si assolutizza e si mette al posto di Dio (Schulz 2007, 75). Comprensibilmente, queste affermazioni non potevano rimanere senza una risposta critica; ad esempio, Hans Albert critica con rabbia la demonizzazione del Papa della ragione autonoma «atea» (Albert 2008, 134–139). Riteniamo che questa affermazione «priva di tatto» debba essere compresa nel contesto degli orrori «apocalittici» del XX secolo, che hanno portato a una razionalità moderna tanto tecnicamente potente quanto «cieca» di fronte alle questioni fondamentali del bene e del male. La razionalità di oggi può anche trasformarsi in una «diabolica» irrazionalità distruttiva, come ipotizza ad esempio Rémi Brague nei suoi libri (2012, 59–88).

Dall'altra parte Ratzinger non è un critico radicale del mondo moderno che mette in guardia dal pericolo dell'autodistruzione dell'uomo sulla terra, ma sottolinea molte delle insidie della filosofia relativista ed esorta a rafforzare la ragione indebolita con gli stimoli della fede (Ratzinger 2007a, 126–130). Questa proposta rappresenta una notevole provocazione per il pensiero moderno, e va detto che ha incontrato critiche anche da parte dei teologi. Possiamo citare l'obiezione sollevata da Hansjürgen Verweyen, che nel frattempo è apparsa in nuove forme (2007, 27–34; 99–113). Verweyen vede una contraddizione intrinseca nel modello ratzingeriano del rapporto tra fede e ragione: la ragione filosofica dovrebbe essere indipendente da un lato, per dimostrare la correttezza della fede, e dipendente dalla fede dall'altro, per poterle essere utile in modo adeguato. È proprio questa dipendenza della ragione dalla fede che Verweyen trova problematica. Infatti, la fede, per legittimarsi, non applica a se stessa una ragione autonoma, ma *la sua ragione*, che è in definitiva se stessa.

Ratzinger, tuttavia, non mette in discussione la legittima autonomia della ragione, ma la sua chiusura alla trascendenza, il suo rapporto non dialogico con la realtà, che non può indagare positivamente. In altre parole, una ragione che si vieta di porre domande metafisiche si rassegna alla sua stessa capacità di interrogare e di cercare la comprensione, e fondamentalmente si impoverisce: «Se l'uomo non può indagare razionalmente sulle questioni essenziali della sua vita, sul perché 'vengo e dove vado', su ciò che posso e devo fare, sulla vita e sulla morte, e se queste questioni essenziali sono lasciate all'impressione soggettiva, allora la ragione, pur non abolendosi, si svuota.» (Ratzinger 2007a, 127) Tale ragione si chiude alla possibilità di essere indirizzata dalla verità cristologica e non offre ai teologi la possibilità di interpretare l'essenza della fede cristiana in modo integrale. Se la fede non può imporre alla ragione quali risposte deve dare, può però ispirarla a ricominciare a porsi quelle domande a cui si era ormai rassegnata, nel momento in cui si è chiusa alla trascendenza.

La concezione dialogica della ragione e della fede di Ratzinger può essere vicina alle moderne teorie della comunicazione e alle filosofie del dialogo, come di-

mostra il suo dibattito pubblico con J. Habermas. Tuttavia, Ratzinger rifiuta il pluralismo relativista e insiste sull'esistenza di una verità che non è un ostacolo, ma una precondizione e un obiettivo del dialogo. Questo lo distingue da Habermas, secondo il quale «quando un gruppo comunicante raggiunge un consenso, i partecipanti si sono accordati su un certo modo di parlare e su una certa interpretazione comune. Ma se questa interpretazione sia vera rimane una questione aperta.» (Menke 2008, 20)

Secondo Ratzinger, il dialogo tra ragione e fede è il cammino dell'uomo verso la verità e non è motivato solo dal bisogno di consenso. Si tratta di un cammino continuo, poiché tutte le nostre teologie e filosofie non potranno mai comprendere pienamente la verità, che tuttavia non appartiene a un regno trascendente completamente inconoscibile, per cui l'uomo dovrebbe rinunciare a cercarne la conoscenza. La fede cristiana è convinta che la Verità si è comunicata all'uomo come Amore infinito, ed è quindi in grado di rivolgersi alla ragione e di porla nella dinamica del trascendimento di sé stessa sulla via dell'Ignoto (Frývaldský 2020, 84–89).

6. Conclusione

Il carattere dialogico della ragione comporta che il pensiero umano si realizzi nella parola reciproca, nella prospettiva teologica di Ratzinger si tratta della creaturalità della ragione aperta alla Parola del Creatore. La chiusura della razionalità verso la trascendenza, verso la parola della fede, nega questo carattere dialogico della ragione e dunque anche la sua capacità di porsi le domande metafisiche. In questo senso la fede può stimolare la ragione ad aprirsi ai nuovi orizzonti della conoscenza della verità. Questo passo è possibile, perché non soltanto la ragione, ma anche la fede, è una realtà dialogica. La fede cristiana non è solo una convinzione delle verità religiose, ma è prima di tutto la risposta alla vocazione personale e storica di Cristo. La verità cristiana non è un'idea astratta, ma è la persona di Cristo, Parola di Dio rivolta a noi. In questo senso la Verità cristiana trascende tutti i nostri concetti e le filosofie, dall'altra parte è comunicata a noi, affinché la nostra ragione non si chiuda nell'immanenza della conoscenza intramondana.

Infine, è possibile affermare che il rapporto reciproco tra ragione e fede è basato, in ultima analisi, non solo sulla relazione tra i livelli della natura e della grazia, ma soprattutto sul mistero di Dio stesso. La fede cristiana confessa che Dio è dialogico, cioè che nella vita intradivina c'è il dialogo reciproco tra il Padre e il Figlio nello Spirito Santo. Come la differenza tra le persone in Dio non nega ma rende possibile l'unità d'amore, così la giusta autonomia della ragione e della fede non significa la separazione l'una dall'altra, bensì una capacità reciproca di dare e ricevere.

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Pope Benedict XVI's Critique of Legal Positivism with Special Regards to the Role of Tradition in Contemporary Legal Systems

Kritika pravnega pozitivizma papeža Benedikta XVI. s posebnim ozirom na vlogo tradicije v sodobnih pravnih sistemih

Abstract: Pope Benedict XVI's 2011 address to the Bundestag can be interpreted as a comprehensive synthesis of his perspective on the foundations of law as a subsystem within society. He underscored the paramount importance of constitutional democracy and the state, governed by an implementation of the rule of law that is both free and dedicated to upholding human dignity. Furthermore, he exhorted politicians and citizens alike to persistently pursue justice, to critically assess the law as responsible individuals, and to aspire to higher moral standards. In addition to this, he cast doubt on the adequacy of scientific legal positivism and scientism in comprehending law and the realm of reason. Stemming from his scepticism concerning the sufficiency of positivism in the formulation and interpretation of law, he emphasized the significance of European "legal heritage". According to Benedict, this tradition originated from the cultural triangle of Jerusalem, Athens, and Rome, and serves as an indicator of a "rational legal order". As Pope Benedict XVI's address was directed towards scholars in the field of jurisprudence and legal historians, my analysis of the speech is accompanied by a brief examination of the role of the notion of "legal tradition" within the selected European contemporary legal systems.

Keywords: legal tradition, Benedict XVI., constitutional democracy, human rights, criticism of legal positivism, natural law, Bundestag Speech, European cultural triangle

Povzetek: Nagovor papeža Benedikta XVI., ki ga je imel v nemškem zveznem parlamentu leta 2011, lahko razumemo kot sintezo njegovega razumevanja temeljev prava kot družbenega podsistema. V njem ni orisal le pomena ustavne demokracije in svobodne pravne države, ki naj bi bila zavezana predvsem spoštovanju človekovega dostojanstva, temveč je politike in državljane pozval k doslednemu iskanju in prevpraševanju pravičnosti ter k odgovorni kritičnosti posameznika do

pozitivnega prava. Podvomil je v zadostnost znanstvenega pozitivizma na področju prava in scientizma v sferi znanosti. Izhajajoč iz dvoma o zadostnosti pozitivizma pri postavljanju in razumevanju prava je kot enega od kazalcev ‚razumne‘ pravne ureditve omenil tudi ‚evropsko pravno dediščino‘. Ta se je po prepričanju Benedikta napajala iz izkušenj kulturnega trikotnika s topografskimi oglišči v Jeruzalemu, Atenah in Rimu. Ker je z opisano mislijo nagovoril tudi pravne teoretike in zgodovinarje, poleg analize papeževega govora v prispevku prikazujem sodobni pomen pojma ‚pravno izročilo‘ v izbranih evropskih pravnih sistemih.

Ključne besede: pravno izročilo, Benedikt XVI., ustavna demokracija, človekove pravice, kritika pravnega pozitivizma, naravno pravo, govor v Bundestagu, evropski kulturni trikotnik.

1. Introduction

The intellectual legacy of Pope Benedict XVI's pontificate (2005–2013) extends beyond his extensive written works such as monographs, encyclicals, and apostolic letters. As noted by Joseph H. H. Weiler (2015, 93), a significant part of his legacy resides in the speeches he delivered before political and scientific institutions. Particularly noteworthy are his addresses at the United Nations General Assembly, St. Bernard's College in Paris, Westminster, Regensburg, and Berlin. These speeches revolved around a critical examination of the concept of law as a social subsystem. The aim of my research is to provide a contextual analysis of one of Benedict's speeches titled "The Listening Heart: Reflections on the Foundations of Law", delivered on 22 September 2011 at the German Bundestag (Benedict XVI 2011b). In this address, the Pope did not merely delineate the meaning of a free state of law; rather, he presented a comprehensive synthesis of the understanding of legal foundations and the mission of law itself (2011b). He urged members of the German Bundestag to consistently uphold the principles of constitutional democracy and encouraged every individual to actively engage as citizens, thereby expressing a critical stance towards established positive law. Pope Benedict XVI emphasized that relying solely on scientific positivism is inadequate for the application of law, and likewise, scientism alone is insufficient in the realm of science. In the concluding section of his address, the pope emphasized the significance of the European legal tradition as an indicator of the reasonableness of legal principles. This aspect of Pope Benedict XVI's discourse was intended to engage not only scholars in the field of jurisprudence but also legal historians, who share a common curiosity regarding the role of legal tradition within the framework of interpretation in the modern legal system.

2. On the Responsibilities of Politicians and Citizens

Benedict XVI began his Berlin address by recalling the words of King Solomon after God had appeared to him in dreams and invited the young King Solomon, on

his accession to the throne, to make a request. Solomon replied: "So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?" (1 Kg 3:9) Therefore, Benedict stressed that a politician who desires to be wise should choose the gift of prudence above all, rather than chasing after material success. It is the "listening heart" (*cor docile*) that enables the individual to discern between good and evil, and that is the cornerstone of a righteous government. This concept resonates with the sentiments expressed by Roman jurist Ulpian in D. 1, 1, 1, 1 (Ulp. 1 inst.), where jurists are metaphorically compared to priests (Žepič 2022, 115). Just as priests cultivate justice and possess knowledge of what is good and appropriate, jurists discern between what is just and unjust, distinguishing the lawful from the unlawful. Through their pursuit of justice and discernment, they embark on a journey towards uncovering true and genuine philosophy (*vera philosophia*).

According to Pope Benedict XVI, the will of politicians to implement the proper law (*Willen zum Recht*) and their understanding of what is right (*Verstehen für das Recht*) are key factors in ensuring social peace. This idea echoes with the well-known statement by Ulpian, who defined justice as "the constant and perpetual will to render to each person his or her due". This emphasizes the significance of politicians having a resolute dedication to upholding justice and ensuring that every individual receives their rightful entitlements (D. 1, 1, 10 pr. Ulp. 1 reg.). By embodying these principles, politicians contribute to fostering a just and harmonious society. When referring to Augustine's *dictum* (*De civitate Dei*, 4.4) that "the state without justice is a band of robbers", the Pope alluded to the Nazi experience, where "power became divorced from right, how power opposed right and crushed it, so that the State became an instrument for destroying right".

Serving the law implies a constant fostering of resistance to injustice, even in the democratic process. This is where the majority principle plays an essential but, as Benedict XVI notes, not sufficient role. Adherence to the majoritarian principle (*pars maior*), which was, in constitutional history, an extension of consensual decision-making, underwent a fundamental transformation in medieval canon law. According to canon doctrine, the minority always had the possibility of overturning an unreasonable, albeit majoritarian decision, if the decision of the minority proved to be sounder (*pars sanior*). The votes were not necessarily "counted" but exceptionally "weighed", where the criteria of weight consisted of the reputation and authority of the voter (*auctoritas seu dignitas, meritum*), his intellectual abilities (*ratio*), moral qualities (*pietas*), the purity of his motives (*bonus zelus*), and the fairness of his judgement (*aequitas*) (Elsener 1956, 108ss). Although the democratic principle is indisputably based on consideration of the opinion of the political majority, it is an unsatisfactory criterion for the exercise of a modern democracy, especially one which bears the adjective "constitutional". As noted by Hassemer (2003, 214ss), "constitutional democracy" is a new form of democracy that "defines nothing less and nothing more than the limit of the democratic principle; it expresses that the assessment of whether the decisions of the majority are correct is henceforth subject to a fundamental reservation, namely the reservation of whe-

ther these decisions are in accordance with the Constitution.” This is particularly crucial when it comes to safeguarding the rights of minorities, as their status has consistently served as a litmus test for assessing the fairness of a legal system. Throughout history, various minority groups, including early Christians during times of persecution and dissidents under oppressive regimes like the Third Reich, have played a vital role in challenging unjust social structures. As Pope Benedict XVI observed, the courageous dissenters against Nazism demonstrated that positive laws, proposed by Nazis, were illegitimate, highlighting the importance of an obedient heart of every citizen in recognizing it.

On several occasions, Benedict XVI has stressed the importance of an individual having a critical stance as an active citizen when assessing political reality. “It is evident that for the fundamental issues of law, in which the dignity of man and of humanity is at stake, the majority principle is not enough: everyone in a position of responsibility must personally seek out the criteria to be followed when framing laws.” (Benedict XVI 2011b) The critical tone and distrust in the actual implementation of international human rights instruments was evident in the Pope’s speech before the UN Assembly, where he emphasized that legal texts and the procedures foreseen for the case of infringements of human rights are useful but insufficient tools to ensure that legislation is not turned into an instrument of iniquity (2011a). According to him, the pursuit of justice cannot be accomplished by merely establishing a fixed set of written principles. It is an ongoing and dynamic endeavour, a continuous and unending struggle against injustice. In this perpetual fight, the central figure is a living individual, a subject. It is each one of us who plays the role of the protagonist in this never-ending and boundless battle against injustice (Cartabia and Simoncini 2015, 16). The Pope considered that the key to control lies in the commitment and sensitivity to the truth of everyone, and in paying attention to whether the legal regulation follows “nature and reason”. Rhonheimer (2015, 80) has expressed concerns regarding this stance, suggesting that the Pope seemed to advocate for questioning the principle of majority only in cases where it would contradict the teachings of natural law as espoused by the Catholic Church (CIC can. 747 § 1; DH 14, 3). This interpretation of the Pope’s message however appears to contradict his own critique of an excessive emphasis on Catholic natural law doctrine, which, in extreme cases, can be seen as “overly infused with Christian content”. Ratzinger has critically observed that such a situation hampers the imperative of seeking compromises between Church and State (Ratzinger 1987, 191).

3. On Legal Positivism and Scientism

At a later juncture the Pope’s discussion revolved around the methodological challenge of comprehending “nature and reason”. Kelsen (1963, 5) has provided a starting point in jurisprudence by defining nature as “a collection of objective facts interconnected by cause and effect,” while reason encompasses scientifically verifiable and refutable aspects. As noted by Benedict, in contemporary discour-

se, ethical and religious arguments that transcend positivistic rationality are not considered a valid source of law (Benedict XVI 2011b). The concept of natural law, as noted by Ratzinger, has undergone a significant reduction in its scope and influence. It has been relegated to the status of a mere *katholische Sonderlehre*, receiving limited serious discussion beyond the realm of Catholic moral philosophy. It seems to Ratzinger that there is often hesitation or reluctance to mention or refer to the natural law in a world that demands empirical-natural scientific foundations for every argument. Normative-scientific positivism, advocated by Kelsen's "pure theory of law", thus reveals an insurmountable gap between nature and law, "Is" (*Sein*) and "Ought" (*Sollen*). He argued that the mere existence of something does not imply a legal obligation, and conversely, the fact that something should be in a certain way does not make it a reality. He stated that values cannot be derived from objective reality, nor can reality be derived from values. Kelsen claimed that the distinction between *Sein* and *Sollen* cannot be explained as it is directly inherent in our consciousness (Kelsen 2017, 28–29). It should be noted that scientific (legal) positivism is not associated with a disregard of universal human values; it simply involves the rejection of the possibility of scientifically knowing ethical and moral values upon which law is built. Humans live in accordance with morality and ethics, but the reach and content of these cannot be scientifically justified (Spieler 2011, 336). Kelsen has therefore rejected a metaphysical approach to law and sharply distinguished positive law from morality, natural law, or any other evaluative criterion that would serve as a substantive measure of legality.

While Benedict XVI. has not outright opposed the positivistic view on law, he has expressed the belief that positivism alone is insufficient and advocated for its augmentation. Undoubtedly, his scepticism towards the adequacy of scientific positivism echoes Radbruch's criticism of positivism. Radbruch argued that positivism, with its rigid adherence to the notion that "the law is the law", had left the German legal profession defenceless against Nazi laws that were arbitrary and even criminal in nature. Furthermore, positivism itself lacks the ability to provide a valid justification for the legitimacy of laws (Radbruch 1946, 107). Ratzinger's perspective aligns with this critique, highlighting the limitations of a purely positivist approach to understanding and evaluating the law.

The Pope also criticized "reductionist scientism", which according to him diminishes human greatness and threatens human nature and can be disguised under various pretences. According to Benedict's figurative language, we enclose ourselves in "a concrete bunker with no windows, in which we ourselves provide lighting and atmospheric conditions, being no longer willing to obtain either from God's wide world" (Benedict XVI 2011b). He has called for a transcendent "opening of windows" and a holistic perspective on the world, encompassing "both heaven and earth". Benedict has also argued that self-limitation by humans needs to be transcended in the understanding of the nature of law. Therefore, he has suggested introducing the concept of "ecology of man" (*Ökologie des Menschen*) into legal discourse, like the approach taken in environmental matters. "Man too has a nature that he must respect and that he cannot manipulate at will. Man is not

merely self-creating freedom. Man does not create himself. He is intellect and will, but he is also nature, and his will is rightly ordered if he respects his nature, listens to it and accepts himself for who he is, as one who did not create himself. In this way, and in no other, is true human freedom fulfilled.” (2011b).

According to the Pope Benedict XVI, even Kelsen himself recognized the inadequacy of the positivistic view of law at a conference on natural law in Salzburg in 1965. During the conference, the renowned theorist of the pure theory of law stated the following: “Norms could only flow directly from nature if one presupposes a belief in the existence of a just divinity, whose will is that created nature is not only transcendent but also immanent.” (Kelsen 1963, 1) He added: “Discussing the reality of this belief (in the existence of divinity) is completely pointless.” With these words, Kelsen of course rejected all attempts at a “scientifically rational foundation of natural law”. As emphasized by Dreier (2011, 1152), he did not abandon or even relativize the dualism of the pure theory of law. In response to Kelsen’s “pointlessness of discussing the existence of divinity”, Benedict has answered, “Is it really? – I find myself asking. Is it pointless to wonder whether the objective reason that manifests itself in nature does not presuppose a creative reason, a *Creator Spiritus*?” The Pope has subsequently claimed that the enduring belief in a Creator God within European cultural heritage (*kulturelle Erbe Europas*) has been instrumental in shaping rational concepts such as human rights, equality before the law, the recognition of the inherent dignity of every individual, and the awareness of personal responsibility.

4. Jerusalem, Athens, and Rome – Europe’s Cultural Triangle

Benedict spoke about how to understand the reasonable (*Vernunft*) in the speech he was to give at the opening of the academic year at the University of Rome La Sapienza. Quoting John Rawls¹, he mentioned that one of the legitimate criteria for the recognition of the “reasonable”, also in the case of legal argumentation, involves the teachings of a responsible and doctrinally supported (legal) tradition.² As noted by El Beheiri (2014a, 36), it was the harmonious beauty of the musical and visual arts that provided a special insight into truth for Ratzinger. As for works of art, it is only the temporal dimension that separates the wheat from the chaff, so too it is the “true” content of law that can be revealed to us by, to borrow Windscheid’s (1904, 75) words, “the legal work of the centuries” (*Rechtsarbeit der Jahrhunderte*).

¹ “Egli [Rawls] vede un criterio di questa ragionevolezza fra l’altro nel fatto che simili dottrine derivano da una tradizione responsabile e motivata, in cui nel corso di lunghi tempi sono state sviluppate argomentazioni sufficientemente buone a sostegno della relativa dottrina.” (Benedict XVI. 2008a)

² “[I]l riconoscimento che l’esperienza e la dimostrazione nel corso di generazioni, il fondo storico dell’umana sapienza, sono anche un segno della sua ragionevolezza e del suo perdurante significato.” (Benedict XVI. 2008a)

“The culture of Europe arose from the encounter between Jerusalem, Athens and Rome – from the encounter between Israel’s monotheism, the philosophical reason of the Greeks and Roman law. This three-way encounter has shaped the inner identity of Europe. In the awareness of man’s responsibility before God and in the acknowledgment of the inviolable dignity of every single human person, it has established criteria of law: it is these criteria that we are called to defend at this moment in our history.” (Benedict XVI 2011b)

It was Israel that endowed Europe with the notion that God alone created the world; it was Greek philosophy that first questioned the origin of natural law; and Roman law was law that reflected reason (*ratio recta*). The concept of the European cultural triangle was first articulated by Theodor Heuss, the one-time President of the Federal Republic of Germany. He expressed the idea that “there are three hills from which the West has emerged: Golgotha, the Acropolis in Athens, and the Capitol in Rome. The West has been profoundly influenced by all three, and it is essential to perceive them as a unified whole.” (Heuss 1956, 32) What all three cultural sources share, so to speak, as the sources of rationality of European man, is that they do not convince with physical force and sanctions, but with the “spirituality”, by the authority of the argument of tradition resting on two millennia of experience. The ideas of human rights, equality before the law, the recognition of the inviolability of human dignity and the responsibility of man for his own actions, according to Ratzinger, are rooted in “the belief in the existence of a creator God”. Moreover, Christian theologians merely combined “socially oriented natural law” of the Stoic philosophers and “leading teachers of Roman law” (Benedict XVI 2011b).³ This pre-Christian fusion of law and philosophy paved the way for the Christian Middle Ages and the Enlightenment and provided the basis for the 1949 Declaration of Human Rights and the concern expressed within German Basic Law (*Grundgesetz*)⁴ for “inviolable and inalienable human rights as the basis of every human society, peace and justice” (2011b).

Within Benedict’s elaborated topographical triangle, however, there is no room for Paris or Philadelphia. In other words, in the Pope’s speech we are vainly looking for “the normative project of the West”, as the German historian Heinrich August Winkler called Western values. In another place, Ratzinger has written that the Enlightenment was marked by a spirit of scientific rationality which characterised and transformed Europe. However, this rationality of the Age of the Enlightenment excluded religion from the sphere of the rational (*Vernunft*) and embedded it in the sphere of the sensible (*das Fühlen*), which led directly to the renunciation of the public relevance of religion (Ratzinger 2005, 76). Where sole-

³ On this and two other occasions, the Pope referred to the work of Wolfgang Waldstein, *Ins Herz geschrieben: Das Naturrecht als Fundament einer menschlichen Gesellschaft* (2010), 11; 31–61.

⁴ See the preamble of German Basic Law (*Grundgesetz*): “Im Bewußtsein seiner Verantwortung vor Gott und den Menschen, von dem Willen beseelt, als gleichberechtigtes Glied in einem vereinten Europa dem Frieden der Welt zu dienen, hat sich das Deutsche Volk kraft seiner verfassungsgebenden Gewalt dieses Grundgesetz gegeben.”

ly “positivist reason” has the primacy, all other cultural realities, including religion, are demoted to the level of a subculture (Benedict XVI 2011b). In 2006, Benedict XVI expressed the view that reason that is closed off to the divine and marginalizes religion as a mere subculture is inapplicable to intercultural dialogue.

For Benedict XVI, the dominant positivist culture, which places the questioning of the transcendent in the framework of the subjective, is “a capitulation of reason, a renunciation of its higher capacities, which leads to the collapse of humanity”. Moreover, he has enunciated the opinion that it was precisely the search for God (*Deum quaerere*) and the willingness to listen to him that grounded early European culture (2008b). According to Pope, the faith in reason promoted in the Age the Enlightenment cannot be understood as a specific antipode to Christianity, which itself was a religion of *logos* (Ratzinger 2006, 47ss). Therefore, for Benedict the legal source according to Christian doctrine is not revelation or the word of a religious authority (*ipse dixit*), but rather the result of intertwined reason and nature – *logos* (Cartabia and Simoncini 2015, 5). This is said to be indicated by the words of Paul the Apostle: “Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law. They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times even defending them.” (Rom 2:14-15) Therefore, Paul the Apostle believes that even pagans have the ability of rational moral judgment, as it is independent of religious beliefs. Consequently, ethics are something universal and a characteristic of every human being (Globokar 2010, 375).

5. (European) Legal Tradition as a Source of Law?

In his discourse, Benedict XVI subtly addressed the role of legal tradition as a significant legal source. This section contains an overview of the role of legal tradition, referred to as “*Überlieferung*” in German and “*izročilo*” in Slovenian, within contemporary legal systems.

One of the last popes to explicitly address the role of Roman law was Benedict XV, in his papal bull *Providentissima Mater Ecclesia* (1917). For him, Roman law stood as a “glorious monument of ancient wisdom, rightfully called written wisdom (*la ragione scritta*)”. He posited that the Church, relying on divine guidance, refined and perfected it in accordance with Christian principles to such an extent that it supplied a substantial corpus of legislation for the Middle Ages and the modern era, coinciding with improvements of private and public life (PM). It is noteworthy to underscore that within the framework of the “old canon law,” Roman legal norms were employed as supplementary provisions (*in via suppletiva*) to church norms, insofar as they did not contravene the spirit of church law (Cavalaglio 2014, 379). With the publication of the Pius-Benedictine Code of Canon Law (1917), territorial private law assumed the function of subsidiary law. However, Roman law persisted within contemporary canon law, especially through in-

interpretative principles. Canon 6 § 2 of the Code of Canon Law stipulates that the canons of the code encompassing the old law (*ius vetus*) should be interpreted with consideration given to canonical tradition (*traditio canonica*) (Meyer 2012, 141). Through this provision, the Code of Canon Law underscores the continuity with the old canon law (*ius vetus*), in which Roman law played a significant role, particularly within the purview of general legal principles (*regulae iuris*) (Žepič 2021, 298; Petrak 2020, 259).

In certain modern European legal systems, legal tradition occupies the status of some sort of an auxiliary legal source. As per Article 1, paragraph 3 of the Swiss Civil Code of 1907, in cases where a legal gap exists, the court is obligated to render decisions based on customary law. If customary law does not cover specific circumstances, the court must fashion a legal rule as if it were the legislator, while adhering to established (prevailing) legal doctrine and tradition ("*Es folgt dabei bewährter Lehre und Überlieferung*"). In Swiss law, "established doctrine" refers to the consistent and recognized legal opinion developed by national or foreign legal scholars, courts, and other legal actors. The tradition of *ius commune* is considered to be an established doctrine (Honsell 2014, 32). Contrastingly, the so-called "tradition", *die Überlieferung* (fr. *la jurisprudence*, it. *la giurisprudenza più autorevoli*) encompasses judicial practice (Honsell 2014, 32; Dürr 1998, 409ss). Both of these hold persuasive authority in legal interpretation and decision-making (Huber 1911).

The third article of the Slovenian Courts Act (ZS) explicitly mandates the subsidiary application of principles derived from legal traditions (*izročilo*) within the Slovenian legal system, drawing inspiration from the Swiss Civil Code. In cases where a civil law matter cannot be resolved through the application of existing regulations, the court (excluding the Constitutional Court) is required to give priority to provisions governing analogous cases, commonly known as legal analogy (*analogia legis*). If the resolution of the matter remains legally uncertain even after employing legal analogy, the court must make its decision in accordance with the general principles of the national legal order (*analogia iuris*), while adhering to legal tradition and relying on established legal doctrine.⁵ It is widely recognized that the Slovenian legal system originates from the Roman-Germanic continental legal culture, with received Roman law representing its oldest component (Zimmermann 2007; Waldstein 2008, 125). Consequently, this provision serves as a guiding principle for judges, where they are directed to seek a legal resolution that aligns with the doctrinal principles of the Roman-Germanic legal tradition when addressing legal gaps through legal analogy. In this way, one could claim that the legislator tends to mitigate the challenges associated with the amalgamation of legal-cultural phenomena and potential drawbacks of transplanting legal principles from common-law or other legal traditions.

⁵ Art. 3, 2 of Courts Act: "Če se civilnopravna zadeva ne da rešiti na temelju veljavnih predpisov, upošteva sodnik predpise, ki urejajo podobne primere. Če je rešitev zadeve kljub temu pravno dvomljiva, odloči v skladu s splošnimi načeli pravnega reda v državi. Pri tem ravna v skladu s pravnim izročilom in z utrjenimi spoznanji pravne vede."

Prior to the enactment of the Slovenian Courts Act, a comparable function was fulfilled by § 7 of the Austrian General Civil Code. In this provision it is stipulated that in cases where a legal matter cannot be resolved by applying the literal wording or the inherent meaning of any specific law, recourse should be made to similar cases explicitly determined by legislation, as well as to the rationales presented in other related laws. Should the legal case remain uncertain, a decision should be reached by carefully considering and evaluating the relevant circumstances in light of natural legal principles. In the General Civil Code,⁶ as per the prevailing doctrinal view, natural law is invoked as a supplementary interpretive criterion. Nevertheless, the precise intended significance of this reference continued to elude scholars. Slovenian legal philosopher Furlan (1931, 69) had a distinct interpretation of the “natural legal principles”. For Furlan, these principles did not imply the consideration of legal analogy, the intent behind legislation, nor the general legal principles within positive law. Rather, he regarded them as a call to uphold the “idea of justice” as stemming from “the principle of coexistence based on equal recognition of human dignity among all members of society. This principle stands as the highest guiding principle for judges in all their actions, ensuring not only legality but also fairness.” (69) According to Furlan, a decision can be deemed in line with natural legal principles only if it upholds the overarching principle of respecting human dignity. However, Austrian legal historian Paul Koschaker (1966, 346), building upon Hoffmann’s commentary on the General Civil Code, has offered a different perspective on the derivation of “natural legal principles” compared to Zeiller’s speculative approach involving the “philosophy of law” (1811, 65). Koschaker argued that it is unnecessary to seek an intangible “absolute natural law” solely based on “reason”, as Zeiller suggested.⁷ Instead, he emphasized the importance of a tangible and historically discernible concept known as “relative natural law”. This understanding can be extracted strictly through a historical analysis involving a comparison of the legal systems contributing to the development of European law (Waldstein 1967, 1ss; Petrak 2007, 180ss). According to Koschaker, Roman law holds a central position among these legal systems, representing a form of “relative, European natural law”.

Koschaker’s perspective is in consonance with the ideas expressed by Pope Benedict XVI. Although Roman law no longer represents a binding corpus of rules

⁶ Pffaf and Hoffmann (1877, 171), in discussing the significance of natural legal principles, rely on the viewpoint expressed by Rotteck (Staatslexikon, s.v. “Naturrecht”): “Roman legal legislation, in its prevailing character (excluding institutions derived from particular political, religious, and moral conditions), is ... a closer determination of the law of reason.” Additionally, Zachariä (1805, 7) asserted that “in general, Roman law is largely an exposition of natural law presented through its logical implications.”

⁷ During a session of the legislative commission responsible for drafting the General Civil Code, Zeiller reportedly stated on December 21, 1801: “The law is not a human invention, and the rulers are not creators of law, nor legislators. All rights originate from reason. The legislator is the organ, the applying interpreter of legal reason. Reason, however, leaves no question unanswered within its scope, and its pronouncements are immutable and universal.” (Ofner 1976, 6) In his own commentary, Zeiller (1811, 23) explained that the civil legislation of European countries is similar due to the same source, which is encompassed by natural law in Roman law: “... that is why all states agree on many legal statutes, and that is why the Roman law, which was adopted long ago and derived from reason, still forms the basis of the newest legal codes.” (“... aus der Vernunft geschöpfte, vorlängst angenommene, Römische Recht noch immer die Basis der neuesten Gesetzbücher aus.”)

in contemporary European legal systems, its significance when addressing fundamental issues, where solutions cannot be derived directly from existing legislation, should not be underestimated. The utilization of Roman law principle as a reference provides substantial evidentiary support for the soundness of a given legal conclusion. Roman law stands as the culmination of extensive research conducted by eminent legal scholars, representing the accumulated wisdom of centuries and serving as the foundational basis for many continental legal systems (Acton v. Blundell, 152 Eng. Rep. 1223, 1234 (1843)).

Abbreviations

CIC – Code of Canon Law 1983.

DH – Second Vatican Council 1965 [Declaratio de libertate religiosa dignitatis humanae].

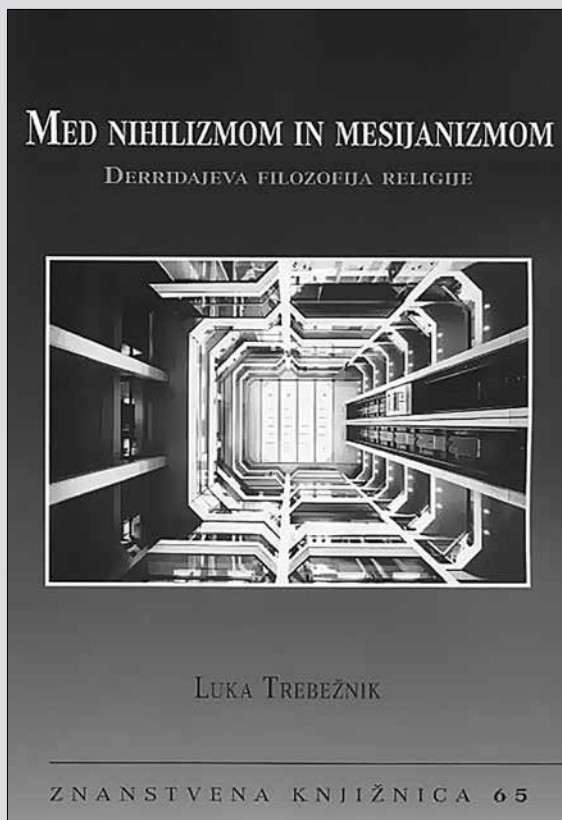
PM – Benedict XV. 1917 [Providentissima mater].

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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.

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Marcin Godawa

Man Uttered by God: Personalistic Essence of Christian Contemplation According to T. Merton

Človek, ki ga je izreka Bog: personalistično jedro krščanske kontemplacije po T. Mertonu

Abstract: In search of understanding of a human being throughout the history, from the perspective of Christian spiritual theology contemplation should be especially highlighted. The contemplative capacity (*vita contemplativa*) renders the inmost reality of a man. The analysis of Thomas Merton's work *New Seeds of Contemplation* portrays contemplation as "the highest expression of man's intellectual and spiritual life" (Merton 1961, 1) and wholly personal identity of a human. The aim of this article is to present the personal essence of contemplation. The content, arrived at by use of tools of spiritual theology, shows the interpersonal essence of contemplation, where the concept of the true self (*spiritus*) is especially emphasised. It will be explained by Merton's apprehension of a man as "God's utterance" and as a personal contemplative response to Him. Finally, some correlations between the personal contemplation and contemporary thought (Levinas, Marion, Luckmann, Rosa) will be pointed out to suggest the vital productivity of Christian experience.

Keywords: person, true self, contemplation, God, man, dialogue, phenomenology

Povzetek: Pri iskanju razumevanja človeka skozi zgodovino je treba z vidika krščanske duhovne teologije posebej izpostaviti kontemplacijo. Kontemplativna zmožnost (*vita contemplativa*) izrisuje človekovo najglobljo resničnost. Analiza dela Thomasa Mertona *Nova semena kontemplacije* kontemplacijo prikazuje kot »najvišji izraz človekovega intelektualnega in duhovnega življenja« (Merton 1961, 1) – in osebno identiteto človeka. Namen prispevka je predstaviti osebno bistvo kontemplacije. Vsebinska, do katere smo prišli z uporabo orodij duhovne teologije, izpostavlja medosebno bistvo kontemplacije, kjer je še posebej poudarjen pojem pravega jaza (t. i. *spiritus*). To pojasnjujemo z Mertonovim dojemanjem človeka kot 'Božjega izreka' in kot osebne kontemplativnega odgovora nanj. Na koncu izpostavljamo nekatere korelacije med osebno kontemplacijo in sodobno mislijo (Levinas, Marion, Luckmann, Rosa), da bi nakazali življenjsko rodovitnost krščanske izkušnje.

Ključne besede: oseba, resnični jaz, kontemplacija, Bog, človek, dialog, fenomenologija

1. Introduction

There is some specific trait of Thomas Merton's way of thinking which produces effectivity in spiritual research. His tendency to reach the final point of an issue, not settling for a transient place, makes it possible to perceive the real meaning of contemplation, "the highest expression of man's intellectual and spiritual life" (Merton 1961, 1). In his excellent book, *New Seeds of Contemplation*, Merton insists on regarding contemplation as the supernatural reality produced by the Holy Spirit above all human capacities, as the loving knowledge of God leading to the loving transforming union. Among its numerous aspects the personal dimension seems to be one of greatest importance. The cardinal question is how this kind of prayer refers to a human being, to their self and spirit, to the deepest point in their nature and to their identity as a person. Such a personal approach, extending beyond properties of nature, shows the real perspective of the personal union between a human person and the Persons of the Holy Trinity. Contemplation cannot be understood without the subject's openness to the Other, namely to God (and further to people).

2. Contemplation as Interpersonal Reality

The concept of a person is necessary to grasp the essence of contemplation, therefore the personal identity of man and God must be distinctly exposed. Evoking anthropological teaching, Merton portrays a human being as consisting of three levels: *anima* – *animus* – *spiritus*. *Anima* (*psyche*) is this unconscious realm of instincts and emotions which allows man to exist as a psychophysical organism. In contrast with its passivity, *animus* (*nous*) appears as the active intelligence which governs human activity and commands *anima* (Merton 1961, 139). They both require the third, appearing above an element that is *spiritus* (*pneuma*) which unites and at the same time transcends both *anima* and *animus*. The *spiritus* is "not merely something in man's nature, it is man himself united, vivified, raised above himself and inspired by God" (Merton 1961, 140). Further, Merton uses the English "spirit" (though inconsequently) in order to embrace the wholeness of man as directed to God: "Man is 'spirit' when he is at once *anima*, *animus* and *spiritus*." (Merton 1961, 140)¹ Self-evidently, the union with God properly exists in the spirit, in which human capacities are transcended (Godawa 2015). To this reality body inseparably belongs too (Merton 1961, 27; 280). Thus, human desire for God is fulfilled through the *spiritus* in harmony with *animus*, *anima* and body so that the whole man is the subject of spiritual life (Merton 1961, 140).

From the perspective of Catholic theology Merton's *spiritus* is identical to the notion of the theological *heart* – "the dwelling place where I am" which can be fathomed by the Holy Spirit only, the place of encounter and covenant (CCC no.

¹ *Spiritus*, then, means both a dimension and wholeness of human nature. This is so because it is the most decisive element constituting the whole attitude toward God.

2563; Zatorski 2011, 7–30). The *spiritus* also means a human created ability to possess God – *capax Dei* (Słomkowski 2000, 34–35) which is rendered by the famous Augustine’s statement about the heart unquiet until it rests in God (Augustine, *Confessions* 1.1). In sum, a human as “spirit” means that the whole man is open towards the loving union with God and that this union is realised in his heart (*spiritus*).

The next step is to present the relation of the heart (*spiritus*) to self (“I”). Merton often starts his observation by analysing “false self” which is “self” disordered by reason of sin. This wrong condition of self appears in egoistic will which alienates a man from reality and God, up to idolatry (Merton 1961, 21). A sinful man remains in the state of his false self, of fundamental contradiction, since he attempts to be someone who can never exist. Since the whole real existence comes from the creative power of God, then a false self, as unknown to God, must be nothing but a mortal illusion (Merton 1961, 34). Human nature, though good as such, is prone to keep illusion that is opposed to God’s reality living in it (Merton 1961, 42–43). A false self is an external, superficial “I”, so egoistically concentrated on self that it inhibits the real encounter with God. Merton stresses that this “I” is “not the true ‘I’ that has been united to God in Christ” (Merton 1961, 7), but merely “the disguise” of the spiritual matter. The disorder of a false self consists in lack of harmony between components of human being. It is so when one intends to understand spiritual life through the prism of feelings and reactions but without regarding the heart (Merton 1961, 6). It also occurs when the whole “I” is perceived as identical to “individuality” or “empirical self” only. However, it should be noticed that individuality as such belongs to a good human nature and is a key step towards sanctity (Merton 1961, 31–32). The external self is the same as *ego* – the psychological individuality which, alas, obscures and takes over the functions of the inner self (Merton 1961, 279–280). Obviously, *ego* plays some role in spiritual life but never when exaggerated (Merton 1961, 281). In sum, a false self (the superficial “I”), standing out against God’s plan, constitutes a main obstacle to enjoy the Christian life, especially in contemplation.

Having been purified, a self is given back to the state of “true self”. Its contact with God is absolutely quintessential for the issue. Instead of an external interest, the true self loves God’s will in things rather than things themselves (Merton 1961, 25). But even more important question is its own identity since the true self is “the hidden and mysterious person in whom we subsist before the eyes of God” (Merton 1961, 7). This self is further characterised by the terms of depth, covering, unknowing etc. Merton says: “its very nature is to be hidden, unnamed, unidentified”, “inarticulate and invisible” amongst people talking about themselves (Merton 1961, 7–8). However, this true “I” is also a mystery for itself: “[it] is beyond observation and reflection and is incapable of commenting upon itself.” (Merton 1961, 7) The openness to transcendence makes the true self mysterious even for itself. This set of traits (a point of encountering, hiddenness) allows us to identify the true “I” with the heart—because it can be fathomed by the Holy Spirit only—and the person—because it is “the spiritual and hidden self, united with

God". At this point the true self turns out to be the same as the person (Merton 1961, 279).

The true self is germane to the topic because nothing else may be the subject of spiritual life along with its higher expression – contemplation (Merton 1961, 1). Merton says that the deep transcendent self "awakens only in contemplation" (Merton 1961, 7). He defines contemplation as "the experimental grasp of reality as *subjective*, not so much 'mine' (which would signify 'belonging to the external self') but 'myself' in existential mystery" (Merton 1961, 8–9). The author highlights that contemplation is indeed the business of personal reality, not of consciousness or objective possession. That the contemplation is different from awareness is expressed in the disapprobation of Descartes' formula *Cogito, ergo sum*. When having been principally perceived through an act of thinking ("Cogito, ergo..."), the realities, both human and divine, are imprisoned in concepts, reduced to what may only be thought. Under the circumstances a man "is making it impossible for himself to experience, directly and immediately, the mystery of his own being" and "to have any intuition of the divine reality which is inexpressible" (Merton 1961, 8). However, the experience of contemplation, produced by God with no intermediary in the human self, is even "more than purely subjective" (Merton 1961, 278). As long as a man claims himself to be aware of its contemplation or to have a degree of spirituality, he does not yet reach the essence of the reality (Merton 1961, 279). In this way the contemplation appears as a reality different from and greater than cognitive process with its *objectivisation*, that is treating persons as objects.

The contemplative knowledge of God is, then, deeper than the mere level of intellectual learning. God is known as the mystery symbolised by the cloud (Merton 1961, 276–278) according to Dionysian mystical theology (Merton 2019, 129–133). His presence is recognised, but "for the rest He is hidden in a cloud" (Merton 1961, 278). This reveals the unique character of mystical contemplation which means knowing God not by seeing but love, since He is pure Love. Thus, His personal identity is grasped through spiritual experience: "we know by experience Who and what He is." (Merton 1961, 268) As a matter of fact, Merton specifies that in contemplation some concepts about God (images, representations) are to be put aside. They are some "things", some "what" to say about God, but "there is 'no such thing' as God because God is neither a 'what' nor a 'thing' but a pure 'Who'" (Merton 1961, 13). This means that use of a "what", proper to earlier periods of spiritual life, must be replaced by the indirect loving knowledge of God as the Three Persons. Furthermore, the contemplation goes "beyond" nature in God and terminates in a Person: "But Christian contemplation is supremely personalistic. Our love and knowledge of Christ do not terminate in His human *nature* or in His *divine* nature but in His *Person*. /.../ We do not love Christ for what He has, but for *Who He is*." (Merton 1961, 153) The contraposition of "what" (natures) and "who" (a person) underlines that the contemplative is united not only with natural divine properties but with the sheer Persons in one God. Indeed, this

is a person who acts, knows, and loves.² Thus, the notion of contemplation reveals as Trinitarian and personalistic. In this context Christ is recognised as if He was “our superior self” for He has united “our inmost self with Himself” (Merton 1961, 158).

Here is also evident that the personalistic character of contemplation implies the involvement of its partakers as persons. On the one hand, a man must arrive at his true personal life (true self), and on the other hand, God contributes to contemplation in the Three Persons, as “Who” and not merely “what”. Thus, the contemplative knowledge of God does not consist in having some objective notion but in being in Him through love so that it may be said that a man does not have an experience anymore but becomes Experience alone (Merton 1961, 283). Shortly, these two terms “to have” and “to be” mark the difference. The suggestion that in contemplation there is “no division between subject and object” seems to express that objectivity is harmonically included in the personal depth (Merton 1961, 267). That is why Merton concludes: “He IS and this reality absorbs everything else.” (267)³ It means sharing the same substance of God (2005, 202–203). Although such a special union can be in some way experienced, it must remain inexplicable and obscure.

3. Contemplation as Being of Utterance of God

The deepest mutual personalistic involvement continues in and is highlighted by the meaningful presentation of contemplation as human participation in God’s metaphysical utterance. Then a human person becomes an element of God’s self-expression.

Stating that God is silent presence (Merton 1961, 3), Merton says too that He “speaks in everything that is” so that His message goes through metaphysical reality. A man as such takes privileged part in His communication, since “[God], most of all, speaks in the depths of our own being”. Furthermore, a man is the word of God but of special significance: being God’s utterance is concurrently accompanied by being a response given to Him. Merton states: “But we are words that are meant to respond to Him, to answer to Him, to echo Him, and even in some way to contain Him and signify Him. Contemplation is this echo.” Then, contemplation means man’s resonance with God: “it is a deep resonance in the inmost center of our spirit in which our very life loses its separate voice and re-sounds with the majesty and the mercy of the Hidden and Living One.” When a divine life is shared so deeply, then a man in some way contains God and becomes His utterance. God’s utterance as extended to another being (a man) is at the same time an/His

² Here Merton’s apprehension seems to require further reflection on the fact that each divine Person is the same divine nature (Jn 10:30; CCC no. 215; 221). Then the nature appears in its strict connectedness with the personal reality. However, one must remember that Merton is focused on the meaning of a person.

³ Merton reminds that in the personal union the ontological distinction between man and God is always held so that a man is never absorbed in the meaning of losing his human nature (Merton 1961, 282).

answer to Himself, the Source of Speech. The action of answering is attributed to God: "He answers Himself in us," whereas a man participates in this divine voice: "We ourselves become His echo and His answer." Spiritual life means that a man joins God's circulating voice. Merton perceives contemplation as the perfection of this process: "It is as if in creating us God asked a question, and in awakening us to contemplation He answered the question, so that the contemplative is at the same time, question and answer." (Merton 1961, 3) It can be said that some potency granted to a man in the creation is actualised through his contemplation. The human life is, then, dynamic and remains unfulfilled until real contemplation. But it shows that a man can only gain his fulfilment in the metaphysical reality of his true self, since this true self is the subject of contemplation. The perspective to be a partaker of God's utterance underlines a contingent status of man and a worth of grace. To some extent, as united by grace, a man lives the subjective life of God. The man is attached not only to properties of God's infinite nature but to His person(s), when contemplation terminates in a person, as stated above. Since acts are performed by no one but persons, this must be only a (divine) person who metaphysically speaks and answers and a (human) person who freely takes part in this speaking-answering.

The core of contemplative experience is constituted by God's utterance in a man. The fact that a man is metaphysically spoken (both as question and answer) is focused in speaking the formula "I am". The human's "I am", which reflects his perfect contemplative awareness of himself as united with God (Merton 1961, 4), is rooted in God's announcement "I am". The contemplation takes place when God "utters Himself in you, speaks His own name in the center of your soul" (Merton 1961, 39). In this way a man is invited to share God's inmost reality as much as possible. The metaphysical formula "I am", so far from Descartes' cognitive "Cogito, ergo sum", applies to the revelation of the name of God in *Exodus*. The tetragrammaton YHWH— "I am"—means that a man (Moses) is included into God's self-awareness and being. The name "I am" expresses the personality of God, *Who* He is (NABRE, Ex 3:14 with the note). It is especially revealed in Jesus in whom the theology of God's name is fulfilled (Ratzinger 1970, 89). This God's personal life can be depicted as an ever-circle of self-naming and self-answering that starts from and terminates in Himself—by which His principal existence is exposed (86–88). However, the name is given to establish a relationship rather than reveal the essence (90–91). "I am" means "I am for you", that is a being in relation. Thus, the holy name circulates in men who share it as a gift of salvation and also the contemplation when "He answers Himself in us" (Merton 1961, 3) and speaks in us His name (Merton 1961, 39). The same idea is present in the petition "Hallowed by Thy Name" showing that the name of God dwells in us and ought to be praised in us (CCC no. 2810; 2813). The contemporary contemplation is the full awareness of this participation, the awareness deepened by the spiritual experience and theological insight throughout ages.

By virtue of this participation in God's self-proclamation: "I am" a man gains the specific awareness of himself. This is a two-levelled awareness of being both

the question and answer, which then again constitute one and the same reality (Merton 1961, 4). In other words, a man knows God in so far as he is known by Him and sees that he participates in God's contemplation of Himself (Merton 1961, 39). This awareness is reflected in man's utterance: "I am" which concerns himself as a person (the true self) deeply united with God. Merton concludes: "He is the 'Thou' before whom our inmost 'I' springs into awareness. He is the I Am before whom with our own most personal and inalienable voice we echo 'I am'." (Merton 1961, 13) Man's attitude is, then, depicted by the motifs of echoing, resonance, answer and speaking the name. However, this deep awareness terminates, beyond natures, in a subjectivity—first of God and second of man. This does not mean as if the knowledge of natures (divine or human) had no importance, but that the contemplative awareness transcends abstractive apprehensions of nature (Merton 1961, 13; 153). In other words, the term "what" is replaced by "who" as referred to a personal dimension.

Thus, the contemplation can never be thought as merely knowledge which is produced by intellectual work (*animus*). This is the business of experience, not theoretical cognition (Merton 1961, 4). As a matter of fact, the contemplation is quintessentially the knowledge by love. Selected definitions prove this fundamental statement. Contemplation is "a simple and loving awareness of Him Who is really present in our souls by the gift of His personal love and His Divine Mission" (Merton 1961, 155). Here we can find features germane to the contemplation, namely a) this is God's love which precedes human love b) the knowledge of God consists in loving Him c) the love refers to a person. Another definition provides even more elements: "True contemplation is the work of a love that transcends all satisfaction and all experience to rest in the night of pure and naked faith." (Merton 1961, 211) The fundamental role of love is to produce a special knowledge of God so that "we know Him by love" (Merton 1961, 268). As a consequence, a special experience appears. Its essence is to grasp God "as He is, though in darkness" (Merton 1961, 211) that is beyond human capacities. Some feeling of peace is supposed but as an accident of contemplation only so that the true contemplation exists even as a man "feels" nothing; this is the experience of "the dark night" (Merton 1961, 211; 6). From the theological perspective, the meaning of loving contemplation is rendered by the term "sonship" deriving from the New Testament (Merton 1961, 4; Rom 8:14.16; Jn 1:12). To be an adopted son of God underlies the contemplative awareness to be—as Merton prefers to say— "words spoken in His One Word" (Merton 1961, 5). In this context the dwelling of Christ (Ga 2:20) and of the Holy Spirit in a man is evoked too (NSC 5).

The uniqueness of the contemplative union elicits its deeper theological explanation. Underlying that the union means ontological distinction between man and God (Merton 1961, 282), Merton in another, that is moral, sense says about the identification of man and God. He explains the novelty of contemplation as the replacement of a human way of knowing, loving etc. by the divine way in which a man loses his separateness in favour of living God's life: "Lover and Beloved are 'one spirit.'" (Merton 1961, 282) He explains, "Morally speaking he [a man] is an-

nihilated, because the source and agent and term of all his acts is God" (Merton 1961, 286). The role of God as the principle of human acts is expressed too in the following words: "God alone is left. He is the 'I' who acts there. He is the one Who loves and knows and rejoices." (Merton 1961, 287) The same is said when Merton insists on using the singular: "love identified with Love. Not two loves /.../ but Love Loving in Freedom" (Merton 1961, 283) as well as when he tells us about God "identifying a created life with His own Life so that there is nothing left of any significance but God living in God" (Merton 1961, 284). The expressions "[one] Love Loving" and "God living in God" mean this special kind of identification when a man is morally transformed into God. Among numerous motifs (fruition, freedom, joy), used in *New Seeds of Contemplation*, one more could serve as a surprising example of this kind of unity. Namely, this is the fact that God fulfils men's will: "He does their will" (Merton 1961, 288) that seemingly opposes but paradoxically confirms the order of "Thy will be done". It is so, since God is the principle of human acts that means that His and human wills are made one: "His will is their own [men's]. He does all that they want, because He is the One Who desires all their desires." (Merton 1961, 288) This reality is theologically explained as the transforming union or deification (*theosis*) of a soul by its perfect participation in the divine nature (Garrigou-Lagrange 1989, 531). The union is transforming in the sense of moral identification:

"The soul, while keeping its created nature, receives a great increase of sanctifying grace and charity, and /.../ it is characteristic of ardent love to transform us morally into the person loved who is like another self, *alter ego* /.../. If this person is divine, holy souls wish Him to reign ever more profoundly in them, to be closer to them than they are to themselves /.../" (531–532)

Here we can find the essential elements which Merton raises too. They are, namely, the change made by God's gracious intervention, the fundamental role of charity, a moral—not metaphysical—character of the transformation. We can also learn that the union consists in a close loving contact of *persons* and in a free decision of the human person to accept the divine Person as his own principle. This shift from human to divine personal principle is reflected in calling Christ "*alter ego*" or "our superior self" (Merton 1961, 158). It means that all human acts begin from and terminate in God (2005, 173). This condition is illustrated by St. John of the Cross' picture of the burning wood which takes on the properties of the fire. Similarly, St. Bernard of Clairvaux states: "The [human] substance remains, but in another form, with another glory, another power", like the iron indistinguishable from the fire or the air suffused with the light of the sun (Bernard 2005, 79–80). It should be noticed too that though the transforming union arrives at its perfection in eternity, it has been ushered in the grace possessed in a temporal life (Garrigou-Lagrange 1989, 427). What Merton and Garrigou-Lagrange refer to is the temporal flowering of this life of grace, which is a prelude to life in heaven.

4. Personal Contemplation Against the Background of Contemporary Philosophy

The first benefit of Merton's work is to give a clear and accurate exposition of the issue of contemplation. His view terminates in the heart of a matter showing the greatest importance of personal contemplation. The contemplation, then, appears as the perfection of human personal life allowing us to adequately perceive human subjectivity.

This theological insight has something in common with part of contemporary philosophy. Although their methodological criteria and differences must be taken into account, it is striking how some approaches go together. The exceptional area is phenomenology that stresses the crucial role of otherness for the subject's acts of learning. Levinas' central idea is that the Other is prior to the Self (the subject) and therefore the Other must be recognised and referred to with no reduction (Dirscherl 2019, 326–327). The experience of the Other lies in the presence (approaching, breathing) rather than discussion (330; 332). The irreducible Other, expressed by his own face, determines the Self's transcendent way out from it-Self towards the sense as well as moral responsibility (326–327). In the end, this face of the Other is a go-between the subject's Self and God. Levinas' respect for otherness is to some extent concurrent with Merton's emphasis on the necessity of God for the fulfilment of the human true self as a spirit (a person). In general, the sense of human being cannot be grasped beyond relational openness to the Other. Obviously, Levinas sees here the other man as leading to God while Merton speaks directly of God, though he also insists throughout *New Seeds of Contemplation* that true contemplation is inseparably connected with social relationships and has to be shared with others (Merton 1961, 65). In both cases the openness to the Other, which dominates over the Self, is key to the authentic development of the man. Levinas and Merton are similarly aware of the danger of separated and wrongly estimated self (the false self).

Further, Merton's exposition somehow complies with Marion's idea of a prevalence of mysticism over metaphysics, as reported by Rossner (2019) and Klun (2019). According to this standpoint, saturated phenomena manifest themselves as true (Rossner 2019, 363) and this givenness is prior to a subject's horizon of perception and objectiveness. This, in religious field, is understood as the self-givenness of God in Jesus Christ. As a result, a phenomenological idea of the primacy of the given "may meet mystical theology" (363–364). What was sketched here led to the final point in Merton's work. The apprehension of a man as uttered by God seems to reflect the importance of givenness. God's givenness expresses itself in speaking His name ("I am") in the true self of a man so that it makes a man, through contemplation, a response to God's voice. But it must be clearly underlined that this givenness is love and that the experience of God's givenness consists in *re-loving* Him with His love. The result of the givenness (and the otherness) of God is, then, the mystical union of love in which a man is, in moral sense, totally transformed into the Giver. The phenomenological sensitivity to the prio-

urity of otherness-giveness corresponds with the spiritually understood dominancy of self-giving God. Also, the conviction that a giver must not be reduced by a man's natural ways of perception connects both approaches. It is worth noting that the postulated by St. John Paul II reversion to philosophy of being means the openness, without distortion, to what really exists (Godawa 2010, 30–35). In this perspective, metaphysics is perceived as the full-opened attitude, contrary to phenomenological idea of ontology as *objectivisation* of subjectivity.

Following Marion's thought, Klun points out the meaning of the subject's personal decision—acknowledgement of the priority of the other. To acknowledge the inexhaustible value of the other prevents from the domination of the subject's knowledge over the other and, at the same time, it makes the pure experience of the other possible and fruitful (Klun 2019, 371–372). Klun remarks that “there is the priority of ‘reality’ – understood as everything that gives itself – over the subject” and that “the transcendence of givenness is prior to the immanence of the subject” (376). This dimension corresponds with Merton's insistence on the proper behaviour of a man, who, in contemplation, personally accepts his *answering* position to God as a principle. He knows too that no idea is adequate to God (Merton 1961, 15), otherwise, the man cherishes his false self as the centre of existence. It is important to capture that the true contemplation deletes the insane tension between the subject (a contemplative) and the other (God Himself). Along with some phenomenological and theological ways of learning God's hiddenness (Alvis 2019), the contemplation upholds the experience of God covered and being mystically discovered in the heart. The contemplation is the place of encountering—the place privileged but not separated from the whole reality (Merton 1961, 21–28) which evokes the role of inconspicuous in relation to God (Alvis 2019, 405–407).

The meaning of contemplation interestingly appears in relation to secularization and the position of religion in contemporary times. The broad and multi-sided return to a symbol as a form of share in God (Bahovec 2020) seems to be fulfilled by contemplation where a man's share is even more unmediated. Also, the privatisation of religion, which, according to Luckmann, reflects the need of a contemporary man, can properly be realised through contemplation. In this context, the contemplation perfects the personal, yet not individualistic or solipsistic, openness to God and people (894), as Merton *passim* stresses too. The same function can be recognised in the field of Taylor's reflection on secularization. In the new frame of secular world, where both religious and non-religious interpretations of human life occur (Žalec 2019, 413), the authenticity takes a privileged place. The authentic religion “demands much more of personal praxis, personal reflection, personal experience” (419). These deep personal expectations can be satiated by contemplative experience of God. The whole subjectivity of man (spirit, true self) is, then, a partaker of living spiritual experience. However, this personal attitude is actualised, in accordance with the Revelation, through the Church—Mystical Body of Christ (NSC 70–79). Her indispensable role differs from postmodern view of pure privacy, but all the more presents a challenge. It is evident that the Church should find some (maybe new) ways in order to accurately respond to this human need

for personal resonance in religion (Žalec 2019, 419). It seems to be clear too that she should offer herself more as the mystical Body than institution, the Body whose loving warmth sets a climate congenial to spiritual needs and whose juridical dimension protects and perfectly serves the loving union with God.

As Platovnjak and Svetelj have noticed, Christian contemplation meets expectations included in Rosa's idea of resonance (Platovnjak and Svetelj 2022; Klun 2022). Against the background of its different forms, Merton's apprehension stands out for showing the essence and top of the contemplative experience. Here the contemplation appears as a radical experience of the Other. The contemplative resonance is a reciprocal, not unidirectional, attitude (Platovnjak and Svetelj 2022, 632) which meets the criterion of "non-engineerability" (since a person's freedom cannot be controlled) as well as "affection" (being touched by somebody) and "emotion" (motion towards the Other) (Rosa 2019). This state gains its final explanation in the moral mystical union presented in *New Seeds of Contemplation*.

Concluding, it can be argued that Christian contemplation is indeed a personal reality. It requires the involvement of the deepest human dimension (the heart, true self, *spiritus*). In this way a man participates in God's self-giving which beyond His nature terminates in His person(s). A man is portrayed as God's ontological utterance. That God "answers Himself in us" means that the man is and is aware of being both His question and answer. In contemplation he lives this spiritual reality. This kind of speaking highlights the very special union which is produced by love and leads to moral identification of human and divine persons. Then, this is God who is the principle of human acts and his "alter ego". Through contemplation a man gains his fulfilment in the dimensions of ontology and self-awareness. He discovers himself as a being constituted by relation to God; the relation which expresses his own depth. At this point the Christian contemplation meets some philosophical reflections. Openness to the other has something in common with phenomenological idea of the dependence of the subject and the other in order to achieve true perception of reality as well as the idea of resonance. What should be especially emphasised is the religious meaning of such an approach. In this field a man can find some vital inspirations for his coherent development in the face of contemporary challenges.

Abbreviations

CCC – Catechism of the Catholic Church 1992.

NABRE – Bible Gateway 2023 [New American Bible (Revised Edition)].

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Janusz Podzielny

Das Recht auf die gerechte Verteidigung nach Janusz Nagórny (1950–2006)

The Right to a Legitimate Defense according to Janusz Nagórny (1950–2006)

Pravica do zakonite obrambe po Januszu Nagórnyju (1950–2006)

Zusammenfassung: Der andauernde Krieg in der Ukraine hat das Problem der gerechten Verteidigung wieder aktuell gemacht. Das Prinzip der Notwehr ist seit Jahrhunderten in der katholischen Morallehre bekannt. Eine interessante und aktuelle Perspektive zu diesem Thema präsentierte Prof. Janusz Nagórny (1950–2006), einer der berühmtesten zeitgenössischen Moralthologen in Polen. Das Ziel dieses Artikels ist es, einen breiteren Leserkreis – insbesondere von außerhalb Polens – mit den Gedanken des polnischen Moralthologen zum Thema der rechtmäßigen Verteidigung vertraut zu machen. Diese Überlegungen sind fest in der damaligen Soziallehre des Papstes Johannes Paul II. verankert, haben aber auch ihren eigenen, ursprünglichen Charakter. Der Text zeigt zunächst einige Paradoxien der modernen Welt auf, die mit den Fragen von Frieden und Krieg verbunden sind. Dann werden die wichtigsten anthropologischen Grundlagen für ethische Entscheidungen im Bereich der gerechten Verteidigung erwogen. Abschließend probiert man die konkreten Erläuterungen zum Prinzip der Notwehr in der heutigen Welt zu geben. Zusammenfassend lässt sich sagen, dass in der Sicht von Janusz Nagórny einerseits alles Menschenmögliche getan werden sollte, um verschiedene Formen von Krieg zu verhindern. Andererseits muss man sich realistisch daran erinnern, dass jede Person, jede Nation und jeder Staat das Recht und sogar die Pflicht hat, die eigene Freiheit und Unabhängigkeit angesichts ungerechtfertigter Aggression zu verteidigen.

Schlüsselwörter: gerechte Verteidigung, Notwehr, Janusz Nagórny, Lebenswert, Frieden, Krieg

Abstract: The ongoing war in Ukraine has made relevant again the issue of a legitimate defense. The principle of self-defense has been known in the Catholic moral teaching for centuries. An interesting and current perspective on this

issue was presented by Prof. Janusz Nagórny (1950–2006), one of the most prominent contemporary moral theologians in Poland. The aim of this paper is to familiarize reader – especially from outside Poland – with thoughts on a legitimate defense left by that researcher. These considerations are firmly anchored in the social teaching of Pope John Paul II, but also have their own and original character. The present study firstly highlights some of the paradoxes of the modern world regarding the issues of peace and war. Then, an attempt to show the anthropological foundations for ethical decisions in the area of self-defense will be made. Finally, we will try to outline some specific explanations of the principle of a legitimate defense in today's world. To sum up, it should be said that – according to Janusz Nagórny – everything humanly possible should be done to prevent various forms of war. But on the other hand, we must realistically remember that every person, every nation, and every state, facing an unjust aggression, have the right or even duty to defend their own freedom and independence.

Keywords: legitimate defense, self-defense, Janusz Nagórny, value of life, peace, war

Povzetek: Zaradi vojne, ki poteka v Ukrajini, je vprašanje legitimne obrambe ponovno postalo aktualno. Načelo samoobrambe je v katoliškem moralnem nauku znano že stoletja. Zanimiv in aktualen pogled na to vprašanje je predstavil profesor Janusz Nagórny (1950–2006), eden najvidnejših sodobnih moralnih teologov na Poljskem. Namen tega prispevka je seznaniti bralca – zlasti zunaj Poljske – z mislijo o legitimni obrambi, ki jo je zapustil omenjeni raziskovalec. Njegova razmišljanja so trdno zasidrana v družbenem nauku papeža Janeza Pavla II, vendar imajo tudi svoj lasten in izviren značaj. Pričujoča študija najprej izpostavlja nekatere paradokse sodobnega sveta glede vprašanj miru in vojne. Nato bo skušala prikazati antropološke temelje za etične odločitve na področju samoobrambe. Na koncu bomo skušali orisati nekaj konkretnih razlag načela legitimne obrambe v današnjem svetu. Če povzamemo, je treba povedati, da moramo – po mnenju Janusza Nagórnega – storiti vse, kar je v človekovi moči, da bi različne oblike vojn preprečili. Po drugi strani pa se moramo realno zavedati, da ima vsak človek, vsak narod in vsaka država, ki se sooča z nepravilno agresijo, pravico ali celo dolžnost braniti svojo svobodo in neodvisnost.

Ključne besede: legitimna obramba, samoobramba, Janusz Nagórny, vrednost življenja, mir, vojna

1. Einleitung

Prof. Dr. Janusz Nagórny (1950–2006) gehört zur Gruppe der bekanntesten zeitgenössischen polnischen Moraltheologen. Während seines gesamten wissenschaftlichen Lebens war er mit der Katholischen Universität Lublin verbunden, wo er im Jahre 1980 promoviert wurde, 1989 habilitierte er sich, und schließlich im Jahre 1998 erhielt er vom Staatspräsidenten den Professorentitel. In den Jahren

1996–2005 war er Vorsitzender der polnischen Moraltheologen. Er hatte auch verschiedene Funktionen sowohl an der Universität als auch in polnischen akademischen Gremien inne. Die Titel seiner wichtigsten Bücher lauten: *Ethik des Bundes des Alten Testaments*, *Theologische Interpretation der Moral des Neuen Bundes*, *Die Sendung der Christen in der Welt* (Nagórny 2009a; 2009b; 1997). Prof. Janusz Nagórny verstarb im Alter von 56 Jahren an den Folgen von Krebs. Bis zum Ende hat er wissenschaftlich gearbeitet (Derdziuk 2017, 9–12).

Wenn es um die Problematik der gerechten Verteidigung geht, betonte Nagórny in seinen Texten vor allem, dass wir alle Menschen des Friedens sein wollen und sollen. Als Jünger Christi wissen wir aber, dass die Fülle dieses Friedens uns die Welt nicht geben kann. Der wahre Friede ist nämlich ein Geschenk Gottes, das jedoch gesucht und manchmal sogar „erkämpft“ werden muss (Nagórny 2003a, 53; 2002, 228–229). Es scheint wichtig, insbesondere in der gegenwärtigen Zeit des Konflikts in der Ukraine, an die Überlegungen des polnischen Moraltheologen zur gerechten Verteidigung zu erinnern. Das ist das Ziel dieses Artikels.

2. Paradoxien der modernen Welt

Der Mensch als moralisches Wesen hat sich immer gefragt, wie er auf Gewalt und Aggression reagieren soll, die gegen ihn gerichtet sind. Dies betraf sowohl die Situation der Bedrohung des eigenen Lebens als auch des Lebens der Familienmitglieder oder auch der Nation und der Heimat. Die aktuell spürbare Vielzahl der bewaffneten Konflikte, ihr blutiger Charakter und die dadurch entstandenen Mauern aus Gewalt und Hass rufen bei den Menschen oft ein schmerzliches Gefühl der Ohnmacht und Resignation hervor. Tatsächlich scheint es keine konkreten Möglichkeiten für eine friedliche Lösung dieser Konflikte zu geben, und viele Friedensrufe bleiben wirkungslos. Manchmal spricht man in diesem Kontext von der sogenannten „Kultur des Krieges“, die aus der Überzeugung heraus entsteht, dass der Einsatz bewaffneter Gewalt der geeignete Weg sei, um die Probleme der Welt so schnell wie möglich zu lösen. In dieser Situation, wie auch Papst Johannes Paul II. schon vor Jahren treffend betont hat, ist es nicht einfach, eine „Kultur des Friedens“ aufzubauen (Johannes Paul II. 1997, Nr. 4; Nagórny 2003a, 56–57; 2002, 231).

Nagórny unterstreicht, dass der polnische Papst eine gewisse „neue Qualität“ zeitgenössischer Konflikt- und Gewaltformen sehr interessant beschrieben hat. Nach Ansicht von Johannes Paul II. unterscheiden sich die verschiedenen Konflikte, deren Zeugen wir heute sind, gewiss von jenen, die wir aus der Geschichte kennen durch einige neue Merkmale:

„Zunächst nimmt man ihren globalen Charakter wahr: Selbst ein örtlich begrenzter Konflikt ist häufig Ausdruck von Spannungen, die anderswo in der Welt ihren Ursprung haben. Ebenso geschieht es oft, dass sich ein Konflikt noch weiter entfernt vom Ort seines Ausbruchs tief auswirkt. Weiter-

hin kann man von einem totalen Charakter sprechen: Die heutigen Spannungen mobilisieren alle Kräfte der Völker. Außerdem finden die Suche nach dem eigenen Profit und die feindselige Gesinnung selbst heute ihren Ausdruck sowohl in der Führung des ökonomischen Lebens, in der technischen Anwendung der Wissenschaften als auch im Gebrauch der Massenmedien und im militärischen Bereich. Schließlich muss man den radikalen Charakter hervorheben: Durch den Einsatz der heutigen Waffenarsenale bei diesen Konflikten und deren ungeheurer Zerstörungsgewalt ist das Überleben der gesamten Menschheit gefährdet.“ (Johannes Paul II. 1982, Nr. 2)

Die heutigen Konflikte haben also, wie der polnische Papst zu Recht bemerkt hat, einen globalen, totalen und radikalen Charakter (Nagórny 2002, 232).

Dies beweist, nach Nagórny, ein eigentümliches Paradoxon der gegenwärtigen Situation. Einerseits gibt es nämlich zahlreiche Initiativen und multilaterale Bemühungen um den Frieden in der ganzen Welt. Andererseits bedroht die Gefahr lokaler Kriege oder sogar größerer Konflikte ständig die heutige Menschheit. Dieses Paradoxon ist besonders in menschlichen Einstellungen sichtbar. Denn es kommt vor, dass die heutigen Unterstützer des Friedens um jeden Preis die Ungerechtigkeiten und Unterdrückung anderer Menschen, besonders der weit entfernten, akzeptieren. Ihre sogenannte „friedliche Haltung“ ist daher eher ein Ausdruck der Gleichgültigkeit gegenüber dem Schicksal anderer Völker als die Bestätigung einer solidarischen Haltung (Nagórny 2003a, 59; Mazur 2008, 551–552).

Gefährlich ist also die Versuchung der Gleichgültigkeit, aber noch gefährlicher, in der Sicht von Nagórny, bleibt der Glaube der heutigen Welt an die Wirksamkeit von Krieg und Gewalt. In beiden Fällen tut sich nämlich der Unglaube an den Menschen und an seine Fähigkeit kund, als wahrer Mensch zu handeln. Denn angesichts des Dilemmas „Krieg oder Frieden“ sieht sich immer der Mensch konfrontiert „mit sich selbst, mit seinem Wesen, dem Entwurf seines persönlichen wie gemeinschaftlichen Lebens und dem Umgang mit seiner Freiheit“, wie der Papst aus Polen treffend betont hat (Johannes Paul II. 1982, Nr. 3; Nagórny 2003a, 60–63).

3. Grundlage ethischer Entscheidungen

Wenn man auf die Frage nach dem moralischen Recht auf gerechte Verteidigung, nach ihrer Legitimität und ihren Grenzen beantworten möchte, darf man nicht bei den situativen Entscheidungen stehen bleiben, sondern muss nach einer Grundlage suchen. In der Sicht von Nagórny geht es hier vor allem darum, die volle anthropologische Wahrheit über das menschliche Leben zu bedenken, über seinen gemeinschaftlichen Charakter und über die Grenzen der Freiheit des Menschen (Nagórny 2003a, 63–65; 2002, 234).

Es besteht kein Zweifel, dass in der irdischen Ordnung der Mensch der höchste Wert, das Zentrum und das Ziel bleibt. Seine angeborene Würde ist daher das

grundlegende Kriterium für die Bewertung aller Handlungen. Nur wer den Wert des menschlichen Lebens, seine Heiligkeit und Unantastbarkeit zu schätzen weiß, wird dieses Leben respektieren und verteidigen können. Nach Nagórny ist nichts hilfreicher, um im Konflikt zwischen Tod und Leben die richtige Haltung einzunehmen, als der Glaube an den auferstandenen Gottessohn Jesus Christus. Er hat nämlich das menschliche Leben angenommen und zu dem Ort gemacht, an dem sich das Heil für die ganze Menschheit verwirklicht. Tatsächlich offenbart sich Gott in der Bibel als der Herr und Verteidiger des Lebens, als der Eine, der immer auf der Seite des Lebens steht. Es folgt daraus, dass „das Leben, besonders das menschliche Leben, allein Gott gehört. Wer daher nach dem Leben des Menschen trachtet, trachtet selbst Gott nach dem Leben.“ (Johannes Paul II. 1995, Nr. 9) Der Wert des menschlichen Lebens muss darum immer im Zusammenhang mit der Wahrheit gesehen werden, dass Gott den Menschen in gewisser Weise einem anderen Menschen zuweist und anvertraut. Dadurch ist jeder Mensch „Hüter seines Bruders“ (Gen 4,9; Johannes Paul II. 1995, Nr. 19; 33; Nagórny 2003a, 65–69; 2002, 240–242).

Der Mensch lebt also nicht allein, sondern mit anderen, dank anderer und für andere. Nur in der Gemeinschaft, die auf den moralischen Grundprinzipien aufgebaut ist, werden die menschliche Gewaltabwehr nicht zur individuellen Rache und die Erfahrung der Gewalt nicht zur lähmenden Angst. Nagórny betont in diesem Kontext, dass eben aus der „kranken Freiheit“, aus der menschlichen Willkür, die Gewalt und Aggression sowie Kriege aller Art entstehen. Für die richtige Gestaltung der menschlichen Gemeinschaft sind also insbesondere diese Prinzipien wichtig, die die Wahrung der Würde des Menschen ermöglichen. Nach Nagórny geht es hier vor allem um die sogenannten vier Säulen des gesellschaftlichen Lebens, die schon Papst Johannes XXIII. vor 60 Jahren erwähnt hat. Das sind die Wahrheit, die Freiheit, die Gerechtigkeit und die Liebe oder Solidarität (Johannes XXIII. 1963, Nr. 37; Vatikanische Konzil II. 1965, Nr. 14). Die wichtigste Grundlage menschlicher Beziehungen soll aber die Liebe, die barmherzige Liebe sein, die auch immer die fundamentale Grundlage des Friedens bleibt (Nagórny 2003a, 69–73; 2003b, 12; 2004, 244–250; Mazur 2008, 552–554).

Es ist erwähnenswert, dass jeder Mensch als Person zur Mitwirkung an der Gemeinschaft fähig ist. Dieses Gefühl der Mitwirkung – also der Beteiligung an Entscheidungen und Bemühungen, die das Schicksal des Heimatlandes und der Welt beeinflussen – ist für jeden Menschen sehr wichtig. Denn ohne dies erliegen die Menschen leicht der Versuchung der Gewalt. Die Mitwirkung aller ist daher „ein Grundstein für die Errichtung einer friedlichen Welt“ (Johannes Paul II. 1985, Nr. 9). Diese menschliche Mitwirkung soll, in der Sicht von Nagórny, auf der Grundlage zweier eng miteinander verbundener Prinzipien erfolgen. Das sind Solidarität und Einspruch, die zusammen die Lösung vieler Probleme des gesellschaftlichen Lebens ermöglichen, einschließlich des Problems der Anwendung von Gewalt, wenn man sich gegen die ungerechtfertigte Aggression verteidigen muss. Der Verweis auf Gewalt darf nämlich als Ausdruck des Einspruchs gegen das konkrete Böse im gesellschaftlichen Leben betrachtet werden. Dieser Einspruch (ge-

gen das Böse) muss jedoch immer mit Solidarität einhergehen, er soll sogar ein Ausdruck der Solidarität sein. Die Solidarität gegenüber den Schwachen, Unterdrückten und Verfolgten wird erst dann authentisch sein, wenn sie zur Entmachtung derjenigen, die unterdrücken und verfolgen, führt. Der Aufruf zur Liebe und Solidarität, der sich aus der Nachfolge Christi ergibt, darf also weder einen Verzicht auf die Wahrheit und Gerechtigkeit noch eine Zustimmung zum Bösen und zur Sünde bedeuten (Nagórny 2003a, 73–77; 2002, 234–238; 2005a, 242–244).

Diese von Nagórny erwähnte Einspruchspflicht kommt aus einer realistischen Sicht auf den Menschen, der nicht nur zum Guten, sondern auch zum Bösen fähig ist. Denn eben im Menschen, in seiner Neigung zur Sünde, liegt die grundlegende Quelle des Bösen, das im gesamten gesellschaftlichen Leben entsteht. Die katholische Anthropologie ist jedoch nicht pessimistisch, sondern hoffnungsvoll, weil sie immer mit der Chance verbunden ist, durch das rettende Opfer Christi von dieser Sünde befreit zu werden. Die Linie, die Gut und Böse trennt, verläuft also nicht zwischen den Menschen, sondern durch die Mitte ihres Herzens. In diesem Sinne soll man glauben, dass das Böse und die Gewalt umkehrbar sind, obwohl ihre Folgen oft nicht mehr umkehrbar bleiben. Die Wahrheit über die menschliche Sünde bestätigt also, in der Sicht von Nagórny, die Tatsache, dass es keine einfachen Lösungen für schwierige soziale Probleme gibt. Deshalb sollte man sich selbst fragen, ob und inwieweit das Böse, das in der Welt existiert, meine Schuld ist, schon allein wegen der fehlenden angemessenen Reaktion auf das Fehlverhalten anderer Personen (Nagórny 2003a, 77–79; 2002, 238–240).

Dieser christliche Realismus, der den Menschen als innerlich zerrissen betrachtet, führt auch zur tiefen Überzeugung, dass der Frieden immer nur von kurzer Dauer und illusorisch sein wird, wenn es keine wirkliche Veränderung in den Herzen aller am Konflikt beteiligten Menschen gibt. Sehr treffend hat diese Wahrheit Papst Johannes Paul II. betont, weil seiner Meinung nach „eine völlig und für immer friedliche menschliche Gesellschaft auf Erden leider eine Utopie ist /.../ und diese trügerischen Hoffnungen gradlinig zum Pseudo-Frieden der totalitären Regime führen. Diese realistische Sicht entmutigt jedoch keinesfalls die Christen in ihrem Einsatz für den Frieden. Im Gegenteil, sie stärkt ihren Eifer.“ (Johannes Paul II. 1982, Nr. 12) Denn der Frieden bleibt immer ein Bedürfnis, das tief im Herzen eines jeden Menschen verwurzelt ist (Johannes Paul II. 2000, Nr. 2; Nagórny 2003a, 79–82; 2004, 237–239; Mazur 2008, 556–558).

4. Erläuterung der Lehre von der gerechten Verteidigung

Die Suche nach der Antwort auf die Frage der Zulässigkeit der Anwendung von Gewalt im Kampf gegen bewaffnete Angriffe führt zum längst in der christlichen Ethik bekannten Prinzip der gerechten (notwendigen, gerechtfertigten) Verteidigung. An diese traditionelle Lehre von der Notwehr wurde u.a. im Katechismus der Katholischen Kirche wie auch in der Enzyklika „Evangelium vitae“ erinnert (Katechismus der Katholischen Kirche 1997, Nr. 2263–2265; Johannes Paul II. 1995,

Nr. 55). Es handelt sich hier um die Situationen sowohl im individuellen als auch im gesellschaftlichen Leben, in denen ein klarer Wertekonflikt besteht, wo das Menschenleben bedroht ist.

Nagórny betont in diesem Kontext, dass die Zustimmung zur angemessenen Anwendung von Gewalt zur Bewältigung von Übergriffen anderer Menschen niemals als die Zustimmung zum generellen Prinzip der Bekämpfung von Gewalt mit Gewalt verstanden werden kann. Einerseits darf die Verurteilung aller Gewalt nicht zur solchen „Entwaffnung“ des Menschen und der Gesellschaft führen, die Verzicht auf Verantwortung für die Gestaltung des gesellschaftlichen Lebens bedeuten würde. Andererseits darf die Anerkennung des Prinzips der gerechten Verteidigung nicht zur Rechtfertigung des aggressiven Verhaltens von Menschen führen, insbesondere der Machthaber, sowie imperialistischer Absichten von Staaten und Nationen (Nagórny 2003a, 82–83; 2002, 246–247; 2004, 251–252).

Nach Nagórny lässt sich das grundlegende moralische Problem hier in der Frage ausdrücken, ob man zur Verteidigung des eigenen Lebens oder des Lebens geliebter Menschen (auch der Landsleute) den Aggressor töten darf? Eine interessante Antwort enthält in diesem Kontext der Katechismus, wo man lesen kann: „Die Liebe zu sich selbst bleibt ein Grundprinzip der Sittenlehre. Somit darf man sein eigenes Recht auf das Leben geltend machen. Wer sein Leben verteidigt, macht sich keines Mordes schuldig, selbst wenn er gezwungen ist, seinem Angreifer einen tödlichen Schlag zu versetzen.“ (Katechismus der Katholischen Kirche 1997, Nr. 2264) Diese Problematik hat auch mehrmals Papst Johannes Paul II. erläutert. In „*Evangelium vitae*“ schrieb er, dass es nämlich

„die Situationen gibt, in denen die vom Gesetz Gottes festgelegten Werte in Form eines wirklichen Widerspruchs erscheinen. Das kann z.B. bei der Notwehr der Fall sein, in der das Recht, das eigene Leben zu schützen, und die Pflicht, das Leben des anderen nicht zu verletzen, sich nur schwer miteinander in Einklang bringen lassen. Zweifellos begründen der innere Wert des Lebens und die Verpflichtung, sich selbst nicht weniger Liebe entgegenzubringen als den anderen, ein wirkliches Recht auf Selbstverteidigung. /.../ Auf das Recht, sich zu verteidigen, könnte demnach niemand aus mangelnder Liebe zum Leben oder zu sich selbst verzichten, sondern nur kraft einer heroischen Liebe, /.../ deren erhabenstes Beispiel der Herr Jesus selber ist.“ (Johannes Paul II. 1995, Nr. 55)

Die gerechte Verteidigung kann deshalb nicht nur ein Recht, sondern auch eine Verpflichtung aufgrund der Verantwortung für das Wohl anderer Personen, der Familie oder des Staates sein (Katechismus der Katholischen Kirche 1997, Nr. 2265; Nagórny 2003a, 83–84; 2002, 247–248; 2004, 252; 2005b, 367–368; Biggar 2014, 556–557).

Die ethische Entscheidung, in der Sicht von Nagórny, ist hier also klar. Im Extremfall, wenn es keine andere Möglichkeit gibt, den Angreifer zu neutralisieren, darf man ihn sogar töten, um sein eigenes Leben oder das Leben anderer unschuldiger

Menschen zu retten. In einer solchen Situation ist der Verteidiger nicht für den Tod verantwortlich, weil diese Verantwortung beim Angreifer liegt. Nach Nagórny ist es hervorzuheben, dass das Prinzip der gerechten Verteidigung nur für die Situation des aktuellen Angriffs gilt. Darum darf sie nicht auf einen späteren Zeitpunkt ausgedehnt werden, denn in diesem Fall wäre es nicht mehr eine Frage der Verteidigung, sondern der Rache. Außerdem sollten die eingesetzten Verteidigungsmittel immer proportional zur Angriffsgefahr sein, denn „wenn jemand zur Verteidigung des eigenen Lebens größere Gewalt anwendet als nötig, ist das unerlaubt“ (Thomas von Aquin 1963, 319; Katechismus der Katholischen Kirche 1997, Nr. 2264; Nagórny 2003a, 85; 2002, 248; 2004, 253; Biggar 2014, 558–559).

Viele Moraltheologen berufen sich bei der Interpretation der Lehre von der gerechten Verteidigung auf das Prinzip der Doppelwirkung. Es besagt, dass eine Handlung mit sowohl schlechten wie auch guten oder neutralen Folgen dann moralisch erlaubt ist, wenn die schlechten Folgen nur unbeabsichtigte Nebenfolgen sind. Diese Begründung im Kontext der gerechten Verteidigung wurde bereits vom Hl. Thomas von Aquin akzeptiert – und man kann sie auch im heutigen Katechismus finden: „Aus der Handlung dessen, der sich selbst verteidigt, kann eine doppelte Wirkung folgen: die eine ist die Rettung des eigenen Lebens, die andere ist die Tötung des Angreifers. /.../ Nur die eine Wirkung ist gewollt, die andere nicht.“ (Katechismus der Katholischen Kirche 1997, Nr. 2263) Die Anerkennung des Rechts, einem ungerechten Angreifer im Falle der Selbstverteidigung den Tod zuzufügen, wird auch damit erklärt, dass das Mordverbot nur für eine unschuldige Person gilt. Nagórny bemerkt jedoch, dass dieses Kriterium der Unschuld oft problematisch bleibt. Denn ein angegriffener Mensch kann nicht alle Aspekte der Situation beurteilen. Deshalb spricht man z.B. im Strafrecht weniger über die Würdigkeit, sondern vielmehr über die Zulässigkeit oder Straflosigkeit der Notwehr (Nagórny 2003a, 86–87; 2002, 248–249; 2005b, 368–369).

In traditionellen Ansätzen zum Selbstverteidigungsprinzip wurde auch darauf hingewiesen, dass die Verteidigung gegen ungerechte Aggression zwar erlaubt, aber nicht immer verpflichtend sei. Nach Nagórny darf der Mensch die Verteidigung gegenüber sich selbst aufgeben, um seine besondere Vorliebe für friedliches Handeln zu offenbaren oder dem Gegner die Chance zu geben, sich zu bekehren. Besonders wichtig ist hier die Fähigkeit, Zeugnis von der Liebe abzulegen, die nicht aus Schwäche und Angst kommt, sondern ein Ausdruck der christlichen Vollkommenheit, der Überwindung des Bösen mit Gutem ist. Eine solche Haltung geht über das Recht auf die gerechte Verteidigung hinaus (Nagórny 2003a, 88–89; 2002, 249–250).

Die Lehre von der gerechten Verteidigung sollte nicht nur auf den Einzelfall, sondern auch auf die Gemeinschaft, insbesondere den Staat angewendet werden. Auf der gesellschaftlichen Ebene bestehen das Recht und die Pflicht der gesetzmäßigen öffentlichen Gewalt, der Straftat angemessene Strafen zu verhängen. Nach Nagórny ist es jedoch wichtig, die begrenzte Natur dieser staatlichen Macht hervorzuheben. Sie darf auf Gewaltmittel zurückgreifen, niemals aber auf Folter. Die letzte Grenze des Einsatzes von Zwangsmaßnahmen ist die Freiheit und die Würde jeder Person, die nicht gezwungen werden kann, gegen ihr Gewissen zu

handeln. Das Ziel solcher Zwangsgewalt (z.B. der Polizei oder des Militärs) sollte immer sein, zu verhindern, dass jemand anderen Böses tut oder das Gemeinwohl zerstört. Denn welchen Sinn hat ein solcher Staat, der die Sicherheit seiner Bürger nicht gewährleistet, der nicht in der Lage ist, seine Bürger gegen Gesetzesbrecher zu verteidigen (Katechismus der Katholischen Kirche 1997, Nr. 2265–2266; Nagórny 2003a, 89–90; 2002, 250–251; 2004, 253).

Abschließend ist festzustellen, dass die Anerkennung der Lehre von der gerechten Verteidigung – unter vielen Vorbehalten und Einschränkungen – niemals mit einer Haltung der Rache oder des Hasses gleichgesetzt werden darf. Die Ablehnung von Rache und Hass darf jedoch keine Zustimmung zum Bösen sein. Angesichts von Unrecht ist es daher notwendig, so zu helfen, dass der Mensch so weit wie möglich vor der Verletzung seiner Grundrechte geschützt wird (Biggar 2014, 553–554)

5. Zusammenfassung

Im Licht der obigen Überlegungen von Janusz Nagórny kann man einerseits nicht dem naiven Wunschenken erliegen und sich der Illusion hingeben, dass es leicht sei, dieser Welt den Frieden zu bringen. Andererseits darf man nicht an die Möglichkeit glauben, alle schwierigen Probleme durch den Krieg lösen zu können, also an die sogenannte „Mystik der Gewalt“. Deshalb muss alles getan werden, um alle Formen von Krieg zu verhindern. Gleichzeitig muss jedoch mit Realismus daran erinnert werden, dass jede Nation und jeder Staat das Recht und sogar die Pflicht hat, seine Freiheit und Unabhängigkeit angesichts der ungerechten Aggression zu verteidigen. Es ist daher notwendig, zu Verhandlungen und Vereinbarungen im Geiste der Solidarität aufzurufen und zugleich an das Recht zu erinnern, sich gegen die schreienden Ungerechtigkeiten in der heutigen Welt auszusprechen (Nagórny 2003a, 99; 2002, 251–252; 2004, 253–254; 2005b, 369–370).

Ein wirklich dramatischer Ausdruck dieser Herausforderungen bleibt in der letzten Zeit in Europa der 24. Februar 2022, also der Beginn des russischen Angriffs auf die Ukraine. Sicherlich kann jeder Mensch in dieser Angelegenheit etwas tun, doch die Einzelbemühungen sind oft zum Scheitern verurteilt. Ein wirksames Mittel zur Überwindung zeitgenössischer Formen von Gewalt und Terror scheint insbesondere die sogenannte „Globalisierung der Solidarität“ zu sein, die die staatlichen und nationalen Grenzen überschreitet. Diese gegenwärtigen Paradoxien sollten für Christen immer Paradoxien der Liebe sein. Und die besonnene und kluge Liebe bedeutet unter anderem, den Nächsten gegen die ihm zustoßende Aggression und das Leid zu verteidigen. Nur auf solchem Weg der Liebe, wie der polnische Moraltheologe Janusz Nagórny prophetisch erinnert hat, kann die Welt zu einem würdigeren Wohnort für den Menschen werden, voller Freude und Frieden (Nagórny 2003a, 99–101; Mazur 2008, 558–559).

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The Ecclesiology of Pope Francis: A Critical Analysis of the Metaphor of the Church as Polyhedron

Ekleziologija papeža Frančiška: Kritična analiza metafore Cerkve kot poliedra

Abstract: Pope Francis focuses on essential topics for the Church and society in his pontificate. To describe the relationships between different social subjects, he often uses the metaphor of the polyhedron to highlight the importance of each individual and each social group for the equitable development of the entire society. Nowhere does it systematically describe this metaphor, but it uses it in different contexts: societal, ecclesial, ecumenical, and theological. The literature also lacks papers that systematically and critically question this metaphor, presenting possible consequences for the Church's life, i.e., pastoral care, liturgical practices, morality, doctrine, etc. This paper aims to describe this metaphor of the Church as a polyhedron. The metaphor of the polyhedron that he uses in his documents will be described first. Then, the key features, advantages, and disadvantages of the metaphor of the Church as a polyhedron will be brought out. According to this metaphor, the Church can be understood through her main characteristics: as synodal Church, unity in diversity, missionary Church, and charity.

Keywords: Pope Francis, Church, metaphor of the polyhedron, synodality, charity

Povzetek: Papež Frančišek se v svojem pontifikatu osredotoča na teme, ki so bistvene za Cerkve in družbo. Za opis odnosov med različnimi družbenimi subjekti pogosto uporablja prispodobo poliedra, z namenom poudarjanja pomena vsakega posameznika in vsake družbene skupine za pravičen razvoj celotne družbe. Metafora nikjer ni opisana sistematično, temveč je uporabljena v različnih kontekstih: družbenem, cerkvenem, ekumenskem in teološkem. V literaturi prav tako manjkajo prispevki, ki bi sistematično in kritično preizpraševali to metaforo ter predstavili možne posledice za življenje Cerkve, tj. za pastoralo, liturgične prakse, moralo, doktrino itd. Namen tega prispevka je opisati metaforo Cerkve kot poliedra. Najprej bo opisana metafora poliedra, ki jo papež uporablja v svojih dokumentih. Nato bodo izpostavljene ključne značilnosti, prednosti in pomanjkljivosti metafore Cerkve kot poliedra. V skladu s to prispodobo lahko Cerkve razumemo skozi njene glavne značilnosti: kot sinodalna Cerkve, edinstvo v različnosti, misijonarska Cerkve in dobrodelnost.

Ključne besede: papež Frančišek, Cerkve, metafora poliedra, sinodalnost, dobrodelnost

1. Introduction: The Metaphor of a Polyhedron

For Pope Francis, the metaphor of the polyhedron is a thought concept that he wants to utilize to explain the various processes that can contribute to equitable development within different social groups or contexts. In using the metaphor, he primarily relies on the works of Romano Guardini, a great twentieth-century theologian (1885–1968). Pope Francis has a doctoral dissertation that he never finished entitled “Polar Opposition as a Structure of Everyday Thought and Christian Proclamation”. The original contribution of his thesis was published in “*Evangelii Gaudium*” (222–237). In it, he outlined the social criteria that can help build peace and expressed them through the opposites. This is a reinterpretation of Guardini’s polarities from his 1925 work *Der Gegensatz*. Guardini writes about life’s eight opposites: act-structure, fullness-form, individuality-totality, and production-disposition (Guardini 2019, 165). But Guardini, like many other authors, such as Yves Congar, Hans Urs von Balthasar, Erich Przywara, and Henri de Lubac is influenced by the Tübingen School of Theology. The authors from this school enabled the transition from a scholastic-apologetic theological position that viewed the Church and religious truths statically. The period of the school begins with the works of Johann Sebastian von Drey (1777–1853) and his students: Johann Adam Möhler (1796–1838), Franz Anton Staudenmaier (1800–1856), and Johann Evangelist Kuhn (1806–1887). All these authors and several theologians that came after were greatly influenced by the philosophy of German idealism, most notably Schelling, Schleiermacher, and Hegel (Thomas O’Meara 1982).

This paper aims to use this metaphor to explain the ecclesiology of Pope Francis. There is a lack of teaching on the Church in his official writings. The metaphor of polyhedron, which he uses in several contexts, will be explained here in the context of ecclesiology. The main idea is that the metaphor of the polyhedron is addressed to the Church, the center of which is Jesus Christ. The different and multiple layers are the members of the Church who constitute this single object with their history, experience, culture, and tradition. This opens up a question: how do we understand this? The metaphor of the Church as a polyhedron can be understood primarily as unity in diversity. The Holy Spirit unites the differences of individual surfaces into one whole - a polyhedron. The differences and peculiarities of unique surfaces are not anomalies; on the contrary, they are welcome because the peculiarities of individual surfaces are seen as the wealth of the polyhedron itself. However, when Pope Francis mentions the word “polyhedron”, he does not mention it exclusively in the ecclesial context but uses it in four different contexts in official documents. This article uses this metaphor to explain Pope Francis’s ecclesiological approach, even though he didn’t announce some ecclesiological documents and does not directly connect this metaphor to his teachings on the Church. But, as we will see, he uses this metaphor in the context of the Church.

By researching the papal documents, it can be concluded that he mentions the polyhedron metaphor in four different contexts: social, ecumenical, theological and, last but not least, ecclesial.

He claims the metaphor of the polyhedron can help understand the society that will develop the sensibility of its members. For instance, in his third encyclical, *"Fratelli Tutti"*, "polyhedron" is mentioned four times: in FT 144, FT 145 and two times in FT 215. In paragraph 215, he elaborates: "The image of a polyhedron can represent a society where differences coexist, complementing, enriching and reciprocally illuminating one another, even amid disagreements and reservations." (FT 215) Also, in his address to the European Parliament and the Council of Europe in 2014, he underlined the importance of European multipolarity, which should strive to preserve the "particularity of each of the parts". Pope Francis explains the significance of such a notion by using the metaphor of the polyhedron (Francis 2014). This approach is sensitive to each community member in which everyone has equal dignity, and all differences participate in building community. In his address to the members of the diplomatic corps in 2019, Pope Francis encouraged international cooperation, which is "experiencing a period of difficulty, with the resurgence of nationalistic tendencies" (2019b). Listing the reasons for obstructions in international dialogue, he speaks about the "spherical" and "polyhedral" notion of globalization (2019b).

It is also important to note that Pope Francis mentions this metaphor in an ecumenical context. In his speech to the evangelical pastor Giovanni Traettino, he remarks that unity in diversity in the Church is possible if unity is understood as a polyhedron that represents a unity that does not suppress differences. Here, he uses the word polyhedron in two instances. He relies on the metaphor of the polyhedron to facilitate the understanding of the relationship between Christian communities (2014a).

Furthermore, he uses the word "polyhedron" in the context of theological research. In the fourth part of *"Veritatis Gaudium"*, he deals with ecclesiastical universities and faculties, contemplating the reform of ecclesiastical studies that would help empower the church's missionary outreach. Pope Francis identifies four criteria essential for carrying out such a task (VG 2017). The fourth criterion concerns the networking of numerous studies in different countries, which is possible if the polyhedron metaphor is considered. Also, in a meeting on theology organized by the Pontifical Theology Faculty of Southern Italy, he noted that theological faculties are places where dialogue occurs. He said he wished the faculties also would become places where "one experiences the model of the polyhedron of theological knowledge, instead of that of a static and disembodied sphere" (Pope Francis 2019a). Here, Pope Francis used the geometric model of the polyhedron as a metaphor for theological research open to dialogue.

He uses the metaphor of polyhedron in the ecclesial context as well. The following will systematically construct Pope Francis's ecclesiology based on this metaphor's use in the ecclesiastical context.

2. Main Characteristics of the Metaphor of the Church as a Polyhedron

Ever since Avery Dulles' famous work *Models of the Church*, models in ecclesiology have been considered particularly useful in better understanding theological ideas. Dulles believes that in theology, images serve "for the purpose of gaining a better understanding of the mysteries of faith, or, in the matter that interests us here, of the Church" (Dulles 2002, 15). Using images in ecclesiology can become a systematic application of a particular model (12). To better understand the ecclesiology of Pope Francis, we present it here using the metaphor of the polyhedron.

Several recent papers have focused on understanding this metaphor in an ecclesial context and different aspects of the life of the Church. Rainero Cantalamessa describes the path from the Church as a Pyramid to the Church as a Circle and to the Church as a Polyhedron (Cantalamessa 2019, 442–454). In his analysis, he describes the development path that the metaphor of the Church as a polyhedron has gone through to indicate the consequences such an ecclesiological metaphor can have in the context of ecumenical dialogue.

Ghislain Lafont critically reviews the ecclesiology of Pope Francis in his book *Piccolo saggio sul tempo di papa Francesco* (2017). In his analysis, he focuses on mercy and synodality. He considers that *spiritus movens* of the Church as a polyhedron is mercy. This approach is not a great novelty for him because it was established earlier in recent history: "Pope Francis did not invert the pyramid, but Second Vatican Council did." (Lafont 2017, 81) Therefore, the ecclesiology of Pope Francis cannot be separated from the ecclesiology outlined in the Second Vatican Council; even more so, as Lafont points out, his ecclesiology is well-founded in this council.

Walter Inzero also explored the motif of polyhedron inside the ecclesiology, examining the role of the papacy, theology, bishops, and the Church in the context of the notion of "people" in his book *Il popolo secondo Francesco: Una rilettura ecclesiologicala* (2018). According to Inzero, four significant aspects of this ecclesiological approach should be considered: the Church is the people of God, the *sensus fidei*, the role of all faithful, and popular piety in the proclamation of the Gospel. Those aspects represent four different dimensions of the metaphor of polyhedron when it is applied to the Church.

Ormond Rush observes the importance of every member of the Church and the diversity that stems from understanding the Church as a polyhedron. This uniqueness is essential, particularly in understanding the synodality and synodal Church. He starts from the Second Vatican Council, without which this metaphor cannot be understood, insisting on the key terms of the Church as a polyhedron: synodal Church, *sensus fidei*, the people of God and *communio*. (Rush 2017, 299–325)

Sigrid Müller considers that there are four main characteristics of Pope Francis' ecclesiology: the *sensus fidelium* and synodality, orientation towards pastoral ministry, unity in plurality and process method (see-judge-act) (Müller 2021). She excellently detects possible wrong interpretations of this metaphor by describing

the main characteristics of Pope Francis' ecclesiology. She believes that when Pope Francis mentioned inverting the pyramid, he did not mean that now faithful would lead the discussion and decide but that "ministers of the Church should accompany and support the faithful on the typical path in their concrete situations" (221). At the same time, she considers the role of discernment in concrete pastoral cases as an essential kind of practice.

Piero Coda argues that with this metaphor, Pope Francis outlined a new ecclesiology that focuses on the importance of the following dimensions: mercy, synodality, poverty and encounter (Coda 2017, 109). These four terms are essential to Coda's interpretation of Pope Francis' ecclesiology, as he considers them "an examination of conscience and a qualitative leap" (123).

In summary, the mentioned authors point out the following characteristics of the Church as a polyhedron: mercy, synodality, Church as a people of God, the role of faithful and popular piety, *communio*, orientation towards pastoral ministry, unity in plurality, process method (see-judge-act), poverty and encounter.

They empower all faithful for the transformation of the Church according to the metaphor of a polyhedron into a Church in which all are of equal dignity that God has given in the sacrament of baptism. Also, this is the communion in which members have different gifts and ministries in which the communication skills of listening, dialogue and then the skills of joint decision-making in the Spirit prevail. These characteristics can be summarized in four main characteristics that represent the pillars of Pope Francis' ecclesiology: unity in diversity, synodality, charity and missionary mandate. Our interpretation of the main characteristics of the Church as a polyhedron is very close to the previous ones. Still, we believe that the above characteristics better reflect the fundamental dimensions of the Church in what it is (unity in diversity and synodality) and how it expresses its identity in meeting with others (charity and missionary mandate). Furthermore, Pope Francis's approach to understanding the Church seems close to the ecclesiology based upon the notion of "people of God". Richard Gaillardetz points out that Pope Francis's approach is the approach that changes the "*communio*" approach mainly established and defended by Cardinal Joseph Ratzinger. Gaillardetz states: "The pontificate of Pope Francis marks the end of a thirty-year hegemony of *communio* as the exclusive theological articulation of council teaching." (2014, 61) Gaillardetz's approach is very helpful for the comprehension of the changes that have occurred, but it mainly focuses on the differences between the two approaches without emphasizing the connections between them. Here is more helpful the analysis of Roberto Repole who showed how the "people of God" approach became central in Pope Francis's teaching but not so much in disharmony with the previous approach, as Gaillardetz states. (Repole 2017, 49–63)

2.1 The Church is Unity in Diversity

All problems and questions from communities from different parts of the world are an integral part of the life of the Church. In the apostolic exhortation "Amoris

Laetitia”, “polyhedron” is mentioned once. However, unlike other translations, the English equivalent “multifaced gem” is used instead. Polyhedron is a multifaceted gem reflecting many legitimate concerns and true questions (AL 4). In this way, many issues and problems that concern communities worldwide in different local environments are gaining new strength. For example, in the document “Querida Amazonia”, it is stated that specific local Church communities in some areas successfully adapted to the regular pastoral life of the parish community despite the absence of priests for decades (QA 99). In the context of religious life in Central European countries such as Croatia, those critical situations are still unimaginable for the life of the Church. However, the same Church lives in the regions of Amazonia and Croatia. By comparing these differences in the lives of individual faith communities, this first dimension of the Church as a polyhedron can be better understood: unity in diversity.

Speaking to the Catholic Fraternity of Charismatic Covenant Communities and Fellowships members, Pope Francis notes that “uniformity is not Catholic, it is not Christian”, but “unity in diversity” is. Later, he quotes EG 236, mentioning the metaphor of the polyhedron (Pope Francis 2014b). In the metaphor of the Church as a polyhedron, differences should not disappear, nor should they be absorbed by the abstract uniformity of the Church. As integral parts of the Church’s life, differences should be directed towards unity. They will not disappear but will be united, as in an orchestral performance, different instruments are combined in a beautiful symphony (2015). All these various processes and services are united in the Holy Spirit, joining Catholics with their bishops in a firm unity. Just as people with different characters and talents grow in a family where talents are not hidden, and characters are not stifled. Talents, charismas, and different personalities serve the life of the Church and its mission in the communion accomplished by the Holy Spirit.

2.2 The Synodality Represents the Fundamental Principle of Understanding the Church’s Unity in Diversity

This is also confirmed in the apostolic exhortation “Christus vivit”. Namely, the metaphor of the polyhedron is translated as “multifaced reality” in paragraph 207 (CV 207). Pope Francis emphasizes the importance of synodal pastoral work, believing that

“in this way, by learning from one another, we can better reflect that wonderful multifaceted reality that Christ’s Church is meant to be. She will be able to attract young people, for her unity is not monolithic, but rather a network of varied gifts that the Spirit ceaselessly pours out upon her, renewing her and lifting her from her poverty.” (CV 207)

Within the metaphor of the Church as a polyhedron, listening to the other and getting to know diversity, i.e., bringing synodality to life as a fundamental dimension of the Church, is not only allowed and welcomed but is woven into the living

and dynamic organism of the Church. Synodality is precisely what enables the metaphor of the Church as a polyhedron and not just some more or less redundant addition to the life of the Church. Rafael Luciani believes synodality “represents the overcoming of a pyramidal and hierarchical institutional model and a homogenizing way of carrying out evangelization” (Luciani 2022, 26). Synodality is a stumbling block for the pyramidal model of the Church because it insists on listening to all faithful in the spirit of community. Also, it seems that synodality, as a fundamental principle of the Church, is a dimension that enables adequate dealing with various anomalies in the life of the Church precisely because it is the “state of mind” of the Church.

The International Theological Commission document entitled “Synodality in the Life and Mission of the Church” from 2018 in no. 52 emphasizes the relationship between synodality and communion:

“The synodal dimension of the Church implies communion in the living faith of the various local Churches with each other and with the Church of Rome, both in a diachronic sense - *antiquitas* - and in a synchronic sense - *universitas*. The handing on and reception of the Symbols of faith and the decisions of local, provincial, and - in a specific and universal sense - ecumenical Synods have expressed and guaranteed in a normative way that communion in faith professed by the Church everywhere, always, and by everyone (*quod ubique, quod semper, quod ab omnibus creditum est*).” (International Theological Commission 2018, 52)

In this way, synodality is an instrument that enables the realization of the *communio*. Each facet within the polyhedron finds its proper place in the Church through synodality, which includes journeying together, listening, and making decisions. Local Churches are areas within a polyhedron with their characteristics and by no means strive for abstract uniformity. Still, it is precisely their characteristics that the Holy Spirit unites in the polyhedron (International Theological Commission 2018, 61).

2.3 Mercy

Mercy is the main principle according to which the Church fulfills its mission. Žalec correctly warns of a strong link between fidelity to the Church’s mission and concern for the most vulnerable groups. In this context, mercy is one of the crucial dimensions of the Church by which she realizes her mission while contributing to the strengthening of resilience. (Žalec 2020). At the center of Jesus’ work is mercy. Jesus announces the merciful Father and is the very expression of God’s mercy. The understanding of mercy in the Gospel can be fully read in the parable of the Good Samaritan. This parable is central to the Second Vatican Council’s spirituality. At the last general assembly of the Second Vatican Council, Pope Paul VI specifically apostrophized the parable of the Good Samaritan: “The old story of the Samaritan has been the model of the spirituality of the council. A feeling of

boundless sympathy has permeated the whole of it. The attention of our council has been absorbed by the discovery of human needs (and these needs grow in proportion to the greatness which the son of the earth claims for himself)." (Pope Paul VI 1965) The council fathers at the Second Vatican Council and the post-conciliar popes paid particular attention to mercy. Also, this parable, and mercy are at the center of Pope Francis's encyclical letter "*Fratelli tutti: On brotherhood and social friendship*" (2020).

Lafont starts from the hypothesis that we are in a time of changes from the image of God as eternal and almighty to the image of God as good and merciful (Lafont 2017, 20). He concludes that this topic does not represent something new in theology and the life of the Church and can be traced through the history of theology (54). Mercy continuously reminds us that understanding the Church as a polyhedron is not about finding the best pastoral strategies and solutions but about the response to the call of God, whose fundamental characteristic is the mercy revealed in Jesus Christ by the Holy Spirit. In this way, all faithful need to proclaim the God of mercy, thus avoiding all the dangers that arise from understanding the Church oriented primarily on the formalism of pastoral plans and strategies.

2.4 The Church Is Also a Missionary Community

In the context of the metaphor of polyhedron, the Church constantly strives to find new ways of spreading God's mercy among people, continuously anticipating emerging pastoral strategies and methods. The metaphor of the Church as a polyhedron enables universal pastoral strategy and methods to be adapted, modified, and supplemented with new pastoral approaches in the local context. In the apostolic exhortation "*Evangelii Gaudium*", Pope Francis points out that the missionary dimension of the Church presupposes taking the first step and leaving established patterns of behavior to show God's mercy (EG 24). The act of outreach is made possible by pastoral strategies that are constantly evolving and that depend on the specific conditions in the community where evangelization takes place. Each surface within the polyhedron is specific, with a different shape and many sides. These differences precondition every act departing from established pastoral-catechetical patterns to be original and realized in concrete circumstances. The incarnation of Christ was not abstract. Jesus Christ became incarnate in the factual history of the Jewish people. Analogously, the Word of Christ is embodied in the specificities of specific cultures and peoples. Pope Francis emphasizes the importance of the specificity of the local Church in the following way: "It is the Church incarnate in a particular place, equipped with all the means of salvation bestowed by Christ, but with local features. Its joy in communicating Jesus Christ is expressed both by a concern to preach him to areas in greater need and in constantly going forth to the outskirts of its territory or towards new sociocultural settings." (EG 30)

It is an original act, as Rafael Luciani calls "*ecclesiogenesis*", in which the Church is always born in a new way in specific circumstances. Luciani thinks it is "the

newness of the current ecclesial epoch that the Church is in transition, one in which reform I understood as a permanent process so that ecclesiology becomes *ecclesiogenesis*" (Luciani 2022, 4). Luciani does not discuss ecclesiogenesis and basic ecclesial communities in Latin America. It doesn't even mention Boff's interpretation of ecclesiogenesis (Boff 1986). But by all accounts, Luciano's position seeks to balance tensions between the particular and universal dimensions of the Church. For him, ecclesiogenesis is a method according to which the Church should be understood as a Church in the making within the specific, local, and concrete life circumstances of the community of faithful. These circumstances influence the formation of the identity of the local Church. Therefore, ecclesiogenesis saves the particularities and specificities of the Church by avoiding the affinity towards some abstract, uniform ecclesiology (Luciani 2022, 113).

3. Advantages and Disadvantages of the Metaphor of the Church as a Polyhedron

The metaphor of the Church as a polyhedron is not directly expressed in Holy Scripture. Still, in different kinds of scriptural notion of the Church, e.g. "people of God" or "communion", we can find the same content: unity in diversity. In the New Testament, a handful of texts describe various debates in the first Christian communities. The discussions about the circumcision of converted pagans in the so-called "Council in Jerusalem" are a good example. There, they listened to what the other side had to say, held a dialogue, resolved, and made decisions (Acts 15). This New Testament passage begins with a boiling debate in Antioch between the supporters of the circumcision of Gentile converts on the one hand and Paul and Barnabas on the other. The binding regulation, the apostolic letter (Acts 15:24-29), was sent to Antioch after the same discussion continued in Jerusalem. Paul and Barnabas went there to consult with the apostles. The decision was made after discussions and consultations in which different parties were heard. After the long debate (Acts 15:7), Peter, Paul, Barnabas, and finally, James spoke. Only after all these processes did the "apostles and elders with the whole Church" (Acts 15:22) send the apostolic letter through Judas and Silas to Antioch. All these characteristics of the discussion that took place are a manifestation of the Church, which is synodal and unity in diversity. This is the first advantage of this metaphor. The main subjects of the current synod on synodality can be easily recognized in the discussion: communion, participation, and mission. Everyone considered the problem that arose so that the Word of God could be proclaimed.

In addition, the metaphor of the Church as a polyhedron finds its foothold in the documents of the Second Vatican Council and the post-conciliar documents of the Magisterium of the Church.

The second advantage of the metaphor of the Church as a polyhedron is the clear emphasis on the Church's primary purpose. The Church is first and foremost missionary; it proclaims the merciful God who has revealed himself through the

Holy Spirit in Jesus Christ. The fundamental role of the faithful gathered in the Church is to proclaim God's Word, which is mercy itself. Focusing on the mission that the Church received from Jesus Christ enables God's love and mercy to come to the fore in specific pastoral situations and the diversity of individual faith communities, and all approaches that prevent or weaken the Church's true mission disappear. In this way, all the anomalies of religious life can be easily detected and rejected, such as clericalism, the formalism of church activity, "selfishness and spiritual sloth", "sterile pessimism", and "spiritual worldliness" (EG 81–101).

The third advantage of this metaphor is that it recognizes the importance of each face within the polyhedron. Each community has the same level of importance in the Body of the Church. Therefore, a kind of decentralization or de-Romanization of the Church continues, which can easily be seen in the documents of Pope Francis, which often cite documents from different regions of the Church. For example, in the encyclical *"Fratelli tutti"*, among other things, the documents of the following Church institutions are cited: Catholic Bishops of Mexico and the United States (FT 127), Social Commission of the Bishops of France (FT 176), Australian Catholic Bishop Conference (FT 205), Episcopal Conference of the Congo (FT 226), Bishop's Conference of Colombia (FT 232), Croatian Bishop's Conference (FT 235), etc. The specificities of individual local communities require a balance between doctrinal principles and pastoral circumstances. Each community simultaneously lives as a surface within the polyhedron with its differences and specificities and as a part of the entire polyhedron, the Body of the Church. This metaphor is, therefore, more sensitive to the concrete circumstances in which the faithful lives, grows, and fulfils its mission. The tension between the local community (one surface) and the universal Church (polyhedron) presupposes skill in maintaining a balance between the demands of universality and particularity. Therefore, to deal with particular difficulties within a community, it is necessary to consider the doctrine of the Church (orthodoxy) and what is happening in concrete practice (orthopraxy). At the very beginning of the encyclical *"Amoris Laetitia"*, Pope Francis talks about this difficulty, suggesting how "that not all discussions of doctrinal, moral or pastoral issues need to be settled by interventions of the magisterium" and continues: "Each country or region, moreover, can seek solutions better suited to its culture and sensitive to its traditions and local needs." (AL 3)

This metaphor also shows at least three shortcomings that are related to each other. The first shortcoming is the lack of clarity on the structure of the Church itself. In the model of the Church as a polyhedron, it seems we count more with the irregular than with the regular polyhedron. Let's consider that such an irregular polyhedron is not finished but is in constant creation and change. It may seem that there is no clear structure of the Church, nor can its identity be easily discerned. One can get the impression that there is no longer a clear orthodoxy to adhere to nor a clear institutional form of the Church itself. In developing the metaphor of the Church as a polyhedron, it is necessary to emphasize that the institutional character of the Church by no means disappears. The Church is a visible and invisible reality. The Church as an institution represents a visible form of

an invisible reality and, as such, is necessary. In this metaphor, the institutional character of the Church has not disappeared, and it is essential to skilfully balance between the institutional dimension of the Church, which naturally tends towards a clear orthodoxy, and the charismatic dimension of the Church. Cantalamessa also emphasizes that new ecclesiological models do not mean simultaneously rejecting previous models (Cantalamessa 2019, 445).

Furthermore, there is a danger of losing sight of the center of the polyhedron, which is not easily visible. Christ is at the center of the polyhedron, and the Holy Spirit unites all opposites into a dynamic unity. The traditional static understanding of the center as a stronghold for a clear understanding of orthopraxy and orthodoxy is transformed in this ecclesiological metaphor into a dynamic acceptance of the center of the polyhedron, which is Jesus Christ himself. In various circumstances and occasions Jesus Christ ensures unity through the Holy Spirit in the services performed by bishop's role that is of great importance for understanding the polyhedron. Bishop's role - as a decentralizing force - enables each surface within the polyhedron to preserve unity and be sensitive to its specificities simultaneously.

The third shortcoming is the lack of awareness of the universality of the Church. Focusing on individual areas and their differences weakened the importance of the universal dimension of the Church. There is a danger that the pastoral circumstances of certain communities are taken as relevant and normative models for the universal Church. Therefore, it is necessary to constantly pay attention to the particularity of communities and the universality of the Church. On the one hand, it is essential to promote the importance of communities in specific life circumstances. On the other hand, to guard against the danger that ecclesial contexts, pastoral solutions, and practices are taken as an eminent expression of the life of the entire Church. It means there is the danger that specific ecclesial contexts become normative for the whole Church and the tendency for individual pastoral solutions in particular issues of individual faith communities to evolve solutions for the universal Church. Faithfuls live and work within circumstances that can be almost unimaginably different. Therefore, the real challenge within this ecclesiological approach is to find an appropriate balance between the requirements arising from the particular and universal dimensions of the Church.

4. Conclusion

Current subjects in the life of the Catholic Church, such as mercy, synodality, reform of the Roman Curia, care for the common home, and many others, point to the fact that ecclesiology is in the final phase of reception of the essential ideas of the Second Vatican Council. The dialogue is continuously transformed from a subject of great importance to the council fathers into the way of life of the faithful. The synod on synodality currently underway in the Catholic Church at all ecclesiastical levels openly encourages dialogue and listening to others. The tendency above is based on the fact that the council fathers also tried to shine a

new light on the role of all faithful in the life of the Church, that is, in its mission. Neither disciple of Christ has the task of participating in the Church's missionary task. These and many other motives derived from the documents of the Second Vatican Council are the keys to understanding the ecclesiology of Pope Francis.

Although Pope Francis does not present a systematic teaching about the Church anywhere, based on the analysis of his published documents, it can be determined that the metaphor of the Church as a polyhedron is the metaphor key to understanding his ecclesiological approach. Analyzing the metaphor of polyhedron in the ecclesial context, it can be concluded that it has four dimensions: unity in diversity, synodality, charity and missionary dimension. Like any other metaphor, this metaphor has its advantages and disadvantages, which are briefly listed here. By all accounts, in the coming period, through the future research of the various conclusions of the synod on synodality and the events surrounding it, theological research will generate new theological findings and understandings of ecclesial practice. However, it should be remembered that the doctrine of the Church was never monolithic and averse to change. Each period in the history of the Church contributed on its own to the development of teachings on the Church.

Abbreviations

- AL** – Francis 2016 [Amoris laetitia].
CV – Francis 2019c [Christus vivit].
EG – Francis 2013 [Evangelii gaudium].
FT – Francis 2020a [Fratelli tutti].
QA – Francis 2020b [Querida amazonia].
VG – Francis 2017 [Veritatis gaudium].

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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.

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Liturgical Perspectives of the Relations between the Church of England and the Serbian Orthodox Church in the 19th–20th Centuries

Liturgiološke perspektive odnosov med Anglikansko Cerkvijo in Srbsko pravoslavno Cerkvijo med 19.–20. stoletjem

Abstract: The arrival of some 55 seminarians from St. Sava's Theological Seminary in Belgrade, accompanied by a number of their professors, in the United Kingdom in 1916 and 1917, who took refuge at the colleges in Cuddesdon and Dorchester as well as at St. Stephen's House in Oxford, was one of the more important events in the development of the relations between the Church of England and the Serbian Orthodox Church. Such an encounter allowed both sides to gain a better understanding of one another's traditions. It significantly improved their friendly intercourse, established in the 19th Century. The liturgical implications of these relations were recognized in Serbia. For example, during the First World War it seems possible that some Anglicans had received Holy Communion from the Orthodox Serbian side. Also, in Serbia an official order was issued that burials taken for Anglicans should be given with full sacramental rites. In retrospect, it should be recognized that the colleges in Cuddesdon and Dorchester, respectively, facilitated the further development of Orthodox Liturgiology, including other theological disciplines among the Eastern Orthodox Schools in the 20th Century.

Keywords: Church of England, Serbian Orthodox Church, theology, Liturgy, relations, Liturgiology

Povzetek: Prihod približno 55 semeniščnikov iz Teološkega semenišča svetega Save v Beogradu, ki jih je v letih 1916 in 1917 spremljalo več njihovih profesorjev, v Združeno kraljestvo (zatekli so se v kolidže v Cuddesdonu in Dorchestru ter v Hišo svetega Štefana v Oxfordu) je bil eden pomembnejših dogodkov v razvoju odnosov med Anglikansko in Srbsko pravoslavno Cerkvijo. To stičišče je obema stranema omogočilo, da sta bolje spoznali tradicijo druge strani. Bistveno so se izboljšali prijateljski stiki, ki so bili vzpostavljeni v 19. stoletju. Liturgične posledice teh odnosov so prepoznali tudi v Srbiji. Za obdobje med prvo svetovno

vojno se zdi možno, da so nekateri anglikanci prejemali sveto obhajilo od srbske pravoslavne strani. V Srbiji je bil tudi izdan uradni ukaz, da je treba pogrebe za anglikance opraviti z vsemi zakramentalnimi obredi. V retrospektivi je treba priznati, da sta kolegija v Cuddesdonu oziroma Dorchestru omogočila nadaljnji razvoj pravoslavne liturgike, pa tudi drugih teoloških disciplin, med vzhodnimi pravoslavnimi šolami v 20. stoletju.

Ključne besede: Anglikanska Cerkev, Srbska pravoslavna cerkev, teologija, liturgija, odnosi, liturgiologija

1. Introduction

After the outbreak of the First World War, the Serbian Orthodox Church decided that the seminarians from St Sava's Theological Seminary in Belgrade should leave for fear of Austro-Hungarian troops, who captured the city in late 1915.¹ One group fled to Russia, and another escaped to France. Eventually, most of them congregated in Marseille before going to the United Kingdom in 1916. The arrival of some 55 seminarians from St. Sava's Theological Seminary in Belgrade, accompanied by a number of their professors, in the United Kingdom in 1916 and 1917, who took refuge at the colleges in Cuddesdon and Dorchester as well as at St. Stephen's House in Oxford, was one of the more important events in the development of the relations between the Church of England and the Serbian Orthodox Church. Such an encounter allowed both sides to gain a better understanding of one another's traditions. The liturgical implications of these relations were recognized in Serbia during the 19th–20th Centuries.

2. A Short Historical Preview of Theological Development of the Relations between the Eastern Orthodox Church and the Church of England before the First World War

Members of the Anglican and Eastern Orthodox Churches have carried out communications concerning their relations and theological problems since the 17th Century.² In 1617, Metrophanes Kritopoulos of Veria (1589–1639), the future patriarch of Alexandria, was sent by the martyr-patriarch of Constantinople Cyril Lukaris (1572–1638) to continue his studies at Oxford.³ As well, in the summer of 1623, Nicodemos Metaxas of Cephalonia (1585–1647) came to London and learned the art of printing. He established the first Greek printing press in England

¹ This article is an extended version of unpublished paper, which was presented at the whole-day conference "Theological Refugees in Oxford" (Pusey House, Oxford, 6th September of 2018).

² It should be stated that during the reign of Queen Elizabeth I (1558–1603) some Christians in England had developed interest in the Eastern Orthodox Tradition. More about these facts and further relations between the Anglicans and the Eastern Orthodox Christians see: Pinnington 2003.

³ On Kritopoulos and his stay in England see: Davey 1987, 75–145.

(Palabiyik 2015, 381–404). One of the more interesting early documents of the Anglican-Orthodox relations is a “Synodical answer to the question: What are the sentiments of the Oriental Church of the Greek Orthodox? Sent to the lovers of the Greek Church in Britain in the year of our Lord, 1672.” It was issued probably at the instigation of John Covel (1638–1722), the Anglican chaplain to the English ambassador at Constantinople, 1670–1677, who had been urged by two professors at Cambridge University to inquire into the doctrine of the Real Presence as held by the Eastern Orthodox Greeks (Monks 1946, 410–411). Far more interesting and extensive is the correspondence between the Orthodox Greeks and Russians and the Nonjurors or “Catholic remnant of the British Churches”, who decided in 1716 to send a series of theological propositions to the Greek Orthodox Church in an endeavor to bring about a union (412–413).

Also, a long period of ever-increasing interest on the part of many Anglicans in the history and religious belief of the Eastern Orthodox Church shouldn’t be forgotten. Representatives of such interest are: John Glen King (1732–1787), Fellow of the Royal and Antiquarian Societies, and Chaplain to the British Factory at St. Petersburg with his famous work *The Rites and Ceremonies of the Greek Church in Russia; containing an Account of its Doctrine, Worship, and Discipline* (King 1772), William Palmer (1811–1879), a tutor and examiner at Oxford,⁴ John Mason Neale (1818–1866),⁵ the principal founder of “The Eastern Church Association” established in 1864, who had translated into English and edited *The Eastern Liturgies* (Neale 1859) and *The Hymns of the Eastern Church* (Neale 1866), George Williams (1821–1905),⁶ an English philanthropist and founder of the Young Men’s Christian Association (YMCA), and, later on, William John Birkbeck (1869–1916)⁷ with his *Prospect of Reunion with Eastern Christendom in Special Relation to the Russian Orthodox Church* (read in London 1894).

After the gathering of the representatives of both the Anglican and Eastern Orthodox Churches at the Bonn Conferences of 1874 and 1875, the first really definite statement of the general attitude of the Anglican bishops to reunion with the Eastern Orthodox was made at the Lambeth Conference of 1888 (Monks 1946, 415). In their encyclical letter they expressed a desire to confirm and improve the friendly relations existing between the two Churches and presented the doctrinal position which they held to be a necessary standard for fuller communion.⁸

The Lambeth Conference of 1897 appointed the Archbishops of Canterbury and York and the Bishop of London as a committee to confer either personally or by correspondence with the Eastern Orthodox patriarchs, the Holy Governing Synod of the Church of Russia, and the chief authorities of the various Eastern Churches, with a view to the possibility of securing a clearer understanding and

⁴ On William Palmer see: Litvack 2004.

⁵ On John Mason Neale see: Chandler 1995.

⁶ On George Williams see: Hodder Williams 1906.

⁷ On William John Birkbeck see: Birkbeck and Birkbeck 1922.

⁸ More on this encyclical letter see: Davidson 1889, 264–276.

of establishing closer relations (416). Consequently, the Holy Synod of the Russian Orthodox Church, for example, revealed a very definite attitude towards reunion, especially regarding Anglicans, in a reply to an encyclical of Joachim III, the Patriarch of Constantinople, sent in 1902 to several of the Orthodox Churches (416). The hopes of reunion among the Anglicans and Eastern Orthodox authorities were increased after the Lambeth Council of 1908 and a World Missionary Conference held in Edinburgh in 1910. Finally, the beginning of the First World War in 1914 and later on the Russian Revolution in 1917, were the events which had influenced the intensifying of contacts between Anglican and Eastern Orthodox Christians, and especially between the Church of England and the Serbian Orthodox Church.

3. Liturgiological Perspectives of the Mutual Serbian Orthodox-Anglican Cordial Relations Before, during and after the End of the Great War

The early diplomatic relations of Great Britain and Serbia had been established very soon after the defensive and offensive treaty of alliance, concluded between Russia and Turkey at Unkiar-Skelessi in 1833. It is well-known that George L. Hodges was appointed the first British consul to Serbia on 30 January 1837, who took possession of the Consulate of Belgrade on 29 May 1837.⁹ Such a sequence of diplomatic and political events was the cornerstone for the beginning of mutual sacramental understanding of the Serbian Orthodox Church and the Church of England, and it facilitated the improving of their friendly intercourse. The first example of the realization of these Anglican-Serbian Orthodox relations was witnessed by William Denton (1815–1888)¹⁰, an Anglican priest, who had visited Serbian cities, churches, and monasteries, and described them in his magnificent book *Servia and the Servians* (Danton 1862)¹¹. In August 1865, a correspondent of the *Church Times*, the mentioned William Denton noticed:

“When I mentioned in my former letter that I received communion in the Serbian Church at the hands of the Archimandrite of Studenitz [Studenica], I forgot at the same time to point out the full significance of the act. The Archimandrite was one of the ecclesiastics consulted by the Archbishop of Belgrade [and Metropolitan of Serbia Mihailo Jovanović, 1826–1898] as to my request for communion on Whitsunday [Pentecost], so that the administration was not the act of an individual, however prominent his position, but was the synodical act of the prelates and inferior clergy of Servia.” (Admission of Anglicans to Serbian Communion Not without Precedent 1928)

⁹ About the establishing of diplomatic relations between Great Britain and Serbia, and the first British consul in Serbia see more in: Rastović 2000, 15–24.

¹⁰ On William Denton see: Zarković 2013, 189–211.

¹¹ Beside this book, the reverend father Denton had also written and published the following: Danton 1863; Danton 1876; and Danton 1877.

After his staying in monastery Studenica, Danton had underlined his pleasant meeting with the Bishop of Čačak, travelling in the interior of the country and the talks with all the leading ecclesiastics of that time in Serbia. Above all, he testified that had found on all sides the greatest satisfaction concerning the act of his Communion and had heard the strongest desire expressed for closer intercourse with the English Church on the ground of its orthodoxy and the prominent position given to scriptural teaching in its formularies.

However, this Anglican priest didn't forget to express that had the most impressive conversation with the Bishop of Šabac (Gavrilo Popović, 1811–1871), who was described as an able and large-minded prelate for the question of Intercommunion of the Church of England and the Serbian Orthodox Church. Taking into account the fact of Danton's communion at Studenica, Bishop of Šabac had recognized and hailed him as a member of the Serbian Orthodox Church, *id est* the Eastern Orthodox Church (Admission of Anglicans to Serbian Communion Not without Precedent 1928).

Also, another interesting and unexpected act in effort of Intercommunion had happened during the Danton's staying in Šabac. He petitioned Bishop Gavrilko for the possibility of receiving Communion for one English layman, who was planning to stay in Serbia at least two months. The Bishop hadn't hesitated to state that there wasn't obstacle to communicating that layman in the Serbian Orthodox Church, and gave him a letter addressed to all the clergy of his Diocese, directing them to administer Communion to him, a member of the Church of England, if he desired to receive the sacred mysteries (Admission of Anglicans to Serbian Communion Not without Precedent 1928).

The already-mentioned events had made strong impressions on Denton that he had informed all the members of the English Church about the possibility for their communicating in the Serbian Orthodox Church simply as the members of the Church of England. In fact, he had recognized these events as the sign of a real Intercommunion on the true Catholic basis, and the beginning of wider communion for the unity (Admission of Anglicans to Serbian Communion Not without Precedent 1928).

According to Danton's report from Serbia, a leading article that appeared in the *Church Times* on 26 August 1865, written by C. H. Palmer, summarizes and highlights the following:

"The Servian Church has entered into full communion with the Church of England. This is the step to which we allude. The efforts of the 'Eastern Church Association' and especially the energy, perseverance, and personal popularity in Servia of one of the first originators of that association have induced the ancient Orthodox Church in Servia to admit privately to Holy Communion, and to promise to admit to participation in the sacred mysteries any traveler, whether priest or layman of the Anglican communion, who shall bring with him certain letters commendatory, the form of which will be arranged and agreed upon by the Servian episcopate. Thus we re-

ally at the present moment are in communion with the whole Orthodox Church. For the Servian Church is an Orthodox branch of the great Slavonic communion, and is in full connection and communion with Constantino-ple. But the Servian Church has recognized our baptism, our orders, and our position, and has admitted our members into communion with herself: therefore now at last the Anglican and Eastern Orthodox Church are as one..." (Admission of Anglicans to Serbian Communion Not without Precedent 1928)

Described cases of Intercommunion in Serbia could be understood as precedents. But it shouldn't be overlooked that Gregory VI, Patriarch of Constantinople, on the request of the Archbishop of Canterbury, Archibald Campbell Tait (1811–1882), in a Synodical Encyclical which he sent to all the Metropolitans in 1869, ordered that all Anglicans who die in places where there do not exist Anglican cemeteries should be buried in the Orthodox cemeteries, and by Orthodox priests, and he likewise ordered a special service to be drawn up to be used on such occasions (Germanos, Archbishop Metropolitan of Thyatira 1929).

Contacts between Anglicans and Serbian Orthodox Christians had been intensified when the members of the Balkan Orthodox Churches sought Britain's financial and political support in the political and religious chaos following the First World War. There is no doubt that Great Britain had helped Serbia in different ways as its military and political ally. As matter a fact, many things had strengthened the friendship between the Church of England and the Serbian Orthodox Church in this period. First of all, was the help rendered to their deported clergy in Austria (The Anglican and Eastern Churches: A Historical Record 1921). Also, the aid to the Serbian students, who had been very content in England, and where Orthodox Christian worship was practiced in Slavonic, and according to the *Typicon* of the Holy Laura of St. Sava the Sanctified near Jerusalem (The Anglican and Eastern Churches: A Historical Record 1921).¹² At the same time, we shouldn't forget the gift by the S.P.C.K (The Society for Promoting Christian Knowledge) of tens of thousands of Serbian prayer books to the troops, who had left their country carrying only rifles. And, finally, we need to remember the prayers offered throughout England on behalf of, and for Serbia (The Anglican and Eastern Churches: A Historical Record 1921).

Parallely in Serbia, on all occasions the Serbian Orthodox Church authorities showed great friendliness to the members of the Church of England, who were helping Serbia in British Hospital Missions or as the chaplains in the Serbian Army to assist in restoring the morale. Moreover, in Serbia an official order was issued that burials taken for Anglicans should be given with full sacramental rites. For example, one of the nurses of the Mission, Miss Ferris, died of enteric fever. The authorities arranged to give her a funeral with military honours, and asked if the Mission would like to have the English service in the principal church, the Cathe-

¹² For more about this topic see: Lubardić 2013, 52–127; 2011, 123–128; 141–150.

dral of Kragujevac. Permission was accordingly sought from the Metropolitan, who gave the characteristically generous and charitable reply: "Let them do in our church exactly as they would do in their own church at home." (The Anglican and Eastern Churches: A Historical Record 1921) When Mrs. Dearmer died a week later, the English service was said in the camp in a temporary chapel, her body was then taken to the cathedral, where the Serbian service was held, and at the graveside both the English committal was recited and the Serbian service was sung by the local clergy; thus both rites were used together (The Anglican and Eastern Churches: A Historical Record 1921). Above all, it seems possible that some Anglicans had been given Holy Communion during the Great War (Admission of Anglicans to Serbian Communion Not without Precedent 1928).

Development of the theological and liturgical relations between the Serbian Orthodox Church and the Church of England continued after the end of the First World War¹³. The most striking example of this kind of bonding came to pass in 1927. The Metropolitan of Skoplje Varnava Rosić (1880–1937) had been asked to allow an isolated Englishman to make his Christmas communion at an Orthodox altar and this request had been granted. Hearing of this Dr. John D. Prince, the United States minister to the Kingdom of Yugoslavia, asked the Metropolitan that he and certain others, all of course Anglicans, should be allowed to make their Communion at an Orthodox altar. There was no Anglican chaplaincy in Belgrade, and the Anglicans there, chiefly the staff of the American and British legations, had to depend for Anglican services upon occasional visits from the English chaplain at Trieste, twenty-four hours of journey away. The Metropolitan of Skopje communicated this request to the Patriarch Dimitrije Pavlović (1846–1930), who considered the matter and consulted with others, and finally he decided to grant it in a very public manner. On 25 December, the Serbian Patriarch Dimitrije gave Holy Communion with his own hand to eight prominent Anglicans (four Americans and four English people) during the celebration of the Divine Eucharist in the Cathedral at Belgrade, despite very strong opposition (Admission of Anglicans to Serbian Communion Not without Precedent 1928).

The ensuing historical and political events during the 30s, the Second World War and the Era of Communism in the Social Federal Republic of Yugoslavia will definitely slow down the tempo of liturgical relations between the Church of England and the Serbian Orthodox Church. Nevertheless, something else will be continued: and that is the growth of Serbian Orthodox Liturgiology in virtue of the help extended by the Anglican Church (among the others). Although the subject matter of Liturgics as a theological discipline was incorporated in the programs of Serbian theological seminaries according to an educational model of the Russian Orthodox Church, as of the 18th Century, it should be stated that the colleges in Cuddesdon and Dorchester helped the enhancement of Orthodox Litur-

¹³ On ecumenical dialogue between the Church of England and the Serbian Orthodox Church, after the end of The First World War, see: Radić 2022, 83–98. Also, the unique and striking example of theological and liturgical relations was given by the publishing of the translation of the Anglican Liturgies into Serbian language. On this see: Anglikanske Liturgije 1920.

giology among the Orthodox Serbs in the 20th Century. The next step was made by sending a significant number of very precious liturgical books in English to the Library of the Faculty of Orthodox Theology in Belgrade, after the Second World War. The volumes received included titles such as: *Liturgies Eastern and Western, being the texts original or translated of the principal liturgies of the Church*, vol. 1. *Eastern liturgies* by F. E. Brightman (Brightman 1896), *Documents of the Baptismal Liturgy* by E. C. Whitaker (Whitaker 1960), *The Shape of the Liturgy* by Dom Gregory Dix (Dix 1964), *The Influence of the Synagogue upon the Divine Office* by C. W. Dugmore (Dugmore 1964), and some others.

4. Conclusion

The arrival of theological refugees in Oxford in 1916, and in the following year, shouldn't be misinterpreted as an exclusive consequence of wartime circumstances. On the contrary, it was an unambiguous indicator of the relations between the Church of England and the Serbian Orthodox Church, established earlier, in the 19th Century. Above all, this study visit was the unique realization of the Anglican-Orthodox theological dialogue based on Apostle Paul's words: "May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God." (Romans 15:5-7) For the reasons mentioned, the current and future theological dialogue between the Church of England and the Serbian Orthodox Church¹⁴ might have a brighter liturgical perspective¹⁵. Not least because of its holy and prayerful benefactors — St. Nikolaj of Ohrid and Žiča (1880–1956) and St. Archimandrite Justin of Čelije (1894–1979)¹⁶, who themselves represent a magnificent confirmation of the fruitfulness of the sojourn of theological refugees in the land of St. Alban, the first British Christian Martyr.

¹⁴ On theological dialogue between Eastern Orthodox and Anglican Christians in the 20th and 21st Century see: Lubardić 2014, 490-496; Krivoshein 2011, 662–663; Krivoshein 1966, 31–47.

¹⁵ One of the very interesting examples of the Eastern Orthodox–Anglican liturgical dialogue and synthesis is the Antiochian Orthodox Liturgy of Saint Tikhon which has been celebrated within the Antiochian Orthodox Christian Archdiocese of North America. More on this see: Andersen 2005.

¹⁶ On St Justin Popović as theologian of tradition and in the same time about his critical reception of British theology, philosophy and science see: Širka 2021, 583–596; Lubardić 2020, 37–48.

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Uresničenje suženjstva s strani džihadistov „Islamske Države“ po konceptu sunitskega šeriatu *The Implementation of Slavery by “Islamic State” Jihadists under the Concept of Sunni Shari’a*

Povzetek: Članek obravnava suženjski sistem, ki ga je džihadistična organizacija „Islamska država“ nedavno uresničila na tleh Iraka in Sirije. Ideološko in versko podlago za uvedbo suženjstva s strani džihadistične organizacije je mogoče najti v salafističnem razumevanju bogoslužja in monoteizma. V skladu s tem razumevanjem se namreč koncept suženjstva, ki je bil prvotno oblikovan v sunitskem šeriatu, obravnava kot večno veljaven in tudi absolutno nespremenljiv, njegovo izvajanje pa se dojema kot versko dejanje – kot bogoslužje oz. čaščenje Alaha. Avtor članka argumentirano prikaže, da se „Islamska država“ s tem v idejnem smislu giblje v teoretičnem okviru sunitske pravne tradicije in z materialno uresničitvijo suženjstva izvaja podroben prenos stoletja starega sunitskega koncepta v sedanjost.

Ključne besede: islam, šariat, suženjstvo, bogoslužje, salafizem, džihadizem

Abstract: This article discusses the slavery system, which the jihadist organisation “Islamic State” has recently implemented in parts of Iraq and Syria. The ideological and religious basis for the jihadist organisation’s establishment of slavery can be found in the Salafist understanding of worship and monotheism. According to this understanding, the concept of slavery, which was originally formulated in the Sunni shari’a, is seen as eternally valid and also absolutely unchangeable, and its implementation is perceived as a religious act – as worship of Allah. The author of the article argues that the “Islamic State” in this case is conceptually acting within the theoretical framework of the Sunni legal tradition and, by materializing slavery, is making a replication and transfer of the centuries-old Sunni concept to the present day.

Keywords: Islam, shari’a, slavery, worship, Salafism, Jihadism

1. Uvod

Ko je džihadistična organizacija „Islamska država“ (v nadaljevanju ID) leta 2014 na ozemljih, ki jih je osvojila v Siriji in Iraku, uvedla suženjski sistem, je izvedla nekaj,

kar je imela za pomembno versko dejanje. Uvedba suženjstva je namreč sledila konceptu, ki temelji na šeriatskem pravu. Ta koncept suženjstva je bil prvotno oblikovan v 9. in 10. stoletju v okviru štirih sunitskih pravnih šol. Za privrženca ID, ki pripadajo salafističnemu islamu, šariat predstavlja večno veljavne in nespremenljive božanske norme in vrednote. Poleg tega vsako dejanje, opravljeno v skladu s šariatom, pojmujejo kot bogoslužje – kot obliko čaščenja Alaha. V skladu s tem se tudi suženjstvo, ki temelji na šeriatu, dojema kot večni koncept, njegovo izvajanje pa kot bogoslužna izkušnja. Ponovna uvedba suženjstva, ki temelji na šeriatu, tako za privrženca ID pomeni prakticiranje monoteizma – tj. islama v njegovi čisti in izvirni obliki.

Salafisti do danes menijo, da je šariat in njegov koncept suženjstva v teoriji še vedno veljaven, čeprav ga zaradi mednarodno priznanih standardov človekovih pravic, ki suženjstvo opredeljujejo kot zločin, institucionalno ni več mogoče izvajati. Večina salafistov v tem pogledu sledi konformistični poti: versko doktrino puščajo nedotaknjeno oz. nereformirano, hkrati pa so sprijaznjeni s sodobnim svetom, kjer številnih elementov šariata ni več mogoče prakticirati. Tako je Savdska Arabija kot središče salafističnega islama leta 1962 suženjstvo prepovedala, čeprav ga vodilni verski predstavniki te države vse do danes v svojih izjavah obravnavajo kot veljavnega (Ali 2006, 52; al-Munajjid 2004).¹ Po drugi strani pa želi militantna, radikalna manjšina salafistov, tako imenovani džihadisti (to so med drugim privrženca ID), z uporabo sile – kjer koli je to mogoče – ponovno vzpostaviti neomejeno veljavnost šariata in s tem tudi suženjstva. Obe skupini pravzaprav sledita istemu verskemu imperativu – za obe skupini je namreč osnovnega pomena vprašanje o obstoju monoteizma, za katerega menita, da se zaradi svetovne prevlade zahodnih vrednot, norm in idej pač ne izvaja več v svoji čisti obliki.²

Namen tega prispevka je prikazati razumevanje islamskega monoteizma in bogoslužja na primeru šeriatskega suženjstva pri džihadistih – in s tem velik pomen šariata. Gre za prikaz, kako džihadizem črpa svoje ideje tudi iz sunitske tradicije – sicer pa džihadizma ne smemo enačiti s sunitsko tradicijo, ker predstavlja moderno interpretacijo islamskih virov razodetja, ki močno poudarja šeriatski koncept oboroženega boja za islam (oboroženi džihad). To govori proti tistim stališčem, ki menijo, da je džihadizem z islamsko (sunitsko) tradicijo popolnoma nezdružljiv ali da z islamom sploh nima več nič opraviti – to bi ga namreč postavilo izven vsakršnih islamskih idej in konceptov, kar pa je v temelju zgrešeno. Poleg tega tak pristop tudi onemogoča resno in strokovno soočanje z idejnim ozadjem džihadizma.

¹ Islamski učenjak iz Savdske Arabije šejk Muhammad Saalih al-Munajjid na svoji internetni strani „Islam Q&A“ (<https://islamqa.info>) govori o suženjstvu kot popolnoma veljavnem in samoumevnem konceptu islama.

² Izraz „zahodne vrednote in norme“ zajema predstavo o državljanskih in človekovih pravicah, ki se je uveljavila kot posledica razsvetljenstva in francoske revolucije, zlasti v Evropi in Severni Ameriki – v tem smislu kot bivši evropski koloniji v svet zahodnih vrednot in norm spadata tudi Avstralija in Nova Zelandija. To vključuje ideje, kot so na primer svoboda, individualizem, svoboda govora, svoboda prepričanja, enakost, pravna država, in državni model liberalne demokracije.

2. Salafistični monoteizem in koncept bogoslužja

V sodobnem znanstvenem diskurzu izraz ‚salafizem‘ označuje reformno teološko smer sunitskega islama, ki je strogo usmerjena k preroku Mohamedu in na splošno k prvim trem generacijam muslimanov. Slednji se imenujejo *al-salih al-salaf* (‚pobožni predhodniki‘) in služijo kot eponim za reformni tok. Po mnenju salafistov zgodnji islam omenjenih prednikov v svoji praksi predstavlja ideal monoteizma v vseh pogledih – najbolj avtentično obliko islama, ki so jo v poznejših časih izničile nedovoljene novosti v veri in pravu. Salafisti si zato v svojem prizadevanju za čisti in neokrnjeni monoteizem nenehno prizadevajo, da bi ta islam prvih treh generacij poustvarili v čim bolj nespremenjeni obliki. To dosledno sledenje islamu *al-salih al-salaf* je bistvena razlikovalna značilnost v primerjavi z drugimi sunitskimi tokovi (Meijer 2014, 3–4; Ende 2005, 182–183).

Izraz ‚salafizem‘ je teološki izraz in ne opisuje kakega izrazitega političnega programa, temveč konkreten teološki pristop k virom razodetja islama (Hegghammer 2009, 249–250). Tako salafisti kot legitimne vire za versko in pravno prakso priznavajo samo Koran, hadise (zapisane prerokove besede in dejanja) in tako imenovano ‚soglasje prerokovih tovarišev‘.³ Ker so prerokovi tovariši islam spoznali in se o njem poučili neposredno od Božjega poslanca, imajo pri uresničevanju čiste ga monoteizma njihove smernice – poleg Korana in hadisov – za salafiste osrednjo vlogo. Pravna mnenja štirih sunitskih pravnih šol salafisti zato priznavajo le, če se jasno sklicujejo na omenjene vire. Pri tem zagovarjajo *idžtiḥad* (samostojno sklepanje) in odklanjajo *taqlid*, tj. posnemanje pravnih mnenj sunitskih šol – vsaj v teoriji. Vendar se salafisti glede tega vprašanja razlikujejo, tako da dejansko velik del (med njimi vahabiti) v svoji praksi sledi hanbalitski pravni šoli (Haykel 2014, 42). Na splošno pa salafisti obstoj različnih razlag islama (tj. različnih razlag virov islama) zanikajo. Islamske vire obravnavajo kot same po sebi razumljive in zanikajo potrebo po razlagalnem pristopu – so privrženci zelo dobesedne razlage Korana, medtem ko ga drugi muslimani pojmujejo bolj prispodobno. Prepričani so, da obstaja samo ena resnica, ki je zapisana v Koranu in hadisih – oni pa so tisti, ki to resnico poznajo. To pomeni, da zavračajo verski pluralizem in delitev sunitskega islama na štiri pravne šole, ki neredko zagovarjajo zelo različne verske in pravne prakse. Po mnenju salafizma lahko namreč obstaja le ena, enotna verska in pravna praksa, ki jasno izhaja iz virov razodetja (Wiktorowicz 2006, 210).

Salafistična zahteva po ohranjanju čiste vere temelji predvsem na verskem prepričanju, da je Alah človeštvu pošiljal preroke – na primer Noeta, Abrahama, Mojzesa in Jezusa –, da bi mu oznanili sporočilo o odrešenju, se pravi monoteizem. Vendar so ljudje zaradi namernega neupoštevanja Allahovih zakonov in ponarejanja (z uvajanjem nedovoljenih inovacij) njegovega sporočila od monoteizma vedno znova odpadli in se obrnili k politeizmu (al-Albani [s.a.]).⁴ Mohamed predstavlja zadnjega preroka v tej liniji, je tako imenovani pečat prerokov. Po Mohamedu do

³ Izraz ‚soglasje tovarišev‘ opisuje soglasno mnenje vseh tovarišev preroka o določeni zadevi.

⁴ Tekst al-Albanija je bil objavljen brez datuma na sunnahonline.com. Gre za zelo znano besedilo, ki je objavljeno na številnih islamskih oz. salafističnih spletnih straneh. Muhammad Nasir ud-Din al-Albani

sodnega dne ne bo več preroka, ki bi ljudi nagovarjal k monoteizmu. Za salafiste to pomeni, da morajo zagotoviti preživetje monoteizma, da ga nedovoljene inovacije ne bi ponovno sprevrgle v politeizem. Poleg tega vidika obstaja tudi hadis preroka Mohameda, po katerem se bo skupnost muslimanov do sodnega dne razdelila na 73 skupin (sekt), pri čemer bo le ena sprejeta v raj, vse druge čaka pekel. Ta zelo znani hadis je vključen v kanonične zbirke hadisov sunitskega islama. Za salafistično razumevanje islama ima ta domnevna prerokova napoved osrednjo vlogo. Zato v strogi razlagi monoteizma vidijo edino zagotovilo, da se bodo znašli v ,rešeni skupini` (Wiktorowicz 2006, 209).

Salafisti niso enotna skupina, ampak prej množica konkurenčnih skupin. Spekter sega od nenasilnih in apolitičnih skupin, ki si prizadevajo za čistost doktrine, do militantnih skupin, ki želijo s silo uveljaviti politični projekt kalifata. Poleg tega se izraz ,salafizem` uporablja kot povzemačno poimenovanje islamističnih skupin in različic islama, ki pripadajo sunitski ortodoksiji – kar pri opredelitvi predstavlja težavo. Tako sta džihadistična organizacija ID in mainstreamovski vahabizem oba opredeljena kot salafistična. Slednji pa v smislu dogme in pravne doktrine sledi hanbalitski pravni šoli in ga je zato treba umestiti v okvir sunitske ortodoksije (Watt in Welch 1980, 249).

Pri oblikovanju salafizma sta pomembna Ahmad Ibn Hanbal (780–855) in pravna šola (hanbalitska), ki jo je ustanovil. Na splošno velja za predhodnika salafizma. Salafizem se je oblikoval med drugim tudi na podlagi naukov srednjeveškega učenjaka Taqi al-Dina Ahmada Ibn Taimiyya (1263–1328) in novodobnega islamskega reformatorja Muhamada Ibn Abd al-Wahaba (1703–1792), ustanovitelja vahabizma. Vendar se je sodobni salafizem z vsemi svojimi različnimi in konkurenčnimi oblikami začel oblikovati šele v 20. stoletju, ko je Savdska Arabija postala pravi talilni lonec različnih salafističnih in islamističnih idej. Od petdesetih let 20. stoletja naprej so namreč iz Egipta v Savdsko Arabijo zaradi političnega preganjanja prihajali številni islamistični učenjaki in intelektualci – mnogi so zasedli mesta učiteljev na univerzah. Salafistična oz. vahabitska prepričanja in ideje so tako prišle v stik z sodobnimi islamističnimi idejami, zaradi česar je prišlo do vzajemnega vpliva. To je na koncu pripeljalo do nastanka širokega spektra salafističnih skupin, ki obstajajo danes (Wiktorowicz 2006, 222). V ta kontekst je treba umestiti tudi nastanek džihadistične ideologije, na kateri temelji ID.⁵

Čeprav so salafisti razdeljeni na številne konkurenčne skupine, jih le združuje koncept strogega monoteizma (arabsko: *tavhid*), ki ga sestavljajo tri kategorije: 1. Alah velja za edinega stvarnika in vladarja vesolja. 2. On je vsemočen in popolnoma edinstven. Nobene od svojih lastnosti ali moči si ne deli z ljudmi ali katero koli drugo svojo stvaritvijo. Ker je v Koranu omenjen kot vrhovni zakonodajalec, salafisti to vidijo kot lastnost, ki si je človek sam ne sme prisvajati – dolžen se je

(1914–1999) je eden najpomembnejših salafističnih učenjakov 20. stoletja, ki je odločilno vplival na podobo sodobnega salafizma.

⁵ Vojna v Afganistanu v osemdesetih letih prejšnjega stoletja je močno spodbudila nastanek militantnih salafističnih in islamističnih skupin.

brezpogojno podrediti Alahovim zakonom, ne da bi jih postavljaj pod vprašaj, ker sam nima nobene zakonodajne moči. Božanske vrednote in norme v obliki šeriat so zato nadrejene vsem drugim (npr. pozitivnemu pravu oz. zahodnim vrednotam in zakonom), so edine, ki imajo pravico do obstoja. 3. Častiti je dovoljeno samo Alaha. Strogo je prepovedano dodajati mu kakršna koli bitja in jih častiti – ta oblika odvrčanja od monoteizma se imenuje *širk*. Drugače kot drugi muslimani pa imajo salafisti zelo stroge predstave o tem, katera dejanja že pomenijo odvrtitev od monoteizma. Na primer molitev k pokojnim verskim avtoritetam za posredovanje pri Alahu – verska praksa, razširjena v sufizmu – že velja za *širk* (Wiktorowicz 2006, 208–209). Tudi praznovanje prerokovega rojstnega dne – verski običaj, ki je na primer razširjen med muslimani na Severnem Kavkazu – se salafistom zdi neislamsko, zlasti ker takšna praksa ni opisana v nobenem od virov islamskega razodetja. Kar se drugim muslimanom zdi le manjša kršitev šeriatskih norm ali sprejemljiv izraz ljudske pobožnosti, salafisti razumejo kot vrnitev v politeizem ali vsaj kot prvi korak v tej smeri (Ende 2005, 182–183).

Ta tretja kategorija monoteizma pa gre še veliko dlje: božanski predpisi, ki izhajajo iz Korana in hadisov, naj bi urejali vsak vidik človeškega življenja do zadnje podrobnosti: islam tako postane skupek pravil za vse javno in zasebno življenje. V tem kontekstu je vsako dejanje, ki je opravljeno v skladu s šeriatom, bogoslužno dejanje. Obratno pa to pomeni tudi, da dejanje, ki ni opravljeno v skladu s šeriatom, velja za čaščenje nečesa drugega kot Alaha (Wiktorowicz 2006, 209). Salafisti zato sodelovanje pri obredih in postopkih, ki jih ni mogoče izpeljati iz virov islama, štejejo za odpadništvo. V tem smislu številni salafisti tudi aktivno sodelovanje v demokratičnih procesih razumejo kot odpadništvo – zlasti ker demokratični procesi potekajo v skladu z zakoni (pozitivno pravu), ki jih ni mogoče izpeljati iz Korana in hadisov.

Salafisti razumejo vero kot večno veljavni kod, življenje pa kot neke vrste obred – vsa dejanja, odnosi in vedênje morajo biti povezani z verskimi normami in jih je treba doživljati kot bogoslužna dejanja. Ta sakralizacija vsakdanjega življenja vzbuja tudi prepričanje, da se od prerokovega časa na svetu ni zgodila nobena družbeno sprememba. Družbene spremembe bi pomenile, da pravila, ki izhajajo iz virov islama, niso večno veljavna. Salafisti zato kategorično zavračajo idejo o družbenem razvoju islama in njegovem prilagajanju spreminjajočim se družbenim razmeram. Prepričani so, da je vsako versko določilo, ki ga je sunitski islam izpeljal iz Korana in hadisov, teoretično veljavno še danes – ter da upoštevanje določila in ravnanje po njem pomeni bogoslužje. Tako potekajo med salafističnimi učenjaki dolge razprave o klasičnih vprašanjih, kot je suženjstvo, saj v teoriji zanje koncept suženjstva, ki temelji na šeriatu, še vedno velja – čeprav ga na ravni institucij ne morejo izvajati (Roy 2006, 240; 242; 261).

3. Koncept suženjstva v šeriatu sunitskega islama

Ko govorimo o 'šeriatu sunitskega islama', imamo v mislih tisto obliko islama oz. šeriata, ki se je razvila med 8. in 10. stoletjem v okviru štirih pravnih šol sunitske-

ga islama in ki do danes v teoriji ni bila revidirana – čeprav je bil šeriat praktično v vseh državah, ki so pod vplivom islama, nadomeščen, omejen ali obsežno dopolnjen s pozitivnim pravom po vzgledu zahodnega sveta. Tako je bilo tudi suženjstvo, ki ga šeriatsko pravo dovoljuje in ureja, v 19. in 20. stoletja odpravljeno v vseh državah islamske skupnosti. Kot članice Organizacije združenih narodov so v okviru mednarodnih pogodb suženjstvo obsodile kot zločin, se zavezale k njegovi odpravi in boju proti njemu.

Kljub temu pa ima šeriat tudi v današnjem času osrednjo vlogo kot referenčni vir pri vprašanju, kaj je islamsko in kaj ni – in to zdaleč ne samo pri salafistih –, zato bi bilo povsem zgrešeno misliti, da nima več pomena. To je na primer postalo več kot očitno avgusta 1990, ko je 45 zunanjih ministrov Organizacije islamske konference (angleško *Organisation of Islamic Conference*) podpisalo „Kairsko deklaracijo o človekovih pravicah“. Ta deklaracija, ki jo je treba razumeti kot nekakšno islamsko alternativo Splošni deklaraciji OZN o človekovih pravicah iz leta 1948, je šeriatsko pravo razglasila za odločilni sklop pravil za človeštvo (Polanz 2010). Kairska deklaracija v svojem 11. členu sicer suženjstvo obsoja: »Human beings are born free, and no one has the right to enslave, humiliate, oppress or exploit them. Toda v drugem delu povedi deklaracija pravi: »and there can be no subjugation but to God the Most-High.« Tako deklaracija sicer na eni strani suženjstvo obsoja, a istočasno poudarja, da je človeštvo podrejeno Bogu. Ravno šeriat kot „Božji zakon“ pa zaslužnjevanje oz. suženjstvo dovoljuje. Deklaracija islamskih držav šeriatskih pravil o suženjstvu, ki so se izvajala od srednjega veka do moderne dobe, ne obsodi niti z eno besedo niti ne obravnava stoletja trajajočega trpljenja, povzročenega zaradi šeriatskega dovoljenja zaslužnjevanja. Posebej problematično je dejstvo, da šeriatsko pravo suženjstva ni nikoli uradno odpravilo – in da določbe o zaslužnjevanju, zadrževanju in trgovanju z ljudmi teoretično torej še vedno veljajo. Kairska deklaracija, ki šeriat postavlja kot odločilni sklop pravil za človeštvo, povsem zanemarja dejstvo, da šeriat suženjstvo teoretično še vedno dovoljuje (Freamon 2019, 478–480).

Pred prihodom islama je suženjstvo med politeističnimi Arabci, med Judi in kristjani na Bližnjem vzhodu že obstajalo. Islam oz. šeriat je torej na podlagi besedil islamskega razodetja le reformiral že obstoječe suženjstvo in ga ni na novo uvedel. Po šeriatu je oseba lahko postala suženj samo še na dva načina: kot ujetnik v oboroženem džihadu ali z rojstvom zaslužnjenim staršem – status staršev je samodejno prešel na njihove otroke (Lewis 1992, 6). Ker se je džihad kot „oborožen boj za stvar islama“ po definiciji lahko vodil le proti nevernikom in odpadnikom, je bilo zaslužnjevanje ljudi v skladu s tem omejeno izključno na nemuslimane – vsaj v teoriji. Zaslužnjevanje drugih muslimanov je bilo strogo prepovedano.

V skladu s pravili šeriata so ujete ljudi po določenem ključu razdelili med udeležence džihada. Nato so jih novi lastniki lahko obdržali kot sužnje ali jih ponudili v prodajo na različnih trgih s sužnji. Dvajset odstotkov plena iz džihada pa je bilo na voljo islamski državi (kalifatu) oz. islamskemu vladarju, ki je z njim financiral ne le svoj razkošni življenjski slog (hareem, palače) in svojo vojsko, temveč tudi blaginjo islamske države.

Po šeriatu so bili vsi nemuslimani, ki so živeli zunaj islamskega ozemlja – na ozemlju, ki je ležalo izven šeriatske oblasti –, možne tarče za oboroženi džihad in s tem potencialni sužnji (Hughes 2017, 245). Šeriat svet deli na dve pravni območji: hišo islama (*dar-al-islam*) in hišo vojne (*dar-al-harb*). Prvo označuje vsa območja sveta, ki so urejena v skladu s šeriatom, drugo pa obsega tisti del sveta, kjer nemuslimani živijo v skladu z neislamskimi pravnimi normami. Medtem ko se hiša islama razume kot ozemlje miru in pravičnosti, šeriat hišo vojne dojema kot ozemlje tiranije in zatiranja. Glavna ideja za tem je, da so samo Alahovi zakoni pravični, vse druge pravne norme pa veljajo za krivične ali zločinske. Cilj oboroženega džihada je bil razširiti področje uporabe šeriata (torej *dar-al-islam*) na ves svet – in s tem zagotoviti mir po vsem svetu. Muslimani zato – kljub šeriatskemu konceptu oboroženega džihada – vse do danes svojo vero pojmujejo kot vero miru.

Nemuslimani pa so se lahko nasilnemu džihadu in s tem morebitnemu zasužnjevanju tudi izognili. V skladu s šeriatskimi pravili je bilo namreč ‚neverniki‘ pred džihadom treba najprej pozvati k spreobrnjenju – in če so islam sprejeli, uporaba sile ni bila potrebna (Hughes 2017, 245). Vključili so jih v islamsko državo in jim dali enak pravni status, kot so ga uživali drugi muslimani. Če so ‚neverniki‘ to možnost zavrnil, so bili pozvani, naj se islamu podredijo in plačajo poseben davek – tako imenovano džizjo. V tem primeru so bili nemuslimani v islamsko državo sicer vključeni, a s statusom diskriminirane verske skupine. Nemuslimani so z muslimanskim vladarjem morali skleniti zaščitno pogodbo, v skladu s katero so bili njihovo življenje, premoženje in njihova verska praksa (teoretično) zaščiteni, dokler so plačevali džizjo in se zaradi svoje diskriminacije niso upirali. Če pa so nemuslimani zavrnil tako spreobrnjenje kot tudi podreditev islamu, so jim muslimani v okviru oboroženega džihada lahko življenje in premoženje vzeli oz. jih zasužnjili. Enako je veljalo tudi, če so nemuslimani prekršili zaščitno pogodbo. Medtem so bili politeisti Arabije in verski odpadniki iz te ureditve izključeni – oni so islam morali sprejeti, izbiro so imeli samo monoteisti, npr. kristjani in judje (Hughes 2017, 243; 245).

V teoriji je bilo zasužnjevanje nemuslimanov kazen in ponižanje za njihovo nevero in zavrnitev islama oz. prostovoljne podreditve vladavini islama/šeriata (Clarence-Smith 2006, 28). Če se je suženj spreobrnil v islam, to ni pomenilo samodejne osvoboditve. Spreobrnitev v islam prejšnjega prestopka nevere ni izbrisala, zato je pravna podlaga za suženjstvo še naprej obstajala (Lewis 1992, 57). Kljub temu pa so v okviru šeriatske zakonodaje sužnji, ki so se spreobrnil v islam, pridobili številne možnosti in priložnosti za osvoboditev – musliman se je za določene grehe lahko pokesal samo tako, da je osvobodil islamiziranega sužnja. Na splošno je osvoboditev islamiziranih sužnjev veljala za pobožno dejanje, ki ga je Alah na onem svetu nagrajeval. Zato je bilo sprejemanje islama med sužnji zelo razširjeno. Islamski učenjaki so zato institucijo suženjstva razumeli tudi kot pomembno metodo islamizacije (Clarence-Smith 2006, 22; 41; 68–69; 129; 141; 149; Lewis 1992, 6).

V skladu s pravili šeriata sužnji pred svojimi lastniki niso bili popolnoma nezaščiteni. Tako je moral lastnik poskrbeti za zdravstveno oskrbo svojega sužnja, če jo je ta potreboval. Na splošno je bilo treba sužnju zagotoviti ustrezno vzdrževanje

– v obliki primerne stanovanja, hrane in oblačil. Če lastnik sužnja tega ni storil, mu je lahko sodnik odredil, naj ustrezno preživljanje zagotovi, sužnja proda ali ga celo osvobodi. Lastnik svojega sužnja tudi ni smel preobremeniti z delom, ga mučiti ali pretepati brez razloga (Hughes 2017, 599). Kljub vsem zahtevam po dobrem ravnanju suženjski sistem pomeni, da mora suženj, ki ne želi izpolnjevati nalog, ki so mu naložene, ali ki od gospodarja pobegne, pričakovati posledice – sicer suženjstvo kot sistem izkoriščanja ne bi bilo izvedljivo. V skladu s šeriatom lastnik sužnja ne bi smel pretepati brez razloga, vendar pa fizično kaznovanje zaradi slabega vedênja nikakor ni bilo prepovedano – kar je konec koncev sistem izkoriščanja tudi vzdrževalo (Clarence-Smith 2006, 4). Iz zgodovinopisja pa je znano, da so sužnje drugih ver zaradi poskusa pobega kaznovali tudi s smrtjo – sploh če so bili kaznovani javno (Flaig 2018, 113). Vendar viri islamskega razodetja o načinih kaznovanja za pobeg molčijo, pa tudi šeriat daje le malo odgovorov – zato so imeli sužnjelastniki na tem področju veliko manevrskega prostora.

Po šeriatu je suženj pod popolnim nadzorom lastnika. Tako je lahko lastnik – razen nekaj izjem – svoje sužnje ponovno prodal, ne glede na to, ali je šlo za prvo ali naslednjo generacijo. Šeriat je torej dovoljeval prodajo otrok sužnjev – vendar šele od določene starosti naprej (Erdem 1996, 52–53; El Hamel 2013, 253; Lewis 1992, 72). Sredi 19. stoletja so na Zanzibaru na trgu s sužnji na primer prodajali dečke, stare sedem let (Lewis 1992, 158).

Pri sužnji je popolna možnost razpolaganja pomenila, da je morala biti svojemu gospodarju na voljo tudi spolno – to je bil del njene dolžnosti do lastnika (Ali 2017, 150). Starost, od katere je sužnja svojemu lastniku morala biti na voljo, pa po raziskavah ameriške strokovnjakinje za šeriatsko pravo Kecie Ali ni bila povezana s puberteto (tj. zaključkom prvega menstrualnega ciklusa), pač pa sta bili ključni zahtevi fizična sposobnost za spolne odnose in privlačnost za moške – in to je veljalo za vsa dekleta, ne glede na to, ali so bile zaslužnjene ali svobodne.⁶ V šeriatskih besedilih različnih učenjakov pa je bila kot najnižja dovoljena starost za spolne odnose z dekletom navedeno dopolnjeno deveto leto. Ta predpis je po mnenju Kecie Ali najverjetneje povezan z znanim in danes zelo kontroverznim hadisom, kjer je navedeno, da je prerok Mohamed spolno občeval z ženo Aišo, ko je bila ta stara devet let (Ali 2010, 76; 2006, 144).

V skladu s šeriatom je moški načeloma lahko imel hkrati v lasti toliko suženj, kolikor si jih je lahko privoščil – moralnih omejitev ni bilo, le finančne. Moški je lahko hkrati s svobodno ženo imel neomejeno število spolnih suženj; število možnih svobodnih žena pa je bilo omejeno na največ štiri. Vendar je bilo prepovedano imeti spolni odnos z materjo in hčerko hkrati, če je moški kot sužnji kupil obe. Enako je veljalo v primeru dveh ali več sester. Šeriat je lastniku prepovedoval tudi spolne odnose s sužnjo, ki je bila noseča z otrokom drugega moškega. Lastnik je moral zato počakati na menstrualni cikel svoje nove sužnje, preden je imel pra-

⁶ Kecia Ali poudarja, da se je njena raziskava šeriatskega prava osredotočala na fazo oblikovanja sunitjskih pravnih šol med 8. in 10. stoletjem našega štetja, vendar so se šeriatski predpisi glede suženj v svojih osnovnih značilnostih ohranili vse do sodobnega časa.

vico do spolnega odnosa z njo (Hughes 2017, 600). Pri deviških sužnjah čakalno obdobje logično ni bilo potrebno.

Tudi sužnje, ki so spolno služile svojim gospodarjem, so bile v skladu s šeriatom lahko ponovno prodane. Izjema so bile sužnje, ki so svojemu gospodarju rodile otroka. Te ženske so imele med sužnji poseben pravni položaj z nazivom *umm-al-valad* (dobesedno ,mati otroka'). Ni jih bilo mogoče več prodati in so bile po smrti lastnika samodejno svobodne. Otroci, rojeni ženskam *umm-al-valad*, so ob rojstvu podedovali pravni položaj očeta. V nasprotju z materjo so bili torej svobodni že za časa očetovega življenja. Seveda pa je imel vsak lastnik možnost svojo sužnjo osvoboditi in jo po tem vzeti za ženo: sužnja ni mogla biti hkrati tudi žena lastnika – to je prepovedovala prevelika razlika v pravnem položaju, saj je bila prva v mnogo slabšem položaju. Tako je na primer moški med spolnim odnosom z ženo lahko uporabil kontracepcijo (*coitus interruptus*) le, če je ta v to privolila.⁷ Sužnja pa pri tem ni imela nobene besede. (Ali 2006, 8; 46; 2010, 166–167)

4. Uresničevanje šeriatskega suženjstva v ID

Po prevzemu oblasti v večjem delu Sirije in Iraka je ID razglasila kalifat in neomejeno veljavnost šeriatskega prava na ozemljih pod svojim nadzorom – zato je bilo kot koncept šeriatskega prava v prakso ponovno uvedeno tudi suženjstvo. ID si je suženjstvo od vsega začetka prizadevala predstaviti kot sunitško tradicijo – in sebe kot edino predstavnico na svetu, ki je to tradicijo v celoti oživila. Uvedbo suženjstva je ID torej propagirala zgolj kot ponovno vzpostavitev koncepta, ki da je še vedno veljaven, vendar ga zaradi prevlade zahodnih etičnih norm in vrednot ni bilo mogoče izvajati v praksi. V argumentaciji ID so zato osrednjo vlogo dobili zakonski predpisi o suženjstvu, ki spadajo v sunitško pravno tradicijo – okoliščina, ki jo znanstvena skupnost še danes v veliki meri ignorira. Tako je ID trdila, da je bila verska manjšina jezidov, ki so bili med glavnimi žrtvami suženjstva, zasužnjevana upravičeno, ker naj bi bili politeisti. Pri tem so se posebej sklicevali na dejstvo, da šeriatsko pravo politeistom v Arabiji ne daje druge izbire kot spreobrniti se ali trpeti nasilni džihad – to pa po šeriatu pomeni smrt ali suženjstvo. Le monoteisti, kot so kristjani in judje, imajo pravico ostati v svoji veri, če se šeriatu podvržejo (Dabiq 2014, 15). Zato naj bi bil džihad proti jezidom, ki da je bil izveden povsem v skladu z vrednotami in normami šeriata, povsem legitim. Tudi zasužnjevanje jezidov v okviru tega džihada naj bi bilo legitimno. ID je poudarjala, da so v skladu s šeriatom jezidom dali možnost, da se spreobrnejo v islam in tako džihad preprečijo – tj. da se izognejo kazni za svojo nevero in se kot muslimani vključijo v islamsko državo (Middle East Media Research Institute 2014b). Tudi razdelitev plena – tj. jezidskih žensk in otrok – naj bi bila izvedena v skladu z veljavnimi pravili šeriata. Tako naj bi džihadisti, ki so sodelovali v vojaških akcijah proti jezidom, prejeli štiri petine, kalifat kot institucija pa eno petino (,peti del') zajetih ljudi. Z vidika ID

⁷ Od štirih sunitških pravnih šol le šafitska ženi ni dopuščala, da bi o tem soodločala.

so potem njeni vojaki imeli vso pravico, da po ustaljeni razdelitvi plena v skladu s šeriatom svojo novo lastnino (ljudi) prodajajo na trgih s sužnji. Tako dobesedno piše v propagandnem glasilu *Dabiq*: »Zasužnjene jezidske družine zdaj prodajajo vojaki Islamske države, kot so mušrikine [politeiste] prodajali tovariši [preroka] /.../ pred njimi.« (Dabiq 2014, 15)

ID je poudarjala, da spoštuje tudi šeriatsko prepoved ločevanja mater od majhnih otrok. Tako naj bi bilo ločevanje zasužnjenih mater in njihovih predpubertetnih otrok dovoljeno šele, ko so otroci dovolj zreli (Dabiq 2014, 15). Po podatkih iz poročil OZN je ID sužnjelastnikom dovolila, da matere in otroke ločijo – dečke od sedmega leta starosti in deklice od osmega naprej (UN Assistance Mission for Iraq (UNAMI) Report 2016, 10). Te starostne meje so očitno določale potrebno stopnjo zrelosti v očeh ID. Ta predpis pa tudi zelo verjetno izhaja iz šeriatskega prava, saj se po njem materino skrbništvo nad dečkom (večinoma) konča z njegovim sedmim rojstnim dnevom, nad deklico pa (večinoma) z nastopom pubertete ali s poroko. Vendar štiri sunitske pravne šole niso oblikovale enotnega predpisa, tako da se lahko skrbništvo nad deklicami konča tudi pri sedmih ali devetih letih, odvisno od pravne šole (Rafiq 2014, 269–270; Hughes 2017, 151–152). Vsekakor pa je dejstvo, da so v preteklosti v islamskem svetu zasužnjene fantke na trgih s sužnji prodajale od sedmega leta starosti naprej – kot je bilo že omenjeno zgoraj.

ID je v svoji apologiji suženjstva poudarjala, da so spolni odnosi z nevernimi ženskami, ki so jih muslimani zaradi njihove nevere ujeli v okviru džihada, z vidika šeriata dovoljeni – z deviško sužnjo takoj, z vsemi drugimi pa po čakalni dobi, ki pokaže, ali je sužnja noseča. V skladu s šeriatsko ureditvijo so bili dovoljeni tudi splošen nakup, prodaja in oddaja suženj. Prodajo sužnje, ki jo je oplodil lastnik sam, je v skladu s šeriatsko ureditvijo uradno prepovedala tudi ID (Middle East Media Research Institute 2014c).

Da so imela pravila šeriatske zakonodaje za pripadnike ID dejansko pomembno vlogo, dokazujejo poročila o zasužnjenih jezidskih ženskah. Ni bilo redko, da so bile sužnje pred prodajo ali po njej testirane na nosečnost. Po pričevanjih jezidskih žensk je bila obstoječa nosečnost (večinoma) dejansko zaščita pred posilstvom. Ženske, ki so bile ob padcu v ujetništvo že noseče, so dobile določeno ‚odpustno obdobje‘ za čas trajanja nosečnosti. Da bi lahko sužnje ponovno prodali in se čakalnimi dobami izognili, pa so jim sužnjelastniki s prisilno uporabo kontracepcijskih sredstev zanositev pogosto preprečili (Callimachi 2016; UN Security Council Report 2016, 14). Tudi v tem primeru se je ID lahko sklicevala na šeriatsko zakonodajo, ki je lastniku zagotavljala pravico do kontracepcije, sužnji pa pri tem ni dajala nobene besede. Tako je ID ustvarila pravo ‚industrijo‘ spolnega izkoriščanja zasužnjenih žensk na podlagi sunitske pravne tradicije.

ID je v okviru svoje propagande dajala izjave tudi glede pretepanja sužnjev. Tako je bilo dovoljeno pretepanje sužnjev v obliki disciplinskih udarcev (arabsko *darb ta'deeb*), medtem ko so bili pretirano nasilje in mučenje ter udarjanje sužnjev po obrazu prepovedani (Middle East Media Research Institute 2014c). Če to odločitev primerjamo s šeriatsko ureditvijo, je treba opozoriti, da ta priznava pravico moža,

da disciplinsko udari celo ženo (Ali 2010, 166). To pravilo je ID omogočilo, da se je pri spolnem nasilju v celoti oprla na sunitsko pravno tradicijo.

Dejstvo, da je ID dovoljevala tudi spolne odnose s predpubertetnimi dekleti, če so bile »za spolne odnose že sposobne«, je po vsem svetu povzročilo posebno ogorčenje (Middle East Media Research Institute 2014c). Kot je bilo že omenjeno zgoraj, je Kecia Ali na to pravilo naletela pri svojem raziskovanju šeriata. To šeriatsko pravilo torej ni nastalo zaradi neke radikalne ali selektivne razlage virov islamskega razodetja v ID, temveč je v tej obliki obstajalo že v sunitski pravni tradiciji – in ga je džihadistična organizacija v pravno prakso le ponovno uvedla.

ID je v svoji apologiji o suženjstvu obravnavala tudi možnost osvoboditve sužnjev. Tako je bilo poudarjeno, da je osvoboditev sužnja, ki se je spreobrnil v islam, pobožno dejanje, ki ga bo Alah na onem svetu nagradil. Hkrati je ID trdila, da so bila zasušnjena (jezidska) dekleta, ki so se spreobrnila v islam, tudi že osvobodjena in poročena pred šeriatskimi sodišči. S to trditvijo je ID svojo prakso spet predstavila kot posnemanje sunitske pravne tradicije, ki je osvoboditev islamiziranih sužnjev opredeljevala kot pobožno dejanje – in statusa sužnja ni obravnavala kot nespremenljivo, trajno stanje. Zato je ID zasušnjevanje nevernikov propagirala kot metodo za njihovo islamizacijo – kot možnost, da se izognejo peklju in vstopijo v raj. Zasušnjevanje in ugrabitev so si razlagali kot »osvoboditev nevernikov iz dežele nevere in kot pot do odrešitve ter vodenje na pravo pot« (al-Muhajira 2015, 48). Ta pogled ni sprevrčanje šeriata oz. sunitske pravne tradicije, temveč je odraz stališča, ki so ga sunitski učenjaki zastopali skozi celotno islamsko zgodovino do moderne dobe (Clarence-Smith 2006, 41; 129; 141).

5. Dojemanje šeriatskega suženjstva kot bogoslužje (*ibada*)

Ponovno uvajanje suženjstva in njegovo natančno izvajanje v skladu s konceptom sunitskega islama sta imela za ID izjemen verski pomen – kot na splošno neomejena uvedba šeriatskih določb. V skladu s salafističnim razumevanjem monoteizma je bila praksa suženjstva na podlagi šeriatske zakonodaje razumljena kot čaščenje Alaha oz. kot bogoslužno dejanje. Odprava suženjstva in drugih šeriatskih določb v islamskem svetu v korist zahodnih norm in vrednot (v obliki Listine OZN o človekovih pravicah) pa je bila po drugi strani razumljena kot čaščenje nečesa drugega kot Alaha, kot odpad od monoteizma – torej kot *širk*.

Po takšnem razumevanju islama na primer zasušnjevanje in spolna zloraba žensk, ujetih v džihadu, nista zločin, ampak ravno nasprotno – bogoslužno dejanje oz. čaščenje Alaha. Šeriat daje lastniku sužnje, ki je bila ujeta v džihadu ali kupljena na trgu s sužnji, pravico, da jo spolno izkorišča. Šeriat mu daje tudi pravico, da sužnjo zaradi prekrškov v zvezi z njenimi dolžnostmi telesno disciplinira oz. udari. To pa pomeni, da sužnjelastnik tako ravna v skladu z Alahovo zakonodajo in s tem časti svojega boga. Takšno je stališče ID v primeru zasušnjenih jezidskih žensk in deklet.

V članku New York Timesa iz leta 2015 je jezidska ženska, ki jo je kot 12-letno dekle zasužnjil in posilil njen gospodar (borec ID), izjavila, da je njen mučitelj posilstvu dodal versko pobožnost – pred dejanjem in po njem naj bi opravil obredno islamsko molitev. Tudi sam naj bi ji razlagal, da so njegova spolna dejanja v skladu s Koranom oz. islamom in da ga bodo približala Bogu. Podobno so pričevala tudi druga zasužnjena jezidska dekleta. Lastniki sami naj bi svojo spolno zlorabo suženj opisovali kot „čaşčenje Alaha“ ali „bogoslužje“ (arabsko *ibada*) (Callimachi 2015).

V medijski javnosti so takšno ravnanje in izjave ID in njenih simpatizerjev razumeli ravno kot dokaz njene neislamske narave, zlasti ker je islam (šeriat) v vseh obdobjih svojega obstoja posilstvo obsojal kot zločin in zanj predvideval stroge kazni. Težava, ki je mediji niso obravnavali, je, da posilstvo v skladu s šeriatom velja za kaznivo dejanje zoper premoženje drugega (Ali 2017, 149–150; 2010, 120). Lastnik sužnje pa po sami šeriatski definiciji tega zločina ne more zagrešiti proti svoji lastnini, poleg tega mu – kot je bilo obširno razloženo – prav šeriatsko pravo daje vso pravico do spolne „uporabe“ svoje sužnje, ki je zakonsko dolžna svojemu lastniku to tudi nuditi. Tako je ID spolno vedênje svojih privržencev do zasužnjenih žensk razumela kot popolnoma v skladu s šeriatom in posledično kot bogoslužno dejanje. Hkrati pa je vse muslimane, ki se s tem stališčem niso strinjali, razglasila za nevernike, ker da zanikajo osrednje določbe šeriatskega prava:

»/.../ ne smemo pozabiti, da je zasužnjevanje družin kuffrov [nevernikov] in jemanje njihovih žensk za konkubine trdno določen vidik šeriata; da če bi kdo to zanikal ali zasmehoval, bi zanikal ali zasmehoval verze Korana in pripovedi preroka /.../ in s tem odpadel od islama.« (Dabiq 2014, 17)

6. Obsodba džihadističnega suženjstva, ne pa tudi šeriatskih pravil

Ko je ID uvedla suženjstvo in razglasila kalifat, je na stotine muslimanskih voditeljev in učenjakov po vsem svetu ta dejanja obsodilo kot neislamska. V tako imenovanem „Odrptem pismu Bagdadiju“ (*Open Letter to Baghdadi*), objavljenem septembra 2014 in naslovljenem na vodjo ID al-Bagdadija, so mu odrekli vsakršno legitimnost, da bi govoril v imenu (sunitskega) islama. Med drugim je bila kot neislamska obsojena tudi uvedba suženjstva. V dvanajsti točki odrptega pisma je zapisano:

»Noben učenjak islama ne oporeka, da je eden od ciljev islama odprava suženjstva /.../ Prenovili ste nekaj, kar si je šeriat neutrudno prizadeval ukiniti in kar že več kot stoletje na podlagi soglasja velja za prepovedano. Vse muslimanske države na svetu so namreč podpisnice konvencij proti suženjstvu.« (Open Letter to Dr. Ibrahim Awwad al-Badri, alias Abu Bakr al-Baghdadi /.../ 2014, 18)

Čeprav je bila obsodba suženjstva dobronamerna, so bile izrečene trditve, ki niso v skladu z zgodovinskimi dejstvi. Trditev, da se je šeriat proti suženjstvu neutrudno

boril ali da ga je želel odpraviti, je zgodovinsko nevzdržna (Freamon 2019, 158). Šeriatsko pravo daje muslimanom pravico, da se borijo proti nevernikom in jih zaradi njihove nevere zasušnjujejo kot del obsežnega oboroženega džihada. Šeriat je tako dejansko ustvaril trajno versko podlago za zasušnjevanje nemuslimanov.

Prav tako ne moremo govoriti o stoletnem soglasju, še posebej ker je Savdska Arabija suženjstvo odpravila šele leta 1962, pa tudi po tem so vodilne verske avtoritete 20. in 21. stoletja – vključno z velikim muftijem (od 1993 do 1999) šejkom Abd al-Azizom ibn Bazom in šejkom Mohamedom bin Salihom al-Uthayiminom – izdajale *fatve* (verska pravna mnenja) v prid suženjstvu, čeprav se to ni več izvajalo (Ali 2006, 52; Freamon 2019, 490–491, opomba 81). Tako je ena od fatv, ki je suženjstvo podpirala, trdila, da mora suženjstvo ostati zakonito, ker je njegov namen »reformirati zasušnjene, tako da jih odstranimo iz pokvarjenega okolja in jim omogočimo življenje v muslimanski družbi, ki jih vodi na pot dobrote in jih rešuje iz krempļjev zla /.../.« (Freamon 2019, 491, opomba 81) Fatva v podporo šeriatskemu suženjstvu, ki jo je savdska verska elita leta 2002 objavila v okviru zbirke več fatv, se tako bere kot džihadistična utemeljitev za ponovno uvedbo suženjstva v ID. Zato ni presenetljivo, da med podpisniki „Odrpatega pisma Bagdadiju“ ni predstavnikov salafizma iz Savdske Arabije, zlasti ker pismo izrecno trdi, da je cilj šeriatske zakonodaje odprava suženjstva – stališče, ki je za savdsko versko elito očitno nevzdržno.

Težava „odprtega pisma Bagdadiju“ je tudi v tem, da pravila šeriatske zakonodaje, ki suženjstvo dovoljujejo in urejajo in so v teoriji še vedno veljavna, sploh niso omenjena – kaj šele obsojena. Vendar se ID sklicuje prav na ta pravila. „Odrpato pismo Bagdadiju“ se obsodbi šeriatskih pravil o suženjstvu izogiba – podobno kot predhodna Kairska deklaracija. Tako obe besedili suženjstvo obsojata, ne da bi obsodili ali vsaj omenili šeriatska pravila, ki suženjstvo dovoljujejo in urejajo. Kairska deklaracija je v tem pogledu še posebej problematična: če pravi, da nihče nima pravice ljudi zasušnjiti, se zastavlja vprašanje, ali to velja tudi za Alaha – ki to pravico muslimanom podeljuje v okviru šeriatskega prava. Na koncu člena 11a namreč navaja, da je podrejenost mogoča samo pred Bogom.

Islamske države so skupaj z drugimi članicami Združenih narodov suženjstvo razglasile za zločin, se zavezale k njegovi odpravi in aktivnemu boju proti njemu. Vendar tega, kar je bilo določeno na državni ravni, vsa islamska gibanja in njihovi voditelji ne podpirajo aktivno. Kot kaže primer iz Savdske Arabije, je odpravi suženjstva nasprotovala celo verska elita. Še danes savdski islamski učenjaki menijo, da je suženjstvo veljaven koncept, in to mnenje širijo v svojih spletnih publikacijah. Med njimi je na primer savdski učenjak šejk Muhammad Saalih al-Munajjid, ki vodi znano salafistično spletno stran „Islam Q&A“ (<https://islamqa.info>). V besedilih, objavljenih na tej spletni strani, ne pušča nobenega dvoma, da je spolno suženjstvo v skladu s šeriatskim pravom in s tem z islamom. Sicer pa prihaja do zaključka, da v modernem svetu pogojev za suženjstvo ni več. Ker ni več džihada in ker so islamske države podpisale mednarodne sporazume o prepovedi suženjstva, so sužnji v smislu šeriatskega prava postali zelo redki. Al-Munajjid to vidi kot slabost sodobnega islama (al-Munajjid 2002).

Odobranje šeriatskega suženjstva ni omejeno samo na salafiste oz. džihadiiste. Tako je na primer egiptovska profesorica teologije (na univerzi Al-Azhar) Suad Saleh v televizijski oddaji na ‚Hayat TV‘ spolno suženjstvo odobraval. Kontekst njenih izjav o tem so bila dejanja arabskih moških, ki imajo zunajzakonska razmerja in se ob tem sklicujejo na šeriatska pravila o konkubinatu. Profesorica Suad Saleh je takšno zlorabo šeriata obsodila in pojasnila, da so lahko spolne sužnje le ženske, ki so ujeete v ‚pravični vojni‘ (džihadu). Tako je Salehova v zvezi z ženskami, ujetimi v džihadu, dejala: »Da bi jih ponižali, postanejo last /.../ muslimana in z njimi imajo lahko spolne odnose tako kot s svojimi ženami.« Navedla je primer, da bi bila vojna proti Izraelu, »ki krade zemljo in izvaja agresijo proti ljudem in njihovi veri«, pravična vojna (Middle East Media Research Institute 2014a). Posredno je namignila, da bi lahko judovske ženske v morebitni vojni proti Izraelu vzeli za plen in jih spolno zlorabili. Izjave so bile objavljene skoraj istočasno z objavo „Odprtega pisma Bagdadu“. Omenjeni primeri kažejo, da je sama ideja o šeriatskem suženjstvu v teološkem mišljenju določenih krogov sodobnih islamskih učenjakov še vedno prisotna – vendar ni povsem jasno, v kateri dimenziji. Tako islamska (sunitska) duhovna kot tudi politična elita po vsem svetu šeriatskih pravil, ki so ID služila kot verska in pravna podlaga za uvedbo suženjstva, do danes ne znata javno poimenovati in obsoditi – to dejstvo je treba upoštevati, da bi razumeli celotno razsežnost argumentacije ID. Džihadisti se tako pri uvedbi suženjstva sklicujejo na sunitska pravila šeriata, ki niso bila nikoli versko obsojena in so tako teoretično še vedno veljavna. Ko je ID v celoti obnovila šariat in razglasila kalifat, tj. sunitsko oblast, ki je v skladu s šeriatom pooblaščen za razglasitev in vodenje napadalnega džihada, so džihadisti po lastni presoji zopet ustvarili pogoje za lov na sužnje in splošno vpeljavo suženjstva po šeriatskem konceptu (March 2013, 114).⁸

7. Zaključek

ID je z uvedbo suženjstva izvajala pravne norme, ki so bile že oblikovane v okviru štirih sunitskih pravnih šol in so v praksi obstajale vse do moderne dobe. Šeriatsko pravo suženjstva ni nikoli uradno odpravilo ali versko obsodilo, tako da določbe o zaslužnjevanju, zadrževanju in trgovanju z ljudmi teoretično še vedno veljajo. Tako so bili iz sunitskega pravnega izročila prevzeti predpisi o zaslužnjevanju in ravnanju z zaslužnjenimi ljudmi, vključno s predpisi o spolnem izkoriščanju, kontracepciji in kaznovanju, definiciji posilstva itd. – in na tej podlagi je ID v sedanosti ustvarila pravo ‚industrijo‘ spolnega izkoriščanja žensk in otrok. Kot smo prikazali, ID v tem primeru sunitskega pravnega izročila nikakor ni izkrivljala ali napačno razlagala, temveč ga je le skrbno izvajala. Ta okoliščina navsezadnje govori proti mnenju, da ID s sunitsko tradicijo nima nobene povezave ali da je okvir islama v celoti zapustila. Je pa treba poudariti, da čeprav se je ID glede suženjstva sklicevala na sunitsko pravno tradicijo, tovrstne džihadistične organizacije ne velja kar enačiti s sunitsko tradicijo oz. ortodoksijo.

⁸ Po šeriatu se je ofenzivni džihad za podreitev nevernikov – in s tem tudi lov na sužnje – lahko izvajal le pod vodstvom zakonitega kalifa.

Kratika

ID – Islamska država (džihadistična organizacija).

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Jaša Drnovšek

O vplivu oberammergauskih pasijonskih iger na Pasijon Ksaverja Meška

On the Influence of the Oberammergau Passion Plays on the Passion Play of Ksaver Meško

Povzetek: Avtor raziskuje, kako so oberammergauske pasijonske igre, ki jih je slovenski pisatelj Ksaver Meško (1874–1964) obiskal leta 1910, vplivale na njegovo dramsko delo *Pasijon* iz leta 1936. V prvem delu prispevka avtor predstavlja dramsko zvrst pasijonske igre, umešča Meškov *Pasijon* v njegov literarni opus, pojasnjuje širše kulturnozgodovinsko ozadje nastanka *Pasijona* in predstavlja večstoletno tradicijo oberammergauskih pasijonskih iger. V drugem delu prispevka avtor analizira Meškov *Pasijon* in ga primerja s tako imenovanim uradnim besedilom oberammergauskega pasijona, izdanim posebej za leto 1910. Ob tem ugotavlja možne vplive, ki se skozi celotno Meškovo dramo kažejo tako na formalni kot tudi na vsebinski ravni: v prologu, predpodobah, osrednjem dogajanju in na koncu *Pasijona*.

Ključne besede: Ksaver Meško, Oberammergau, oberammergauske pasijonske igre, pasijonska igra, ljubiteljsko gledališče

Abstract: The author examines how the Oberammergau Passion Play, which the Slovenian writer Ksaver Meško (1874–1964) attended in 1910, influenced his 1936 drama *The Passion Play*. In the first part of the paper, the author introduces the genre of the Passion play, places Meško's *Passion Play* in his literary oeuvre, explains the broader cultural-historical background of its creation, and presents the centuries-old tradition of the Oberammergau Passion Play. In the second part of the paper, the author analyses and compares Meško's *Passion Play* with the so-called official text of the Oberammergau Passion Play, which was published especially for the performances in 1910. The author identifies possible influences that manifest themselves throughout Meško's text both on a formal level and on a content level: in the prologue, in the prefiguration scenes, in the central plot and also at the end of his *Passion Play*.

Keywords: Ksaver Meško, Oberammergau, Oberammergau Passion Play, Passion Play, Amateur theatre

1. Uvod

Leta 1957 – med pripravami petega, zadnjega zvezka *Izbranega dela* pisatelja in katoliškega duhovnika Ksaverja Meška (1874–1964) – je ta uredniku zbirke Viktorju Smoleju (1910–1992) v zvezi z dramskim delom *Pasijon: velikonočni misterij v sedmih skrivnostih in s tremi predpodobami* v pismu, datiranem s 16. septembrom, omenil, da je pred skoraj pol stoletja obiskal kraj Oberammergau na Bavarskem in da je pasijon, ki si ga je tam ogledal, nanj naredil velik vtis: »V Oberammergau[u] sem bil leta 1910 pri tistih slovečih pasijonskih igrah. Je bilo vredno jih iti gledat. So gotovo vplivale na moj *Pasijon*, zlasti tiste predpodobe iz stare zaveze. Te so bile čudovito lepe! Seveda je bilo vse v velikem stilu.« (Smolej 1960, 349)¹

Podrobneje je Meško o oberammergauskih pasijonskih igrah poročal v delu *Po stopinjah Gospodovih: spomini na slovensko jeruzalemsko romanje v l. 1910*, ki je izšlo pri Mohorjevi družbi leta 1912 v zbirki *Slovenske večernice*. Kot je razvidno že iz naslova besedila, v njem obnavlja svoje vtise s tako imenovanega prvega skupnega slovenskega romanja v Sveto deželo, ki je pod vodstvom škofa Antona Bonaventure Jegliča (1850–1937) potekalo od 2. do 21. septembra 1910 (Meško 1912, 78; Frelih 2013, 9–10). Med spomini ob obisku vasi Betanija se Meško spominja tudi oberammergauskega pasijona:

»Ko smo stali v Betaniji pod pekočim jutrovskim solncem, mi je romal duh daleč na sever, na Bavarsko. Da se nekako pripravim za romanje v Sveto deželo, sem se peljal teden dni pred odhodom na Jutrovo v Oberammergau, da si ogledam tam svetovnoznane pasijonske igre. Precej hladnega jutra, v sredo 24. avgusta, nas je sedelo v gledališču okoli 4000 tujcev, iz vseh krajev sveta, iz Evrope, Amerike in od drugod. Vsi prostori do zadnjega so bili zasedeni, glava pri glavi.« (Meško 1912, 138)

Če odmislimo generalko, ki je bila 11. maja 1910 (PIO, 5), lahko ugotovimo, da si je Meško v Oberammergauu ogledal eno izmed petinpetdesetih predstav (Huber, Klinner in Lang 1990, 172), ki so se tisto leto pod vodstvom Ludwiga Langa (PIO, 8) zvrstile do konca septembra (5). Uprizoritve, ki so vključevale govorca prologa, več kot 120 igralcev in igralke z govornimi vlogami (*passim*) ter pevski zbor in orkester (7–8),² so se začele ob 8. uri zjutraj in z vmesnim dvournim odmorom za kosilo trajale do 18. ure popoldne (5). Meško izpostavlja zlasti številčnost (»4000 tujcev«; »[v]si prostori do zadnjega /.../ zasedeni, glava pri glavi«)³ in močno mednarodno zastopanost občinstva (»iz vseh krajev sveta, iz Evrope, Amerike in od drugod«),⁴ v nadaljevanju pa natančno, celo z navajanjem posameznih replik

¹ Članek je nastal v okviru programske skupine „Podoba – beseda – znanje: Življenje idej v prostoru med vzhodnimi Alpami in severnim Jadranom 1400–1800 (P6-0437)“, ki jo sofinancira ARIS.

² V vsaki predstavi naj bi na odru nastopalo 685 oseb, med njimi 50 žensk in 200 otrok (Daisenberger 1910a, 39).

³ Oberammergau je imel leta 1910 dejansko na voljo 4000 posteljnih kapacitet (PIO, 160).

⁴ Oberammergauske pasijonske igre, ki so leta 1910 potekale tridesetih zapored, v tistem letu predstavljajo enega od vrhuncev dotedanje zgodovine kraja. V dobrih petih mesecih njihovega trajanja je kraj

v slovenskem prevodu, predstavlja začetek pasijona, zlasti tretji tako imenovani prikaz (izvorno *Vorstellung*),⁵ konkretno Jezusovo slovo od Marije v Betaniji, ki ga uvajata predpodoči:⁶

»Z odra plavajo čez molčečo, nemo sedečo množico zdaj kipeči glasovi po-
jočega kora, zdaj jasni glasovi svetopisemskih oseb, ki nam čarajo pred oči
trpljenje Gospodovo. Čez eno uro, ob kakih devetih dopoldne, nas igralci
povedejo v Betanijo, kjer se Jezus zadnjič poslovi od svoje matere in se
napoti v Jeruzalem, da tam dopolni svoje delo in življenje z bridkim trplje-
njem. /... / Kor pevcev in žive slike v ozadju nas pripravijo na žalostno slo-
vo z dvema predpodobama iz starega zakona: gledamo mladega Tobija,
kako se poslavlja od matere, da potuje v tujo deželo; in nevesto Visoke
pesmi slišimo, kako žaluje po ženinu, ki ga je izgubila:

»Ah, kam si šel, ah, kam si šel
vseh zalih najkrasnejši,
solz mojih vir ne bo vsahnel
v ti boli najgrenkejši.
Ah, pridi spet, ah, pridi spet,
glej mojih solz potoke ...«⁷

Nastopijo Gospod, Marija, prebivalci Betanije.

Kristus: »Mati, mati! Za vso sladko ljubezen in materinsko skrb, ki si mi jih
skazovala v triintridesetih letih mojega življenja, sprejmi najtoplejšo zahva-
lo svojega Sina. Oče me kliče! Z Bogom, najboljša mati!«

Marija: »Moj Sin, kje te spet vidim?«

Kristus: »Tam, predraga mati, kjer se dopolni beseda sv. pisma: *Bil je kakor
jagnje, ki ga tirajo v mesnico in ne odpre svojih ust.*«

Marija: »O Bog! – Jezus, moj Sin! – Tvoja mati!«

Žene: »Najboljša mati!« (Meško 1912, 138–139)⁸

Meško poroča tudi o močnem čustvenem odzivu občinstva po zadnjih replikah:
»Tedaj se je zganilo po vsem širnem gledališču; zašumelo je od odra gori do za-

obiskalo več kot 220000 ljudi (Huber in Klinner in Lang, 1990, 172; Eigenbetrieb Oberammergau Kultur 2022) iz Evrope, Severne Amerike, Indije in Kitajske (Gajek 1993, 313). Med uglednimi gosti so bili predsednik ZDA William Howard Taft (1857–1930), skladatelj in dirigent Richard Strauss (1864–1949), pisatelj Hugo von Hofmannsthal (1874–1929), švedski kralj Gustav V. (1858–1950) in prefekt Ambrozijanske knjižnice iz Milana Achille Ratti (1857–1939), poznejši papež Pij XI. (Huber, Klinner, Lang 1990, 172; Eigenbetrieb Oberammergau Kultur 2022). Za kritičen pogled na oberammergauski pasijon nasploh in še posebej na tega iz leta 1910 glej Feuchtwanger 1910a; 1910b. Glej tudi Thoma 1968, 65.

⁵ Pasijon sestavljajo predigra in trije večji razdelki (izvorno *Abteilungen*), znotraj njih pa je skupno osem-najst prikazov. Prikaz, ki ga opisuje Meško, sodi v prvi razdelek, *Od Kristusovega prihoda v Jeruzalem do prijetja v oljčnem vrtu*, in nosi naslov *Slovo v Betaniji* (PIO, 12; 27). Glej opombo 30.

⁶ Izraz 'predpodoča' označuje besede, dogodke, osebe in ustanove iz Stare zaveze, ki tipološko ustrezajo besedam, dogodkom, osebam in ustanovam v Novi zavezi. Na ta način prispevajo h globljemu razumevanju odrešenjske zgodovine (Dohmen in Dirscherl 2001).

⁷ Za izvirnik replike glej PIO, 28.

⁸ Za izvirnik replik glej PIO, 35.

dnjega sedeža, zaihtelo. Ne samo rahločutne gospe, nežne gospodične, ne, najresnejši možje so brisali solze.« (139) Še posebej nazorno opisuje odziv časopisnega urednika z Dunaja, ki je v dvorani sedel zraven njega in s katerim se je pogovarjal med odmorom za kosilo, pa tudi zvečer, po koncu pasijona:

»Ob meni je sedel postaran gospod; solze so mu kar drsele po licih. Opoldne sem se sešel z njim pri kosilu v hotelu. Bil je urednik velikega dunajskega lista. Zvečer sva šla skupaj na sprehod. Bil je brezverec. ›Meni je Kristus največji človek, ne Bog‹ – mi je pravil. ›A trpljenje njegovo me je seve v globočino srca ganilo.‹ – ›Sem videl. Ob slovesu Jezusovem od Marije ste tudi jokali.‹ – ›Sem. Dolgo že mi niso tekle solze, danes so mi. Bil je najpretrsljivejši prizor. Ljubezna materina – komu se ne bi odtajalo srce ob nji /.../?‹« (139)

Oberammergauski pasijon je torej vplival na Meškov *Pasijon*. Tine Debeljak celo meni, da Meškova »kolektivna drama o Kristusovem trpljenju *Pasijon*« ni nič drugega kot »na ljudska pozorišča preneseni oberammergauski [sic] prizori« (Debeljak 1965, 109) – oberammergauski pasijon, prilagojen preprostim, manjšim odrom. Toda – ali je to res? V kakšnem razmerju sta omenjena uprizoritev in Meškov *Pasijon*? Preden odgovorimo na ti dve vprašanji, se zdi za boljše razumevanje nujno opredeliti dramsko zvrst pasijonske igre, umestiti *Pasijon* v Meškov literarni opus, orisati ozadje njegovega nastanka in vsaj v grobih potezih predstaviti tradicijo oberammergauskega pasijona.

2. Opredelitev pasijonske igre

Pasijonska igra ali pasijon je ena izmed zvrsti duhovne drame (Kuret 1981, 5–6). Njene zametke najdemo že v 10. stoletju v liturgiji velikega tedna, natančneje v kratkem dialogu med enim ali dvema angeloma in tremi Marijami ob praznem grobu, ki so po evangelijski pripovedi (Mt 28,5-7; Mk 16,5-7; Lk 24,4-6) navsezgodaj prišle mazilit mrtvega Jezusa. Dialog se pojavlja kot tropus, dodatek k vstopnemu mašnemu spevu na velikonočno nedeljo, pozneje pa kot dodatek k jutranjicam pred mašo (Kuret 1981, 12–13):

»»Koga iščete v grobu, o kristjanke?‹
›Jezus Nazareškega, križanega, o nebeščana.‹
›Ni ga tukaj, vstal je, kakor je napovedal. Pojdite, oznanite, da je vstal iz groba.‹« (Kuret 1981, 13)

Ko je dialog iz mašnega obreda prešel k jutranjicam, je iz njega lahko zrasel dramski prizor (Kuret 1981, 13). Iz pevskega zbora se je postopno – podobno kot pri nastanku antične grške drame –⁹ izločilo več dramskih oseb (31). Dogajanje se je širilo z novimi, tudi profanimi in komičnimi prizori, kot je tek apostolov Petra in

⁹ Na tem mestu velja poudariti, da srednjeveška duhovna drama z antično zgodovinsko ni povezana (Bergmann 1984).

Janeza h grobu (15). Namesto o velikonočnem obredju lahko približno od 13. stoletja dalje govorimo o velikonočni igri (Müller 2007).¹⁰ Jezik posameznih replik ni več le latinski, temveč tudi vernakularen (Kuret 1981, 19) –¹¹ sprva so laikom zapupali le manjše vloge (32). Prizorišče igre se je iz notranjosti cerkve sčasoma preselilo na cerkveno dvorišče, pozneje na glavni trg, iger pa niso prirejali le kleriki, temveč vse bolj tudi bratovščine in cehi. Petje se je umaknilo govorjeni besedi (47).

S poudarjenim tematiziranjem Jezusovega trpljenja (Bergmann in Stricker 1994, 53) je po doslej znanih podatkih v 13. stoletju nastala tudi pasijonska igra (Schulze 2007), ki pa je zares priljubljena postala šele v 15. in 16. stoletju (Fischer-Lichte 1990, 76). Medtem ko je velikonočna igra prikazovala dogodke, povezane z veliko nedeljo, je lahko pasijonska igra – ob razumevanju Jezusovega trpljenja kot odrešenjskega dejanja in ob zavedanju o povezanosti odrešenja z izvirnim grehom – vključevala ne le dogodke, povezane z Jezusovim vstajenjem, temveč celo božične snovi (Bergmann 1984; Bergmann in Stricker 1994, 53).¹² Prav tako uprizarjanje pasijona v nasprotju z velikonočno igro ni bilo omejeno na velikonočne praznične dni (Fischer-Lichte 1990, 79; Müller 2000, 63–64). V splošnem lahko pasijonske igre opredelimo kot tiste duhovne drame, ki »prikazujejo Jezusovo trpljenje ali spadajo v vsebinski kontekst Jezusovega javnega življenja« (Bergmann 1984). Poleg tega, da imajo kot vse duhovne drame poučen, didaktičen namen (*docere*), skušajo gledalca tudi ganiti (*movere*) in pri njem vzbuditi sočutje (*compassio*) (73).

Opredelevanje konca pasijonov in duhovne drame nasploh se zdi problematično na več ravneh. Po eni strani naj bi nanj v 16. stoletju vplivala vrsta dejavnikov, ki jih je treba ugotavljati vsakič posebej: od reformacije (76; Harris 1992, 188; 193), gospodarskega upada v večjih mestih (188) ter prepovedi uprizarjanja s strani lokalnih cerkvenih in posvetnih oblasti (Fischer-Lichte 1990, 88–89; Harris 1992, 193)¹³ do profesionalizacije gledališča (194; Crowe 2013, 19), zatiranja ljudske kulture (Fischer-Lichte 1990, 90) in vnovičnega odkrivanja antične drame (Harris 1992, 194). Toda po drugi strani ostaja dejstvo, da sta srednjeveška in novoveška drama še v začetku 17. stoletja obstajali vzporedno (Bergmann 1984), pa tudi, da so se pasijoni na nekaterih podeželskih in težje dostopnih območjih ohranili vse do 18. stoletja (Fischer-Lichte 1990, 88–89) – tako npr. tudi v Oberammergauu, kjer so med letoma 1634 in 1750 uprizarjali dramsko besedilo, ki je delno pred-

¹⁰ Meje med obredjem in igro so v srednjem veku zabrisane (Müller 2000, 58).

¹¹ Razmerja med latinskim in vernakularnim jezikom ne gre razumeti kot preprosto izpodrivanje prvega z drugim. V nemškem govornem prostoru so na primer že v 14. stoletju izpričane duhovne drame, ki so v celoti napisane v nemščini. Po drugi strani pa celo nekatere drame iz 16. stoletja vsebujejo obsežne dele v latinščini (Bergmann 1984). Erika Fischer-Lichte omenjeno zadrego pojasnjuje s tezo, da so duhovne drame že kmalu po nastanku hkrati živlele znotraj dveh različnih kultur: cerkvene in ljudske (Fischer-Lichte 1990, 61–66).

¹² Po mnenju Karla Konrada Polheima ostaja odprto vprašanje, ali je pasijonska igra nastala z razširitvijo velikonočne igre ali pa samostojno, toda po njenem vzoru (Polheim 1990, 33; Polheim 1998).

¹³ Uradno stališče, s katerim bi Katoliška cerkev duhovno dramo prepovedovala, ne obstaja. Prav tako se do nje izrecno ni opredelil tridentinski koncil, ki je potekal med letoma 1545 in 1563 (Fischer-Lichte 1990, 90; Harris 1992, 193).

stavljalo augsburški pasijon iz 15. stoletja (Bergmann 1984; Polheim 1990, 33). Še več, v 20. stoletju, zlasti v dvajsetih in tridesetih letih, pride do močnega oživljanja duhovne drame.¹⁴ Z uprizarjanjem že obstoječih, prirejenih ali pa tudi povsem novih tovrstnih dramskih besedil se v omenjenem obdobju ukvarja predvsem ljubiteljsko gledališče (Gutzen 1979, 118; Dünninger 1990, 75).¹⁵

Za ljubiteljsko gledališče je svoj *Pasijon* napisal tudi Ksaver Meško (Smolej 1960, 349). Preden orišemo ozadje njegovega nastanka, ga velja umestiti v Meškov literarni opus.

3. Umestitev Meškovega *Pasijona* v njegov literarni opus

Za Ksaverja Meška se zdi, da ostaja »velika uganka literarni zgodovini« (Vresnik 1998, 55). Doslej edina monografska študija o njegovem delu je izšla leta 1934 (Oven 1934), popolna bibliografija njegovega opusa ne obstaja, posamezne vidike njegovega ustvarjanja tu in tam raziskujejo v glavnem študenti in študentke v svojih diplomskih delih.¹⁶ V leksikografskih zapisih o Mešku je med literarnimi vrstami, ki se jim je posvečal od devetdesetih let 19. stoletja, izpostavljena zlasti proza (Koren, 1996; Koblar 2013). Literarnozgodovinski prispevki, ki so nastali priložnostno, na primer ob avtorjevi smrti ali ponatisu njegovih del (Debeljak 1965; Smolej 1975), kot njeno najbolj prepoznavno lastnost omenjajo liričnost, ki da je lahko pretirana: »To čustveno pisanje prehaja včasih že v bolestnost, blaziranost in mehkobnost, tako da pri bralcih in kritikih dobi celo oznako meškobnost, z rahlo obsojajočim in odklanjajočim prizvokom.« (149)

Toda po drugi strani je Meško prav zaradi svoje liričnosti obravnavan tudi kot avtor, ki je »v svojem literarnem bistvu pesnik« (Vresnik 1998, 55), oziroma celo kot »najintimnejši slovenski pisatelj« (56).

¹⁴ Najpozneje na tem mestu velja opozoriti na razliko med duhovno in versko oziroma religiozno dramo. Dieter Gutzen meni, da je prva ožji, druga pa širši pojem – in sicer tako glede vsebine kot tudi glede občinstva, na katero pojma merita. Duhovna drama naj bi skušala na odru prikazati objektivne verske vsebine krščanskega nauka. Pri tem jo – tako Gutzen – vodi cilj, da bi v njej videli sredstvo Božje hvale, po drugi strani pa, da bi občestvo krepili v veri. Oba cilja, ki sta v osnovi neločljivo povezana, naj bi pri občinstvu predpostavljala vernost ali vsaj določeno razumevanje zanje. Verska oziroma religiozna drama po Gutzenovem mnenju duhovno dramo presega v dveh pogledih: najprej gre pri njej za oblikovanje osebnega verskega izkustva, poleg tega pa versko oziroma religiozno dramo določa splošnejše razumevanje vere. Tu substanca religioznega ni nujno identična s substancjo krščanstva, vseeno pa je – tako Gutzen – ključno, da je verska zavest usmerjena k transcendentalni sili oziroma se čuti od nje odvisna (Gutzen 1979, 117). Podobno kot Gutzen razume duhovno dramo tudi Niko Kuret. Po njem je duhovna drama po svojem nastanku in razvoju versko angažirana. To pomeni, da skuša doseči duhovni dvig in poglobitev ter krščansko očiščenje oziroma katarzo gledalcev. Dram z versko tematiko, ki jim je takšna angažiranost tuja, Kuret k duhovni drami ne prišteva (Kuret 1981, 6).

¹⁵ Pri opredeljevanju konca pasijonskih iger in duhovne drame nasploh se zdi razmisleka vredna teza Fritza Niesa, na katero opozarja Toni Bernhart. Po njej je razmeroma lahko slediti nastanku številnih literarnih zvrsti, skoraj nemogoče pa je ugotoviti dokončno odmrtnje določene zvrsti. Vedno gre namreč lahko, tako Nies, le za navidezno smrt, ki ji sledi prebujenje iz literarne kome – včasih celo stoletja pozneje (Nies 1989, 331; Bernhart 2023, 114–115).

¹⁶ V knjižničnem informacijskem sistemu COBISS je zavedenih 11 diplomskih del, ki Meška omenjajo že v naslovu.

Kar zadeva Meškovo dramatiko, je pri njej opaziti podoben razvoj kot v prozi: »Meško, ki je izšel iz začetkov našega naturalizma in se kmalu odklonil v subjektivni lirizem, združuje zlasti v dramatiki obe skrajnosti.« (Koblar 1954, 256; 1939, 265) Skoraj vse njegove drame – *Na smrt obsojeni?* (1908), *Mati* (1914), *Pri Hrastovih* (1921), *V pričakovanju* (1922), *Mati* (1927), *Henrik, gobavi vitez* (1934) in *Pasijon* (1936) – so zbrane v že uvodoma omenjenem petem zvezku Meškovega *Izbranega dela*, ki je pri Mohorjevi družbi izšel leta 1960 (Smolej, 1960, 351). Medtem ko je drama *Pri Hrastovih*, ki spominja na *Moč teme* (1886) Leva N. Tolstoja (1828–1910) (338–339), še pod močnim vplivom naturalizma, imata *Henrik, gobavi vitez*, ki je nastal po motivih srednjeveške pesnitve Hartmanna von Aue (oko li 1165 – predvidoma med 1210 in 1220),¹⁷ in *Pasijon* izrazito religiozen značaj.

4. Ozadje nastanka Meškovega *Pasijona*

Ob zunanjih spodbudah za nastanek Meškovega *Pasijona* velja najprej omeniti anekdoto, ki naj bi se nanašala na avtorjevo izjavo ali pismo (Smolej 1960, 349) in ki jo je ob izidu drame pri založbi Družba sv. Mohorja obnovila njena revija *Književni glasnik*:

»Meško je nekoč pasijon gledal. Pa so otroci okoli njega neprestano vpraševali: »Bo petelin pel?« itd., kakor so pač vedeli iz šole; otroke je motilo, če ni bilo na odru vseh važnejših dogodkov, o katerih piše božje pismo. Zato se je Meško lotil pasijona za naše ljudstvo; hotel je, naj bo delo strogo svetopisemsko, ne literarno, temveč pobožno, a v vsem stvarno. A ohranil je recitatorja, ki človeška čustva ob posameznih skrivnostih izraža in jih tako v gledalcih obuja. Za uvod je dodal tri podobe: Kajna in Abela, Izakovo daritev in Dobrega pastirja.« (Meško 1936, 12–13)

Če gre verjeti anekdoti, je na nastanek *Pasijona* vplivalo nezadovoljstvo občinstva – konkretno otrok – s pasijonskimi igrami, ki niso prikazovale vseh pomembnejših dogodkov iz Svetega pisma. Ne le, da je Meško skušal to popraviti: v *Pasijonu* naj bi želel dogodke predstaviti čim bolj v skladu z njihovo svetopisemsko predlogo.

V prvih desetletjih 20. stoletja uprizarjanje pasijonskih iger na slovenskih odrih sicer ni bilo redko. Dramo *I. N. R. I.* na primer, ki sta jo napisala igravec Edvard Gregorin (1897–1960) in frančiškanski pater Roman Tominec (1900–1991), so med letoma 1927 in 1934 v Narodnem gledališču v Ljubljani igrali skoraj vsako sezono (Smolej 1960, 349; Gregorin in Tominec, 2012). Gregorin je nato napisal pasijon *V času obiskanja*, ki je bil na sporedu istega gledališča v sezonah 1934/35, 1935/36 in 1942/43, leta 1935 pa objavljen v knjigi (Gregorin 1935; Smolej 1960, 349). Že pred tem so v velikonočnem času tako na poklicnih kot ljubiteljskih odrih pogosto igrali *Pasijon*, ki ga je Fran Saleški Finžgar (1871–1962) napisal leta 1896 (Finžgar

¹⁷ Za primerjavo Meškove drame s Hartmannovo pesnitvijo glej Javor Briški 2003.

2011; Florjančič 2011, 140). V desetletju približno med letoma 1925 in 1935 velja nenazadnje omeniti prizadevanja katoliških ljubiteljskih gledališč, da bi dotedanji repertoar dopolnila ali nadomestila z obnovljenimi ali sodobnimi duhovnimi dramami.¹⁸ Omenjene težnje je spodbujal in širil Niko Kuret (Smolej 1960, 348; Slo-dnjak 1974, 256). Za kaj pravzaprav gre?

Najbolj strnjeno je Kuret o tem pisal v delu *Pravi ljudski oder*, ki je pri njegovi Založbi ljudskih iger, ustanovljeni leta 1933, izšlo leto dni pozneje (Kuret 1934, 81–82; Kaučič in Čepeljnik 2023). Priročnik, namenjen zlasti prosvetnim delavcem na »sestankih in vajah igralskih družin« (Kuret 1934, 6), se občasno bere kot manifest prerojenega »katoliškega ljudskega teatra, ki smo ga Slovenci in katoličani /.../ toliko časa zanemarjali« (5).¹⁹ Po Kuretovem mnenju ima gledališče »tri nujne osnove: verovanje (religijo), vero (mitus), občestvo« (14). Potem ko je bilo do konca srednjega veka »zadeva verskega občestva« (13), naj bi se začel razkroj družbe, gledališče pa naj bi se omejilo na »ozek družabni krog« (14): »Namesto vere je stopila v igro junakova usoda, namesto verovanja v Boga pa razne nove ‚znanstvene vere‘: miljejska teorija, dednostna teorija, psihoanaliza itd., ki navdihujejo ‚moderne drame‘.« (14) Ostanke starega gledališča naj bi živeli le še »v skritih gorskih farnih občestvih (n. pr. Oberammergau)« (14). Kuretov cilj, ki delno sovпада s cilji Romalina Rollanda (1866–1944), zagovornika ljudskega gledališča (Rolland 1903; Kuret 1934, 17–18), in še bolj s cilji katoliške Zveze ljudskih odrov, ki je v Nemčiji delovala med letoma 1919 in 1933 (Gerst 1924; Kuret 1931, 200–205), je bil obnoviti gledališče, in sicer kot »krščansko verno občestvo« (Kuret 1934, 20; 13). To pa naj bi bilo možno le, če se bo gledališče vrnilo k navedenim trem osnovam:

»Proti brezboštvu je treba uveljaviti vernost, vernost je treba naravnati v območje razodete vere, ki jo hrani katoliška Cerkev, med verniki je treba poglobiti in utrditi občestveno razmerje v družini, stanovih, fari do zavesti skrivnostnega telesa Kristusovega v vesoljni Cerkvi. Tako se bo uresničila edina prava podlaga tudi vnanje družabne skupnosti, ki bo v duhu in po načelih Evangelija uredila družabne in gospodarske odnose. Takšna enotno in skladno urejena človeška skupnost bo rodila novi veliki teater.« (Kuret 1934, 21; 69)

V preteklosti je bila – tako Kuret – »prava slovenska ljudska, krščansko občestvena prireditev« (26) *Škofjeloški pasijon* o. Romualda Štandreškega (1676–1748). »Edini primer prave slovenske ljudske igre« (27) naj bi bile ob njem drame Andreja Šusterja – Drabosnjaka (1768–1825), kot so *Igra o izgubljenem sinu*, *Pasijon*

¹⁸ Ob tem ni mogoče odmisлити teze o gledališču kot sredstvu kulturnega boja med slovenskimi klerikalci in liberalci (Gabrič 2010, 19). Za splošni oris katoliškega, liberalnega in delavskega ljubiteljskega gledališča po prvi svetovni vojni glej 44–53.

¹⁹ O novem katoliškem ljudskem gledališču je Kuret javno razpravljал od leta 1928 dalje (Kuret 1934, 81–82). Pomembno vlogo ima v tem kontekstu revija *Ljudski oder*, ki so jo oglaševali tudi kot »katekizem naših ljudskih odrov« (Oglas za Ljudski oder 1935–1936, notranja stran zadnje platnice). Pod Kuretovim uredništvom in s široko podporo Katoliške cerkve je revija izhajala med letoma 1934 in 1940 in velja za gledališko publikacijo z najdaljšim stažem na območju današnje Slovenije med prvo in drugo svetovno vojno (Kaučič in Čepeljnik 2023).

(1818) in *Pastirska igra* (27). Po Kuretovem mnenju je »[n]aša sveta naloga /.../, da si te svetinje iz preteklosti osvojimo, jih oživimo za sedanjí čas, da nam postanejo vsako leto živa potreba« (45). V tem duhu je med letoma 1934 in 1937 priredil in objavil vsa omenjena besedila (Kuret 1934a; Šuster 1934; 1935; 1937).²⁰

Meško naj bi *Pasijon* napisal pod vplivom obojega – opisanih teženj v katoliških ljubiteljskih gledališčih (Smolej 1960, 348–349; 1975, 148; Slodnjak 1974, 256) in pa splošne priljubljenosti pasijonov pri tedanjem občinstvu: »Taki zunanji vzgledi so nagibali /.../ Meška, da ustvari svojo pasijonsko igro, tako, ki bi ustrezala manjši tehnični in igralski zmogljivosti podeželskih odrov; zakaj vse, kar so igrali v Ljubljani, je bilo lahko veličastno in bleščeče, toda na majhnih odrih z maloštevilnimi, amaterskimi igralci neizvedljivo.« (Smolej 1960, 349)

Kot omenjeno že uvodoma, so po Meškovih lastnih besedah na nastanek *Pasijona* vplivale oberammergauske pasijonske igre iz leta 1910. Toda o čem pravzaprav govorimo, ko govorimo o oberammergauskem pasijonu?

5. Oberammergauske pasijonske igre

Omenili smo, da so v Oberammergau med letoma 1634 in 1750 uprizarjali dramsko besedilo, ki je bilo deloma augsburški pasijon iz 15. stoletja. Zelo možno je, da je tradicija uprizarjanja pasijonskih iger v tem kraju še starejša (Mohr 2023b, 167), toda po mitični razlagi²¹ je zanjo ključen začetek tridesetih let 17. stoletja, ko je na Bavarskem razsajala kuga. Oberammergau, zaščiten pred njo z gorami, naj je ne bi poznal, dokler je ni s sabo prinesel dninar, ki se mu je uspelo mimo vaških straž pretihotapiti domov k družini. Potem ko je v Oberammergau v kratkem času umrlo več kot 80 ljudi, so se vaščani zaobljubili: če jih bo Bog odrešil kuge, bodo vsakih deset let na oder postavili igro o Odrešenikovem življenju in smrti. Od leta 1634, ko v Oberammergau pasijon redno uprizarjajo, ga niso le dvakrat: leta 1770, ko so ga razsvetljenske bavarske oblasti prepovedale, in leta 1940, med drugo svetovno vojno. V zadnjih skoraj 400 letih so ga prestavili le nekajkrat – nazadnje leta 2020 zaradi pandemije bolezni COVID-19.

Najstarejše ohranjeno besedilo oberammergauske pasijonske tradicije je iz leta 1662, v naslednjih desetletjih in stoletjih pa so ga večkrat spremenili. Najbolj temeljito ga je leta 1750 predelal benediktinski pater Ferdinand Rosner (1709–1778), leta 1811 prav tako benediktinec Othmar Weis (1769–1843) in leta 1860 oberammergauski župnik Joseph Daisenberger (1799–1883). Njegova različica besedila je bila podlaga uprizoritev naslednjih sto let. Od leta 1990 vodi oberammergauske pasijonske igre Christian Stückl (1961–). Ta skuša Daisenbergerjevo besedilo oči-

²⁰ Ker naj bi bila »osnova nove ljudske igre /.../ duhovna igra« (Kuret 1934, 43; 70), je Kuret poleg omenjenih štirih besedil med letoma 1932 in 1942 objavil še okoli dvajset dram z duhovno vsebino. Pretežno gre za besedila nemških, flamskih in francoskih avtorjev iz 19. in 20. stoletja. Večina prevodov je izšla v knjižni zbirki *Ljudske igre*, ki jo je Kuret sprva urejal pri založbi Misijonska tiskarna, nato pa znotraj že omenjene lastne Založbe ljudskih iger (Kaučič in Čepelnjak 2023).

²¹ Za mit o Oberammergau in njegovem pasijonu glej Mohr 2023b, 168–170.

stiti antisemitskih elementov²² in v predstavah osvetliti družbenopolitično ozadje svetopisemskih dogodkov (Mohr in Stenzel 2023b, 2).

Če so oberammergauski pasijon sprva igrali na pokopališču pred cerkvijo, je leta 1830 zanj na severnem robu kraja nastalo gledališče, ki so ga pozneje – v letih 1890, 1900 in 1930 – vsakič znova povečali (2–3). V drugi polovici 19. stoletja je število gledalcev naraslo z okoli 45000 leta 1850 na okoli 174000 leta 1900 in se s tem več kot počtetverilo (Huber, Klinner in Lang 1990, 168–171). Ko je Thomas Cook (1808–1892), britanski podjetnik, v Oberammergau leta 1879 odprl poslovalnico svoje potovalne agencije, je ustvaril predpogoje za razvoj množičnega turizma (3). Leta 1900 so do kraja speljali železniško progo. Zanj so predvideli prve vlake na električni pogon v Nemčiji sploh (Mohr 2023a, 57).

Kot ugotavlja Julia Stenzel, je Oberammergau najpozneje od šestdesetih let 19. stoletja kraj, prostor in topos, ki ga po eni strani določa želja po duhovnem, po drugi pa prevzetost nad eksotičnim (Stenzel 2023, 208). Tu velja omeniti, da je Daisenberger že leta 1850 sovaščane pozival, naj sledijo pričakovanjem obiskovalcev in se navzven kažejo kot resna katoliška skupnost, ki je ujeta v času in predana svoji zaobljubi (Priest 2023, 41–42). Danes so tako oberammergauske pasijonske igre najbolj znan pasijon na svetu.²³ Z njim in zaradi njega ostaja Oberammergau prepoznavna blagovna znamka (Mohr in Stenzel 2023b, 10).

6. Meškov *Pasijon* in oberammergauske pasijonske igre iz leta 1910

V kakšnem razmerju so torej oberammergauske pasijonske igre in *Pasijon* Ksaverja Meška? Kako bi lahko uprizoritev, ki si jo je Meško ogledal 24. avgusta 1910, vplivala na njegovo dramo iz leta 1936? Ob domnevi, da prva ni izrazito odstopala od svoje besedilne predloge, si bomo ogledali, kje se Meškov *Pasijon* pomembno stika s tako imenovanim uradnim besedilom oberammergauskega pasijona, izdanim posebej za leto 1910.²⁴ Gre za besedilo Daisenbergerja, ki ga je odobrila oberammergauska občina (PIO). Po potrebi bomo v razpravo vključili še prvo uradno besedilo pasijona iz leta 1900 (Priest 2023, 45), ki vsebuje didaskalije (Daisenberger 1900),²⁵ in prav tako uradno, dvojezično – angleško govorečemu bralstvu namenjeno – izdajo iz leta 1910, ki vsebuje opise dogajanja na odru ter slikovno dokumentarno gradivo od takrat in iz leta 1900 (1910a).

²² Vplivna nevladna organizacija Ameriški judovski komite (AJC) je Stücklu tudi zaradi tega leta 2022 podelila priznanje Isaiah Award for Exemplary Interreligious Leadership (Eigenbetrieb Oberammergau Kultur 2022).

²³ Leta 2022, ko so potekale nazadnje – torej dvainštiridesetič po vrsti –, si jih je ogledalo okoli 412000 ljudi (Eigenbetrieb Oberammergau Kultur 2022).

²⁴ Besedilo nosi podnaslov *Celotno uradno besedilo, ki je bilo predelano za leto 1910 in na novo izdano s strani Občine Oberammergau* (PIO, 3).

²⁵ Prejšnje, neavtorizirane različice so bile na voljo šele od leta 1880 dalje, ko je novinar Wilhelm von Wymetal (1838–1896) objavil Daisenbergerjevo besedilo – tega je prej med obiski osmih predstav naskrivaj stenografiral. Kmalu zatem so nastali prvi angleški prevodi (Daisenberger 1880; Wyl 1880, V–VI; Shapiro 2000, 125).

Kot pove že podnaslov Meškovega *Pasijona* – *Velikonočni misterij v sedmih skrivnostih in s tremi predpodobami* –, sestavlja dramo sedem skrivnosti in tri predpodobe. Natančneje: prolog (P, 267), ki mu kot oblikovno zaokrožene enote sledijo tri predpodobe (268–276), njim pa *Trpljenje Gospodovo*, osrednji del *Pasijona*, ki ga sestavlja sedem skrivnosti²⁶ oziroma – dramaturško gledano – dramatskih slik (277–310).²⁷

Prolog, ki je napisan v rimanih verzih, izvaja recitator. Ta najprej nagovarja nevidne angele in nebesa (»O sveta nebesa, zdaj se odprite, / o angeli božji, pogledajte, strmite« [267]), nato pa občinstvo. Poziva ga, naj bo ob tem, kar bo videlo, čuteče (»O srca grešna, zdaj se omečite, / ... / ljubezen vroča / ožári [naj] dušo vam vso« [267]). Plaši ga (»o človek, zruši v trepetu se v prah! / ... / presune naj sveti vas [grešna srca] strah«) in svari, naj se pokesa (»solza kesanja grenko pekoča / napolni naj slednje oko« [267]). Nato se recitator obrne na nevidnega Jezusa. V svojem imenu in imenu občinstva ga hvali zaradi trpljenja, s katerim je odrešil človeštvo (»O hvaljen, slavljen naš Bog in Gospod / za svoje prebridko trpljenje, / ki grehov in zlobe je strlo vezi, / otelo peklà nas moči / in vsem nam prineslo rešenje. / Ponižno te molimo, Kristus Gospod, / pobožno častimo tvoj križev pot« [267]). Pove mu, da ga posnemajo (»na Golgoto ti skesano sledimo, / za tabo voljno svoj nesemo križ«), in da je trpljenja na tem svetu zaradi njega manj (»in ker ti z nami in v nas trpiš, / tem lažje mi vse pretrpimo« [267]). Na koncu ga prosi usmiljenja (»le ti, o Gospod, usmiljen nam bodi«) in za vodenje v življenju (»po potih življenja brez greha nas vodi!« [267]).

Tako kot Meškov *Pasijon* prolog vsebuje tudi oberammergauski pasijon (PIO, 11–12) – v tem je nekoliko krajši in v nerimanih verzih. Medtem ko Meškov recitator občinstvo neposredno nagovarja le v prvem delu, se govorec oberammergauskega prologa nanj obrača ves čas in v prijaznejšem tonu. Tako ga najprej pozdravi (»Pozdravljeni vsi, ki vas je združila / ljubezen do Odrešenika, da bi mu žalujóče sledili / na poti trpljenja / do kraja počitka v grobu.« [11]) in izpostavi njegovo složnost (»Tukaj se vsi počutijo kakor bratje, / kot apostoli Tistega, ki je trpel za vse!«), nato pa ga podobno kot Meškov recitator opomni, naj bo sočutno (»Njemu naj bodo / v soglasni hvaležnosti / namenjeni naši pogledi in srca«) in zbrano (»K Njemu naj bodo usmerjene vse naše misli« [12]). Na koncu govorec v luči nastanka oberammergauskega pasijona (»da bomo Večnemu poplašali dolg svete zaobljube«) občinstvo poziva k molitvi (»Molite, molite z nami« [12]).

Omenili smo prijaznejši ton v prologu oberammergauskega pasijona. Toda ob tem se moramo zavedati, da je prolog le del predigre, ki uvaja osrednje dramsko dogajanje. Predigra se začena z besedami: »V svetem se čudenju vrzi na tla, / od Boga prekleti, upognjeni rod!« (11) Če pa s prologom Meškovega *Pasijona* primer-

²⁶ V sistematični teologiji izraz 'skrivnost' označuje »neizčrpno resničnost Boga, ki se človeku milostno daje in razkriva v Jezusu Kristusu« (Faber 1998). Posamezne skrivnosti so lahko vsi dogodki iz Jezusovega življenja, kolikor jih razumemo kot »odrešenijsko-zgodovinsko konkretizacijo učlovečenja Boga« (Knop 2012).

²⁷ Izraz 'slika' povzemamo po Stanonik 2003, 265. Za vsebino Meškovega *Pasijona* in odnos te drame do njene svetopisemske predloge glej 265–267.

jamo ne zgolj oberammergauski prolog, temveč vso oberammergausko predigro, vidimo, da tako njen začetek kot začetek Meškovega prologa – prva Meškova poved se v celoti glasi: »O sveta nebesa, zdaj se odprite, / o angeli božji, pogledjte, strmite, / o človek, zruši v trepetu se v prah!« (P, 267) – zavzemata strog, ukazovalen ton. Podobnost tako ne obstaja le na ravni prologov, temveč tudi začetkov obeh pasijonov.

Kot že uvodoma rečeno, Meško v pismu Viktorju Smoleju med stvarmi, ki so vplivale na njegov *Pasijon*, izpostavlja oberammergauske predpodobe. V potopisu *Po stopinjah Gospodovih* tako izrecno omenja predpodobi, ki sta del tretjega prikaza, *Slovo v Betaniji* (PIO, 27–36), in vsebujeta spremna opisa „Mladi Tobija se poslovi od staršev“ (27–28) ter „Ljubeča zaročenka objokuje izgubo zaročenca“ (28–29).²⁸ Iz te predpodobe Meško celo navaja šest verzov, ki jih je, kot se zdi, sam prevedel.²⁹ Kakšen bi torej lahko bil vpliv oberammergauskih predpodob na njegov *Pasijon*?

Vsako izmed treh Meškovih predpodob sestavljata dramsko dogajanje (P, 268–270; 271–273; 275–276) in razlaga, s katero recitator nagovarja občinstvo (270; 273–274; 276). Dogajanje je napisano v prozi, razlage v rimanih verzih. In kako je s predpodobami v oberammergauskem pasijonu? Tu lahko v štirinajstih od skupno osemnajstih prikazov naštejemo enaindvajset predpodob, v vsakem od njih eno (PIO, 18–19; 36–37; 53–54; 70–71; 87–88; 96–97; 104–105) ali dve (27–29; 46–47; 62–63; 76–78; 111–112; 116–117; 126).³⁰ Podobno kot pri Meškovem *Pasijonu* tudi vsako oberammergausko predpodobo – tehnično gledano – sestavljata dramski prizor in njegova tipološka razlaga. Toda v nasprotju z Meškom, pri katerem je dogajanje oblikovano bodisi kot monolog dramskih likov (P, 275–276) ali dialog med njimi (268–270; 271–273), so tukajšnji prizori žive slike, »v ekspresivni drži nastopajočih ustavljeno dogajanje na odru« (*Gledališki terminološki slovar* 2007, s.v. „živa slika“), ki sodi na mejo med slikarstvom in gledališčem (Brandl-Risi 2005).³¹ Kar zadeva razlage, so tako kot pri Mešku napisane v rimanih verzih. Toda z odra, kot gre razbrati iz njegovega lastnega opisa (»Kor pevec in žive slike v ozadju nas pripravijo na žalostno slovo z dvema predpodobama iz starega zakona« [Meško 1912, 138]), pa tudi iz uradnega besedila oberammergauskega pasijona za leto

²⁸ Ob spremnih opisih predpodob sta navedeni mesti iz Svetega pisma, na kateri se predpodobi nanašata: »Tob 5,32« [sic] (PIO, 27) in »Vp 5,17« [sic] (28).

²⁹ Domnevamo lahko, da je Meško poznal uradno besedilo oberammergauskega pasijona za leto 1910. Publikacijo, v kateri je izšlo in ki poleg urnika (OP, 5), cenika predstav (6), seznama sodelujočih (7–8), kratkega zapisa o zgodovini pasijona (9–10) in samega dramskega besedila (11–144) vsebuje podatke o Oberammergauu in njegovi okolici (145–176), je bilo v času predstav mogoče kupiti.

³⁰ Kadar vsebuje prikaz eno predpodobo, to uvaja prolog, ki je hkrati prolog celotnega prikaza. Govorec prologa napoveduje tudi njeno vsebino. Predpodobi sledi tako imenovano dejanje (izvorno *Handlung*), sestavljeno iz več prizorov, ki tematizirajo Jezusov pasijon. Kadar prikaz vsebuje dve predpodobi, prvo izmed njiju prav tako uvaja prolog. V njem je večinoma napovedana tudi vsebina druge predpodobe (PIO, 45–46; 61; 76; 125), enkrat pa drugo predpodobo uvaja nov prolog (28). Predpodobama nato znova sledi dejanje. Shematično se predpodobe v prikaze torej umeščajo takole: prolog – predpodoba – dejanje; prolog – 1. predpodoba – 2. predpodoba – dejanje; 1. prolog – 1. predpodoba – 2. prolog – 2. predpodoba – dejanje.

³¹ Za zgodovinski razvoj živih slik glej Brandl-Risi 2005.

1900 (Daisenberger 1900, 17–18; 28; 50–51; 58–59; 79; 146), občinstvu niso bile posredovane v govorjeni obliki, temveč jih je skozi petje podajal zbor s solisti.

Oglejmo si še, kako blizu so si Meškove in oberammergauske predpodobe na vsebinski ravni. Prva Meškova predpodoba, ki nosi naslov *Kajn in Abel*, se dogaja na širni poljani. V prvem delu nastopata Kajn in Abel, v drugem Adam in Eva. Prvi del, v katerem brata darujeta Bogu, se konča s Kajnovim umorom Abela, po katerem starejši brat zbeži. V drugem delu Adam in Eva odkrijeta sinovo truplo. Ko spoznata, da je morilec Kajn, objokujeta svojo nesrečo. Predpodobo sklepa recitator, ki tipološko povezuje njen prvi del z Jezusovim pasijonom: tako kot je Abela ubil Kajn, njegov lastni brat, je Jezusa v smrt poslalo njegovo lastno ljudstvo. Če si zdaj ogledamo oberammergauski pasijon, vidimo, da je v predpodobi s spremnim opisom »Bratomorilec Kajn, ki ga peče vest, nemirno in bežeč blodi po zemlji«, ³² ki je del desetega dejanja, Kajn prav tako omenjen. ³³ Toda medtem ko Meško izpostavlja Kajnov bratomor, je tukaj pozornost namenjena njegovemu tavanju po umoru in tipološki povezavi s tavanjem Juda Iškarijota, potem ko je ta izdal Jezusa (PIO, 87–88). ³⁴

Druga Meškova predpodoba z naslovom *Abraham daruje sina Izaka* je postavljena na hrib Morija in obravnava Abrahamovo daritev sina, ki jo tik pred izvršitvijo prepreči angel. Izak ima svoje mesto tudi v oberammergauskem pasijonu, in sicer v predpodobi s spremnim opisom »Izak, predviden za žrtev, se otovorjen z drvmi vzpenja na hrib«, ³⁵ ki je del petnajstega dejanja. Na prvi pogled gre tu za drugačen poudarek kot v Meškovi predpodobi, saj dogajanje na Moriji sploh ni tematizirano (PIO, 126). Toda Meškov Izak izreče tudi naslednje: »Že ko sem nesel butaro drv sem gor na hrib, sem pod njo kar omagoval.« (P, 271) V tem pogledu ne preseneča, da Meškova in oberammergauska predpodoba vsebujeta isto tipološko povezavo: tako kot je Izak nosil težko breme – konkretno drva za žgalno daritev – na Morijo, je Jezus takšno breme, križ, nosil na Kalvarijo oziroma Golgoto. Pri Mešku se to glasi takole: »O človek, postoj zdaj in v srcu premisli to: / Pod težkim bremenom Izak gre na goró. / Ob gori Moriji Kalvarija stoji. / In glej, dve tisočletji pozneje bo / na to goró nekdo drug nesel tovor svoj težki; / Sin božji, da na lesu smrt za nas pretrpi.« (P, 273) V oberammergauski predpodobi pa beremo: »Tako kot je Izak sam nosil / drva za žgalno daritev na Morijo, / se bo Jezus, otovorjen s križem, / opotekal proti Golgoti.« (PIO, 126) ³⁶

³² Ob spremnem opisu predpodobe je navedeno mesto iz Svetega pisma, na katero se predpodoba nanaša: »1 Mz 4,10-17« [sic] (PIO, 87).

³³ V dvojezični izdaji uradnega besedila oberammergauskega pasijona za leto 1910 lahko preberemo, da Kajn v tej predpodobi tudi nastopa: »[Ž]iva slika / ... / prikazuje Kajnov obup. Kajn, visok, temen in krepak moški, oblečen v leopardovo kožo, spušča težko vejo, s katero je umoril brata. Abel, v ovčji koži, leži mrtev z grdo rano na desnem sencu. Kajn se z desnico drži za čelo, ki bo dobilo Božje znamenje.« (Daisenberger 1910b, 235) Za fotografijo žive slike iz leta 1900 glej prav tam, 50.

³⁴ Kajn in Juda sta omenjena že v prologu desetega prikaza (PIO, 87).

³⁵ Ob spremnem opisu predpodobe je navedeno mesto iz Svetega pisma, na katero se predpodoba nanaša: »1 Mz 22,1-10« (PIO, 87). Izak je sicer omenjen že v prologu petnajstega prikaza (PIO, 125).

³⁶ Dobesedni prevod. V dvojezični izdaji uradnega besedila oberammergauskega pasijona za leto 1910

Zadnja Meškova predpodoba z naslovom *Dobri pastir* se odvija v pokrajini, porasli s trnjem in grmovjem. V nasprotju s pričakovanji se njen prvi del ne nanaša izrecno na Staro zavezo, drugi pa se sploh ne. V prvem delu nastopa pastirček, ki požrtvovalno kliče in išče izgubljeno ovčico. Čeprav na podobo dobrega pastirja večkrat naletimo že v Stari zavezi (Ps 23; Jer 23,1-4; Ezr 34,11-16), jo običajno povezujemo z Evangelijem po Janezu, natančneje s Priliko o dobrem pastirju, v kateri Jezus dvakrat izjavi: »Jaz sem dobri pastir.« (Jn, 10,11.14) V drugem delu Meškove predpodobe nastopa Juda Iškarjot, ki se potem, ko pastirčkovi klici v daljavi utihnejo, nemo in iz obupa obesi. Recitator nato izgubljeno ovčico poveže z občinstvom (»O grešnik, ta izgubljena ovca si ti!« [P, 276]). Pozove ga, naj ne obupa kot Juda, temveč zaupa v Dobrega pastirja. V oberammergauskem pasijonu bomo takšno povezavo iskali zaman. Vseeno pa ne gre spregledati, da je že v zgoraj omenjeni predpodobi desetega prikaza omenjena tudi Judova smrt: »Juda, ki ga vest žene v blaznost, / ki ga bičajo vse furije besa, / leta naokoli brez predaha / in ne najde več miru. / Dokler ga, ah, ne zagrabi obup / in v divji naglici odvrže / nezno-sno težko breme življenja.« (PIO, 87)³⁷

Ob primerjavi Meškovih predpodob z oberammergauskimi lahko sklenemo, da se njihova podobnost kaže tako na formalni kot na vsebinski ravni. Kot oblikovno zaokrožene enote tako Meškove kot oberammergauske predpodobe vsebujejo dramsko dogajanje in razlage, napisane v rimanih verzih. Poleg tega se vse Meškove predpodobe najmanj delno vsebinsko prekrivajo z oberammergauskimi.

Za končno oceno o vplivu oberammergauskega pasijona na Meškov *Pasijon* moramo pod drobnogled vzeti le še *Trpljenje Gospodovo*, osrednji del *Pasijona* s sedmimi skrivnostmi, in oberammergauska dejanja. Teh je sedemnajst in so sestavni del vsakega razen zadnjega med osemnajstimi prikazi. Kje prihaja do omembe vrednih prekrivanj?

Če si ogledamo Meškove skrivnosti, vidimo, da obravnavajo Jezusov pasijon od njegovega slovesnega prihoda v Jeruzalem do njegove smrti. Enako velja tudi za prvih šestnajst dejanj oberammergauskega pasijona, medtem ko zadnje, sedemnajsto dejanje, ki vsebuje spremni opis »Jezus vstane – Stražarji groba« (PIO, 141), obravnava Jezusovo vstajenje. Ker imamo v obeh primerih opravka s pasijonsko igro, takšno ujemanje ne preseneča. Tisto, kar vzbuja pozornost, je ujemanje besedilnih mest, ki od svetopisemske predloge vsebinsko odstopajo.

Prvič je to ob tretji skrivnosti Meškovega *Pasijona*, ki nosi naslov *Peter Jezusa zataji*. Njen začetek je zasnovan kot pogovor o Jezusu med rimskimi vojaki, ki na Kajfovem dvorišču stojijo ob ognju in se grejejo (P, 286–287). Podobno velja za deveto dejanje oberammergauskega pasijona s spremnim opisom »Kristusa odvedejo h Kajfu, ki ga zasliši in obsodi na smrt. Peter ga zataji, služabniki zasramujejo in tepejo«, le da tukaj pogovor ne poteka med vojaki, temveč judovskimi stražarji (PIO, 83–84).

lahko preberemo, da Izak v tej predpodobi tudi nastopa: »[Živa slika] prikazuje Izaka, ki drva, s katerimi naj bi bil sežgan, nosi po bregu navzgor na hrib Morija /.../.« (Daisenberger 1910b, 315)

³⁷ Dobesedni prevod. Juda je sicer omenjen že v prologu desetega prikaza (PIO, 86–87).

Četrto Meškovo skrivnost z naslovom *Juda*, pa tudi deseto oberammergausko dejanje, ki ga spremlja opis »Zbrani véliki zbor potrdi smrtno kazen, ki so jo izrekli Kristusu. – Juda pride poln kesanja na posvet zbora, odvrže trideset srebrnikov, obupano odide in se obesi«, uvaja in sklepa Judov monolog o njegovem brezupnem položaju (P, 290; 292; PIO, 88; 94–95).

V peti Meškovi skrivnosti, naslovljeni *Jezus pred Pilatom*, je več besedilnih mest, ki jih lahko primerjamo z oberammergauskim pasijonom. Mednje najprej sodi pogovor med Kajfo in stotnikom, po katerem slednji odide prihod duhovnikov najavit Pilatu (P, 293–294). V enajstem oberammergauskem dejanju, ki vsebuje spremni opis »Kristusa odpeljejo k Pilatu, pred katerim ga obtožujejo duhovniki. – Pilat ga spozna za nedolžnega in pošlje k Herodu«, enako stori tudi Kvintus po pogovoru z rabijem (PIO, 97). Tako v peti Meškovi skrivnosti kot v enajstem oberammergauskem dejanju naletimo na pogovor med Kajfo in duhovniki oziroma člani zbora, ki mu zatrdijo, da ne bodo odnehali v zahtevi po Jezusovi smrti (P, 294; PIO, 97–98). Tako pri Mešku kot v enajstem oberammergauskem dejanju Kajfa slovesno pozdravi Pilata, Jezusa pa obtoži, da je kršil svete zakone (P, 294; PIO, 98). Tako peta Meškova skrivnost kot enajsto oberammergausko dejanje vsebujeta pogovor med Kajfo, duhovniki oziroma člani zbora in Pilatom, v katerem ti slednjemu povedo, da se je Jezus pretvarjal, da je Božji Sin (P, 294; PIO, 99), medtem ko je v resnici hujšak (P, 295; PIO, 99). Pilat jim odgovarja, da ni o Jezusu slišal ničesar slabega (P, 295; PIO, 99). Pri tej Meškovi skrivnosti se Pilat izrecno strinja s stotnikom, ki meni, da se želijo duhovniki Jezusa znebiti le zato, ker jim je napoti (P, 297). V enajstem oberammergauskem dejanju Pilat glede tega enako odločno pritrdi Meli in Silvusu (PIO, 102). Nenazadnje v peti Meškovi skrivnosti Herod po pripovedovanju Kajfe Jezusa razglasi za norca (P, 297) in ga v dvanajstem dejanju oberammergauskega pasijona s spremnim opisom »Herod zasmehuje Kristusa in ga pošlje nazaj k Pilatu« dvakrat označi za kralja norcev (PIO, 108).

V šesti Meškovi skrivnosti, ki nosi naslov *Križev pot*, pa tudi v petnajstem oberammergauskem dejanju, ki ga spremlja opis »Kristus, ki ga otovorjenega s križem peljejo na Golgoto, sreča užaloščeno mater. – Simona iz Cirene prisilijo, da prevzame križ; – Jeruzalemske žene objokujejo Jezusa«, najprej nastopajo Marija, Janez in Magdalena (P, 303; PIO, 126), pozneje pa Veronika (P, 304–305; PIO, 129). Na koncu te skrivnosti in petnajstega oberammergauskega dejanja Marija, Janez in Magdalena sklenejo, da bodo Jezusu sledili na Kalvarijo oziroma Golgoto (P, 305; PIO, 131).

Tudi v zadnji, sedmi Meškovi skrivnosti, naslovljeni *Na Kalvariji*, najdemo več besedilnih mest, primerljivih z oberammergauskim pasijonom. V tej skrivnosti pošlje Kajfa Gamaliela in Sadoka k Pilatu s prošnjo, naj ta popravi napis na Jezusovem križu (P, 306; PIO, 133), v šestnajstem oberammergauskem dejanju, ki vsebuje spremni opis »Jezusa, pribitega na križ, dvignejo. – Zasmehovanje. – Jezusove zadnje besede in smrt. – Snemanje s križa. – Ukrep Judov za stražo groba. – Pogreb Jezusovega trupla«, pa Kajfa k Pilatu z istim namenom pošlje rabija in Sarasa (PIO, 133). Tako v sedmi Meškovi skrivnosti kot tudi v šestnajstem oberammergauskem dejanju je pogovor med četnikom, prvim vojakom, drugim vojakom

in tretjim vojakom oziroma Katilino, Faustusom, Agripo in Nerom, ki žrebajo za Jezusovo obleko – glede na svetopisemsko predlogo, kjer vojaki niso poimenovani (Lk 23,34; Jn 19,23-24) – precej daljši (P, 306–307; PIO, 133–134). Tako v tej Meškovi skrivnosti kot v šestnajstem oberammergauskem dejanju se Jezus na križu obrne na Janeza in v skladu s svetopisemsko predlogo (Jn 19,26-27) na Marijo. Pri Mešku prepozna veliko naklonjenost Janez (»Blagi Učenik, še v smrtni uri in v največjem trpljenju mi izkazuješ posebno ljubezen« [P, 308]), v oberammergauskem dejanju pa Marija (»Še medtem ko umiraš, skrbiš za svojo mater!« [PIO, 135]). Medtem ko se v sedmi Meškovi skrivnosti od Pilata vrnete Gamaliel in Sado, ki Kajfi poročata o Pilatovem odzivu na njegovo prošnjo (P, 308), v šestnajstem oberammergauskem dejanju to storita rabi in Saras (PIO, 134). V tej Meškovi skrivnosti se na Jezusov vzklik, zakaj ga je Bog zapustil (Mt 27,46; Mr 15,34), odzoveta duhovnik in drugi duhovnik (P, 308–309), v šestnajstem oberammergauskem dejanju pa farizeji, ljudstvo in Kajfa (PIO, 135). Tako kot se pri Mešku na Jezusovo izjavo, da je žejen (Jn 19,28), odzove vojak Longin (P, 308–309), to v šestnajstem oberammergauskem dejanju stori stotnik (PIO, 135). In nenazadnje: tako kot se v sedmi Meškovi skrivnosti ob potresu po Jezusovi smrti (Mt 27,51) prestraši duhovnik (»(ves drhti, se z rokami lovi po zraku): Strahota! Zemlja se giblje in guga, da skoraj stati ne morem.«) in obenem poziva ljudstvo, naj čim prej odide (»Bežimo! Bežimo!« [P, 309]), se v šestnajstem oberammergauskem dejanju ob potresu prestraši več Judov, med njimi tako rekoč na enak način Zarobabel (»Oh! Še vedno me trese po vseh udih.«), k čimprejšnji zapustitvi prizorišča pa pozivata Gadi (»Pridite, sosedje! Sam ne bom več ostal na tem groznem mestu.«) in Helon (»Ja, pojdemo domov! Bog nam bodi milosten!« [PIO, 135]).

Povzamemo lahko, da se sedem skrivnosti Meškovega *Pasijona* in prvih šestnajst dejanj oberammergauskega pasijona ujema na številnih besedilnih mestih, ki vsebinsko odstopajo od svetopisemske predloge. Pri tem gre za razširitev snovi (na primer pogovor Kajfe z duhovniki oziroma člani zbora, ki mu zatrdijo, da ne bodo odnehali z zahtevami po Jezusovi smrti), ki je dvakrat (tj. Judov monolog o njegovem brezupnem položaju ter nastop Marije, Janeza in Magdalene na začetku in koncu Meškove skrivnosti oziroma oberammergauskega dejanja) tudi v dramaturškem smislu enako oblikovana.

7. Notni zapis iz prve izdaje Meškovega *Pasijona*

Med obravnavo Meškovega *Pasijona* smo se doslej opirali na dramsko besedilo, ki ga je uredil in z opombami opremil Viktor Smolej, leta 1960 pa je izšlo v Meškovem *Izbranem delu*. Toda ta sicer najbolj reprezentativna izdaja ne vsebuje notnega zapisa, ki ga najdemo v prvi izdaji *Pasijona* iz leta 1936. O čem govorimo?

Zadnjo, sedmo Meškovo skrivnost sklence recitator, ki tako kot na začetku, v prologu *Pasijona*, v rimanih verzih nagovori občinstvo. Spet ga pozove, naj pokaže čustva (»omehča naj se ti trdo srce«), se pokesa (»trkaj na prsi resnično skesano« [P, 309]) in Jezusa prosi usmiljenja (»prosi: ›O Jezus, naj bo oprano / s krvjo

tvojo moje zadolženje. / Jaz grešnik! O Jezus, usmiljenje! [«] [309–310]]. Recitator nato poklekne in se podobno kot že v prologu v svojem imenu in imenu občinstva Jezusu zahvali za njegovo odrešenjsko trpljenje. Prosi ga, naj nam nakloni večnost, in ga slavi: »Zahvala, o Jezus, božji Sin, / naj bode iz naših src ti globin / za tvoje prebridko trpljenje vse, / ki zbrisalo naše je dolge. / Naj tvoja presveta kri nas kro-pi, / za večno življenje naj nas živi! / Aleluja, aleluja, aleluja, aleluja!« (310)

V izdaji iz leta 1936 je zadnjih – pravkar navedenih – sedem verzov opremljenih z Meškovo opombo, da jih je »zelo lepo uglasbil č. g. Vinko Vodopivec« (Meško 1936, 66) (1878–1952). Meško obenem predlaga, naj v krajih, kjer deluje kak »do-ber pevski zbor«, te verze, potem ko jih bo izrekel recitator, tudi zapojejo, »da bo konec tem veličastnejši« (66). Na naslednjih dveh straneh je objavljena Vodopiv-čeva partitura pesmi *Zahvala, o Jezus*, napisane za mešani zbor ([67]–[68]).

Meško si je torej za uprizoritev *Pasijona* zamislil veličasten konec, ki naj ga tam, kjer je možno, izvede zbor. Takšen konec vsebuje tudi oberammergauski pasijon. Njegov zadnji, osemnajsti prikaz sklence zbor, ki ob živi sliki z naslovom *Triumf in poveljčanje Kristusa* nastopi z alelujo.³⁸ V dvojezični izdaji uradnega besedila pa-sijona lahko preberemo, naj pevci in pevke zadnji verz odpojejo »s tolikšno vnemo, kot da ne bi bili pred tem že kakšnih dvajsetkrat na odru« (Daisenberger 1910a, 355).³⁹

8. Sklep

Izhajajoč iz izjave Ksaverja Meška, da so na njegov *Pasijon* vplivale oberammer-gauske pasijonske igre, ki si jih je v živo ogledal leta 1910, smo njegovo dramo primerjali z uradnim besedilom oberammergauskega pasijona, izdanim posebej za tisto leto. Ocena Tineta Debeljaka, da gre pri *Pasijonu* preprosto za oberam-mergauske prizore, prilagojene manjšim odrom, se zdi po tem prenatgljena. Vse-eno pa posamezne možne vplive oberammergauskega pasijona tako na formalni kot na vsebinski ravni ugotavljamo skozi celoten Meškov *Pasijon*. Ti se kažejo že z vpeljavo prologa na začetku drame, kjer recitator v strogem, ukazovalnem tonu neposredno nagovarja občinstvo in ga poziva k sočutju in zbranosti. Poleg tega možne vplive zaznavamo ob predpodobah, ki jih kot tiste v oberammergauskem pasijonu sestavljata dramski prizor in tipološka razlaga – in ki se z oberammerga-uskimi vsaj delno prekrivajo tudi vsebinsko. Osrednji del Meškovega *Pasijona* vse-buje številna besedilna mesta, kjer je svetopisemska snov razširjena in oblikovana na enak način kot v oberammergauskem pasijonu. Nenazadnje na tega spominja tudi veličasten konec z nastopom pevskega zbora, ki zapoje alelujo.

³⁸ Glasbo za oberammergauski pasijon je napisal Rochus Dedler (1779–1822) (PIO, 10). Za alelujo kot hvalnico z refrenom: »Aleluja!« glej Pfisterer 2013.

³⁹ V primerjavi s koncem Meškovega *Pasijona* se besedilo zbora na koncu oberammergauskega pasijona sicer veliko bolj osredotoča na Jezusovo vstajenje. Toda nekaj verzov – tako kot Meškova in Vodopivčeva pesem – izrecno tematizira tudi njegovo odrešenjsko trpljenje: »Hvaljen, ki si dal na daritvenem oltarju / življenje za nas. / Odkupil si nas, / le zate živimo in umremo!« (PIO, 144 [dobesedni prevod])

Kratici

P – Meško 1960 [*Pasijon*].

PIO – Daisenberger 1910b [*Passionsspiel in Oberammergau*].

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**‘Anketiranje’ v prvi polovici 19. stoletja:
vprašalnice nadvojvode Janeza in njihov vpliv
na škofa Avgušтина Gruberja ter Georga Götha**
*“Surveying” in the First Half of the 19th Century:
Questionnaires of the Archduke John and Their Im-
pact on the Bishop Augustin Gruber and Georg Göth*

Povzetek: V letu 2021 so v okviru AES 43 izšli vsi ohranjeni topografsko-zgodovinski opisi župnij Ljubljanske škofije. Župniki oz. kaplani posameznih župnij so v skladu s škofovimi navodili opise svojih far pripravili bolj ali manj skrbno – torej bolj ali manj obsežno. V tistem času (oz. že prej) se je povsod po Evropi že uveljavilo zbiranje podatkov s pomočjo ‘anketnih vprašalnikov’. Za naš prostor so zanimiva zlasti prizadevanja nadvojvode Janeza na Štajerskem in škofa Gruberja v Ljubljanski škofiji – verjetno sta oba izhajala iz podobnega (morda celo skupnega) konteksta in izhodišča. Oba nekako nadgrajuje Georg Göth, ki je svoje vprašalnike sestavil sicer skrbno, a vendarle ne preobsežno – kar je pripomoglo k temu, da so naslovniki odgovore dejansko pripravili in oddali. Prispevek želi v prvi vrsti opozoriti na premalo poznano in zato redko uporabljeno gradivo, ki pa je pogosto ključnega pomena, saj je edino, ki se je ohranilo. ‘Anketne vprašalnike’ iz začetka in sredine 19. stoletja je zato treba ponovno in pravilno ovrednotiti ter po možnosti ugotoviti njihovo soodvisnost oz. medsebojni vpliv. Sami najnovejše ugotovitve prikazujemo na konkretnem primeru župnije Hoče.

Ključne besede: škof Gruber, Georg Göth, nadvojvoda Janez, zgodovinski razvoj anket, topografsko-zgodovinski opisi župnij, prva polovica 19. stoletja

Abstract: In 2021, all preserved topographical-historical descriptions of the parishes of the Diocese of Ljubljana were published within the framework of AES 43. In accordance with the bishop’s instructions, parish priests or chaplains of individual parishes more or less diligently, i.e., more or less extensively prepared the outlines of their parishes. At the time (if not earlier), data collecting with the help of questionnaires was already established across Europe. The efforts of the Archduke John in Styria and of Bishop Gruber in Ljubljana Diocese are especially interesting for our area, whereby they both probably derived from a similar (if not the same) context and vantage point. Work of both was in some

sense upgraded by Georg Göth, who compiled his questionnaires thoughtfully but not too extensively, which helped to ensure that the responses were actually done and submitted by the addressees. The paper wants, first of all, to expose the little known and therefore rarely used material that is often of key value as it is only one that has actually been preserved. The survey questionnaires of the beginning of and middle of the 19th century therefore need to be reexamined and correctly reevaluated, if possible, establish their interdependence or influence that they had on each other, and show the latest findings on the specific case of Hoče parish.

Keywords: Archduke John, Bishop Gruber, Georg Göth, historical evolution of questionnaires, topographical-historical descriptions of parishes, first half of the 19th century

1. Uvod

Za pripravo pričujočega prispevka so bile odločilnega pomena tri zgodovinske osebe, ki jim je v uvodu treba nameniti nekaj besed. Brez njih ne samo, da ne bi bilo tega pisanja, na razpolago ne bi imeli pomembnih arhivskih virov in gradiva, ki so ga zapustili ali pa so na njegov nastanek vplivali. Kot bo v nadaljevanju razvidno, omenjeno gradivo pogosto predstavlja pomemben ali včasih celo edini vir zgodovinskih podatkov za lokalno in/ali cerkveno zgodovino župnij v prvi polovici 19. stoletja, kar njegov pomen še povečuje. Za izhodišče je mogoče vzeti nadvojvodo Janeza in njegova prizadevanja za pridobivanje in zbiranje podatkov s pomočjo vprašalnikov (vprašalnic);¹ kmalu mu sledi ljubljanski škof Avguštin Gruber s podobnimi tendencami za svojo škofijo ter nenazadnje še Georg Göth, ki predstavlja neposredno nadaljevanje ne najbolj uspešnega projekta nadvojvode Janeza.

1.1 Nadvojvoda Janez

Johann Baptist Josef Fabian Sebastian (Erzherzog Johann, nadvojvoda Janez) se je rodil 20. januarja v palači Pitti v Firencah. Bil je trinajsti od šestnajstih otrok velikega toskanskega vojvode Leopolda II., brata avstrijskega cesarja Jožefa II. in kasnejšega cesarja. Njegova mama je bila Marija Ludvika Burbonska, hči španskega kralja Karla III. Že kot otrok je pokazal veliko zanimanja za učenje, pozneje študij, tudi jezikov: poleg italijanščine (materni jezik) je namreč govoril še francosko, nemško, znal pa je tudi latinsko. Že kot mladenič se je začel zanimati za alpske dežele. Pritegnili so ga tako zgodovina kot različna družbena vprašanja, pa tudi vojaške in naravoslovne vede (med drugim je postal tudi zbiralec mineralov). Poznamo ga pa še kot alpinista, lovca, kmeta, vinogradnika, mecena, dobrotnika in domoljuba.

Ko je njegov oče Leopold II. zasedel prestol, se je družina 13. maja 1790 iz Toskane preselila na Dunaj. A novi cesar je vladal le dve leti – že marca 1792 se je začela vladavina Franca II., Janezovega starejšega brata. Po neuspeh prizadevanjih

¹ Kuret je uporabljal termin »vprašalnice«, ne danes bolj uveljavljenega »vprašalnik« (oz. »vprašalniki«).

v njemu tako zelo ljubi Tirolski je svojo pozornost in dejavnost usmeril v deželo Štajersko, kjer se je zapisal v zgodovino. Iskreno se je zanimal za ljudstvo in njegove potrebe, spodbujal je duhovno in materialno kulturo, deželo je proučeval, pridobival podatke ter začenjal gospodarske in socialne reforme. Po prekinitvi vojaške kariere je svoja prizadevanja usmeril na najrazličnejša področja (kulturno, znanstveno, gospodarsko, socialno, finančno itd.) predvsem na območju dežele Štajerske. Leta 1811 je tako v Gradcu ustanovil muzej Joanej (*Joanneum*) z večjo zbirko z različnih področij; leto 1817 velja za začetek štajerskega deželnega arhiva; leta 1819 je pripomogel k nastanku Kmetijske družbe v Gradcu – že istega leta sta nastali podružnici v Mariboru in Celju. Leta 1825 je ustanovil Steiermärkische Sparkasse, leta 1828 pa zavarovalnico Grazer Wechselseitige (danes Grawe), leta 1850 pa Zgodovinsko društvo (Štajerske).

Še posebej se je zanimal za vinogradništvo, zato se je odločil v naše kraje prenesti sorte, ki so uspevale ob Renu. Zaradi ugodne klime je leta 1822 kupil posestvo v okolici Peker in Limbuša, ki ga danes poznano pod imenom Meranovo. Leto kasneje so tam začeli saditi nove sorte trt in rezultati truda so bili kmalu vidni – vinogradi nadvojvode so začeli pridobivati ugled, zato so na Meranovem leta 1832 ustanovili prvo vinogradniško šolo na Štajerskem.

Nadvojvoda Janez je bil na območju celotne Štajerske zelo priljubljen zaradi svojih projektov, reform, naprednih idej in tudi posluha za malega človeka. Kot dokaz za priljubljenost je mogoče razumeti spomenike, ki so se za njim ohranili v Sloveniji (Žitko 2000/2001, 447–465), pa tudi priložnostne pesmi, ki so mu jih napisali slovenski avtorji, npr. Stanko Vraz in Anton Kremlj (Ditmajer 2022, 573–574). O njem je bilo napisanega veliko; tu navajamo le izbor literature za vpogled v njegovo zelo aktivno življenje in pregled njegovih aktivnosti (Gregorič 2022, 10–24; Grdina 2014, 21–35; Österreichisches Biographisches Lexikon 1815–1950, 122–123; Obersteiner 2009, 103–115; Mittermüller 2009a, 117–132; Mittermüller 2009b, 133–144; Rigler 2009, 145–156; Reismann 2009, 157–171; Žitko 2000–2001, 447–465).

1.2 Avguštin Gruber²

Avguštin Janez Jožef Gruber (1763–1835), rojen v bogati dunajski družini, je bil v času šolanja in študija deležen odlične izobrazbe. Leta 1788 je prejel duhovniško posvečenje in se nato na različnih službenih mestih veliko ukvarjal s katehetskimi, šolskimi in študijskimi vprašanji. Leta 1813 je doktoriral na dunajski univerzi in bil v letih 1813/14 dekan tamkajšnje teološke fakultete. 25. junija 1815 ga je cesar Franc I. imenoval za ljubljanskega škofa; papež Pij VII. je njegovo imenovanje potrdil 22. julija 1816. 6. novembra 1816 je Gruber prispel v Ljubljano, prevzel vodenje in se hitro vživel v življenje škofije, ki mu je bila podeljena: vzljubil je deželo in njene ljudi, se naučil slovenskega jezika ter si prizadeval za vsestranski razvoj škofije in dežele. Sicer kratko škofovanje v Ljubljani (1816–1823) je pustilo sledi na številnih področjih: uprava škofije, razvoj šolstva, sociale, bančništva, kulture, zgodovinopisja itd.

² Glej tudi Dolinar 2007, 259–276; Otrin in Visočnik 2021, 19–21.

Konec 18. in v začetku 19. stoletja se je pod vplivom racionalizma in razsvetljenstva krepilo zanimanje za zgodovino, za pomožne zgodovinske vede, rastla je zavest o pomenu arhivov in muzejskih inštitucij – kot ustanov, ki so ključne za razvoj zgodovinopisja, arheologije, pa tudi drugih znanstvenih panog. Pri tem je imela pomembno vlogo tudi dunajska univerza, na kateri se je šolal Gruber, saj je imela že v prvi polovici 18. stoletja oddelek za zgodovino, teološki študij pa je zaradi utrjevanja državnega cerkvenstva tudi vseboval študij cerkvene zgodovine. Gruber je kot del tedanje intelektualne elite na Dunaju gotovo spremljal tudi razvoj in izsledke na polju zgodovine. Na Kranjskem se je v začetku 19. stoletja zanimanje za zgodovino prav tako krepilo. Valentin Vodnik je tako izdal *Geschichte des Herzogthums Krain, des Gebiethes von Triest und der Grafschaft Görz* (1809), zgodovinske prispevke je od leta 1819 prinašal tudi *Illyrisches Blatt*. V letih 1816–1824 je na ljubljanskem liceju zgodovino poučeval Franz Xaver Johann Richter,³ ki se je kot zgodovinar ukvarjal zlasti z raziskovanjem posameznih vprašanj srednjega veka. Leta 1821 je bil formalno ustanovljen Kranjski deželni muzej, pri katerem je imel ključno vlogo prav škof Gruber (Kotar 2021, 27–34). Cesar je soglasje k ustanovitvi dal leta 1826, prva razstava v muzeju pa je bila odprta šele leta 1831.

Na seji stanovskega poverjeniškega urada 4. julija 1821 je imel Gruber obsežno predavanje, v katerem je predstavil zamisel o ustanovitvi domovinskega muzeja na Kranjskem, kakor ga imajo že številne dežele cesarstva. Predlagal je, naj bi se zgledovali po deželnem muzeju v Gradcu (*Joanneum*), ki je imel že od samega začetka dve glavni nalogi: zbiranje in urejanje predmetov ter posredovanje zbrane- ga v javno korist preko učnega zavoda. Po graškem zgledu je natančno predstavil tudi razdelitev muzeja na šest glavnih zbirk in njegovo področje dela. Kranjski deželni stanovi so na plenarni seji 15. oktobra 1821 na Grubarjev predlog navdušeno sprejeli sklep o ustanovitvi Kranjskega stanovskega muzeja (*Krainisch Ständisches Museum*), ki se je pozneje preimenoval v Kranjski deželni muzej (*Krainisches Landesmuseum*).

Škof Gruber je leta 1817 začel vizitacijo dušnopastirskih postojank v svoji škofiji in se tako seznanil s stanjem na terenu; podrobna poročila o tem je leta 1818 in 1820 poslal cesarju Francu I. Štiri leta pozneje, ko se je Gruber v prvem krogu vizitacij že seznanil s celotno škofijo, je 4. maja 1821 škofijski ordinariat dekanom dekanij Kranj – Šmartin, Metlika, Poljane nad Škofjo Loko, Krško in Novo mesto napovedal nove kanonične vizitacije. Dopis je sporočal, da bo škof po prazniku sv. rešnjega telesa v njihovih dekanijah opravil kanonično vizitacijo in birmanje. Datumov vizitacij še niso sporočili, je pa ordinariat dekanom naročil, naj župnike obvestijo, da primerne sedemletnike pripravijo na prejem sv. birmе. Ob tem so še zapisali, da si škof želi postopno priti tudi do popolnega topografskega in zgodovinskega opisa škofije, ki bi bistveno pripomogel k zgodovini dežele in bil škofiji v slavo. Zato so duhovnike pozvali, naj ob vizitaciji vsak dušni pastir za svojo postojanko odda podatke, kolikor so mu poznani, pri tem pa naj črpa iz župnijskih listin in verodostoj-

³ Richter je v topografsko-zgodovinskih opisih omenjen kot izvedenec, ki je pomagal prepoznati rimske novce, najdene na pokopališču v Stari Cerkvi.

nega izročila. Nato so za lažje pisanje navedli tri obširne točke za pisanje poročila – v nadaljevanju so navedene v izvirniku. (Otrin in Visočnik 2021, 22–25)

Že samo kratek oris življenja nadvojvode Janeza in Gruberja, njunih zanimanj in prizadevanj nam da misliti. Oba sta bila deležna odlične izobrazbe, ki je na njuno nadaljnje delovanje gotovo vplivala, oba sta se vsaj nekaj časa gibala v dunajskih krogih izobražencev, oba pa sta tudi morala biti odprtega duha, da sta opazila potrebe in tendence časa, v katerem sta živela. Zbiranje podatkov o ljudeh in deželah, zanimanje za zgodovino in posledično skrb za kulturno in naravno dediščino – ob tem pa ni izostal niti pronicljiv občutek tudi za malega (revnega) slehernika, kar se kaže v vprašanjih (ubožne ustanove), predstavljenih v nadaljevanju. Morda bi lahko trdili, da kar je bil nadvojvoda Janez za Štajersko, je škof Gruber za Kranjsko. Nadvojvodo je gotovo odlikovala pristna radovednost, morda pa mu je manjkalo nekaj stika z realnostjo, saj je anketni vprašalnik s 132 vprašanji za marsikoga (za večino?) nekoliko (pre)velik zalogaj. Škof Gruber je bil pri tem veliko bolj prizemljen – vprašanja so tako vsebinsko kot številčno obvladljiva, sestavljamcem odgovorov pa je pustil več manevrskega prostora. Od njih je bilo odvisno, kako so se zadeve lotili: lahko so sicer vse odpravili le s kratkimi enostavnimi odgovori,⁴ nekateri med njimi (najverjetneje tisti bolj izobraženi in z večjim čutom za ohranitev takšne in drugačne dediščine) pa so oblikovali prave traktate.⁵ Vsekakor pa so bili trije sklopi vprašanj, namenjeni dušnim pastirjem, primerni za vse. Škof Gruber je v ljubljanski škofiji deloval razmeroma malo časa – in z obžalovanjem lahko razmišljamo, kaj vse bi na omenjenih področjih še naredil, če ga ne bi prestavili v Salzburg.

1.3 Georg Göth⁶

Deželni arhiv v Gradcu je okoli 1880 prevzel zapuščino prof. dr. Georga Götha. Georg Göth je leta 1830 postal arhivar, bibliotekar in drugi zasebni tajnik nadvojvode Janeza. Ko je leta 1827 končal študij filozofije, matematike, fizike in prava, je najprej deloval kot domači učitelj na Štajerskem, kjer se je seznanil z nadvojvodo, ta pa ga je pritegnil v svojo službo. V njegovem arhivu je odkril t. i. 'operate', ki jih je nadvojvoda Janez pridobil, ko je leta 1811 razposlal anketo, pri kateri se je zgledoval po vprašanjih svojega brata, cesarja Franca I., iz leta 1802, ki jih je sicer vsebinsko preuredil. Šlo je za 132 vprašanj, ki so bila natisnjena na 7 straneh. Na ta vprašanja oz. njihove osnutke pa ni pričakoval samo kratkih in neposrednih odgovorov, temveč izčrpna poročila oz. kompleksne elaborate, za katere se je uveljavila tudi beseda 'operati'. Ker so uradniki za sestavo takega spisa porabili veliko energije in časa, jih nadvojvoda ni dobil tako hitro niti toliko, kot je pričakoval. Kljub spodbudam v obliki okrožnic (1815 in 1818) želenega učinka ni bilo. Akcija nadvojvode je doživela svoj odmev tudi v Ljubljani; tednik *Laibacher Wochenblatt* je namreč 31. oktobra 1817 objavil poziv k zbiranju domačega ljudskega blaga (*Slowenische Spra-*

⁴ Npr. Bela Cerkev (Otrin in Visočnik 2021, 117–119; Prežganje (333–335).

⁵ Npr. Leskovec pri Krškem (Otrin in Visočnik 2021, 122–148); Stara Loka (228–247).

⁶ Glej tudi Kuret 1985, 11–18.

che, Sitten, Gebräuche, Gewohnheiten, Volkssagen, Volkslieder und Sprichwörter) in topografske podatke (*Vaterländische sowohl alte, mittlere, als neue Geo- und Topographie, Statistik in streng wissenschaftlicher Form*).⁷ Maloštevilni operati, ki jih je nadvojvoda vendarle pridobil, so za približno 20 let obležali v njegovem arhivu, kjer se je z njimi srečal G. Göth – to ga je spodbudilo k obuditvi in nadaljevanju začetega projekta. Göth je s svojimi vprašalnici želel zajeti pet štajerskih kresij po vrsti: bruško (Brück an der Mur), judenburško, graško, mariborsko in celjsko. Zdi se, da je imel Göth na začetku s pridobivanjem odgovorov ‚več sreče‘ kot nadvojvoda. Začetni tempo je ob obdelovanju slovenskih okrožij že nekoliko zastal; pošiljal je okrožnice z opomini in opomniki, da bi jih vendarle zbral čim več. Vprašalnice slovenskim krajem je najverjetneje poslal leta 1842, saj je večina odgovorov datiranih v leto 1843. Čisto vsi uradi se kljub vsemu niso odzvali, tako da so nekateri podatki ostali nepopolni.

Leta 1843 je bilo ustanovljeno zgodovinsko društvo za Štajersko – pri tem sta imela pomembno vlogo tako nadvojvoda kot Göth. Društvo je tako (na njegovo pobudo?) sestavilo lastno anketo (Arhiv v Gradcu), s pomočjo katere bi se zbirali podatki za cerkveno topografijo Štajerske. Ta anketa (50 vprašanj) je bila 15. maja 1845 razposlana dekanijskim in župnijskim uradom ter samostanskim predstojništvom, da bi dobili opise štajerskih dekanij, župnij, lokalij – po zgledu podobne akcije za cerkveno topografijo Zgornje in Spodnje Avstrije, na katero pa ni bilo veliko odziva.⁸

Göth je v letih 1838–1845 nadaljeval akcijo, ki jo je že leta 1811 začel nadvojvoda Janez, torej anketni način zbiranja podatkov. Nastala je bogata zbirka podatkov, ki pa je bila obdelana in deloma objavljena le za nemški del Štajerske. Leta 1847 je v cenzuro predložil rokopis o graški kresiji; logično bi bilo nadaljevanje za mariborsko in celjsko, a so vmes posegli marčni dogodki leta 1848. Zaradi spremembe sistema bi namreč Göth moral popolnoma spremeniti koncept dveh slovenskih okrožij, ki je temeljil na dotedanji fevdalni upravni ureditvi, a do tega nikoli ni prišlo.

Slovenski del je tako strokovni pozornosti za nekaj časa praktično ušel. Od leta 1980 je celotna zbirka Göthove topografije za slovenski del Štajerske fotokopirana in raziskovalcem na voljo na Inštitutu za slovensko narodopisje (Arhiv Inštituta za slovensko narodopisje ZRC SAZU, Göthova topografija; Kuret 1985; Kuret 1987; Kuret 1989; Kuret 1993).

2. Anketni vprašalniki

Vprašalnice nadvojvode Janeza iz 1811 (132 vprašanj) so razdeljene na sedem sklopov:

⁷ Omenjeni pozivi so iz časa, ko je Avguštin Gruber že prevzel Ljubljansko škofijo. Najverjetneje jih je kot škof opazil in sklepamo lahko, da so vplivali tudi na pripravo njegovih vprašanj.

⁸ Vseh 50 vprašanj za štajersko duhovščino je v prevodu objavljenih v Kuret 1985, 39–42.

- Topografsko-politična vprašanja
- Versko-nravstvena vprašanja
- Fizikalno-naravoslovna in medicinska vprašanja
- Vprašanja iz gozdarstva
- Gospodarska vprašanja
- Vprašanja iz montanistike
- Komercialna vprašanja

Obsežen anketni vprašalnik Nadvojvode Janeza iz leta 1811 je sestavljen iz sedmih zelo obsežnih sklopov. Ti sklopi vprašanj so: „I. Topographisch=Politische“, „II. Religiose=Sittliche“, „III. Physikalisch=naturhistorische medicinische überhaupt“, IV. Forstwissenschaftliche“, „V. Oeconomische (Ackerbau, Wiesenbau, Viehzucht, Alpenwirthschaft, Weinbau, Local=Wirtschafts=Schilderung)“, „VI. Montanistische“, „VII. Commerzielle“. Vprašanja sicer niso oštevilčena, a kot navaja Kuret, gre za več kot 130 vprašanj; Kuret jih je objavil v prevodu (1985, 18–25), nas bo vsaj drugi sklop zanimal v izvorniku. Za primerjavo z vprašanji škofa Gruberja in tistimi, ki jih je sestavil Georg Göth, se na prvi pogled zdijo najbolj bistvena vprašanja iz drugega sklopa, ki so v nadaljevanju tudi v celoti transkribirana. Na škofa Gruberja pa so gotovo vplivala tudi vprašanja iz drugih sklopov – predvsem tista iz prvega in tretjega sklopa, ki so vezana na topografijo, položaj, zamejitev, se zanimajo za število rojenih, poročenih in umrlih (pregled zadnjih šestih let); za mesta, trge, vasi, gradove, število hiš, prebivalstva, ohranjene zgodovinske znamenitosti (spomeniki), listine in druge arhivalije. V prvem sklopu se dotika tudi sirot in Judov, zanima ga število nekatolikov. Proti koncu tega sklopa izkazuje interes za podatke o tem, s čim se kje ukvarjajo (industrija, trgovina): kje so torej viri prihodkov. Podobno je stanje v tretjem sklopu – vpliv teh vprašanj je gotovo opazen tudi pri Gruberju. Ta sklop se očitno tiče t. i. fizične geografije, prirodoslovja in splošnih medicinskih značilnosti. Podatke o reliefu, gorskih verigah in vrhovih do neke mere najdemo tudi pri Gruberju, enako velja za klimatske značilnosti in letne čase. Na drugi strani pa se Gruber eksplicitno ne zanima za rastline in živali, bolezni in epidemije. Vsi preostali sklopi vprašanj nadvojvode Janeza – torej od četrtega do sedmega – se zelo natančno posvečajo gospodarstvu, začeni s gozdarstvom v vseh takrat razširjenih oblikah: gozdarstvo, poljedelstvo, travništvo, živinoreja, planšarstvo, vinogradništvo, krajevno gospodarstvo, montanistika (rudarstvo), in zaključujejo s trgovino, ki jo zaokroža širok kontekst (različni obrati, manufakture, plovne reke, stanje cest, mostov, itd.) (21–25).

Sledi transkripcija drugega sklopa vprašanj nadvojvode Janeza, ki so prevedena pri Kuretu (20–21). Zaradi lažje primerjave z Gruberjevimi in Göthovimi jo na tem mestu navajam v izvorniku.

3. „II. Religiose=Sittliche“ (Sg. Landesarchiv Steiermark, Joannea Sammlung, K. 33, H. 3339)

Aufzählung der in jedem Bezirke befindlichen Decanate, Pfarreyen, Curatien, Caplaneyen, Beneficien, Wahlfahrtsorte, Kapellen jedes W. Bezirkes, mit specieller

Anzeige der zu jedem Decanate gehörigen Pfarreyen, zu jeder Pfarr einverleibten Ortschaften u.s.w.

Anzahl der Haupt= und Filial= Kirchen, in jedem Bezirke und jeder Gemeinde, mit Bestimmung der Angabe des Ertrages der verschiedenen geistlichen Pfründen.

Zustand der Kirchen und andern geistlichen Gebäude.

Angabe des Priesterstandes, sowohl der Weltpriester als Mönche in jedem Bezirke.

Schulen. Zustand derselben; so wie jene aller übrigen in jedem Bezirke befindlichen Erziehungs und Unterrichtsanstalten.

Angabe der ordentlich angestellten Schullehrer in jedem Bezirke, so wie jener, die noch durch die Gemeinden erhalten werden, mit nahmentlicher Bekanntmachung besonders verdienter, ihren Beruf mit Liebe und Fähigkeit umfassender Schulmänner.

Auskunft, ob sich auch hie und da die Seelsorger, besonders an Orten, wo noch keine ordentlichen Lehrer angestellt sind, dem Unterrichte widmen. An welchen Orten finden sich solche würdige Männer?

Angabe (speciell) der Zahl der Schulkinder nach jedem Orte und jeder Gemeinde, mit Bestimmung der Ursachen des Ausbleibens der Kinder vom Schulunterrichte, und freyen Bemerkungen über deren mögliche Veyseitigung.

Verhältniss zwischen den schulebesuchenden Knaben und Mädchen, und Anzeige der für beyde in den Schulen vorgetragenen Gegenstände.

Aufschlüsse über die Fonds und Mitteln aus welchen für die Erhaltung der Geistlichkeit und des Schulstandes gesorgt wird; so wie über jene, von welchen Spitäler und andere versorgungsanstalten erhalten werden.

Beschreibung detaillirte und vollständige aller solcher Wohlthätigkeitsanstalten.

Angabe des Gehaltes und andere Zuflüsse der Schullehrer. Sind wohl hie und dort noch Nebenverrichtungen mit dem Lehres=Dienste verbunden? Hängt in einigen Gemeinden wohl gar noch Priester und Lehrer von der Willkühr der Gemeinde ab?

Wie benehmen sich an abgeschafften Feyertagen die Obrigkeiten, Geistlichen und Gemeinden?

Welche Anstalten zur Rettung der Verunglückten und Scheintodten bestehen? Mit beyspielen von glücklichen Rettungsversuehn und nahmentlichen Angabe der Retter.

Medizinischen Polizey. Welche Anstalten in selber im ausgedehntesten Sinne bestehen in dem Werbbezirke? Mit Angabe der Physicate, Aerzte und Wundärzte, geprüften Hebammen und deren Aufenthaltsort. Zugleich Bekanntmachung des von besonders ausgerufenen nach der Volksmeinung geschickten Bauernärzten (sogenannten Bauerndoktorn) und mit möglichster Bestimmung ihrer Heilmittel besonders aus dem Pflanzenreiche, wobey die Einsendung der getrockneten Kräuter sehr erwünscht wäre.

Apotheken. Ob welche in dem Werbbezirke sind=Wie weit die Gemeinden zu selber oder zu den Ärzten und Wundärzten haben?

Einfluss der verschiedenen Gewerben und Fabriken z.B. Eisengewerke, Glashütten x. x. auf Gesundheit und Sittlichkeit.

Schilderung, ruhig parteylose, der Hauptleidenschaften, Meinungen, Gebrechen, Vorurtheile, Aberglauben u. s. w. Ferner und zwar besonders der Gebräuche und Gewohnheiten bey häuslichen Vorfällen, als: Kindtaufen, Hochzeiten und Begräbnissen, und bey öffentlichen und Nationalfesten z.B. Kirchweihen.

Beschreibung vorzüglichen Lieblingsunterhaltungen und Vergnügen, ländlichen Spiele u. d. gl. des Volkes, mit Mittheilung der Gewöhnlichsten oder in jedem Orte eigener Volksgesänge, nationalmelodien wo möglich mit beygefügter Musik, der Tänze u. a. m. Angabe der üblichsten musikalischen Instrumente. In diesem Fache wünscht man einfache aber möglishst getreue Darstellungen.

Lebenweise und Kleidung des Volkes.

Volkessprache. Hier ist ein gutes Idioticon des gewöhnlicheren im gemeinen Leben üblichsten und nöthigsten Wörter auch eigner Ausdrücke, mit beygesetzter Bedeutung nach hochdeutschen Aussprache, zu liefern.

Unbefangene Darstellung des speciellen Volkscharacters mit seinen sittlichen Vorzügen und Härten, mit Angabe der gewöhnlicheren Verbrechen, derer muthmassliche Ursachen, und mögliche Hindanhaltung derselben.

Hoffnungen, Wünsche und Stimmung des Volkes in dem gegenwärtigen Augenblicke.

Erzählungen merkwürdiger alter Volkssagen, und mündlichen Ueberlieferungen aus der Vorzeit, die Geschichte des Volkes oder seiner Beherrscher betreffend.

Angabe vorzüglicher sittlicher, patriotischer auc anderer merkwürdigen Handlungen.

Drugi sklop vprašanj nadvojvode je gotovo tisti, ki je na vprašanja škofa Gruberja za dušne pastirje najbolj vplival. In kakor velja za vsa njegova vprašanja, tudi pri tem sklopu ugotovimo, da je bil nadvojvoda izjemno natančen in je v obravnavo pritegnil določene vsebine, ki jih pri drugih pozneje več ne srečamo. Načeloma je vsebina vezana predvsem na cerkvene in šolske zadeve, a veliko natančneje kot pri vprašanjih škofa Gruberja. Razlika je več kot očitna posebej pri šolskih zadevah, ki jih je škof odpravil skoraj mimogrede, usmerjeno neposredno k bistvu – in kot je bilo mimobežno njegovo vprašanje, so bili prav takšni praviloma tudi odgovori piscev.⁹ Nadvojvoda pa je več vprašanj v tem sklopu namenil šolskim zadevam, učiteljem; tudi povezavi med učitelji in duhovniki oz. med cerkvijo in šolo. Zanimali so ga učiteljevi dohodki – plača in drugi potencialni prilivi. Dotaknil se je še ustanov (ubožnih?), po katerih je sicer spraševal tudi škof. Zanimal se je za navade

⁹ Idrija, Škofja Loka, Šentjernej, Logatec, Planina pri Rakeku, Žiri, Dobropolje, Leskovec pri Krškem, Toplice (Otrin in Visočnik 2021, 61).

prebivalstva: vraževerje, praznovanja (ob krstih in porokah), pogrebi in blagoslovi. Kako se prebivalstvo zabava, kaj pojejo, kakšna glasba se posluša, kakšni so plesi, katere inštrumente uporabljajo, kako se oblačijo in kakšen je njihov jezik (značilnosti, posebnosti). Vse naštetu pa vsaj v manjši meri odmeva tudi pri Gruberju, ki je eno vprašanje namenil tudi značaju ljudi. Prav to najdemo že v vprašalniku nadvojvode Janeza, a ne zanima ga le to: sprašuje namreč tudi po upih, željah ljudi – in sploh po njihovem mnenju. Ob analizi topografsko-zgodovinskih opisov župnij Ljubljanske škofije smo prišli do zaključka, da je ena od njihovih kvalitiet tudi to, da se je zaradi njih ohranilo ljudsko izročilo, čeprav eksplicitno po njem škof Gruber ni spraševal – drugače kot nadvojvoda, ki se je očitno njegovega pomena pri zbiranju zgodovinskih podatkov zavedal. Na tem mestu se nadvojvoda zanima tudi za zdravje ljudi, za vpliv, ki ga imajo različni obrati na ljudi in živali, sprašuje pa tudi po lekarnah, česar v Gruberjevem vprašalniku ni mogoče zaslediti.

Sledi transkripcija ‚vprašalnika‘ škofa Gruberja (Otrin, Visočnik 2021, 66; NŠAL 4, šk. 101, f. 28/38, št. 580, 4. 5. 1821):

- »1. Ort, Temperatur, Fruchtbarkeit des Bodens, Alter und Nahmen des Ortes, Zahl des Hausers und Einwohner, ihr Hauptnahrungszweig, das Ausgezeichnete ihres Charakters, ob zur Zeit der Reformation diese daselbst Eingang hatte? Wann die Zuruckkehr zur katholischen Kirche bewirkt wurde? Ob eineArmenanstalt daselbst seyn? Ob ein herrschaftliches Schlos mit Hinweisung auf dessen Alter und Merkwurdigkeiten?
2. Pfarre und Pfarrkirche. Spuren ihres altesten Daseyns aus Urkunden. Zu welcher Diocese sie vormahls gehorte, Beschaffenheit der Kirche, und ihre Lage. Patrozinium, Patronat. Ob Pfarre und Kirche durch Feuer, Protestantismus durch Turkeneinfalle und dgl. merkwurdige Veranderungen erlitten? Obin der Kirche, oder Pfarre Antiquitaten, merkwurdige Urkunden, vorzugliche authentische Reliquien vorhanden? Wie weit die altesten Protokolle hinauf reichen? Folgeihe der Herrn Pfarrern, so weit sie sich angeben last, und Bemerkungen der von ihnen bekannten vorzuglichen Verdienste? Ob Grabmahler von Bedeutung fur die Geschichte, Inschriften u[nd] dgl. vorhanden? Filial Dorfer und Filial Kirchen und was von diesem etwa merkwurdigen vorkommt?
3. Schule. Seit wann? Ob aus dem Alterthume Spuren einer Schule bestehen? Ihr Bestand?«

3.1 Vprašanja Georga Götha¹⁰

Göth je v letu 1842 projekt nadvojvode ponovno zagnal; pri tem je obstoječa vprašanja nekoliko priredil in skrajšal. Spet so se sklopi vprašanj oblikovali po naslovniki – namenjeni so bili namreč:¹¹

¹⁰ Glej tudi Kuret 1985, 26–39.

¹¹ Vprašalnice G. Götha (5 pol oz. vprašalnic, označenih z B–F), med katerimi nas bo na tem mestu najbolj zanimala vprašalnica z oznako E z 21. vprašanji, ki je bila namenjena župnijskim uradom (Kuret 1985, 26–39).

Okrajnim gosposkam,
Davčnim občinam,
Upravnim uradom dominijev in imenj,
Župnikom (oz. župnijskim uradom),
Upravam rudnikom in fužin.

Na tem mestu nas najbolj zanimajo vprašanja, ki jih je poslal župnikom – za primerjavo z zgoraj navedenimi vprašanji nadvojvode in škofa jih navajamo v izvirniku. Pri Kuretu je objavljena prva stran te vprašalnice z vsemi 21 vprašanji, vprašanja pa so tudi prevedena v slovenščino (Kuret 1985, 35–37):

- »1. Angabe der Steuer-Gemeinde und Ortschaft, wo sich die Seelsorgstation befindet.
2. Zahl der jährlich in der Pfarre geboren, eheliche un unehelichen, Kinder aus dem Durchschnitte der letzten 10 Jahre.
3. Aus eben diesem Durchschnitte der letzten 10 Jahre die Zahl der Gestorbenen.
4. Zahl der Akatholiken, zu welchem Bethhause gehören sie; ihre Unterrichts=Anstalten.
5. Was ist über die Entstehung und Erbauung der Kirchen und Pfarrhöfe bekannt; was weiss man über die frühern Schicksale; seit wann bestehen ordentliche Taufbücher; was sind für Denkwürdigkeiten, Gräber, Aufschriften, Chronograme, u. s. w. in der Kirche, im Pfarrhofe, Gottesacker? U. s. s.
6. Dieselben Notizen über Klöster, Klosterkirchen, Kapellen, und andere heilige Monumente z.B. Kreuze, Säulen u. dgl.
7. Was bestehen für geschichtliche Sagen?
8. Was haben die Glocken für Aufschriften, und was ist sonst daran Interessantes zu bemerken?
9. Bestehen aufgelassene Kirchen, wann wurden sie aufgehoben, zu was dienen sie jetzt?
10. Was sind auf den Hochaltären für Gemälde, weiss man den Maler oder sonst etwas Bemerkenswerthes davon, was sind etwa sonst noch für interessante Kunstarbeiten in den Kirchen-Gebäuden?
11. Bestehen Kaplaneien, Kurazien, Benefizien u. dgl. In der Pfarre, seit wann, warum und durch wen wurden sie gegründet?
12. Bauzustand der kirchlichen und geistlichen Gebäude.
13. Was ist noch besonders Geschichtliches über Kirchen und Schulen bekannt?

Vprašalnica z oznako G je anketa Zgodovinskega društva za Štajersko, ki so jo 15. maja 1845 razposlali štajerski duhovščini kot prispevek k cerkveni topografiji (50 vprašanj) (39–42).

14. Was für Versorgungs=Anstalten sind in der Pfarrem und worin bestehen sie, auf wie viele Individuen ist ein Fond gegründet, und wenn dieser den Bedarf nicht deckt, woher kommt das Abgängige? Beschreibung dieser Anstalten in Bezug auf Entstehung und Verwaltung.
15. Den Inhalt alter interessanter Urkunden wolle man mit wenig Worten mittheilen.
16. Zahl der Trauungen aus dem Durchschnitte der letzten 10 Jahre.
17. Angabe der vorherrschenden, tödlichen Krankheitsformen aus den Sterberegistern der Pfarre.
18. Welche Ortsschaften gehören zur Seelsorgstazion?
19. Wie weit sind die entlegensten Wohnungen von der Kirche entfernt?
20. Wie viele Hilfspriester und Defizienten sind im Umfange des Sprengels?
21. Wie viele, und welche Schulen sind vorhanden, wo befinden sie sich, wie gross ist die Zahl der schulbesuchenden Kinder.

Zum Schlusse wird jeder Herr Pfarrer und Schullehrer ersucht, am Ende der Beantwortungen vorstehender Fragen, alle jene Bemerkungen anzureihen, die entweder in gegenwärtigen Fragen nicht berührt sind, oder die derselbe vorzüglich zu machen wünscht, da jede Mittheilung über alles, was Interesse erregen kann, dankbar empfangen wird.

Sollten sich in einem öffentlichen Blatte, oder in irgend einem Buche hierher gehörige Notizen vorfinden, so bittet man um Angabe dieser Quellen.«

3.2 Analiza posameznih vprašalnikov in njihova primerjava: Gruber glede na Götha

Prvi sklop Gruberjevih vprašanj je težko zamejiti ali povzeti z eno besedo ali besedno zvezo, saj se dotikajo preveč različnih področij: začenja z naravnimi značilnostmi kraja – npr. podnebje in rodovitnost zemlje –, nadaljuje s poizvedovanjem o starosti in imenu kraja, o številu hiš in prebivalcev, glavni gospodarski panogi, o značaju prebivalcev, se nepričakovano obrne tudi k reformaciji, če se je pojavila, in kdaj je prišlo do vrnitve h katolištvu. Zanima ga obstoj ubožnih ustanov ter gradov in drugih znamenitosti.

Götha podobna tematika zanima na različnih mestih – po njej sprašuje z več vprašanji: št. 1, 14, 18, 19.

Drugi sklop škofovih vprašanj je vezan na župnijo in župnijsko cerkev – zanima jo ga listine, pripadnost škofiji, patronat in patrocini, 'nesreče', ki so jo doletele – tj. požari, Turki in protestantizem –, ohranjenost kakršnih koli posebnosti in znamenitosti ter originalnih relikvij. Dotakne se zgodovine matičnih knjig; pripravi naj se seznam službujočih duhovnikov, navedejo naj se podružnične cerkve z vsem, kar je vredno pozornosti. Dotakne se tudi grobov (grobnic, spomenikov) z napisi, ki bi lahko bili pomembni za zgodovino.

Tudi Göth cerkveni zgodovini in zgodovini posameznih cerkva namenja precej pozornosti, kar je opazno v številnih čisto konkretnih vprašanjih – vprašanja št. 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 20. Kar štiri vprašanja – 2, 3, 16 in 17 (in deloma še vprašanje št. 5) – so povezana z matičnimi zadevami (rojstva, poroke in smrti), a so sestavljena na drugačen način kot pri Gruberju, ki ga je zanimal zlasti obstoj knjig in od kdaj obstajajo. Pri Göthu obstoj ni več vprašljiv, gre za dano dejstvo, bolj ga je pritegnila statistika zadnjih desetih let – število rojenih v posameznem letu (zakonskih, nezakonskih) in povprečje zadnjih deset let. Podobno velja tudi za poroke in umrle, kjer ga zanimajo še prevladujoči vzroki smrti. Göth je zastavil tudi dve vprašanji, ki jima pri ljubljanskem škofu Gruberju ni mogoče najti neposredne vzporednice – zanima ga število nekatolikov (vprašanje št. 4) in njihova verska pripadnost. Gruber vprašanja glede podobne tematike zastavlja povsem drugače: reformacija oz. protestantizem je nekaj, kar je v zgodovini sicer bilo (kot nesreča, ki je kraje oz. župnije doletela), a tega ni več, ker je prišlo do vrnitve h katoliški veri – torej niti ni potrebe, da bi se o nekatoliki govorelo. Vprašanje št. 9 pa se dotika opuščenenih cerkva – če so, kdaj so jih opustili in čemu so namenjene sedaj. Najverjetneje ima v mislih predvsem podružnice, ki so jih opustili v času jožefinskih reform.¹²

Zadnji sklop Gruberjevih vprašanj je najmanj obsežen in posvečen samo šoli – ali v kraju oz. župniji sploh je, in če, od kdaj in v kakšnem stanju. Pendant temu pri Göthu sta dve vprašanji, predvsem št. 21 in deloma tudi št. 13.

Ker Göth nedvomno predstavlja nadaljevanje projekta iz leta 1811, ki ga je začel nadvojvoda, je kontinuiteta več kot očitna tudi pri uporabi vprašanj. Posebna primerjava med starejšimi, torej prvotnimi, in Göthovimi se tako ne zdi niti nujna niti smiselna. Dejstvo pa je, da je Göth svoj projekt racionaliziral, s čimer je poskrbel za veliko večjo odzivnost vseh pozvanih in s tem tudi za izreden izkupiček dragocenega gradiva, ki nam je še danes na voljo dokaj neizkoriščeno.

4. Nadžupnija Hoče: primer Göthove ankete, namenjene župnikom oz. župnijski uradom

Vsi ohranjeni topografsko-zgodovinski opisi župnij ljubljanske škofije, ki so nastali na pobudo škofa Gruberja, so bili skupaj s pripadajočo študijo objavljeni leta 2021 (Otrin in Visočnik 2021). Göthove ankete sicer niso bile transkribirane, jih je pa Kuret natančno analiziral in jih deloma v prevodih oz. vsaj v povzetkih objavil (Kuret 1985; 1987; 1989; 1993). Več kot na mestu se je tako zdelo, da se ilustracijo transkribiramo anketo ene župnije, pri čemer je bila izbrana domača župnija avtorice (Hoče). O tej župniji je bilo veliko gradiva zbranega ob okrogli obletnici ustanovitve leta 1996 (Fridl 1996), nekaj drobcev iz zgodovine je na podlagi gradiva iz NŠAL pred leti dodala avtorica sama (Visočnik 2014a; 2014b). Morda bo

¹² Omemb takšnih cerkva je veliko tudi v Ljubljanski škofiji, najti jih je mogoče v fondu ŠAL 2 – drugi del inventarja je ravno v sklepnih fazi priprave.

Göthova anketa dodala še kakšno malenkost.

Beantwortung¹³

Der Fragepunkte zum Behufe einer statistisch – topographischen Darstellung von Steyermark für die K. K. Hauptpfarre St. Georg in Kötsch.

- Ad N. 1 Die Seelsorgstation befindet sich in der Steuergemeinde Unterkötsch.
- Ad N. 2 Jährlich 84 eheliche, und 10 uneheliche Geburten.
- Ad N. 3 77 Sterbfälle.
- Ad N. 4 Keine Akatholiken in der Pfarre.

Ad N. 5, 6, 7, 8, 9 et 10 Die k.k. Hauptpfarre Kötsch war schon um das Jahr 1146 eine wirkliche Pfarre, denn in diesem Jahre hat sich in einem Kaufvertrage der aquiläische Patriarch Pelegrin drey Theile Zehend darum vorbehalten, damit dieser an die Pfarrgemeinde Kötsch zurückfallen sollte. Kötsch gehörte damahls zum aquiläischen Patriarchate.

Einige der ältesten Pfarrer findet man in Urkunden benennt. So war 1252 ein Herbert, 1294 ein Peter, 1300 ein Meinrad Pfarrer allhier. Die Reihenfolge der späteren Hauptpfarrer fängt mit Hans Rettelsteiner im Jahre 1505 an. Erhard Mayr war Hauptpfarrer von 1516 bis 1534. Mathias Manpreiser bis 1557, Lorenz Lipsche bis 1567, Sigmund Hurus bis 1580, Primus Kreuzer bis 1590, Martin Wagenring bis 1596, Achatius Adaquatius bis 1600, Georg Kobl bis 1608, Georg Pilenter bis 1632, war zugleich Stadtpfarrer zu Marburg. Dieser hat manche Rückstände getilgt, und zwey in Beschlag genommene Weingärten wieder zur Pfründe gebracht. Georg Katschitsch war Hauptpfarrer bis 1652, Johannes Zergol bis 1663, Anton Rainer bis 1682, Anton Testa bis 1693, *Valerino* Resinger bis 1718, Balthaser Renzenberg bis 1728, Leopoldus Andorser bis 1751; dieser setzte in seinem Testamente die Pfarrkirche zur Universalerbin seines Vermögens ein, auch hatte er bey Lebzeiten einen Brunnen im Pfarrhofe graben lassen, neben welchem in der Pfarrhofmauer folgende Aufschrift auf einem Steine sich befindet:

O. A. M. D. G. FONS NOVUS XL CVBIT. PROFUNDUS AERE PROPRIO CX RENENSIBUS ERECTUS. A. L. A. S. T. D. P. A. A. T. K. 1745.

Martin Sampichler war Hauptpfarrer bis 1755. Josepf Gutsmandl, der am 15. Jänner 1793 gestorben, feyerte sein 50 jähriges Priesterthum unter Assistenz des Sekauer Fürst-Bischofe, Grafen v. Arco *anno* 1790. Im Jahre 1773 wurden auf Vorschlag dieses Hauptpfarrers Zehende, sammt Meyerey verkauft, das Amt Haidin veräußert, das Amt St. Johann sammt Baufeld, die Rücksassen bey St. Magdalena, Raswain u. s. w. hindangegeben: Unter eben diesem Hauptpfarrer wurde die Pfarrkirche Kötsch *anno* 1766 von Sr Exzellenz Herrn Erzbischof zu Görz, Karl Michael,

¹³ Pri Kuretu je preveden povzetek župnikovih odgovorov za Hoče (1989, 322–325).

feyerlich *consecrirt*; ferner daselbst der Altar St. Johannes Nepomuck neu gemacht und gefasst. Im Jahre 1769 wurde der mit Steinen gedeckte Thurm erhöht, mit Kupfer eingedeckt und in denselben eine Uhr beygeschaffts. Anno 1797 sind Kirchenstühle neu gemacht und eine neue Sakristey gebaut worden. Anno 1788, als die Hauptpfarrer Kötsch der Sekauer Bisthume einverleibt wurde, ist Joseph Gutsmandl Kreisdechant geworden. Joseph Frauenberger war Hauptpfarrer bis 1801, Joseph Löw bis 1806, Franz Xav. Augustin bis 1825 und Michael Spesitsch, welcher die Pfarrsbibliothek gegründet hat, ist Hauptpfarrer seit anno 1826.

Das Presbiterium der Pfarrkirche ist nach gothischer Art, das Übrige aber in einem neueren Style erbaut. Am Hochaltare befindet sich das Gemählde des hl. Georg. Ordentliche Taufbücher sind bey der Pfarre seit dem Jahre 1748 vorfindig.

Ein Mehereres ist über Entstehung der Kirche und des Pfarrhofes nicht bekannt.

In Thurme befinden sich 4 Glocken, worunter die Grosse von Nikolaus Bozet zu Cilli anno 1634 gegossen folgende Aufschrift hat:

In honorem beatissimae Mariae semper virginis, et sancti Georgii huius Ecclesiae Patroni fusa est haec campana anno 1634.

O veneranda Trinitas per te sumus creati, vera aeternitas, per te sumus redempti, summa tu charitas populum cunctum protege, salva et libera. + En ego campana raro pronuntio vana; bellum vel festum clamo, vel funus honestum.

Die zweyte Glocke hat die Jahreszahl 1580, und die dritte und vierte die Jahreszahl 1707.

Der Sprengel dieser Hauptpfarre war einst sehr weit ausgedehnt, denn er schloss in sich ein. Die dermaligen Pfarren St. Katharina, jetzt St. Barbara in der Kolos, St. Veit mit Leskovetz und Lichtenegk, jetzt hl. Dreyfaltigkeit in der Halos, St. Michael in Schultern in der Lavanter Diözese, St. Martin in Haidin, St. Johann am Draufelde, St. Magdalena bey Marburg; St. Jakob in Lembach und Maria Rast.

Kötsch hat noch dermalen folgende filialen:

a. St. Michael Roswein nächst Hausambacher mit der Jahreszahl 1621 an der ältesten Thurmglöcke; in der Kirche, daselbst befindet sich folgendes Grabmahl: Allhier ruhet in Gott die Hoch- und Wohlgeborene Frau Frau Franziska von Balken, eine geborene Gräfinn von Kienburg, Ihres Alters 57 Jahre, welche gestorben den 18^{ten} März 1751. Gott verleihe ihr und allen christglaubigen Seelen die ewige Ruhe. Anno 1785 wurde diese Kirche *exsecrirt* und gesperrt; eben dieses Jahr wurden auch die Kirchenweingärten verkauft. Auf Ansuche der Gemeinde Roswein ist die Kirche nach einiger Zeit wieder geöffnet und zum Gottesdienste eingeräumt worden. Unter dem Hauptpfarrer Michael Spesitsch wurde solche mit bedeutender Aufopferung seines eigenen Vermögens in Jahre 1829 *renovirt*, im Presbiterium vom Mahler Joseph Reiter *Fresco* gemahlt, und auch die nothwendigsten Kirchenparamente sind beygeschafft worden.

Die Erhaltung dieser Filiale, weil sie kein eigenes Vermögen besitzt, fällt jetzt der Gemeinde Roswein zu, welche daselbst ihren Begräbnisplatz hat. Hier bestand auch eine Sieben-Schmerzen-Bruderschaft.

b. St. Leonhard am Pacher mit einer herrlichen Aussicht gegen Osten. Hier entstand *anno* 1787 eine Stationskaplaney, die aber *anno* 1796 wieder einging. Lokalkaplan war Sebastien Glavatitsch. Auf einem Stein vor dem Eingange in die Kirche befindet sich die Jahrzahl 1642 und am Thurme 1683. Gewölbt wurde diese Kirche *anno* 1761. Es befinden sich alda hier Glocken, worunter die mit der Jahrzahl 1551, und 1565 von der aufgelassenen Kirche St. Wolfgang am Pacher hieher gebracht wurden. Die zwey neueren Glocken haben die Jahrzahl 1740 und 1770. Die Kirche ist sehr gut erhalten, besitzt einige Weingärten, ein Messnerhaus, eine über 100 Jahre alte Orgel und die nothwendigsten Paramente.

c. St. Nikolay am Draufelde mit der Jahrzahl 1662 an der ältesten Thurmglöcke, hat einen Friedhof für die Gemeinde St. Nikolay, eine Schule mit 20 Kindern. Die Orgel wurde *anno* 1768 angeschafft. Auch hier war vom Jahre 1787 bis 1796 eine Stationskaplaney. Stationskaplan war Ignaz Merva.

d. Maria Kunden oder Fraustunden mit einem Friedhofe, dann mit einer Schule mit 70 Schulkindern. An der kleinsten Glocke befindet sich der Jahrzahl 1591 und die Aufschrift: AEVS DEM FEVR PIN ICH GEFLOSSEN, MATUS NEVLICHER HAT MICH GEGOSSEN, welches andeutet, dass hier schon früher eine marianische Kapelle gestanden haben mag. Die zwey grösseren Glocken haben die Jahrzahl 1816. Ein kötscher Vikarius, S. W. hat die Kirche vergrößert. Gewölbt wurde solche *anno* 1757. Sie besaß vorhin Weingärten, welche im Jahre 1786 verkauft wurden.

e. Die h. Kreuzkapelle in Gliunig seit 1765 bestehend. Ein sehr nettes Kirchlein mit einem neueren, durch Veranlassung des Hauptpfarrers Mihael Spesitsch im Jahre 1834 erbauten Thurme. Die alte Glocke hat die Jahrzahl 1770, die neuere, durch Vermittlung eben des genannten Hauptpfarrers geschaffte, die Jahrzahl 1837. Im Jahre 1775 wurde diese Kapelle neu gebaut, vom kais. Kammermahler v. Mölk Fresko gemahlt, und im darauffolgenden Jahre von Joseph Gutsmandel, durchliegend Hauptpfarrer mit Erlaubnis des Ordinary eingeweiht. In der Kirche über dem Hochaltare ist die Aufschrift:

DILigite CrVCiflXVM; und über dem Eingange: In signo CrVCIs DoMInI slt nobIs LaVs atqVe pla IVbIlLatIo.

f. Im Schlosse zu Hausambacher bestand früher auch eine Kapelle, die wegen Baufälligkeit abgetragen wurde, welche aber der Inhaber Graf v. Attems wieder herzustellen die Einleitung bereits getroffen hat. Dort befindet sich eine *Beneficiaten*-Stiftung. Die Stiftungsmessen werden gegenwärtig bey der Pfarrkirche verrichtet. Über alle diese Vikariatspfarren, Benefizien und Filialen sind laut Haupturbars von Kotsch S^{ne} Majestät der Landesherr Patron und Schirmvogt, der Patriarch von Aquiläe war Ordinarius der Hauptpfarrer abgeordneten Administrator, weshalb er *Repräsentator Suae Majestätis ist*. Nach Aufhebung des aquiläer Patriarchates ward der Erzbischof von Görz der Ordinarius; gegenwärtig ist der Fürstbischof von Seckau der Ordinarius, der Hauptpfarrer dagegen noch immer Repräsentant über alle Vikariatspfarren mit Ausnahme von St. Barbara, St. Veit mit Leskovetz und hl. Dreyfaltigkeit.

Ad N. 11 Seit mehreren Jahren bestehen hier zwey Kapläne, die von bestimmten Naturaliensammlungen in der Pfarre, ihre Existenz haben.

Ad N. 12 Gegenwärtig sind die Kirchen und Pfründengebäude in ziemlich guten Zustande.

Ad N. 13 In Bezug auf die Kirchen beantwortet in 5, 6, 7, 8, 9 und 10), was die Schule anbelangt, ist unbekannt, wann solche errichtet wurde. Neu gebaut und mit 2 Lehrzimmern versehen wurde selbe anno 834. Der Schullehrer bezieht seine Existenzmittel aus dem Ertrage eines kleinen Mesnergrundes und aus unbestimmten Naturaliensammlungen in der Pfarre.

Ad N. 14 In der Pfarre besteht ein Armeninstitut mit 20 Pfründnern; der Fund hinzu besteht in 2638 F. 7 ½ Xr W. W. in öffentlicher Kasse angelegten Kapitalien. Das Abgängige wird durch freywillige Opfer eingebracht.

Ad N. 15 /

Ad N. 16 Im Durchschnitte 27 Jährlich.

Ad N. 17 Lungenentzündung und Brand.

Ad N. 18 Zur Pfarre gehören die Ortschaften: Ober und Unterkötsch, Wachau, Rogeis, Roswein, Piwola, Pacher, Lendorf, Zwettendorf und St. Nikolay.

Ad N. 19 2 ½ Stunden.

Ad N. 20 Keine Hüfspriester und Defizienten.

Ad N. 21 Bey der Pfarrschule sind 120 Schulbesuchende Kinder, bey der Gemeindeschule Maria Kunden 70 und zu St. Nikolay zwanzig.

Als Merkwürdigkeit bestehen nach gegenwärtig in einer Ausdehnung von ½ Stunde von Roswein um das Schloss Hausambacher rund aufgeworfene Hügel, welche einst zu Verschenzungen gedient haben mögen.

K. K. Dekants u und Hauptpfarre St. Georgen in Kötsch am 20. May 1843

Mihael Spesitsch

Hauptpfr.

5. Namesto zaključka

Nadvojvodo Janeza in škofa Gruberja lahko mirno postavimo drug ob drugega. Ob pregledu njune življenjske poti postanejo očitne mnoge vzporednice. Živela sta sočasno, deležna sta bila odlične izobrazbe in oba sta vsaj nekaj časa delovala na takrat gotovo kozmopolitskem Dunaju. Izobrazba, okolje, verjetno pa tudi krogi, v katerih sta se gibala, so izoblikovali njuno osebnost. Zanimanje za preteklost, okolje in ljudi je bilo obema ne samo blizu, temveč je postalo kar njuno vodilo – verjetno pa tudi spodbuda za pripravo anketnih vprašalnikov, s katerimi sta želela zbrati in ohrani-

ti čim več podatkov o deželah, kjer sta delovala. Georga Götha lahko medtem kot uslužbenca nadvojvode Janeza v ta krog priključimo dodatno. Nedvomno je nadaljeval delo in prizadevanja, ki jih je zagnal nadvojvoda – s sicer manj navdušenim, a bolj realnim pristopom je uspel pridobiti dosti več podatkov. Göthove ankete hrani arhiv v Gradcu, so pa kot fotokopije že od leta 1980 na voljo na Inštitutu za Slovensko narodopisje (Arhiv Inštituta za slovensko narodopisje ZRC SAZU, Göthova topografija). Zdi se, da je opisano gradivo med slovenskimi raziskovalci – in to tako lokalne kot tudi cerkvene zgodovine – še vedno premalo poznano. Primerjava vprašanj v izvirniku, ki so bila uporabljena v različnih vprašalnikih, nedvomno kaže na soodvisnost ali pa vsaj na zanimanje za iste oz. podobne podatke. Glede na zgoraj navedene vzporednice med škofom in nadvojvodo ni presenetljivo, da so tudi njuna vprašanja oblikovana podobno, da ju zanimajo podobne tematike, da imata pravzaprav podobno vrednostno lestvico, kaj je pomembno in zato vredno ohranjanja. Göth sicer popolnoma v njun kontekst ne spada, saj gre za mlajšega, a dobro izobraženega uslužbenca nadvojvode, ki je zgodovinsko vrednost ‚operatorov‘ najprej prepoznal, nato pa s svojim čutom za realnost projekt tudi uspešno izpeljal. Rezultat njegovega dela in prizadevanj nam je še vedno na voljo. Družbene spremembe, ki jih je prineslo leto 1848, so mu načrte sicer nekoliko spremenile, zato se projekt ni zaključil čisto v skladu s pričakovanji – vseeno pa gre za bogato gradivo za slovensko Štajersko iz sredine 19. st. – zbrano še čaka na podrobno obravnavo. Kot primer tega, kaj lahko pričakujemo od take anketne vprašalnice, ki je bila naslovljena na župnijo oz. župnika, so v transkripciji v ilustracijo priloženi odgovori, ki jih je leta 1843 pripravil hoški župnik.

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NŠAL – Nadškofijski arhiv Ljubljana.

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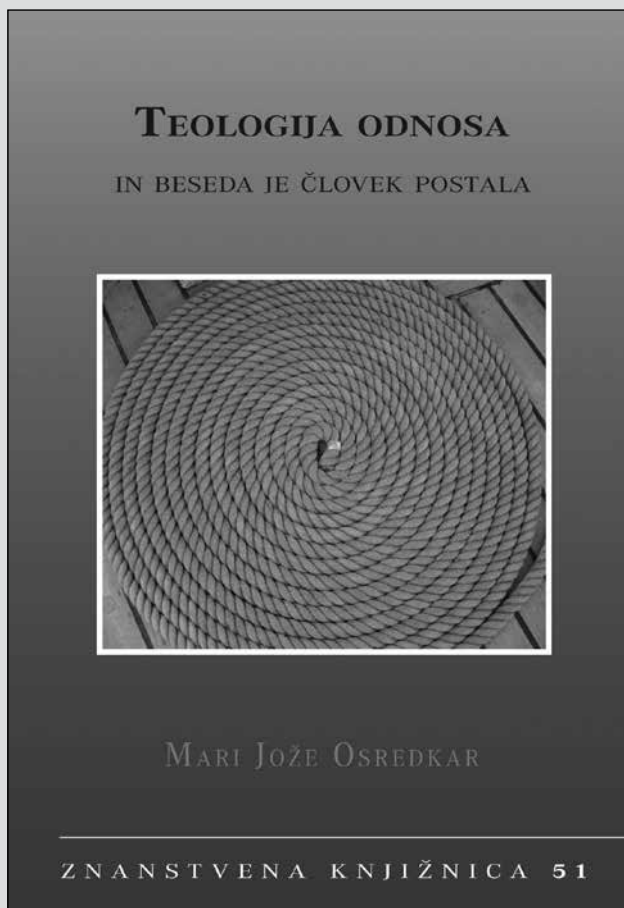
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Mari Jože Osredkar

**Teologija odnosa
In beseda je človek postala**

Odnos je nekaj duhovnega, nekaj, kar se ne vidi, nekaj česar človeški čuti ne zaznajo neposredno. Pa vendar je odnos za posameznikovo življenje nekaj eksistencialno pomembnega. Je pravzaprav naš življenjski prostor: »v njem živimo, se gibljemo in smo«. Še več, odnos je ključ za razumevanja vere in Boga.

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Jacek Zjawin

Religion Lessons Making Their Exit from Polish Schools Is an Opportunity for “Deschooling” Catechesis

*Umik pouka verouka iz poljskih šol
je priložnost za ,razšolano‘ katehezo*

Abstract: The article presents the current situation of school religion lessons based on the results of a survey carried out at local and national level. The question of students not attending school religion lessons is outlined, and a thesis that this situation is becoming an opportunity to restore their catechetical character is put forward. For this purpose, the conception of Fr. Franciszek Blachnicki is recalled, who in the 1960s, facing a similar situation, pointed to opportunities being offered by transferring religion lessons from school to parish. At the same time, the current situation is shown as an opportunity to separate religion lessons from church so that they could become a real alternative to school ethics lessons.

Keywords: Catechesis, school religion lessons, Franciszek Blachnicki, “deschooling” catechesis, “dechuraching” religion lessons

Povzetek: Prispevek predstavlja trenutno stanje pouka verouka v šolah na podlagi rezultatov ankete, izvedene na lokalni in nacionalni ravni. Izpostavljeno je vprašanje, zakaj učenci šolskih ur verouka ne obiskujejo; podana je teza, da to stanje predstavlja priložnost za obnovev katehetskosti. V ta namen se oziramo na filozofijo p. Franciszka Blachnickega, ki je v šestdesetih letih prejšnjega stoletja – soočen s podobnim položajem – opozoril na priložnosti, ki jih ponuja prenos pouka verouka iz šole v župnijo. Hkrati se sedanje razmere kažejo kot priložnost za umik pouka verouka iz cerkve, da bi tako postal prava alternativa šolskemu pouku etike.

Ključne besede: Franciszek Blachnicki, kateheza, šolski pouk verouka, ,razšolajoča katehezi‘, odprava pouka verouka iz cerkve.

1. Introduction

The topic of religious education in Polish schools evokes a lot of emotions because it has political overtones and at the same time is related to the history of our homeland, which is so deeply rooted in Christianity. Yet, aside from these contexts, one can outline another equally important perspective of this phenomenon. It is a constant search for a model of youth catechesis in itself and a place of this catechesis in the overall vision of the pastoral ministry of the Church in Poland.

2. The Situation of Religion Lessons in Polish Schools in the 1960s

Until 1961, a pre-war act on the education system had been in force, treating religion as an integral part of teaching and upbringing. This act did not contain norms directly related to the teaching of religion. However, with the main objectives and tasks of the enforced education system specified in its preamble, it stated that it was introducing systemic principles that were to provide citizens with “the highest religious, moral, mental and physical refinement as well as the best preparation for life” (Mezglewski 2000, 21–36).

Looking back at post-war Poland, one can notice the state’s relative tolerance for religion lessons present in schools since 1945 and, at the same time, actions that consistently sought to remove them from school in order to give it secular character. On 15th July 1961, the Sejm (lower house of the parliament) of the People’s Republic of Poland adopted a law on the development of the education and upbringing system in Poland, which was deeply injurious to the faithful. Article 2 states: “Schools and other educational establishments shall be secular institutions. All teaching and upbringing in these institutions shall be secular.” (Journal of Laws 1961 No. 32, item 160 (Act of 15 July 1961 on the development of the education and upbringing system))

The above article became the basis for the complete elimination of religion teaching from school and the creation of the so-called catechetical points, whose activities were to be supervised by education inspectors. Classes were held in parish halls and in parishioners’ houses, where a large room was converted into a catechetical room, and a local parochial vicar commuted to religion lessons once a week and taught classes for several hours at all educational levels. This had its colour, especially in rural parishes, but the struggle for freedom of catechization continued. Despite permission to create catechetical points, the local authority closed these points indicating unmet hygiene and sanitary standards and other conditions impossible to fulfil in communist Poland (e.g. heating, enough space for each pupil). Priests who taught despite the ban imposed by educational authorities were deprived of things necessary for carrying out their duties, such as wristwatches, means of transport or personal underwear. In many cases, catechists were imprisoned for teaching religion.

Given the outlined context, one wonders at the attitude of bishops, priests and catechists who stayed persistent and fought for the possibility of the religious education of children and the youth for 30 years. The long-standing, sacrifice-costing struggle for the freedom of catechetical activity ended with the victory of the Church in 1989 through an act on the relationship between the state and the Catholic Church (Skuza 1993, 203–265.). In 1990, religion lessons returned to Polish schools and this state has continued until the present day, i.e. for 32 years.

For more than half of this time (20 years), the author of this article himself has been a school religion teacher and has asked himself on numerous occasions the following questions: “Is what we fought for really what we wanted? Was the simple transfer of catechesis from parish halls to school, i.e. the *de facto* liquidation of parish catechesis, the right decision?”

The process of seeking answers to these questions may be made easier drawing on thoughts and reflections offered by Franciszek Blachnicki, a Catholic priest and lecturer in catechesis at the Catholic University of Lublin, who died in unexplained circumstances in 1987 in Carlsberg (Germany). Blachnicki interpreted the year 1961 and the expulsion of religion lessons from school quite differently from the general Catholic hierarchy and clergy, which along with his revolutionary views on pastoral ministry probably caused him to be perceived by many as a “catechetical madman”. According to Blachnicki, the expulsion of religion lessons from schools in 1961 was a chance to “deschool” catechesis. It was an opportunity to transfer it from an alien and ideologically hostile environment to parish environment, i.e. to the natural environment of the Church in which catechesis was born and developed for two thousand years (Blachnicki 2005, 33). Unfortunately, in 1961, religion lessons were moved from school to catechetical points with all the package of school apparatus associated with such concepts as “religion lessons”, class day-books, grading, parent-teacher meetings, certificates. It was also related to the pedagogical supervision of the state that made such requirements. Therefore, an opportunity to “deschool” catechesis was not taken advantage of.

What did Blachnicki mean when he talked about catechesis being “deschooled”? What did he think was to be left of religion lessons after removing the school package from it, or rather what could catechesis regain in the existing situation? What was missing from school religion lessons was catechesis in its pure form, i.e. kerygma. This is the most primordial form of catechesis, i.e. the proclamation (from Greek *kerysso*) of the Good News of Jesus Christ, who died and rose from the dead. This proclamation begets the faith and community of believers, as we already read in the Acts, that is in the description of the nascent Church. The ultimate loss of the kerygmatic dimension is associated by the historians of catechesis with the enlightenment school, which, having taken over parish catechesis, endowed it on the one hand, with a modern methodological and didactic apparatus, but on the other hand deprived it of the kerygmatic dimension (Murawski 2006, 131–144). In the 1960s, Blachnicki pointed out that in western Europe, where there were no such organizational problems as those encountered by Polish catechesis (attendance, rooms, textbooks, teaching aids), reflection on the

change of the catechesis model in the kerygmatic direction was already beginning. At that time, enlightenment pedagogy and catechetical moralism still dominated in Poland (Blachnicki 2005, 30), and the struggle with organizing catechetical points seemed to prevent deeper reflection on the model of catechesis and the answer to the following question: do religion lessons conducted so far at school, and after 1961 outside it, still bear the hallmarks of true catechesis?

3. The Current Situation of Religion Lessons at School

The author of the article has been teaching religion for 9 years at Roger Sławski Secondary Civil Engineering School Complex in Poznań (the fifth largest city in Poland with over 500,000 inhabitants). In recent years, he has begun to look more closely at the phenomenon of “withdrawing” from religion lessons, which has existed from the beginning and has recently begun to intensify. At the turn of 2018/2019, he conducted a survey among students who gave up attending religion lessons. It provided interesting research material, which in the substantive realm showed that the main motive for resigning from religion lessons was usual pupils’ practice, i.e. to have more free time. The second reason was general issues, i.e. the degree of identification with the Catholic Church. Quantitative data show that at that time, out of 486 pupils in school, 255 attended religion lessons, which accounted for 52.5%. Meanwhile, the number of pupils increased as in the first year there were pupils from the last year of lower secondary school and the first year of pupils after the eighth-year primary school. Currently (data as of 2021), out of 763 students, 297 attend religion lessons, which constitutes 39%. Over the period of 3 years, there has been a decrease of 13.5%, which is 4.5% per year. Unofficial data concerning the entire city of Poznań show that in the 2019/20 school year, 48% of secondary technical school pupils attended religion lessons. It can be concluded that participation in religion lessons in the Secondary Civil Engineering School Complex is at average level for the entire city. When compared to nationwide studies, we can see a more pronounced downward trend. Data from the nationwide survey come from the report issued by the Centre for Social Opinion Analysis “Youth 2018” (Grabowska and Gwiazda 2019). Since the school year 1990/91, when religion lessons returned to school, there had been a clear increase, which reached its peak in 2010 and has been steadily decreasing since then. In 2018, it reached the level of 70% (data refer to the last year of secondary school).

An important variable is a pupil’s place of residence, which indicates a high impact of sociological conditions in the area of religious education. In the light of these data, the secondary technical school from Poznań is slightly above the national average from 2018, i.e. 44% of those attending school religion lessons.

A clear downward trend in the number of participants confirmed by nationwide research poses a question about the future of religion lessons in Polish schools and about opportunities that such a situation generates. Are we not faced with an opportunity to remove catechesis from schools and restore its kerygmatic character, just like in 1961?

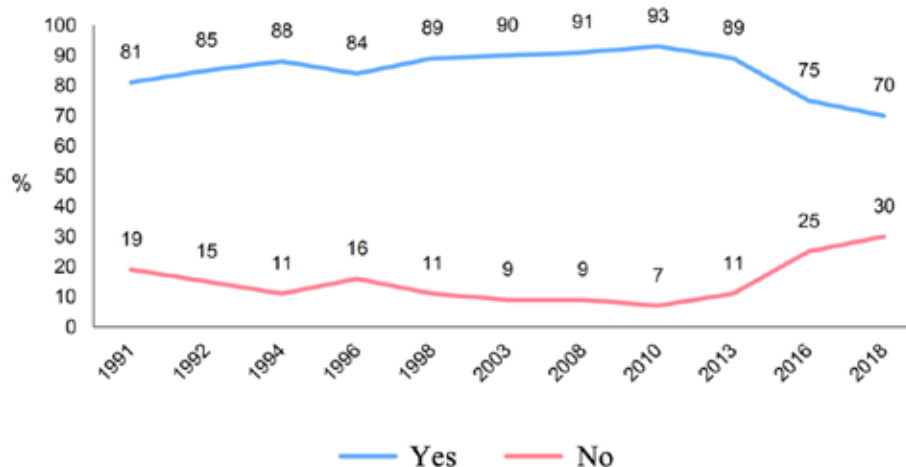


Chart 1: Answer to the question: Do you attend religion lessons at school? (source: Grabowska and Gwiazda 2019, 163)

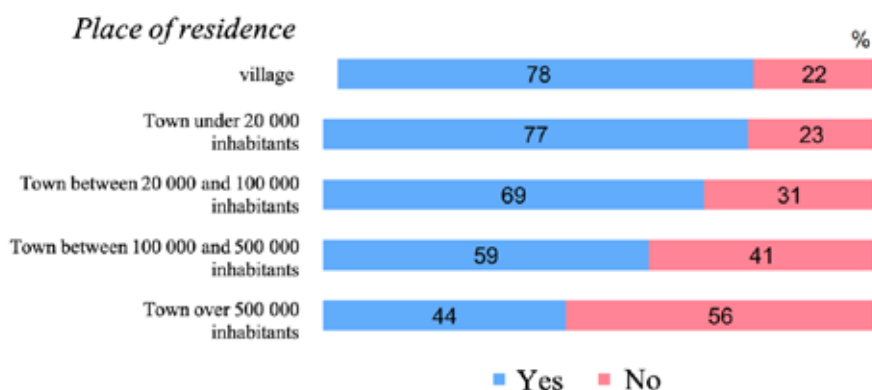


Chart 2: Answer to the question: Do you attend religion lessons at school? Place of residence (source: Grabowska and Gwiazda 2019, 164).

4. Dechurching School Religion Lessons

The situation outlined above raises other questions. When asking about the possibility of removing catechesis from schools, we can also ask about “dechurching” school religion lessons. The Magisterium of the Church clearly separates these two realities, emphasizing that teaching religion at school is complementary to catechesis (GCD 73). Therefore, we cannot recognize school religion lessons as a space in which all catechesis functions are carried out: initiation, teaching, and upbringing. By placing the main emphasis on teaching and upbringing, they fit into school tasks, which are also undertaken by other school entities and requi-

re the same systematicity and organization. The complementarity of school religion lessons in relation to catechesis is the fact that both of them need each other but cannot replace each other. The latest Directory for Catechesis warns that in the absence of a clear distinction between catechesis and school religion lessons, their identity will be threatened (DC 313). The experience of the Church in Poland shows the reality of such a threat and its consequences. When after 1990 religion lessons returned to Polish schools, it was a moment, in the general awareness of the faithful and clergy, of transferring them from parish to school and not adding to parish catechesis the complementary reality of school religion lessons. A “dechurched” model of religious education would make it possible for parish catechesis to preserve its identity (Bagrowicz 2000, 275) and at the same time it would make school religion lessons a real alternative to school ethics lessons, acceptable not only to practising believers (Kostorz 2018, 91–101). A “dechurched” model of religion lesson would fit into the culture of dialogue and create a kind of “laboratory of dialogue” between the Church and the world in the school space (Polak 2021, 711–719; Tkačova et al. 2021, 199–223). This problem is currently being faced by Polish schools, in which students who are giving up optional religion lessons due to their lack of identification with the Catholic Church are deprived of the educational component that these lessons bring. Considering the fact that ethics in practice is not conducted in schools because students are not interested in it, there is a danger of teaching without moral education, which stands in contrast to basic pedagogical principles. This should be remedied by a change in the law on education, which would make pupils face an alternative: religion lessons – ethics lessons, without any possibility of giving up both of them. In the situation of “dechuraching” school religion lessons, pupils participating in religion and ethics lessons would not be divided according to the degree of their identification with the Church, but according to the choice of the basics of moral upbringing. Churches in Germany and Austria have a lot of experience in “dechuraching” school religion lessons.

5. Perspectives for the Future

Franciszek Blachnicki not only bemoans a wasted opportunity to “deschool” religion lessons, but as part of an extensive study, he presents very detailed assumptions of kerygmatic catechesis. The assumptions of the kerygmatic model of catechesis, which is possible to implement as part of parish catechesis, can be condensed in three dimensions, which in the described situation require the introduction of three changes in teaching religion.

A change in catechetical environment, consisting in transferring the catechesis of an indifferent or hostile school environment to church-parish environment (Blachnicki 2005, 33). Catechesis, which is a response to God’s call addressed to man (from Greek *katecheo*), cannot be subjected to any obligation and compulsion, which are some things obvious in school. In addition, catechesis can be ca-

ried out in a faith-based environment, which testifies to and conveys faith. The problem outlined in this way corresponds to pedagogical approaches that emphasize the role of the upbringing environment (Blachnicki 2005, 260). Such an environment in upbringing to faith is the community of believers and in a formal sense, a parish and liturgy to which catechesis should lead. Blachnicki emphasizes an ancient and important relationship between catechesis and liturgy (41–43). The Catechumenate in the Early Church and its subsequent editions until parish catechesis in the post-Trent period did not know catechesis outside liturgy. Catechesis was to lead to liturgy and initiate it, and liturgy became catechesis. This symbiosis was interrupted in the enlightenment, when parish catechesis was inserted into the framework of a rational and humanistic school and completely detached from life in the parish community, and thus also from liturgy. Liturgy has since become only one of the issues presented during religion lessons. The change of the catechetical environment into the parish corresponds to the latest approaches to the renewal of parish life (Przygoda 2021, 445–457).

A change in the content of catechesis, consisting in expanding knowledge about Christian morality and theological and dogmatic content appearing within school religion lessons with a kerygma, which is the proclamation of a salvific event by Jesus Christ and an invitation to the decision of faith and entry into the Church (Blachnicki 2005, 178–190). Kerygma, or the word of proclamation, is referred to in the theological tradition as an audible sacrament (from Latin *sacramentum audibile*) (114), and thus, using the classical definition of the sacrament which does what it means, kerygma is a direct impulse to faith. Kerygma must be proclaimed and accepted not as information, not in a way as school knowledge is conveyed. Blachnicki emphasizes that in terms of material issues, the 19th century in catechetics is school and scientific theology, which referred primarily to pupils' intellect. Such a model could form a basis for "dechurched" religious education at school. Kerygma, which refers to the decision of faith, fulfills its role when it is listened to with the openness of a listener to the word of God. In addition to the intellectual dimension, this openness also assumes will and feelings.

A change in the form of teaching, consisting in supplementing activating methods derived from general didactics with a strictly catechetical methodology that allows for initiation into the proclaimed truths of faith. Blachnicki points to a historical process that was initiated in 1803 with the introduction of religion teaching to schools (271). These school religion lessons in the methodical layer went through the exegetical method consisting in the analysis and explanation of catechism texts, through the method of formal degrees referring to the psychological structure of the cognitive process, all the way to the so-called school of work, i.e. emphasizing a pupil's activity in the didactic process. Without rejecting what catechesis gained through contact with secular didactics, above all an appreciation of the needs and possibilities of a recipient of the message, the ultimate catechetical method will be one that will lead to an encounter between man and God. The relationship between *fides quae* and *fides qua*, between the content of faith and the act of faith, can only be maintained when methods of conveying content are not limited to stimu-

lating the intellect of a recipient of catechesis, but will be the service of a meeting. The personalistic method of catechesis is based on the double principle of faithfulness to God and man (CT 55). On the one hand, it takes into account the participation of God's element, i.e. the proclamation of kerygma, and on the other hand, a human element, i.e. what a preacher knows about the structure of a person receiving kerygma and about the life rights of its development and action.

The current difficult situation of religion lessons in Polish schools, which is raising concerns of ecclesiastical circles and becoming the subject of political disputes with lay-liberal environment, may become an opportunity to regain the kerygmatic dimension of catechesis lost during the enlightenment. It is not the first time that history is a teacher of life or wants to be one. The prophetic analysis of the analogous situation from 60 years ago by Franciszek Blachnicki presented in the article can be an inspiration and a hint for those on whom the shape of the catechesis of the young generation of Poles depends, which ultimately is the shape of the Church in Poland today and tomorrow. It should be added that this is not only a theory, but an idea implemented by Blachnicki as part of the "Light-Life" Movement - a catechumenal community that has existed in the Church for over 60 years. Some Polish dioceses have adopted the so-called "Oasis" as a valid model of parish youth ministry. In other dioceses, the movement exists as one of many formation proposals of the young generation. It was particularly popular in the times of communism, because, like the whole Church, it gave the young generation an area of freedom and a peaceful expression of rebellion against the totalitarian system. After 1989, interest in the "Oasis" decreased and the movement from its mass-character became more elite. For more than half a century the catechesis model used there has been characterized by high effectiveness in initiating the young generation into the Church, awakening vocations to priesthood and consecrated life, and forming mature and committed Christians. The catechumenal model of catechesis turns out to be an effective remedy for the crisis of the Church in Europe today (Przygoda 2021, 445–457).

Abbreviations

CT – John Paul II 1979 [Catechesi Tradendae].

DC – Pontifical Council for Promoting the New Evangelization 2020 [Direttorio per la Catechesi].

GDC – Congregation for the Clergy 1997 [General Directory for Catechesis].

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Sara Jerebic

Evaluation of Educational and Practical Workshops on Developing Positive Parenting

“Families in the Centrifuge of Modern Times”

Evalvacija izobraževalnih in praktičnih delavnic na temo razvijanja pozitivnega starševstva „Družine v centrifugi sodobnega časa“

Abstract: In this paper, we present a survey that took place in January 2023, with 68 participants, of which 62 were women and 6 were men, who in 2022 attended educational and practical workshops on the topic of developing positive parenting. The name of the workshop was “Families in the Centrifuge of Modern Times,” and it was organized by the University of Adult Education Celje. The aim was to find out which parents attended the workshops, where they learned about them, what are the reasons for their participation and what is their opinion on the usefulness of and satisfaction with the workshops. The results of the survey showed that the participants are mostly women in the age group of 41–50 years; they are mostly university-educated, married, and mostly found out about the workshops online or through social networks. All participants thought that the workshops were useful and that they gained new knowledge. They believed that the professional content was presented understandably and that the workshops improved their lives in general.

Keywords: workshops, positive parenting, parents, families, evaluation

Povzetek: Prestavljamo raziskavo, ki je potekala januarja 2023. Vanjo je bilo vključenih 68 udeležencev, od tega 62 žensk in 6 moških, ki so v letu 2022 obiskovali izobraževalne in praktične delavnice na temo razvijanja pozitivnega starševstva z naslovom »Družine v centrifugi sodobnega časa« v organizaciji Ljudske univerze Celje. Namen je bilo ugotoviti, kateri starši obiskujejo delavnice, kje so zanje izvedeli, kakšni so razlogi za vključitev, in pridobiti njihovo mnenje o koristnosti in zadovoljstvu z delavnicami. Rezultati raziskave so pokazali, da so udeleženske večinoma stare od 41–50 let; udeleženci so večinoma univerzitetno izobraženi, poročeni in so za delavnice večinoma izvedeli na spletu oz. preko družbenih omrežij. Vsi udeleženci ocenjujejo, da so bile delavnice koristne in da so z njimi pridobili nova znanja. Menijo, da je bila strokovna vsebina podana na razumljiv način in da delavnice izboljšujejo življenje na splošno.

Ključne besede: delavnice, starši, pozitivno starševstvo, družine, evalvacija

1. Introduction

Parenting is wonderful and fulfilling, but it can also be tiresome and exhausting. The parents feel everything that a child experiences while growing up, pleasant things as well as unpleasant. They carry their children's burdens and hardships, which can be a trigger for feelings that the parents themselves experienced as children. In this case, they are especially invited to stay connected with the child and help calm her or his distress, which is extremely difficult if they lack self-awareness and the ability to self-calm. The easiest way to do this is to remember their childhood and adolescence and ask themselves what kind of response they would have wanted from their parents in similar situations at that time (Jerebic and Jerebic 2017, 63). They cannot change their childhood experiences, but by being aware of the past and their own experience, they can change their reactions and family roles (Poljak Lukek 2017, 12). In addition to the role of parent, they are also in the role of a spouse, and many family therapies continue as intimate couple therapy because they can contribute the most to solving the child's problems when they calm down and connect as spouses and parents (Jerebic and Jerebic 2017, 63). However, this is much more difficult when the bond between the spouses is so weak that this leads to divorce. At that time, some families face challenging life trials. Parents who themselves experienced their parents' divorce as children find themselves in a similar situation when they have to re-live all those feelings again. Parents who do not have this experience have to go through the divorce process after many disappointments and are thrown into the unknown. Some parents enter into relationships with other divorced parents and their children, facing the reorganization of the family and the question of how they will cope (Ganc 2015, 12). Various social factors are an additional source of stress, so understanding the development and the needs of the family system is important not only for professionals but for every individual (Poljak Lukek 2017, 16). Family-related factors are one of the major groups of risk factors and protective factors in the mental health of children and adolescents (Jeriček Klanšček et al. 2018, 22). To improve the quality of family life, family support programs have been created, which are mainly focused on preventive activities (Rajšp 2018, 27). They are partially or fully financed based on tenders for a maximum of five years. Based on public tenders, the Ministry of Labour, Family, Social Affairs and Equal Opportunities co-finance eleven content providers of family centres (31). Family centres are a place for multi-generational gatherings, a place for quality improvement in strengthening the social roles of individuals, for support in facilitating the coordination of family and professional life, and a place for the exchange of good practices and positive experiences. For the good development of preventive programs, interdisciplinary and intersectoral cooperation (Program for Children 2020–2025, 19) and monitoring of the effectiveness of program implementation are necessary.

2. Educational and Practical Workshops for Developing Positive Parenting at the Family Centre of the University for Adult Education Celje

“Families in the centrifuge of modern times” is one of the co-financed programs of the family centres in the years 2021–2025, implemented by the University of Adult Education Celje. Three programs put out to tender are available free of charge for participants: 1. holiday activities for children with organized workshops for children; 2. counselling to improve emotional regulation, building a positive self-image, learning to solve various problems, etc., and 3. educational and practical workshops that focus on building and developing positive parenting, which of evaluation are we presenting.

In cooperation with local communities, University for Adult Education Celje has been implementing programs to help and support families since 2017. Marriage and family therapy specialists conduct educational and practical workshops for parents. Initially, the workshops were held live at the headquarters of the University for Adult Education Celje, but during the Covid-19 epidemic, they were transferred online and are held live via the Zoom application once a week. They address various topics that we have identified as necessary and desirable in the local environment. Participants can actively participate already in the stage of preparation, by suggesting the topics they want to hear, and participate interactively. The topics are as follows:

- The importance of responsiveness and sensitivity in building and maintaining an authentic relationship with children.
- Different forms of families (separated, blended, single-parent, foster families) and their specific challenges.
- The importance of a quality couple relationship for family life and how to build it.
- Taking care of oneself within the family and intimate couple relationship, balancing professional and family obligations and increased burdens for parents.
- Problems in the family and their resolution (destructive patterns from the primary family and their repetition through generations).

The facilitators conducting workshops are available to answer questions related to the topic. The conducted workshops are audio-recorded and are accessible to the participants even after the conclusion of the program.

The goals of the workshops are:

- Strengthen and enhance parental competences for responsive and sensitive parenting;
- Teach parents appropriate communication styles and ways to express their (emotional) needs;
- Development of techniques and skills for effective problem-solving and conflict resolution.

For the successful and efficient implementation of the family support program, we need insight into the needs of the participants and their feedback on the program's

efficiency. In the following, we present a survey whose purpose was to evaluate educational and practical workshops on the topic of developing positive parenting.

3. Method

3.1 Participants

The survey was completed by 68 participants, of which 62 were women (91.2%). The majority of participants (43%) belonged to the age group of 41 to 50 years, and slightly less (34%) to the age group of 31 to 40 years. Most of the participants have a university education, are married, and live in the Savinjska region.

3.2 Measures

We used the research method with a survey questionnaire using an online tool 1ka. The questionnaire consisted of three sets of questions. In the first set, there were five questions about demographic data. The second set contained five questions of mostly open type. These questions were related to the motivation for participation, where they heard about the workshops, how many meetings they attended, whether they were comfortable with the Zoom application, and why, and whether they attended the workshops live or listened to recordings. The third set of questions contained 12 questions related to their satisfaction with the performance and with the person conducting workshops.

3.3 Procedure

The survey was conducted in January 2023 via 1ka and was sent to all participants who attended the workshops in 2022.

4. Results and discussion

Most of the participants found out about the lectures via the Zoom platform online or via social networks (e.g. Facebook, Gmail) (31%) or from a friend/colleague/family member (28%). Twelve percent of the participants report that they learned about the lectures through the University for Adult Education Celje. The majority decided to participate because of the interesting topic (47%) and the desire for personal growth and self-discovery (38%). In addition to the aforementioned reasons, they decided to participate because of the facilitator and her lectures they had attended before (21%) and free online participation (9%).

The majority of participants attended more than 10 meetings (46%), some attended from 6 to 10 (28%), and a few from 2 to 5 (24%). The participants fully agree that the Zoom lectures suited them, with most of them mentioning the time they saved (35%), some also due to living in another place (25%), and simply due to easier logistics and practicality (25%). In doing so, they repeatedly emphasized

that the option of viewing the footage later was very welcome. As many as 47% of the participants followed the lectures live, while 44% also listened to the recordings.

All participants estimate that the lectures were useful and that they gained new knowledge. The topics that appealed to the participants the most were self-relationship, personal growth (29%), intimate couple relationship (28%), and parental relationship (24%). More specifically, the topics of a respectful couple, inherited family traumas, setting boundaries, and expectations and communication with children were mentioned. As many as 93% of the participants report that they have introduced changes after the lectures, especially in intimate couple relationships (38%) and parental relationships (32%). They say that they now react better and more calmly, have better communication and less impulsive reactions, express their needs more clearly, accept themselves and others, are compassionate and tolerant, etc. The rest cited a lack of will and persistence or lack of courage as the reason why they did not introduce changes, some of them had not yet introduced them because of the fast pace of life, and some needed the content of the lectures to settle down a little more. If they want to change, i.e. have a good and resonant relationship, they need to know how to maintain quality communication (Kraner 2022, 229).

On a five-point scale from 1 - very disappointed to 5 - very satisfied, the participants were on average very satisfied with the implementation of the workshops ($M = 4.94$) and with the selected topics ($M = 4.90$). As many as 59% of the participants report that they would recommend the workshops to their friends, and all the rest have already done so. They believe that the workshops are very useful, practical, and interesting, that they enable personal growth and better relationships, that the professional content is given in an understandable way, and that the workshops improve life in general.

The study showed, how important vulnerability is in relationships. Individuals who dared to take risks and expose themselves also gained something for themselves in return.

Only in the presence of tenderness in relationships does the effective transformation of one's perception of oneself, others, and the world, as well as liberation from painful entanglements, occur. Liberation is never achieved by the individual alone, but always in relationship with another who is gentle, and in which is safe enough for the individual to expose their vulnerability (Simonič 2018, 217).

In the following Table 1 presents the average ratings of the facilitator and her lectures on a five-point scale (1 – insufficient, 5 – excellent). The average values in Table 1 indicate a high level of satisfaction with the facilitator, her work, and the contribution of the lectures to personal growth and relationships.

Item	M
Evaluation of the performer	4.97
Assessment of delivery of the content	4.93
Assessment of answering questions	4.88
Evaluation of the practical value of lectures	4.76
Assessment of the contribution of lectures to personality growth	4.84
Assessment of the contribution of lectures to parental relationships	4.87
Assessment of the contribution of lectures to couple relationships	4.84
Assessment of the contribution of lectures to relationships at work	4.60

Table 1: Average scores on a scale Wof 1 to 5 items related to the facilitator and its lectures.

5. Conclusion

A large majority of the participants agree that the lectures were excellent and useful. They agree that the content was given in a professional but easily understandable way, and that the facilitator is highly experienced, which is also reflected by all the examples with which she supported the theoretical content. A proposal was also made for further lectures, namely that the participants could be even more active by using the microphone and not only messages. The participants thanked the facilitator for all her efforts and wished for more such successful workshops. Through their active participation, where they proposed topics and asked questions, the participants improved their interpersonal relationships as well as the quality of their lives. It is advisable to evaluate other contents of family centres co-financed by the Ministry of Labour, Family, Social Affairs and Equal Opportunities in the same way.

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Urška Mikolič in Mari Jože Osredkar

**Psihološki in teološki vidik odnosa, v katerem
so se znašli svojci dvoumno izgubljenega zapornika**
*Psychological and Theological Aspect
of the Relationship in Which the Relatives Found
Themselves with the Ambiguously Lost Prisoner*

Povzetek: V razpravi „Psihološki in teološki vidik odnosa, v katerem so se znašli svojci dvoumno izgubljenega zapornika“ avtorja predstavljata psihološki in teološki vidik obravnavanja odnosa med svojci in osebo na prestajanju zaporne kazni. V prvem poglavju je predstavljen koncept ‚dvoumne izgube‘, ki ga je v psihologijo uvedla Pauline Boss in je danes vse bolj uveljavljen. Sledi predstavitev teološke relacijske teorije, ki jo je osnoval Guy Lafon. Primerjava teh dveh teorij kaže, da psihologija obravnava doživljanje prisotnosti fizično odsotnega svojca, teologija pa govori o prepoznavanju prisotnosti zapornika v njegovi odsotnosti. Psihologija raziskuje področje človekovih čustev, teologija pa obravnava vero kot razumsko odločitev za odnos do (D) drugega – in tudi v medčloveškem odnosu vidi element vere kot sposobnost prepoznavanja partnerjeve prisotnosti, ko je odsoten. Dve znanstveni disciplini se dopolnjujeta v spoznanju, da je odnos možno ohranjati kljub fizični ločenosti.

Ključne besede: dvoumna izguba, psihologija, teološka relacijska teorija, zapornik, vera

Abstract: In the article “Psychological and Theological Aspect of the Relationship in Which the Relatives Found Themselves with the Ambiguously Lost Prisoner”, the authors present the psychological and theological aspects of addressing the relationship between relatives and an individual serving a prison sentence. The first chapter presents the concept of “Ambiguous Loss,” which was introduced in psychology by Pauline Boss and has become an increasingly established term. This is followed by the presentation of Guy Lafon’s theological relational theory. The comparison of these two theories shows that psychology examines the experience of the presence of a physically absent relative, while theology discusses the recognition of the prisoner’s presence in his absence. Psychology explores the realm of human emotions, while theology considers faith as a rational decision for the relationship with the (O)ther. Theology also sees faith as an element in interpersonal relationships, as the ability

to recognize the presence of a partner in his absence. These two scientific disciplines complement each other in the understanding that, despite physical separation, it is possible to maintain a relationship.

Keywords: Ambiguous Loss, Psychology, Theological Relational Theory, Prisoner, Faith

1. Uvod

Človeško življenje je stekano iz medosebnih odnosov, zato zunaj odnosov človek ne more bivati (Lafon 1973, 20) – naše zadovoljstvo je odvisno od kvalitete in trajanja odnosov. Človek si zato vse svoje življenje prizadeva ohranjati dobre odnose. Pa vendar se mora pogosto soočiti z ločitvijo od ljubljenih oseb, ko se zdi, da se je odnos z njimi prekinil oz. končal. Ne glede na to, ali je razlog za ločitev od ljubljenih oseb smrt, bolezen ali razveza, predstavlja ločenost veliko bolečino, ki ljudi vodi v občutja pogrešanja in samote. Zlasti v primerih, ko človek popolno izgubo ljubljenih oseb doživlja prvič, pa tega položaja ni predvidel – ko je fizično in čustveno nenadoma ostal sam, brez osebe, s katero je bil tesno povezan –, njegovo osamljenost spremlja velika bolečina. Takrat se začne pomemben proces žalovanja (Gostecnik 2018, 69–70). Glavni namen procesa žalovanja je sprejemanje izgube, ki lahko traja več let. Žalovanje spremljajo intenzivna čutenja, ki jih je treba predelati. Proces žalovanja poteka skozi različne faze in ključno je, da gre žalujoča oseba skozi vse faze, čeprav so nekatere lahko kratke. Če se katera faza žalovanja preskoči, to pomeni, da žalovanje ni končano (Simonič 2006, 178–180). Težava nastane, ko se žalovanju za izgubo izogibamo ali ko nam zaradi dvomne izgube ljubljenih oseb proces žalovanja še ni omogočen. Prav tej izkušnji bomo posvetili pozornost v našem prispevku.

V razpravi se bomo osredotočili na izgubo osebe, ki prestaja zaporno kazen – ki torej biološko biva, a ločeno od svojcev, komunikacija z njo pa je močno otežena. V tem položaju upoštevamo, da so bili svojci pred obsodbo zapornika z njim tesno povezani in da želijo kljub fizični ločenosti odnos z njim ohraniti. Odnos svojcev do zapornika bomo obravnavali z dveh vidikov: s psihološkega in teološkega. Z vidika psihologije tak primer imenujemo »dvoumna izguba osebe«. Odnos svojcev do zapornika, ki prestaja zaporno kazen, najprej obravnavamo s psihološkega vidika. Pokazali bomo, kako možnost, da svojci odnos do dvoumno izgubljene osebe nadaljujejo, razume psiholog. Nato bomo preverjali, kako odnos do odsotne osebe, ki prestaja zaporno kazen, obravnava teologija. Pravzaprav bomo primerjali psihološki pristop obravnave položaja, v katerem se znajdejo svojci osebe, ki je od njih ločena zaradi prestajanja zaporne kazni, s teološkim vidikom obravnave opisanega položaja.

Našo psihološko analizo bomo utemeljili na spoznanjih priznane ameriške psihologinje Pauline Boss, ki se je v svojem raziskovanju osredotočila na področje žalovanja in vzpostavila koncept 'dvomne izgube'. Navedli bomo več izsledkov iz njenih različnih del. Predvsem pa bo za nas referenčna njena knjiga *Ambiguous*

Loss: Learning to Live with Unresolved Grief. Ta je postala najpomembnejše delo na področju psihološke obravnave dvoumne izgube in s tem procesa žalovanja, ki se zaradi specifičnih okoliščin – ko je oseba izginila ali ko njenega trupla ni mogoče najti ipd. – ne more ne začeti ne končati. V prvem poglavju bomo pojem in teorijo »dvoumne izgube« najprej predstavili, nato pa se bomo osredotočili na dvoumno izgubo pri svojcih osebe, ki prestaja zaporno kazen. Teološko analizo izgube, drugega' bomo izpeljali iz teološke relacijske teorije francoskega misleca Guya Lafona, ki jo je zasnoval zlasti v delu *Le Dieu commun*. To teorijo smo v *Bogoslovnem vestniku* že predstavili (Osredkar 2020, 73–88).

2. Psihološka teorija dvoumne izgube

Pauline Boss je ameriška raziskovalka, ki je v 70. letih 20. stoletja začela proučevati travmatične izgube. Skozi raziskovanje in delo na terenu je ustvarila izraz ,ambiguous loss', ki ga prvič najdemo v (za nas referenčni) zgoraj omenjeni knjigi. V slovenski psihološki jezik ta izraz, ki se čedalje bolj uveljavlja, prevajamo kot ,dvoumna izguba'. Avtorica dvoumno izgubo opredeljuje kot motnjo odnosov, ki jo povzroči pomanjkanje pomembnih informacij o izgubi ljubljene osebe (Boss 2016; 2010; 1999). Osnovno izhodišče teorije je, da v kontekstu travmatične situacije ne vemo, ali je pogrešana oseba živa ali mrtva – ali je za vedno izgubljena oz. ali se bo vrnila. Dvoumna izguba se od popolne izgube v bistvu razlikuje v tem, da pri njej ne vemo, ali bo odnos do odsotne osebe po možni vrnitvi tak, kot je bil pred izgubo (Boss in Yeats 2014, 63; Boss 2004). Dvoumna izguba je zato nejasna, travmatična, zmedena in pogosto nerazumljiva ter je povzročena ,od zunaj', torej ni del individualne patologije posameznika. Dvoumna izguba ljubljene osebe ni povezana z žalostjo zaradi izgube same, temveč zaradi načina, ki je privedel do ločenosti – zato predstavlja v medosebnih odnosih pomembno motnjo. Gre za relacijski pojav, ki predpostavlja močno navezanost na pogrešano osebo (Boss 2010, 138; 2016, 271–272; Dahl in Boss 2020, 132). Skratka, beseda ,dvoumna' se nanaša na specifično vrsto odnosa, ko človek ni prepričan, ali je fizično ločeno osebo zares izgubil ali ne. Zato se tudi ne more jasno odločiti, ali se bo z izgubo sprijaznil ali ne. To pa povzroča v njem notranji konflikt in zmedenost. Teorija govori o dveh različnih oblikah dvoumne izgube. V prvem primeru, ko je ljubljena oseba v vojni ali v zaporu, ko je ugrabljen ali pa je nepojasnjeno izginila, se odselila, bila dana v posvojitev, odšla od doma in podobno, družinski člani osebo dojemajo kot fizično odsotno, vendar psihološko prisotno. V drugem primeru, ko ima ljubljena oseba duševno bolezen, poškodbe možganov, ko je zasvojena, nezvesta ali v stanju kome in podobno, pa družinski člani osebo dojemajo kot fizično prisotno, vendar psihološko odsotno (Boss in Yeats 2014, 63–64).

Dvoumna izguba je drugačna kot popolna izguba, o kateri govorimo na primer ob smrti bližnjega. Pri dvoumni izgubi je izgubljena oseba še vedno tukaj, vendar ne v celoti. ,En del osebe' je odsoten, drugega še vidimo ali čutimo. V primeru popolne izgube se začne proces žalovanja, v primeru dvoumne izgube pa ne mo-

remo govoriti niti o začetku procesa pravega žalovanja. Dvourni izguba namreč žalovanje onemogoča, ker ljudje še vedno ohranjajo upanje na ponovno snidenje. Živimo v družbi, ki je močno usmerjena k iskanju rešitev – in od žalujočih se nekako pričakuje, da svoje izgube hitro prebolijo in živijo naprej. Žalovanje se v primeru popolne izgube lahko zaključi. V primeru dvourni izgube pa je položaj veliko bolj zapleten. Želja po žalovanju obstaja, toda upanje na ponovno snidenje je močnejše in onemogoča, da bi se proces žalovanja v pravem pomenu besede sploh začel. Težko je živeti s protislovjem, da je ljubljena oseba prisotna in je hkrati ni (Boss 2010, 139–141). Kot pravita avtorici Dahl in Boss (2020, 134–135), pri fizično dvourni izgubi, kjer ljubljena oseba psihološko je prisotna, fizično pa odsotna, ni jasno, za čem je treba žalovati. Občutek je, kot da smo »na čakanju«, da se proces žalovanja sploh začne. V primeru psihološko dvourni izgube, ko je oseba fizično prisotna, a psihološko odsotna, pa se pojavi dilema, kdaj proces žalovanja začeti – saj je oseba fizično še vedno tu. Pauline Boss (2010, 140–141; 1999, 10) trdi, da je v primeru dvourni izgube proces žalovanja zamrznjen ali odložen – to pa pomeni, da se žalovanje ne more niti začeti niti končati. Začetek in zaključek procesa žalovanja pri dvourni izgubi avtorica opredeljuje kot mit – saj jasnega konca ni.

2.1 Doživljanje dvourni izgube

Psihologija se pri dvourni izgubi osredotoča na raziskovanje doživljanja položaja. Kot omenjeno že zgoraj, je doživljanje dvourni izgube boleča in neobvladljiva izkušnja. Podobno je doživljanju travme, ki povzroča posttravmatsko stresno motnjo (PTSM), vendar pa je med njima tudi pomembna razlika. Medtem ko Dahl in Boss (2020, 132) PTSM opredelujeta kot ozdravljivo, dvourni izguba ostaja trajna, kar pomeni, da se dvournost ne konča in traja enako dolgo kot nejasnost glede usode izgubljene osebe – lahko vse življenje (Boss 2010, 139–140). Boss nadaljuje, da kot družba še ne poznamo načina ali rituala, s pomočjo katerega bi se lažje spoprijeli z dvournimi izgubami, zato posamezniki s to izkušnjo obtičijo v krogu nevednosti, brez podpore pri soočanju s problemom in brez usmeritev, kako živeti naprej (139–141). Dvourni izguba povzroča tesnobo, apatičnost, otežuje medsebojno komunikacijo in pogosto vodi celo v konflikte med družinskimi člani (Boss in Carnes 2012, 465). Zaradi pomanjkanja informacij o izgubljeni osebi člani njene družine namreč položaj razumejo različno, kar privede do konfliktov in razdvojenosti. Boss in Yeats (2014, 66) sta prepričani, da je različno dojemanje položaja pri družinskih članih izgubljene osebe tipična posledica dvourni izgube. Če družinski člani drug drugemu dopuščajo videnje položaja z različnih zornih kotov, pa to negativne učinke, ki jih ima dvourni izguba na posameznike, pomembno zniža.

Na osnovi dognanj Pauline Boss smo predstavili psihološko teorijo dvourni izgube in doživljanje oseb, ki so glede usode izgubljene ljubljene osebe v nejasnosti. V nadaljevanju pa se bomo osredotočili zgolj na en primer dvourni izgube – obravnavali bomo odnos med svojci in osebo, ki prestaja zaporno kazen.

2.2 Doživljanje dvoumne izgube s perspektive svojcev zapornika

Zaporniku, ki prestaja zaporno kazen, njegovim družinskim članom in širši socialni mreži družine zapor običajno življenje močno spremeni. Čustvena stiska se ne pojavlja zgolj pri ožjih družinskih članih zapornika, temveč tudi pri tistih sorodnikih, ki pred nastopom zaporne kazni niso živeli z zapornikom (Wakefield in Wideman 2014). Rezultati raziskav, ki proučujejo družine zapornikov in odnose med družinskimi člani, nakazujejo, da prestajanje zaporne kazni zelo poseže v jedro družinskega in družbenega življenja (Folk, Stuewig, Mashek, Tangney, in Grossmann 2019; Wakefield in Wideman 2014). To, da zapornika ni med družinskimi člani, lahko povzroča napete družinske odnose ali celo razpad družine. Poročila o družinah, ki se skušajo sprijazniti z zaporno kaznijo enega od svojih članov, kažejo na vrsto posledic kazni za družino (Braman in Wood 2003, 159; Codd 2008, 47). Najpomembnejša posledica je gotovo doživljanje izgube družinskega člana – zaradi njegovega prestajanja zaporne kazni – kot nejasne ali dvoumne, saj oseba manjka fizično in v nekaterih primerih tudi psihološko (Arditti 2012, 103; Boss 1999, 24). Teorija dvoumne izgube pomaga razumeti, da v tem primeru ne govorimo o popolni izgubi. V običajnem razumevanju popolne izgube je ta namreč jasno opredeljena, razumljiva in vsebuje korake v ciklu žalovanja. V primerjavi s popolno izgubo, kot je smrt, je dvoumna izguba družinskega člana zaradi prestajanja zaporne kazni le redko pospremljena s podporo in sočutjem drugih ljudi (Arditti 2012, 103; Schoenbauer 1986, 579), pridružuje pa se ji še družbena stigma zaradi zaporne kazni, kar pomembno vpliva na soočanje družinskih članov z izgubo (King in Delgado 2020, 2).

Kot smo predhodno že omenili, Boss in tudi drugi avtorji (Dahl in Boss 2020; King in Delgado 2020; Knight in Gitterman 2019) predstavljajo dva tipa dvoumne izgube, kjer je v ospredju različno doživljanje prisotnosti in odsotnosti izgubljene osebe. Ta dva tipa dvoumne izgube bomo uporabili v primeru svojcev in osebe na prestajanju zaporne kazni. Družinski člani lahko zapornika dojemajo kot fizično odsotnega, vendar psihološko prisotnega: če člani družine na primer še vedno ohranjajo prazen prostor za družinsko mizo, kjer je zapornik včasih sedel, ali gledajo njegov najljubši film in podobno. To doživljanje daje družinskim članom občutek, kot da je oseba še vedno ob njih. Družinski člani pa lahko zapornika dojemajo tudi kot fizično prisotnega, vendar psihološko odsotnega. Tovrstni občutek izgube se pojavlja zlasti ob obiskih zapornika v zaporu, ko je fizično prisoten, vendar doživlja občutek disociacije – s svojci ne komunicira in je z mislimi v svojem svetu. Disociacija zapornika je zelo pogosto posledica travmatičnega stresa, ki je povezan z zaporno kaznijo (Arditti 2012, 103; Comfort 2008, 92).

3. Teološka relacijska teorija o odnosu med svojci in zapornikom

Guy Lafon (1930–2020) je bil francoski teolog, ki je odnos do Boga obravnaval v luči medosebnih odnosov med ljudmi. Njegova teološka misel je izpeljana iz

evangeljskega besedila Mt 25,31-46, kjer Kristus pravi, da je vernikov odnos do Boga v bistvu odnos do sočloveka: »Kar koli ste storili enemu teh mojih najmanjših bratov, ste meni storili!« (Mt 25,40b) Lafonovo razmišljanje pripelje do trditve, da zunaj medčloveških odnosov vera – torej odnos do Boga – ni razumljiva oz. v bistvu sploh ne more obstajati (Osredkar 2022, 13). Hkrati pa nam razodeva, da je vera sestavni del vsakega medčloveškega odnosa. Teološka relacijska teorija s svojo izvirnostjo omogoča poglobljeno razumevanje medčloveških odnosov. Zato jo bomo lahko uporabili tudi za razumevanje odnosa med svojci in osebo, ki je od njih ločena zaradi prestajanja zaporne kazni.

Za izhodišče relacijske teorije Lafon postavlja tezo, da niso osebk tisti, ki vzpostavljajo medsebojne odnose, pač pa odnos rodi osebk (13). Človek kot oseba se torej v odnosu (z)najde, kakor se posameznik (z)najde v življenju brez lastne odločitve in kakršnih koli zaslug. V tem kontekstu lažje razumemo, da so se svojci zapornika do svojega družinskega člana znašli v nekem novem odnosu – postavljeni so pred dejstvo. Omenjena teorija postavlja aksiom, da odnos neprenehoma poraja ‚tebe‘, ‚mene‘ in ‚njega‘. V duhovnem svetu, ki ga lahko razumemo tudi kot svet odnosov, poznamo dve razsežnosti: prisotnost in odsotnost. »Odnos je nekaj ‚živega‘ oziroma se spreminja, ker se v njem spreminja razmerje med prisotnostjo in odsotnostjo. So obdobja, ko v odnosu med dvema osebama prisotnost prevladuje nad odsotnostjo, pride pa tudi čas, ko odsotnost prevlada nad prisotnostjo, ob biološki smrti na primer.« (2021, 859) Zato odnos osebkov ne rodi le enkrat, temveč jih rojeva stalno. Ker se odnos med osebki neprenehoma spreminja, se posledično stalno spreminja tudi podoba partnerja v odnosu – vsak dan ‚drugega‘ spoznavamo drugače, na novo (862). ‚Ti‘, ki ga izrekam danes, ni tak, kot sem ga izrekel včeraj, in ni tak, kot ga bom izrekel jutri. Odnos se stalno spreminja in zato se nam tudi oseba, s katero smo se v odnosu znašli, kaže v vedno novi luči (2022, 89–90; 2021, 859). Lahko torej rečemo, da se človek kot oseba z istim partnerjem vsak dan znajde v novem odnosu. To je zakonitost sveta odnosov in zato moramo ljudje to dejstvo vsakega odnosa sprejeti – in to ne le v primeru smrti ali zaporne kazni. Zato se nam tudi podoba partnerja v odnosu neprestano spreminja. Če želimo odnos ohraniti, moramo novo podobo partnerja v odnosu sprejeti. Kakor vernik Boga nikoli ne more spoznati v polnosti, vendar mu ravno to omogoča, da Boga nenehno išče, tako tudi ljudje drug drugega ne moremo spoznati v polnosti, zato se spreminja tudi ‚ti‘, ki ga svojci izgovarjajo ločeni ljubljene osebi. Vsak dan znova se poslovimo od osebe, kakršna je bila včeraj – saj je danes drugačna in bo drugačna tudi jutri (2021, 862–863). Če želijo odnos ohraniti, morajo svojci torej sprejeti novo podobo osebe, do katere se je njihov odnos zaradi prestajanja kazni spremenil.

Človek postane oseba takrat, ko se znajde v odnosu z drugim oz. ko ga ‚drugi‘ pokliče po imenu in ga nagovori s ‚ti‘. Takrat se človek rodi kot »jaz« (Lafon 1982, 17). V Lafonovi misli živeti pomeni biti v odnosu. Zato »dve osebi lahko svojo identiteto in svoj obstoj ohranjata le tako, da ohranjata povezanost na način, da druga drugo vedno znova nagovarjata s ‚ti‘. Preprosto povedano, dokler se ljudje kot osebe pogovarjamo, dokler se nagovarjamo oziroma komuniciramo na različne

načine, smo v odnosu, torej živimo.« (Osredkar 2021, 859) V uvodu smo zapisali, da se v prispevku osredotočamo na odnos med svojci in osebo, ki prestaja zaporno kazen – ki torej ‚biološko še biva‘, vendar njeni bližnji ne morejo stalno biti z njo. Namenoma nismo zapisali, da ‚še živi‘, ker izhajamo iz predpostavke, da ‚živetí pomeni biti v odnosu‘, torej komunicirati. Če z nekom ne komuniciramo, za nas ne obstaja, četudi biološko še biva. Vsekakor nam je jasno, da se ljudje med seboj lahko pogovarjamo in drug drugega nagovarjamo s ‚ti‘, ko nam to omogoča fizična bližina. Res je, da sodobna komunikacijska sredstva pogovor omogočajo tudi v fizični oddaljenosti. Toda v odnosu med svojci in zapornikom je uporaba komunikacijskih naprav zelo omejena. Strožja kot je kazen, manj je možnosti komuniciranja na daljavo. Ločenost svojcev od zapornika lahko zato vodi v prekinitev odnosa. Kako torej odnos ohraniti? Tu teološka relacijska teorija kaže na možno rešitev.

V naši razpravi izpostavljamo primer, ko se odnos med svojci in zapornikom popolnoma spremeni. V tem primeru »se zdi, da je odsotnost premagala prisotnost. Toda veren človek je sposoben tudi v odsotnosti (D) drugega prepoznavati njegovo prisotnost. Kristjani nagovarjamo s ‚ti‘ tudi osebe, ki so zapustile materialni svet in jih, na primer, v pobožnosti litanij nagovarjamo: ›Prosi za nas Boga!‹ Pa ne samo razglašanih svetnikov. Tudi svoje drage pokojne, s katerimi smo živeli skupaj v materialnem svetu, kličemo s ‚ti‘; svoje starše, prijatelje /.../ S tem ohranjamo odnos z njimi.« (Osredkar 2021, 859) Vera namreč ni zgolj prepričanje o obstoju Boga, temveč je predvsem »sposobnost prepoznavanja prisotnosti v partnerjevi odsotnosti«. Ob ločitvi od ljubljene osebe ima človek dve možnosti. Lahko ‚potegne črto‘ in reče: »Te osebe ni več! Konec je najine povezanosti!« V tem primeru ne priznava več izmenjave prisotnosti in odsotnosti in odnos ‚konča‘ – človek torej prisotnosti v partnerjevi odsotnosti ne prepozna. Vernik, ki pa ima sposobnost prepoznavanja prisotnosti v partnerjevi odsotnosti in to tudi uresničuje, pa lahko ljubljeno osebo, ki je fizično od njega ločena, še vedno kliče s ‚ti‘. Pa ne le vernik v klasičnem pomenu besede – teološka relacijska teorija trdi, da se omenjena sposobnost uresničuje tudi v odnosu med ateisti oz. nereligioznimi ljudmi. Človek, ki v stanju dvomne izgube verjame, da se bo izgubljena oseba k njemu vrnila, v bistvu veruje oz. s pomočjo vere kot sposobnosti prepoznavanja prisotnosti v odsotnosti drugega ohranja upanje na ponovno snidenje. Tudi v tem primeru vera rešuje etični odnos oz. ohranja odnos. To razmerje se od tedaj dalje spreminja le v odtenkih, toda dinamika prisotnosti in odsotnosti se ohranja – in z njo tudi odnos. Dejstvo, da svojci fizično odsotno osebo, ki je za zaporniškimi zidovi, nagovarjajo s ‚ti‘, je znamenje, da so se svojci znašli v veri – da so torej sposobni v zapornikovi odsotnosti prepoznati vsaj njegovo minimalno prisotnost. Da bi bil primer še bolj razumljiv, moramo zapisati, da svojci še vedno nagovarjajo osebo, ki je od njih ločena, torej z njo ostajajo v odnosu.

Teolog v odnosu med svojci in zapornikom, ne glede na njihovo religioznost, vidi vero, ki omogoča nagovarjanje drugega v njegovi odsotnosti. Ko sta dve osebi ali partnerja fizično drug od drugega ločena, sta še vedno povezana in v odnosu – čeprav se ne vidita, ne slišita in se drug drugega ne moreta dotakniti. Odnos

med njima se ni prekinil, ampak se je le spremenil, kakor se – kot smo že zapisali – tudi sicer se odnos med osebami ves čas spreminja. Torej lahko partnerja s pomočjo vere odnos ohranjata tudi v fizični ločenosti. Vztrajati v odnosu, katerega značilnost ni vidna stran (ki jo lahko opredelimo s fizično prisotnostjo), je za oba partnerja sicer izjemno zahtevno. Oseba mora v tem položaju biti sposobna prepoznati partnerjevo prisotnost v njegovi odsotnosti. Kakor vernik komunicira z Bogom, ki ga ne vidi, in z rajnimi, ki so fizično odsotni, tako lahko nagovarja s ,ti' tudi zapornika, do katerega nima vedno fizičnega dostopa. Prav to nagovarjanje odsotnega zapornika omogoča nadaljevanje odnosa med svojci in osebo, ki prestaja zaporno kazen.

Teološka relacijska teorija poleg vere govori tudi o upanju, ki je sposobnost ohranjanja zmožnosti v nezmožnosti (858) oz. sposobnost pričakovanja prihodnosti in hrepenenje po bližini ter novem srečanju. Čeprav razum svojce prepričuje, da odnos z njihovo drago osebo za jetniškimi zidovi ne bo nikoli več tak, kakršen je bil, upanje na ohranitev odnosa ohranjajo.

4. Primerjava psihološkega in teološkega pristopa

Namen prispevka je primerjati dva znanstvena pristopa pri obravnavanju dvoumne izgube – govorimo torej o primerjavi spoznanj psihologije in teologije o odnosu, v katerem so se znašli oseba na prestajanju zaporne kazni in njeni svojci. Predpostavili smo, da med svojci in zapornikom obstaja globoka čustvena navezanost, zaradi katere je ločitev pri vseh udeleženi v odnosu povzročila bolečino, in da svojci želijo odnos z zapornikom ohraniti. S tem namenom smo predstavili psihološka in teološka spoznanja o odnosu med svojci in družinskim članom, ki prestaja zaporno kazen.

Tako psihologija kakor teologija obravnavata osebni odnos, v katerem prepoznavata dinamiko prisotnosti in odsotnosti. Psihološki pristop ugotavlja, da lahko svojci izgubljeno ljubljeno osebo doživljajo bodisi kot fizično odsotno in hkrati, če uporabimo psihološki izraz, psihično prisotno bodisi kot fizično prisotno, a psihično odsotno. Ta dinamika se v polnosti izrazi, ko želijo svojci zapornika še vedno vključevati v družinski sistem in ga v njem obdržati s spomini nanj. Zapornik je torej redna tema pogovorov med družinskimi člani: o njem govorijo, kar jim omogoča doživljanje njegove prisotnosti. Prav tako jim omogočajo doživljanje njegove prisotnosti različna vedjenja. Našteli smo poslušanje glasbe, ki jo ima zapornik rad, gledanje filmov, ki jih je občudoval, ali pa opravljanje hišnih del, ki jih je prej opravljal izgubljena oseba – vse to lahko svojcem omogoča doživljanje bližine osebe v zaporu (Arditti, 2012, 2022; Boss 2010; Comfort 2008; King in Delgado, 2020). Dimenziji prisotnosti in odsotnosti pa sta bistveni tudi v teološkem obravnavanju odnosa. Bog je namreč za vernika hkrati prisoten in odsoten – tako kot sta si tudi dva človeka kot osebi hkrati prisotna in odsotna. Na tej opredelitvi odnosa temelji teološko razumevanje življenja samega. Živeti namreč pomeni biti v odnosu oz. sprejeti stalno izmenjavo razmerja med prisotnostjo in odsotnostjo v odnosu med

partnerjema. Psihologija tako neposredno življenja nikjer ne opredeljuje. Ko torej družina želi 'ohraniti življenje', išče načine, kako bi odnos do dvoumno izgubljenega sorodnika ohranila.

Psihologija ugotavlja, da se odnos ohranja s spomini na ločeno ljubljeno osebo oz. z doživljanjem njene prisotnosti. V drugem poglavju smo odnos svojcev do družinskega člana na prestajanju zaporne kazni opredelili v luči teološke relacijske teorije Guya Lafona. Ta sicer ne govori o doživljanju prisotnosti in odsotnosti osebe, ki je v zaporu, temveč o prepoznavanju prisotnosti zapornika v njegovi odsotnosti. Psihologija pri obravnavanju medosebnih odnosov torej govori o doživljanju, teologija pa uporablja izraz prepoznavanje. Med doživljanjem in prepoznavanjem je velika razlika. Prvo je čustvena funkcija, drugo pa je rezultat odločitve oz. stvar razuma. Vera, ki jo teologija raziskuje, ne temelji na doživljanju, temveč na razumski odločitvi. Pri obravnavanju verovanja ljudje sicer pogosto govorijo o doživljanju – predvsem takrat, ko gre za različna nadnaravna prikazovanja ali razodetja. Doživljanje je resnično pogost spremljevalec vere, a za verovanje ni nujno potrebno. Zato se z verskim doživljanjem ukvarjajo psihologi. Teolog, nasprotno, ne obravnava doživljanja, temveč gleda na vero kot na odločitev za Boga oz. kot na oklepanje Božjega nauka. Ni namreč nujno, da bi vernik Božjo prisotnost v Njegovi odsotnosti doživljal vedno. Pogosto naletimo na primere, ko vernik svojega odnosa do Boga ne doživlja, pa vendar kognitivno in s pomočjo vere prisotnost Boga v Njegovi odsotnosti prepozna – in se zato Njegovega nauka močno oklepa. Ponavljamo, vera ne temelji na čustvih ali na doživetjih, čeprav jo ta res pogosto spremljajo. Tu moramo poudariti, da prepoznavanje prisotnosti v odsotnosti drugega ni odvisno od inteligence, temveč gre za neke vrste intuicijo, ki pa ne spada na področje čustev, temveč na področje razuma. To pomeni, da lahko tudi neuk vernik v Boga veruje brez doživljanja Njegove prisotnosti – oz. lahko tudi brez doživljanja prisotnosti odsotnega zapornika prepozna njegovo prisotnost. Psihologija uči, da je intuicija pojem, ki ga je zelo težko opisati, a ga po drugi strani lahko zelo dobro prepoznamo (Sadler-Smith in Shefy 2004, 78). Opredeljuje jo kot sposobnost, ki je povezana z višjimi mentalnimi funkcijami, kot je na primer abstraktno razmišljanje. Vendar pa intuicija deluje tudi na nižji ravni intelekta: intuicijo namreč doživljajo tudi osebe, ki nimajo močno razvitega abstraktnega razmišljanja, ki je značilno za višjo raven intelektualnosti (Osbeck 1999, 230).

Gre še za eno zelo pomembno razliko med 'doživljanjem' prisotnosti fizično odsotnega zapornika, o katerem govori psihološki pristop, in 'prepoznavanjem' prisotnosti odsotnega zapornika oz. vero, o kateri govori teološki pristop. Sorodnik, ki zgolj doživlja prisotnost odsotnega zapornika, govori 'o njem'. Vernik, ki prepozna njegovo prisotnost, pa govori 'z njim'. Teološka relacijska teorija opazi, da lahko s pomočjo vere tudi svojci fizično odsotnega zapornika nagovarjajo s 'ti' oz. ne govorijo zgolj 'o njem', temveč govorijo 'z njim' – čeprav je odsoten. Če tudi psiholog v doživljanju odnosa med svojci in zapornikom opaža nagovarjanje fizično odsotnega zapornika s 'ti', to samo potrjuje, da je vera sestavni del obravnavanega odnosa. Iz tega lahko razumemo, da obe znanstveni disciplini ugotavljata, da kljub temu, da svojci niso v zapornikovi fizični bližini, odnos z njim lahko ohranjajo.

Psihološki pristop omenja, da upanje svojcev na ponovno snidenje v položaju dvoumne izgube onemogoča proces žalovanja. Odnos, ki ga z doživljanjem zapornikove prisotnosti ohranjajo, namreč vsebuje upanje na ponovno hkratno fizično in psihološko prisotnost začasno izgubljene osebe. Teološki pristop pa ugotavlja, da v primeru, ko svojci z zapornikom ohranjajo odnos s pomočjo nagovarjanja s ,ti', etično plat odnosa v bistvu rešuje vera – in jim omogoča hrepenenje po ponovnem srečanju. Teologija torej v obravnavanem medčloveškem odnosu vidi vero in upanje. Psihologija, ki obravnava doživljanje fizično odsotnega zapornika, in teologija, ki vero opisuje kot sposobnost prepoznavanja prisotnosti drugega v njegovi odsotnosti, se tudi v tej točki naše raziskave dopolnjujeta. Psihologija ugotavlja, da svojcem telefonski pogovori in obiski pomagajo ohranjati doživljanje zapornikove bližine. Na temelju tega doživljanja ohranjajo upanje in verjamejo, da se bo zapornik nekoč v prihodnosti vrnil v družino in družbo – doživljanje njegove bližine jim omogoča ohranjanje odnosa z njim. S teološke perspektive pa ugotavljamo, da ohranjanje osebnega odnosa med svojci in zapornikom omogoča vera, na osnovi katere svojci ohranjajo tudi upanje na ponovno snidenje. Teologija ugotavlja, da svojci s pomočjo vere kot sposobnosti prepoznavanja zapornikove prisotnosti v njegovi odsotnosti, ki je temelj za upanje, lahko ohranjajo hrepenenje po ponovnem snidenju z njim (Osredkar 2022; 2021).

Omenimo še razliko med psihološkim in teološkim obravnavanjem ponovnega snidenja med svojci in osebo, ki prestaja zaporno kazen. Medtem ko psihologija govori o upanju, da bo odnos med svojci in zapornikom po njegovi vrnitvi v družino ostal tak, kakršen je bil, teološka relacijska teorija poudarja, da se odnos zaradi dinamike izmenjave v razmerju med prisotnostjo in odsotnostjo stalno spreminja. Če želijo odnos ohraniti, morajo partnerji v odnosu dejstvo spreminjanja odnosa sprejeti in posledično sprejeti tudi drugačno podobo ,drugega' v odnosu. V našem primeru morajo biti svojci pripravljeni sprejeti, da bo družinski član, ko bo izpuščen iz zapore, spremenjen.

5. Sklep

Z izgubo ljubljene osebe človek pogosto izgubi smisel svojega življenja – ne glede na to, ali gre za smrt ali za fizično ločitev. Nekaj deset let ali celo dosmrtna zaporna kazen svojcem zapornika življenje popolnoma spremeni. Pa vendar se življenje lahko nadaljuje. V naši razpravi smo prišli do spoznanja, da se psihološka teorija dvoumne izgube in teološka relacijska teorija pri obravnavanju odnosa med zapornikom in njegovimi svojci v bistvenih spoznanjih ujemata in dopolnjujeta. Obe znanstveni disciplini govorita o odnosu. Razlikujeta pa se v dejstvu, da psihologija vidi doživljanje odnosa, medtem ko teologija govori o prepoznavanju prisotnosti drugega v njegovi odsotnosti. Teologija v omenjenem odnosu vidi tudi vero, ki pa za psihologa ni predmet zanimanja. Naša obravnava odnosa med zapornikom in svojci je primer, kako se različne znanstvene discipline lahko v svojih spoznanjih dopolnjujejo. Čeprav psihologija v svoji obravnavi omenjenega odnosa vere ne

omenja – govori pa o hrepenenju po ponovnem snidenju –, bi lahko rekli, da verovanje predpostavlja kot sestavni del medčloveškega odnosa, sicer ne bi mogla govoriti o upanju, ki je teološka krepost. Upanje je sposobnost prepoznavanja in sprejemanja prihodnosti, ki je človek ne pozna in je človeški čuti niso sposobni zaznati – upanje izhaja iz vere. Sámó dejstvo, da psihologija govori o nadaljevanju odnosa s fizično odsotno osebo, pa je povezano tudi s tretjo teološko krepostjo. Sposobnost nadaljevanja odnosa z osebo, ki se spremeni, namreč imenujemo ljubezen (2021, 866). Skratka, spoznali smo, da psihološki in teološki vidik obravnavanja odnosa med svojci in osebo na prestajanju zaporne kazni nudita komplementaren pogled na problematiko – najpomembneje je ohranjati odnos; živeti namreč pomeni biti v odnosu.

Spoznanje, da se psihologija in teologija v svojem raziskovanju lahko dopolnjujeta, je pomembno za ljubljansko Teološko fakulteto, kjer v študijskem programu najdemo teološko in psihološko smer, ki se posveča družinski in zakonski problematiki. Našim slušateljem želimo predstaviti pomen medosebnih odnosov – do Boga in do drugega človeka. Obe znanstveni disciplini se pravzaprav posvečata prav tej tematiki.

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Jean Greisch, Častni doktor Univerze v Ljubljani *Ljubljana, 28. novembra 2023*

Predlog za podelitev naziva „častni doktor Univerze v Ljubljani“ (1. april 2023)¹

Podpisani prof. dr. Robert Petkovšek (UL TEOF, predstojnik Katedre za filozofijo), prof. dr. Branko Klun (UL TEOF) in prof. dr. Dean Komel (UL FF) Senatu UL TEOF predlagamo, naj prof. dr. Jeana Greischa Senatu Univerze v Ljubljani predlaga za prejemnika naziva „častni doktor Univerze v Ljubljani“.

Predlagamo ga: 1) zaradi njegovih vrhunskih znanstveno-filozofskih dosežkov na področju sodobne filozofije (ustvaril je več filozofskih modelov in konceptov, ki so danes sprejeti na področju hermenevtike in filozofije religije); 2) zaradi odmevnosti in vpliva njegovega filozofskega dela v svetovnem merilu; 3) zaradi njegovega dolgoletnega sodelovanja s Teološko fakulteto Univerze v Ljubljani in povezanosti Katoliškega inštituta s Teološko fakulteto v Ljubljani.

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Jean Greisch velja za pomembnega predstavnika sodobne filozofske hermenevtike. Njegova je danes odmevna oznaka, da živimo v „hermenevtični dobi razuma“. Ta oznaka, ki jo je na začetku svoje filozofske poti uporabil v knjigi z naslovom *Hermenevtična doba razuma* [*L'âge herméneutique de la raison*, 1985], ne povzema samo njegovega življenjskega opusa, ampak tudi duha naše dobe, ki se razlikuje od duha predhodnih dob v filozofiji, ki sta jih po Greischu „pokrivali“ najprej metafizika in nato fenomenologija. Danes je filozofija pred hermenevtičnimi izzivi, ki kličejo, da védenje poglobi z razumevanjem. Iz dobe védenja misel prehaja v dobo razumevanja. Greischev izraz „hermenevtična doba razuma“ tako povzema, zaokroža in nadgrajuje delo učiteljev filozofske hermenevtike 20. stol., M. Heideggerja, H.-G. Gadamerja ali P. Ricœurja, in postavlja duhovne koordinate sodobnemu svetu polifonije, ki je v nevarnosti, da bi se razglasil in izgubil v medsebojnem nerazumevanju.

Prelomnico med dobo védenja in dobo razumevanja Greisch ponazarja z naslovom enega od svojih del, *Drevo življenja in drevo védenja* [*L'Arbre de vie et l'Arbre du savoir*, 2000]; s to svetopisemsko metaforo začrtuje mejo med metafiziko in fenomenologijo na eni strani in hermenevtiko na drugi strani – metafizika in fenomenologija sta bili na-

¹ Predlog za podelitev naziva „častni doktor Univerze v Ljubljani“ prof. dr. Jeanu Greischu je nastal v akademskem letu 2022/23, ko Teološka fakulteta Univerze v Ljubljani (UL TEOF) obhaja stoletnico prvih dveh doktorskih promocij s področja teologije – Ivana Žagarja in Alojzija Zupana.

mreč v službi védenja, apodiktčne gotovosti (= drevo védenja), hermenevtika je v službi življenja (= drevo življenja). Hermenevtika sprejema negotovost, lastno življenju, da bi nanjo odgovorila na široko – z modrostjo, ki jo Greisch imenuje „modrost negotovosti“; ta se kaže v medsebojnem poslušanju in razumevanju, v dopuščanju različnih pogledov in interpretacij, in ne v izključujočem rivalstvu védenj. Modrost negotovosti, ki ne pomeni niti skepticizma niti eklekticizma, se zavestno odreka zgolj svojemu, ‚prav‘, da bi bili slišani še glasovi drugih. Hermenevtika je *želja* po razumevanju, in ne *volja* po védenju; izraža se v interpretacijah, ki razumejo, da niso dokončne, ampak so le moment v vrsti dopolnitev. Dopolnjevanje je rdeča nit Greischevih del, ki isto vprašanje obravnavajo z različnih zornih kotov – ne samo s filozofskega ali teološkega, ampak tudi s pripovednega, pesniškega ali slikarskega. Tu se drži Ricœurjeve maksime: »Več razložiš, bolje razumeš.« Po Ricœurju imajo pripovedi v razumevanju resničnosti konstitutivno vlogo – Greisch, Ricœurjev učenec in prijatelj, je to prevzel do te mere, da se v zadnjem desetletju posveča pisanju filozofskih basni za mlade. Vključevanje pripovedi v razumevanje kaže, da se hermenevtika ne ustavlja pri zunanem, objektivnem pogledu na resničnost, ampak da je njeno bistvo v odpiranju notranjih, subjektivnih pogledov. Združevanje zunanjega pogleda z notranjim v razumevanju Greisch imenuje kot hermenevtiko *more gallico demonstrata*, to je hermenevtiko, ki ni zrasla s Heideggerjem in Gadamerjem na nemških tleh, ampak z Ricœurjem na francoskih, galskih tleh. V ta krog prišteva Greisch samega sebe.

Greisch ta hermenevtični model prenaša na področje filozofije religije, saj je notranji pogled kakor v umetniških in drugih literarnih delih doma predvsem v religijskih besedilih. Filozofijo religije, ki je pot od svojih začetkov do danes prehodila prek različnih modelov – spekulativni, kritični, lingvistični in fenomenološki model –, Greisch dopolnjuje s hermenevtičnim modelom, ki védenje dopolnjuje z razumevanjem in zunanjo perspektivo z notranjo. Greisch pa gre tudi v nasprotno smer in filozofsko hermenevtiko postavlja v šolo biblične hermenevtike. Biblična hermenevtika ima za seboj dolgo – več kot dvainpoltisočletno – izkušnjo poslušanja, branja, interpretacije in razumevanja. Prenos te izkušnje na področje filozofske hermenevtike filozofijo usposablja za večjo odprtost polifoniji resničnosti in jo spodbuja k dopuščanju mnogih interpretacij v duhu Aristotela, ki je učil, da „se bitje izreka na mnogotere načine“.

Hermenevtični model je Greisch prenesel tudi na področje antropologije. Antropološko vprašanje »Kaj je človek?« (Kant) se v luči hermenevtične paradigme preoblikuje v vprašanje »Kdo je človek?« (Heidegger). Ta prehod od zunanje opredelitve človeka k njegovemu samorazumevanju, iz zunanje k notranji perspektivi je odgovor sodobnemu človeku na njegovo iskanje smisla. Greisch odgovor oblikuje na široko, z vidika izkušenske filozofije (Franz Rosenzweig), ki človeka misli v njegovi filozofski in duhovni razsežnosti – tako je človeka mislil že Platon, ki ga je opredelil kot filozofa, njegov model pa je videl v Sokratu. Uporaba hermenevtičnega modela v antropologiji kaže, da človeštvo stopa v dobo, ko mora človek sebe nenehno reinterpretirati, iznajti vedno znova na novo – njegovo identiteto v nastajanju Greisch imenuje z izrazom sv. Avgušтина „ipseiteta“.

Francoski filozof Jean-Louis Vieillard-Baron je Greischev opus opisal z besedami:

»J. Greisch je ustvaril enormno in izjemno delo. Njegovo delo pa ni dokončano. Po eni strani je semena posejal pri mnogih študentih in raziskovalcih; po drugi strani je odprl mnoge poti, potrebne raziskave, odprl je delovišča, ki niso zaprta. Kakorkoli že, vsakdo, ki se bo želel ukvarjati s filozofijo religije in doseči kakšne rezultate, bo moral prek Jeana Greischa in branja njegovih del. Ko smo pred veličnim duhom, se hipoma vse poenostavi.«

* * *

Filozofski opus Greischa je obsežen: obsega 22 znanstvenih knjig, prevedenih v različne jezike (angleščina, arabščina, češčina, hrvaščina, japonsčina, nemščina, portugalščina, španščina). Bil je mentor petindvajsetim doktorskim kandidatom/-kam z različnih delov sveta, ki njegovo misel v dialogu z njim razvijajo naprej v svojih lokalnih okoljih. Poleg rednega dela na Filozofski fakulteti Katoliškega inštituta v Parizu je bil vodja prestižnih kateder, kakor so katedre Romano Guardini (Humboldtova univerza), Hans-Georg Gadamer (Boston College), Kardinal Mercier (Louvain-la-Neuve), Etienne Gilson (Pariz) in katedra za krščansko filozofijo (Villanova). Deloval je tudi kot raziskovalec na *Centre National de la Recherche Scientifique* (C.N.R.S.). Omembe vredno je Greischevo prizadevanje, da bi s filozofskimi basnami, katerih pisanju se posveča v zadnjem desetletju, dosegel odraščajoče in v njih prebudil željo po razumevanju življenjske polifonije.

Greisch je za svoje znanstveno, prevajalsko in učiteljsko delo prejemnik mnogih visokih priznanj – med drugim je že nosilec dveh doktoratov *honoris causa* ter nagrajenec Francoske akademije in Francoske katoliške akademije. Je član pomembnih znanstvenih in uredniških svetov pomembnih filozofskih revij ter član znanstvenih združenj.

* * *

Greisch je pomembno povezan s Teološko fakulteto² Univerze v Ljubljani. Leta 2000 (20.–23. avgust) je imel na „4. mednarodnem Vebrovem kongresu“ v Celju z udeležbo okoli 100 filozofov iz Evrope, Združenih držav Amerike in Azije osrednje predavanje na temo francoske fenomenologije. Bil je mentor doktorske disertacije diplomantu z UL, gostil je naše učitelje in v *Bogoslovnem vestniku* objavljaj svoje razprave. Nekaj člankov je objavil tudi v revijah *Tretji dan* (UL TEOF), v *Novi reviji* in v reviji *Phainomena*.

1. Utemeljitev predloga

Filozofija je misel, ki najbolj sublimno in celovito predstavlja svoj čas; v slogu, primernem času, odgovarja na temeljna, mejna vprašanja človeške eksistence, kot

² Ljubljanska Teološka fakulteta je s Katoliškim inštitutom v Parizu, od koder Greisch prihaja, povezana od samih začetkov Univerze. Na Katoliškem inštitutu v Parizu je v letih 1922–1929 pri novosholastičnem filozofu Jacquesu Maritainu študiral Janez Janžekovič, ki je pozneje postal cenjeni profesor filozofije na Teološki fakulteti. Pozneje je na Katoliškem inštitutu študirala in svoje akademske nazive pridobila še vrsta poznejših učiteljev Teološke fakultete: Lambert Ehrlich, Stanko Cajnkar, Janez Zore, Vilko Fajdiga, Franc Rode, Marijan Smolik, Stanko Janežič, Anton Stres, Drago Ocvirk, Edvard Kovač, Jože Krašovec, Mari Jože Osredkar in Robert Petkovšek.

so vprašanja o človeku, naravi in Bogu, o resnici in jeziku, o biti in niču – če naštejemo le nekaj najpomembnejših od teh vprašanj. To sta razpon in vsebina misli, ki jo je v svojem več kot polstoletnem filozofskem delu razvil luksemburški filozof in teolog Jean Greisch, upokojeni profesor s Katoliškega inštituta v Parizu (*Universitas catholica Parisiensis*), ki danes nesporno velja za enega izmed osrednjih predstavnikov hermenevtične filozofije.

1.1 Biografija prof. dr. Jeana Greischa

Jean Greisch se je rodil 27. avgusta 1942 v vasi Koerich v Velikem vojvodstvu Luksemburg, na meji med Francijo in Nemčijo – to je zaznamovalo njegovo misel in jo naredilo prestopajočo mejo, sredniško in dialoško. Po srednji šoli v Deškem liceju (*Lycée de Garçons de Luxembourg-Limpertsberg*) je študij teologije in filozofije nadaljeval v Luksemburgu in v Innsbrucku, kjer se je srečal s Karlom Rahnerjem in z njegovo transcendentno teologijo. Po duhovniškem posvečenju leta 1969 je študij filozofije nadaljeval na Katoliškem inštitutu v Parizu. Tu je leta 1985 doktoriral s tezo o Martinu Heideggerju; že v akademskem letu 1970/71 je tu pri filozofih Dominiquu Dubarlu in Stanislasu Bretonu postal asistent ter leta 1973 predavatelj metafizike in ontologije. Isto leto se je pridružil seminarju, ki sta ga na ustanovi *Centre National de la Recherche Scientifique* (C.N.R.S.) vodila Paul Ricœur in André Robinet. Na C.N.R.S. je bil v letih 1986–2005 zaposlen kot raziskovalec in učitelj v raziskovalni skupini za fenomenologijo in hermenevtiko (*Laboratoire de phénoménologie et d'herméneutique, Les Archives Husserl*), ki jo je vodil Jean-François Courtine. Greisch je svojo poklicno pot začel in končal na mestu profesorja za metafiziko in ontologijo na Filozofski fakulteti Katoliškega inštituta v Parizu, kjer je bil v letih 1986–1994 dekan, nato „zaslužni dekan“ in vodja doktorske šole. Bil je mentor petindvajsetim doktorskim kandidatom in kandidatkam. Po upokojitvi je bil v letih 2009–2012 na Humboldtovi univerzi v Berlinu nosilec „Katedre Romana Guardinija za filozofijo religije in za katoliški svetovni nazor“, ki jo je po združitvi Nemčij ustanovil predsednik Helmut Kohl. Kot gostujoči profesor je predaval na različnih univerzah, med njimi na katedrah „Hans-Georg Gadamer“ na Boston Collegeu, „Cardinal Mercier“ na Katoliški univerzi v Louvainu, na katedri za krščansko filozofijo na Univerzi v Villanovi ter „Etienne Gilson“ na Katoliškem inštitutu v Parizu.

1.2 Filozofska misel Jeana Greischa (oris)

1.2.1 Posredovanja

Filozofsko misel Greischa lahko ponazorimo z izrazom „*passage*“, to je kot „prestopanje meja“ oziroma „sredništvo“ ali „posredovanje“. V vlogo srednika ali posrednika ga je postavilo že njegovo geografsko poreklo – Luksemburg, kraj na meji med Francijo in Nemčijo, kjer se dva kulturna in miselna svetova (nemški in francoski) odpirata drug drugemu. Odprtosti ni brez posredovanja ali sredništva. Pomen sredništva utemeljuje z mislijo Paula Ricœurja: »Najkrajša pot od sebe k sebi vodi prek drugega.« Ne da bi šel prek samega sebe in se videl v ogledalu drugega, člo-

vek sebe ne more razumeti; rastemo drug ob drugem. Razumevanje zato ne govori enoglasno, samo s svojim glasom, ampak večglasno, tudi z glasom drugih. Greisch dodaja: »Zato odslej nisem več zmožen razlikovati med tem, kar prihaja od mene, in tem, kar je moj odgovor na mišljenje drugih.« Krajše in preprosto rečeno: razumevanje je rezultat posredovanj, odsev ogledala, ki ga predme postavljajo drugi.

Greisch je med nemškim in francoskim miselnim svetom posredoval na različne načine: z organiziranjem francosko-nemških simpozijev na temo krščanske filozofije, pa tudi s prevodi. Iz nemščine v francoščino je prevajal Hansa Ursa von Balthasarja, Romana Guardinija, Martina Heideggerja, Hansa Jonasa (prevod dela *Načelo odgovornosti* je bil nagrajen z nagrado „Gérard de Nerval“), Wilhelma Schappa in Eugena Rosenstock-Huessyja, iz francoščine v nemščino pa je prevajal dela Paula Ricœurja. Pomembno je njegovo sredništvo med vedami, med filozofijo in teologijo. Med njegovimi vzorniki, učitelji in prijatelji so pomembna imena filozofskih in teoloških duhov 20. stol.: Dominique Dubarle, Stanislas Breton in Jean Trouillard s Katoliškega inštituta v Parizu; med filozofi Paul Ricœur, Michel Henry, Emmanuel Lévinas, Jacques Derrida, Richard Kearney in John Caputo; med teologi pa je imel vzornike ali sopotnike v Romanu Guardiniju, Karlu Rahnerju, Hansu Ursu von Balthasarju in Claudu Geffréju. Gre za imena vélikih poznavalcev in interpretov filozofskih in teoloških virov našega izročila, na primer Heideggerja in Husserla, Hegla in Kanta, in še starejših Tomaža Akvinskega, Avgušтина, Plotina, Platona, Aristotela – vse do Parmenida. Poleg teh imen v Greischevih delih srečujemo imena pesnikov, kot so Saint-John Perse, Paul Celan in Rainer Maria Rilke. Razlaga tudi platna slikarskih mojstrov. Nobena od teh referenc v njegovih filozofskih refleksijah ni nepotrebna; prav tako ni odveč nobeno od teh del, ko gre za to, da bi vprašanja, ki nas nagovarjajo, razumeli čim bolje. Naloga filozofije po Greischu ni najprej v ustvarjanju teorij, ampak v razumevanju – ki je po svojem bistvu in izvoru polifonično.

1.2.2 „Hermenevtična doba razuma“

V polifoniji filozofskih in teoloških glasov Greisch najde rdečo nit svojih razmišljanj – vprašanje, ki je filozofijo spremljalo od njenih začetkov, sedaj pa je postalo temeljno vprašanje – hermenevtiko. Danes je Greisch eden izmed osrednjih nosilcev filozofske hermenevtike. *Medsebojno razumevanje* je edino zmožno odpreti prihodnost sodobni pluralni, včasih kaotični družbi z najrazličnejšimi miselnimi stališči na lokalni in globalni ravni. S svojim delom *L'âge herméneutique de la raison* (1985) je Greisch ustvaril izraz „hermenevtična doba razuma“, s katerim poudarja, da naša doba resničnosti ne razlaga več v luči onstranskih metafizičnih načel niti v luči zgolj fenomena, ampak v moči interpretacije, ki fenomene odpira v njihovi pomenski razsežnosti – in tako resničnosti daje profil, ne da bi zanikala njeno fenomenalno ali metafizično razsežnost. „Duša“ hermenevtičnega razuma je torej *interpretacija*. Greisch se je vprašanj hermenevtike lotil že v svojem prvem delu *Herméneutique et grammatologie* (1973), v katerem je filozofsko hermenevtiko soočil z Derridajevo gramatologijo in ustvaril dialog, ki je trajal vse do Derridajeve smrti (2004). Hermenevtike se je učil – a kritično – v šoli Martina Heideggerja. Kot

eden najboljših poznavalcev Heideggerja je Greisch svoje raziskave o Heideggerju objavil v treh obsežnih knjigah: *La parole heureuse: Martin Heidegger entre les choses et les mots* (1986), *Ontologie et temporalité* (1992), ki je celostna interpretacija dela *Sein und Zeit*, in *L'arbre de vie et l'arbre du savoir: les racines phénoménologiques de l'herméneutique heideggérienne (1919–1923)* (2000). V svojih interpretacijah Heideggerja Greisch po zgledu in kot nadaljevanje Paula Ricœurja razvija hermenevitično fenomenologijo, za katero pravi, da je *more gallico demonstrata* (= utemeljena na francoskem filozofskem izročilu).

Koncept „hermenevitična doba razuma“ povzema Greischev prispevek sodobni filozofiji in obenem duha časa. V nadaljevanju bomo izpostavili nekaj temeljnih vidikov tega ključnega koncepta in področij, na katerih je Greisch filozofsko hermenevitično preizkušal in razvijal.

1.2.3 Filozofska hermenevitična doba razuma – modrost negotovosti

Z izrazom „hermenevitična doba razuma“ Greisch označuje racionalnost, primerno za sodobni pluralni svet, v katerem je bolj kot kadarkoli poprej razvidno, da védenje predpostavlja razumevanje in da obstajajo različni načini razumevanja resničnosti. Zato med filozofskimi vprašanji Greisch prvenstvo pripisuje vprašanju razumevanja. Nosilka spoznanja tu ni več intencionalnost (Husserl), ampak eksistenca (Heidegger). Heidegger se je že v svojih zgodnjih predavanjih (1919–1929) oddaljil od svojega učitelja Husserla, ki je filozofijo opredelil kot fenomenologijo, katere cilj je postati stroga apodiktična znanost, kakor da je resnica razumljiva samo z enega in edinega apodiktičnega zornega kota, in ne z različnih zornih kotov. V nasprotju s Husserlom je Heidegger poudarjal, da spoznavamo v okvirih živetega življenja (= faktično življenje), pri katerem ideal filozofije kot stroge apodiktične znanosti ni smisel. Pomenskost fenomena je torej del življenja, ki je v gibanju – fenomenologija je zato v svojem bistvu hermenevitična fenomenologija, katere predmet niso ‚goli‘ fenomeni, ampak fenomeni v svoji pomenskosti, v svojem ‚gibanju‘ – tem je kot takšnim zmožen slediti hermenevitični razum, ki je po Greischu »rezultat cepitve pojmov interpretacije in razumevanja na fenomenološko idejo intuicije«. Hermenevitična se zato kaže kot temeljna filozofska disciplina, ki obenem že zastavlja vprašanje o kriteriju pravega razumevanja – ali k razumevanju vodi empatija ali opazovanje ali interpretacija ali morda kaj drugega. Po Greischu je gonilna sila hermenevitične interpretacija. Ista resničnost je predmet različnih interpretacij, ki so lahko v konfliktu, naloga hermenevitične pa je, da jih razižče in ovrednoti. Z izrazom Milana Kundera hermenevitično opredeljuje kot „modrost o negotovosti“ (*sagesse de l'incertitude*). Primarneje od védenja, ki se skladišči v fiksni teoriji, je razumevanje, lastno načinu biti *tubiti* – eksistencial. Razumevanje je odvisno od načina biti *tubiti* – tu ima interpretacija svoj izvor. Naloga hermenevitične fenomenologije je povezovati različne interpretacije v zavesti, da ni ene edine prave in da jih je treba *modro* povezovati v simfonijo, v večglasje, v katerem se resničnost kot fenomen izreka. Tako Greisch v svojih delih raziskuje povezave med modrostjo pesnikov, tragikov, romanopiscev in filozofije. V vseh se kaže želja po razumevanju. Poudarimo, da izraz „modrost negotovosti“ ne implicira niti skepticizma niti eklekticizma – kakor tudi ne trditev v njihovi teoretični

obliki (*Le cogito herméneutique* (2000); *L'itinérance du sens* (2001)).

1.2.4 Želja po razumevanju – izvorni filozofski dej

V luči izhodiščne opcije, ki filozofijo opredeljuje kot modrost o negotovosti, Greisch obravnava druge temeljne filozofske teme. Najprej je tu vprašanje o *izvoru filozofskega deja*. Izvorni filozofski dej po Greischu ni „volja do védenja“, ampak „želja po razumevanju“. Filozofija je v svojem jedru – kakor jo je razumel tudi Platon – želja, ki ne neha iskati vedno boljšega razumevanja. Drugače od védenja, ki je objektivno in temelji na sodbah, razvidnih samih v sebi, gre želja po razumevanju dlje – odvisna je od svojega nosilca in od njegovih kreposti. „Prva filozofija“ – to je: želja po razumevanju izvornih filozofskih predmetov – je zato neločljivo povezana s krepostmi. Filozofski dej je zato dosežek kreposti – brez kreposti ni filozofije. Razumevanje kot rezultat kreposti Greisch obravnava v delu *Désirer comprendre: court traité des vertus herméneutiques* (2019); v njem razvija etiko kreposti, ki se v drugi polovici 20. stoletja v moralni filozofiji pridruži teleološki in deontološki paradigmi. Drugače od Aristotela, ki „drugo filozofijo“ vidi v fiziki, jo Greisch vidi v „praktični filozofiji“. Vprašanje, ki si ga tu zastavlja, je, kako umetnost razumevanja prispeva k „dobremu življenju“ – to je „k življenju, ki je dobro [*eu zēn*]“ (Aristotel).

1.2.5 Hermenevtika in metafizika

Med pomembnimi vprašanji Greischevih raziskovanj je vprašanje razmerja med hermenevtiko in metafiziko. Tudi sodobna filozofija se vprašanju o metafiziki, na katerem je filozofija gradila od svojih začetkov, ne more izogniti. Heidegger je v iskanju izhoda iz metafizike spodbujal, naj »metafiziki pogledamo v obraz in je ne izgubimo izpred oči« (Ga 29/30, 5; 19). Po prepričanju sodobne filozofije je življenju nasprotna metafizika danes presežena, nadomestila sta jo namreč fenomenologija oziroma hermenevtika. Po Greischu pa – kakor je v to prepričan tudi Jean Grondin – hermenevtike in metafizike ni mogoče ločiti. Za izhodišče svoje kritike metafizike Greisch jemlje Heideggerjev projekt „metafizike tubiti“, kakor se ta kaže v aksiomatski enačbi »Eksistirati pomeni transcendirati [*exister, c'est transcender*]« (*Hermeneutik und Metaphysik* (1994); *Transcender* (2021)). S hermenevtične perspektive je mogoče po Greischu pojem metafizike – natančneje: metafizično funkcijo *meta-*, ki tematizira trans-cendentno – opazovati z vidika drugih spreg, ki se kažejo v francoskih besedah *trans-ascendance*, *trans-descendance*, *trans-passibilité*, *trans-possibilité* ipd. Hermenevtika torej omogoča funkcijo *meta-* razumeti, uporabljati in misliti širše, to je v „poetičnem“ smislu (*poiesis*).

S tega vidika Greisch obravnava tudi pojem Boga, ki so ga mnogi že raztopili v modernih raztopinah. Ideja, ki sta jo poudarjala že D. Dubarle in S. Breton – Greischeva učitelja – je, da pojma Boga ni mogoče povsem prestaviti iz filozofije v teologijo, ampak da ta pojem potrebuje tudi filozofsko refleksijo – takšna filozofska refleksija namreč teologiji koristi. V svojem delu *Du „Non-autre“ au „Tout autre“: Dieu et l'Absolu dans les théologies philosophiques de la modernité* (2014), za katerega je leta 2013 prejel srebrno medaljo „La Bruyère“ Francoske akademije, je analiziral nekatera mesta v razvoju pojma Bog od Nikolaja Kuzanskega do

sodobnih teologov in filozofov – Bartha, Otta, Heideggerja in Derridaja –, ki so ga razumevali v razponu od „Ne-drugega“ do „Povsem-drugega“. S tem je Greisch osvetlil ozadje sodobnega (ne)razumevanja Boga in analiziral nekatere temeljne probleme sodobnega mišljenja Boga, ki jih najdemo pod imeni „onto-teologija“, „pojmovno malikovanje“ in „negativna teologija“.

1.2.6 Hermenevtična paradigma filozofije religije

Filozofijo religije je Greisch trajno zaznamoval s svojim obsežnim (več kot 2000 strani dolgim) delom *Le Buisson ardent et les lumières de la Raison: L'invention de la philosophie de la religion*, ki obsega tri zvezke : zv. 1, *Héritiers et Héritages du 19e siècle* (2002); zv. 2, *Les approches phénoménologiques et analytiques* (2002); zv. 3, *Vers un paradigme herméneutique* (2004). Delo prikazuje genezo filozofije religije kot akademske discipline vse od začetkov v začetku 19. stol. do izteka 20. stol. Filozofijo religije obravnava z vidika petih paradigem – spekulativne, kritične, fenomenološke, lingvistične in hermenevtične. Filozofijo religije torej prikazuje z zornega kota različnih miselnih pristopov oziroma interpretacij, ki so izraz časa in v katerih se kaže njihov razvoj vse do sodobne hermenevtične paradigme, ki jo Greisch razvija v zadnjem delu. Hermenevtično paradigmo razvija ob treh vodilnih idejah: *življenje*, *eksistenca* in *refleksija*. Te tri ideje oziroma področja so največkrat izhodiščna točka sodobnih filozofskih iskanj – in kriterij za filozofsko refleksijo. Greischevi glavni sogovorniki v tem delu so M. Heidegger, J. Derrida, D. Janicaud in M. Henry.

Kakor pred njim Henry Duméry razlikuje Greisch v tem delu med *filozofijo religije* in *religiozno filozofijo*, ki izhaja iz osebne vere. Ti dve obliki filozofije druga drugi nista alternativa, ampak izraz dveh različnih metodologij – filozof se mora eksistenčnih predpostavk svoje avtonomije zavedati. Ta poseben hermenevtični izziv se dobro kaže v Blondelovi formuli: »Ko živim kot kristjan, iščem to, kako moram misliti kot filozof.« Sicer pa filozofija religije danes svojih sogovornikov nima več samo v teologih, ampak tudi v racionalnosti religijskih študijev. Dialog je torej tristranski – med filozofijo religije, ki opravlja filozofiji lastno spekulativno in konceptualno delo, religijskimi študiji, ki analizirajo religijska dejstva, in teologijo, pri kateri gre za samorazumevanje religijskega subjekta in za razumevanje njegovih teoloških projekcij. Poseben izziv za filozofijo religije je razmislek o pretenziji religij, da imajo oz. poznajo resnico; ob tem se zastavlja vprašanje, s kakšno pravico filozofija ocenjuje resnico, ki je doma v religiji. Deluje pa tudi nasprotno – Pilatovo – skeptično vprašanje, ki se lahko prebudi v verniku: Čemu sploh resnica?

1.2.7 Biblična hermenevtika in filozofska hermenevtika

Za filozofsko hermenevtiko je posebej pomembna biblična hermenevtika. Njun kompleksen odnos je predmet Greischevega dela *Entendre d'une autre oreille: les enjeux philosophiques de l'herméneutique biblique* (2006). Ta raziskava se osredotoča na tri temeljne operacije: branje, interpretacija in razumevanje ter na to, kako se te izražajo. Iz branja Svetega pisma in iz tega, kako sta Sveto pismo interpretirali in ga razumeli judovska in krščanska tradicija, se filozof uči „slišati z nekim drugim ušesom“ tudi ključna vprašanja sodobne hermenevtične filozofije. Isto

tematiko razvija Greisch naprej v delu *Croire: un parcours de la reconnaissance* (2022) – v osemnajstih meditacijah, ki jih je podajal na katedri Romana Guardinija na Humboldtovi univerzi v Berlinu. Tu zbrane meditacije povezujejo poetiko branja Svetega pisma s poetiko pogleda velikih slikarjev na ista svetopisemska besedila.

1.2.8 Metamorfoza antropologije v hermenevtiko ipseitete

V luči hermenevtike in fenomenologije je Greisch razvil tudi filozofsko antropologijo, v kateri si zastavlja vprašanje o razumevanju, ki ga ima človek o samem sebi, to je vprašanje »Kdo sem? Kdo smo?«. To vprašanje obravnava v delu *Qui sommes-nous? Chemins phénoménologiques vers l'homme* (2008), v katerem so zbrana predavanja, ki jih je imel na katedri „Cardinal Mercier“ v Louvainu-la-Neuve. Z vidika antropologij, ki so se znotraj fenomenologije razvile v začetku 20. stol., se Greisch sprašuje o učinkih, ki jih je prinesla transformacija kantovskega vprašanja: »Kaj je človek?« v heideggerjansko vprašanje: »Kdo smo?«. Gre za transformacijo filozofske antropologije v „hermenevtiko sebstva“, kakor jo najdemo – pri vsakem na svoj način – pri E. Lévinasu, M. Henryju, P. Ricœurju, pri M. Foucaultu iz starejšega obdobja, pa tudi pri predstavnikih francoske fenomenologije, kakor sta J.-L. Marion ali C. Romano. Omenjeno delo je komparativna analiza „poti k človeku“, ki jo Greisch zaključuje z razpravo o stališčih H. Blumenberga.

1.2.9 Hermenevtika in ‚izkušenska filozofija‘

Najširše polje, na katerega Greisch širi vprašanje hermenevtike, je polje človeške izkušnje kot takšne, kakor jo je tematiziral Franz Rosenzweig. V nasprotju z abstraktno in intelektualistično razlago izkušnje izhaja „izkušenska filozofija“ (*philosophie expérientielle*) iz živete izkušnje, ki jo ima človeška eksistenca v svoji duhovni in filozofski razsežnosti. Hermenevtični pristop na polju človeške filozofske in duhovne izkušnje je Greisch obravnaval v delih *Vivre en philosophe: expérience philosophique, exercices spirituels et thérapies de l'âme* (2015), *Rendez-vous avec la vérité* (2017) in *Transcender* (2021). V prvem od naštetih del, ki izhaja iz Sokratovega gesla „živeti filozofsko“, Greisch to temo raziskuje z vidika treh vprašanj o samem izkušenskem temelju filozofije, o duhovnih vajah, ki filozofiranje omogočajo, in o odrešenju, ki ga filozofiranje prinaša. V drugem delu izhaja iz Nietzschejeve metafore „srečanje z resnico“, ki v teorijah o resnici nima svojega mesta, in jo uporabi kot pomoč v razjasnjevanju eksistenčnih implikacij resnice, ki ga je filozofiji naložil Aristotel, ko je filozofijo opredelil kot »znanost o resnici« (*Metaph.* 993b20). Tretje delo idejo izkušenske filozofije Greisch dopolnjuje s šestimi meditacijami o metafizični želji in o projekcijah transcendiranja kot dejanja.

1.2.10 Pisec filozofskih basni

Od leta 2014 Greisch objavlja dvojezične basni (pisane francosko-nemško; francosko-angleško; francosko-nizozemsko) pod naslovom „Zgodbe o Minervi, sovi filozofinji“, namenjene zlasti – a ne izključno – šolskemu občinstvu. Namen basni, ki imajo filozofski značaj, je posredovati modrost. Sova Minerva nas napotuje h grški in rimski boginji modrosti, k Ateni oz. Minervi. Tema se pridružuje poštni go-

lob Wiffy, ki je vedno na preži za dnevnimi novicami. Druga pomembna figura v zgodbah je veliki vojvoda Bosko, mirovni sodnik v Schwarzwald (v prevodu *Črni gozd*). Leta 2020 je v trijezični francosko-angleško-nemški izdaji izšla zgodba *Pes ali volk?* Basen *Vouky v zadregi* govori o nemškem ovčarju Vukiju ter o njegovem iskanju identitete med psom in volkom. Zgodbi je dodana razlaga v luči filozofsko-zgodovinskih referenc, ki jih vsebuje. V članku „Zgodbe o sovi filozofki Minervi: vaje v filozofiranju“ Greisch pojasnjuje genezo in zasnovo teh pravljič ter razmišlja o pripovedni funkciji, zlasti ob sklicevanju na esej Walterja Benjamina „Der Erzähler“. Sklicuje pa se tudi na nemške in ruske ljudske pravljičice, na *Tisoč in eno noč* ter na Ezopove in La Fontainove basni.

2. Članstva in priznanja

2.1 Članstvo v uredniških odborih, znanstvenih svetih in znanstvenih združenjih

J. Greisch je bil in je član različnih uredniških odborov revij in zbirk (*Philosophie & Théologie* (Cerf), *Recherches de science religieuse*), znanstvenih svetov publikacij (*Annales de Phénoménologie et d'Herméneutique*, *Annuario filosofico*, *Archives de Philosophie*, *Heidegger-Jahrbuch*, *Jahrbuch für Religionsphilosophie*, *Laval philosophique et théologique*, *Revista Portuguesa de Filosofia*, *Revue théologique de Strasbourg*, *Studia hermeneutica*, *Studia Phaenomenologica*), znanstvenih svetov na ustanovah (Centre d'herméneutique phénoménologique (Pariz-Sorbonne), Chaire E. Gilson (Katoliški inštitut, Pariz), „Comité éditorial Paul Ricoeur“ (2005–2020), Institut International de Philosophie) in znanstvenih združenj (Institut International de Philosophie, Commission Philosophie du Centre National des Lettres (1991–94), Institut Grand-Ducal des Sciences, Luxembourg (dopisni član), Collegium Philosophicum (Forschungsinstitut für Philosophie, Hanovre).

2.2 Priznanja

J. Greisch je za svoje delo prejel številna priznanja: Blue Diamond Award 2022 (Mednarodni inštitut za hermenevtiko, Varšava, za življenjski opus), Prix Gérard de Nerval (za prevod dela Hans Jonas, *Principe Responsabilité*), Prix Hermes 2004 (Mednarodni inštitut za hermenevtiko, Varšava, za trilogijo: *Le Buisson ardent et les Lumières de la raison*), Prix La Bruyère (Srebrna medalja Francoske akademije (2013) za knjigo *Du Non-autre au Tout-Autre*), dva doktorata *honoris causa* (Anselmianum, Rim (2016); Univerza v Varšavi, Filozofska fakulteta, Mednarodni inštitut za hermenevtiko (2021)) in tudi nagrado Lauréat Francoske katoliške akademije (2019).

3. Bibliografija

Jean Greisch je avtor 21 znanstvenih knjig v francoščini in nemščini, od katerih so nekatere prevedene v tuje jezike (angleščina, arabščina, češčina, hrvaščina, japonščina, nemščina, portugalščina, španščina), in okoli 400 znanstvenih člankov. Je tudi (so)urednik znanstvenih zbornikov, med katerimi naj izpostavimo zbornike o E. Lévinasu, P. Ricœurju in J. Ladrièrju. Njegovemu delu sta posvečena dva zbornika: *Le souci du passage* (Pariz: CERF, 2004) in *Jean Greisch, les trois âges de la raison* (Pariz: Hermann, „Colloque de Cerisy“, 2016).

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13. *Du non-autre au tout-autre: Dieu et l'absolu dans les théologies philosophiques de la modernité* (Pariz: PUF, 2012), 378 str.
14. *Vivre en philosopant: Expérience philosophique, exercices spirituels et thérapies de l'âme* (Pariz: Herrmann, 2015), 507 str.

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3.2 Filozofske basni J. Greischa

1. *La chouette et l'alouette* 2. *Le renard et le hérisson* (francosko, nemško, arabsko)
3. *Elsa la corneille au paradis des oiseaux* 4. *Ali Baba dans le palais de la mémoire* (francosko, nemško, arabsko) 5. *Kalinka, la poule qui voulait devenir danseuse étoile* 6. *Bichou, le cheval qui ne savait pas mentir* 7. *La sirène et le loup de mer*
8. *Azoy et le robot* (nemško, nizozemsko) 9. *Froggy et Groggy ou l'optimiste et le pessimiste* (nizozemsko) 10. *Minerva et les papillons qui ne perdent jamais le Nord* 11. *Sally, la salamandre qui jouait avec le feu* 12. *Ariane, l'araignée qui filait un mauvais coton* 13. *Minerva et les champignons de l'immortalité* 14. *Chien ou loup? Vouky dans l'embarras, trilingue* (francosko, nemško, angleško).

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Slavnostno predavanje
Univerza v Ljubljani, Teološka fakulteta
27. november 2023

Jean Greisch

***Kaj smemo upati?
Evangelij odrešenja in trepet vere***

*Nah ist
und schwer zu fassen der Gott.
Wo aber Gefahr ist, wächst
das Rettende auch.
[Blizu je
in težko dojemljiv bog.
A kjer je nevarnost, raste
tudi rešilno.]
Friedrich Hölderlin, Patmos,
slov. prev. Vid Snoj*

Papež Frančišek je petek in soboto, 22. in 23. septembra 2023 preživel v Marseillu.

Izmed številnih močnih trenutkov teh dveh dni želim izpostaviti dve temi in eno geslo.

Televizijske postaje po vsem svetu so papeža prikazovale, kako je obkrožen s predstavniki različnih verstev in obredov, navzočih v Marseillu, v tišini molil pred spominsko stelo, nad katero se dviguje velik križ iz Camargua, ki objema Sredozemsko morje. Stela, postavljena leta 2008 na pobudo združenja Morski misijon, je posvečena umrlim na morju, od leta 2010 pa tudi brodolomcem – žrtvam ilegalnega priseljevanja.

Istega dne zvečer je imel papež v stavbi Palais du Pharo v navzočnosti predsednika Macrona ganljiv govor udeležencem tretjih Mediteranskih srečanj. V govoru je mare nostrum predstavil kot obsežen prostor srečevanj »med abrahamskimi religijami, med grško, latinsko in arabsko mislijo, med znanostjo, filozofijo in pravom ter številnimi drugimi resničnostmi«; kot prostor, ki je omogočil, da se je po svetu razširila »vzvišena vrednota človeškega bitja, obdarjenega s svobodo, odprtega za resnico in s hrepenenjem po odrešenju, ki svet vidi kot čudo, ki ga je treba odkrivati, in vrt, ki ga je treba naseliti – v znamenju Boga, ki s človeštvom sklene zavezo«.

Ne glede na razdaljo med Galilejskim jezerom – tu je Jezus iz Nazareta ubogim vrnil upanje, ko jih je razglasil za blažene, jim prisluhnil v njihovih potrebah, oskrbel njihove rane in jim oznanil blagovest o Kraljestvu – in obalo Sredozemskega morja je treba po papeževih besedah vedno izhajati iz klica ubogih, največkrat tihega, in ne iz klica »tistih, ki so v prvih vrstah glasni kljub temu, da jih je sreča že obilno obdarila«, če naj sledimo Jezusu.

Da bi to dosegli, se ne smemo zadovoljiti s predanim, a pogosto pomanjkljivim delom institucij. Še več, »vest potrebuje šok, da bi nezakonitosti rekla ‚ne‘ in solidarnosti ‚da‘« – kakor papež hudomušno poudarja, to »ni kapljica v morje, ampak nepogrešljiva sestavina, s katero bi vode prečistili.«

Ton postane bolj dramatičen z izjavo, da »tisti, ki tvegajo življenje na morju, ne napadajo, temveč iščejo gostoljubje«, in da »*mare nostrum* s svojimi obalami, kjer na eni strani vladajo izobilje, potrošništvo in potratnost, na drugi pa revščina in negotovost, kliče po pravičnosti«. Ne samo, da trojna *dolžnost solidarnosti, socialne pravičnosti in univerzalne dobrodelnosti danes v ničemer ni izgubila svoje aktualnosti, ampak nas sooča z možnostjo ‚brodoloma civilizacije‘*, katerega simbol je brodolom beguncev.

»Prihodnost ne bo v zapiranju – to bi pomenilo vračanje v preteklost oziroma zaobrnitev hoje na poti zgodovine. Rešitev proti strašnemu biču izkoriščanja človeka ni v zavračanju, ampak, da vsak po svojih zmožnostih zagotovimo veliko število zakonitih in rednih vstopov v Evropo – njihova trajnost bi temeljila na sodelovanju z državami izvora, da bo sprejemanje migrantov pravično. Reči ‚zadosti‘ bi pomenilo zatiskati si oči; če se sedaj poskušamo ‚izvleči‘, se to jutri lahko spremeni v tragedijo. Prihodnji rodovi nam bodo hvaležni, da smo znali ustvariti pogoje za neizogibno integracijo – v nasprotnem primeru nam bodo očitali, da smo omogočili le sterilne načine asimilacije.«

»Mi kristjani,« opozarja papež, »verujoči v Boga, ki je postal človek – v edinstvenega in neponovljivega človeka, ki se je na obali Sredozemskega morja poimenoval Pot, Resnica in Življenje (Jn 14,6) –, ne moremo sprejeti, da bi se poti srečevanj zaprle, da bi resnica boga denarja prevladala nad dostojanstvom človeka, da bi se življenje spremenilo v smrt!«

Temu sporočilu, namenjenemu kristjanom, je papež pridružil politično sporočilo, ob katerem so vztrepotali številni politiki, tudi tisti, ki se ponašajo s tem, da zagovarjajo krščanske vrednote: »*Morje je vir življenja in tudi kraj, ki spominja na tragedije brodoloma. Tukaj smo se zbrali v spomin na tiste, ki niso preživeli, na tiste, ki niso bili rešeni. /.../ To so imena in priimki, izničena življenja in porušene sanje. Mislim na toliko bratov in sester, ki so utonili v strahu – z upi, ki so jih nosili v svojih srcih. Ob takšni tragediji besede ne koristijo – potrebujemo dejanja, dejanja!*«

Osrednja tema papeževe pridige med mašo na stadionu Vélodrome naslednje popoldne je bila ‚vera, ki trepeče‘. Papež se je tu oprl na verz iz Lukovega evangelija: »Ko je Elizabeta zaslišala Marijin pozdrav, se je dete veselo zganilo (*eskirtēsen*) v njenem telesu.« [v francoskem svetopisemskem prevodu ‚*tressaillit*‘, ‚je zatrepetalo‘, op. pr.] (Lk 1,41) Kakršen koli že je prevod, ki ga sprejememo, pomembno je, da imamo opraviti z znamenjem novega življenja, ki se začenja kazati.

Izven tega, da pred življenjem zatrepetamo, po papežu ni žive vere. »Zatrepetati‘ pomeni ‚biti dotaknjen od znotraj‘, se notranje zatresti, čutiti, da se v našem

srcu nekaj premika« v nasprotju s »hladnim, plehkim srcem«, »ki življenje živi mehanično, brez strasti, brez poleta, brez želje«. Po mnenju papeža je zlo, ki razžira naše evropske družbe, cinizem, razočaranost, resignacija, negotovost. Vse to so znamenja, življenja brez trepetá, ki ga je ‚nekdo‘ – mišljen je Spinoza – imenoval ‚žalostne strasti‘.

Trepeta vere ne moremo skržiti na radostno poskakovanje – to bi bilo napačno. Zatrepetati je mogoče od veselja, a tudi od zgroženosti ob neznosnih situacijah – kakršne so te z begunci, umrlimi na morju, ker so ostali brez pomoči –; zatrepetamo pa tudi od tesnobe. Nobena od teh izkušenj vernikom, ki vidijo v »razcvetu dni« Božje delo, ni prihranjena – s tem pa jim je dan »nov pogled, v katerem vidijo resničnost«.

Eno od znamenj pristnosti vere je, da v veri »trepet pred življenjem rojeva trepet pred bližnjim« – to, da v »usmiljenju zatrepetamo pred ranjenim mesom tistih, ki jih srečamo na naši poti«. »Celo sredi težav, problemov in trpljenja,« je dejal papež, »verniki dan za dnem zaznava Božje obiskanje in čuti, da ga Bog spremlja in podpira. Verniki zatrepetajo tudi pred skrivnostjo osebnega življenja in pred družbenimi izzivi: doživlja vznemirjenje, strast, sanje, interes, ki nas žene k osebni zavzetosti.« Bralci papeževih ‚po Frančiškovo obarvanih‘ okrožnic ‚Laudato si‘ [Hvaljen, moj Gospod] in ‚Fratelli tutti‘ [Vsi smo bratje] bodo tu prepoznali temeljno melodijo njegove misli: »Želimo biti kristjani, ki se v molitvi srečujejo z Bogom in v ljubezni z našimi brati in sestrami, kristjani, ki zadržijo, zavibrirajo, sprejemajo ogenj Duha, da bi jih v njem použila današnja vprašanja, izzivi Sredozemlja, klic ubogih, ‚svete utopije‘ bratstva in miru, ki čakajo na uresničitev.«

Kakšna je povezava med spominsko stelo, posvečeno umrlim na morju, in trepetom vere, ljubezni in upanja, o kateri govori papeževa pridiga, ki noče biti le preprosti ‚fervorino‘, ‚kratka spodbuda‘, namenjena navdušeni množici na stadionu?

Odgovor bi želel poiskati v besedni zvezi »človeško bitje, obdarjeno s svobodo, odprto za resnico, s potrebo po odrešenju« iz papeževga govora v marsejski stavbi Palais du Pharo.

1. Soteriologija na stičišču zgodovine religij, teologije in filozofije

»Potreba po odrešenju«: beseda ‚odrešenje‘ je del osnovnega besednjaka judovsko-krščanskega verovanja in številnih drugih religij. V krščanski teologiji je iz nje tvoren učeni izraz ‚soteriologija‘. Čeprav izraz uporabljajo zlasti krščanski teologi, pa ni rezerviran samo zanje.

Zgodovinar religije Gustav Mensching je poudaril, da religija kot taka ne obstaja. Religiozni fenomen nam je dostopen le po svojih mnogoterih zgodovinskih manifestacijah – ali če isto trditev izrazimo s podobo: »Na nebu je le ena luna, v vodi pa je nešteto njenih odsefov.« Prav ti odsevi so predmet proučevanja zgodovinarjev religij, ki se med seboj razlikujejo zlasti po svojem pojmovanju odrešenja (Mensching 1959).

Ozkogledi racionalizem, ki prisega le na moč razuma, meni, da pojem ,odrešenja' presega filozofsko racionalnost – in ga je zato treba prepustiti teologom. Iz zgodovinskih in obenem sistematičnih razlogov pa lahko zagovarjamo tudi idejo, da lahko ta pojem v oskrbo sprejme filozofija, kakor je to mojstrsko storil Franz Rosenzweig v svojem delu *Zvezda odrešenja*, ki je ena mojih najljubših knjig.

Kot odmev na papežev pastoralni obisk v Marseillu bo moje izhodišče minimalistična opredelitev soteriologije, kakor jo navdihujejo pastoralna pisma apostola Pavla Timoteju in Titu, namenjena tretji generaciji kristjanov, ki je bila zaznamovana s helenistično kulturo.

,Soteriologija' je razmislek o tem, kako na pravi način artikulirati izraza ,Bog, naš Odrešenik' in ,Kristus, naš Odrešenik'. V pastoralnih pismih se ta dva izraza artikulirata s pomočjo glagola ,*epiphanein*' (,pojavitviti se') in samostalnika ,*epiphaneia*' (,pojavitve'), ki je hermenevitično geslo – ključ, ki ti dve pismi odklepa (Oberlinner 1980). ,*Epiphaneia*': odrešenje je ,pojav', ,fenomen' – čisto in povsem –, ki pa spada v posebno kategorijo fenomenov, za katere je Jean-Luc Marion skoval izraz ,nasičeni fenomen'.

Bistvo – ali skoraj bistvo – te ,epifanične' soteriologije je povzeto v Pismu Titu (3,4-7), ki ga beremo med mašo na božični dan: »Ko pa sta se pojavili dobrota in človekoljubnost Boga, našega odrešenika, nas je rešil, a ne zaradi del pravičnosti, ki bi jih storili mi, marveč po svojem usmiljenju, s kopeljo prerojenja in prenovitve po Svetem Duhu. Tega je po našem odrešeniku Jezusu Kristusu obilno izlil na nas, da bi, opravičeni po njegovi milosti, postali dediči večnega življenja, v katero upamo.«

Avtor teh pisem polaga te besede v usta »Pavla, apostola Kristusa Jezusa po naročilu Boga, našega odrešenika, in Kristusa Jezusa, našega upanja« (1 Tim 1,1). Nekaj vrstic naprej naletimo na tipično formulo, ki je vedno uporabljena v soteriološkem kontekstu in ki jo nemški eksegeti imenujejo ,*Beteuerungsformel*', – ,formula zagotavljanja'. Ta formula, ki poudarja »zanesljiva je tale beseda in vredna popolnega sprejetja«, služi kot uvod v kerigmo: »Kristus Jezus je zato prišel v svet, da bi rešil grešnike, med temi pa sem prvi jaz. Usmilil se me je zato, da bi Kristus Jezus najprej na meni pokazal vso potrpežljivost za zgled tistim, ki bodo verovali vanj – za večno življenje.« (1 Tim 1,15-16; prim. 1 Tim 4,9; 3,1; 2 Tim 2,11; Tit 3,8)

Za ,Pavla' ,odrešenje' ni prazna beseda; nanaša se na njegovo osebno izkušnjo ,stvari same'. Pavel svoj mandat izvaja iz »Boga, našega odrešenika« (1 Tim 1,1); v tej vlogi svojim naslovnikom, voditeljem svojih skupnosti, vелеva, naj pazijo nase in na svoj nauk: »Če boš namreč ravnal tako, boš rešil sebe in tiste, ki te poslušajo.« (1 Tim 4,16) In še enkrat: »Nikar se torej ne sramuj pričevanja za našega Gospoda. Pa tudi mene, ki sem zaradi njega jetnik, se ne sramuj, ampak z menoj trpi za evangelij, oprt na Božjo moč. Bog nas je namreč odrešil in poklical s svetim klicem, ne zaradi naših del, temveč zaradi svojega sklepa in milosti, ki nam jo je pred večnimi časi podaril v Kristusu Jezusu, razkril pa zdaj s pojavitvijo (epiphaneia) našega odrešenika Kristusa Jezusa, ki je uničil smrt in razsvetlil življenje in nepropadljivost po evangeliju.« (2 Tim 1,8-10; prim. Tit 3,4-6)

V nasprotju s teorijami, ki bi odrešenje omejile na omejeno število izvoljenih, je odrešenje, o katerem govorijo pastirska pisma, namenjeno brez izjeme vsem ljudem, vsem poklicanim, da bi spoznali odrešujočo resnico: »To je namreč dobro in po volji Bogu, našemu odrešeniku, ki hoče, da bi se vsi ljudje rešili in prišli do spoznanja resnice.« (1 Tim 2,3) Zapis, ki jasno pravi »Zato se namreč trudimo in bojujemo, ker smo naslonili svoje upanje na živega Boga, ki je odrešenik vseh ljudi, posebno vernih,« (1 Tim 4,10) ne vključuje nobene omejitve.

Nova soteriološka pojmovnost pastoralnih pisem se kaže v tem, da se v njih desetkrat pojavi izraz *sōtēr*; od tega se šestkrat nanaša na Boga in njegov odrešilni načrt, kot se je kazal skozi zgodovino izvoljenega ljudstva. Jahve je Bog zaveze, Bog odkupitelj in odrešenik, *sōtēr* – izraz, ki ga uporablja grški prevod hebrejskega Svetega pisma, čeprav v judovstvu Mesija pomena 'odrešenik' še ni imel.

Suverenost Boga in izjemna vloga Jezusa pri uresničevanju odrešenjskega dela si ne nasprotujeta. Prav nasprotno – Jezusa lahko označimo za 'našega odrešenika' le, če najprej sprejmemo naziv 'Bog, naš odrešenik' in se postavimo v perspektivo zgodovine odrešenja, ki jo je začel in vodil Bog. Med Bogom in Jezusom ni druge odrešilne figure – Jezus je zadnja beseda odrešenja, ki jo Bog namenja človeštvu. Odslej moramo živeti v skladu s kristično epifanijo, poslednjo manifestacijo Božjega vdora v sedanji svet.

Najkrajša pot k razumevanju judovsko-krščanske ideje odrešenja in odkupljenja je bogato večglasje svetopisemskega besedila. Ta ideja – preden je postala predmet interpretacije – je bila sama rezultat neprekinjenega procesa interpretacije. Vsaka od literarnih zvrsti, ki jih Sveto pismo uporablja, ko govori o odrešenju in odkupljenju (pripoved, hvalospev, psalm, prilika, kerigma, pareneza itd.), je le nova interpretacija.

Osnova vsake od religij, ki so razvile soteriologijo, je neka temeljna intuicija, ki je neločljivo povezana z nekim temeljnim tonom čutenja – vendar pa se interpretacija te intuicije skozi zgodovino spreminja. Teh intuicij, ki ima vsaka svojo hermenevtično rodovitnost, ni mogoče niti množiti niti nevtralizirati, izničiti.

2. ,Popraviti svet': nezastarljiva naloga

Hebrejska beseda *Ge'ullah* (osvoboditev, odkupljenje) se nanaša na ustanovno izkušnjo osvoboditve izraelskega ljudstva iz egiptovskega suženjstva, ki so jo pripisali mogočnemu posredovanju Boga. Ta izraz je del osnovnega besednjaka judovske molitve, kakor se to kaže v molitvi *Tefillat ha Amidah Shemoneh Esreh* (ali na kratko *Amida*). Ta molitev, ki ima pomen le, če jo recitiramo z vsem srcem in dušo (*Avodah shebalev*) – z drugimi besedami, če stori, da nekdo 'zatrepeta' –, je bila sestavljena v času Mišne, po uničenju drugega templja. Obsega osemnajst blagoslovov, ki jih pobožni Judje trikrat na dan ponavljajo stoje. Vključuje prošnje za *Binah* (razločevanje), *Teshuvah* (kesanje, vrnitev), *Seliah* (odpuščanje), *Ge'ullah* (odkup) in *Kedushat ha-Shem* (posvečevanje Božjega imena). V teh izrazih se v je-

dru kaže ideja odrešenja, ki ima svoj izvor v ,Bogu očetov, Abrahama, Izaka in Jakoba', ,ščitu Abrahama', v ,velikem, močnem in strašnem Bogu', ,Stvarniku vsega', ki se spominja zaslug očetov in prinaša Odkupitelja (Iz 59,20) sinovom njihovih sinov.

V molitvi *Aleinu*, ki zaključuje jutranje, opoldansko in večerno bogoslužje, se ljudstvo, katerega »dolžnost je slaviti Gospoda vseh stvari«, spominja ustanovne izkušnje, to je osvoboditve iz Egipta – tu ljudstvo tudi sprejema zaupano mu etično odgovornost, da bo delalo za ,popravilo sveta' (tega označuje izraz *Tikkun Olam*). Ta izraz izvira iz intuicije, da svet še ni dosegel svoje dokončne oblike in da bo dokončan šele na dan, ko bo postal to, kar še ni: Božje kraljestvo. Ves tretji del Rosenzweigovega dela *Zvezda odrešenja* pojasnjuje hermenevitične možnosti te temeljne intuicije, ki zadeva tako judovsko kot krščansko eshatologijo.

Pojem *Tikkun Olam*, ki so ga v 3. stol. skovali rabini, je sprožil neizmeren plaz interpretacij o natančnem pomenu izraza ,popravilo' (*metaken*), ki se nadaljujejo vse do danes. Najbolj znano delo v kabalističnem korpusu, *Sefer ha-Zohar* (Knjiga slave) Izaka iz Leona, vsebuje hermenevitični koncept odrešenja – v njem je vse odvisno od načina, kako dešifriram sveto besedilo, ko si prizadevam, da »bi najbolj vsakdanje, najbolj običajne stvari videl, kakor da bi jih gledal prvič.«

Na tem mestu ne bomo podrobno razpravljali o drznih špekulacijah Izaka Lurije o razbitju (*Ševirat ha-Kelim*) desetih posod z božansko svetlobo, ki naj bi bilo posledica samomejitve (*Tsimtsum*) neomejenega Boga (*Ein Sof*) v trenutku stvarjenja Adama Kadmonija. To je navduševalo številne filozofe, od Pica della Mirandole do Spinoze in Leibniza ter še koga.

Za nas je tu pomembno vprašanje, kaj lahko naredimo iz ideje o ,popravlilu sveta'. To je naloga judov in kristjanov.

,Popraviti' [fr. *réparer*] – ali to pomeni ,korigirati', ,ponovno vzravnati', ,obnoviti', ,izboljšati' ali ,izpopolniti'? Samo zamišljamo si lahko neizmeren konflikt interpretacij, ki jih ta vprašanja sprožajo.

Nekateri sodobni komentatorji *Tikkun Olam* brez zadržkov postavljajo v službo vprašanj, ki so s Toro povezana zgolj na daleč – kakor so denimo ekologija, zaščita živali ali revolucionarni progresivizem. Nazoren primer najdemo v knjigi *Deli identitete* [*Pièces d'identité*] francoskega filozofa Bernarda Henri-Lévya (2010). V njej ponuja razlago nauka o ,razbijanju vaz' in teme o ,povračilu škode': »Sveta ne več reševati! Še manj, da bi ga začeli znova. Samo popraviti ga je treba na način, kakor se popravljajo razbite vaze. ,Popravilo' je lepa beseda. Je skromna. Je modra. Vendar je tudi vrtoglava,« piše filozof. In ima prav: namesto da bi se pustili odnesti vrtoglavič alternativnega sveta, bleščečega kot nov kovanec, ki prihaja iz laboratorijev, v katerih se proizvaja umetna inteligenca, se je bolje spomniti, da smo nepreklicno obsojeni na ta svet – in da drugega ne bo nikoli več.

Sprašujem pa se, ali ni njegova razlaga popravila sveta nekoliko preveč skromna in modra. S tem ko se poslovi od »nostalgije po polnem telesu ali po izgubljeni čistosti« in si prepove sanjati o »vazi, preden je bila razbita, ali o vazi, o kateri bi fantazirali, da ni bila nikoli razbita«, se odpove vsemu, »kar spominja na eshatolo-

logijo ali na teodicejo» – in ko govori le o sedanosti, izbriše soteriološki smisel nauka *Tikkun Olam*: idejo o Božjem kraljestvu.

3. ‚Evangelij odrešenja‘: krščanski soteriološki diferencial

Nikar ne mislimo, da je naloga popravljanja sveta krščanski veri tuja. Krščanski soteriološki diferencial svoj najmočnejši izraz najde v tem, kar sv. Pavel v prvem poglavju svojega Prvega pisma Korinčanom pravi o besedi križa [*logos staurou*]: »Beseda o križu je namreč za tiste, ki so na poti pogubljenja, norost; nam, ki smo na poti rešitve, pa je Božja moč.« (1 Kor 1,18) Nobena modrost – naj bo še tako globoka ali koristna – ni odrešilna ali odkupljenjska: »Ker pač svet prek modrosti ni spoznal Boga v njegovi modrosti, je Bog po norosti oznanila sklenil rešiti tiste, ki verujejo. Judje namreč zahtevajo znamenja, Grki iščejo modrost, mi pa oznamo križanega Mesija, ki je Judom v spotiko, poganom norost. Tistim pa, ki so poklicani, Judom in Grkom, je Mesija, Božja moč in Božja modrost. Kajti Božja norost je modrejša od ljudi in Božja slabotnost močnejša od ljudi.« (1 Kor 1,21-25).

Tako v Novi kot v Stari zavezi je odrešenje dogodek, ki izvira iz Božjega odrešilnega načrta. Tisti, ki so deležni žive izkušnje *epifanije* Kristusa Odrešenika, jo doživljajo kot »ogenj, ki požira« (Heb 12,29), podoben gorečemu grmu v 2. Mojzesovi knjigi.

Da bi si o »evangeliju odrešenja« (Ef 1,13) lahko ustvarili natančnejšo idejo, ponovno preberimo prva tri poglavja Pisma Efežanom. Izraz »v Kristusu Jezusu« tam deluje kot iskra, ki sproža celo vrsto blagoslovov, v katerih se podrobno kažejo različni vidiki Božjega načrta odrešenja, uresničenega v Kristusu: izvolitev, poklicanost, odkupljenje, prenova, spreobrnjenje, opravičenje, sinovska posvojitev (Gal 4,1-4; Rim 8,28-39), sprava, posvečenje, poveličanje, občestvo, ki se ne omejuje na nediferencirano uniformnost.

Napačno pa bi bilo misliti, da nam samim – glede na to, da se je Kristus s smrtjo na križu izkazal za neprekosljivega Popravitelja sveta – ni treba storiti nič več. Tudi luteranski nauk o opravičenju ne more biti izgovor, da ne bi vsak na svoj način in po svojih sposobnostih sodeloval pri tem velikanskem delu popravljanja, ki ga ne smemo mešati z besnim aktivizmom. Sodelovanje je mogoče na tisoč in en način. Pogosto so odločilne okoliščine in izredne razmere, o katerih govori papež, in ne naše osebne preference.

4. »Kličem k tebi!«: hermenevtični pristop k soteriologiji Knjige psalmov

Leta 1957 je francoski filozof religije Henri Duméry izdal knjigo *La foi n'est pas un cri* [Vera ni krik], ki je dvignila veliko prahu in se uvrstila na seznam prepovedanih knjig. Po Duméryju vera, če je zreducirana na preprost, neartikuliran krik, vodi v

sentimentalizem, iluminizem in kvietistični misticizem. Če vera tudi v svojih najbolj elementarnih izrazih ne bi vsebovala misli in ne bi dajala misliti, formula »*fides quaerens intellectum*« ne bi imela nobenega smisla.

Toda tudi če z Duméryjem vztrajamo pri vlogi, ki jo imajo pri prenosu vere intelektualno, kulturno in institucionalno posredovanje, ne moremo prezreti dejstva, da je vera v nekaterih svojih izrazih res podobna kriku (Rosenzweig 2003 [1918]).

Da bi se o tem prepričali, je dovolj preleteti knjigo psalmov, Psalter; tega pa sodobni filozofi, razen redkih izjem, ne naredijo.

Obupan klic na pomoč, ki ga slišimo od beguncev, umirajočih v Sredozemlju – to postaja bolj in bolj podobno velikemu pokopališču, na kar nas je papež ponovno spomnil v Marseillu –, nas vabi, da ponovno preberemo individualne ali kolektivne žalovanjske psalme, ki sami zavzemajo skoraj četrtino Psalterja.

Če naj se, kot nas spodbuja papež Frančišek, znova naučimo trepetati, ni boljše šole kot je Knjiga psalmov, v kateri se izraža trepet vere – od najgloblje stiske do vznesenega slavospeva.

»S svojim glasom kličem h Gospodu.« (Ps 3,5) V psalmih, ki kličejo na pomoč, se ponavlja izraz »kličem k tebi«. Ta klic se od neartikularanega klica razlikuje po dodatku »k tebi« – torej po svojem intencionalnem cilju, zaradi katerega je ta klic povsem hermenevtičen pojav.

Knjiga psalmov razvija pravi soteriološki program, ki ga določajo dinamični glagoli (*pomagati*, *rešiti*, *podpirati*, *odkupiti*, *blagosloviti*, *osvoboditi* itd.), ki so neločljivo povezani z določenim številom ponavljajočih se metafor, kot so: »skala«, »ščit«, »zavetje«, »obrambni zid«, »trdnjava«, »luč« itd. V zvezi s tem Ricœur govori o »poetizaciji žalostinke«. Izraza »poetizacija«, ki ga lahko uporabimo tudi za slavlne psalme, ne smemo zamenjevati z omilitvijo ali celo z zanikanjem hudega trpljenja.

Najpomembnejša hermenevtična naloga pa je dojeti notranjo dinamiko, lastno vsakemu psalmu, in obenem ostati pozoren na to, kako so posamezni psalm v novih okoliščinah prebirali in interpretirali na novo.

André LaCocque meni, da žalostinski psalmi, ki igrajo na registre tožbe [= pritoževanje, tarnanje, jadikovanje, op. prev.], nerazumljenosti, stiske in protesta, vprašanju »zakaj?« dajejo vso njegovo dramatično moč. Silijo nas tudi, da se vprašamo, kakšen nauk lahko izluščimo iz besed, »izrečenih v peklenski muki, v breznu žgoče želje, da bi me nekdo slišal, mi pomagal, me rešil« (Rosenzweig 2003 [1918], 251). Kljub temu, da so srce parajoči, se svetopisemski žalostinski psalmi vendarle spominjajo tudi odrešilnih Božjih dejanj. Ti psalmi so del, sestavina liturgične sedanjosti in se v hvalnicah odpirajo prihodnosti. Kdor kliče »moj Bog«, se hkrati sprašuje, »kako je mogoče na kolektivni ravni živeti v občestvu zaveze z Bogom, če se na individualni ravni počutim od Boga zapuščenega« (LaCocque in Ricœur 1998, 263). Občutek zapuščenosti je jedro tega, kar Ricœur imenuje »izvorno trpljenje«.

Glede tega je posebej poučen primer Psalm 22, ki sta mu LaCocque in Ricœur v svoji knjigi *Misliti Sveto pismo* [*Penser la Bible*] posvetila celo poglavje (LaCocque in Ricœur 1998, 247–304; Fuchs 1982).

Kako naj se ne zdrznemo ob verzih, s katerimi se začne ta psalm:

»Moj Bog, moj Bog, zakaj si me zapustil? (*Eli, Eli, lamah azavtani?*) Daleč od moje rešitve so besede mojega vpitja.
Moj Bog, kličem podnevi, pa me ne uslišiš, ponoči, pa ni pomiritve zame.« (Ps 22,2-3)

V tem psalmu se krik v tožbi dvigne s trpljenja posameznika na univerzalno raven – v njej »trpljenje Izraela postane paradigma človeškega trpljenja« (LaCocque in Ricoeur 1998, 272). Ta prenos z ravni posameznika na raven vzorca – s singularnosti na eksemplaričnost – gre z roko v roki z radikalizacijo, kakor se ta izraža v besedni zvezi »zapuščen od Boga«.

Psalm 22, ki ga v novozaveznih spisih berejo in razlagajo »kot uresničeno preokbo« (270), dobi tu osrednje mesto. Te uvodne verze je Jezus, ko je umiral na križu, sprejel za svoje; v njih tesnoba posameznih žalostink doseže svoj vrhunec. Jezus se njihovemu najglobljemu namenu ni le pridružil, ampak jim je dal »smisel brez primere, odločilen in dokončen«, ki predstavlja »edinstven hermenevitični primer, v katerem se kaže, kako se je pomen besedila od trenutka njegovega nastanka razširil« (271). Ko umira, Jezus »svoje trpljenje obleče v besede psalma in ga tako *naseli* od znotraj« (279).

Literarne 'ekstravagance' tega psalma – oslabitev posamičnih opisov, metaforizacija figur trpljenja, radikalizacija izrazov bolečine v bližini smrti (290) – intenzivirajo občutek, da nas je Bog zapustil. Prav zato, ker besedna oblika žalovanja omogoča, da se vse napetosti izrazijo kar najbolj dramatično, je mogoče Psalm 22 – »tudi po Auschwitzu« – v sodobni judovski in krščanski molitvi oživiti (282).

Za boljše razumevanje si tu oglejmo »enigmo tožbe – tožba ostaja zavita v invokacijo, v klicanje; invokacija tožbi daje obliko vprašanj, ki si drznejo trpljenje označiti kot 'zapuščenost od Boga'. Toda v obliki pesmi invokacija nadaljuje svojo pot vse do meje, kjer se preobrne v hvalospev – ta preobrat ni nič manj enigmatičen, kakor je enigmatičen sam začetek tožbe.« (282–3)

Tu gre za poetizacijo tožbe: poetizacija tožbe vsakega, ki prosi, povede na pot od tožbe do hvalospeva. Ta pot omogoča preobrat tožbe v hvalnico – ta pot tožbo zbliža tudi z obtožbo: v tožbi je tudi obtoževanje, ob vsem tem pa klica, naslovljenega na Boga, ne opusti. V silnosti spraševanja 'zakaj?' se kaže izvorno trpljenje zapuščenega bitja – to spraševanje pa ostaja znotraj »vprašujočega nagovarjanja« (287), znotraj vprašanja, ki išče odgovor.

V nasprotju z racionalizacijami, ki soteriologijo razlagajo kot poplačilo, tožba v vsej svoji silnosti pred seboj pušča skrivnost – skrivnost Božje nerazložljivosti. »Klic se iz obupne stiske dviga k Bogu – zanj pa se zdi, da je izginil iz zgodovine; v tem, da ta klic ostaja brez odgovora, je najgloblja stiska zgodovine – *Urleiden* na lestvi ci zgodovine«. (294)

Toda – ali danes trpeči človek svojemu brezupu še lahko da obliko invokacije? To je brez dvoma najstrašnejše vprašanje, ki se danes zastavlja verujočim.

5. »O Odrešenik, odpri nebesa!«: goreče mesijansko pričakovanje

Svoja razmišljanja sem začel s soteriologijo pastoralnih pisem apostola Pavla Timoteju in Titu. Zaključil jih bom z vrnitvijo k besedilu, ki je eden od vrhov starozavezne soteriologije. V tem koraku nazaj ni nič napačnega, saj je hkrati tudi korak naprej ali, bolje rečeno, korak ‚v advent‘ – v liturgičnem pomenu besede.

V štirih adventnih tednih, s katerimi se začenja krščanski liturgični koledar, se Cerkev spominja gorečega pričakovanja Odrešenika, ki ga je izraelsko ljudstvo prenašalo iz roda v rod. To mesijansko pričakovanje se nikjer ne kaže tako močno, kot se v Izaijevi knjigi. Izmed vseh starozaveznih prerokov je v Novi zavezi Izaija citiran najpogostejše.

Našo pozornost še posebej pritegne „Knjiga tolažbe“ (Iz 40–55), ki jo sodobni eksegeti pripisujejo preroku iz 6. stol. (med letoma 550 in 539) – in ga imenujejo Drugi Izaija, da bi ga ločili od preroka Izaija, ki je živel v 8. stol., in od Tretjega Izaija.

„Knjiga tolažbe“ dolguje svoje ime prvima dvema verzoma večglasnega uvoda (Iz 40,1-11), s katerima se začenja: »Tolažite, tolažite moje ljudstvo, govori vaš Bog. Govorite hčeri jeruzalemski na srce in ji kličite, da je njena tlaka dokončana, da je njena krivda poravnana, ker je prejela iz Gospodove roke dvojno kazen za vse svoje grehe.« (Iz 40,1-2)

Svetopisemski eksegeti izpostavljajo posebnosti te knjige – nekateri jo primerjajo z antologijo, s knjižnici podobno ‚odprto knjigo‘, morda kar s ‚preroško knjižnico par excellence‘ (Römer, Macchi in Nihan 2009, 732). Učeni izraz ‚*schriftgelehrte Tradentenprophetie*‘ izpostavlja dejstvo, da ta besedila, ki nikoli niso obstajala v ustni obliki, niso plod osamljenih verskih genijev, marveč interpretativnega izročila, za katero lahko uporabimo formulo Gustava Mahlerja: »Izročilo je ohranjanje ognja, in ne češčenje pepela.«

Literarna kakovost knjige (obilica besednih iger, neusmiljenega humorja v satirah na malike, aliteracij, asonanc in živahnih metafor v skladu s obetom novih, obljube polnih časov) priča o »do tedaj neprimerljivem mojstrstvu jezika« in dokazuje, da je lahko človek obenem pesnik in prerok (733) – eno ne izključuje drugega!

Teološko jedro preroškega sporočila tvori dvaindvajsetkratna ponovitev formule ‚Bog rešuje‘. Ta Bog, ki rešuje svoje ljudstvo tako, da ga osvobaja, odkupuje, tolaži in zbira vse narode, je tudi stvarnik sveta.

»Resnično, ti si skriti Bog, Bog Izraelov, rešitelj.« (Iz 45,15) Ta verz, ki ga je pogosto citiral Lévinas, poudarja pomemben vidik Božje edinstvenosti, ki je osrednja tema knjige – simbolizira namreč podobo skale: »Ne plašite se in ne bojte se! Mar vam nisem to zdavnaj dal slišati in oznanil? Vi ste moje priče: ali je še kakšen Bog razen mene? Ni je skale, ne poznam je.« (Iz 44,8) Ta verz uvaja posebno ostro sramotilno kritiko proti izdelovalcem malikov (9-22), ki si ustvarjajo prenosljiva božanstva – prav zato ta nimajo neomajne trdnosti Izraelove Skale. Izdelana so iz drv (15-20), ki prej ali slej končajo v ognju. Ti, ki to počnejo, bodo prej ali slej odkrili,

s kakšnim lesom se greje živi Bog Abrahama, Izaka in Jakoba.

Štirikrat ponovljena formula: »Vendar nisi klical mene, Jakob, se trudil zame, Izrael.« (43,22) prepoveduje vsakršno ‚bipolarno‘ pojmovanje odrešenja, ki ima Boga za mašilo – ki zgolj zapolnjuje človeška pričakovanja.

»Ne boj se, saj sem s teboj,
nikar se plaho ne oziraj, saj sem jaz tvoj Bog.
Okrepil te bom in ti pomagal,
podpiral te bom z desnico svoje pravičnosti.« (41,10)

Ti verzi ustvarjajo zaupanje, ki ne bo nikoli umanjalo ali zatajilo – to potrjujejo nove pesmi veselja, ki se razlegajo po vsej knjigi. Verzi »zdaj pa« (43,1; 44,1) razodevajo bližino novih časov, ki zahtevajo, da jih na novo prepoznavamo: »Glejte, nekaj novega storim, zdaj klije, mar ne opazite?« (Iz 43,19) – to spoznanje se izraža v mali ‚soteriološki izpovedi‘, v verzih 17-22 45. poglavja.

V verzu »Rosite, nebesa, od zgoraj in oblaki naj dežujejo pravičnost. Odpre naj se zemlja in rodi rešitev, naj hkrati požene pravičnost« (Iz 45,8) odmeva vprašanje, ki smo ga zastavili zgoraj o soteriologiji *psalmov*: ali niso naša utrujena in razočarana srca preveč otrdela, da bi zaznala trepet vere, na katerem ta verz temelji?

* * *

Če je tako, bi bilo dobro biti pozoren na glasove pesnikov in skladateljev, ki jih je „Knjiga tolažbe“ navdihovala. Oglejmo si na primer Händlov oratorij „Mesija“ iz leta 1741, pri katerem celoten prvi del predstavljajo glasbene variacije na verze iz Izaijeve knjige. Kdor posluša interpretacijo velikega dirigenta, kot je John Eliot Gardiner, jo bo prepoznal kot pristno hermenevtično izvedbo, ki nam pomaga dojeti pomen te knjige.

Enako velja za himno „Rorate Coeli desuper“, ki je nastala okoli leta 800, ponavlja isti verz in se v gregorijanskem napevu tradicionalno poje v adventu. *Wirkungsgeschichte*, ‚zgodovina učinkovanja‘ te antifone vključuje znamenito himno „O Heiland, rei die Himmel auf“ [„O Odrešenik, odpri nebesa“], ki je izla v Klnu leta 1622 kot del zbirke katehetskih pesmi, v Nemiji pa se poje e danes.

Avtor te pesmi, polne podob iz Izaijeve knjige, je verjetno jezuit Friedrich von Spee, profesor filozofije v Paderbornu med letoma 1623 in 1629. Von Spee je znan po svoji pesniki zbirki *Trutznachtigall* („Bojni slavek“), ki je spomenik verske poezije v nemkem jeziku, predvsem pa po svojem delu *Cautio criminalis*, v katerem ostro obsoja z muenjem izsiljena priznanja o arovnitvu – to je bil njegov pri-spevek k popravi sveta.

Kar velja za Händlovega „Mesijo“, velja tudi za Speejevo pesem: izvrsten ‚hermenevtini‘ nain, da pridemo v resonanco z njim in posredno z Drugim Izaijem samim, je prislunhiti glasbeni interpretaciji Johannesesa Brahmsa – opus 74, t. 2, ki je verjetno nastal leta 1863/64. Melodija – ostra in obenem plesna – je popolnoma prilagojena vroinemu priakovanju Odreenika, na katerem temelji „Knjiga tolabe“.

Razpravo o literarnih in glasbenih interpretacijah soteriologije Drugega Izaije zaključujem s primerom, izposojenim iz sodobnega slikarstva. Anselm Kieffer je v letih 2005/2006 naslikal dve veliki platni v oljni in akrilni tehniki s podnaslovoma „Aperiatur Terra et Germinet Salvatore“ oziroma „Rorate coeli et nubes pluant justum“.

Brazde zoranega polja, ki se na eni in na drugi sliki ravno prekriva s cvetjem, usmerjajo gledalčev pogled proti odprtemu obzorju – to dokazuje, da se delo razlage in prisvajanja preroške soteriologije Drugega Izaije nadaljuje še danes. Vprašanje »Kaj smem upati?« je danes aktualno enako kot kdaj koli prej.

Prevedel Robert Petkovšek

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Jean Greisch

**Zahvala ob podelitvi naziva
„častni doktor Univerze v Ljubljani“**

Univerza v Ljubljani, 28. november 2023

Spoštovani gospod rektor,
spoštovane članice in člani Senata Univerze v Ljubljani,
dragi prijatelji, cenjeni gostje,

v veliko čast mi je, da sem danes na predlog Teološke fakultete promoviran v naziv častnega doktorja vaše univerze. Še posebej sem hvaležen profesorjem dr. Deanu Komelu s Filozofske fakultete ter dr. Janezu Vodičarju, dr. Branku Klunu in dr. Robertu Petkovšku, svojemu nekdanjemu doktorandu, s Teološke fakultete, ki so me predlagali za kandidata.

V začetku sedemdesetih let prejšnjega stoletja sva bila z mojim prijateljem prof. dr. Antonom Stresom, danes upokojenim nadškofom, študenta na Filozofski fakulteti na Katoliškem inštitutu v Parizu. Leta, ko sva stanovala pri lazaristih na Rue de Sèvres, so zavita v meglice preteklosti in najini glasovi so verjetno preveč zarjaveli, da bi zadoneli v starodavno študentsko pesem: „*Gaudeamus igitur, juvenes dum sumus ...*“

Na srečo pa nas filozofski traktat *De amicitia*, ki ga imam prav tako rad kot Jacques Derrida, uči, da tok časa prijateljskih vezi ne prizadene.

Med mojimi najljubšimi povedmi je naslednja: »Vsaka ptica svojo pesem poje z veje svojega družinskega drevesa.« To poved sem citiral že tolikokrat, da ne vem več, ali sem jo od nekod prevzel ali pa je moja lastna iznajdba.

Ker ste me povabili, da se ugnezdim na majhni veji veličastnega družinskega drevesa vaše univerze, bi bilo primerno, da zapojem zahvalno pesem – po možnosti v slovenščini.

A naj raje spomnim, da se že več kot stoletje študenti iz Slovenije izobražujejo tudi na Katoliškem inštitutu v Parizu.

Prvi je bil cenjeni profesor Janez Janžekovič, ki je od leta 1922 študiral na Filozofski fakulteti, kakor o tem priča priporočilno pismo, ki mu ga je leta 1933 napisal Jacques Maritain. Bil je začetnik dolge vrste slovenskih teologov in filozofov, med katerimi so bili tudi kardinal Rode, Marijan Smolik, Anton Stres, Peter Opeka, Drago Ocvirk, Edvard Kovač, Mari Osredkar, Robert Petkovšek in drugi. Nekateri med njimi še vedno učijo na Teološki fakultete Univerze v Ljubljani.

Upam, da se bo to stoletno izročilo ohranilo tudi v prihodnosti. Morda pa – in zakaj ne? – bo tok šel tudi v nasprotno smer, iz Pariza v Slovenijo. Na ta praznični dan imam pravico tudi malo sanjati!

Od avstrijsko-slovenske konference avgusta 2000 v Celju, posvečene Francetu Vebru, prvemu profesorju filozofije na novoustanovljeni Filozofski fakulteti Uni-

verze v Ljubljani, sem imel veliko priložnosti za spoznavanje visoke ravni učiteljskega in raziskovalnega dela na vaši univerzi, ki je akademski svetilnik v vse večji mreži evropskih univerz. Kar zadeva področje filozofije religije, ki sem ji posvetil več svojih knjig, cenim zlasti kakovost teološke revije *Bogoslovni vestnik*, v kateri sem objavil več svojih člankov.

Kot prepričan Evropejec sem se vedno goreče zavzemal za Evropo prevajalcev, v obrambo množtvu jezikov, ki je eden od zakladov evropske kulture. Osebne izkušnje, ki jih imam kot prevajalec, niso povečale mojega bogastva – utrdile pa so moje prepričanje, da je sposobnost odpiranja lastnega jezika za jezik drugih paradigma gostoljubnosti, to je kreposti, ki jo v naših temnih časih potrebujemo bolj kot kdajkoli prej.

Tudi v tem pogledu je vaša univerza izjemen zgled za mnoge druge države.

Dovolite mi, da svoj govor zaključim z malo šale.

Danes častni doktorat prejemam že tretjič.

Tega ne pravim zato, da bi se hvalil, temveč zato, ker me ta nagrada spominja na izrek Romana Guardinija, mojega predhodnika na katedri za „Filozofijo religije in katoliški svetovni nazor“ na Humboldtovi univerzi v Berlinu, ki sem jo zasedal od leta 2009 do 2012.

Vsakič, ko je Guardini prejel novo častno odlikovanje, je svojim prijateljem dejal: »Lepo – nov srebrni žebelj za mojo krsto!«

Te šale ne omenjam, ker bi podcenjeval vrednost naziva, ki ga danes prejemam, temveč zato, ker je Guardini vanjo vključil sublimno sporočilo – filozofsko in teološko.

Nobeno odlikovanje in noben naziv ne moreta zasenčiti tega, kar je Hans Jonas, ki sem ga srečal malo pred njegovo smrtjo, izrazil v besedah »*Last und Segen der Sterblichkeit* [Breme in blagoslov naše smrtnosti]«.

Še enkrat hvala in najboljše želje vsem članom vaše akademske skupnosti.

Jean Greisch

Pogovor za RTV Slovenija, Obzorja duha
Pogovor vodila Romana Kocjančič

Ljubljana, 28. november 2023

R. Kocjančič: Kako lahko filozofija ali filozof sodobnemu človeku pomagata pri premagovanju sodobne krize, v iskanju odgovorov na njene izzive in pri tem, da bi bolje živel?

J. Greisch: Sokrat, legendarni starosta filozofov, je atenskim sodnikom, preden so ga obsodili na smrt, dejal, da življenje, ki ni preiskano, ni vredno življenja.

Ta izjava še vedno velja.

Da bi se soočili s sodobno krizo, morajo filozofi izpolniti tri naloge.

Prva je naloga razločevanja.

Namesto da zapravljamo čas z žalovanjem ali z zanikanjem krize, si moramo prizadevati, da bi razumeli naravo in vzroke krize, ki pretresa naše družbe.

Druga naloga poskuša prebuditi naš čut odgovornosti. Hans Jonas, čigar knjigo *Načelo odgovornosti* sem prevedel v francoščino, pravi, da je model vsake odgovornosti starševska in politična odgovornost za ranljiva in krhka bitja.

Prihodnosti generacij, ki prihajajo, ne moremo prepustiti cinikom, ki jih zanimajo le sterilne igre moči.

Prispevati k „boljšemu življenju“, k temu torej, da bi se uresničevala »želja po dobrem življenju z drugimi in za druge v ustanovah, ki so pravične«, kot pravi Paul Ricœur, je trojni cilj filozofske etike od antike do danes.

Toda da bi to dosegli, moramo imeti jasno predstavo o tem, kaj „boljše življenje“ pomeni! Kakovosti življenja prihodnjih generacij zagotovo ne bomo izboljšali, če bomo zemeljske vire popolnoma izčrpali, če ne bomo imeli drugega cilja kot neomejeno rast bogastva ali če bomo slepo zaupali v tehnološki napredek.

R. Kocjančič: Kaj smemo upati? To vprašanje ste obravnavali v svojem predavanju na Teološki fakulteti ob podelitvi častnega doktorata Univerze v Ljubljani. Kaj smemo upati?

J. Greisch: Bodimo pozorni na natančno formulacijo vprašanja.

Immanuel Kant je dejal, da se mora vsak »državljan sveta« – tudi če po poklicu ni filozof, vendar tako ali drugače dejavno ali trpno sodeluje v »veliki igri življenja« – soočiti s štirimi temeljnimi vprašanji: »Kaj lahko vem? Kaj moram storiti? Kaj smem upati? Kaj je človek?«

Tretje vprašanje je na stičišču morale in religije.

Njegova formulacija vsebuje opozorilo: ne smemo upati na vse – na primer na to, da bo znanost nekega dne rešila vse probleme naše eksistence! Kant še poudarja, da moramo sami sebe najprej tudi narediti vredne, da si vprašanje upanja

zastavimo, in sicer s tem, da ravnamo moralno. Čudežne rešitve ni – vsak od nas mora najti svoj odgovor.

Leta 2022 je revija *Revue française de Psychanalyse* objavila številko na temo upanja. Sam sem prispeval članek z naslovom: „Moči upati: upanje onkraj upanja in obupa“, v katerem sem povzel svoj osebni odgovor na Kantovo vprašanje.

Odgovarjam z meditacijo na temo tega, kar pravi apostol Pavel v 13. poglavju Prvega pisma Korinčanom o treh teoloških krepostih: veri, upanju in ljubezni. Te vrline so nerazdružljive – kot tri sestre.

Za boljše razumevanje odnosa med njimi vas vabim, da si preberete izjemno knjigo Charlesa Péguja *Porche du Mystère de la deuxième vertu* (1912) (slov. prev.: *Preddverje skrivnosti druge kreposti* (Celje: Mohorjeva družba, 2012)). To veličastno besedilo, ki ga je Péguy napisal ob koncu hude eksistencialne krize, je tradicionalnemu nauku o teoloških vrlinah vdihnilo svež veter. S tem, ko pesnik za svoje gledališče vzame Boga, ‚mojstra vseh treh vrlin‘, naredi upanje za predmet nenehnega čudenja – ne le za ljudi, ki se udirajo pod težo razlogov za obupavanje, ampak za Boga samega. Navajam en sam stavek: »Vera, ki jo imam najraje, pravi Bog, je upanje.«

R. Kocjančič: Na kaj mislite s izrazom »propad naše civilizacije«? Kakšno je odrešenje, ki ga človek potrebuje in išče? Ali je odrešenje namenjeno vsem? Kako spodbuditi človeško vest, da bi rekla „ne“ temu, kar ni zakonito, in „da“ solidarnosti? Zakaj smo poklicani k prizadevanju za odrešenje sveta – mar ga ni enkrat za vselej rešil Kristus na križu?

J. Greisch : Formule, ki jih navajate, so vzete iz govora papeža Frančiška v Marseillu. Za zadovoljiv odgovor bi bilo vsekakor bolje, če bi jih naslovili neposredno na samega papeža!

Sam te formule, seveda, prevzemam. To sem skušal storiti v svojem včerajšnjem predavanju na Teološki fakulteti. Dobro se zavedam dejstva, da se s tem spuščam na velikansko gradbišče, ki presega moči enega samega človeka.

Ker pa sem sam prepričan, da je vprašanje odrešenja (v znanstveni terminologiji vprašanje „soteriologije“) danes za medverski dialog ključnega pomena, bo moj prispevek najprej knjiga pogovorov o budističnem in krščanskem pojmovanju odrešenja s profesorjem Yasuhikom Sugimuro z Univerze v Kjotu, ki je moj nekdanji študent in trenutno vodi katedro za filozofijo, znano kot „Kjotska šola“.

Naj glede tega dodam še misel – tudi za kristjane je nujno, da k odrešenju sveta dejavno prispevajo. Obstaja reklo, da pobožen jud sveta ne sme zapustiti brez gotovosti o tem, da je sam s svojim prispevkom – tudi če je minimalen – svet naredil nekoliko boljši.

To mora biti resnično za vsakega kristjana. Zato se moramo upreti skušnjavi ‚lene teologije‘, nagnjene k misli, da lahko mirno sedimo na obeh svojih ušesih, ker je bistveno delo odrešenja že opravil Kristus. Tudi sami moramo brez oddiha delati v Gospodovem vinogradu vse do enajste ure in čez. Če me vprašate za zgled, ga ni treba iskati daleč: delo misijonarja Petra Opeke na Madagaskarju.

R. Kocjančič: Vaš filozofski opus je obsežen – več kot 20 filozofskih knjig in več kot 400 člankov. Kdo je na vaše filozofsko razmišljanje na področju hermenevtike in filozofije religije najbolj vplival? Na kratko – kaj je „hermenevtika“ in kaj je „hermenevtična doba razuma“, izraz, ki ste ga uporabili za oznako našega časa?

J. Greisch: Predvsem se besede „hermenevtika“ ne bojte! Kratka definicija tega pojma je: hermenevtika je umetnost razumevanja, oblika ‚praktične‘ modrosti, ki sem se je naučil v šoli Paula Ricœurja v začetku sedemdesetih let prejšnjega stoletja.

V našem globaliziranem svetu, kjer si informacije sledijo vrtoglavo hitro, si le malo ljudi vzame čas, da bi razumeli, kaj se jim dogaja.

Ena od mojih knjig, ki obravnava odnos med filozofsko hermenevtiko in svetopi-semsko hermenevtiko, ima naslov *Slišati z drugim ušesom*. Naslov je navdihnil motiv upodobitve „Drei-Hasenfenster“ [„Okno treh zajcev“] v katedrali v Paderbornu v Vestfaliji, kjer sem imel nekoč na teološki fakulteti predavanja iz hermenevtike.

Okno prikazuje ples treh zajcev v krogu, v katerem si vsak po eno uho deli s svojim sosedom: če gledamo vsakega zajca posebej, ima dve ušesi; če gledamo celotno skupino, ima le tri.

To je moja osebna različica tega, kar drugi imenujejo „hermenevtični krog“.

R. Kocjančič: Ste avtor številnih basni. Za koga pišete in kakšno modrost želite z njimi posredovati?

J. Greisch: To so dvo- ali trojezične živalske basni (nekatero so prevedene tudi v arabščino, vendar sem še daleč od zgodb iz Tisoč in ene noči, ki jih je pripovedovala princesa Šeherezada, da se je s pripovedovanjem zgodb izognila smrti!), namenjene zlasti učencem, ki se začenjajo učiti tujih jezikov.

Pred božičem bo izšla francosko-italijanska basen v lepem prevodu moje nekdanje študentke Alessandre Cislighi, ki poučuje filozofijo nedaleč stran – na Pedagoški fakulteti Univerze v Trstu.

»Več pripovedovati pomeni bolje razumeti,« je govoril Paul Ricœur. Moje basni so poskus, da bi to maksimo preveril pri mlajšem občinstvu. Umetnost pripovedovanja in umetnost razumevanja sta dve plati iste hermenevtične medalje.

Dejan Pacek, ur. *Ljubljanski nadškof metropolit dr. Jožef Pogačnik: znanstvena monografija*. Celje: Celjska Mohorjeva družba, Društvo Mohorjeva družba; Ljubljana: Teološka fakulteta Univerze v Ljubljani, Inštitut za zgodovino Cerkve, 2023. 585 str. ISBN 978-961-278-631-1.

Obsežna znanstvena monografija pod uredništvom Dejana Packa, pri kateri so sodelovali pretežno zgodovinarji in teologi, predstavlja različne življenjske etape in področja delovanja ljubljanskega nadškofa Jožefa Pogačnika, enega izmed najvidnejših slovenskih (nad)škofov v obdobju socialistične Jugoslavije. Delo obsega devetnajst prispevkov dvajsetih avtorjev in avtoric. Fokus je na času škofovanja, toda monografijo odlikuje precejšnja širina obravnavanih tematik – tako kronološko z orisom Pogačnikovih življenjskih obdobj kot tudi z izpostavitvijo njegovih prizadevanj in vidnih prispevkov, ki se sicer le poredkoma odmikajo od smernic tradicionalnih biografskih prikazov. Kot izpostavlja že urednik, je bilo izrednega pomena, da je Pogačnik začel vpeljevati spodbude drugega vatičanskega koncila v praktično pastoralno delo, kar je obdelano v več poglavjih monografije. Značilnosti njegovega vodenja ljubljanske nadškofije so bile liturgična reforma, velike generacije novomašnikov, ustanavljanje novih župnij, razmah verskega tiska in okrepljena katehetska dejavnost, so pa še vedno ostajala odprta nekatera vprašanja v

odnosih med republiškimi in državnimi oblastmi ter Katoliško Cerkvijo.

Miha Šimac predstavlja najzgodnejše obdobje formiranja Jožefa Pogačnika, njegovo družinsko okolje, kako je prepoznal življenjsko poslanstvo in k temu usmeril svojo izobraževalno pot: od osnovnošolskih klopi v Kovorju do zavora disertacije na Univerzi v Innsbrucku. Matjaž Ambrožič se posveča Pogačnikovi poklicni poti pred škofovskim imenovanjem – napredovanju od kaplana, ravnatelja Marijanišča in kanonika do generalnega vikarja, vključno z ekskurzom v čas med drugo svetovno vojno, ki je močno zaznamoval njegove kasnejše izkušnje z režimom neposredno po vojni, kar obravnava Tamara Griesser Pečar. Vprašanje sodnih postopkov proti nadškofu Pogačniku še čaka na analizo, ki bo vključevala raznovrstnejše zgodovinske vire. Igor Grdina predstavlja zlasti mladostno kulturno udejstvovanje bodočega nadškofa, pa tudi njegovo delo na mestu urednika Mohorjeve založbe, Brane Senegačnik pa ožje na pesniškem področju – izpostavlja globino verzov, iz katerih rastejo »prefinjene sinestetične podobe«. Na podlagi nekaterih novih virov se Ilaria Montanar posveča Pogačnikovemu imenovanju za ljubljanskega pomožnega škofa leta 1963 in nadškofa leto dni kasneje, kar je bila tudi osebna želja nadškofa Antona Vovka. Dopolnujeta se poglavji Aleša Mavra in Dejana Packa, ki se usmerjata predvsem na kompleksno problematiko Pogačnikovega krmarjenja med pričakovanji in zahtevami domačih katoliških kro-

gov, Svetega sedeža, državnih in republiških oblasti z njegovim temeljnim pristopom – dialogom navzven in poenotenjem navznoter. Ob siceršnjem poudarku na represalijah ne spregledujeta določenih sprememb državne politike do verskih skupnosti in ožje Katoliške cerkve, predvsem po letu 1953 in v 60. letih 20. stoletja z drugim vatikanskim koncilom ter vzpostavitev najprej neformalnih in nato formalnih diplomatskih odnosov med Jugoslavijo in Vatikanom; prisotna je tudi kontekstualizacija znotraj slovenskega katolicizma 20. stoletja. France M. Dolinar podaja analizo in zgodovinski pregled, ki vključuje sedem prilog dokumentov, ki so ključni za raziskovanje pobud za oblikovanje slovenske metropolije od škofa Jegliča do njene realizacije kmalu po Pogačnikovem prevzemu vodenja ljubljanske nadškofije, ki ji je sledila še razširitev z vključitvijo obnovljene koprške škofije tik pred menjavo slovenskega metropolita. O pastoralni prenovi, ki jo je uvedel drugi vatikanski koncil in korenito spremenil razumevanje podobe škofovstva, duhovništva, Cerkve, župnije in pastoralnega dela, spremembe pa je implementiral ravno nadškof Pogačnik, pišeta Simona Gregorčič in Tadej Stegu. Pogačnik je tako poskrbel, da se je poleg že obstoječega katehetskega in liturgičnega sveta v Katoliški Cerkvi razvil tudi duhovniški, pastoralni, glasbeni, pastoralno-sociološki in umetnostni svet, podpiral pa je tudi misijonsko dejavnost in ekumenizem. Janez Vodičar se osredotoča na prispevek bodočega nadškofa Pogačnika na področju kateheze, kar je v prehodnem obdobju pred, med drugo svetovno vojno in po njej nedvomno predstavljalo velik izziv. Izviren vpogled v ohranjene Pogačnikove pridige, (na)govore in pri-

diganje na duhovnih vajah, ki zajema tudi predstavitev poglavitnih virov za te govore, podaja Alojzij Slavko Snoj. Bogdan Kolar prikazuje vlogo ljubljanskega nadškofa pri delovanju Teološke fakultete, za katero je kot veliki kancler postal najvišja oblast, njegovo skrb za izobraževanje prihodnjih učiteljev, za knjižnico in zagotovitev novih prostorov ter ohranjanje stikov s Svetim sedežem in cerkvenimi šolami po svetu. Trudil se je razreševati probleme, s katerimi se je fakulteta soočala zlasti v odnosu do države, občasno pa je prihajalo do napetosti tudi med njim in posameznimi profesorji, zlasti v zvezi s pridobivanjem pravice *nihil obstat* od kongregacije v Rimu in pri individualnih razumevanjih koncilskih idej ter papeških dokumentov. Kot piše Blaž Otrin, je Pogačnik ob prevzemu ljubljanske nadškofije na ordinariatu prevzel in ohranil celotno ekipo, na mesto glavnega vikarja pa imenoval Stanislava Leniča. Ta je bil tudi njegov glavni zaupnik, ki je v pokoncilski liturgični prenovi, delu za duhovne poklice in z izseljenici pustil opazno sled. Vidik odnosov nadškofa Pogačnika z drugimi jugoslovanskimi škofi, zlasti v okviru jugoslovanske škofovske konference, katere podpredsednik je bil (med letoma 1968 in 1970 pa jo je tudi vodil), predstavlja Lilijana Urlep. Viktor Papež se posveča koncilskemu delovanju Pogačnika, eni od ključnih tem monografije. Na koncilu, ki je bil izrazito usmerjen k obnovi krščanskega življenja in iskanju mesta Katoliške cerkve v sodobnem svetu, je aktivno sodeloval tudi Pogačnik – škofje pa so po slovenskem radiu Vatikan vernike s potekom koncila sproti seznanjali. Marija Jasna Kogoj v svojem prispevku obravnava moške in ženske redovne ustanove, njihovo delovanje in povezovanje ter

prenovo v skladu s koncilskimi smernicami, za kar je skrbel tudi nadškof Pogačnik. Leon Debevec ponuja vpogled v nastajanje sakralne arhitekture za časa nadškofa – v tedanjih specifičnih družbeno-političnih razmerah, koncilski redefiniciji bogoslužnega prostora in uveljavljanju modernizma na polju umetnosti. Kot dopolnitev preostalim razpravam Anton Slabe v sklepnem prispevku primerja nadškofove portrete, delo Božidarja Jakca, ter Pogačnikovih sorodnikov in znancev.

Delo kot prvo v okviru nove knjižne zbirke Inštituta za zgodovino Cerkve pri Teološki fakulteti Univerze v Ljubljani in Celjske Mohorjeve družbe z imenom „*Testes temporum – Priče časov*“ v več pogledih spominja na znamenito zbirko knjig „*Simpoziji v Rimu*“ (1988–

2009) – obuditev teh pa je tudi sicer želja založnika in urednika –, s čimer nagovarja širšo stroko, ki se ukvarja s študijami tako krščanskih kot tudi nekrščanskih religij, zgodovine, teologije in drugih področij. Če bo tej študiji, ki odstira več za zgodovinopisje pomembnih vrzeli v življenju nadškofa Jožefa Pogačnika, sledilo nedvomno dobrodošlo nadaljevanje, bi to s (še) večjo interdisciplinarnostjo, kritično-refleksivnim pristopom, vključitvijo metodološko in teoretsko baziranih prispevkov, obravnavo tudi manj etabliranih osebnosti, laikov in žensk ter spregledanih tematik, pa tudi s premikom od pretežno faktorskih biografij k bolj problemsko zasnovanim prispevkom, zgoraj omenjeno priznано zbirko lahko tudi preseгло.

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MAGNA CHARTA FACULTATIS THEOLOGICAE LABACENSIS

Teološka fakulteta, ki ima korenine v srednjeveških samostanskih in katedralnih sholah in najodličnejše mesto na prvih univerzah, je tudi ena od petih ustanovnih fakultet Univerze v Ljubljani. Njeni predhodniki so bili jezuitski kolegij, ki je deloval v Ljubljani v letih od 1601 do 1773, vrsta drugih redovnih visokih šol in škofijske teološke šole. Kakor ob svojih začetkih želi Teološka fakulteta tudi na pragu 3. tisočletja ob nenehni skrbi za prvovrstno kvaliteto pedagoškega in raziskovalnega dela razvijati svoj govor o Bogu in o človeku, o božjem učlovečenju in o človekovem pobožanstvenju, o stvarstvu in o človekovem poseganju vanj, o začetkih vsega in o končnem smislu, o Cerkvi in o življenju v njej.

Opirajoč se na Sveto pismo in na izročilo in ob upoštevanju dometa človekove misli, usposablja svoje študente za jasen premislek o témah presežnosti in tukajšnjosti, vere in razodetja, kanonskega prava, morale in vzgoje. Kot katoliška fakulteta v zvestobi kulturnemu krogu, iz katerega je izšla, sledi avtoriteti cerkvenega učiteljstva in skrbi za intelektualno pripravo kandidatov na duhovništvo in za duhovno rast laičkih sodelavcev v Cerkvi in v širši družbi.



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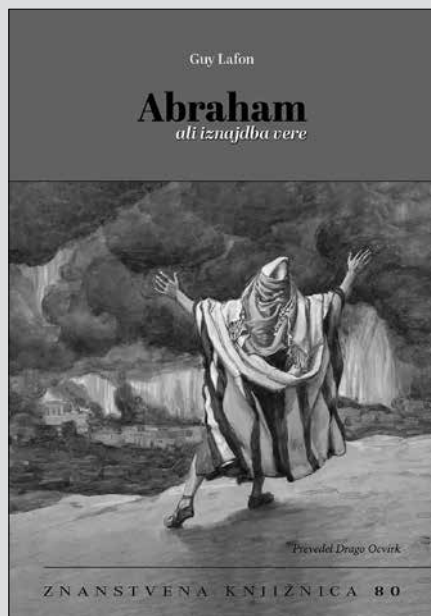
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Guy Lafon

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.

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Etika in religija v tehnološki (digitalni) dobi *Ethics and Religion in The Technological (Digital) Age*

Uvodnik

Razvoj tehnologije je v zadnjih desetletjih doživel silovit razmah. Vstopili smo v digitalno dobo, ko je večina informacij že digitalno opisana in omogoča digitalno obdelavo ter uporabo. Naša tehnološka doba je digitalna doba. Izraz ,digitalizacija' pa se ne nanaša samo na tehnični vidik, ampak tudi na aspekte psihičnega, socialnega, družbenega, kulturnega in duhovnega vpliva digitalizacije. Digitalizacija zajema vse ravni in področja človekovega življenja in jih pomembno preobraža. Je dvorezen meč: po eni strani omogoča izboljšave, po drugi strani pa predstavlja nevarnost – ali pa so njeni učinki že kar dejansko škodljivi. Nevarnost je korenita: pod vprašaj je postavljena človeškost in človečnost človeka. Nekateri govorijo kar o ,preseganju' človeka. Pojavile so se ideologije, kot je (radikalni) transhumanizem, ki so z razumevanjem človeka, kot ga zasledimo v izročilu (svetovnih) religij, nezdržljive. Vse bolj se uveljavlja scientistični pogled na človeka, ki tega redukcionistično razume v pojmih algoritmov in obdelave podatkov. Ta pogled marsikje – na pomembnih pozicijah moči in odločanja – izpodriva personalistično in humanistično razumevanje človeka, po katerem je človek ustvarjeno, telesno in odnosno bitje, umeščeno v svoje okolje ter odprto v svet in presežnost. Tak pogled je osnova pripoznavanja človeka kot svobodnega bitja.

Vsi ti pojavi zahtevajo sodoben (kritičen) odziv teologije, filozofije in drugih humanističnih ved. Te morajo relevantne pojave proučiti, jih po potrebi utemeljeno zavrniti in s svojimi spoznanji podati osnovo za izdelavo smernic etičnega ravnanja ter reguliranja življenja v digitalni dobi. Najti moramo ustrezen kompromis – srednjo pot – med omogočanjem razvoja znanosti in tehnologije, njene uporabe na eni strani ter zaščito človeka, človeškosti in človečnosti na drugi. Temu namenu sledijo tudi članki v pričujoči številki.

Številka prinaša obravnavo različnih vidikov, vrst in oblik tehnologije, posebno pozornost pa namenjamo umetni inteligenci. Umetna inteligenca se je izkazala za osrednjo tehnologijo sedanjosti in prihodnosti. Velik napredek v razvoju umetne inteligence predstavlja globoko družbeno spremembo, ki bo korenito spremenila človekov življenjski svet – veliko bolj, kot ga že je, v obsegu in na način, ki si ga še ne moremo zares predstavljati in oceniti. V prihodnosti bodo sistemi umetne inteligence vse bolj vključeni v naše (vsakdanje) življenje in delo. Mnogi to razumejo kot temeljno revolucijo v človekovem bivanju. Kajti tehnične inovacije nimajo

le velikega potenciala za podporo človekovi dejavnosti, na primer raziskovalni, komunikacijski, ekonomski, zdravstveni, temveč spreminjajo človekovo okolje in resničnost ter hkrati vplivajo na človeka samega: tako na njegovo zunanost in telesnost kot tudi na njegovo ‚notranjost‘. Oblikujejo in spreminjajo njegovo telo, način razmišljanja in doživljanja; predstavljajo izziv za človekovo razumevanje samega sebe in resničnosti. Ti izzivi tehnologije zadevajo tako rekoč vse vidike in področja človekovega življenja, vključno z etičnimi in religijskimi, ki se jim še posebej posvečamo. Namen pričujoče številke je povečati in poglobiti njihovo razumevanje ter prispevati k reševanju problemov, ki jih razvoj tehnologije prinaša.

Številka je tematsko bogata in raznovrstna. Uvajajo jo filozofski prispevki (Žalec, Strahovnik, Miklavčič, Štivič, Pohar, Gregorčič), ki se ukvarjajo z opredelitvijo pojma inteligence, izzivi velikih jezikovnih modelov, vprašanjem transparentnosti, kiborgizacijo, ter razumevanjem (vloge in pomena) tehnologije pri pomembnih mislecih (de Chardin, Habermas). Strahovnik Centa predstavlja sodobne izzive identitete z vidika pogovornih robotov. Članki Osredkarja, Trontlja in Malmenvalla ponujajo pogled z zgodovinske perspektive, prva dva z religiološke, zadnji pa v okviru slovenske intelektualne zgodovine. Podoben pristop odlikuje Petkovškov članek o Misijonski družbi. Jeglič religiološko raziskuje širjenje salafizma na Balkanu v digitalni dobi. Pedagoški in psihoterapevtski sklop tvorijo članki Vodičarja, Nežič Glavice, Erzarja in Kranerja, ki se ukvarjajo s problemi avtoritete, sodobne pedagoške paradigme – ki je primerna za digitalno dobo –, problemom spletne pornografije ter osamljenostjo mladih. Platovnjak in Svetelj povezujeta teološke in filozofske vidike v svoji raziskavi tehnologije z vidika duhovnosti, telesnosti in nesmrtnosti. Teološki sklop dopolnjujeta prispevka Globokarja in Steguja. Prvi v kontekstu vprašanja evtanazije predstavlja različna razumevanja človekovega doostojanstva in se zavzema za njegovo odnosno razumevanje, drugi se posveča kerigmi in lepoti v tehnološki dobi.

Vidimo torej, da ima številka medpanožni značaj. Avtorji o problemih razpravljamo z različnih vidikov: filozofskega, teološkega, (bio)etičnega, religiološkega, kulturološkega, psihološkega in psihoterapevtskega, pedagoškega, zgodovinskega in drugih. Verjamemo, da lahko izzive in probleme, s katerimi se ukvarjamo v tokratni številki, razumemo bolje, če se jih lotimo z različnih, medsebojno dopolnjujočih se vidikov – etična in religijska vprašanja ter problemi, ki so povezani s tehnologijo, digitalizacijo, umetno inteligenco itd., so namreč zelo kompleksni in večplastni, zato zahtevajo raziskovanje in razjasnitev z različnih plati.

Bojan Žalec

*Bojan Žalec***Ali je umetna inteligenca inteligenca
v pravem pomenu besede?****Vprašanje psihičnih značilnosti in splošnosti***Is Artificial Intelligence an Intelligence in the
True Sense of the Word?**The Issue of Mental Characteristics and Generality*

Povzetek: Središčno vprašanje prispevka je formulirano že v naslovu. Avtor zagovarja minimalno definicijo intelligence: inteligenca je samostojno reševanje problemov. Stopnja intelligence je odvisna od kompleksnosti problemov in stopnje samostojnosti njihovega reševanja (Klaus Mainzer). V skladu s to definicijo avtor ugotavlja, da že obstajajo inteligentni stroji. To so sistemi UI,¹ ki so zmožni globokega učenja. Avtor v članku predstavlja kritike trditve, da je UI inteligentna v dobesečnem pomenu – in ne zgolj metaforičnem. Te kritike temeljijo na ugovorih, ki jih lahko razdelimo v dve osnovni skupini. Zagovorniki prve linije kritike kot bistvene attribute intelligence navajajo psihične zmožnosti (kot sta fenomenalna zavest in zavedanje) in živost, pri čemer pojem umetnega življenja zavračajo kot nesmisel. Neživi in nepsihični sistemi so zgolj prilagodljivi, ne pa inteligentni sistemi. Predstavniki druge skupine trdijo, da so nepogrešljive značilnosti intelligence splošnost, intuicija, zdravorazumskost in zmožnost abdukcije. Avtor omenjene kritike analizira in ugotavlja, da njihovi zagovorniki dobrih razlogov proti minimalni definiciji niso podali.

Ključne besede: definicija intelligence, samostojno reševanje problemov, pripisovanje intelligence umetni inteligenci, psihični atributi, splošnost

Abstract: The central question of the article is already formulated in the title. The author advocates a minimal definition of intelligence: intelligence is independent problem solving. The level of intelligence depends on the complexity of the problems and the degree of independence in solving them (Klaus Mainzer). According to this definition, the author notes that intelligent machines already exist. These are AI systems that are capable of deep learning. In the paper, the author presents criticisms of the claim that AI is intelligent in the literal sense

¹ Od tu naprej bomo za izraz umetna inteligenca uporabljali kratico UI.

and not just in the metaphorical sense. These criticisms are based on objections that can be divided into two basic groups. Proponents of the first line of criticism cite mental abilities (such as phenomenal consciousness and awareness) and aliveness as essential attributes of intelligence, rejecting the notion of artificial life as nonsense. Inanimate and non-mental systems are merely adaptive, not intelligent systems. Representatives of the second group claim that the indispensable characteristics of intelligence are generality, intuition, common sense and abduction. The author analyses the aforementioned criticisms and concludes that their proponents have not given good reasons against the minimal definition.

Keywords: definition of intelligence, independent problem solving, attribution of intelligence to artificial intelligence, generality, mental attributes

1. Pojem intelligence kot take: zagovor minimalne definicije

Menimo, da oblikovanje človeku podobne UI v okvirih trenutnega znanja, zmognosti in raziskovalne paradigme UI ni verjetno (Larson 2021; Chollet 2017).² Kljub temu, da UI ni verjetna in je omejena, pa se zastavlja vprašanje, ali je v primeru trenutno obstoječe UI upravičeno govoriti o inteligenci v pravem oz. dobesednem pomenu besede ali pa ne (in gre v tem primeru samo za metaforično rabo)? Naš končni sklep v tem prispevku je, da v določenem smislu o inteligentnosti obstoječe UI vendarle lahko govorimo upravičeno – in da gre pri tem za več kot zgolj metaforo.

1.1 Človeška inteligenca in UI: samostojnost in odvisnost

UI je kot inteligenca odvisna od človeške intelligence in brez nje ni mogoča. Tu nimamo v mislih zgolj dejstva, da je UI ustvaril človek, ampak močnejšo trditev: človeški um je za obstoj UI kot intelligence trajen pogoj (Müller 2021, 364) – UI brez človeškega uma ne more obstajati. UI ima lastnosti – npr. samostojno reševanje problemov –, zaradi katerih lahko o njej na določen način govorimo kot inteligenci v pravem smislu. Toda tudi če sodobni UI določeno mero samostojnega reševanja problemov lahko pripišemo, pri tem ne smemo pozabiti, da je zgolj orodje človeka in da je delovanje takšne 'intelligence' trajno odvisno od človeškega uma. UI brez človeka namreč sploh nima problemov (Fuchs 2021, 41–42): nima lastnih problemov, nima problemov, ki bi jih reševala – in jih brez človeka, ki jo uporablja, ni zmožna imeti. UI 'ima' probleme, ki jih rešuje, samo posredno, kot orodje človeka.

² Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“ ter temeljnega raziskovalnega projekta J6-4626 „Teologija, digitalna kultura in izzivi na človeka osredičene umetne intelligence“, ki ju financira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS). Poleg tega je rezultat raziskovanja v sklopu mednarodnega projekta „Teološki, filozofski in etični izzivi umetne intelligence in novih tehnologij (2023–2024)“, ki ga TEOF UL izvaja v okviru razpisa „Nova obzorja za znanost in religijo v Srednji in Vzhodni Evropi (Univerza v Oxfordu; John Templeton Foundation)“.

Tako brez človeka UI potrebnega pogoja za inteligentnost ne izpolnjuje: je namreč zgolj inteligentno orodje. Orodje lahko deluje v skladu s svojo pravo funkcijo le takrat, ko ga kdo uporablja. To velja tudi za UI: svojo funkcijo inteligentnega reševanja problemov lahko opravlja samo, če jo kdo uporablja – ta kdo pa je človek. Bistvena razlika med človeško in umetno inteligenco ni inteligentnost, ampak to, da človeška inteligenca ni golo orodje, temveč sestavni del človeškega uma, ki ni orodje. UI pa ni sestavni del človeškega uma, ampak zgolj njegovo orodje, kar pomeni, da je tudi orodje človeške inteligence. To pomeni, da je UI kot inteligenca eksistenčno odvisna od človeške inteligence, obratno pa ne velja: človeška inteligenca je kot taka od UI neodvisna. To dokazuje že preprosto dejstvo, da je obstajala dolgo pred nastopom UI in – vzporedno neodvisno od nje obstaja še sedaj. Ob tem opozarjamo, da te trditve veljajo za umetno UI kot jo poznamo sedaj – tj. inteligenco, ki nima zmožnosti splošnosti, intuicije, zdravega ali praktičnega razuma, abdukcije, skratka lastnosti, ki so bistvene in ključne značilnosti človeške inteligence (Larson 2021). ‚Samostojnost‘ UI je torej drugačna kot samostojnost človeške inteligence.

1.2 Globoko učenje

UI je v zadnjih letih dosegla pomembne dosežke z razmahom globokega učenja (Walsh 2017, 61–65). Globoko učenje je strojno učenje, ki ga izvajajo nevronske mreže. Nevronske mreže so lahko biološke, kakršne imamo v možganih, ali pa umetne. Sestavljene so iz nevronov. Nevroni so sestavljeni iz telesa in izrastkov oz. žic, ki se stikajo v sinapsah oz. križiščih ali vozliščih. Nevroni procesirajo podatke in med seboj komunicirajo, sprejemajo in pošiljajo signale. Globoko učenje izvajajo mreže, ki so globoke, kar pomeni, da imajo več slojev med seboj povezanih nevronov. Sisteme nevronskih mrež je mogoče prilagoditi tako, da pravilno prepoznajo vzorce. Lahko jih tudi izurimo, da se sami prilagajajo in vzorce prepoznajo samodejno.

»O globokem učenju govorimo takrat, ko se sistem »učí iz primerov, ko vozlišča vsakokratne nevronske mreže tako obteži, da lahko po učni fazi posploši naučeno prepoznavanje vzorcev. Tako nastavljen sistem lahko pregleda nove podatkovne zapise in poskuša v njih prepoznati naučene prototipe vzorcev.« (Müller 2021, 353)

Tako so sistemi zmožni prepoznavanja novih struktur, ki s programom ni bilo vnaprej določeno. V tem smislu govorimo o ‚samostojnosti‘ sistema. Tovrstna zmožnost učenja sistemom omogoča prožnost in plastičnost ‚ravnjanja‘, zaradi česar lahko mnoge naloge rešujejo uspešneje od togih ekspertnih sistemov iz sedemdesetih in osemdesetih let prejšnjega stoletja. Globoko učenje so omogočili globoke mreže in zelo zmogljivi računalniki, ki lahko hitro izvedejo veliko število operacij in obdelajo velikansko število podatkov. Dosežki globokega učenja so vidni na področju prepoznavanja slik in jezika, ki sta bili šibki točki klasične umetne inteligence. O veliki zmogljivosti, ki so jo tako dosegli sistemi UI, pričajo številni primeri zmag nad človeškimi konkurenti. Slovit je primer Googlevega računalniškega sistema AlphaGo, ki je premagal južnokorejskega mojstra azijske igre go, za igranje katere mora biti človek inteligenčen, ustvarjalen in zmožen strateškega

razmišljanja (Walsh 2017, 34–6; Müller 2021, 353). Zaradi omenjenih zmožnosti in dosežkov sistemom UI mnogi pripisujejo inteligentnost v smislu samostojnega reševanja problemov. Po drugi strani pa nekateri kljub vsemu tega mnenja ne delijo.

2. Kritika mentalističnega in vitalističnega zavračanja inteligentnosti: psihičnost in živost nista potrebna pogoja za inteligentnost

Oglejmo si primer ostre kritike stališča, da lahko UI upravičeno pripišemo inteligentnost. Podal jo je ugledni nemški raziskovalec, psihiater in filozof Thomas Fuchs, ki inteligenco povezuje predvsem z živostjo in psihičnimi značilnostmi, kot so zavedanje, uvid, razumevanje, doživljanje (Fuchs 2021, 35; 41ff). Problem Fuchsove argumentacije je, da te ključne postavke svojega argumenta nikjer ne dokaže. S Fuchsom se lahko celo strinjamo, da je človeška inteligenca taka, da temelji na uvidu, zavedanju itd. Toda to še ne pomeni, da je taka nujno vsaka inteligenca. Zakaj bi morali sprejeti tak pojem inteligence? Strinjamo se, da so živost, fenomenalna izkustva, zavedanje itd. to, kar človeka bistveno ločuje od stroja. Lahko sprejmemo celo, da so te lastnosti bistvene za človeško inteligenco – toda zakaj bi morali sprejeti, da so te stvari potrebne za inteligenco kot tako?

Da to nikakor ni razvidno samo po sebi, dokazuje razumevanje sodobnega nemškega filozofa Tobiasa Müllerja, ki razlikuje med zavestjo, mišljenjem in inteligenco (Müller 2021, 345ff). Sestavine zavesti in mišljenja, kot ta izraz uporablja Müller, opisujemo s pojmi tipa kvalitativno ali fenomenalno izkustvo (npr. takšnosti, *qualia*), poseben način (fenomenalnega) doživljanja (kako je biti ..., *what-is-likeness*),³ doživljanje (nem. *Erleben*), subjektivnost, zavedanje, razumevanje, uvid, refleksija itd. Nič od tega ne moremo pripisati sistemom UI – s tem se strinja tudi Müller. Pa vendar iz tega ne sklepa (kot Fuchs), da UI zaradi tega ne bi mogli pripisovati inteligentnosti sploh. Müller meni – tako kot mi – da lahko tudi UI »po analogiji s človeško inteligenco« (349–350) inteligentnost v določenem smislu pripišemo, vendar pa se moramo pri tem zavedati vseh razlik med človeško inteligenco in UI. Müller inteligenco definira kot samostojno reševanje problemov,⁴ medtem ko zavedanja in drugih psihičnih lastnosti kot potrebnih pogojev zanjo ne navaja – opredelitev inteligence kot samostojnega reševanja problemov pa prevzema od znanstvenika in filozofa Klaus Mainzerja (Mainzer 2016, 3; Müller 2021, 349).

Če sprejmemo, da je samostojno reševanje problemov zadosten pogoj za inteligenco, potem lahko sprejmemo, da stroji niso takšni kot ljudje: da UI ni zmožna stvari, ki so ključne za človeka in njegovo inteligenco, da človeka oz. njegovega

³ O tem govori slavna in sedaj že 'klasična' razprava Thomasa Nagla *Kako je biti netopir* (Nagel 1990).

⁴ Pravzaprav niti ni potrebno, da inteligenco definiramo kot samostojno reševanje problemov, da bi Fuchsovo argumentacijo lahko utemeljeno zavrnil. Dovolj je, da sprejmemo predpostavko, da je samostojno reševanje problemov za pripis inteligentnosti zadosten pogoj.

uma ne moremo naložiti na računalnik itd. – toda iz tega še ne izhaja, da artefakti ne morejo biti inteligentni. Človeška inteligenca je drugačna od inteligence UI, toda to še ne pomeni, da druga sploh ni inteligenca.

Če se strinjamo, da za pripis inteligence zadostuje samostojno reševanje problemov, lahko inteligentnost UI spodbijemo po dveh poteh: da dokažemo, da UI problemov sploh ne rešuje, ali tako, da utemeljeno zanikamo, da jih rešujejo samostojno. Fuchs ne zanika zgolj, da bi UI probleme reševala samostojno, ampak, da jih sploh rešuje. Njegov argument za neinteligentnost strojev je naslednji: stroji problemov sploh ne rešujejo, ker zanje problemi niti ne obstajajo. Probleme rešuje uporabnik UI, ne pa inteligenca sama. Ta argument je spet povezan s postavko, da stroji nimajo zavedanja, razumevanja, vrednotenja, skratka določenih psihičnih lastnosti. Ker se UI ne zaveda in ne vrednoti, po Fuchsovem mnenju o problemu sploh nima predstave – za stroj ni nobenega problema, in ga zato tudi ne rešuje. Probleme z uporabo UI rešuje človek (Fuchs 2021, 42).

Glede pravkar navedenega se lahko s Fuchsom strinjamo, vendar pa moramo takoj dodati, da s tem Fuchs ni še prav nič dokazal, da UI ni inteligentna v dobesednem pomenu, saj iz tega, da x nima (lastnih) problemov, še ne izhaja niti, da x problemov ne more reševati, niti, da jih ne more reševati samostojno. Fuchsova argumentacija je neprepričljiva, saj ponovno že predpostavlja, kar bi moral šele dokazati – in sicer to, da iz umanjkanja psihičnih značilnosti, kot so zavedanje, razumevanje, uvid, tudi vrednotenje, izhaja odsotnost inteligence. Kot že omenjeno, pa zgolj ni razvidna – kar kažeta primera Müllerja in Meinzerja ter vrste drugih ugledeh strokovnjakov.

Iz tega, da je x orodje, še ne izhaja, da x ne more biti inteligenten. Prav tako iz odsotnosti lastnih motivov ne moremo sklepati, da x ni inteligenten – niti iz orodnosti niti iz odsotnosti motivov namreč ne izhaja, da x ni sposoben samostojnega reševanja problemov. Ta samostojnost je lahko manjša ali večja – toda zanikati, da stroji določeno samostojnost pri reševanju problemov imajo, se zdi ob tem, česar je sodobna UI zmožna, neprepričljivo. Nobena od obeh zgoraj omenjenih poti zanikanja inteligentnosti UI se spričo razvoja in dosežkov sodobne inteligence ne zdi prepričljiva ali obetavna. Nekaj dokazov za to lepo strne že sam Fuchs, ko k svojemu stališču predvideva ugovore. Tako pravi, da

»imamo zdaj opravka z novo generacijo UI, in sicer s stroji, ki se »učijo«. To so umetne nevronske mreže, sposobne simulirati prilagoditvene sposobnosti možganov. Podobno kot biološke sinapse so povezave med nevroni, modeliranimi v računalniku, numerično obtežene in se vnosu signalov v procesu urjenja prilagajajo (globoko učenje). Pogosto uporabljene povezave se okrepijo, redko uporabljene se prekinejo. Tako so sistemu predstavljeni tisoči podobnih vzorcev, na primer različne različice obraza, dokler se ne odzove na razporeditev slikovnih pik, ki se bo najverjetneje ponovila, tj. obraz ‚prepozna‘. Takšni sistemi lahko tudi razlikujejo na primer med psi in mačkami, prepoznavajo glasove na mobilnih telefonih ali prevajajo – in so prisotni že vsepovsod.« (Fuchs 2021, 33)

Neprestan razvoj avtonomne kibernetike oz. robotike bo vodil v razvoj androidov, ki jih bo od ljudi oz. človeških oseb vse težje razlikovati. Katera je fundamentalna inovacija robotike v primerjavi s klasično UI? Operativna mobilnost in kvazitelesna interakcija robotom omogočata, da razvijejo nove oblike povratne informacije in prilagoditev, ki segajo onkraj zmožnosti stacionarnih prilagajajočih se sistemov. Roboti so postali netrivialni stroji, v katerih ne potekajo zgolj preddoločeni programi, ampak lahko regulirajo tudi lasten odnos do okolja. Interaktiven prilagajajoči se stroj se lokalizira v prostoru in ima v tem smislu sam sebe za predmet. Zaznava rezultate svojega vedénja v okolici in lahko takó svoj lastni program modificira. Roboti se lahko prilagajajo na podlagi telesnega modela sebe, ki so ga generirali sami. Tako se je štirinožni robot po amputaciji ene noge zmozel prilagoditi tako, da lahko hodi tudi s tremi nogami (35–36).

Prilagoditveni procesi robotov temeljijo na ,učenju' in utelešenosti. Seveda ne gre za pravo utelešeno subjektivnost, ker roboti ne doživljajo zares. A stalna povratna informacija iz resničnega stika s predmeti in prostori jim omogoča, da algoritme optimizirajo tako, kot tega ni bilo mogoče doseči s predhodnim centralnim programiranjem. Ta pristop veliko bolj temelji na vedénju – veliko bolj je decentraliziran, od spodaj navzgor in, če se tako izrazimo, ,analogen', kot je zapisal Fuchs –, učenju skozi delovanje. Ker postopek posnema načela evolucije, lahko na neki način govorimo tudi o evolucionirani robotiki ali umetnem ,življenju'.⁵ Taki postopki so klasični pristop v UI, temelječ na vnaprej določenih programih (od zgoraj navzdol), potisnili v ozadje – vsaj pri funkcijah, kot so nadzor gibanja in orientacija. So pa klasični sistemi še vedno boljši za abstraktne dejavnosti (36).

Fuchsov odgovor na ugovore na podlagi zgoraj navedenega je, da sta v primeru strojev izraza ,učenje' in ,prepoznavanje' uporabljena samo v prenesenem pomenu besede, metaforično. Dobesedno pa stroji nič ne prepoznavajo in se ne učijo, ampak se samo prilagajajo. Zakaj ne? Zato, ker nimajo psihičnih zmožnosti, ki so za učenje in prepoznavanje potrebne. Fuchs učenje opredeljuje kot pridobivanje novih znanj oz. veščin na podlagi doživljanja (nem. *Erlebnis*) ali živega izkustva (ang. *living experience*). Sistemi UI pa nimajo nobenega doživljanja, nobenega živega izkustva (Fuchs 2021, 33). Prepoznavanje temelji na uvidu, zavedanju, razumevanju – sistemom UI pa ne moremo pripisati nič od tega. Človeško učenje temelji na uvidu ali ,intuiciji', ki v različnih kontekstih prepozna isti lik (nem. *Gestalt*) – globoko učenje strojev pa na statistiki, ki je v osnovi induktivno sklepanje na osnovi številnih podatkov; na izredno hitri obdelavi ogromne količine podatkov (Larson 2021, 127; 133ff). Zato se računalnik nauči ,prepoznati' obraz po več milijonih ,ogledov', otroku ali človeku pa so za to lahko dovolj že ogledi, ki jih lahko preštujemo na prste ene roke (Fuchs 2017).

Ne glede na bogastvo in zanimivost Fuchsovih besedil pa moramo vendarle ugotoviti, da se tudi v zavračanju pomislekov ali ugovorov na podlagi zgoraj navedenega Fuchs zateka k argumentiranju, ki smo ga že omenili kot njegov stalni oz.

⁵ O umetnem življenju lahko po Fuchs govorimo samo v prenesenem smislu, dobesedno pa je pojem umetnega življenja po njegovem mnenju nesmisel, saj je protisloven (Fuchs 2021, 38).

ponavljajoči se način zavračanja inteligentnosti UI: preprosto zatrjuje, da je za specifično človeške stvari – in torej tudi za inteligenco – potrebno zavedanje, um, ki interpretira, razume itd. Tega pa računalnik nima. Temelj njegove interpretacije je torej, da računalnik nima potreb in nobenih psihičnih značilnosti, kot so intencionalnost, prepričanje, želje, čustva, občutki ugodja ali neugodja, vrednotenje, nameni, motivi, odločanje itd. O vseh teh stvareh lahko pri računalniku govorimo samo metaforično, ne pa dobesedno – nič od tega računalnik nima. Zakaj ne? Zato, ker nima človeškega telesa in ker ni živ. Ni zavesti brez življenja in ni psihičnih lastnosti brez živosti. Če pa entiteta nima psihičnih značilnosti, ki jih ima človek, potem tudi ne more izvajati opravil, ki jih izvaja človek. Ne more se učiti, ne more imeti zdravega razuma, intuicije itd., kar pa pomeni, da ne more biti inteligentna v pravem pomenu besede. Navedene trditve v Fuchsovi argumentaciji delujejo kot temeljne premise, ki jih ne dokazuje, ampak jih predpostavlja kot resnične. S tem pa predpostavlja – kot smo že omenili –, kar bi moral šele dokazati.

Bolj zmerno, trezno, stvarno in znanstveno previdno (in zato bolj sprejemljivo od Fuchsovega) je stališče že omenjenega Tobiasa Müllerja. Kot rečeno, Müller meni, da je sistem inteligenten, če lahko probleme rešuje učinkovito in samostojno. Stopnja inteligence pa je odvisna od stopnje samostojnosti, stopnje kompleksnosti problema in stopnje učinkovitosti postopka reševanja problema (Mainzer 2016, 3; Müller 2021, 349). Kot opozarja Müller, že uporaba izrazov ‚samostojno‘ in ‚problem‘ inteligenco postavlja v smotrnostno-racionalni sklop, kajti v procesu reševanja problema gre za doseg cilja in premagovanje ovir. To pomeni, da mora biti določen cilj dosežen s primernimi in kar se da učinkovitimi sredstvi ter metodami. S tem je reševanje problemov izvirno postavljeno v zavestni življenjski proces nekega ciljno orientiranega bitja, ki samo od sebe določeno rešitev išče takó, da si predstavlja in predvideva prihodnje situacije (Fuchs 2020, 45ff). Čeprav je pri tem v mnogih primerih rešitev mogoče najti tudi s pomočjo računalnika, je računalnik le orodje, s katerim lahko pri izvirnem problemu računamo določene vidike, ki se dajo kvantificirati (Müller 2021, 349). Vendar pa ta povratna vezava na človeški kontekst problema po mnenju Müllerja ne izključuje možnosti, da lahko inteligenco analogno pripišemo tudi računalniku – kolikor se to nanaša na njegove zmožnosti, da učinkovito izvede določene izračune, ki zadevajo kakšen delni vidik človeškega problema (349–350). Pri tem analognem prenosu pa moramo upoštevati, da se pomen besede ‚samostojno‘ v kontekstu UI spremeni. ‚Samostojno‘ tu pomeni iskanje novih vzorcev v podatkih, ki so jih vnaprej določili inženirji in programerji, medtem ko gre pri živem bitju dejansko za intrinzično dejavnost, ki je vpeta, vključena, integrirana v njegov življenjski proces (350).

Fuchsova napaka je, da pojem intelligence – ki pa kot tak, po svoji vsebini ali bistvu, ni niti vitalističen niti psihičen, ampak funkcionalen – vitalizira in psihologizira.⁶ Iz dejstva, da je bila edina inteligenca, poznana do pojava računalnikov, inteligenca živih in psihičnih bitij, Fuchs neutemeljeno posplošuje, da je to edina

⁶ Kot se izrazi Müller, pojem inteligenca v kontekstu reševanja problemov označuje praktično zmožnost (2021, 349).

možna inteligenca. Poleg tega inteligenco kot tako brez utemeljitve počloveči. Iz dejstva, da človeško inteligenco spremljajo zavedanje, uvid, razumevanje itd., sklepa, da to velja za inteligenco kot tako. Vendar za ta sklep ne navaja argumentov, sklicevanje na samorazvidnost pa, kot že rečeno, nima prave teže in ni prepričljivo.

3. Splošnost

Druga linija argumentiranja proti minimalni definiciji temelji na trditvi, da je bistvena značilnost prave inteligence oz. inteligence kot take splošnost. To argumentacijo lahko zasledimo v knjigi *Mit o umetni inteligenci* Erika J. Larsona (2021). Larson se tu sicer osredotoča na dokazovanje, zakaj ni verjetno, da bi v okviru sedanje raziskovalne paradigme pri raziskovanju UI prišlo do oblikovanja človeku podobne UI in eksplozije inteligence (Irwing John Good (Good 1965; Chollet 2017)⁷), vendar pa v knjigi najdemo izjave, ki kažejo na to, da meni, da je splošnost bistvena značilnost ne le človeške ali človeški podobne inteligence, ampak tudi inteligence kot take. Da bi to trditev bolje razumeli, si na kratko oglejmo, kaj je s splošnostjo inteligence mišljeno.

Da bi dosegel zadane cilje, se mora vsak sistem strojnega učenja naučiti nekaj specifičnega. Raziskovalci temu pravijo, da stroj usmerimo pristransko. Pristranskost v strojnem učenju torej pomeni, da je sistem oblikovan in nastavljen tako, da se nauči nekaj določenega (Larson 2021, 28). To pa seveda pomeni ustvarjanje aplikacij za reševanje ozkih problemov (28–29). Zato se denimo sistemi globokega učenja, ki jih npr. Facebook uporablja za prepoznavanje človeških obrazov, niso hkrati naučili, kako izračunati davke (29). Stanje je dejansko še slabše: raziskovalci so ugotovili, da če sistem strojnega učenja usmerijo pristransko oz. specializirajo, da se nauči posebne aplikacije ali naloge, to pomeni, da bo slabše deloval pri drugih nalogah. Obstaja obratno sorazmerje med uspehom sistema, da se nauči neke določene stvari, in zmožnostjo, da se nauči neke druge naloge (29) – to velja celo za zelo podobne naloge. Računalniški sistem, ki se nauči vrhunškega igranja šaha, se ne bo naučil vrhunškega igranja goja – in obratno. Sistem za go je bil oblikovan specifično, tj. s posebno pristranskostjo za učenje (pravil) goja. Težava je,

⁷ Cholletov članek o neverjetnosti t. i. eksplozije inteligence je sprožil veliko zanimanje. Do sedaj ima že več kot osemnajst milijonov ogledov. Izraz ‚eksplozija inteligence‘ je v 60. letih 20. st. uporabil britanski matematik – Turingov sodelavec – Irwing John Good za trditev o nastopu superinteligence, ki se bo razvila do nepredstavljive stopnje. Ta razvoj bo potekal s silovitim naraščanjem. Chollet v članku dokazuje, da taka eksplozija ni verjetna. Njegovo dokazovanje je relevantno za današnji čas, ko se ponovno pojavljajo trditve o eksploziji inteligence, formulirane kot napovedi nastopa singularnosti (Kurzweil 2005), superinteligence (Bostrom 2020) in podobno. »Leta 1965 je I. J. Good prvič opisal pojem ‚eksplozije inteligence‘, ki se nanaša na umetno inteligenco (UI), z naslednjimi besedami: »Naj ultrainteligentni stroj definiramo kot stroj, ki lahko daleč preseže vse intelektualne dejavnosti katerega koli človeka – še tako pametnega. Ker je načrtovanje strojev ena od teh intelektualnih dejavnosti, bi ultrainteligentni stroj lahko oblikoval še boljše stroje; potem bi nedvomno prišlo do ‚eksplozije inteligence‘ in človeška inteligenca bi ostala daleč zadaj. Tako je prvi ultrainteligentni stroj zadnji izum, ki ga mora človek kdaj narediti – pod pogojem, da je stroj dovolj ubogljiv, da nam pove, kako ga obdržati pod nadzorom.« (Chollet 2017)

da se pristranskosti ne moremo znebiti, ker je sestavni del strojnega učenja. Vsak UI sistem učenja, ki ga ne usmerimo pristransko, se pri uporabi za poljubne probleme ne obnese nič bolje od naključnega uspeha. Resnično nepristranski sistem (sistem, ki ga raziskovalci ne usmerijo pristransko) je neuporaben. Strojni sistem se torej nauči tistega, kar želijo njegovi oblikovalci. Pristransko usmerjanje dejansko pomeni, da sistem naredimo ozkega v smislu, da njegove uporabe ni mogoče posplošiti na ostala področja. Ozkost je od uspešnosti sistema neločljiva – ozkost in uspešnost sta pri strojnih sistemih plati istega kovanca (30).

Larson v knjigi nazorno pokaže, da je za splošnost inteligence potrebna abdukcija. Abdukcija je posebna vrsta sklepanja, ki ni ne dedukcija ne indukcija. Gre za neke vrste ugibanje, ki pa ni golo ugibanje – vključuje intuicijo, analizo in zdravi razum (157–190). Za oblikovanje splošne UI bi potrebovali takšno teorijo abdukcije, ki bi bila dovolj uporabna za inženirje in programerje, da bi lahko oblikovali splošno UI. Take teorije pa nimamo in po mnenju mnogih vrhunskih inženirjev in programerjev je tudi še zdaleč ni na vidiku. Za oblikovanje splošne UI nam torej manjka temeljna teorija (190).

S takim razumevanjem pomena splošnosti se vsekakor lahko strinjamo. Splošnost je bistvena značilnost človeške inteligence – in oblikovanja splošne UI v sklopu sedanje paradigme ni na vidiku.

Zato ni razumno, da bi pričakovali nastop človeku podobne inteligence, kaj šele superinteligence, ki bi človeško v vseh pogledih neizmerno prekašala. S čim Larson utemeljuje trditev, da je splošnost bistvena značilnost inteligence kot take? V celotni knjigi z ničemer! To pa pomeni, da značilnost, ki je bistven atribut človeške inteligence, brez dobrega razloga kot bistveno lastnost razširja na inteligenco kot tako. Larson zagreši podobno napako kot Fuchs, čeprav se ne osredotoča na iste vidike človeške inteligence kot Fuchs: brez tehtnega razloga počloveči pojem inteligence kot take.

4. Zaključek

Dokazovanje, da UI problemov ne rešuje – ali da jih do določene mere ne rešuje samostojno –, ni prepričljivo, pa tudi ne trditev, da problemi, ki UI jih rešuje, niso kompleksni. Torej ostane le še možnost, da UI kljub samostojnemu reševanju problemov inteligentnost odrekamo. To že v luči zgoraj navedenih razlogov ni razumna opcija. Zato ugotavljamo, da je najbolj razumna pojmovna shema, ki sprejema minimalno definicijo inteligence. To definicijo vsekakor lahko obdržimo, kajti njeni kritiki nič zares ne dokazujejo – ker že kar predpostavljajo, kar naj bi šele dokazali. Minimalna definicija je v skladu z razširjeno uporabo izraza inteligenca in s prepričanjem mnogih strokovnjakov za umetno inteligenco. Vse navedeno kaže na to, da je breme dokaza, zakaj je ta definicija neprimerna, na njenih kritikih. Kritiki pri njenem zavračanju zagrešijo *petitio principii*, pa tudi njihovi drugi razlogi so za zavrnitev minimalne definicije neprepričljivi, čeprav upravičeno opozarjajo

na velike nevarnosti, ki jih napačno razumevanje inteligence prinaša. Vendar pa te nevarnosti ne izhajajo iz sprejemanja minimalne definicije, ampak iz napačnih trditev o verjetnosti, da se lahko oblikuje oz. nastopi človekovi podobna inteligenca ali celo superinteligence, ki bi človeško inteligenco močno prekašala – in to ne samo pri ozko določenih nalogah.

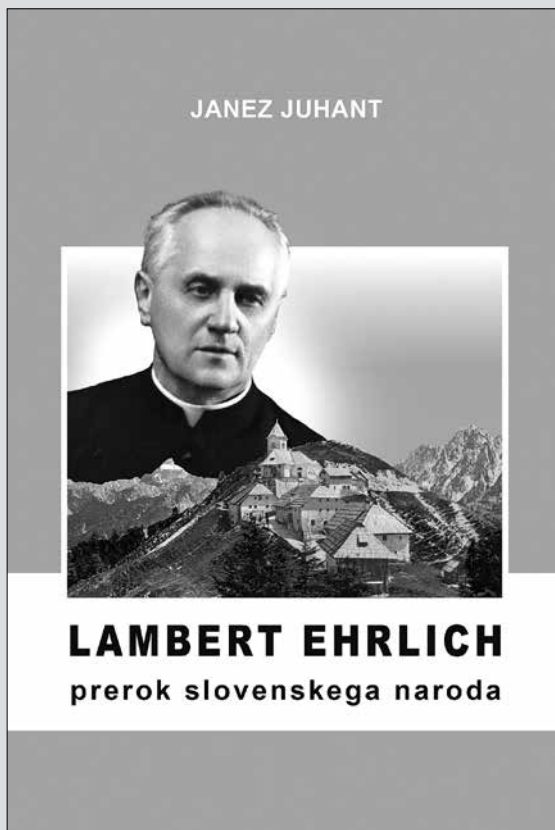
Sprejemanje minimalne definicije prispeva k jasnejši pojmovni shemi s posebnim pojmom za zmožnost samostojnega reševanja problemov – ne glede na vse ostale lastnosti. To je pomembna zmožnost, ki označuje kvalitativno razliko med entitetami, ki jo posedujejo, in tistimi, ki je ne. Ta kvalitativna razlika je vsekakor drugačna od tiste, ki jo označujejo pojmi, kot so psihično, fenomenalna zavest, zavedanje, živo, splošnost, intuicija itd. Če inteligentnost pojmuje kot tako, da že implicira omenjene lastnosti, te kvalitativne razlike ne zamejimo jasno. Če pa se strinjamo, da je za samostojno reševanje problemov koristno in celo potrebno uporabljati poseben pojem – kateri pojem je za to oznako boljši kandidat kot inteligentnost? Zato ugotavljamo, da je pojmovna shema, ki pojma inteligentnosti v pomenu minimalne definicije ne vsebuje, v resnici nejasna in nenaravna. Take pojmovne sheme so dejansko lahko škodljive, omogočajo zlorabe in podcenjujejo intuitivnost človeškega mišljenja, ki se odraža tudi v tem, da določeno uporabo pojma občuti kot naravno. Zato je opredelitev inteligence pomembno vprašanje – ne gre le za prazno in brezplodno pričkanje o uporabi besede, za t. i. golo besedno vojno. Brezkompromisno zavračanje naravne in jasne pojmovne sheme prav lahko kaže na prisotnost predsodkov. Nevarnostim, izzivom in problemom, ki jih razvoj umetne inteligence prinaša, pa ne bomo kos tako, da bomo gojili predsodke in se odpovedovali stvarni, naravni in razumni uporabi pojmov,⁸ kar bi pomenilo svojevrstno goljufanje – ampak tako, da bo naša kritična drža filozofije in javne teologije temeljila na sprejemanju stvarnosti, ki med drugim prinaša izziv umetne inteligence v dobrednem pomenu besede. Kritična ost mora biti usmerjena v izrabo širjenja trditev o (inteligentni) umetni inteligenci za ideologije in ravnanje, ki ogrožajo človeka, človečnost in spoštovanje njegovega dostojanstva.⁹ Težava torej ni v sprejemanju umetne inteligence kot inteligence, prav nasprotno, temveč v interpretaciji implikacij tega sprejemanja – in njihovi zlorabi.

⁸ Ta je vedno že intuitivna. Intuicijo pa seveda lahko poskusimo zajeti v eksplicitni definiciji pojma.

⁹ Primerki takšne ideologije so 'teorije' nekaterih transhumanistov. Za kritično razpravo o njih prim. Pouliquen 2022; Petkovšek in Žalec, ur. 2021; Klun 2019; Strahovnik 2019; Globokar 2019; Osredkar 2019; Platonjak in Svetelj 2019; Stegu 2019; Vodičar 2019; Pohar 2019; Štivic 2021; Sturm 2021; Dittrich 2021.

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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.

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Jonas Miklavčič

Ideal transparentnosti v digitalni dobi *The Ideal of Transparency in the Digital Era*

Povzetek: Danes živimo v dobi transparentnosti, ki sta jo omogočila tako digitalna tehnologija kot tudi ideal transparentnosti. Za razumevanje izvora tega ideala si moramo pojem transparentnosti najprej ogledati. Pojem transparentnosti, ki izvirno izhaja iz optike, skozi svojo evolucijo sčasoma neha označevati lastnost materiala, skozi katerega lahko gledamo, in začne označevati stvar, ki jo lahko vidimo. Tako izraz pridobi tudi svojo metaforično rabo in začne označevati lastnost iskrenih ljudi. Transparentnost kot epistemološka in moralna vrednota se s tem razširi na mnoga področja ter postane splošna in načelna zahteva sodobne družbe, kot taka pa postane tudi ideal. Sodobna zahteva po transparentnosti vsega na pomemben način posega v možnost pristnih medosebnih odnosov in možnost vzpostavljanja etike same. Če digitalna doba zahteva transparentnost vsega, je morda čas, da transparentnost zahtevamo tudi od transparentnosti same.

Glavne besede: transparentnost, ideal, etika, digitalna družba, tehnologija

Abstract: Today we live in an era of transparency, made possible by digital technology and the ideal of transparency. To understand the origins of this ideal, we must first look at the concept of transparency. The notion of transparency, which originally derives from optics, has evolved from being a property of the material through which we can see to being a thing that we can see. In this way, the term also acquires its metaphorical use and begins to denote a quality of sincere people. Transparency as an epistemological and moral value is thus extended to many areas and becomes a general and principled requirement of modern society, and as such it becomes an ideal. The modern demand for transparency of everything interferes in an important way with the possibility of genuine interpersonal relations and the possibility of establishing ethics itself. If the digital age demands transparency of everything, perhaps it is time to demand transparency of transparency as well.

Keywords: transparency, ideal, ethics, digital society, technology

1. Uvod

Danes živimo v dobi, ki ji mnogi avtorji pravijo doba transparentnosti (Koivisto 2022; Christensen in Cornelissen 2015; Dennett in Roy 2015).¹ Kljub temu, da si avtorji v interpretaciji dobe ali družbe transparentnosti ter razumevanju pojma ‚transparentnost‘ kot takega niso povsem edini, se zdi, da vse teorije teh avtorjev, ki govorijo o dobi transparentnosti, povezujeta dve ideji. Prva je, da vse postaja vedno bolj transparentno. Druga pa, da ima težnja po transparentnosti vsega tako velik vpliv na posameznika in družbo, da ju zelo močno zaznamuje.

Kaj imajo v mislih, ko trdijo, da vse postaja vedno bolj transparentno? GPS naprave omogočajo transparenten *vpogled* v svet okoli nas (kje smo, kje je cilj, kako do cilja); pametne ure omogočajo *vidnost* števila korakov, ki smo jih opravili čez dan.² Resničnostni šovi naj bi bili prve zares transparentne televizijske oddaje, kjer imamo *neposreden vpogled* v dogajanje tako pred kot tudi za kamerami. V najdražjih restavracijah kuharji pripravljajo hrano *na očeh* strank. Blockchain transakcije (t. i. veriženje blokov) omogočajo popolno *sledljivost* zaradi svoje jasne *vidnosti*. Zanimarjiva ni niti popularnost ‚odprtih pisarn‘, kjer vsi zaposleni delajo v enem prostoru, en drugemu na očeh, ter popularnost naprav (npr. ur ali računalnikov) s prozornim ohišjem, kar naj bi omogočilo *vpogled* v delovanje naprave. Navedeni primeri služijo predvsem kot namig na dve očitni stvari. Prva je, da je sodobno razumevanje transparentnosti dejansko vezano na *vidnost*. Druga pa je, da večino možnosti za doseganje transparentnosti omogoča sodobna tehnologija.

Ne glede na to, da lahko ‚transparentnost‘ zaradi širine vsakdanjega razumevanja izraza danes dejansko prepoznavamo v mnogoterih pojavnostih, večji del literature o dobi transparentnosti poudarja prav to, da jo omogoča najnovejša tehnologija (Mersch 2018; Christensen in Cornelissen 2015; Oliver 2004). Povezavo med tehnologijo in vidljivostjo dobro opiše Dieter Mersch:

»Zdi se, da tehnologija združuje ideale tehnično usmerjene družbe z ideali neposredne demokracije, v kateri imajo vsi enako pravico sodelovati pri sprejemanju odločitev, kljub dejstvu, da dostopa ni mogoče enakomerno porazdeliti, in kljub dvostranski naravi ‚vizije‘ vidnosti, ki združuje navidežno neomejene informacije s stalno grožnjo nadzora.« (2018, 268)

Celotna sodobna digitalna tehnologija, ki temelji na prenosu in obdelavi informacij (*information technology*) in omogoča digitalizacijo vseh področij človekovega življenja prav zato, ker ves čas svojega delovanja pravzaprav operira s podatki (jih obdeluje), torej za svoje delovanje potrebuje izredno velike količine podatkov.

¹ Prispevek je nastal v sklopu mednarodnega projekta Teološki, filozofski in etični izzivi umetne inteligence in novih tehnologij (2023–2024), ki poteka v okviru razpisa „Nova obzorja za znanost in religijo v Srednji in Vzhodni Evropi“ (Univerza v Oxfordu; John Templeton Foundation) in v okviru raziskovalnega programa P6-0269 „Religija, etika, izobraževanje in izzivi sodobne družbe“, ki ga sofinancira financira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

² Mnogi avtorji takšne fenomene razumejo kot obljubo o bolj transparentnem (lucidnem in racionalnem) odnosu do sebe – ti so v družbi dovolj prisotni, da danes poznamo ideje o t. i. gibanju *quantified self* (gibanju ‚kvantificiranega jaza‘) (Alloa 2018, 29; Thomä 2018).

Ključno je predvsem to, da z uporabo digitalnih naprav, ki za delovanje uporabljajo naše podatke, povsod nenehno puščamo sledi – saj uporabljenih podatkov ne moremo nikoli več dobiti nazaj tako, da ti ne bi nekje ostali tako ali drugače shranjeni.

V tem se skriva jasna povezava med sledljivostjo in vidnostjo – le stvari, ki jih lahko vidimo (širše razumljeno), so zares lahko sled. In če je možnost sledenja vsakršnemu našemu delovanju lahko razumljena kot možnost, da so lahko vidna vsa naša dejanja (sledenje sugerira tudi to, da so lahko vidna še dolgo po tem, ko se je naše delovanje končalo), lahko razumemo, zakaj mnogi avtorji prav v tej možnosti prepoznavajo možnost transparentnosti (delovanja) posameznikov in družbe.³

Da zares živimo v dobi, ki jo transparentnost zaznamuje dovolj, da imamo lahko skoraj 'popoln' vpogled v delovanje en drugega, dobro pokaže primer t. i. 'žvižgačev'. Edward Snowden je leta 2013 objavil dokumente, ki razkrivajo, da je NSA (Nacionalna varnostna služba ZDA) ob pomoči telekomunikacijskih podjetji prisluškovala ljudem v ZDA in po svetu (Greenwald, MacAskill in Poitras 2013). Leta 2015 je nato WikiLeaks – z Julianom Assangeem na čelu – razkril še, da je NSA prisluškovala tudi evropskim vladnim uslužbencem in predsednikom (Regan in John 2015). To niso odlični primeri za ponazoritev moči dobe transparentnosti, v kateri živimo, ker bi pokazali, da povprečni ljudje svojih dejanj ne moremo več povsem zakriti. Niti ne zato, ker bi pokazali, da jih ne morejo več zakriti vladni uslužbenci in predsedniki največjih evropskih držav. Pač pa zato, ker kažejo, da tudi NSA ne more zakriti svojih. Vsi, ki digitalno tehnologijo uporabljamo, puščamo sledi, ki lahko naše delovanje v pravih rokah vselej naredijo vidno – transparentno.

Kaj torej je dobo transparentnosti omogočilo? Dobo transparentnosti sta omogočila predvsem dva fenomena. Prvi fenomen – verjetno ta, ki je dobo bolj dobesedno omogočil – je omenjeni pojav *digitalne tehnologije*. Drugi fenomen, ki je vzpostavil temelj za našo željo po transparentnosti, pa je izredno močan in v družbo globoko zakoreninjen *ideal transparentnosti*.

V prispevku bomo ovrednotili ideal transparentnosti – in sicer tako, da bomo najprej predstavili izvor in razvoj izraza ter pojma transparentnost. Nato bomo raziskali moment, ko ta tehnični pojem pridobi moralno konotacijo, ter moment, ko postane ideal in vsesplošna etična zahteva. V sklepnem delu pa si bomo ogledali, kakšen vpliv ima ideal transparentnosti na medosebne odnose v digitalni družbi – in nenazadnje, kakšen izziv predstavlja za etiko kot tako.

2. Ideal transparentnosti

Različni avtorji si v izbiri izraza niso edini in za opis razmeroma podobnega fenomena uporabljajo različno terminologijo. Nekateri govorijo o mitu transparentnosti (Christensen in Cornelissen 2015), o sanjah o transparentnosti (Schneider 2018,

³ Sledi – tudi in predvsem digitalne – lahko glede na našo namero puščamo na različne načine: povsem neprostoVOLjno (varnostne kamere); delno prostovoljno, ko nas nihče ne sili, a se v praksi ne zavedamo, da jih puščamo (splet, trgovine) in povsem prostovoljno (objave na socialnih omrežjih).

86–87), nekateri tudi bolj ostro kar o diktaturi transparentnosti (Thomä 2018, 57). Mi uporabljamo izraz ‚ideal transparentnosti‘ – zdi se namreč, da najbolje označuje to, o čemer dejansko govorimo; poleg tega ga izbira večina po našem mnenju relevantnih avtorjev (Koivisto 2022; Pozen in Schudson 2018; Mersch 2018; Hansen, Christensen in Flyverbom 2015).

Naj poudarimo, da izraz ‚ideal‘ uporabljamo, kot se uporablja, ko označuje idejo/stvar, ki jo ljudje občudujejo in ji želijo slediti – ta pa je (tudi če v praksi postane skoraj samoumeven cilj, v katerega je težko podvomiti) vsaj načeloma vedno lahko podvržena kritiki.⁴ Izraza torej ne uporabljamo za označevanje dejansko idealne stvari, ki bi bila zaradi svoje popolnosti onkraj možnosti kritike.⁵ V veliki meri želimo opozoriti ravno na to, da transparentnost v vsakdanjem življenju občutimo kot ideal v skladu s slednjim pomenom, čeprav jo moramo razumeti predvsem na prvi način, ki kritiko še vedno omogoča – če ne celo zahteva.

Prvi očitni indikator, da je na delu ideal, je, da je na transparentnost danes vezana skoraj povsem splošna družbena intuicija, da je transparentnost samoumevno dobra (Koivisto 2022, 5; Christensen in Cornelissen 2015, 133). »V javnem diskurzu je splošno sprejeto, da je transparentnost na prvi pogled samoumevno dobro, podobno kot zasebnost in svoboda govora.« (Alloa in Thomä 2018, 7) Emmanuel Alloa je prepričan, da je modernost po padcu velikih zgodb 20. stoletja definirana kot doba, ki se je lahko rešila okovov ideologije: da po hladni vojni zahod sebe razume in se predstavlja kot fundamentalno postideološkega. V tem avtor vidi jasen razlog, zakaj se je od vseh blestečih konceptov, ki izhajajo iz razsvetljenskih idej, ohranila prav transparentnost. Transparentnost naj ne bi imela vsebine, temveč naj bi zahtevala le proceduralno odprtost, v kateri se vsebina lahko pokaže (Alloa 2018, 47). Transparentnost se kaže kot radikalno nevtralen fenomen. Ker transparentnost stvari dela vidne, naj bi bila garant moralnosti tako za institucije kot tudi za subjekte. »Konotacije, povezane z njo, so skoraj izključno pozitivne: transparentnost velja za nepristransko, nevtralno, demokratično in progresivno. Kot taka obljublja stabilnost.« (30) Drugače kot izrazi, kot sta ‚regulacija‘ in ‚nadzor‘, transparentnost sploh nima negativne konotacije.

Transparentnost pravzaprav sploh nima antonima, ki bi zares negativno pokrtil vse pomene izraza (razen seveda izraza netransparentnost). »Nasprotno, zdi se, kot da bi transparentnost s svojo prilagodljivo obliko odpravila vse vrste negativnosti in jih nekako v celoti resorbirala.« (29) Transparentnost je torej danes vsaj delno tako zavezujoča družbena norma prav zato, ker je prej postala »samoumevni ideal in razlaga, kako morajo družba in njene organizacije delovati« (Christensen in Cornelissen 2015).

Če želimo raziskati izvor ideala, se moramo poskusiti vrniti na začetek, zato se zdi primerno, da analizo začnemo pri samem izvoru pojma ‚transparentnost‘. A sledenje evoluciji izraza in pojma ‚transparentnost‘ ni lahka naloga. Delno zato, ker ne vemo dobro, kaj vse koncept pomeni danes (lastnost, stanje, proces). Delno pa tudi zato, ker koncept vključuje različne in včasih nezdružljive implikacije

⁴ Izraz ideal uporabljamo na ta način, ko govorimo npr. o idealu vitke postave (v modni industriji).

⁵ Kot bi bil izraz uporabljen, ko bi govorili npr. o idealni košarkarski peterki.

(Alloa 2018, 31). Po eni strani gre za nekaj, kar *je* (deskriptivnost), po drugi za nekaj, kar *bi moralo biti* (normativnost) (Teurlings in Stauff 2014, 3–10). Spremljanje genealogije je torej kompleksno prav zaradi stopnje nejasnosti pojma in izraza.

3. Izraz transparentnost

3.1 Prva pojavitev izraza

Izraz transparentnost izhaja iz optike – področja fizike, ki proučuje svetlobo. Na začetku izraz označuje lastnost materialov, ki jim omogoča, da skozi njih lahko posveti svetloba, to pa posledično pomeni tudi, da izraz izvorno označuje materiale, skozi katere je mogoče gledati (Alloa 2018; Hansen, Christensen, Flyverbom 2015, 2). Izvorno transparentnost torej pomeni prozornost.

Izraz *transparentis* se je v pridevniški obliki pojavil precej pred samostalniško obliko – prvič šele leta 1165 v prevodu Nemezijskega dela *O človeški naravi* iz grščine v latinščino, ki ga je opravil Burgundio iz Pise. Izraz *transparentis* je latinska različica grškega izraza *diaphanês*, prevod pa je natančen, ker je kalk – torej dobesedni prevod, ki poleg pomena ohranja tudi morfemsko sestavo izraza (Alloa 2018, 36).

3.2 Etimologija izraza

Grški izraz *diaphanês* pomeni ‚skozi sijoč‘ (*dia* – ‚skozi‘, ‚čez‘, ‚zaradi‘ / *phainestai* iz *phainô* – ‚posijati‘, ‚se pojaviti‘) – in *transparentis* temu povsem ustreza, saj predpona *trans* dobro pokriva pomensko polje predpone *dia*, *parens* pa je sedanji tvorni deležnik iz glagola *parere*, ki tako kot *phainestai* pomeni ‚pojaviti se‘, ‚postati viden‘ (Alloa 2018, 34–35).

Etimološki pomen izraza ‚transparentnost‘ je torej ‚skozi sijanje‘, ‚skozi se kazanje‘, pri čemer pa je treba poudariti, da ima izraz ‚skozi‘ dvojen pomen (Alloa 2018; Koivisto 2016):

Transparentnost je lahko lastnost (pasivnih) predmetov, *skozi* katere svetloba preseva. V tem smislu je transparentno okno. Gre za prostorsko kategorijo. Tako Platon uporablja izraz *diaphanês* za opis reke Ilisos v bližini Aten. Pri tem pomenu ‚skozi‘ transparentno pomeni dobesedno prozorno.

Transparentnost je lahko razumljena tudi kot lastnost (aktivnih) predmetov, ki kot nekakšen medij omogočajo, da nekaj *skozi* njih zasije. V tem smislu transparentnost pripada npr. kipu, če *skozenj* lahko zasije značaj osebe, ki jo predstavlja. Kot medij se predmet nekoliko skriva, da lahko skozenj zasveti in se pokaže neka druga stvar. Tu ne gre več za prostorsko, temveč vzročno kategorijo. Na ta način izraz *diaphainei* uporablja na primer Ksenofont, ko pravi, da slikar lahko doseže, da *skozi* barve, obrazne poteze in poze naslikanega telesa zasije osebnost upodobljene osebe (Xenophon 1994, 98).

Ta dva grška pomena ‚skozi‘ v izrazu transparentnost se ohranjata tudi v latinskem prevodu.

3.3 Preneseni pomen transparentnosti kot neposredna vidnost

Kljub temu, da drugi pomen izraza ‚skozi‘ sugerira nujnost posredovanja transparentnega medija pri tem, da se nekaj drugega lahko pokaže v naši zaznavi, pa sčasoma (in zelo postopoma) ta pomen izginja, na plano pa prihaja nasprotni pomen. Sčasoma ‚skozi‘ (*trans*) postane povsem spregledan, v ospredje pa stopi ‚ki postaja viden‘ (*parens*). Transparentnost ne označuje več tega, da se kaj pokaže skozi kaj drugega – ne označuje več tega posredništva. Nasprotno, transparentnost pomeni le še čisto, »nepokvarjeno neposrednost« (Alloa 2018, 36) – neposredno danost, čisti *datum*. Iz *transparensa*, ki omogoča, da skozi nekaj vidimo nekaj drugega, transparentnost torej postane to, kar pomeni še danes: transparentna stvar je tista, do katere imamo povsem *neposreden dostop*, brez kakršnegakoli posredništva (Koivisto 2016). V vsakdanji rabi izraza danes transparentnost torej označuje predvsem *neposredno vidnost* stvari. Ko danes zahtevamo transparentno delovanje vlade, imamo v mislih obljubo o povsem neposrednem vpogledu v proces njenega delovanja. Manj kot je med našim vpogledom in njenim delovanjem posrednikov, bolj se nam to delovanje zdi dejansko transparentno.

Sami trdimo, da se v tem koraku v evoluciji izraza se zgodi še nekaj pomembnega. Če je bila prej transparentnost lastnost medija, skozi katerega kaj postane vidno, pa je zdaj lastnost neposredno vidnega, saj medija preprosto ni več. Spremeni se fokus, čemu pripada lastnost transparentnosti. V trenutku, ko transparentnost postane lastnost tega, kar neposredno vidimo, in ne več tega, *skozi* kar se nam kaj pokaže (skozi kar gledamo), izraz dobi *preneseni pomen* – od zdaj naprej opisuje *vidno* in ne več prozorno (nevidno).

3.4 Metaforična raba izraza

V 16. stoletju se izraz ‚transparenten‘ (predvsem kot pridevnik) uporablja že za lastnosti situacij, shem, argumentacij, interesov in podobno. Med drugim postane tudi značilnost ljudi. Ta preskok, ko transparentnost ni več le lastnost materialov, kakor je bila do sedaj, temveč postane tudi lastnost stvari kot takih, in zlasti ljudi, pa omogoči novo rabo izraza – metaforično (Alloa 2018, 33). Ida Koivisto trdi, da gre dejansko za pristno metaforo (2016, 9), saj človek (ali npr. njegove namere) ni nič bolj in nič manj transparenten, kot je jezik lahko oster, glava prazna ali srce zlomljeno. Pomembno pa je, da tudi ko transparentnost dobi metaforično rabo in ni več le lastnost materialov, temveč označuje jasno (raz)vidnost situacij, delovanja in ljudi, vseeno nikoli ne izgubi konotacije, ki je vezana na ‚vidnost‘, do neke mere celo na ‚prozornost‘. To, da je človek transparenten, vsaj do neke mere še vedno ohranja oba vidika transparentnosti – tako ‚prozornost‘ človeka, ki omogoča vpogled v njegovo notranjost, kakor predvsem to, da njegova osebnost zasveti *skozenj* (ali recimo skozi njegovo delovanje) (2). Četudi torej v metaforični rabi izraza ‚transparentnost‘ *prozornost* ni več prisotna v dobesednem smislu, je konotacija vseeno ohranjena.

3.5 Vrednostna konotacija izraza ,transparentnost‘

3.5.1 Vloga evolucije in vida (preneseni pomen izraza)

Čeprav se metaforična raba izraza transparentnost pojavi šele v 16. stoletju, se je po našem mnenju vrednostna konotacija izraza prijela že takoj, ko je ta poleg prvotnega pridobil preneseni pomen in začel označevati lastnost vidnih stvari ali lastnost, ki vidnost omogoča. Ker sta nam v preteklosti (in nam še vedno) evoliucijsko gledano vid in vidnost stvari v precejšnji meri omogočala preživetje – od zaznavanja okolja in potencialnih nevarnosti, pa vse do iskanja hrane (Jacobs in Nathans 2009; Parker 2003) –, smo stvari, ki so vezane na vidnost in omogočanje vidnosti, od nekdaj vrednotili pozitivno. Pozitivno vrednotenje svetlobe (v nasprotju s temo), jasnosti (v nasprotju z nejasnostjo), bele barve (v nasprotju s črno), odkritosti (v nasprotju z zakritostjo) je prisotno že tisočletja (Christopoulos, Karakantza in Levaniouk 2010). Po našem mnenju torej tudi transparentnost, ko s prenesenim pomenom izraza postane lastnost vidnih stvari, samodejno dobi pozitivno vrednostno konotacijo. Transparentnost stvari je tako vsaj načeloma vrednotena kot dobra stvar, še preden dobi svojo metaforično rabo.⁶ Prav zaradi te svoje vezanosti na vidnost, ki je vrednotena pozitivno, pa se transparentnost – kot smo dejali – kasneje izkaže za izvrstno metaforo tudi za mnogo drugega pozitivnega, kar ni vezano neposredno na materiale, s tem pa izraz skozi metaforično rabo pridobi še več drugih pozitivnih konotacij.

Hansen, Christensen in Flyverbom so prepričani, da smo danes priča prevladi vidnosti (*visibility*) v sodobni družbi (2015, 6) – in v tem lahko prepoznamo izvor prve posebne vrednostne konotacije, ki ima svoje korenine v razsvetljenstvu:

»Vrste transparentnosti, ki danes oblikujejo družbeno življenje, so povezane z razvojem na Zahodu od razsvetljenstva dalje, vključno s procesi sekularizacije in vzponom novih oblik subjektivnosti – pa tudi z vse večjim poudarkom na vidnosti in opazovanju kot temelju vednosti in resnice.« (6)

3.5.2 Vloga razsvetljenstva (metaforična raba izraza)

Pojem ,transparentnost‘ je s svojim prenesenim pomenom že sam takoj ovrednoten pozitivno, v razsvetljenstvu pa pridobi še pomembno epistemološko vrednost. Vednost je namreč neposredno odvisna od našega dostopa do resnice. Ta dostop je lahko razumljen kot neposreden vpogled v (razkrito/neskrito) naravo in svet. Poudarjanje povezave med ,neskritostjo‘ in ,resnico‘ ima v filozofiji dolgo tradicijo, vse od Platona do Heideggerjeve ponovne oživitve koncepta *alētheia*, ki vključuje oba naštetata pomena: tako ,neskritost‘ (prav v kontekstu vida in vidnosti) kot ,resnico‘ (Heidegger 1991), a za nas bo dovolj že, če omenimo, da lahko poleg očitne etimološke povezave povezavo med *videti* in *vedeti* opazimo tudi že v sloganih, kot sta »videti pomeni vedeti« (Hansen, Christensen in Flyverbom 2015, 11) in »razumeti pomeni videti« (Lakoff in Johnson 2003).

⁶ Seveda ne v vseh primerih, kakor v popolnoma vseh primerih tudi npr. svetloba ni vrednotena izključno pozitivno. V splošnem pa je po našem mnenju vzorec očit.

»Izraz ‚videti pomeni vedeti‘ je na primer temeljna metafora v središču mita transparentnosti – metafora, ki namiguje, da je vse, kar obstaja, v neposrednem in transparentnem vpogledu, in tako spodbuja našo vednost in razumevanje nečesa (kot da je vizualna zaznava enaka preizkušnim oblikam vednosti).« (Hansen, Christensen in Flyverbom 2015, 133)

Če naj bo naša vednost upravičena, se ne smemo več zanašati na zastarele avtoritete, temveč moramo resnico odkriti (v smislu nasprotja *zakrivanja*), spraviti na svetlobo, trdi razsvetljenstvo.⁷ Racionalnost je ta, ki nam bo ponudila ustrezno metodologijo za transparenten vpogled v delovanje sveta, ki bo omogočil neposreden dostop do resnice, kar pa bo – kot trdi Kant – subjekte osvobodilo oprijema avtoritet in omogočilo možnost emancipacije (Kant 1987). Poleg te dodatne pozitivne konotacije, ki jo razsvetljenstvo pripisuje konceptu transparentnosti v kontekstu epistemologije, pa z metaforično rabo – ko v 16. stoletju izraz začne označevati tudi lastnosti abstraktnih stvari in situacij – razsvetljenstvo transparentnost kot ‚razkrivanje skritega‘ razširi še na transparentnost ljudi; s tem izraz pridobi moralno konotacijo. »V času razsvetljenstva je bil poziv k transparentnosti posebej usmerjen proti nepreglednosti. Ta je bila povezana s številnimi nezaželenimi stvarmi, kot sta nepravilnost in nesrečnost.« (Koivisto 2022, 9)

»Transparentnost je pomenila dvojni ideal in dvojno svobodo: epistemološko svobodo, ki je zavračala vse, kar ni bilo dovolj utemeljeno ali dokazano, ter praktično ali moralno svobodo, ki se je vrtela okoli politike neomejene razprave in sodelovanja ter družbenega ideala enakosti in pravičnosti, ki je našel svoj najvišji izraz v ideji univerzalnih človekovih pravic.« (Mersch 2018, 260)

3.6 Moralna konotacija izraza transparentnost

Prvo moralno razumevanje koncepta transparentnosti se torej pojavi, ko izraz začne označevati ljudi, ki nimajo *skritih* namenov, pač pa so njihovi interesi povsem jasno *vidni* – transparentnost je za *iskrenost*, ki označuje prav lastnost oseb, ki nimajo skritih namenov, odlična metafora.⁸ Iz epistemološke mantre »videti pomeni vedeti« smo v kontekstu iskrenosti dobili še moralno mantra »videti pomeni verjeti« (Oliver 2004). V 18. stoletju se transparentnost tako že povsem ustaljeno razume kot hvalevredna lastnost iskrenih ljudi, ki ničesar ne skrivajo (Alloa 2018, 33). Če je bila prva pozitivna konotacija transparentnosti pripisana že zaradi splošnega pozitivnega vrednotenja vidnosti stvari, nato zaradi razsvetljenskega pozitivnega vrednotenja v epistemološkem kontekstu (odkrivanje resnice) in v tretjem koraku zaradi moralne konotacije izraza kot oznake za ljudi, ki ničesar ne skrivajo, pa je v

⁷ Nenazadnje ni naključje, da se gibanje imenuje *raz-svetljen-stvo* (ang. *En-light-en-ment*, nem. *Auf-klär-ung*, fr. *Lum-i-èr-es*, pol. *O-świec-enie*). Pozitivno vrednotenje svetlobe, ki omogoča vidnost resnice, je torej prisotno že v imenu gibanja samega (Mersch 2018, 261).

⁸ To, da ljudje nimajo skritih namenov in so iskreni, je moralna vrednota seveda že veliko prej, v razsvetljenstvu pa se zaradi odlične metafore na ta moralni pogled pripne pojem transparentnosti.

zadnjem koraku iz moralnega koncepta za ljudi izraz prenesen še na družbeno raven, kjer označuje moralnost delovanja skupin, organizacij, oblasti – in šele nazadnje, v zadnjih stoletjih, pojem postane dokončno skoraj povsem političen (2022).⁹

3.7 Rojstvo ideala transparentnosti

Prav v času razsvetljenstva želja po transparentnosti torej zajame vsa področja družbe (filozofijo, znanost, moralo in nazadnje politiko) in vzpostavi se to, čemur lahko rečemo *splošna zahteva po transparentnosti*. Vsesplošno prepoznana vrednost transparentnosti izzove splošno zahtevo, ki vodi v ponotranjenje samoumevne vrednosti transparentnosti, v katero ni več mogoče dvomiti – ta pa rodi *ideal transparentnosti*.

Moralna konotacija pojma transparentnost se prvič pojavi, ko začne označevati lastnost moralno dobrih ljudi, ki ničesar ne skrivajo, šele nato pa se iz tega konteksta moralni pojem transparentnosti začne uporabljati tudi za druge stvari: odnose, države, organizacije, vlado. Zato je morda dobro (če je delni cilj ovrednotenja pregled izvora ideala transparentnosti), da moralno konotacijo podrobneje proučimo s perspektive transparentnega posameznika, ki je njen izvor.

Človek, ki je transparenten, in torej ničesar ne skriva, je *iskren* človek – prav zato, ker so njegovi interesi, nameni in osebnost vidni. Vidnost interesov, želja in osebnosti, ki naj bi zagotovila moralnost osebe, je od 18. stoletja naprej označena pozitivno kot transparentnost osebe, čeprav se je prenesena raba in moralizacija, ki jo spremlja, v angleščini in drugih evropskih jezikih dokončno zakoreninila relativno pozno (Alloa 2018, 33).

4. Etika transparentnosti

Za ovrednotenje ideala transparentnosti, dosežene v razsvetljenstvu, se bomo metodološko oprli na fenomenološko analizo vpliva, ki ga ima ideal na medosebne odnose. Fenomenološki pristop se zdi za vzpostavitev poskusa kritike ideala transparentnosti najustreznejša izbira, pri čemer se strinjamo z Ido Koivisto, ki pravi: »Ko k vizualnemu pojmu transparentnosti pristopimo kot h konstrukciji /.../, se poleg epistemoloških zadev pojavijo tudi etična in estetska vprašanja. Tako je vprašanje o transparentnosti tudi vprašanje o etični ali politični fenomenologiji.« (2016, 6)

4.1 Vpliv ideala na medosebne odnose

Ideal transparentnosti torej razumemo kot vsesplošno željo po vidnosti vsega (objektov, procesov, oseb), obenem pa ga zaznamuje tudi tako močna pozitivna moralna konotacija, da predstavlja cilj, ki se zdi skoraj samoumeven in o njem ne upamo (ali celo ne moremo) podvomiti. A če je bil ideal do nedavnega dejansko le želja, danes vse bolj postaja resničnost. Z novodobno tehnologijo je idejo po

⁹ Za prenos moralne konotacije pojma transparentnosti iz lastnosti oseb na družbeni nivo (skupine, organizacije, oblast) sta v veliki meri zaslužena Jean-Jacques Rousseau in Jeremy Bentham (Koivisto 2022).

popolni transparentnosti sveta začel spreminjati v resničnost v zadostni meri, da mnogi avtorji, kot že omenjeno, govorijo, da živimo v dobi transparentnosti. Zdi se, da ima ideal transparentnosti na družbo, posameznika in etiko samo velik vpliv. A kakšnega in kolikšnega? Začeti moramo pri tem, kaj izraz transparentnost v vsakdanji rabi pomeni *danes* – in kaj pravzaprav zahtevamo, ko zahtevamo vse-splošno transparentnost.

4.1.1 Dvojnost izraza transparentnost ostaja prisotna

Sodobna raba izraza transparentnost še vedno vključuje dvojnost prvotnega pomena (da gledamo skozi nekaj) in prenesenega pomena (da gledamo nekaj).

Prvotni pomen: izraz transparentnost danes uporabljamo v njegovem prvotnem pomenu, ko na primer rečemo, da je okno transparentno. Tu je pomembno, da okna *ne vidimo*, temveč *skozi* njega gledamo – bolj kot je okno transparentno, manj ga vidimo.

Preneseni pomen: izraz transparentnost v prenesenem pomenu danes uporabljamo za označevanje stvari, ki jih lahko (neposredno) *vidimo*. Če torej zahtevamo transparentnost delovanja vlade, izražamo zahtevo po tem, da bi nam delovanje vlade moralo biti vidno.

4.1.2 Pojem ‚meje‘

Ta dva vidika izraza se razlikujeta v več pogledih, a ena izmed ključnih razlik je v njunem odnosu do pojma ‚meje‘. V prvem primeru, ko transparentnost uporabljamo v prvotnem pomenu in opisuje predmete, skozi katere gledamo, gre v veliki meri za to, da se za meje objekta ne zmenimo in pogledamo kar skozi njega (Geroulanos 2017).¹⁰ V primeru rabe izraza v prenesenem pomenu, ko torej transparentnost označuje lastnost objekta, ki ga vidimo, pa je meja ključna. Meje objekta morajo biti ohranjene, da se naš pogled na njem lahko ustavi in ne potuje skozi – pravzaprav se naš pogled ustavi prav na meji ali površini objekta (Moore 1925, 221). Ta distinkcija v odnosu do meje objekta se bo v nadaljevanju izkazala za ključno.

Ta dvojna narava pojma transparentnost, ki torej vselej vključuje *gledati skozi* (ne opaziti) in *videti*, zato vedno vključuje tudi *ne videti* in *videti* – in kot taka je ohranjena tudi v mnogih izrazih, ki se tičejo subjekta, ki gleda. Najprej bomo omenili koncept *perspektive*, nato pa še slovenski izraz *spregledati*.

4.1.3 Perspektiva

Subjektu perspektiva pripada zato, ker je izraz ‚perspektiva‘, kot ga uporabljamo danes (tudi v slovenščini), posamostaljena izposojenka iz poznolatinkega *perspectivus*, ki pomeni ‚ki gleda skozi, ki pregleduje, opazuje‘. Ta izraz pa je izpeljanka iz *perspectus*, ki je trpni deležnik glagola *perspicere*, ki pomeni ‚spregledati, spoznati‘ – sestavljen je iz *per* (‚skozi‘) in *specere* (‚gledati‘), kar je zelo blizu

¹⁰ Poudarjamo, da imajo svoje meje tudi transparentni objekti, zato vemo, kje se okno konča – a transparentnost (kot lastnost objekta) omogoča, da se pogled za meje, če tako želi, lahko ne zmeni.

konceptu transparentnosti. Izraz *perspectiva* je v 6. stoletju skoval Boetij v iskanju ustreznika grški znanosti optike (*optikê technê*) in pomeni dobesedno ,umetnost gledanja skozi', kjer prefiks *per* dejansko pomeni oboje – tako prostorski kot kavzalni vidik, ki je prisoten tudi pri *diaphanês* in *transparentes* (Alloa 2018, 35). Thomä pravi, da je bil izraz *perspicuus*, ki ga uporablja Descartes, zaradi svoje semantične podobnosti v angleščino upravičeno preveden kot pridevnik *transparent* – čeprav omenjeni avtor poudarja, da se transparentnost strogo gledano tiče lastnosti materiala, *skozi* katerega gledamo, *perspicuus* pa lastnosti osebe, da gleda skozi (Thomä 2018, 69).

Če subjekt torej v svojem gledanju lahko stvari *vidi* in *skozi njih gleda*, pa se to dobro vidi tudi v izrazu, ki je, kot smo videli zgoraj, uporabljen za prevod pomena *perspecere* – ,spregledati'.

4.1.4 Spregledati

Slovenski izraz spregledati zelo dobro nakazuje dinamiko med *videti* in *ne videti*, ki se ves čas skriva tudi v izrazih ,transparentnost' in ,perspektiva'. Spregledati ima vsaj štiri specifične rabe. Spregledati lahko pomeni:

Videti – »Mama je povsem spregledala sinove namere.«¹¹

Ne videti – »Voznik je spregledal prometni znak.«

Prehod iz ne videti v videti – »Pacient je 3 dni po prihodu iz bolnišnice končno spregledal.«

Prehod iz videti v ne videti – »Učiteljica je tokrat učencu spregledala napako.«

Na tej točki želimo s pomočjo izraza ,spregledanje', ki smo ga kot relevantnega izpeljali iz pojma ,perspektiva', opozoriti le na to, kako sta pomena ,videti' in ,ne videti' neposredno prepletena v mnogih izrazih, ki so etimološko ali semantično vezani na izraz ,transparentnost'. V nadaljevanju pa se bo pojem ,spregledanje' izkazal za zelo pomembnega pri govoru o etiki.

4.2 Ideal transparentnosti in Drugi

V medosebni etiki, ko izpostavljamo odnos med dvema subjektoma, se zdi, da se pojem meje, ki smo ga omenili zgoraj, izkaže za izredno pomembnega. Zdi se, da je ključno, da Drugi, s katerim sem v odnosu, ohranja neko svojo lastno mejo, saj ta omogoča vsaj dvoje: 1. da je jasno ločen od mene (da je torej mojemu jazu dejansko drugi); 2. da se moj pogled na njem ustavi, ker njegova meja ne dovoli, da bi pogled potoval skozenj – za ohranjanje drugosti je ohranjanje meje ključno.

Splošna zahteva po popolni transparentnosti vsega, na katero napeljuje ideal, od stvari, organizacij, vlad in oseb zahteva, da ničesar ne skrivajo, in še več: sugerirana je absolutnost zahteve, da vse pokažejo – da se popolnoma pokažejo in da

¹¹ Pri prvi rabi izraza ohranjamo pomen ,videti', da je skozi pregled različnih rab očitna povezava med videti in ne videti – čeprav bi bilo, da bi se izognili temu, da prva raba pravzaprav postane tretja (ker gre tudi za prehod iz ne videti v videti), precej bolj dosledno, da bi za razlikovanje od ostalih rab uporabili pomen ,spoznati'.

tujemu pogledu omogočijo *neposreden* dostop do sebe. V primeru, ko gledamo drugega, ta zahteva po neposrednem dostopu, ki je v središču sodobnega razumevanja pojma transparentnosti, od Drugega zahteva, da svojo mejo, ki ga jasno ločuje od opazovalca, izbriše/ukine. S tem, ko mora Drugi na ukaz splošne zahteve ideala transparentnosti v imenu neposredne dostopnosti mejo med sabo in opazovalcem ukiniti – ter tako tujemu pogledu postati povsem dostopen –, pa mora istočasno brisati tudi svojo drugost, za katero smo rekli, da je od meje odvisna (Han 2015). Drugega v veliki meri dela za Drugega prav to, da do njega nimam neposrednega dostopa – da nikoli ne more biti povsem do konca zapopaden. Da ga nikoli ne morem do potankosti ujeti. Da je vedno zavit v tančico nedostopne skrivnosti (Lévinas 1998). Da je vselej nekoliko netransparenten. Prav to, da se razkriva, Drugega dela manj Drugega.

Byung-Chul Han v svojem delu *Izgon Drugega* (2018), v razdelku, kjer sicer govori o narcizmu, izpostavlja tudi za nas pomembno misel:

»Drugi je preoblikovan, dokler se ego v njem ne prepozna. Narcistični subjekt zaznava svet le v odtenkih samega sebe. Posledica tega je katastrofalna: Drugi izgine. Meja med jazom in Drugim postane zabrisana.« (2018, 21)

Ideal transparentnosti spodbuja isto – le da v tem primeru ni kriv ta, ki gleda, temveč je ,kriv' kar obstoječi ideal, ki rušenje meje zahteva. Po padcu meje Drugega pa hude posledice utrpita oba – tako opazovalec kot ta, ki je viden.

Če sedaj uporabimo zgoraj izpeljani izraz, ki se tiče *perspektive* osebe, ki gleda – *spregledati* –, lahko zapišemo: če drugega popolnoma spregledam (*spoznam*), ga prav kot Drugega povsem spregledam (*ne vidim*). Če ga povsem zadanem, ga prav kot Drugega povsem zgrešim (Han 2015, viii).¹²

5. Ideal transparentnosti kot problem za etiko

Družbeni vpliv ideala in splošne zahteve po vidnosti vsega torej vodita v nekatere očitne probleme. Tovrstni problemi, ki so tako ali drugače vezani na depersonalizacijo, seveda že obstajajo, a mi trdimo, da ideal predstavlja izziv tudi za etiko kot tako. Če etiko (morda točneje rečeno moralo) razumemo kot kompleksen nabor pravil, ki v družbi urejajo odnose (med ljudmi, ljudmi in živalmi, ljudmi in okoljem, ljudmi in Bogom, sam s seboj itd.), se zdi, da je možnost (vsaj medosebne) etike neposredno odvisna od možnosti odnosa z Drugim. Iz tega lahko v skladu z zgoraj povedanim izpeljemo argument o vplivu ideala transparentnosti na etiko.

¹² Kot ena možnih poti k reševanju sodobnega problema depersonalizacije in odtujenosti, ki sta posledici tehnološkega napredka, je vse pogostejše omenjen specifičen pristop oz. drža do sveta in oseb, ki temelji na pojmu ,resonance' (Žalec 2021; Klun 2020). Karol Wojtyła kot odgovor na medosebno odtujenost, ki je posledica tehnologije, medtem poudarja pojem ,participacija' (Perčič 2021).

P1 = Drugi in odnos z njim sta za možnost etike ključna.

P2 = Ideal transparentnosti s splošno zahtevo po transparentnosti ogroža Drugega in moj odnos z njim.

S = Ideal transparentnosti ogroža možnost etike kot take.

Ključno je torej, da osrednja težava ideala transparentnosti ni to, da vodi v nekatere že znane etične probleme ali da sam odpira nove etične dileme. Niti ne to, da lahko ideal transparentnosti vodi kar v manj etično družbo. Največja težava je to, da ideal transparentnosti izpodkopava temelje za možnost etike kot take. V popolnoma transparentnem svetu, ko je meja med mano in Drugim dovolj zabrisana, da ne moremo več govoriti o pristno medosebnem odnosu, za etiko ni več prostora – če sta osnova etike Drugi in moj odnos z njim, ideal transparentnosti s svojim ukinjanjem obeh aktivno prispeva tudi k ukinitvi možnosti etike.

6. Zaključek

V prispevku se je pokazalo, da transparentnosti ne smemo razumeti kot samoumevne vrednote, ki bi jo morali maksimirati na vseh področjih in za vsako ceno. Transparentnost je pogosto dejansko najustreznejša pot do zaupanja, pravičnosti in prevzemanja odgovornosti (Miklavčič 2021) – zato je v resnici zelo pomembna vrednota. A kot taka ne sme biti absolutna, temveč jo moramo zahtevati v ustrezni obliki, na ustreznih področjih in v ustrezne namene. Kakšne kriterije naj za presojanje ustreznosti posameznih praktičnih oblik zahteve po transparentnosti (na delovnem mestu, v šolstvu, v medicini) uporabimo, ostaja izziv za prihodnje raziskave, ki lahko nadaljujejo naše delo. Z njim smo želeli opozoriti zlasti, na kako trhljih tleh pogosto stojijo prepričanja, ki jih v zahodni družbi dojemamo kot samoumevna.

Morda je prehod iz analogne družbe v digitalno primeren trenutek, da temeljne vrednote zahodne družbe ponovno premislimo, ovrednotimo – in po potrebi spremenimo ali dopolnimo. Četudi to ni klic po »prevrednotenju vseh vrednot«, je prav verjetno res klic po tem, da vrednote vsaj potegnemo iz nevidnega delovanja naše intuicije in jih ponovno priključimo pred oči. Čas je, da jih ponovno naredimo za transparentne. Ne prozorne, kot bi sugerirala dobesedna raba izraza, temveč vidne – kot to veli metaforična.

Ena od vrednot, ki jo moramo ponovno narediti vidno – če naj jo ustrezno mislimo –, je tudi transparentnost. Če digitalna doba zahteva transparentnost vsega, je morda čas, da transparentnost zahtevamo tudi od transparentnosti same.

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Vojko Strahovnik

Etični in teološki izzivi velikih jezikovnih modelov *Ethical and Theological Challenges of Large Language Models*

Povzetek: V prispevku obravnavamo etične in teološke izzive, ki so povezani z umetno inteligenco, posebej s področjem velikih jezikovnih modelov. Po uvodu v drugem razdelku na kratko predstavimo, kaj so veliki jezikovni modeli in kakšen njihov razvoj. V tretjem razdelku obravnavamo etične izzive teh modelov. Dotikamo se tudi obstoječih etičnih smernic in izpostavljamo, v kolikšni meri se omenjenih izzivov sploh lotevajo. V četrtem razdelku izpostavljamo teološke izzive, ki jih obravnavani modeli odpirajo – ti so tesno povezani z etičnimi vidiki. V zaključku navajamo nekaj premislekov o jezikovnih tehnologijah v našem imaginariju in o nadaljnjem razvoju velikih jezikovnih modelov ter spremembah, ki jih bi takšen razvoj lahko prinesel.

Ključne besede: umetna inteligenca, veliki jezikovni modeli, tveganja, etične smernice, teološki izzivi umetne inteligence

Abstract: In this article we discuss the ethical and theological challenges related to artificial intelligence, especially in the area of large-scale language models. In the second section, we briefly introduce what large language models are and their development. In the third section, we discuss the ethical challenges of these models. I also touch on existing ethical guidelines and highlight to what extent they address these challenges at all. In the fourth section, we highlight the theological challenges raised by these models. These are closely linked to ethical considerations. In conclusion, we give some reflections on language-related technologies in our imagination and further development of large-scale linguistic models, including the changes that such a development might bring about.

Keywords: artificial intelligence, large language models, risks, ethical guidelines, theological challenges of artificial intelligence

1. Uvod

Veliki jezikovni modeli (gre za modele, kot so npr. ChatGPT-4, BERT, LaMDA, PaLM, LLaMA) so področje umetne inteligence, ki v zadnjih letih pospešeno napreduje, hkrati pa vzbuja zelo raznolike odzive (Floridi 2023).¹ Ti po eni strani segajo do apokaliptičnih napovedi o koncu sveta, kot ga poznamo, pogosto pa jih spremljajo pozivi k ustavitvi razvoja omenjenih modelov vse dotlej, dokler ne bomo znali predvideti vplivov njihovega razvoja (The Future of Life Institute 2023). Na drugi strani so presoje, da ta tehnologija ne prinaša nič novega in da gre za povsem 'neinteligentno' ponavljanje, prerazporejanje oz. sestavljanje nizov besed, ki je podobno 'govoru' papige (Bender in Koller 2020; Bender idr. 2021). Prvi razdelek podaja jedrnat pregled, kaj so veliki jezikovni modeli, njihov razvoj, poseben podrazdelek pa se ukvarja z že ugotovljenimi tveganji, povezanimi z njihovo uporabo. Drugi razdelek raziskuje etične izzive, povezane s temi modeli; vključuje tudi pregled obstoječih etičnih smernic in njihovo učinkovitost pri obravnavi teh izzivov. Tretji razdelek izpostavlja teološke posledice, ki jih ti modeli sprožajo in so tesno prepletene z etičnimi vprašanji. Prispevek zaključujemo z razmislekom o prihodnjem razvoju obsežnih jezikovnih modelov in možnih spremembah, ki jih tak razvoj bo ali bi jih lahko prinesel.

2. Veliki jezikovni modeli

Veliki jezikovni modeli so razmeroma zmogljivi sistemi umetne inteligence, katerih osrednji namen je razbiranje in ustvarjanje besedil v naravnem jeziku. Takšni modeli so tvorbe besedila zmožni na podlagi zelo obsežnega nabora predhodnih besedil oz. besedilnih podatkov, na katerih so se učili. Med drugim se lahko uporabljajo za odgovore na vprašanja, pisanje zgodb ali pesmi, prevajanje, učenje in za številne druge namene.

Veliki jezikovni modeli so običajno zgrajeni z uporabo tehnik globokega učenja in nevronske mreže (Raaijmakers 2022). Ti modeli se naučijo vzorcev in odnosov v besedilnih podatkih, na katerih se učijo, kar jim omogoča ustvarjanje skladnih in kontekstualno ustreznih odgovorov na dane pozive oz. glede na dana navodila. Pri tem se pridevnik 'velik' nanaša predvsem na to, kako obsežen je nabor besedilnih podatkov. Gre za milijarde v nize povezanih besed, pridobljenih iz različnih besedil – knjig, člankov, spletnih strani in drugih besedilnih virov –, ki so na voljo na internetu ali so vsaj digitalizirana (učni podatki). Kljub tolikšnemu obsegu lahko zaradi povečanih zmogljivosti in zaobjema strojne opreme velike jezikovne modele izurimo v le nekaj tednih. Postopek vključuje izpostavljanje modela tej ogromni količini podatkov, pri čemer se model nauči napovedovati naslednjo besedo

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, izobraževanje in izzivi sodobne družbe“ in raziskovalnega projekta P6-24684 „Teologija, digitalna kultura in izzivi na človeka osredotočene umetne inteligence“, ki ju finančno podpira Agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije, ter v okviru raziskovalnega projekta „Epistemic Identity and Epistemic Virtue: Human Mind and Artificial Intelligence“ s podporo fundacije John Templeton (krovni projekt „New Horizons for Science and Religion in Central and Eastern Europe“).

ali zaporedje besed (Ouyang idr. 2022). Model pridobi neke vrste razumevanje slovnice, semantike in jezikovnih struktur, vendar moramo biti pri rabi besede razumevanje zelo previdni (Bender in Koller 2020). Poleg učenja na podlagi osnovnih besedilnih podatkov je veliki jezikovni model običajno še nadgrajen, to je v postopku učenja uglašen oz. uravnan. Tu je model izpostavljen naboru pogovornih podatkov oz. besedil, ki so sestavljena iz parov vhodnih in izhodnih zaporedij: vhodno sporočilo je tisto, ki ga napiše en govorec, izhodno pa odgovor oz. odziv nanj. Takšen veliki jezikovni model se lahko potem uporabi za ustvarjanje odgovorov na vhodna sporočila. Ustvarjalci tovrstnih modelov lahko dodatno uravnava različne parametre, kot je npr. dolžina odgovora ali izogibanje rabi žaljivih besed. Veliki jezikovni model lahko potem integriramo v klepetalnega robota ali podobno okolje za pogovorno komunikacijo (Raaijmakers 2022).

Veliki jezikovni modeli se res učijo na ogromnih količinah besedilnih podatkov, kar jim pomaga razviti razbiranje jezikovnih vzorcev in v večini primerov ustvarjanje kontekstualno ustreznih odzivov. Vendar pa nimajo možnosti neodvisnega preverjanja dejstev ali potrjevanja pravilnosti podanih informacij. Zato sta natančnost in pravilnost odgovorov v veliki meri odvisni od kakovosti in natančnosti učnih podatkov, ki so jim bili modeli izpostavljeni. Ne gre torej za to, da bi takšni modeli lahko informacije neposredno preverjali. Tako je mogoče reči, da čeprav lahko podajajo koristne informacije in vpoglede, je ključnega pomena, da njihove odgovore preverjamo z zunanji viri. Občasno ti modeli ustvarjajo napačne ali nesmiselne odgovore, za katere se je uveljavil izraz halucinacije sistema. Z učenjem na velikih nabore podatkov z različnimi besedili se model 'zgolj nauči' statističnih vzorcev in odnosov med besedami (ali deli besed). To mu omogoča napovedovanje, ki ga uporabi za ustvarjanje odgovora – na podlagi kontekstualnih namigov, ki se jih je naučil med usposabljanjem. Dobro je opozoriti, da čeprav veliki jezikovni modeli lahko ustvarijo na prvi pogled smiselne in verjetne odgovore, seveda nimajo pravega razumevanja ali zavesti.

Na koncu naj izpostavimo dva osrednja vidika, za katera je pomembno, da ju pri razmišljanju o velikih jezikovnih modelih upoštevamo. Prvi je, da gre res zgolj in samo za sestavljanje niza besed na podlagi statističnih verjetnostnih metod – za uporabo statističnih tehnik za napovedovanje naslednje besede v zaporedju. Eden od pristopov je uporaba N-gramskih modelov, ki ocenijo verjetnost besede na podlagi konteksta prejšnjih besed (npr. bigramski model zajame zgolj prejšnjo besedo, medtem kot trigramski model zajame dve prejšnji besedi). Model torej iz učnih podatkov zajame statistične vzorce in odnose med besedami (oz. natančneje, med žetoni/primerki, kar pomeni, da lahko en primerek tvori posamezna beseda ali pa model kot en primerek zajame dve besedi skupaj). Model nato zgradi n-grame in glede na kontekst n-grama računa verjetnost vsake možne naslednje besede. Takšna ocena temelji na pogostnosti pojavljanja n-grama in naslednje besede v celotnem naboru učnih besedil (Raaijmakers 2022, 93–95). Napovedana beseda postane del konteksta za napovedovanje naslednjih besed. Povedano na kratko, z analizo pogostnosti in vzorcev besednih zaporedij v učnih podatkih se jezikovni model nauči statističnih odvisnosti med besedami in to znanje nato upo-

rabi za napovedovanje naslednje besede v nizu. Glavni omejitvi sta nezmožnost zajemanja daljših vzorcev odvisnosti v odnosih med besedami, kontekstualnih odtenkov – oz. ustrezno razbiranje pomenskih odtenkov. Razvoj novejših modelov gre v smer čim večje odprave teh omejitev.

Drugi vidik je, da načelo zasnove teh modelov ni resnica. V tem smislu gre za fenomen, podoben temu, o katerem je že pred skoraj dvema desetletjema v eseju z naslovom „O nakladanju“ razmišljal ameriški filozof in esejist Harry G. Frankfurt. Njegova teza je bila, da je zahodna družba vedno bolj prežeta s slednjim (v izvirniku je uporabljen angleški izraz za nakladanje – *bullshit* – in njegove tvorjenke). Pri nakladanju gre za zatiranje stvari, ki jih na neki način niti sami ne verjamejo. Ne gre za laž, saj nakladanje ostane nakladanje, če je resnično ali neresnično: nakladanje se na resnico ne ozira. Gre za prav poseben odnos do resnice, kjer je pomembna le zvestoba, iskrenost do želje po izjavljanju, medtem ko je resničnost izjav nepomembna. Skratka, gre za ravno prav odmerjeno mešanico nespoštovanja iskrenosti, nesmisla, nezainteresiranosti, zavajanja in samoprevare. Veliki jezikovni modeli nam nudijo oz. oblikujejo odgovor na naš poziv ali vprašanje povsem brez ozira na to, ali zanj sploh obstaja kakšen temelj. Npr. takšen model lahko vprašamo, kateri otok ima najraje, pa nam bo brez pomisleka odgovoril.

»Model nima instinktivnih ali pridobljenih preferenc, kot jih imamo mi; prav tako nima telesa, čutil ali pripovednega spomina na avtobiografsko preteklost. Da bi njegovi odgovori ostali smiselni in specifični, mora pripraviti informativne odgovore na vprašanja, kot je »Kateri je tvoj najljubši otok na svetu?«, in slediti vsemu prej ustvarjenemu nakladanju, da bi bilo njegovo naslednje nakladanje dosledno. /.../ Ni nujno, da je nakladanje slabo. Gre za temeljni gradnik domišljajske igre, ki je osnova za leposlovje in snov pravljic, kar sta kulturna zaklada. Težava nastane šele, ko je oseba, ki je deležna takšne prevare, zavedena ali ko se kakovost diskurza zaradi nakladanja tako poslabša, da izgubimo občutek za stvarnost (kar je danes zelo zaskrbljujoče).« (y Arcas 2022, 185)

Prihodnji razvoj velikih jezikovnih modelov bo zelo verjetno prinesel napredek v smeri večjega obsega in njihove učinkovitosti, hkrati pa gredo težišča razvoja v smeri bolj pretanjenih nastavitvev in zmožnosti prilagajanja teh sistemov (glede na jezik, različna področja delovanja, ciljne skupine uporabnikov, ipd.) – kar bo vključevalo tudi to, da si jih bodo uporabniki glede na svoje želje in potrebe lahko prilagodili sami. Sposobnost sprotnega učenja bo še povečala robustnost in prilagodljivost. Ena od smeri vključuje tudi multimodalne sisteme, kar pomeni vključevanje drugih modalitet – kot so slike, video in zvok – v jezikovne modele, zato bodo ti modeli znali razbirati in ustvarjati različne.

2.1 Tveganja velikih jezikovnih modelov

Preden se posvetimo pregledu etičnih izzivov, ki jih veliki jezikovni modeli odpirajo, na hitro preletimo še nabor prepoznanih tveganj, ki jih ti sistemi prinašajo. V

mnogih ozirih ta tveganja že vključujejo tudi etične izzive oz. so etični izziv sama po sebi. Sistematični pregled tveganj velikih jezikovnih modelov (Weidinger et al. 2022) ta razvršča na šest glavnih področij, in sicer: (1) diskriminacija, sovražni govor in izključevanje; (2) informacijska tveganja oz. tveganja zlorabe informacij; (3) tveganja napačnih ali lažnih informacij; (4) zlonamerna uporaba sistemov; (5) tveganje za nastanek škodljivih posledic na podlagi interakcije med človekom in računalnikom; (6) tveganje okoljske in socialno-ekonomske škode.

V okviru prvega področja tveganj je jasno, da veliki jezikovni modeli lahko delujejo tako, da tvorjeno in ponujeno besedilo spodbuja ali utrjuje različne predsodke in stereotipe. To lahko privede do slabšalnih upodobitev in nepravilne obravnave vrste marginaliziranih skupin, spodbujanja sovraštva in nasilnega vedenja ali pa do tega, da se izključujočnost in marginalizacija pri nekaterih vrstah identitet še poglobita. Do nepravilnosti lahko pride tudi v primeru, ko so posamezne skupine ali identitete brez utemeljitve obravnavane privilegirano. Pojavlja se lahko sovražni govor (žaljivke, napadi na identiteto, grožnje), kar lahko posameznika ali skupine ogrozi ter jih izpostavi nevarnostim in psihološki škodi. V okvir tega področja spada tudi oblikovanje in delovanje družbenih norm, ki so lahko do identitet posameznikov ali skupin izključujoče, kar zanje pomeni nesorazmerno breme. Prav tako lahko izpostavimo izključevanje jezikovnih skupnosti, ki v naboru učnih podatkov niso zajete ali pa so zastopane slabše; to potem lahko pomeni izključevanje njihove perspektive ali njihove udeležbe pri uporabi obravnavanih sistemov.

Drugo področje zajema nevarnosti, povezane z razkritjem osebnih informacij ali informacij, občutljivih zaradi drugih razlogov (npr. varnost, konkurenčna prednost). Širjenje takšnih zasebnih ali občutljivih informacij lahko vodi do škodljivih posledic za posameznika, skupino ali širšo skupnost. Pri tem ne gre spregledati niti možnosti, da lahko veliki jezikovni model pravilno napove nekatere osebne podatke ali občutljive informacije na podlagi drugih dostopnih informacij – vključno z načini, ki v interakciji med ljudmi niso prisotni (lahko npr. napove duševno bolezen ali drugi osebno okoliščino posameznika, ki je ta sicer ne želi razkriti, na podlagi podatkov, ki sami po sebi niso pomenljivi).

Tretje področje tveganj zajema posredovanje napačnih oz. zmotnih, zavajajočih, nesmiselnih ali neakovostnih informacij – in to ne da bi pri tem kakršen koli slab namen imel uporabnik sam. To lahko privede do posameznih materialnih, psiholoških ali drugih škod (zamislimo si lahko primer, ko nekdo vzame določeno zdravilo na priporočilo pogovornega robota, pri čemer je to zanj v trenutnem stanju v bistvu škodljivo), pa tudi do znižanja stopnje družbenega zaupanja in človekove avtonomije nasploh.

Četrto področje tveganj predstavlja zlonamerna uporaba velikih jezikovnih modelov, ki je povezana z informacijami. Ti modeli npr. omogočajo precej lažje in cenejše izvajanje dezinformacijskih kampanj (zavajanje javnosti, usmerjeno oblikovanje javnega mnenja) ali pa kampanj, ki razširjajo nerelevantne informacije za zakrivanje relevantnih informacij. Prav tako ti modeli lahko služijo kot orodje spletnih goljufij in prevar (povezanih npr. s krajo identitete). Vse to temelji na tem, da

zmorejo ti modeli brez posebnih stroškov ustvariti širok nabor besedil, ki so navidezno podobna besedilom človeških avtorjev in prepričljiva. Zlonamerna raba pa je lahko povezana tudi z ustvarjanjem škodljivih programskih orodij oz. kod, ki ogrozijo kibernetsko varnost. Nenazadnje v ta nabor tveganj spada tudi uporaba teh modelov za nezakonit nadzor in cenzuro, saj omogočajo hiter pregled ogromne količine besedilnih podatkov.

Peto področje tveganj zadeva morebitne škodljive posledice, ki izhajajo iz interakcije med človekom in sistemi umetne inteligence, ki so v nekaterih primerih lahko del širšega sistema oz. stroja (npr. robot za oskrbo bolnikov ali izobraževanje). Ta vrsta tveganj vključuje možnost, da zaradi podobnosti takšne interakcije z običajno interakcijo posameznik sistemu zaupa v meri, ki ni ustrezna; lahko pride tudi do poglobitve stereotipov in predsodkov (npr. pogovorni robot pomočnik ima že izbrano žensko ime ali pa mu ga izbere uporabnik). Prav tako lahko pri uporabniku pride do zmotne predstave, da imajo ti sistemi posebno in relativno trajno identiteto in da so zmožni sočutja (posebej je to relevantno pri pogovornih robotih, ki so namenjeni krepitevi duševnega zdravja ali družabništvu). Širše lahko prihaja do zlorab vzpostavljenega zaupanja in do tega, da operaterji teh sistemov zaupanje in druge podatke izrabljajo za namene prepričevanja ali motiviranja (npr. za nakup določenih izdelkov). Omeniti velja še, da kadar imajo ti sistemi določene cilje, lahko vzorce in strategije, ki predstavljajo nekakšno obliko manipulacije, vzpostavljajo sami.

Zadnje, šesto področje tveganj predstavljajo tveganja, povezana z okoljskimi in družbenoekonomskimi posledicami uporabe velikih jezikovnih modelov. Za samo učenje in delovanje teh obsežnih sistemov je potrebna znatna količina energije in drugih virov. Zaradi porazdeljenosti virov in hitrosti avtomatizacije, ki jo omogočajo, lahko prihaja do poglobitve neenakosti in nesorazmerne porazdelitve bremen in koristi. Hkrati se odpira tudi vprašanje dela in obsega delovnih mest ter kakovosti teh delovnih mest. Nekatera področja dela so lahko še posebej ogrožena, pa tudi sam tehnološki razvoj je zaradi omejene dostopnosti teh tehnologij porazdeljen neenakomerno in bo verjetno tudi neenakomerno pospešen – kar bo poglobilo vrzel pri drugih oblikah razvitosti in kakovosti življenja (Weidinger idr. 2022).

3. Etični izzivi velikih jezikovnih modelov

Etični izzivi velikih jezikovnih modelov so v veliki meri povezani z že omenjenimi tveganji. Na podlagi teh prepoznanih tveganj se odpirajo globlja oz. bolj temeljna vprašanja (Green 2018). Prvi sklop etičnih izzivov lahko osredinimo na vidik informacij in podatkov ter njihove uporabe; povezani so z vidikom resnice in resničnosti. Sem spadajo primeri napačnih informacij in manipulacij (lažne vsebine), pa tudi problem zasebnosti in uporabe sicer resničnih informacij – v tem primeru gre med drugim za kršitev pravice do zasebnosti. Hkrati se odpira tudi vprašanje same uporabe učnih podatkov (avtorske pravice, povezane z besedili, na podlagi katerih se ti sistemi učijo podatkov). Tesno je s tem povezan tudi vidik predsodkov

in pravičnosti. Jezikovni modeli lahko okrepijo obstoječe pristranskosti, prisotne v podatkih za učenje, in tako odražajo družbene pristranskosti, povezane z raso, spolom ali drugimi občutljivimi lastnostmi (Deery in Bailey 2022). To lahko vodi k pristranskim ali nepravičnim rezultatom, ki krepijo in ohranjajo družbeno neenakost.

Naslednji sklop etičnih izzivov je povezan z vidikom transparentnosti, razložljivostjo delovanja in soglasjem uporabnikov. Transparentnost terja tako to, da uporabnik natančno ve, da je v stiku s sistemom umetne inteligence, kot tudi to, da razume, na kakšen način ta sistem deluje – in sicer v primeru, ko je tak sistem uporabljen kot priporočilni oz. odločitveni sistem (veliki jezikovni modeli se sicer neposredno za ta namen ne uporabljajo, vendar pa bi v prihodnosti to vlogo lahko privzeli). Pri uporabi teh sistemov je treba vzpostaviti oz. zagotoviti jasne mehanizme soglasja – uporabniki pa bi morali biti s podatki, ki se v interakcijah s temi sistemi zbirajo, seznanjeni (Miklavčič 2021).

Tretji sklop zajema vidike globalne pravičnosti ter nevarnosti neravnovesja moči in odvisnosti. Znanje in usmerjanje razvoja takšnih sistemov (skupaj z njihovo uporabo) je trenutno v rokah nekaj organizacij ali posameznikov, ki imajo svoj nabor motivacij, ciljev in idealov. Ta koncentracija moči lahko privede do neenakega dostopa in omejenega nadzora posameznikov in skupnosti nad sistemi umetne inteligence. Obenem druge subjekte to postavlja v odnos odvisnosti. Dodajmo še, da uvajanje velikih jezikovnih modelov lahko vodi v pomembne posledice za zaposlovanje oz. trg dela, posebej glede delovnih mest, ki vključujejo naloge, ki jih je mogoče s temi sistemi avtomatizirati. To sicer v zgodovini človeštva ni nov pojav, a odprto ostaja vprašanje, kakšen bo obseg teh posledic in hitrost njihovega širjenja – in ali smo na družbene in gospodarske posledice takšnih pretresov pripravljeni.

Četrti sklop izzivov zadeva interakcijo med človekom in sistemi umetne inteligence ter stroji. Veliki jezikovni modeli lahko spremenijo dinamiko človeške komunikacije in interakcije. Vse večja uporaba klepetalnih robotov in virtualnih pomočnikov, ki jih ti modeli poganjajo, lahko privede do spremembe načina, kako posamezniki s tehnologijo sodelujejo, kar pa lahko vpliva na družbene norme, zaupanje in kakovost medčloveških odnosov. V ospredju je vprašanje tehnologije in delegiranja vse bolj osebnega, miselnega in čustvenega dela sistemom umetne inteligence. To ima lahko pomembne etične implikacije, še posebej če preide na področja dela, ki vključujejo tudi npr. skrb ali sočutje (Dorobantu idr. 2022, 21–22).

Peti sklop izzivov zadeva vprašanje pristnosti, avtorstva, avtoritete in ustvarjanja znanja. Razširjanje ustvarjenih vsebin velikih jezikovnih modelov sproža vprašanja o avtorstvu in izvornosti dela, ki ga je ustvaril človek. Pogosto je namreč težko razbrati, ali je vsebino ustvaril človek ali sistem umetne inteligence, kar lahko zmanjša vrednost in zaupanje, povezano s človeško ustvarjalnostjo in izražanjem (gre zlasti za besedilo, pri multimodalnih sistemih tudi ustvarjeno sliko, melodijo idr.). Kot primer lahko navedemo študijo, ki je povezana s področjem filozofije (Schwitzgebel idr. 2023), v okviru katere so raziskovalci jezikovni model izurili na delih Daniela Dennetta. Nato so Dennettu samemu postavili deset filozofskih vprašanj o njegovih stališčih. Enak niz vprašanj so večkrat zastavili tudi sistemu umetne inteligence in

zbrali vse odgovore. Zanimalo jih je, v kolikšni meri lahko vsaka skupina (strokovnjaki za Dennettovo delo, strokovna publika in laična javnost) prepozna, kateri odgovor je zares podal Dennett in katerega je ustvaril jezikovni model. Rezultati so bili presenetljivi, saj v mnogih primerih tudi sami strokovnjaki za Dennettovo delo večinsko niso izbrali pravih odgovorov. Predstavniki strokovne in splošne javnosti so medtem izbirali bolj ali manj zgolj z mero pravilnosti, ki jo doseže tudi golo ugiibanje. Nadalje, razširjena uporaba velikih jezikovnih modelov in zanašanje nanje lahko vplivata na strukture ustvarjanja znanja in avtoritete. Ustvarjena vsebina se lahko dojema kot avtoritativna ali natančna zgolj zaradi načina delovanja – ne glede na njeno dejansko veljavnost ali verodostojnost. To lahko vpliva na distribucijo in dojetje znanja v družbi. Vse to pa ima posledice tudi za izobraževalni proces in odpira vprašanja glede vloge človeških učiteljev, pomena kritičnega mišljenja in vrednosti lastne ustvarjalnosti. Pomembno je izpostaviti tudi, da veliki jezikovni modeli lahko ustvarjajo zelo prepričljiva in skladna besedila, kar vzbuja pomisleke glede dezinformacij, zavajanja in manipulacij. Vprašanje avtorstva pa spremlja tudi vprašanje odgovornosti za vsebino, ki jo ustvarjajo. Pri velikih jezikovnih modelih ne gre za besedilo, ki bi bilo primer običajnega pisanja: nima avtorja, ne gre za pričanje oz. pričevanje – ne gre za govorna dejanja. Kar pomeni, da se zastavlja vprašanje naštetih vlog oz. kdo naj jih pri tako tvorjenih besedil prevzame.

Šesti sklop predstavljajo vprašanja o sami etičnosti velikih jezikovnih modelov oz. implementaciji etičnega delovanja in o načinu te implementacije (Tolmeijer idr. 2020; Constantinescu in Crisp 2022). Pri velikih jezikovnih modelih – podobno kot pri drugih sistemih umetne inteligence – o etičnosti seveda ne moremo govoriti neposredno, saj jim ne moremo pripisati zavesti, namer, motivacije ali značaja. Vseeno pa se vprašanje etičnosti odpira že pri samem razvoju in upravljanju teh sistemov (npr. plačljiv terapevtsko-družabniški sistem je lahko zasnovan tudi na način, da poskuša karseda povečati čas, ki ga posameznik preživi v stiku s tem sistemom, pri tem pa ne zasleduje cilja pomoči posamezniku, ampak cilj povečanja višine plačila za storitev, ki jo nudi). Ta vprašanja se še poglobijo, ko govorimo o sistemih umetne inteligence, ki morajo ali bodo morali sprejemati etične odločitve v zapletenih situacijah, kot je to npr. pri avtonomnih vozilih ali zdravstveni oskrbi (Tolmeijer idr. 2020).

Kot zadnji sklop izzivov lahko izpostavimo te, ki so vezani na vidike kulture (prilščanje, predstavljanje) ter jezika in jezikovne raznolikosti. Kot omenjeno, lahko veliki jezikovni modeli kulturne stereotipe in predsodke prevzamejo in okrepijo, saj ne posedujejo kulturne občutljivosti in razumevanja. Hkrati lahko pri vidiku jezika privedejo oz. prispevajo k ogroženosti jezikov in zmanjševanju jezikovne raznolikosti, če so viri in prizadevanja pri razvoju teh sistemov usmerjeni pretežno le v najbolj uporabljane jezike.

Za reševanje teh izzivov je potreben pristop z več deležniki, to pa vključuje tako raziskovalce, razvijalce, oblikovalce politik kot tudi širšo javnost. Vse to pa zajema tudi razvoj etičnih smernic za to področje – temelječih na premislekih o človekovem dostojanstvu, človekovih pravicah ter pomenu raznolikosti in bogastva človeške kulture in komunikacije.

3.1 Etične smernice in veliki jezikovni modeli

Obstoječe etične smernice oz. priporočila za sisteme umetne inteligence sicer niso posebej naravnani na velike jezikovne modele, vseeno pa lahko razberemo poglobitve etične omejitve razvoja in rabe teh sistemov. Etične smernice se nanašajo na različne sklope razvoja in uporabe velikih jezikovnih sistemov, in sicer od področja soglasja in transparentnosti delovanja (privolitve in obveščenost uporabnika, nadzor nad osebnimi podatki ter njihovim razširjanjem, spoštovanje zasebnosti, sprejemanje informiranih odločitev na podlagi generiranih vsebin ipd.), preko etičnih premislekov, vezanih na tvorjenje besedila oz. informacij (preprečevanje lažnih informacij, neresničnih vsebin oz. halucinacij; preprečevanje manipulacij, odgovornost za tvorjene vsebine, iskanje ravnotežja med ustvarjalnostjo teh sistemov in odgovornostjo za vsebine) do specifičnih vprašanj, povezanih s temami in vsebinami, ki so kočljive oz. sporne (npr. predsodki in pristranskost, vprašanje varnosti posameznika in družbe, seksualno eksplcitne vsebine ipd.).

Etične smernice za zaupanja vredno umetno inteligenco, ki jih je izdala Evropska komisija (2019), tako izrecno poudarjajo zlasti vidik transparentnosti in z njo povezane razločljivosti. Uporabniki morajo biti seznanjeni s tem, da so v stiku s sistemom umetne inteligence, pri čemer je treba odkrito navajati tudi zmogljivosti in namen sistemov umetne inteligence; razločljivost naj vsebuje tudi vidike sledljivosti in možnosti revidiranja – pri tem je zahtevana stopnja odvisna od okoliščin in resnosti posledic napačnega ali netočnega rezultata iz tega sistema. Smernice izhajajo iz načel spoštovanja človekove avtonomije, preprečevanja škode, pravičnosti in razločljivosti, izpostavljajo pa zahteve človekovega delovanja in nadzora, tehnične robustnosti in varnosti teh sistemov, zasebnosti in varovanja podatkov, preglednosti, raznolikosti, nediskriminacije in pravičnosti, družbene in okoljske blaginje ter odgovornosti (Evropska komisija 2019).

Posebno pozornost tem etičnim izzivom namenja tudi nastajajoči evropski „Akt o umetni inteligenci“, ki predstavlja prvo celovito zakonodajo za področje umetne inteligence. Poslanci in poslanke evropskega parlamenta so glede na predhodne osnutke že sprejeli pogajalska izhodišča, sprejem pa se pričakuje do konca leta 2023. Pomembno je, da ta zakonodaja velike jezikovne modele umešča med tako imenovane generativne sisteme, pri katerih tveganje ob uporabi ni visoko, lahko pa postane, če bi jih uporabili npr. za namen vplivanja na izide volitev ipd. Akt predvideva, da mora biti pri velikih jezikovnih modelih uporabniku jasno povedano, da so bile vsebine ustvarjene z umetno inteligenco, upravljalec sistema pa mora sprejeti ukrepe proti ustvarjanju nezakonitih vsebin. Prav tako osnutek zakona vključuje zahtevo, da morajo biti besedila, ki so zaščitena z avtorskimi pravicami in na katerih se je sistem učil, povzeta in javno dostopna (Evropski parlament 2023).

Glede na smer razvoja bo v prihodnje posebno pozornost treba posvetiti tudi bolj specifičnim oz. usmerjenim etičnim smernicam, še zlasti glede implementacije velikih jezikovnih modelov v robotske sisteme, ki bodo zmožni npr. skrbeti za starejše in bolne (Miklavčič 2021) ali izobraževanja otrok (Yan idr. 2023). Hitro se razvija tudi področje družabniških sistemov ter uporaba velikih jezikovnih mode-

lov za terapevtsko dejavnost (Kraus, Seldschopf in Minker 2021), pri čemer še ni posebnih oz. obvezujočih etičnih smernic.

4. Teološki izzivi velikih jezikovnih modelov

Tudi teološki izzivi velikih jezikovnih modelov se bodo v veliki meri povezovali z že izpostavljenimi tveganji in etičnimi izzivi. Vseeno pa lahko omenimo nekaj dodatnih premislekov, posebej povezanih tudi z antropološkimi vidiki. Pri etičnih izzivih novih tehnologij in vizijah razvoja sveta se namreč lahko vedno vprašamo, na kakšni implicitni antropologiji temeljijo in ali je ta implicitna antropologija takšna, da našo človeškost pospešuje ali zavira (Dorobantu idr. 2022, 7).

Bog je ustvaril svet z besedo (Jn 1,1-4) – in ustvaril tudi človeka z jezikom oz. sposobnostjo govora. Sedaj pa smo mi ustvarili sisteme, ki imajo sposobnost tvorbe oz. vsaj posnemanja tvorbe jezika. Kot izhodiščno filozofsko vprašanje se zato zastavlja vprašanje pomena in posledic tega razvoja. Ena smer razmišljanja izpostavlja področje človeškega dostojanstva, edinstvenost človeka in stvarstva. Če lahko stroji ustvarijo človekovemu podoben jezik in izvajajo ustvarjalne naloge, ali to edinstvenost in vrednost človeka kot Božje stvaritve zmanjšuje? Edinstvenost človeških bitij je ena temeljnih predpostavk skoraj vseh kultur in religij, ne le krščanstva (Dorobantu idr. 2022). Vendar prav krščanstvo posebej poudarja tudi vidik, da je človek ustvarjen po Božji podobi (*imago Dei*) – to paradigmo je treba z vidika teološke antropologije ustrezno razumeti, sicer jo lahko razvoj umetne inteligence (zlasti splošne ali zmogljive umetne inteligence) postavi pod vprašaj. »Posledice za krščansko teologijo so globoke. Ideji človekove edinstvenosti in *imago Dei* sta v jedru naše antropologije in sta povezani z vsem drugim: nista vgrajeni le v protologijo, temveč tudi v kristologijo in eshatologijo. Pravzaprav je težko najti katero koli vejo teologije, ki ne bi bila povezana s konceptom Božje podobe.« (2022, 21) Dorobantu zato predlaga, da moramo posebej razmisliti o razlagi stvarstva po Božji podobi in se približati modelu, ki poudarja eshatološki vidik prihodnje usmeritve in odnosa z Bogom, ne pa sklop človeških značilnosti.

Nadalje ima razvoj velikih jezikovnih modelov pomembne posledice tudi za odnos med človekom in tehnologijo. Teološka vprašanja se lahko nanašajo na vpliv obsežnih jezikovnih modelov na človeške odnose in na razumevanje samega odnosa. Ti modeli lahko vplivajo tudi na sporazumevanje med ljudmi, empatijo in zmožnost smiselnega dialoga, kar posledično vpliva na razvoj pristnih človeških vezi. Ali veliki jezikovni modeli vodijo v smer pristnejših odnosov ali morda bolj poudarjajo individualizem in samozadostnost (2022)? Praktične dilema in vprašanja, ki se pri tem pojavljajo, so med drugim povezane s perspektivo oziroma razvojem robotskih duhovnikov in pogovornih sistemov, ki temeljijo na svetih besedilih. Pri obsežnih jezikovnih modelih gre obenem tudi za osiromašenje bogatega metaforičnega jezika svetih spisov. Ker so ti sistemi zmožni nadgradnje z vidiki virtualne ali obogatene resničnosti, lahko opozorimo tudi na naslednje: v navidezni resničnosti je vse virtualno, vera pa ne more biti zvedena na virtualni svet.

Pomenljiv je primer evharistije, saj sta hrana in hranjenje je nekaj, česar ni mogoče v celoti tehnologizirati; enako velja za evharistijo. V evharistiji moramo biti mi sami resnično tam – in Bog je resnično tam.

Eric Salobir in njegovi soavtorji (Dorobantu idr. 2022) poudarjajo, da sistemov umetne inteligence nismo samo ustvarili, temveč nas ta razvoj spreminja, pri čemer ostaja odprto vprašanje, ali na bolje ali ne. Teološke izzive umetne inteligence na splošno (ne zgolj obsežnih jezikovnih modelov) delijo v tri sklope, in sicer: (i) umetna inteligenca in naši odnosi z drugimi in svetom, (ii) umetna inteligenca in naš odnos z Bogom oz. presežnim ter (iii) umetna inteligenca in odnos do nas samih.

V okvir prvega sklopa spada izhodiščni premislek, da smo človeška bitja to, kar smo, prvenstveno preko odnosov z drugimi (Juhant in Strahovnik 2010). In kot smo omenili že zgoraj, delegiranje dela, ki je vse bolj osebno, miselno in čustveno delo, umetni inteligenci lahko privede po škodljivih posledic. Je res možno delegirati vse vrste dela, tudi npr. skrb, ljubezen, sočutje? Kako to razumeti v luči zapovedi, da moramo ljubiti Boga in bližnje (Dorobantu idr. 2022, 21–22)? Sistemi umetne inteligence nam lahko pomagajo delovati, ne morejo in ne smejo pa nas nadomestiti – posebej ne v prostoru odnosov. Hkrati je treba opozoriti tudi, da gre ena veja razvoja umetne inteligence v smer, da postanemo bolj ali manj pasivni (npr. odnosi z drugimi nam postanejo breme, ker je odnos s klepetalnim robotom toliko lažji; človeški odnosi potem za naš razvoj in človeškost niso več konstitutivni), kar vodi do razvoja šibkosti in hib, ne pa izboljšanja (11).

V okvir drugega sklopa lahko umestimo premislek, ali se preko razvoja umetne inteligence ljudje morda postavljamo v vlogo Boga in s pomočjo teh sistemov težimo k naši predružitvi in nadgraditvi (Žalec 2019; Globokar 2019) – morda celo nesmrtnosti. Z velikimi jezikovnimi modeli smo se tudi približali ustvarjenju sistema, ki lahko misli sam, kar odpira pomembna vprašanja naše moči ter pobožanstvenja (Dorobantu idr. 2022, 12). Pri tem lahko pripomnimo, da jezik ni zgolj nekaj instrumentalnega, ampak nekaj, kar ima pomembno neodnosno vrednost. Tu je še vidik izrivanja razsežnosti milosti, daru in božje previdnosti ter drugih vidikov naključja iz naših življenj (v smeri napovedljivosti in obvladljivosti vseh vidikov življenja), obenem pa razvoj v smeri 'dataizma' (informacije kot temeljna podstat vsega) in mehanicističnega razumevanja stvarstva (11). V temelju mora zato ostati odnos s presežnim.

»Medtem ko si je utelešenje Boga v virtualni resničnosti težko predstavljati, so verske izkušnje morda bolj obetavne, saj so že v izhodišču bolj subjektivne. In res so postale predmet iskanja tehnoloških nadomestkov. To iskanje pa lahko pomeni performativno samopotrjevanje: kajti ali je lahko kaj, česar Bog ni povzročil, izkušnja Boga? Naj Ray Kurzweil še tako fantazira o tehnološko povzročenih »religioznih izkušnjah« (s stimulacijo možganov), to niso oblike osebnega srečanja z Drugim, niti prave oblike samo-transcendence. Vsaka manipulacija kot taka izključuje osebno srečanje, če se takšna srečanja po svoji naravi morajo zgoditi v svobodnem podarjanju samega sebe. Ta brezplačna svoboda je še posebej potrebna, če je zadev-

ni drugi Bog, saj Bog po svoji naravi presega vsako naše razumevanje in ga lahko srečamo le v njegovem lastnem daru milosti.« (39)

V okvir tretjega sklopa spadajo premisleki o vplivu in vlogi umetne inteligence v vsakdanjem življenju. Prav lahko se zgodi, da bodo ti sistemi odgovarjali na vsako našo željo in kaprico, zato se bomo razvijali v smeri samozadostnosti in lenobe. Trud je po drugi strani hvalevreden ne glede na posledice – npr. trud pri skrbi za bližnje, trud pri učenju ipd. Hkrati gre z napredkom sistemov umetne inteligence razvoj v smeri vse bolj zaznavnega občutka nelagodnosti in tesnobe, ki te sisteme spremlja. Umetna inteligenca lahko tako predstavlja grožnjo človekovi avtonomiji, ker razvoj kaže v smeri atropije naših sposobnosti. S prelaganjem odločitev ali delovanja na sisteme umetne inteligence obenem sproža tudi vprašanje naše odgovornosti (Dorobantu idr. 2022).

5. Zaključek

Jezik in jezikovne tehnologije so že od nekdaj del človekovega sveta in s tem tudi človeške domišljije. Vprašanje jezikovnih modelov se je na pomemben način pojavilo v kratki zgodbi „Devet milijard imen Boga“ (1953) A. C. Clarka. V zgodbi spremljamo menihe v tibetanskem samostanu, ki si prizadevajo naštet in zapisati vsa božja imena. Verjamejo, da je bilo veselje ustvarjeno za ta namen in da bo po koncu naštevanja imen Bog svet kot svojo stvaritev izničil. Tako so menihi pred tremi stoletji ustvarili sistem in abecedo, s katero so izračunali, da lahko naštejejo vsa možna Božja imena in da jih je približno devet milijard (predpostavka je, da je ime lahko sestavljeno iz največ devetih znakov). Imena so začeli zapisovati ročno, ker pa je to zamudno opravilo, so na koncu najeli računalnik, ki lahko izpiše vse možne permutacije imen, in dva zahodna strokovnjaka, ki sta stroj programirala in upravljala. Upravljalca računalnika sta skeptična, vendar nalogo vseeno sprejmeta. Po treh mesecih, ko je izpis vseh imen skoraj dokončan, se ustrašita, da ju bodo menihi obtožili, da je podvig spodletel zaradi njiju, zato samostan tik pred koncem naloge zapustita. V zvezdnati noči, ko se ustavita na poti po pobočju gore, ki vodi do letališča, izračunata, da je stroj zelo verjetno svojo nalogo pravkar opravil ... in ko pogledata v nebo, vidita, da zvezde preprosto začnejo ugašati.

Na drugi strani je Jorge Luis Borges v zgodbi *Babilonska knjižnica* opisal knjižnico, sestavljeno iz medsebojno povezanih šesterokotnih sob ali knjižničnih celic, katerih sestav nima konca. Za naše premisleke je zanimiva njegova zamisel o vsebini knjig v tej knjižnici. Vsaka od njih ima štiristo deset strani s štiridesetimi vrsticami na vsaki strani in približno osemdesetimi znaki v vsaki vrstici. Knjige vsebujejo vse možne kombinacije vseh možnih besed ali zaporedij črk in ločil. Nobeni dve knjigi v knjižnici nista enaki. Po drugi strani pa je popolna, saj vsebuje »vse, podrobno zgodovino prihodnosti, avtobiografije nadangelov, zvesti katalog knjižnice, tisoče in tisoče lažnih katalogov, dokaz o lažnosti teh lažnih katalogov, dokaz o lažnosti pravega kataloga, gnostični Bazilidov evangelij, komentar tega evangelija, komentar komentarja tega

evangelija, pravo zgodbo o tvoji smrti, prevod vsake knjige v vse jezike, interpolacije vsake knjige v vse knjige, traktat o mitologiji Saksoncev, ki bi ga Beda Častitljivi lahko napisal (a ga ni), izgubljene Tacitove knjige.« (Borges 1998, 115) V zgodbi Borges opisuje, kako so pred stoletji bralci oz. prebivalci neke knjižnične celice našli knjigo, ki je vsebovala skoraj dve strani smiselnega besedila. Ključno pa je, da se zavedamo, da vse knjige obstajajo. Sprva se v zgodbi ob tem spoznanju pojavi občutek vznemetenosti, ko se vsi počutijo, kot da imajo v lasti nek prvinski in skrivni zaklad, nato pa sledita razočaranje in depresija – ker so bile knjige, ki so bile smiselne, praktično nedosegljive ali jih ni bilo mogoče najti. Zdi se, da se s pojavom obsežnih jezikovnih modelov takšnemu stanju na neki način približujemo.

»Gotovost, da je bilo vse že napisano, nas izniči ali pa nas naredi fantazmatске. Poznam okrožja, v katerih se mladi priklanjajo pred knjigami in kot divjaki poljubljajo njihove strani, čeprav ne znajo prebrati niti črke. Epidemije, heretični spori, romanja, ki se neizogibno sprevržejo v razbojništvo, so zdesetkali prebivalstvo. Mislim, da sem že omenil samomore, ki so vsako leto pogostejši. Morda me vara starost in strah, vendar sumim, da se človeška vrsta, edina vrsta, giblje po robu izumrtja. Pa vendar bo Knjižnica – razsvetljena, osamljena, neskončna, popolnoma negibna, oborožena z dragoce-nimi zvezki, brezpredmetna, nepokvarljiva in skrivnostna – obstala.« (118)

Če povzamemo: teološki izzivi, ki jih odpirajo veliki jezikovni modeli, se križajo z etičnimi vprašanji, povezanimi z umetno inteligenco, kar spodbuja ponovno ovrednotenje naših prepričanj o človeštvu in tehnologiji. Ena od ključnih skrbi se vrti okoli človekovega dostojanstva in edinstvenosti posameznikov kot Božjih stvaritev. Ker veliki jezikovni modeli ustvarjajo človekovemu podoben jezik, se pojavljajo vprašanja o vrednosti človeka. Koncept ustvarjenosti po Božji podobi (*imago Dei*), ki je v krščanski teologiji osrednjega pomena, zahteva ob napredku umetne inteligence poglobljeno prevpraševanje. Poleg tega obsežni jezikovni modeli vzbujajo skrb glede pristnih človeških vezi, obenem pa tudi verskih skupnosti, ki bi posredovanim odnosom sledile – povezovanje teh modelov z virtualno in razširjeno resničnostjo namreč postavlja pod vprašaj versko avtentičnost, vključno z obredi in praksami.

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Identiteta in pogovorni sistemi umetne inteligence *Identity and Conversational Artificial Intelligence*

Povzetek: Prispevek obravnava spreminjajoče se dojemanje sistemov umetne inteligence (UI) v svetu, ki ga umetna inteligenca – s poudarkom na pogovornih sistemih UI ali klepetalnih robotih – vse bolj določa. Z razvojem človeku podobnih robotskih sistemov UI se povečuje potreba po razumevanju identitete, ki jo ti stroji s prevzemanjem vlog, prej rezerviranih za ljudi (npr. skrb za starejše ali izobraževanje in vzgoja otrok), prevzemajo. Osrednja teza prispevka je, da je za razumevanje identitete takšnih sistemov umetne inteligence treba upoštevati vidik naše lastne identitete, ki jo v interakcijah s temi sistemi oblikujemo in projiciramo. V dobi, ki jo opredeljuje umetna inteligenca, so raziskave identitete ter interakcij med umetno inteligenco in človekom izrednega pomena in so ključne tudi za nadaljnji razvoj umetne inteligence.

Ključne besede: umetna inteligenca, klepetalni roboti, veliki jezikovni modeli, etika, identiteta

Abstract: This paper explores the evolving perception of artificial intelligence (AI) systems in our increasingly AI-driven world, focusing on conversational AI or chatbots. With the rise of human-like robotic AI systems, there is a growing need to understand the identity these machines assume as they take on roles previously reserved for humans, such as caring for the elderly and educating children. The central thesis posits that comprehending the identity of such AI systems necessitates considering the aspect of our own identity that we shape and project onto them in our interactions with these systems. In an era defined by AI, these inquiries into identity and AI-human interactions are of paramount importance and are also vital for the very development of AI.

Keywords: artificial intelligence, chatbots, large language models, ethics, identity

1. Uvod

V prispevku nas zanima odgovor na vprašanje, kako dojemamo identiteto pogovornih sistemov umetne inteligence, s katerimi vse bolj prihajamo v stik.¹ Posebej pomembno se to vprašanje zdi ob možnosti sestavljenih sistemov, to je humanooidnih robotov in pogovornih sistemov umetne inteligence. Eden izmed ciljev razvoja teh sistemov je, da postanejo takšni, da bodo lahko prevzeli pomembna področja delovanja, ki so bila doslej v domeni ljudi. Tu velja omeniti zlasti področja skrbi za starejše, vzgoje otrok in druga področja, kjer je takšne asistenčne sisteme moč uporabiti (Spillane idr. 2019). V pomembnem smislu gre torej za delegiranje našega siceršnjega dela tem sistemom umetne inteligence, pri čemer to delo vse bolj postaja tudi osebno oz. čustveno delo (npr. skrb, ljubezen, sočutje; prim. Dorobantu idr. 2022). Gledano nekoliko ožje se v tem prispevku posvečamo pogovornim sistemom umetne inteligence oz. tako imenovanim klepetalnim robotom (angl. *chatbots*), za katere ni nujno, da jih spremlja določena vizualna upodobitev ali prisotnost. Teza, ki jo zagovarjamo, je, da moramo pri vprašanju dojemanja identitete takšnih in podobnih sistemov umetne inteligence nujno upoštevati tudi vidik naše lastne identitete, ki jo v interakciji s temi sistemi oblikujemo oz. prevzamemo.

2. Razsežnosti identitete in umetna inteligenca

Različne značilnosti sistemov umetne inteligence – vključno s pogovornimi sistemi – in pomen teh značilnosti v interakciji s človeškimi uporabniki so že kar nekaj časa predmet številnih študij. Eden izmed vidikov te interakcije je tudi dojemanje identitete teh sistemov in pomen te identitete, ki med drugim vključuje tudi to, kako ljudje te sisteme dojemamo npr. z vidika spola (West, Kraut in Ei 2019), rase (Yuting in He 2020), zaupanja, vrednosti (Kraus, Seldschopf in Minker 2021), prijaznosti, sočutnosti (McKee idr. 2021) itd. Ni pa osrednje vprašanje teh raziskav sama identiteta oz. se je ne lotevajo celostno. Zato v prispevku najprej izpostavljamo za to vprašanje osrednje vidike identitete. Posebej nas bodo zanimali vidiki moralne, spoznavne in psihološke identitete – v nadaljevanju podajamo kratko opredelitev teh vidikov.

Identiteto običajno razumemo kot zbir razlikovalnih značilnosti in lastnosti, ki posameznika ali skupino posameznikov opredeljujejo. Ta nabor vključuje različne vidike – vključno z osebnimi, družbenimi in kulturnimi gradniki, ki oblikujejo posameznikov občutek o sebi in njegovem mestu v svetu. V nadaljevanju izpostavljamo vidike identitete, ki jih z vidika interakcije s sistemi umetne inteligence razumemo kot posebej pomembne. Prvi vidik se dotika osebne identitete, ki zadeva

¹ Prispevek je nastal v okviru raziskovalnega projekta Z6-2666 „Kognitivna teorija čustev v kontekstu teologije čustev: telesni občutki, spoznanje in moralnost“, raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki ju sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije, ter v okviru raziskovalnega projekta „Epistemic Identity and Epistemic Virtue: Human Mind and Artificial Intelligence“ s podporo fundacije John Templeton (program New Horizons for Science and Religion in Central and Eastern Europe).

zlasti edinstvene lastnosti, izkušnje, prepričanja, vrednote in spomine, po katerih se oseba razlikuje od drugih – in po katerih se prepozna sama oz. jo prepoznavajo drugi. Vključuje številne gradnike in določila: ime, starost, spol, telesni videz, sposobnosti, značajske lastnosti ipd. Pri pogovornih sistemih umetne inteligence lahko hitro vidimo, da so določeni oz. jih določamo glede na omenjene gradnike: pogosto imajo ime, glas, spremlja pa jih določena upodobitev.

Drugi vidik tvori posameznikova družbena (in kulturna) identiteta, ki se nanaša na pripadnost širši družbeni skupnosti in na družbene kategorije, ki jim posameznik pripada – kot so npr. narodnost, etnična pripadnost, vera, socialno-ekonomski status, poklic in pripadnost različnim družbenim skupinam (družina, prijatelji, družabne skupine). Po drugi strani kulturna identiteta zajema skupne običaje, tradicije, prepričanja, vrednote, vedenje in tudi posebne predmete, ki določeno skupino ali družbo opredeljujejo. Hkrati jo določajo tudi dejavniki, kot so jezik, vera, narodnost, dediščina ter kulturne prakse in norme, ki jih posamezniki podedujejo in sprejemajo. Klepetalni roboti sicer družbene ali kulturne identitete nimajo, a lahko so zasnovani tako, da glede na kontekst uporabe družbeno in kulturno identiteto do neke mere simulirajo. Poleg tega so lahko programirani tako, da razumejo različne jezike in kulturne norme ter se nanje odzivajo – kar jim omogoča učinkovito komunikacijo z uporabniki. Podobno velja za vidike psihološke identitete, ki se nanašajo zlasti na posameznikovo subjektivno občutenje samega sebe – na njegovo samopodobo, samospoštovanje in pojmovanje sebe (Cote in Levine 2002). To med drugim vključuje to, kako se posamezniki dojemajo v odnosu do drugih, njihove notranje misli, čustva, prizadevanja in pripovedi, ki jih oblikujejo o svojem življenju. Razvijalci lahko klepetalnim robotom poleg osebnega imena in značilnosti, ki ustrezajo določeni družbeni ali kulturni identiteti, vgradijo še bolj osebne vidike, npr. prijazno in profesionalno osebnost za sistem, ki prihaja v stik z kupcem – medtem ko ima klepetalni robot za igralno platformo lahko bolj igrivo osebnost.

Naslednji posebej pomemben vidik identitete je tudi moralna identiteta. Moralna identiteta zajema človekov moralni značaj, vrednote, načela in stališča, povezana z ideali, in se oblikuje v smiselno, obstojno in razmeroma stabilno predstavo o posameznikovem moralnem jazu (Doris 2002) – vse to pa se odraža v dejanjih in projektih, ki jim v življenju sledi. Moralna identiteta, razumljena na tak način, očitno vpliva na človekove moralne presoje, dejanja in odločitve: bodisi z oblikovanjem prostora alternativ, ki jih posameznik vidi kot ustrezne, dopustne ali vredne, da si zanje prizadeva (omejujejo naše izbire), ali z dajanjem prednosti izbrani alternativni pred drugo (Strahovnik 2011). Avtorji, kot je Charles Taylor (1990), nas posebej svarijo pred poskusi, da bi etiko utemeljili na osiromašenem pojmovanju identitete, in zahtevajo, da je treba upoštevati posameznikov značaj, ideale, vrednote in odgovornost ter tudi vpetost te identitete v posameznikovo skupnost. En primer takšnega osiromašenega modela bi bilo Sartrovo razumevanje človekove (moralne) identitete. Zanj »[človek] ni nič drugega kot to, kar namerava, obstaja samo toliko, kolikor se uresničuje, ni torej nič drugega kot vsota svojih dejanj, nič drugega kot to, kar je njegovo življenje« (Sartre 1946). Pogovorni sistemi umetne inteligence kot taki nimajo zavesti in sposobnosti oblikovanja moralnih pre-

pričanj ali vrednot, vseeno pa so lahko zasnovani na etičen oz. odgovoren način in upoštevajo vidike morebitnega vpliva interakcij z uporabniki. Navsezadnje je to težnjo mogoče razbrati tudi iz usmeritev glede razvoja teh sistemov, kjer je v ospredju govor o zaupanju vredni, odgovorni in na človeka osredinjeni umetni inteligenci (Evropska komisija 2019).

Preden se pomaknemo k vprašanju dojemanja in spreminjanja identitete na podlagi interakcije s sistemi umetne inteligence, na kratko izpostavimo še vidik identitete, za katerega lahko uporabimo izraz spoznavna identiteta. Spoznavna identiteta se med drugim nanaša na posameznikov odnos do vednosti in tudi do samega procesa spoznavanja. Kot takšna vključuje načine oz. vzorce, glede na katere posamezniki vednost dojemajo, pridobivajo, potrjujejo in uporabljajo – pa tudi njihova prepričanja in stališča do znanja in njegovih virov (Caltabiano, Adam in Denham 2019). Vidike spoznavne identitete oblikujejo različni dejavniki, vključno s kulturnim in izobraževalnim kontekstom. Ne gre samo za posamezne učne sloge, o katerih je bilo v zvezi s spoznavno identiteto precej govora v preteklosti. Pomembno je, da jo razumemo na način, ki vključuje posameznikova prepričanja o zanesljivosti različnih virov znanja, kot so osebne izkušnje, intuicija, avtoriteta, znanstvena metoda ali kulturna tradicija. Kot takšna lahko širše vpliva na pristop posameznika k reševanju problemov, odločanju ter sodelovanju s prepričanj in idejami drugih, na načine vstopanja in sodelovanja v razpravo, ki vključuje nasprotujoča si stališča, in na odprtost za nove perspektive. Podobno kot pri moralni identiteti tudi spoznavno identiteto v pomembni meri tvorijo spoznavne vrline, kot so npr. spoznavna odgovornost, pazljivost, premišljenost, spoznavni pogum, smisel za pomembnost in za bistveno, spoznavna integriteta, temeljitost, intelektualna treznost in poštenost, nepristranskost, spoznavna ponižnost idr. (Strahovnik 2022). Pogovorni sistemi umetne inteligence spoznavne identitete neposredno nimajo, zato besedilo razbirajo in ustvarjajo na podlagi vzorcev, prisotnih v besedilnih podatkih, na katerih so se učili. Lahko pa so dojeti oz. delujejo tako, da se zdijo njihovi odgovori kompetentni, resnični, preverjeni, poznavalski – hkrati pa so takšni sistemi zmožni tudi logičnega razmišljanja, spomina, ipd., kar je vse povezano z vidiki spoznavne identitete.

3. Pogovorni sistemi umetne inteligence

Pogovorni sistem umetne inteligence oz. klepetalni robot (angl. *chatbot*) je računalniška aplikacija, ki je zmožna sporazumevanja z ljudmi v naravnem jeziku (McTear, Callejas in Griol 2016) in je znana tudi kot pogovorni ali virtualni pomočnik (angl. *conversational agent*, *voice assistant*). Takšni sistemi za pogovore z uporabniki v naravnem jeziku uporabljajo umetno inteligenco (npr. strojno učenje razumevanja oz. procesiranja naravnega jezika) – v tem smislu je njihov namen simulirati človeku podobne interakcije in v tem okviru podajati ustrezne in smiselne odgovore na naša vprašanja oz. pozive (Mariani idr. 2023). Eden prvih razvitih klepetalnih robotov je bil program ELIZA, ki ga je leta 1966 ustvaril oz. spisal Joseph Weizenbaum. ELIZA je znala simulirati besedilni pogovor in je bila ustvarjena z namenom

pokazati, kako zlahka je uporabnike preslepiti, da verjamejo, da se pogovarjajo s dejansko osebo – čeprav ELIZA kot program ni prestala slovitega Turningovega testa (Prinz 2022, 24; McTear, Callejas in Griol 2016, 57).

Obstajata dve glavni vrsti klepetalnih sistemov. Prva temelji na sledenju vnaprej podanim pravilom, ki so lahko nadalje podprta z določeno obliko umetne inteligence. Običajno gre pri teh sistemih za vnaprej programirane odzive na vprašanja oz. pozive. Druga vrsta je zanimivejša, in sicer gre za sisteme, ki so odprti in nimajo vnaprej določenih odgovorov – torej v celoti temeljijo na velikih jezikovnim modelih umetne inteligence, ki so sposobni učenja oz. razvoja. Zanimali nas bodo predvsem ti sistemi. Običajno takšni klepetalni roboti temeljijo na tvorbi besedila ali govora, ki potem predstavlja medij interakcije z uporabnikom. Področja uporabe teh sistemov so številna – od zahtevnejših področij avtomobilske, vojaške in drugih tehnologij, varnosti, izobraževanja, področij jezika (prevajanje), zdravstva do nekoliko preprostejših področij, kot so nakupovanje, kuhanje, zabava, upravljanje doma itd. Klepetalni roboti so lahko del spletnih mest, aplikacij za sporočila, drugih mobilnih aplikacij, naprav z glasovno podporo, kot so mobilni telefoni, pametni zvočniki, pametne ure, tablice ipd. Najbolj znani so Google Assistant (Google), Siri (Apple), Alexa (Amazon) in Bixby (Samsung). Naprave s tovrstnimi sistemi postajajo vse bolj razširjene, saj so praktične in preproste za uporabo ter prilagodljive tudi za starejše ljudi in tiste, ki so gibalno ali kako drugače ovirani. Z njimi lahko uporabnik sam nadzoruje vse naprave, ki so s temi sistemi združljive: radijski sprejemnik, klimatsko napravo, pralni stroj, luč, osebni koledar ipd. – tako ves čas ostaja obveščen in ohranja občutek nadzora. Rast glasovnih asistentov v okviru potrošniške tehnologije naj bi bila primerljiva celo s porastom uporabe in razvoja pametnih telefonov. Ti sistemi tako v okviru omenjene rabe običajno zagotavljajo informacije in pomoč, odgovarjajo na vprašanja in izvajajo naloge – pomagajo reklamirati nedelujoč izdelek, naročiti prevoz, nastaviti opomnik, predvajati izbrano glasbo ipd. Gre torej za obdelavo in razlago uporabnikovih vhodnih podatkov, ustvarjanje kontekstualno ustreznih odzivov in pogosto tudi učenje iz interakcij, kar jim omogoča da svoje delovanje sčasoma izboljšajo. Ena izmed njihovih vlog je tudi, da vzbudijo pozornost potrošnikov in ponudijo personalizirane odzive, ki so tako bolj prilagojeni, kot bi bili ob zgolj statičnem naboru informacij. Raziskave kažejo, da torej ne gre le za to, da bi uporabniki s pomočjo teh sistemov dobili odgovore in opravljali naloge, ampak do teh sistemov izražajo tudi določena čustva, oblikujejo naravnosti – in z njimi ustvarjajo odnose (Malodia idr. 2021).

V zadnjem času se pogosto pojavlja tudi uporaba, prvenstveno namenjena t. i. digitalnemu oz. virtualnemu družabništvu (npr. sistemi Replika, Kuki, Mitsuku, Cleverbot), duševnemu zdravju (npr. WYSA, Woebot, Elomia, Mindsum) – pa tudi klepetalni roboti, namenjeni pogovorom o veri oz. svetih besedilih (npr. Bible Buddy, Chat KJV). Takšni sistemi se razvijajo predvsem zaradi porasta zanimanja in potreb na področju duševnega zdravja ter duhovne rasti ljudi, ki bi si želeli dostopati do spletnih svetovalcev, terapevtov, duhovnikov ali družabnikov (Kraus, Seldschopf in Minker 2021). Takšna oblika svetovanja, pomoči ali družabništva je ljudem lahko bližja zaradi različnih razlogov, kot je npr. lokacija, dostopnost in prilagodljivost, kadar svetova-

lec zaradi različnih razlogov ni dostopen – spletni svetovalec pa je na voljo povsod in vedno, kjer in kadar ima posameznik dostop do spleta. Nekateri klepetalniki so dostopni tudi brezplačno, kar pomeni, da morebitne finančne stiske posameznikov, ki so osamljeni ali želijo pomoč, niso ovira. Še dodaten razlog pa je, da si uporabnik morda želi ostati anonimen, kar mu ti sistemi omogočajo. Najti je mogoče še druge razloge, kot so bile npr. omejitve gibanja ljudi ob nedavni pandemiji.

Da bi lahko razumeli, zakaj so ti sistemi v porastu in za ljudi privlačni, je treba razumeti, kako so oblikovani oz. ustvarjeni (Kraus, Seldschopf in Minker 2021). Eden od razlogov je, da lahko delujejo kot „pristen“ sogovornik, če npr. izvzamemo vizualni faktor, ki sicer na občutja uporabnikov tudi pomembno vpliva (Youting in Jiangen 2020). Drugi razlog pa je, da so svetovalni klepetalni sistemi običajno oblikovani na podlagi dobro uveljavljenih svetovalnih pristopov, ki sicer potekajo v osebem stiku s terapevtom, kot so npr. nevrolingvistično programiranje, kognitivna vedenjska terapija, klasični štiristopenjski svetovalni pristop (angl. *four motivational interviewing processes*) idr. Slednjega izpostavljamo kot primer, kako lahko ustvarjalci izbrani proces upoštevajo ali mu sledijo. Pristop tvorijo štiri stopnje, in sicer vzpostavitev odnosa (ang. *engaging*), osredotočanje na problem (ang. *focusing*), spodbujanje in iskanje motivacije (ang. *evoking*) ter načrtovanje (ang. *planning*) (He idr. 2022). Ključno je, da posameznika spremljamo in vodimo tako, da motivacijo za spremembo, ki se je mora lotiti, da bi dani problem razrešil, poišče sam (Miller in Rollnick 2013). Če si torej ogledamo, kako morajo biti svetovalni ali družabniški klepetalniki po tem pristopu ustvarjeni, je pomembno izpostaviti, da morajo ustvarjalci sistemov oblikovati program, ki skozi pogovor med uporabnikom in pogovornim sistemom umetne inteligence spodbuja vzpostavljane navidezne sodelovalnosti in vzbuja sočutje – vse z namenom, da bi uporabnik premostil določen problem, ki ga predloži v reševanje.

Sicer pa takšni pogovorni roboti, ko je npr. družabniški sistem Replika, svoje odgovore ustvarjajo in pogovor izvajajo na podlagi velikega jezikovnega modela – deloma glede na vnaprej predvideno pogovorno vsebino. Pri tem je pomembno, da lahko razvijalci sistemov vanje vgradijo določena zasnovna načela oz. postopkovna pravila, npr. ton in dolžina odgovorov, ton pozivov, ki jih sami podajajo, pogostost pozivov ipd.

Morda na tem mestu omenimo še, da lahko v tudi Svetem pismu najdemo zanimivo mesto, kjer podobna „jezikovna tehnologija“ nastopa kot mistična tehnologija oz. oblika sporazumevanja z Bogom (2 Mz 28,30; 3 Mz 8,8; 1 Sam 28,6), in sicer gre za omembo *urima* in *tumina*. Interpretacije, za točno kakšne vrste tehnologijo oz. pripomočka gre, so sicer zelo raznolike. Tukaj izpostavljamo zgolj tiste, ki so za našo temo najbolj zanimive. Gre za neke vrste pripomoček oz. način, ki je bil v starem Izraelu dovoljen za povpraševanje po prihodnosti – po tem razumevanju sta bila *urim* in *tumim* običajno dva kamenčka ali dve paličici, s katerima so duhovniki Boga spraševali za bodisi pritrdilen bodisi odklonilen odgovor (1 Sam 28,6, op., 6). Glede na eno izmed razumevanj – tj. v rabinski literaturi – lahko najdemo podrobnejše opise pripomočka in njegovega delovanja. To razumevanje pravi, da če je oseba želela dobiti odgovor na neko vprašanje, je morala najprej stopiti pred velikega duhovnika, ki je bil obredno oblečen v osem oblek in obrnjen k Bogu (lahko

tudi k Skrinji zaveze). Oseba je nato jasno in kratko izgovorila eno vprašanje in pričakovala odgovor. V tem trenutku je velikega duhovnika prevzel Sveti Duh. Duhovnik je nato vizijo posredoval v obliki črk preko naprsnika oz. tablic, ki so visele na njegovih prsih. *Urim* in *turim* naj bi bila svetloba, ki je prihajala skozi dragulje na tablicah na prsih (naprsniku) duhovnika. Dragulji so predstavljali črke – tisti, skozi katere je šla svetloba, so bili del sporočila oz. odgovor na vprašanje (Hirsch, Muss-Arnolt in Blau 1906; prim. tudi Maimonidesovo delo *Mishna Torah for Rambam, Book of Work, Laws of the Temple Vessels and the Worshipers in It 10,11*). Vidimo lahko, da gre po nekaterih izročilih oz. interpretacijah pri urminu in turimu za tehnologijo tvorjenega oz. tako ali drugače posredovanega besedila, ki so ga razbirali iz tablic – podobno kot lahko sedaj mi prebiramo odgovore pogovornega sistema.

Iz zgoraj povedanega vidimo, da se klepetalni roboti uporabljajo za vrsto opravil: v prodaji in podpori potrošnikom, zdravstvu, financah, izobraževanju, na področju zabave – vse do terapij in duhovne podpore. Postajajo nekakšni sopotniki in sooblikovalci človekovega vsakdana – in s tem posameznika samega. V nadaljevanju se bomo zato posvetili vprašanjem, pomislekom in izzivom identitete, ki jo ti sistemi lahko imajo ali pri posamezniku izzovejo. Vse to odpira tudi pomembna etična vprašanja. Bolj očitni etični izzivi so npr. v tem, da se s takšno uporabo oži polje zasebnosti posameznika, saj naprave s temi sistemi delujejo neprekinjeno, so v pripravljenosti, poslušajo naš govor ipd. Problem je tudi posredovanje ali dostop do osebnih podatkov, ki jih ti sistemi za delovanje potrebujejo ali pa jih lahko pri delovanju pridobijo – npr. uporabnikov e-poštni račun, telefonska številka, seznam stikov, fotografije ipd. Poleg tega se ti sistemi posredno seznaniijo z navadami uporabnika, ki jih zberejo iz vseh naprav – npr. kdaj gre spat ali kdaj zjutraj običajno vstane, kdaj zapusti dom ali kakšno glasbo posluša. Sledi tudi problem kraje identitete, saj obstaja tveganje, da uporabniku vdrejo v sistem, dostopijo do njegovih osebnih podatkov, celo vstopijo v dom. Na drugi strani so nekoliko manj izpostavljeni etični izzivi, ki pa imajo lahko za posameznike in človeštvo nasploh še pomembnejše posledice. Eden večjih izzivov je odnos, ki se vzpostavi med uporabnikom in sistemom umetne inteligence. Kot vsak odnos tudi ta na življenje posameznika in tudi na celotno dinamiko drugih odnosov, v katere je vključen, sovpiva. Tu je potem še vprašanje uporabnikove psihološke identitete v odnosu s sistemom, saj – kot smo videli v zgornjih primerih – se uporabnik v odnos s sistemom tudi čustveno oz. bolje rečeno osebno vplete, tako da ta vpliva na njegova prepričanja, vero, pogled na odnose in življenje ipd.

Zaključimo lahko, da težava ni toliko v tem, da se umetna inteligenca in uporabnik spreminjata ali razvijata – izziv je razumeti in bolje nadzirati, kako in v kaj se v teh procesih preoblikujeta. Zanima nas, ali lahko predvidimo, kakšne so dolgoročne posledice tega odnosa, in kaj lahko naredimo, da bi znali omenjene sisteme oz. orodja koristno usmeriti, oblikovati in uporabiti za dvig kakovosti življenja posameznika in skupnosti. To pa ne pomeni zgolj učenja in prakse čuječnosti uporabnika in ustvarjalcev ob uporabi teh sistemov, temveč tudi sodelovanje pri ustvarjanju in tudi njihovem poznejšem preoblikovanju. Kot pravijo Mckee idr., »bo človekovo dožemanje sistemov umetne inteligence oblikovano ne le na podlagi delovanja teh sistemov, ampak tudi na podlagi konteksta, v okviru katerega

do odnosov in interakcije s temi sistemi prihaja» (2021). V nadaljevanju se zato posvečamo izzivom identitete; še prej si bomo ogledali nekaj relevantnih izsledkov raziskav, ki se našega raziskovalnega vprašanja dotikajo.

4. Izzivi identitete sistemov in naše lastne identitete

Kot smo lahko videli v prejšnjem razdelku, so sistemi, na katerih so pogovorni roboti zgrajeni, načrtovani premišljeno – in pogosto tudi usmerjeni na določeno ciljno skupino. To hkrati pomeni, da več podatkov kot uspejo zbrati, boljše nam bodo lahko svetovali oz. nas vodili. Del teh ključnih podatkov pa seveda razkriva tudi našo identiteto. Sistemi pa ne pridobivajo zgolj podatkov, ki jih sami razkrijemo – in za katere vemo, da smo jih razkrili –, ampak zbirajo podatke tudi iz drugih virov ali pa so jih sposobni sami uganiti ali določiti. Zato nas v prispevku zanima predvsem odnos uporabnikov do pogovornih sistemov umetne inteligence: natančneje, kako uporabniki klepetalnih sistemov dojemajo identiteto teh sistemov, kako dojemajo sebe, kaj o sebi spoznajo – in kako lahko to vpliva na nadaljnji razvoj obravnavanih tehnologij.

Eno izmed osrednjih področij, kjer je ta izziv v ospredju in ki smo ga že omenili, je gotovo področje duševnega zdravja, kjer se raziskave sicer trenutno ukvarjajo prvenstveno z dostopnostjo pomoči in uporabnostjo sistemov umetne inteligence (Kraus, Seldschopf in Minker 2021). Ena izmed raziskav, povezana z identiteto, je bila osredotočena na rasno in etnično podobnost oz. ujemanje med uporabniki in svetovalnimi sistemi umetne inteligence v vlogi terapevta oz. svetovalca (v nadaljevanju UI terapevti) (Yuting in He 2020). V raziskavi so ugotovili, da so udeleženci, ki so bili iste rase ali etnične pripadnosti, kot je bila predstavljena rasa – zunanja podoba, ki jo privzame terapevt – njihovih UI terapevtov, lahko z njimi vzpostavili tesnejšo vez oz. globlji odnos ter da bi z istim UI terapevtom želeli sodelovati tudi v prihodnosti – in bi ga priporočili svojim bližnjim. Zanimivo je, da so udeleženci, ki so bili v interakciji z nepersonificiranim UI terapevtom, poročali skoraj enako – do odstopanj glede zaupanja in tesnosti vezi je prihajalo le tam, kjer se rasa oz. etnična pripadnost ni ujemala. Raziskava je pokazala tudi, da so se udeleženci iste rase kot UI terapevt težje odprli (zaradi občutka, da jih bo nekdo sodil, dobrega vtisa, strahu pred družbeno stigmatizacijo, potrebe po pripadnosti). Da bi omenjeno težavo rešili, so raziskovalci predlagali, da se v pogovorni sistem vgradi več spodbudnih besed, morda tudi prek čustvenih simbolov; ko pa demografskih podatkov o uporabnikih ni dovolj, se svetuje nepersonificiran UI terapevt ali možnost, da si uporabnik vdeze UI terapevta po svojih potrebah priredi sam (438–439). Gre pa seveda pri rasi zgolj za en vidik identitete – treba je upoštevati tudi druge vidike: od spola, telesnih značilnosti, do vere in pogleda na duhovnost itd.

Pri UI asistentih je pomenljiv tudi premislek, ko gre za predsodke glede spola, ki so bili (v)kodirani že med samim procesom oblikovanja UI sistema. Če si ogledamo primere najbolj razširjenih in znanih pogovornih asistentov, so – Amazonova Alexa, Applova Siri, Microsoftova Cortana ali pa Googlova asistentka – večinoma predobli-

kovani kot mlade in razmeroma podrejene ženske (Chin in Robison 2020, 82–104). UNESCO (West, Kraut in Ei 2019; Cercas Curry, Robertson in Reiser 2020) to razume kot tveganje za krepitev spolnih stereotipov. V primerih zlorabe pri uporabniku, ko UI asistentka ne odgovori ‚primerno‘, pa se to tveganje še poveča – in škodljiv vzorec komunikacije lahko prenese v druge odnose (Cercas Curry Robertson in Reiser 2019). Raziskave so bile zato posvečene tudi iskanju alternativnih oblik pogovornih asistentov. Ugotavljajo, da bi večina udeležencev želela, da je glas UI asistenta robotski, nato spolno nevtralen, nato ženski in nazadnje moški. Trenutna analiza pa kaže, da ima velika večina pogovornih robotov ženski glas. Večina udeležencev je tudi želela, naj bo pogovorni robot star med 25 do 40 let, ali pa jim je bilo vseeno, koliko let ima. Skoraj nihče pa ni izrazil želje, da bi pogovorni robot imel glas, ki odraža starost 24 let in manj. Slednje je povsem v nasprotju s trenutnim stanjem – največ robotskih asistentov odraža glas do 20 leta starosti. Večina udeležencev bi želela robotske asistente, ki so upodobljeni kot ljudje, nato kot živali in nazadnje kot roboti; pa da ne bi imeli naglasa, da bi bili prijazni, ustrežljivi, dejansko v pomoč in da bi imeli tudi smisel za humor. Ugotavljajo tudi, da pri UI asistentih ni pomembna smo osebnost, izražena skozi glas, ampak tudi osebnost, izražena v drugih vidikih vedenja, vsebine pogovora in načina pogovora (Cercas Curry 2020, 75–76). Zato je verjetno, da se bodo ti sistemi razvijali tudi v smer specifičnih prilagoditev glede na želje uporabnikov. Trenutno namreč interakcija med ljudmi in vodilnimi UI sistemi poteka tako, da so ti z vidika uporabnika v vlogi tekmecev (pri igrah), pomočnikov in svetovalcev. V prihodnosti pa bodo ljudje z UI asistenti stopali tudi v drugačne odnose, kot so npr. učenec in učitelj, pacient in zdravnik, stanovalec in načrtovalec mesta ipd. – in jih bodo dojemali oz. jih želijo dojemati kot člane skupnosti (McKee idr. 2021, 6; 24).

Izpostavimo lahko še, da v pogovorih s pogovornimi roboti, ki imajo značilnosti človeka (kot so ime, spol, način govora), te posameznika samodejno pripeljejo do počlovečenja teh sistemov in čustvene navezanosti nanje (Malodia idr. 2021). To pa vodi v večjo raven zaupanja in posledično tudi do večjega obsega razkritja osebnih podatkov (Ischen idr. 2020, 43–44; Miklavčič 2021). In čeprav do sedaj prevladujejo raziskave, ki so usmerjene na zadovoljstvo uporabnikov omenjenih sistemov, je kljub temu mogoče najti tudi zanimive izsledke za vidike zaupanja in identitete. V okviru ene izmed takšnih raziskav so v razvoj UI terapevta vključili tudi elemente pomenkovanja (angl. *small talk*), empatične odzive in dejavni oz. samoiniciativni sistem, kar naj bi na razvoj in poglobljanje odnosa med človekom in robotom vse vplivalo pozitivno. Raziskava pa je pokazala nasprotno – da vsaj za prva dva elementa ni nujno, da pozitivno vplivata na razvoj zaupanja do UI terapevta pri uporabniku. Predvidevajo, da so se uporabniki zaprli oz. UI terapevtu niso zaupali, ker se je pogovor dotikal osebnih in občutljivih vsebin, kar je uporabnike spodbudilo, da so postali previdni. Pozitivni učinek na uporabnika in njegovo zaupanje je medtem imelo samoiniciativno odzivanje sistema, ki naj bi bilo bolj zanesljivo in za uporabnika razumljivo (Kraus, Seldschopf in Minker 2021).

Po zgoraj povedanem vidimo, da je ne glede na hiter (celo prehiter) razvoj pogovornih sistemov umetne inteligence pred njimi oz. njihovim ustvarjanjem še veliko izzivov. Morda je ravno tukaj del težave, saj pri tako hitrem ritmu ni dovolj

časa za zadostno refleksijo (Vallor 2016) in nato vpeljevanje novih uvidov v razvoj – kaj šele proučevanje dolgoročnih posledic za človeštvo. Kot izpostavljajo mnogi, je eden pomembnejših korakov zlasti vključevanje v razvoj teh tehnologij, skupno sodelovanje strokovnjakov, ki poleg strokovnjakov inženirstva vključuje tudi strokovnjake s področij etike, filozofije, psihologije, teologije, oblikovanja in tudi drugih področij. To bi namreč spodbudilo razprave o perečih in ključnih vprašanjih (Lee idr. 2022; Vallor 2016), ki se dotikajo tudi vprašanja odnosa med uporabnikom in umetno inteligenco oz. natančnejše vprašanja o tem, kakšnega človeka ta odnos oblikuje, kako (lahko) ena na drugega sovplivata ipd.

Vse to razkriva pomembnost tega, da je pri interakciji s pogovornimi sistemi umetne inteligence prisotno tudi vnovično določanje oz. oblikovanje naše identitete. Do tega lahko pride na različne načine. Prvi izmed njih se nanaša na privzemanje vlog in perspektiv ter posledično igranje različnih vlog (učenec, učitelj, zaupnik, stranka), ki lahko povratno vplivajo tudi na našo lastno identiteto. Nekatere od teh vlog so lahko takšne, da jih spodbudi bodisi pogovorni robot neposredno ali pa so posledica naše interakcije z njim – ne pa nujno nekaj, za kar bi se zavestno in avtonomno odločili sami. Drugič, do tega lahko pride na podlagi same vsebine pogovora oz. pri razkrivanju podatkov o samem sebi. Klepetalni roboti uporabnike pogosto spodbujajo, da delijo tudi osebne podatke ali pa poročajo o svojih mislih in občutkih. Takšno samorazkrivanje lahko posameznike spodbudi ne zgolj k razmisleku o svoji identiteti, ampak tudi k spremembi identitete same. To se lahko zgodi, če pride do deljenja vidikov, ki jih običajno z drugimi ne delijo. Ali pa vprašanje, ki ga zastavi pogovorni robot, pri posamezniku na raven zavestnega mišljenja spravi spomin, ki je bil sicer zakrit – to pa nato v pomembni meri vpliva na posameznikovo samopodobo in identiteto. Gre torej za vpliv procesa samorefleksije, ki pa ga pomembno določa interakcija s klepetalnim robotom. Zato je pomembno, da se pri načrtovanju in implementaciji klepetalnih robotov zavedamo tudi etičnih razsežnosti in premislekov, ki so povezani z dostojanstvom posameznika ter njegovim občutkom odprtosti in ranljivosti. Tretji način vključuje zunanjo potrditev: klepetalni sistemi lahko uporabniku takšno zunanjo potrditev zagotovijo, nato pa se na podlagi te potrditve, ki je npr. ne bi nujno prejel od drugih, s katerimi vstopa v odnose, oblikuje posameznikova identiteta. Četrty način vključuje oblikovanje identitete na podlagi (so)oblikovanja preferenc uporabnika in prilagojenih priporočil ali predlogov (priporočilni sistemi UI), ki lahko sčasoma oblikujejo posameznikove preference, interese in vedenje. To vpliva na to, kako dojemamo svojo identiteto, saj jo uskladimo z izbirami in priporočili, ki jih podaja klepetalni robot.

5. Zaključek

Zgornji premisleki kažejo, da oblikovanje in dojetje identitete pogovornih sistemov umetne inteligence ni enosmeren proces, zato moramo pri tem upoštevati tudi, kako se pri interakciji s temi sistemi lahko spremeni naša lastna identiteta. Prav to odpira cel niz etičnih, pa tudi širše antropoloških vprašanj in izzivov, na katere dobrih odgovorov še ni. Sistemi umetne inteligence predstavljajo novo resničnost,

s katero se človek srečuje ali jo – bolje rečeno – vsakodnevno živi. Poleg tega, kako dojemamo njihovo zunanjo ‚podobo‘ (spol, glas, barva kaže, ipd.), bo vse večji pomen dobivalo tudi vprašanje, kako dojemamo druge vidike njihove identitete. Morali bomo tudi uskladiti načine govora o teh sistemih – npr. ko rečemo, da je neki sistem vreden zaupanja ali dober terapevt ali pa pravičen. Ali gre tu za metaforo ali dejansko za pripis identitete? Ali lahko ti sistemi posedujejo vrline (Vallor 2016)?

Etična in antropološka vprašanja so povezana tudi s tem, kako se ti sistemi predstavljajo in z uporabniki komunicirajo. Pri tem lahko pride do primerov lažnega ali napačnega predstavljanja. Uporabniki lahko namreč s pogovornimi sistemi umetne inteligence vzpostavijo čustvene vezi. Če pa klepetalni robot pravo identiteto skriva, lahko uporabniki odnos razvijejo na podlagi napačne predpostavke – kar lahko ob odkritju resnice privede do čustvene stiske. Oblikovanje klepetalnih robotov, ki posnemajo človeške osebnosti in čustva, tako sproža vprašanja o etičnih posledicah poosebljanja umetne inteligence – to namreč lahko zabriše meje med človekom in strojem, kar lahko privede do nesporazumov. Izpostaviti je mogoče tudi vidik predstavljanja kulture in kulturne identitete, saj lahko ta utrjuje stereotipe in je žaljiva. Interakcija z temi sistemi lahko privede tudi do odvisnosti in vpliva na to, kako takšni uporabniki komunicirajo z drugimi (Dorobantu idr. 2022). In če identiteta ni jasna, je določitev odgovornosti za dejanja (npr. odgovore, priporočila), ki jih izvajajo klepetalni roboti, lahko zahtevna. Etični pomisleki so v ospredju tudi, kadar sistemi umetne inteligence manipulirajo s čustveno ranljivostjo uporabnikov ali jo izkoriščajo. Za odpravo teh pomislekov je zato ključno, da razvijalci in organizacije sprejmejo etične smernice, ki dajejo prednost preglednosti in poštenosti identitete klepetalnega robota. Uporabniki morajo biti jasno in vnaprej obveščeni, da so v stiku z umetno inteligenco (Evropska komisija 2019). Glede na skokovit razvoj teh sistemov ter njihovo uporabo v povezavi z roboti gre pri vseh teh vprašanjih za nenehno iskanje ravnovesja med koristmi in škodljivimi posledicami, ki se mu ne moremo izogniti – zato terja temeljit premislek.

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Razprava o dostojanstveni smrti *A Discussion on Death with Dignity*

Povzetek: Beseda dostojanstvo se v etičnih razpravah o dilemah ob koncu življenja uporablja na različne načine. Tako zagovorniki kot tudi nasprotniki evtanazije svoja stališča pogosto utemeljujejo s sklicevanjem na dostojanstvo človeške osebe. Povzeli bomo zgodovinski razvoj uporabe pojma dostojanstvo in pokazali na njegovo aktualnost v sodobnih razpravah. Menimo, da razlike v njegovi uporabi niso razlog za opustitev pojma dostojanstvo, ampak spodbuda za terminološko razjasnitev. V zadnjih petih letih je Evropo zajel nov val legalizacije pomoči pri samomoru in evtanazije. V prispevku bomo najprej predstavili dogajanje v Avstriji, Nemčiji, Italiji, Španiji in na Portugalskem ter se opredelili do temeljnih postavk slovenskega predloga *Zakona o pomoči pri prostovoljnem končanju življenja*, ki je vložen v parlamentarno obravnavo. Dotaknili se bomo tudi razmerja med pojmom dostojanstvo in avtonomija posameznika. Dostojanstvo osebe se velikokrat utemeljuje na zmožnosti posameznika, da samostojno odloča o sebi, pri tem pa se pozablja na družbeno in odnosno vpetost vsakega avtonomnega odločanja. Zato se nam zdi ustrezno pojmovanje odnosne avtonomije. Zagovarjamo primat intrinzičnega pojmovanja dostojanstva – kot temelj za brezpogojno spoštovanje vsake človeške osebe. V fazi umiranja človek dostojanstva ne izgublja, ampak nas prav spoštovanje njegovega dostojanstva zavezuje, da upoštevamo njegovo avtonomijo, da prisluhnemo njegovih željam glede oblik in načina zdravljenja – in da mu v zadnjem obdobju življenja nudimo vsestransko podporo in oskrbo.

Ključne besede: dostojanstvo, avtonomija, evtanazija, pomoč pri samomoru, paliativna oskrba

Abstract: The word dignity is used in various ways in ethical debates on end-of-life dilemmas. Both proponents and opponents of euthanasia often justify their positions by referring to the dignity of the human person. We will summarise the historical development of the use of the concept of dignity and show its relevance in contemporary debates. We believe that the diversity of usage is not a reason to abandon the notion of dignity, but rather a stimulus for terminological clarification. In the last five years, a new wave of legalisation of assisted suicide and euthanasia has swept Europe. In this article, we will first

outline the developments in Austria, Germany, Italy, Spain, and Portugal, and then comment on the main elements of the Slovenian proposal for a law on assisted voluntary end-of-life, which has been tabled for parliamentary consideration. We will touch upon the relationship between the notions of dignity and autonomy of the individual. The dignity of a person is often based on the individual's ability to make autonomous decisions about himself, forgetting the social and relational embeddedness of any autonomous decision-making. We therefore consider the notion of relational autonomy to be appropriate. We advocate the primacy of an intrinsic notion of dignity, which is the foundation for unconditional respect for every human person. In the dying phase, a person does not lose his or her dignity, but respect for his or her dignity obliges us to respect his or her autonomy, to listen to his or her wishes regarding the forms and methods of treatment, and to provide him or her with comprehensive support and care in the last stages of life.

Keywords: dignity, autonomy, euthanasia, assisted suicide, palliative care

1. Uvod

Beseda dostojanstvo se v etičnih razpravah o dilemah ob koncu življenja uporablja na različne načine.¹ Tako zagovorniki kot tudi nasprotniki evtanazije svoja stališča pogosto utemeljujejo s sklicevanjem na dostojanstvo človeške osebe. Velikokrat se omenjeno dostojanstvo utemeljuje na zmožnosti posameznika, da samostojno odloča o sebi. Ker ima človek pravico, da svobodno in samostojno določa svoje življenje, naj bi imel tudi pravico, da avtonomno odloča o svoji smrti. Zahteve po legalizaciji evtanazije v Sloveniji in drugih evropskih državah se v valovih vedno znova vračajo. Eden od takih valov je nastal v začetku tega desetletja. V razpravi bomo še posebej pozorni na odnos med pojmom dostojanstvo in avtonomija. Zagovorniki evtanazije pogosto govorijo o pravici do „dostojanstvene smrti“ – s tem mislijo na pravico posameznika, da lahko izbere smrt, kadar mu kvaliteta življenja ne bi več omogočala dostojnega človeškega življenja.

2. Zgodovinski pregled pojma dostojanstvo

Če pogledamo v zgodovino samega pojma dostojanstvo (Wildfeuer 2002, 31–67; Leget 2013, 946–949; Hüther 2018, 47–68), ugotovimo, da se je že od prve omembe pri Ciceru (106–43 pr. Kr.) pojem „*dignitas*“ uporabljal tako v smislu družbenega pomena in veljave (dostojanstveniki v družbi, ki jim pripadajo določene posebne pravice, dokler imajo določeno vlogo) kot v smislu notranje (intrinzične) vrednosti človeka – v smislu posebnega mesta človeka v odnosu do drugih živih

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

bitij zaradi njegove racionalne narave. Družbeno dostojanstvo je nekaj zunanjega (gre za priznanje v družbi) in relativnega (traja, dokler ima nekdo določeno vlogo in moč), medtem ko je notranje dostojanstvo nekaj stabilnega in neizbrisnega. Krščanstvo to neizbrisno dostojanstvo, ki ga človeku pripisuje stoična filozofija, povezuje z naukom, da je človek ustvarjen po Božji podobi – in ima zato znotraj stvarstva posebno mesto.

Novoveška kontinentalna filozofija intrinzično dostojanstvo človeka v glavnem utemeljuje na človekovi avtonomiji oz. na njegovi temeljni sposobnosti za moralno odločanje. Pico della Mirandola (1463–1494) je v svojem delu *Oratio de hominis dignitate* notranje dostojanstvo človeka skušal utemeljiti neodvisno od Boga, in sicer na svobodi človeka. Človek je namreč edino bitje, ki ni vnaprej določeno, zato ima možnost izbire, kar predstavlja temelj njegovega dostojanstva.² Tudi razsvetljenski filozof Immanuel Kant (1724–1804) vidi temelj človekovega dostojanstva v avtonomni moralnosti. Dejstvo, da je človek razumno in moralno bitje, mu daje neodtujljivo dostojanstvo, zato noben človek nikoli ne sme postati sredstvo za doseg katerega koli cilja – človek kot vrednota nima cene, ampak je nosilec dostojanstva. Kant v *Utemeljitvi metafizike nravi* pravi: »To pa, kar je edini pogoj za to, da je nekaj lahko smoter na sebi, nima zgolj relativne vrednosti, se pravi cene, ampak notranjo vrednost, se pravi dostojanstvo. Edini pogoj za to, da je umno bitje lahko smoter na sebi, pa je moralnost; samo z njo je namreč mogoče biti zakonodajni člen v kraljestvu smotrov. Torej sta pravnost in človeštvo, kolikor je zanj sposobno, edino, kar ima dostojanstvo.« (2005, 50) Zaradi svoje umne narave lahko torej človek postavlja moralna načela, ki imajo splošno veljavnost, s čimer postaja svoj lastni zakonodajalec – s tem pa tudi svoj lastni cilj. V tem smislu Kant trdi, da je »avtonomija temelj dostojanstva človeške in sleherne umne narave« (51). Notranja vrednost vsake človeške osebe je posebej jasno izražena v drugi formulaciji kategoričnega imperativa: »Deluj tako, da boš človeštvo tako v tvoji osebi kakor v osebi vsakogar drugega vselej uporabljal hkrati kot smoter, nikoli zgolj kot sredstvo.« (45) Jasno je torej, da Kantovo tolmačenje dostojanstva ne dopušča relativizacije pojma, ampak dostojanstvo notranje pripada vsaki človeški osebi, ki nikoli ne sme biti uporabljena zgolj kot sredstvo. Delujoči subjekt tudi sebe ne sme nikoli uporabiti kot sredstvo, kar je Kantov argument proti samomoru (Mieth 2020, 65). Človek v svoji svobodi sebe ne more odvezati od spoštovanja lastnega dostojanstva. Gerhard Marschütz pojasnjuje, da temelj za spoštovanje dostojanstva ni udejanjanje razumske in moralne zmožnost človeka, ampak že dejstvo, da je v posameznem človeku navzoča razumska in moralna zmožnost. »Če bi hoteli človeško dostojanstvo postaviti v odvisnost od ustreznega aktualiziranega razuma ali udejanjene morale, bi bili ljudje glede svojega dostojanstva neenaki.« (2009, 244)

Drugače dostojanstvo opredeljujejo angleški empiristi, ki so bližje družbenemu pojmovanju dostojanstva. Thomas Hobbes je tako menil, da je dostojanstvo »jav-

² Mirandola poziva, naj človek ne sprevrača svobodne izbire, ki mu jo je Bog dal za zveličanje, sebi v pogubo, temveč naj zahrepeni po najvišjem in si z vsemi močmi prizadeva, da bi to tudi dosegel: »Zavračajmo to, kar je na zemlji, prezirajmo, kar je na nebu; pustimo vse, kar je od sveta, in poletimo k onstranskemu prestolu, tja čisto v bližino prevzvišenega Boga.« (9) (Pevce Rozman 2021, 20)

na vrednost človeka, ki je vrednost, ki jo zanj določa skupna blaginja» (Hobbes 2002). Ne gre torej za absolutno vrednost, ampak »za stvar, ki je odvisna od potrebe in presoje drugega« (2002).

Danes zlasti utilitaristični filozofi, ki nadaljujejo tradicijo empirističnih filozofov, nasprotujejo tradicionalnim etičnim temeljem, ki poudarjajo notranjo vrednost vsake človeške osebe, in si prizadevajo, da bi uveljavili novo etiko, ki temelji na oceni kvalitete življenja. Najbolj znan predstavnik te nove etične smeri je avstralski bioetik Peter Singer, ki zagovarja tezo, da »se vrednost človeškega življenja spreminja« (2004, 225). Po njegovem prepričanju je na področju etike prišel čas za kopernikanski preobrat. Človek naj bi se odrekel utvari, da je znotraj celote naravnega okolja nekaj posebnega. To pa pomeni, da naj dostojanstvo osebe ne bi bilo lastno vsakemu človeškemu bitju, ampak zgolj tistim bitjem, ki imajo določene kvalitete življenja. Ključna lastnost osebe (torej bitja, ki mu pripada neodtujljiva pravica do življenja) je zavedanje same sebe; poleg tega so pomembna merila za status osebe še razumnost, sposobnost čutenja, sposobnost načrtovanja prihodnosti. V svoji delih večkrat zelo jasno izpostavlja, da je vrednost določenih živali večja od vrednosti novorojenčkov ali prizadetih ljudi. Prepričan je tudi, da bi morale status osebe dobiti živali, ki izpolnjujejo merila o samozavedanju, razumnosti, čutenju in sposobnosti načrtovanja prihodnosti, medtem ko določeni ljudje, kot so novorojenčki, osebe z mentalnimi primanjkljaji, osebe z demenco, statusa osebe nimajo – zato jim brezpogojna pravica do življenja ne pripada. Ob vprašanju, kako ravnati z devet let staro prizadeto punčko Ashley, Singer leta 2007 v New York Timesu razmišlja takole:

»Vedno smo pripravljeni priznati dostojanstvo človeškemu bitjem – tudi tistim, katerih mentalna starost ne bo nikoli presegla starosti dojenčka –, ne pripisujemo pa dostojanstva psom ali mačkam, čeprav očitno delujejo na naprednejši mentalni ravni kot človeški dojenčki. Že samo ta primerjava v nekaterih krogih vzbuja ogorčenje. Toda zakaj bi moralo biti dostojanstvo vedno povezano s pripadnostjo vrsti, ne glede na lastnosti posameznika? /.../ Če primerjamo hudo prizadetega človeškega dojenčka in nečloveško žival, na primer psa ali prašiča, pogosto ugotovimo, da ima nečloveški dojenček boljše dejanske in potencialne sposobnosti za razumnost, samozavedanje, komunikacijo in vse drugo, kar lahko štejemo za moralno relevantno.« (2007)

Beseda dostojanstvo pa se danes – poleg družbene vrednosti in intrinzične danosti – razlaga tudi kot *subjektivna* ocena doživljanja lastnega stanja. Leget tako le opredeljuje tretjo razlago pojma dostojanstvo: »Vsebinska pojma dostojanstvo je povsem subjektivna in jo lahko opišemo kot »karkoli ljudje rečejo, da je«. Nekateri ljudje doživijo izgubo dostojanstva, ko ne morejo več živeti na svojem domu. Drugi ljudje menijo, da izgubljajo dostojanstvo, ko se jim zmanjšujejo kognitivne sposobnosti. Tretja skupina pa čuti, da jim je dostojanstvo odvzeto, ko ugotovijo, da po njihovem mnenju ne morejo več živeti smiselnega življenja.« (2016, 947) To razlago dostojanstva lahko imenujemo *subjektivno* ali *izkustveno* dostojanstvo. V tem primeru ne gre več za iskanje objektivnih meril, ki bi nekomu zagotavljala do-

stojanstvo, ampak predvsem za opis osebnega čutenja in samooceno svojega statusa. Subjektivna ocena stanja in svobodno odločanje o lastnem življenju je gotovo pomembna pridobitev sodobnega etičnega razmišljanja na področju medicine. Pacientova avtonomija ima pri odločitvah o obliki in načinu zdravljenja ključno vlogo: »Avtonomen posameznik ravna svobodno v skladu z načrtom, ki si ga je izbral sam.« (Beauchamp in Childress 2013, 101) A oseba se lahko pri vrednotenju svojega stanja tudi moti (npr. anoreksična oseba), prav tako lahko od zdravnikov zahteva posege v svoje telo, ki neposredno ogrožajo njeno življenje (npr. amputacija dela telesa brez medicinske indikacije). Subjektivna razlaga dostojanstva in avtonomije ima zelo jasne meje: posameznik lahko svoje stanje oceni napačno. Gotovo pa ima subjektivno vrednotenje pri odločanju bolnika v procesu umiranja tudi nenadomestljivo vrednost. Vsako umiranje je namreč individualni proces – vsak človek ima svojo lastno zgodbo, zato spoštovanje intrinzičnega dostojanstva posamezne osebe nalaga upoštevanje različnosti pri posameznih osebah. Ni denimo v nasprotju s spoštovanjem notranjega dostojanstva človeka, če pri določenih osebi upoštevamo njeno željo, da se intenzivni terapiji odpove in želi nadaljevati samo še s paliativno oskrbo – medtem ko se druga oseba odloči, da morda želi poskusiti še novo terapijo. Pri teh odločitvah je upoštevanje subjektivne razlage dostojanstva zelo dobrodošlo. Zastavlja pa se vprašanje, ali je dostojanstvo ustreza beseda za opredelitev ocene trenutnega bivanjskega stanja.

3. Terminološka zmeda glede pojma ‚človekovo dostojanstvo‘

V sodobnih debatah o etičnih vprašanjih ob koncu življenja je prav terminološka jasnost izjemnega pomena. Vendar – kot je pokazala že dosedanja razprava – se pojem dostojanstvo in dostojanstvena smrt uporablja zelo na široko in na različne načine: bodisi za opis lastnega vrednotenja življenja bodisi za ugotavljanje stanja kvalitete življenja bodisi za opis notranje vrednosti vsake človeške osebe. V prvih dveh primerih se lahko stanje dostojanstva spreminja, v tretjem primeru pa je dostojanstvo nekaj trajnega in nespremenljivega. Mešanje različnih pojmovanj dostojanstva vnaša v razpravo o etiki zmedo. Besede imajo svojo moč in tudi svojo vrednostno ozadje – vsakdo želi z uporabo besede dostojanstvo sebe in druge prepričati, da gre za nekaj temeljnega in odločilnega. Na neki način gre za temeljno bioetično dilemo, ali bomo vsem ljudem, ne glede na njihovo stanje razvoja in kakovost življenja, nedotakljivost življenja priznali – ali pa je dostojanstvo res odvisno od njihove lastne presoje oz. od trenutnih lastnosti njihovega življenja. Zagovorniki evtanazije večkrat govorijo o ‚dostojanstveni smrti‘, ki da naj bi bila predmet svobodne izbire umirajočega. Tudi v splošni govorici se pojem dostojanstvo večkrat uporablja kot nekaj, kar je odvisno od trenutnega blagostanja posameznika. Raziskava iz Nizozemske je pokazala, da je kar 63 % Nizozemcev odločitev za evtanazijo argumentiralo s tem, da so »nepovratno izgubili dostojanstvo« (Leget 2013, 945). Vendar – ali je poseči v življenje drugega in ga usmrtiti res ‚dostojanstveno‘?

Ali se lahko odločimo, da življenje drugega človeka prekinemo zaradi zmanjšane kakovosti življenja ali pa na podlagi njegove želje?

Armin G. Wildfeuer (2002) se zato sprašuje, ali je ‚človeško dostojanstvo‘ danes zaradi tako raznolike uporabe pojma zgolj prazna fraza ali pa gre še vedno za nepogrešljivo idejo za naše etično in pravno razmišljanje: »Ko gre namreč za utemeljitev pojma človekovega dostojanstva ali za to, da bi ta postal ploden za etične razprave, postane jasno, da človekovo dostojanstvo ni nesporno načelo, ampak ‚sporno‘ načelo.« (21) Wildfeuer pri tem orisuje deset ugovorov zoper vzdržnost načela človekovega dostojanstva. Med drugim navaja večpomenskost pojma, nato neenotno uporabo pojma v različnih panogah (pravo, politika, filozofija, teologija), različne in včasih nasprotujoče si utemeljitve pojma (teološka, racionalna, transcendentalna, utilitaristična ipd.), odvisnost interpretacije dostojanstva od določenega antropološkega oz. metafizičnega temelja, težave z utemeljevanjem dostojanstva brez religioznih temeljev, zgodovinsko in kulturno pogojenost pojma, pa nedoslednost normativnih implikacij spoštovanja človeškega dostojanstva (npr. pri splavu sta v konfliktu dostojanstvo ženske, ki ima pravico odločati o sebi, in dostojanstvo nerojenega otroka, ki ima pravico do življenja), samovoljno podeljevanje dostojanstva pripadnikom človeške vrste glede na druga živa bitja (npr. ugovor specizma pri utilitaristih), nevarnost samega pojma, saj naj bi spodbujal antropocentrično držo, ki da ogroža obstoj celotnega planeta (22–31). Wildfeuer se z vsemi ugovori sooči in pokaže, da je kljub vsem pomislekom in šibkim točkam pojem dostojanstva za sodobni čas nepogrešljiv. Opozarja pa, da mora biti racionalno jedro ideje o človekovem dostojanstvu opredeljeno ozko, sicer lahko hitro postane sporno. Varovanje človekovega dostojanstva se mora torej osredotočiti na najpotrebnejši minimum zaščite človeškega življenja, ki preprečuje, da bi bil človek uporabljen zgolj kot sredstvo za dosego cilja. Priznanje dostojanstva ni odvisno od določenih lastnosti posameznika. »Dostojanstvo torej velja za vse ljudi, brez izjeme, v vseh obdobjih njihovega življenja.« (103) Wildfeuer tako zagovarja tezo, da je zaradi uveljavitve ideje o človekovem dostojanstvu in človekovih pravicah sodobni človek svobodnejši in bolj izpolnjen, kot je bil v preteklosti, te neprecenljive pridobitve pa ne sme zapraviti. »Ideja o človekovem dostojanstvu in človekovih pravicah je najpomembnejša meja, ki je zaradi možnih posledic za zaščito svoboščin posameznikov in družbe ne smemo odpraviti.« (104)

Strinjamo se, da se zaradi terminološke zmede in različnih ugovorov pojmu dostojanstva ne smemo odpovedati, ampak ga moramo ohraniti v središču etičnega razmišljanja – seveda pa ni mogoče preprečiti drugačne uporabe izraza. Prav pa je, da se različnih interpretacij tega pojma zavedamo in jasno izpostavimo, kaj pod pojmom ‚dostojanstvo‘ razumemo. Po našem mnenju gre pri uporabi pojma ‚dostojanstvo‘ za izrazito performativno govorico, saj se s priznanjem človekovega dostojanstva zavežemo k spoštovanju vsakega človeškega bitja »brez vsakršnega razlikovanja, zlasti glede na raso, barvo kože, spol, jezik, vero, politični ali drugi nazor, narodno ali družbeno poreklo, premoženje, rojstvo ali katerokoli drugo okoliščino« (SDČP, § 2). K zgoraj naštetim lastnostim pa verjetno lahko dodamo tudi zdravstveno stanje. V preambuli Splošne deklaracije človekovih pravic iz leta 1948 je navedeno, da »pri-

znanje prirojenega dostojanstva ter enakih in neodtujljivih pravic vseh članov človeške družine pomeni temelj svobode, pravičnosti in miru v svetu« (OZN 1948). Snovalci te deklaracije človekovih pravic so po tragičnih izkušnjah druge svetovne vojne in uničujočih totalitarnih sistemov prav v konceptu 'človekovega dostojanstva' našli sekularni temelj za spoštovanje človekovih pravic in temeljnih svoboščin. Gre namreč za priznanje notranje vrednosti vsakega človeškega bitja, ki vsakemu človeku zagotavlja neodtujljivo pravico do življenja. 'Človekovo dostojanstvo' predstavlja jedro sodobnega sekularnega pravnega in etičnega razmišljanja (Petkovšek 2021). Zaradi priznavanja dostojanstva pripada vsakemu človeku posebna zaščita – da torej ne sme v njegove temeljne pravice, kot so pravica do življenja, pravica do svobode gibanja, izražanja in povezovanja, pravica do dela, pravica do lastnine, pravica do izobraževanja ipd., poseči nihče. To velja tudi za umirajočega človeka, ki sposobnost samoodločanja in samostojnega življenja izgublja.

Parlamentarna skupščina Sveta Evrope je leta 1999 izdala priporočilo št. 1418, kjer v 5. členu eksplicitno navaja, kako je treba razumeti človekovo dostojanstvo: »Obveznost spoštovanja in varstva dostojanstva neozdravljivo bolne ali umirajoče osebe izhaja iz nedotakljivosti človekovega dostojanstva v vseh življenjskih obdobjih. To spoštovanje in varstvo se izražata v zagotavljanju ustreznega okolja, ki človeku omogoča dostojanstveno umiranje.« (Svet Evrope 1999, § 5) Priporočilo v nadaljevanju poudarja, da so umirajoče osebe še posebej ranljive in da je njihovo dostojanstvo danes ogroženo na zelo različne načine. Po eni strani opozarja na pomanjkljiv dostop do paliativne oskrbe in do celostnega lajšanja trpljenja (§ 7.1 in 7.2), zato izpostavlja pravico vseh do celostne paliativne oskrbe (§ 9a). Po drugi strani pa priporočilo opozarja na nedopustno umetno podaljševanje procesa umiranja brez privolitve pacienta (§ 7.3), zato poudarja pravico neozdravljivo bolnih in umirajočih oseb do samoodločanja (§ 9b). Priporočilo države članice Sveta Evrope v zaključku zelo jasno poziva, naj ohranijo prepoved »namernega odvzema življenja neozdravljivo bolnim ali umirajočim osebam« (§ 9c).

Kot poudarja Jože Trontelj (1939–2013), je dostojanstvo zaradi svoje bogate zgodovine pravi temelj za mir in sožitje v družbi tudi v prihodnje: »Vsa človeška zgodovina, prav do sedanjega časa, je polna kršitev človekovih pravic in dostojanstva človeškega bitja. Vse bolj pa se širi tudi spoznanje, da je prav spoštovanje dostojanstva človeškega bitja in človeškega življenja temelj naše civilizacije in osnova za vse ostale vrednote, pa tudi osnovni pogoj za mir in blagostanje v človeški družbi.« (2014, 119)

Po našem prepričanju bi morali na pravnem in etičnem področju uporabljati predvsem pojem intrinzičnega dostojanstva, ki daje podlago za nediskriminatoren pogled na vse ljudi – ne glede na njihov status ali lastnosti. Zdi pa se, da zadnje odločitve ustavnih sodišč in parlamentov v Evropi ne sledijo tovrstni interpretaciji, ampak dajejo prednost drugačnemu tolmačenju: dostojanstvo interpretirajo predvsem v povezavi s sposobnostjo posameznika, da odloča o sebi. Kot smo omenili na začetku, smo v zadnjih letih priča novemu valu uveljavljanja pravice do končanja lastnega življenja v več evropskih državah. Pri naši analizi bomo v omejenih sodnih odločitvah pozorni predvsem na uporabo pojma dostojanstvo.

4. Nov val zahtev po pravici do končanja življenja

4.1 Pregled dogajanja v evropskih državah

Nemško ustavno sodišče je 26. februarja 2020 odločilo, da ima oseba pravico, da o svoji smrti odloča sama. Splošne osebne pravice naj bi kot izraz osebne avtonomije vključevale tudi pravico do samoodločanja o smrti. Pravica odločanja o smrti po razsodbi Nemškega ustavnega sodišča vključuje pravico do samomora – ta pravica je višja od dolžnosti države ščititi življenje posameznika. Pravica do samomora vključuje pravico do pomoči tretje osebe. Po interpretaciji Nemškega ustavnega sodišča naj bi pravica do samoodločanja o smrti izhajala iz spoštovanja 1. člena nemške ustave, ki zagotavlja spoštovanje dostojanstva vsaki človeški osebi. V razlagi razsodbe sodniki združijo načelo spoštovanja človekovega dostojanstva in načelo spoštovanja svobode posameznika takole:

»Spoštovanje in zaščita človekovega dostojanstva in svobode sta temeljni načeli ustavnega reda, ki človeka razume kot osebnost, sposobno samoodločanja (*Selbstbestimmung*) in osebne odgovornosti (*Eigenverantwortung*). /.../ Človeško dostojanstvo tako izhaja iz ideje, da se ljudje o sebi odločamo in razvijamo svobodno. Zato zagotavljanje človeškega dostojanstva vključuje zlasti ohranitev osebne individualnosti, identitete in integritete. /.../ V skladu s tem je neodtujljivo dostojanstvo človeka kot osebe v tem, da se ga vedno priznava kot osebo, ki je odgovorna sama zase (*selbstverantwortliche Person*). Misel o avtonomnem samoodločanju se podrobneje konkretizira v zagotavljanju splošnih osebnostnih pravic.« (Bundesverfassungsgericht 2020, § 217–219)

V izhodišču zakonskega urejanja pravice do samomora vidimo prekrivanje pojmov dostojanstva in osebne svobode. Sklicevanje na človekovo dostojanstvo se razume zlasti kot sklicevanje na sposobnost samoodločanja pri posamezniku. Ustavno sodišče zato pravice do končanja življenja ne pogojuje s stanjem težke oz. neozdravljive bolezni. Nemško ustavno sodišče ne govori toliko o ,dostojanstveni smrti', ampak zlasti o samoodločanju pri umiranju (*selbstbestimmtes Sterben*). Cilj nove zakonske ureditve je odstraniti vse prepreke, ki posamezniku onemogočajo, da uresniči svojo pravico do samoodločanja o lastni smrti. Nemški ustavni sodniki so dali prednost individualistični razlagi avtonomije in zanemarili intrinzično vrednost človekovega dostojanstva kot konstitutivni in transcendentni temelj celotne pravne ureditve. Dosedanja interpretacija pojma dostojanstvo je v povojni Nemčiji temeljila na kantovski predpostavki, da je vsaka človeška oseba smoter v sebi, zato nikoli ne sme postati predmet ne drugih oseb ne lastnih notranjih vzgibov. Načelo spoštovanja človekovega dostojanstva predstavlja konstitutivni element sodobne demokratične ureditve in kot tako predstavlja tudi konstitutivni in nespremenljiv temelj ustave. Zato kriterijev za človekovo dostojanstvo ne more določati ustava. V navedeni razsodbi Nemškega ustavnega sodišča je funkcija načela človekovega dostojanstva, da nepristransko ščiti življenje vsakega posame-

znika, odpravljena – in povsem podrejena načelu spoštovanja svobodne in avtonomne odločitve posameznika. Tak pogled ima lahko po našem prepričanju nevarne posledice tudi na drugih področjih, saj lahko vodi v popredmetenje življenja oseb, ki same o sebi niso sposobne odločati. Nemški parlament do sedaj sicer še ni sprejel zakona, ki bi to pravico do končanja življenja urejal konkretno.

Podobno razsodbo je 11. decembra 2020 sprejelo Avstrijsko ustavno sodišče in določilo, da mora parlament v enem letu sprejeti zakon za uresničevanje ustavne pravice do avtonomnega odločanja o načinu končanja lastnega življenja. Ustavni sodniki so izrecno zapisali, da pravica do samoodločanja vključuje ne samo pravico do oblikovanja lastnega življenja, temveč tudi pravico do dostojanstvene smrti ter izbire načina in časa smrti. Poudarili pa so, da imajo pravico do pomoči pri samomoru samo osebe, ki so se za to odločile povsem svobodno in zavestno ter da ima država dolžnost, da ranljive skupine ljudi zaščiti. Od 1. 1. 2022 v Avstriji velja zakon, ki sicer prepoveduje evtanazijo, dovoljuje pa zdravniško pomoč pri samomoru. Zakon določa, da zdravnik po temeljitem postopku, večkratnem pogovoru s pacientom, po posvetovanju z drugim zdravnikom, ki mora biti s področja paliativne medicine, predpiše smrtonosno sredstvo, ki ga bolnik v javni lekarni prevzame sam in mora tudi sam končati svoje življenje (Nationalrat 2022; Khazadeh 2022). Niti zdravnik niti zdravstvene ustanove pri aktivni usmrtnitvi pacienta ne sodelujejo, kljub temu pa je zdravnik v proces prostovoljnega končanja življenja pacienta vpleten, saj mu smrtonosno učinkovino predpiše. Zakon določa tudi znatno količino dodatnih finančnih sredstev države za nadaljnji razvoj mreže paliativne oskrbe. Zanimiva je izkušnja po prvem letu izvajanja zakona. Raziskava Avstrijskega paliativnega združenja je pokazala, da je kar 60 % zainteresiranih za predčasno končanje življenja odločitev po posvetu z zdravnikom paliativne medicine spremenilo (Kitta 2023; Evangelical focus 2023).

Tudi italijansko ustavno sodišče je v razsodbi št. 242 leta 2019 del zakonskega določila, ki samomor s pomočjo prepoveduje v vseh primerih, razglasilo za neustaven. Navaja namreč, da bi v določenih skrajnih primerih, ko gre za bolnike, ki so na sodobnih medicinskih sredstvih za vzdrževanje življenjskih funkcij, a trpijo neznosne fizične ali psihične bolečine, morali upoštevati avtonomno voljo umirajoče osebe. Ustavni sodniki poudarjajo, da je treba svobodno in zavestno voljo pacienta preveriti znotraj struktur javnega zdravstva in da mora soglasje dati tudi pristojna regionalna etična komisija – obenem mora biti pacientu ponujena in omogočena ustrezna paliativna oskrba. Ustavno sodišče ne zapoveduje, da bi morali pravico do samomora s pomočjo uveljaviti, ampak želi zgolj odpraviti določilo kazenskega zakonika, ki bi sodelujoče pri takem dejanju sankcioniralo. V razlagi in utemeljitvi svojega stališča se sodniki večkrat sklicujejo na dostojanstvo umirajoče osebe (Corte costituzionale 2019; Eusebi 2020, 18–23). Italijanski parlament zakonodaje, ki bi to odločbo ustavnega sodišča upoštevala, še ni sprejel – vendar pa pravnik Luciano Eusebi ocenjuje, da je tudi Italija glede uveljavljanja pravice do samoodločanja o smrti že prestopila Rubikon: »S to sodbo je pravni sistem dejansko prvič odprl možnost dejanj za povzročitev smrti drugih, razen primerov, ki spadajo na področje zakonite obrambe in silobrana. Tako je začel smrt obravna-

vati kot za težave posameznika sprejemljivo rešitev.« (Eusebi 2020, 23)

Španski parlament je aktivno evtanazijo in pomoč pri samomoru uzakonil 18. marca 2021. Zakon polnoletnim španskim državljanom oz. stalnim prebivalcem v Španiji, ki so o sebi zmožni odločati samostojno in trpijo zaradi resne in neozdravljive bolezni ali zaradi resnega kroničnega stanja, kar mora potrditi lečeči zdravnik, omogoča, da vložijo prošnjo za pomoč pri končanju življenja. Prošnjo morajo vložiti dvakrat – v razmiku vsaj 15 dni (Boletín oficial del estado 2021). Postopek naj bi zagotovil, da je odločitev za končanje življenja sprejeta povsem svobodno, zavestno in informirano, in da je pacient prost tako vsake zunanje prisile kot tudi prenaplajene notranje odločitve. Premier Pedro Sanchez je ob sprejetju zakona izjavil: »Danes smo bolj človeška, pravičnejša in svobodnejša država. Zakon o evtanaziji, ki je imel močno podporo v družbi, je končno postal resničnost. Hvala vsem ljudem, ki so se neutrudno borili za priznanje pravice do dostojanstvene smrti v Španiji.« (Euronews 2021) Eden glavnih sloganov v kampanji za legalizacijo evtanazije je bila pravica do dostojanstvene smrti.

Januarja 2021 je zakon o medicinski pomoči pri umiranju – na katerega je sicer portugalski predsednik Marcelo Rebelo de Sousa štirikrat dal veto in ga vračal v parlamentarno obravnavo – z veliko večino sprejel tudi portugalski parlament. 16. maja 2023 je bil predsednik prisiljen zakon o evtanaziji podpisati, ker mu ustavna ureditev veta ni več omogočala. Zakon določa, da lahko za pomoč pri smrti zaprosijo osebe v položaju hudega trpljenja, izjemno resne poškodbe ali hude in neozdravljive bolezni (Alves 2022; D’Avillez 2023). Tudi v portugalskem primeru so se oboji, tako zagovorniki kot nasprotniki evtanazije, sklicevali na spoštovanje dostojanstva človeške osebe.

V vseh državah so pomembno vlogo odigrala ustavna sodišča, ki so ugotavljala neustavnost kazenskih določb, ki evtanazijo oz. zdravniško pomoč pri samomoru sankcionirajo. Menimo, da se s tem moč zakonodajne oblasti v demokratičnih družbah slabi. Če so v preteklosti ustavna sodišča v glavnem bedela nad tem, da sprejeta zakonodaja ni bila v neskladju z ustavo, pa so v primeru evtanazije tista, ki so spremenila interpretacijo dostojanstva človeške osebe in pomena samoodločanja posameznika o svojem življenju. Parlamenti omenjenih držav so posledično potisnjeni v to, da oblikujejo zakonodajo, ki bo odločbe ustavnih sodišč izpolnjevala, sočasno pa ne bo nasprotovala etičnim stališčem npr. zdravniške zbornice ali komisije za medicinsko-etična vprašanja. V svojih odločbah ustavna sodišča podajajo tudi vsebinska stališča, kako naj se zakonodaja uredi. Kot smo omenili, tako Nemčija kot Italija ustrezne zakonodaje še nista sprejeli – prav zaradi nezmožnosti, da bi na tem področju prišli do družbenega in političnega konsenza.

4.2 Predlog Zakona o pomoči pri prostovoljnem končanju življenja

Pri dogajanju v Sloveniji v marsičem odzvanjajo dogajanja v našem bližnjem in malo bolj oddaljenem okolju. Akademik Janko Pleterski je leta 2018 v slovenski parlament poslal poziv za uveljavitev človekove pravice do smrti. Svojo prošnjo je utemeljeval s svobodo odločanja o svojem življenju in nesmotrnosti vztrajanja

pri življenju v njegovem položaju. Njegovemu pozivu je sledila širša javna razprava, ki v določeni meri še vedno traja. Izšla je tudi znanstvena razprava priznanega onkologa in etika Matjaža Zwitterja *Pogovarjajmo se o evtanaziji* (2019), v kateri povzema različne poglede na vprašanja o odločitvah o življenju in zdravljenju v zadnjem obdobju življenja. V okviru društva Srebrna nit se je oblikovala skupina, ki je pripravila predlog Zakona o prostovoljnem končanju življenja in ga 17. julija 2023 s 5513 podpisi državljanov vložila v parlamentarno obravnavo. Predlog prvenstveno sicer omenja pomoč pri samomoru, a dovoljuje tudi evtanazijo, če bolnik iz fizičnih ali filozofskih razlogov samomora ne želi/ne more izvesti. Za našo razpravo je ključno, da tudi predlagatelji slovenskega zakona pravico do prostovoljnega končanja življenja utemeljujejo s sklicevanjem na človekovo dostojanstvo. Pojem dostojanstvo se tako v predlogu zakona pojavi 28-krat. Že v prvem odstavku je zapisano: »Človekovo dostojanstvo izvira iz njegove notranje svobode – zavedanja vsakogar, da lahko avtonomno oblikuje in uveljavlja svoje ideale in prepričanja.« (Društvo Srebrna nit 2023) Po našem mnenju je izhodiščna teza postavljena na napačne temelje. Upravičeno se nam zastavlja vprašanje, ali je dostojanstvo ustrezno omejiti na zavest, svobodo in zmožnost razpolaganja s samim seboj. S takšnim pristopom bi težko utemeljili dostojanstvo otroka, ki se še ne zaveda in ne more samostojno, zavestno in svobodno uveljavljati svojih idealov in prepričanj. Je torej otrok brez dostojanstva? Prav tako bi bilo vprašljivo dostojanstvo osebe, ki je v komi in čaka na operativni poseg. Kako bi na podlagi takšnega pojmovanja dostojanstva gledali na osebe z demenco?

Predlagatelji zakona v naslednjem odstavku dajo vedeti, da ima dostojanstvo različne stopnje. Takole pravijo: »Pravica do končanja lastnega življenja je v tej luči integralen del pravice vsake osebe, da avtonomno vodi svoje življenje v skladu s svojimi ideali in prepričanji, del katerih je tudi ocena o lastnem zdravju in stopnji dostojanstva, ki mu jo zdravje, ko to začenja pešati, še pušča.« (Društvo Srebrna nit 2023) Po našem prepričanju je popolnoma neustrezno govoriti o stopnjah dostojanstva, saj gre za neizpodbiten temelj za spoštovanje vsake človeške osebe, ne glede na starost, spol, narodnost, vero, raso in tudi ne glede na zdravstveno stanje. Dostojanstvo osebe ne more biti nekaj relativnega – ni ga mogoče izgubiti ali ga zapraviti. Dostojanstvo ima tudi umirajoča oseba.

Ena od ključnih postavk zakona je, da je odločilni kriterij za pravico do končanja življenja subjektivno dožemanje trpljenja, kar izhaja iz spoštovanja človekove avtonomije (obrazložitev 6. člena): »Zakon tako izhaja iz subjektivne percepcije trpljenja, saj je le upoštevanje tako opredeljenega trpljenja skladno s spoštovanjem posameznikove zasebne avtonomije, tudi in predvsem v zvezi s končanjem življenja.«

Za pojmovanje avtonomije je posebej zanimiv 16. člen zakona. Pacientu daje možnost, da od uveljavljanja pravice kadarkoli odstopi, in sicer na podlagi svoje avtonomije. Ob tem se zastavlja vprašanje, kaj narediti v primeru, ko se oseba z demenco odloči, da bi še živila, čeprav je pred nastopom bolezni pri polni zavesti podpisala vnaprejšnjo izjavo, da želi v primeru, če zbolí za demenco, evtanazijo. Predlagatelji v takem primeru breme odločitve prelagajo na psihiatra. Takole pravi 6. odstavek 16. člena: »V primeru, ko pacient, ki je že izgubil sposobnost odlo-

čanja o sebi in ki se je v skladu s sedmo točko desetega člena odločil, da se v primeru njegove nesposobnosti odločanja o sebi postopek PPKŽ³ izvede, to sposobnost vnovič pridobi v času izvedbe PPKŽ in zavrne njeno izvedbo, se postopek prekine. Sposobnost odločanja o sebi oceni psihiater.«

Na predlog zakona so se odzvale številne zdravniške organizacije, med drugim Komisija za medicinsko etiko, Zdravniška zbornica Slovenije in Slovensko zdravniško društvo. Odzvala se je tudi Komisija pravičnost in mir pri Slovenski škofovski konferenci. Poudarili so, da človeško življenje nikoli ne more postati ‚manj vredno‘: »Ko govorimo o človekovem življenju, ga ne smemo vrednotiti glede na njegovo koristnost, zdravje, sposobnost avtonomnega odločanja ali celo glede na stroške zdravljenja. Vsak človek, ne glede na svoje zdravstveno stanje, ohranja svoje dostojanstvo, ki ga varuje pred tem, da bi kdorkoli lahko posegel v njegovo življenje.« (Komisija Pravičnost in mir 2023) Člani komisije Pravičnost in mir svoje stališče utemeljujejo s spoštovanjem dostojanstva vsake človeške osebe. Prepričani so namreč, da bi razlikovanje med vrednim in nevrednim človeškim življenjem pokopalo temeljno civilizacijsko pridobitev, ki zagotavlja nedotakljivost vsakega človeškega življenja. »Opozarjamo na nevarnost, da se bo s sprejemom zakona radikalno spremenila kultura vrednotenja človeškega življenja. Posebej imamo v mislih prikrit pritisk k predčasnemu končanju življenja, saj bi ostareli, bolni in ranljivi lahko začeli čutiti možnost ali celo dolžnost, naj sami končajo svoje življenje in s tem ‚razbremenijo‘ svoje bližnje in vse, ki skrbijo zanje v času ranljivosti.« (Komisija Pravičnost in mir 2023) Zagovarjajo sicer mnenje, da bolnik lahko sam odloča o poteku svojega zdravljenja in tudi zavrne invazivne terapije, ki jih ne ocenjuje za smiselne, zavračajo pa razlago, da se človekovo dostojanstvo uresničuje z odločitvijo za samousmrtitev. Spoštovanje dostojanstva človeške osebe narekuje, da spoštujemo tudi proces umiranja, da bolniku lajšamo bolečine ter mu nudimo psihosocialno in duhovno podporo.

5. Skrb za človekovo dostojanstvo ob koncu življenja

V predlogu Društva Srebrne niti se večkrat govori o ‚dostojanstveni smrti‘, ki naj bi bila avtonomna izbira umirajočega. Tako pojmovanje najdemo tudi v podlagah za evtanazijsko zakonodajo v ostalih evropskih državah. Je poseči v življenje drugega človeka in ga usmrtiti res ‚dostojanstveno‘? Ali se lahko odločimo, da prekinemo življenje drugega človeka zaradi zmanjšane kakovosti življenja ali pa na podlagi njegove želje? Po našem mnenju spoštovanje človekovega dostojanstva pri umirajoči osebi zahteva, da ji lajšamo bolečine, smo ob njej – in skupaj z njo čakamo na smrt. Čeprav je to težko, pa nas taka drža ohranja znotraj paradigme spoštovanja nedotakljivosti človeškega življenja in nam onemogoča, da bi se podali na spolzka tla razlikovanja med človeka vrednim in nevrednim življenjem. Preveč nevarno je, da bi pojem ‚človekovega dostojanstva‘ zrelativizirali in dopustili vsakemu odločati, koliko dostojanstva mu še pripada – ali celo koliko dostojanstva pripada drugi

³ Pomoč pri prostovoljnem končanju življenja.

osebi. Glede spoštovanja avtonomije umirajoče osebe moralni teolog Eberhard Schockenhoff pravi:

»Naše moralne dolžnosti do umirajočega se ne morejo omejiti na formalno pripravljenost, da spoštujemo njegovo voljo, jo naredimo za vodilo lastnega ravnanja. Moralno priznanje umirajočega, ki ga spoštuje v njegovi ranljivosti in potrebi po pomoči, nasprotno zahteva, da pri njem ostanemo do zadnjega, da ga ne pustimo samega, da skupaj vztrajamo in skupaj z njim čakamo na smrt. Oblika spoštovanja avtonomije umirajočega, ki naj bi utemeljila njegovo usmrnitev ali pomoč pri samomoru, vodi nasprotno k preprečevanju dejanske pomoči, ki bi mu lahko omogočila sprejetje lastne smrti.« (2013, 476)

Spoštovanje dostojanstva človeške osebe, ki temelji na avtonomiji, vključuje tudi človekovo vpetost v odnose in njegovo ranljivost. Avtonomija posameznika ne more veljati kot absolutno načelo pri odločanju o koncu življenja. Spoštovanje človekovega dostojanstva nas postavlja v držo, da v življenje drugega človeka ne posežemo z namenom, da bi končali njegovo življenje. Michelle Becka tako poudarja: »Odnosnost in ranljivost sta vpisani v koncept človekovega dostojanstva prav tako kot avtonomija.« (2023, 14) Strinjamo se, da zavzemanje za človekovo dostojanstvo ne sme postati totalitarna ideja, ki bi subjektivno izkušnjo vsakega posameznika povsem zanemarjala (Klun 2019). Ko razmišljamo o ustreznem upoštevanju dostojanstva umirajoče osebe, je pomembno, da prisluhnemo njenemu vrednotenju življenja in prilagodimo proces oskrbe ob koncu življenja njenim potrebam. Kot smo že povedali zgoraj, je vsak človek individualna zgodba in tudi umiranje vsakega posameznika je enkratni proces. Na kakšen način torej zagotoviti spoštovanje človekovega dostojanstva – in pri tem upoštevati tudi avtonomijo umirajoče osebe?

Tako kot dostojanstvo se tudi pojem avtonomije v bioetičnih razpravah razlaga na različne načine (O'Neill 2002; Pugh 2020). Ni naš namen, da bi se podrobno poglobili še v različna razumevanja pojma avtonomije. V povezavi z dosedanjim razmišljanjem naj izpostavimo, da Kant avtonomijo posameznika razume kot ureničevanje moralnega zakona, ki ga posameznik odkriva v sebi. Človek je avtonomen, kadar dela prav in je svoboden vseh zunanjih in notranjih pritiskov na svoje svobodno odločanje. Ne gre torej za samovoljno ali poljubno ravnanje, pač pa za zavest, da avtonomna oseba dela tisto, kar je obče prav (Stres 2018, 78–79). Mieth v kantovskem duhu moralno avtonomijo opredeljuje takole: »Ob zavedanju zelo različnih vzgibov izberem tisto obveznost, ki se zdi prava ne le zame, ampak tudi za vse druge v mojem položaju.« (2020, 69) Razumevanje avtonomije po Kantu torej nasprotuje pravici do končanja lastnega življenja.

Drugače kot Kant razume avtonomijo utilitaristični filozof John Stuart Mill (1806–1873). V svojem klasičnem delu *O svobodi* vidi bistvo avtonomije v tem, da je posameznik svoboden, da dela, kar hoče, če pri tem ne škoduje drugemu. Po njegovem prepričanju je posameznik v sodobni družbi stalno izpostavljen pritisku zunanje družbe, pred katero mora svojo avtonomijo zaščititi. Omejitev, ki jo Mill

posamezniku pri uveljavljanju svoje lastne avtonomije postavlja, je, da ne sme škoditi drugemu človeku – dokler drugim ne škodujemo, je dovoljeno praktično vse. »Svoboda posameznika mora biti toliko omejena, da ta ni v nadlego drugim ljudem.« (Mill 2003, 191) V skladu s takšnim pojmovanjem je torej samomor sprejemljiv izraz avtonomije posameznika, saj naj drugim ljudem ne bi škodoval.

V sodobnem svetu vsekakor prevladuje liberalno pojmovanje avtonomij: deluje bolj praktično od Kantovega pojmovanja in svojega stališča drugim navidezno ne vsiljuje, ampak zgolj želi zase čim več svobode in samostojnosti. Vseeno pa izkušnje – tako v primeru legalizacije splava kot tudi legalizacije evtanazije – kažejo, da po uzakonitvi liberalni pogled zelo hitro prepoji celotno družbeno mentaliteto in učinkovito marginalizira tradicionalna stališča, ki izhajajo iz zagovarjanja intrinzičnega človekovega dostojanstva.

Na noben način pa avtonomija pacienta ni absolutna, sicer bi lahko od zdravnika zahteval, naj vedno izpolnjuje le njegove želje. Zdravnik je zavezan etičnemu kodeksu in pacientu ne sme nikoli škodovati, tudi če bi ga prosil. Pri odločitvi za končanje življenja je tudi v državah, kjer je evtanazija dovoljena, avtonomija pacienta opredeljena v zakonu – in v glavnem omejena le na primer skrajnega in neznosnega trpljenja.

Po našem prepričanju pri zavzemanju za evtanazijo prihaja do zlorabe temeljne vrednote moderne družbe, to je avtonomije, ki posamezniku omogoča odločanje brez zunanjih pritiskov. Prepričani smo, da bi z uzakonitvijo evtanazije že sama možnost take izbire na marsikoga delovala kot prikrit pritisk. Ljudje si svojim svojcem večinoma ne želimo biti v breme in si prav gotovo tudi ne želimo trpljenja. Ob možnosti bližnjice bi marsikdo čutil, da se to od njega pričakuje – v tem smislu gre za zlorabo avtonomije.

Postavlja se ključno vprašanje, o kakšni avtonomiji lahko govorimo pri osebi, ki neznosno trpi. Kakšna je sposobnost treznega presojanja stanja pri ljudeh v stiskah? Vemo, da je avtonomija pri osebah, ki se odločijo za samomor, običajno zelo omejena. Prav tako ima vsaka odločitev vpliv tudi na svojo okolico. Nihče ni otok – vsak samomor pusti sled v številnih ljudeh. Človek je rojen iz odnosa in ostaja bitje odnosov, zato vsaka njegova odločitev vpliva na druge ljudi. Prava avtonomija se udejanja šele v odnosih. Še tako avtonomna odločitev je vedno družbeno pogojena. V tem smislu danes številni etiki govorijo o *odnosni avtonomiji* (Mieth 2020; Pugh 2020). Tako v primeru evtanazije in pomoči pri samomoru avtonomna odločitev umirajočega v proces uresničevanja njegove odločitve potegne druge ljudi, ki se morajo glede te odločitve tudi sami odločati avtonomno. Samostojno odločanje o smrti torej išče konsenzualno stališče okolja, sicer ga ne bi bilo mogoče izvesti. Če drugih pri naših odločitvah ne upoštevamo, potem jih instrumentaliziramo za doseganje lastnih ciljev – kar pa pomeni kršenje dostojanstva oseb, vključenih v naše odločitve. V primeru evtanazije oz. pomoči pri samomoru bi bili prav gotovo instrumentalizirani zdravniki, ki bi bili vključeni v uresničevanje pacientove volje. Zakonodaje sicer zdravnikom omogočajo ugovor vesti, a uzakonitev evtanazije in pomoči pri samomoru vse zdravnike sooča z dejstvom, da na njihovo področje delovanja

spada tudi tako dejanje – in da imajo pacienti do takšne izbire pravico.

Kot smo izpostavili že zgoraj, ima človek možnost, da določene zdravstvene posege zavrne ali da brezupno zdravljenje opusti. Spoštovanje dostojanstva človeške osebe nikakor ne pomeni dolžnosti, da bi smrt človeka preprečevali za vsako ceno. Moralni teolog Piotr Morciniec dostojanstva ne povezuje neposredno z biološkim življenjem, ampak z avtentično izpolnitvijo človeškega življenja, pri čemer dobro pacienta vrednoti kot najvišjo vrednoto. Zagovarja sicer mnenje, da je biološko življenje temeljna dobrina in zato tudi evtanaziji nasprotuje – vendar pa dopušča, da v primerih brezupnih terapij upoštevamo voljo človeka, da se njegovo življenje »zaključi z dostojanstvom« (2020, 216).

Umiranje je več kot le fizični proces, pomembni so tudi psihosocialni in duhovni dejavniki. Steinhauser in kolegi v raziskavi o ‚dobri smrti‘ ugotavljajo, da umirajoči želijo vedeti, kaj jih v procesu umiranja čaka na fizični, čustveni, racionalni in duhovni ravni. Želijo si zaključiti svoje življenje skupaj z ljubljenimi osebami in se od njih posloviti. Ira Byock pa izpostavlja, da želijo umirajoči na koncu izreči štiri stvari: prosim, oprosti mi; oproščam ti; hvala ti; rad te imam. Pomembno je torej, da lahko (kolikor je mogoče) tudi umirajoči ostane znotraj odnosov, ki so bili zanj pomembni v času njegovega življenja (Belde 2011, 332–336; Platovnjak 2022, 65–67).

Poseben pomen pri vzgoji za spoštovanje človekovega dostojanstva ima neposredni stik z ranljivimi osebami in ranljivimi skupinami. Brez neposrednega stika z bolnimi, umirajočimi, osebami s posebnimi potrebami bomo prehitro izgubili tisti pristni etični čut, ki nam omogoča, da smo pravzaprav ljudje. Takole je zapisal akademik Trontelj:

»Zdravniki in ljudje v duhovnih poklicih se morda bolj kot kdo drug zavedamo, kako dragoceni člani človeške družbe so šibki, stari, bolni, invalidi. Ti so tisti, ki nas učijo lekcije o človeškem dostojanstvu. Ob tem, ko jim skušamo pomagati v njihovi telesni in duševni stiski, težko storimo zanje še kaj boljšega, kot da jim pomagamo ohraniti njihovo samospoštovanje. A s tem delamo nekaj pomembnega tudi zase in za vse druge. Zdi se namreč, da družba lahko računa samo na toliko miru, sreče in blaginje, kolikor dostojanstva je pripravljena priznati svojim članom.« (Trontelj 2014, 129)

Moralni teolog Dietmar Mieth, ki je evtanaziji in pomoči pri samomoru vztrajno nasprotoval, je ob umiranju svoje žene Irene, ki se je v nasprotju z njegovimi željami odločila, da se odpove intenzivnemu zdravljenju in sprejme smrt, zapisal:

»Tudi dobra smrt ni dobra smrt. Vprašanja ostajajo. Vprašanja, kot so ta: Ali je bolečino res mogoče učinkovito ublažiti? Ali je tesnoba res mogoče umiriti? Ali ni zakasnitev, ki se pojavi tudi pri zavestni izbiri smrti, velika obremenitev? Ko okus postane šibkejši, sluh pa ostrejši: kako obremenjujoče je to? ...? Da, tudi samoodločitev za smrt vsebuje dneve telesne odvisnosti. In na koncu tudi idealna smrt ni idealna. Toda nad vsem tem veje ljubeč spomin, vera in upanje.« (Mieth in Mieth 2019, 116)

Po našem mnenju spoštovanje človekovega dostojanstva pri umirajoči osebi zahteva, da ji lajšamo bolečine, smo ob njej in skupaj z njo čakamo na smrt. Čeprav je to težko, nas taka drža ohranja znotraj paradigme spoštovanja nedotakljivosti človeškega življenja in nam onemogoča, da bi se podali na spolzka tla razlikovanja med človeka vrednim in nevrednim življenjem (Platovnjak in Svetelj 2019). Poskrbeti pa je treba tudi za ustrezno podporo svojcem – tako pri spremljanju umirajočega kot v procesu žalovanja (Platovnjak 2021).

6. Zaključek

Zaradi različnih pojmovanj dostojanstva je pojem ‚dostojanstvena smrt‘ dvoumen, zato predlagamo, da se ga v razpravah o etiki ob koncu življenja izogibamo. Vsekakor dostojanstvo ni vezano na konkretno zmožnost odločanja o sebi v danem trenutku življenja, ampak vsakemu človeku pripada ne glede na njegovo zdravstveno stanje. V skladu s človekovim dostojanstvom je torej, da ga vedno obravnavamo kot smoter v sebi, kar pomeni, da nikoli ne sme postati zgolj sredstvo, s katerim bi razpolagali. Spoštovanje dostojanstva pa zapoveduje tudi pomoč pri umiranju: pri tem ne gre za pomoč, ki bi s konkretnim dejanjem življenje končala, ampak za pomoč, ki spoštuje nedotakljivost vsakega življenja in se udejanja z lajšanjem bolečin ter nudenjem psihosocialne in duhovne oskrbe. Najbolj celostna oblika spremljanja umirajočih je paliativna oskrba, ki si prizadeva ohranjati dostojanstvo umirajoče osebe in se skuša izogibati vsaki vrsti instrumentalizacije. Pacientovega življenja namerno ne skrajšuje in se hkrati odreka brezupnemu zdravljenju. Tudi v dobi najsodobnejših medicinskih sredstev je z etičnega vidika še vedno zelo pomembno razlikovanje med pustiti umreti in usmrtiti. Prva drža človekovo dostojanstvo spoštuje do izteka njegovega življenja, druga drža pa dostojanstvo vrednoti glede na stanje in samooceno umirajočega – in je zato pripravljena življenje bolne osebe predčasno končati. Vrednost človekovega življenja in njegovo dostojanstvo nikakor nista odvisna od njegovega trenutnega stanja in tudi ne od njegove avtonomne odločitve. Življenje je predpogoj za svobodo, zato mora imeti pravica do življenja primat tudi v procesu umiranja – seveda ob upoštevanju dejstva, da je tudi smrt del življenja.

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Stjepan Štivić

Kiborgizacija: nastanek in razvoj pojma

Cyborgisation: Origin and Evolution of the Concept

Povzetek: V članku avtor predstavlja teoretično izhodišče razprave o kiborgizaciji.

Pojav kiborgizacije lahko obravnavamo z različnih vidikov – tehničnega, medicinskega, pravnega, etičnega itd. V članku avtor k pojavu kiborgizacije pristopa s filozofskega vidika. Kiborgizacija pomeni proces povezovanja umetnih sistemov s človeškim telesom. Avtor prikazuje izvor izraza kiborg, njegova področja razvoja in različne interpretacije izraza. Izraz je nastal v astronautiki v šestdesetih letih prejšnjega stoletja; kmalu je prek stripov, romanov in filmov vstopil v ameriško popularno kulturo in doživel teoretično preobrazbo. V filozofijo je izraz vstopil konec 20. stoletja, danes pa vzbuja pozornost zaradi sodobnih možnosti povezovanja umetnih sistemov s človeškim telesom. Avtor predlaga razjasnitev pojmov kiborgizacija in kiborg ter opozarja na obstoječo transhumanistično razlago pojmov.

Ključne besede: kiborgizacija, kiborg, filozofija, umetni sistemi, transhumanistična razlaga

Abstract: In the paper, the author presents the theoretical starting point of the discussion on cyborgization. The phenomenon of cyborgization can be regarded from different angles of view – technical, medical, legal, ethical, etc. In the article, the author approaches the phenomenon of cyborgization from a philosophical point of view. Cyborgization means the process of connection artificial systems with the human body. In the article, the author displays the origin of the term cyborg, the areas of development and different interpretations of the term. The term cyborg originated in astronautics in the 1960s, soon entered American popular culture through comics, novels, and film, and underwent a theoretical transformation. The term entered philosophy at the end of the 20th century, and today it attracts attention due to the modern possibilities of connecting artificial systems with the human body. In the paper, author suggest clarification of cyborgization and cyborg and points to the existing transhumanist interpretation of the terms.

Key words: cyborgization, cyborg, philosophy, artificial systems, transhumanist interpretation

1. Uvod

Kiborgizacija je tema sodobne dobe, ki v prvi vrsti prebuja domišljijo in spodbuja človeško mišljenje.¹ Gre za pojav, o katerem se piše že zadnjih nekaj desetletij, se pa danes o kiborgizaciji govori na nov način, in sicer skozi izzive sodobne tehnologije. Povezovanje človeškega telesa in tehnoloških sistemov lahko na dnevni ravni spremljamo v novicah, dokumentarnih filmih in preko znanstvenih raziskav.

Pojav podjetij, kot je Neuralink, in njihovi izdelki (npr. možganski vsadek) izzive kiborgizacije ponazarjajo konkretno. Podobno velja tudi za doslej neobičajne sodobne tehnološke naprave in inovacije, kot so tehnologije z vmesnikom možgani–računalnik, digitalni dvojček, moderne protetične okončine, bionični organi itn. Tehnologija spreminja človeško telo na najrazličnejše načine. Umetno okostje in organski deli – ne glede na to, ali so nadomestek ali dodatek in ali med telesom in umetnim delom obstaja neposredna ali posredna interakcija – danes postajajo del človeškega bivanja.

S pojmom kiborgizacije v splošnem mislimo na združevanje človeškega telesa in umetnih (strojnih, tehničnih itn.) delov. S to temo se je najpogosteje ukvarjala umetnost – književnost, strip, film –, šele na koncu filozofija in znotraj nje etika. Pojav je mogoče proučevati na različne načine in z mnogih znanstvenih vidikov – odvisno od pomena vpliva, ki ga kiborgizacija ima na okolje, družbo in človeka.

Etični vidik je v tovrstnih razpravah pogosto predstavljen v najmanjšem obsegu, kar kaže tudi trenutna razprava o možganskem vsadku podjetja Neuralink, ki mu je FDA (ang. *Food and Drug Administration*) pod okriljem ministrstva ZDA za zdravje odobrila testiranje na pacientih (Moss in Amadio 2019, 205). V tem smislu etični problemi sploh niso bili del odobritve FDA.

Razprava o kiborgizaciji telesa je v širšem smislu razprava o spremembi človeškega telesa, ki jo omogoča tehnologija. Tu se kažejo neizogibna vprašanja, kaj je človeško telo in kaj sodobni človek o kiborgizaciji sklepa. Na tej točki se pojavlja težava, kako kiborgizacijo in sorodne pojme, ki sodijo v ta kontekst, opredeliti – v razpravah najdemo neusklajeno izrazoslovje (Ireni-Saban in Sherman 2022). Nasproti neusklajenim teoretičnim opredelitvam stoji praksa, ki nam pravi, da je kiborgizacija dejanski proces povezovanja tehnološkega in telesnega – zlasti pri ljudeh. Tovrstno nejasnost in nepredvidljivost razvoja podobnih tehnologij in njegovih posledic povzema vprašanje: kaj je jedro kiborgizacije?

2. Prvi pojav izraza kiborgizacija

Izraz kiborgizacija je povezan z izrazom kiborg, ki sta ga prvič uporabila Manfred E. Clynes in Nathan S. Kline v prispevku „Kiborgi in veselje“ iz leta 1960. Zloženko kiborg sestavljata okrnjena pridevnik ‚kibernetični‘ in samostalnik ‚organizem‘. Clynes in Kline sta izraz ustvarila za področje astronavtike, nato pa ga je hitro spre-

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

jela ameriška popularna kultura in se je kasneje uveljavil v širši rabi: od umetnosti in znanstvene fantastike do znanosti in filozofije. V trenutnih futuroloških in antropoloških razpravah – kot so tiste o transhumanizmu ali posthumanizmu – se izraz ‚kiborg‘ uporablja kot tehnični termin za označevanje *tehnološko nadgrajenega* (ang. *enhanced*) načina človeškega obstoja.

V omenjenem članku se Clynes in Kline ukvarjata z idejo obvladovanja vesolja. Natančneje – sprašujeta se o možnosti preživetja človeka v drugačnem okolju in drugačnih razmerah, kot so te na Zemlji. Vprašanje je, ali naj se novemu okolju prilagaja človek ali pa naj se novo vesoljsko okolje prilagodi človeku? Avtorja sprejemata prvo idejo: prilagajanje človeškega telesa novemu okolju. Sta optimista zaradi vse večje moči tehnike, ki bo – če ne še zdaj, pa kmalu – ponudila pripravljeno rešitev. Leto pozneje je človek odšel v vesolje in devet let kasneje pristal na Luni.

Človeško telo prilagoditi, nadgraditi in do neke mere spremeniti za preživetje v novih razmerah: povedano drugače, človeka je treba povezati z »umetnim sistemom, ki bo nezavedno podaljšal [njegove] samoregulacijske zmožnosti«, in tako postal »samoregulacijski sistem stroj-človek«. Zlitje stroja in telesa naj bi namreč zagotovilo stanje ‚*qua natura*‘ ali »inkorporiranje integralnih eksogenih naprav« ki naj bi načeloma »človekovo telo prilagodile slednjemu okolju« (Clynes in Kline 1960, 27).

Avtorja tovrsten novi organizem poimenujeta kiborg in ga opredeljujeta kot »eksogeno razširjen organizacijski kompleks, ki nezavedno funkcionira kot integrirani homeostazni sistem« (27). Ta organizem naj bi se v novih razmerah obnašal samodejno in spontano, torej na enak način kot v že znanih situacijah – kar naj bi mu omogočilo, da se v novem okolju osredotoča na nekaj drugega (27). Stališče temelji na kibernetiki konceptu *povratne zanke* (ang. *feedback loop*), ki strojnemu sistemu omogoča delno avtonomijo.

Avtorja sta idejo, nastalo ob eksperimentalnem primeru miši in osmotske črpalke, razumela kot načelno možnost kiborgizacije. Možnost sta videla kot nov izziv, ki ga nalaga razvoj sodobne znanosti, tehnike in tehnologije. V tem kontekstu Clynes in Kline predstavljeni izziv opisujeta kot »povabilo človeku, da sodeluje v lastni evoluciji« (26). To stališče odpira novo perspektivo v sami znanosti, ki svojo pozornost preusmerja na sodelovanje v osnovnih naravnih procesih in biološki evoluciji.

Ob obravnavi fenomena kiborgizacije na tej stopnji govorimo o preoblikovanju biološkega v kibernetiki organizem, kjer ta ohrani svojo prvotno obliko, a se nadgrajuje in prilagaja novim materialnim pogojem oziroma novemu okolju. Vendar poudarek ostaja na dejstvu, da mora tak organizem v novih razmerah funkcionirati kot v svojih naravnih pogojih, pri čemer modifikacija odpira možnost preživetja v razmerah izven planeta Zemlja. Ideja kiborgizacije telesa ima tu funkcionalno vlogo in ni motiv za ustvarjanje nove ontologije. Po drugi strani je treba priznati, da je ideja o sodelovanju v lastni evoluciji odprla vrata eksperimentalnemu pristopu – ta pa funkcionalni značaj kiborgizacije spreminja v novo teoretsko somatologijo človeka, ki se kaže v stvaritvi sintetičnega telesa.

3. Področja razvoja izraza kiborg

Po Clynesu in Klineu izraz kiborg, ki je nastal v astronautiki, skozi stripe, romane in film kmalu vstopi v ameriško popularno kulturo: doživi teoretsko preobrazbo. 'Kiborg' postane superjunak ali pa nosilec utopičnih, distopičnih ali heterotopičnih možnosti (Feathersotne in Burrows 2000, 2).

Med prvimi romani, ki so predstavili idejo o kiborgu, je bil roman Martina Caidina z naslovom *The Cyborg* (1972); navdihnili ga je astronautika, glavni lik pa ima mehansko nadgrajene dele telesa. V središču literarnega gibanja, ki ga navdihujejo kibernetске teme, je kiberpunk (ang. *cyberpunk*), ki ga je utemeljil William Gibson. Pojem kiberpunk je prvič uporabil pisatelj Bruce Bethke leta 1983 kot naslov kratke zgodbe o najstniških hekerjih. Gibson je ustvaril tudi izraz kiberprostor (ang. *cyberspace*), sicer pa je najbolj znan po svojem romanu *Neuromancer* (1984). Temeljni motiv te literarne smeri in Gibsonovih besedil je, da meje med naravnim in umetnim (tehničnim) bledijo (7–8; Wilson 2000, 243–244; 251–252).

Roman M. Caidina je bil predloga za televizijsko serijo „The Six Million Dollar Man“ (1974–1978), ki predstavlja začetke ekranizacije kiborga v filmski industriji. Pred kratkim so filmi s podobno tematiko – „Blade Runner“ (1982), „Terminator“ (1984), „Robokop“ (1987), „Total Recall“ (1990) ali ob koncu stoletja film „Matrica“ (1999) – zaznamovali zadnji dve desetletji 20. stoletja. Film s temo kiborgiziranega človeškega telesa kiborga prikazujejo pretežno opisno in distopično. Kiborg kot superjunak se je v stripu prvič pojavil leta 1980, in sicer v oktobrski številki *DC Comics Presents* založnika DC Comics (243–244; 251–252). Kasneje lik dobi obsežne umetne okončine in vsadke. Je pa treba povedati, da so že od štiridesetih let prejšnjega stoletja obstajali liki, kot sta Robotman ali Metallo, ki so ideji kiborga predhodni.

Značilnosti, ki tvorijo okvir pojavljanja kiborga v popularni kulturi, so: a) namig prihodnosti; b) tehnološka in biološka fuzija, največkrat v obliki možnega izumrtja človeške vrste ali njene radikalne biološke modifikacije; c) brisanje meja med človekom in strojem se tematizira z nazivom 'kiborg'. V popularni kulturi sta ideja o stroju in telesu oziroma premagovanju razlik med naravo in tehnologijo neizčrpen vir za kreativno literarno ustvarjanje. Izraz kiborg je tu pridobil novo vsebino, ki se razlikuje od prvotne – in ni dvoma, da bo tako tudi v prihodnje.

Poleg popularne ameriške kulture izraz kiborg konec 20. stoletja vstopi tudi na področje filozofije, kjer doživlja vsebinske spremembe; kasneje podobno usodo doživi na področju uporabne tehnike oziroma medicinskih in nemedicinskih posegov v človeško telo. To področje je predmet etične razprave o mejah nadgradnje človeškega telesa. Izraz se je ob dejstvu, da je tehnologija postala vseprisotna – in tako močna, da lahko manipulira z resničnostjo –, okrepil.

Filozofska ideja kiborga se je v filozofiji pojavila z delom Donne Haraway leta 1985 *Manifest za kiborge: znanost, tehnologija in socialistični feminizem v poznem dvajsetem stoletju*. Haraway kiborga razlaga kot novo ontološko stvarnost (1991, 151). Kiborg hkrati predstavlja že začetni projekt premagovanja bioloških, socioloških, kulturnih in drugih ovir v smeri ustvarjanja postčloveškega subjekta (Čarto-

lovni 2017, 95) in ima pomembno funkcijo pri razbijanju družbenih konstruktov (Smith 2005, 572).² Haraway kiborga opisno opredeljuje v svojem delu „Pogledi primatov: Rasa, spol in narava v svetu sodobne znanosti“ iz leta 1989.

»Kiborg obstaja, ko sta obenem problematični dve vrsti meja: 1) meja med živalmi (ali drugimi organizmi) in ljudmi in 2) meja med samonadzorovanimi, samoupravljaljajočimi stroji (avtomatoni) in organizmi, zlasti človekom (modeli avtonomije). Kiborg je figura, rojena iz vmesja avtomatona in avtonomije.« (Haraway 1989, 139)

V trenutku, ko je meja med strojem in človekom ali človekom in živaljo začela bledeti, je za človeka vprašanje vsebine kiborga postalo pereče. Do takrat je imel človek moč nad naravo in stroji, ki se je odvijala na daljavo, v svojih rokah. Ta odnos je sedaj prostorsko razdaljo izgubil – moč se je obrnila proti človeku. Harawayeva koncepcija kiborga je pokazala, da so dozdejšnje meje postale prepustne – in to ne zgolj na materialni ravni. Izrazi, kot so čisto ali hibridno, fluidno ali fiksno, rojeno ali proizvedeno, postanejo arbitrarni (Wilkie 2021, 17). Prepustnost meja korenini v kibernetični podobi človeka, ki temelji na redukciji biti bitja na prenosljivo informacijo, pri kateri meja med človekom, živaljo in strojem nima substancialnega značaja (Galison 1994, 228–266; Kline 2015, 135–178). V ontološkem smislu je kiborg pri Harawayu nekaj popolnoma novega in drugačnega – na biološki, psihološki, sociološki in drugih ravneh.

Kiborg, hibrid ali simbiونت se zunaj omenjenih okvirov – v smislu povezovanja umetnega in biološkega – povsem konkretno uporablja v medicini. Razvoj tehnologije se odraža v razvoju medicine, predvsem pri medicinski opremi in postopkih, ki omogočajo bolj napredno prakso (Jonas 2021). Tu lahko govorimo o različnih pripomočkih, ki služijo za nadomeščanje telesnih okončin ali organov – za povrnitev sposobnosti, podaljšanje življenja v kritičnih situacijah itn. Moč tehnologije danes presega njeno klasično uporabo – zato bi medicina morala biti izhodišče za pogovor o kiborgizaciji oziroma o mejah vpliva tehnologije na spremembe človeškega telesa. Trenutni okvir, na katerem etična razprava o mejah sprememb človeškega telesa sloni, temelji na razlikovanju med terapijo in tehnično nadgradnjo (ang. *enhancement*). Terapija tu pomeni uporabo tehnologije za zdravljenje v okviru znanih bolezni, invalidnosti ali okvar, da bi znova vzpostavili normalno stanje. Tehnična nadgradnja pa pomeni usmerjeno uporabo tehnologije za spreminjanje običajnega delovanja človeškega telesa in duše – in sicer z namenom povečanja ali predrugačenja naravne sposobnosti in zmogljivosti. (PCBE 2003; STOA 2009, 16–17).

4. Poskus opredelitve kiborgizacije

Izraz kiborg se je teoretično razvijal na različnih področjih. Medsebojni vplivi teh področij je očiteno. Poznejša vsebina termina kiborg se je od prvotnega funkciona-

² »/.../ mi smo himere, teoretizirani in proizvedeni hibridi stroja in organizma; skratka, kiborgi.« (Haraway 1991, 150)

lističnega razumevanja pri Clynesu in Klinu premaknila k razumevanju, ki pridobi »močan značaj drugačnosti« ali pa se kiborga začne razumevati celo kot »novo vrsto« (Čartolovni 2017, 94). Clynes in C. H. Gray sta pozneje izraz opredelila na novo, in sicer sta vanj vključila ideal tehnološko nadgrajenega človeka – kar se lahko primerja z transhumanističnimi idejami (Bostrom 2005a, 8–9).

Smoter kiborgizacije bi lahko kategorizirali z dvema skrajnima stališčema: transhumanistično stališče – čeprav na človeško naravo ne gleda esencialistično – kiborgizacijo razume kot proces ustvarjanja posthumanega bitja. Na drugi strani je stališče, ki tehnološki napredek sprejema, a v kiborgizaciji ne vidi speciacije. Glede vprašanja o dopustnosti kiborgizacije bi lahko rekli: na eni strani je stališče, ki na združevanje tehnologije in človeškega telesa gleda permissivno – na drugi stališče, ki idejo združevanja tehnologije in telesa načeloma zavrača.

Različni avtorji se gibljejo znotraj teh kategorij – in med njimi. Držo ameriškega filozofa Don Ihdeja lahko npr. označimo kot zmerno. Don Ihde, začetnik postfeno-
menologije, v svoji zbirki esejev *Medicinska tehnika* (2019) izraz 'kiborg' uporablja v smislu osebnih izkušenj z medicino 21. stoletja – operacija srca, oči, kolen; slušni vsadki ipd. Ihde tako piše o zdravstvenih težavah, ki mu jih je prineslo staranje, in o nanje vezanih izkušnjah z različno medicinsko tehniko (Ihde 2019, 31–34). Razpravo o prej omenjenih transhumanističnih pogledih izključuje in jih imenuje tehnofantazije (3–6). Nasprotuje jim, češ da ne želi postati kiborg – in ker medicinski postopki starajoče se človeško telo, podrejeno biološkemu ciklu, tehnizirajo. Medicinska tehnika je sicer avtorjevo telesno stanje olajšala in dotrajane telesne dele nadomestila. Po mnenju Ihdeja je kiborgizacija nekakšen kompromis – kadar gre tehnika v smeri blaženja posledic staranja. Ihde svoj pogled pojasnjuje takole:

»Bolje je imeti spodbujevalnik kot pa življenjsko nevarno aritmijo; bolje je, da lahko hodiš bodisi z jekleno-teflonskim vsadkom ali s protezo, kot da sploh ne hodiš; bolje je imeti digitalne slušne aparate, ki omogočajo udeležbo na seminarju in pogovor, kot ne slišati govora v zadostni meri za razumevanje.« (34)

Tehnofantazija je, da bo protetika omogočila popolno kontrolo telesa. V mislih je treba imeti, da vsadki (nadomestki) iz kovine ali plastike – čeprav so trpežnejši od telesa – zahtevajo servis. Po določenem času materiali – zaradi naporov in obremenitve – svoje lastnosti izgubijo. Torej: vse proteze imajo omejen rok trajanja in predpostavljajo končnost človeškega življenja. Ihdeju se zdi nerazumno, da bi si nekdo dal amputirati zdrav ud in vstaviti umetnega (27; 29; 43). Ihde gibanja Naredi sam (ang. *DIY*) oziroma potenciala, ki ga ima tehnika v razmerju do človeškega telesa zunaj medicine, ne jemlje resno – in to je vsekakor šibka točka njegovega pristopa.

Na podlagi Ihdejevih opazanj se razlika med izrazoma kiborg in kiborgizacija kaže kot potrebna in upravičena. V besedilu skušamo uporabljati izraz kiborgizacija – slovnično gre za izglagolski samostalnik –, ki se pojmovno nanaša na proces, katerega predmet je telo. Kiborg pa nakazuje, da gre za popolnoma nov subjekt združevanja, ki je predmet transhumanistične interpretacije. Združevanje umetnih

sistemov s človeškim telesom je proces, ki ima za posledico kiborgizirano telo – ne nov subjekt. Izraz kiborgizacija torej razpravo iz ‚tehnofantazij‘ prestavlja v resnična razmerja medicinskih ali nemedicinskih procesov.

Izraz kiborg sestavlja okrnjena pridevnik ‚kibernetični‘ in samostalnik ‚organizem‘. Pridevnik se nanaša na znanost kibernetike. Kibernetika se je razvila v letih 1943–1954 kot rezultat letnih konferenc v organizaciji fundacije MACY. V luči razprav o teoriji nadzora in komunikacije med ljudmi, živalmi in stroji je bila temeljna tema premoč informacij nad materijo.³

Kibernetika izhaja iz stališča, da lahko tako ljudi kot stroje proučujemo z uporabo načel nadzora in komunikacijskega inženiringa. Takšno svojevrstno razumevanje družbe je razvidno iz ene od temeljnih kibernetičnih predpostavk, da pri dostopu do stroja, človeka ali katerega koli drugega organskega sistema ni bistvene razlike (Wiener 1954, 16; 57; 79; 96; Kline 2015, 152).

»/.../ družbo lahko razumemo le s proučevanjem sporočil in komunikacijskih zmogljivosti, ki ji pripadajo; prihodnjemu razvoju teh sporočil in komunikacijskih zmožnosti sporočil med človekom in stroji, med stroji in človekom ter med strojem in strojem je usojena vse večja [pomembnejša] vloga.« (Wiener 1954, 16)

Predpostavke kibernetike so za razumevanje kiborgizacije ključne. Če bi namreč predpostavke izvajali dosledno, bi popolna kiborgizacija človeka ustvarila popolnoma ukročeno, nesvobodno in nehumano bitje – kiborga. Če pa kiborgizacijo razumemo kot postopek, pri katerem se umetni sistemi in človeško telo delno združijo – le potem lahko odpremo razpravo o meji dopustnosti in medicinski koristi kiborgizacije človeškega telesa.

5. Kiborgizacija in transhumanizem

Izraz transhumanizem se v ožjem smislu nanaša na gibanje in program, ki ga je leta 1998 ustanovilo dvaindvajset avtorjev – med njimi umetniki, strokovnjaki za umetno inteligenco in znanstveniki različnih strok. Program in v njem povzete ideje so bili objavljeni pod naslovom „Transhumanistična deklaracija“ (TD). TD je bila od takrat večkrat revidirana, vendar je do danes ostala večinoma nespremenjena. Sestavlja jo osem točk, v katerih so navedena temeljna teoretična izhodišča in smeri delovanja na kulturni in zakonodajni ravni. Razglas ne opredeljuje gibanja, le njegove glavne smernice in temelje. Izmed različnih poskusov opredelitev jemljemo opredelitev z uradne spletne strani gibanja – tam je transhumanizem opredeljen kot »način razmišljanja o prihodnosti«. Ta način razmišljanja se sklicuje na evolucijsko predpostavko, da človek v svojem sedanjem načinu obstoja predstavlja

³ V prispevku smo uvedli izraz ‚umetni sistemi‘, saj je kiborgizacijo treba razlikovati od postopkov, pri katerih gre za proizvodnjo ali uporabo pripomočkov, kot so očala ali bergele. Temeljni razlikovalni kazalec med staro in moderno tehniko je sistem povratne zanke (ang. *feedback loop*), kar je kibernetični koncept.

samo homo sapiens, to je zgolj zgodnje razdobje v razvoju bitja imenovanega ‚homo‘ (TD 2009). To raven je treba prestopiti, nadgraditi ter s pomočjo tehnike in tehnologije dovršiti evlucijski razvoj v posthumani obliki obstoja.⁴

Transhumanist Nick Bostrom našteva strateške cilje gibanja – da je

»/.../ sedanjo človeško naravo mogoče nadgraditi z uporabo uporabne znanosti in drugih racionalnih metod, ki bi lahko omogočile podaljšanje obdobja človeškega zdravja, razširile naše intelektualne in telesne zmogljivosti ter nam omogočile večji nadzor nad duševnimi stanji in razpoloženji.« (Bostrom 2005, 203)

Kiborgizacijo lahko znotraj transhumanističnega konteksta razumemo zgolj v službi novega (anti)antropološkega ideala, ki predpostavlja radikalne posege v telo. Takšna antropološka koncepcija je tu merilo kiborgizacije.

»Transhumanizem je način razmišljanja o prihodnosti, ki temelji na predpostavki, da človeška vrsta v svoji sedanji obliki ne predstavlja konca našega razvoja, temveč sorazmerno zgodnjo fazo.« (Bostrom 2014, 1)

Teolog Ted Peters to stališče pojasnjuje z navedki iz knjige transhumanista Simona Younga *Dizajnirana evolucija: transhumanistični manifest* (ang. *Designer Evolution: A Transhumanist Manifesto*) (2005). Najprej, evlucijska ideja je osrednja transhumanistična *forma mentis*. Peters prepoznava in navaja tri ravni tega stališča: 1) metafizično ali kozmološko raven: svet je »proces evlucijskega razslojevanja v smeri vse bolj kompleksnih struktur, oblik in operacij«; 2) psihološka raven: človeška bitja so »prežeta s prirojeno voljo po razvoju«, da bi razširili preživetje in dobrobit; 3) etična raven: »prizadevati bi si morali za spodbudo naše prirojene volje do razvoja tako, da si nenehno prizadevamo za širjenje naših zmožnosti vse življenje /.../ in delujemo v skladu s samim bistvom evlucijskega procesa.« (Peters 2011, 3) S tem povzetkom gre Peters veliko dlje od mnenja, da je transhumanizem zelo preprosta zaslepljenost s tehnologijo in znanostjo. Pokaže namreč, da kljub poimeovalni zmedi v jeziku obstaja ozadje transhumanistične misli. Bistvo tega mnenja je neosebna volja, ki je v vsem – in jo človek lahko potrdi ali zavrne.

Od tod izhajajo tri bistvene značilnosti transhumanizma: a) transhumanizem ima do tehnologije *a priori* instrumentalno držo (Bostrom 2002); b) transhumanizem z ontologizacijo evlucije zapade v fatalizem; c) posameznik mora pri evluciji sodelovati. Potrditev tega lahko najdemo v naslednjih besedah transhumanista Teda Chuja: »/.../ etika in morala morata temeljiti na razumevanju naše evlucijske zgo-

⁴ »Transhumanizem je način razmišljanja o prihodnosti, ki temelji na predpostavki, da človeška vrsta v svoji sedanji obliki ne predstavlja konca našega razvoja, temveč sorazmerno zgodnjo fazo.« (Bostrom 2014, 1) Poleg oznake ‚način mišljenja‘ razprava nanese na besedo ‚svetovni nazor‘. Eden od pionirjev gibanja, Max More, pravi, da je transhumanizem »predavanje, tečaj življenjskih filozofij« (More 1990); temu sledi opredelitev, da je transhumanizem »filozofija, ki temelji na razumu, in kulturno gibanje« (1998). Transhumanist Simon Young ga v svoji knjigi *Designer Evolution* definira kot »totalizirani filozofski sistem« (Young 2006, 87). Zelo vprašljivo je, ali transhumanizem res lahko imenujemo ‚filozofija‘ v klasičnem smislu, saj se ukvarja z ‚gotovimi resnicami‘. Menimo, da je najbolj smiselno, če ga imenujemo ‚način razmišljanja‘, še bolje pa ‚svetovni nazor‘ ali ‚ideologija‘.

dovine; ta človeška vrednost in pomen morata biti posvečena največjemu vzroku, ki ga lahko prepoznamo – to je ne humanistično, ampak kozmično.» (Chu 2014, 329)

Omenili smo, da ima evolucijska volja primarni značaj – pogojuje in vodi vse razvojne procese v naravi in družbi. Na etični ravni se kaže v obliki tehnološkega imperativa kot edinega in temeljnega etičnega merila v transhumanizmu. Po tem imperativu je vse, kar tehnološki razvoj omogoča, potrjuje in k njemu pripomore, nedvoumno dobro (Chandler 1995). V tej luči sta kiborg ali kiborgizacija tisto, kar transhumanizem v etičnem smislu zahteva.

Od tod izhaja, da transhumanizem ni znanstvena teorija, temveč ideološko gibanje, ki želi skozi znanost uresničiti svoje teorije, vsiljevati oziroma usmerjati znanstvene interese. Kiborgizacijo vidi kot priložnost za preseganje vseh meja – tudi smrti – oziroma doseganje evolucijske stopnje zlitja stroja in človeka.

6. Zaključek

Sprememba človeškega telesa je nepogrešljiva in neizogibna tema našega časa. Tehnologije se bodo nedvomno še razvijale, zato bo ta tema vse bolj prisotna. Izraz kiborgizacija je del širšega konteksta razprave o vplivu tehnologije na človeka. Možnosti povezovanja tehnologije v obliki umetnih sistemov in človeškega telesa so za človeka nedvomno lahko koristne – hkrati pa tudi velika nevarnost za njegovo prihodnost (Štivić 2020).

V tehničnem smislu bi bilo znotraj pojma kiborgizacija smiselno govoriti o povezavi umetnih sistemov in človeškega telesa, kar bi v razdvojena pojma kiborg in kiborgizacija vneslo red – enostavneje bi bilo razmejiti tehnično raven povezave od simbolne in interpretativne, zato bi se lažje osredotočili na etično oceno tehnične ravni postopka. Trenutna nejasnost pojmov izhaja najprej iz njune zgodovine in različnih področij razvoja. Izraza kiborgizacija in kiborg sta veliko širši pojav kot tehnično zlitje umetnih sistemov in teles. Kot pojma sta simbolno nabita, kar pomeni, da zadevata veliko več kot zgolj tehnično raven. Zato ju v razpravi ne bi smeli jemati površno ali zaobiti.

Pojma sta poleg tehničnega pomena močno prepletena s futurološkimi in literarnimi potezami. Prav stalna napetost med znanstveno fantastiko in stvarnostjo, ki zaznamuje tehnološki razvoj in moč, je prostor, v katerem se pojavljajo ideološke interpretacije tehnološkega razvoja – in s tem kiborgizacije. Ta preplet ima posledice, ki so v primerjavi z vsem v dosedanji zgodovini radikalno nove.

V etičnem smislu so ti pojmi pomembni zaradi vpliva na medicinsko prakso – predvsem zaradi možnosti terapijskega in obnovitvenega delovanja za ohranjanje zdravja. Pri tem se zastavlja etično vprašanje o mejah dopustnosti takega združevanja, pa tudi o pravni ureditvi zakonskega okvira teh postopkov. Vpliv novih nemedicinskih tehnologij na prenovljeno razumevanje zdravstvene dejavnosti je področje, ki bo mu treba v prihodnje vsekakor posvetiti pozornost.

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Borut Pohar

Pomen tehnologije in religije v kontekstu teistične evolucije Teilharda de Chardina *The Meaning of Technology and Religion in the Context of Teilhard de Chardin's Theistic Evolution*

Povzetek: Eden prvih pionirjev, ki je poskušal katoliški nauk o stvarjenju, odrešenju in zveličanju uskladiti z idejo evolucije, je bil francoski jezuit Pierre Teilhard de Chardin. Verjel je, da ima človeštvo pri nadaljnjem razvoju vesolja pomembno vlogo, saj človeška zavest oziroma misel predstavlja najvišjo stopnjo razvoja vesolja. Ta razvoj naj bi se zaključil z dosego točke Omega, ki privlači veselje in človeštvo k povezanosti. Gre za izrazito teleološki, finalističen pogled na razvoj vesolja in življenja v njem: točka Omega se povezuje s Kristusom, kakor ga prikazujejo nekateri spisi Nove zaveze. V članku na podlagi Teilhardove filozofije postavljamo in dokazujemo dve hipotezi. Prva pravi, da v evoluciji narave, to je materialnega vesolja (kozmogeneza), življenja (biogeneza) in misli oziroma duha (noogeneza) lahko vidimo reševanje izvirnega teološkega problema – namreč zla nepovezanosti – na način povezovanja enostavnih delov v kompleksno celoto. Druga hipoteza pa trdi, da je sodobna tehnologija eden od pojavov evolucije, konkretno noogeneze, saj z omogočanjem pretoka informacij in transdisciplinarnega učenja, raziskovanja in sodelovanja lahko pospešuje prepletanje enostavnih misli in mislečih oseb v kompleksno celoto. Pri tem ne spregledujemo perečega problema, da tehnologija ne deluje le povezovalno, ampak tudi razdiralno – in sicer ne zato, ker bi bila sama inherentno slaba, ampak zaradi nezdravega duha družbe, ki je zaradi šibke moralne zavesti za nove pridobitve človeštva nezrel. Predlagamo, da je treba smernice za etično uporabo tehnologije razvijati tudi z vidika točke Omega, namreč iz končne popolne kompleksne povezanosti stvarstva – motivacijo za njeno upoštevanje pa moramo iskati v osmišljeni in resnični identiteti oseb, ki jo uporabljajo.

Ključne besede: Pierre Teilhard de Chardin, evolucija, proces, kompleksnost, povezanost, prepletanje, tehnologija, poklicna etika, znanost, religija

Abstract: One of the first pioneers to try to reconcile the Catholic doctrine of creation, salvation and redemption with the idea of evolution was the French Jesuit Pierre Teilhard de Chardin. He believed that humanity has an important role to play in the further development of the universe, since human conscio-

usness or thought represents the highest stage of the evolution of the universe. This evolution was to be completed by reaching the Omega Point, which draws the universe and humanity towards the perfect complex interconnectedness. This is a distinctly teleological, finalistic view of the evolution of the universe and of life in it, and the Omega Point is associated with Christ, as depicted in some of the writings of the New Testament. In this paper, two hypotheses are put forward on the basis of Teilhard's philosophy and proved by scientific facts. The first is that in the evolution of nature, that is, of the material universe (cosmogenesis), of life (abiogenesis) and of thought or spirit (noogenesis), we can see the solution of the original theological problem, namely, the evil of disconnectedness, by means of the integration of simple parts into a complex whole. The second hypothesis argues that modern technology is one of the phenomena of evolution, specifically of noogenesis, because by facilitating the flow of information and transdisciplinary learning, research and collaboration, it can foster the interweaving of simple thoughts and thinking persons into a complex whole. This is not to overlook the pressing problem where technology is not only connective but also disruptive, not because it is inherently bad, but because of the unhealthy spirit of a society that is immature to the new gains of humanity due to a weak moral consciousness. In this article we suggest that guidelines for the ethical use of technology should also be developed from the perspective of the Omega Point, namely from the ultimate full complex interconnectedness of creation, and that the motivation for following them should be found in the meaningful and realizes identity of the persons who use them.

Keywords: Pierre Teilhard de Chardin, evolution, process, complexity, interconnectedness, interweaving, technology, professional ethics, science, religion

1. Uvod

Kontroverzni francoski jezuit, paleontolog, filozof in teolog Pierre Teilhard de Chardin (1881–1955) je poudarjal vlogo evolucije v kontekstu krščanske eshatologije, s čimer si je zaradi občutljivosti te tematike nakopal težave s svojimi predstojniki.¹ Teilhardova ideja je bila, da se vse stvarstvo giblje iz začetnega popolnega mnoštva materije, ki je zanj po definiciji zlo, preko vznika (*emergence*) življenja, misli oziroma duha proti eshatološki enosti vsega, in sicer v moči ,izžarevanja' kozmičnega Kristusa. Do te misli, pravi Teilhard, je mogoče priti »s skrajnimi podaljški naše znanosti«. To torej ni in ne more biti znanstvena trditev, ampak ,podaljšek' znanosti, nekakšen ,postulat' Kantovega kova, ki je potreben in ga narekuje smiselnost in uspeh evolucije. Gibanje v smeri končne razrešitve nasprotij in poenotenosti vsega je neločljivo povezano z ljubeznijo – ljubezen je tista, ki zedinja. Stvarjenje za Teilharda vključuje evolucijo, ki se približuje točki Omega. S tem približevanjem

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

bo veselje doseglo največjo možno stopnjo kompleksnosti in zavesti, hkrati pa tudi poenotenosti in spravljenosti. Ta točka Omega je smoter zgodovine veselja, proti kateri se to giblje od kaotičnega začetka naprej. Toda točka Omega ni rezultat evolucije – v tem primeru bi bila namreč »samo neka daljna možnost«. Teilhard pa poudarja – »na tem posebej vztrajam« – da je ta točka Omega »stvarnost in *dejansko* izžarevanje nekega skrivnostnega Središča vseh središč, ki mu pravim Omega« (Teilhard de Chardin 1978, 220). Točka Omega točka ima pet atributov: je že obstoječa, transcendentna, osebna, avtonomna in nepovratna (220–224) – zato je Teilhard mislil, da se je panteizmu izognil, saj priznava, da je poslednja stvarnost osebna: je Nekdo. Kakor koli že, za svoje videnje kozmične vloge Kristusa ima Teilhard dovolj opore v novozaveznih Pavlovih pismih: »Ta je podoba nevidnega Boga, prvorojenec vsega stvarstva, kajti v njem je bilo ustvarjeno vse, kar je v nebesih in kar je na zemlji, vidne in nevidne stvari, tako prestoli kakor gospostva, tako vladarstva kakor oblasti. Vse je bilo ustvarjeno po njem in zanj. On je obstajal pred vsemi stvarmi in v njem je utemeljeno vse ...« (Kol 1,15-17)

V prispevku uporabljamo pojem kompleksnosti, ki je povzet po francoskem filozofu Edgarju Morinu (roj. 1921), kot to, kar je spleteno skupaj v nekakšen vzorec (Morin 2007). Kompleksen sistem je sestavljen iz elementov, ki so med seboj povezani in v taki medsebojni interakciji, da skupaj gradijo prepleteno omrežje. Kompleksno je torej nekaj popolnoma drugega kot težavno in zapleteno, česar se ustrašimo. Kompleksno nas nasprotno vabi, da bi ga umeli in razumeli (2007).

Razvoj narave, kot si ga je zamislil Teilhard de Chardin, bi lahko opisali kot prehod iz začetnega padlega stvarstva, ki se je nahajalo v popolni razdrobljenosti materije, v popolno zedinjenost stvarstva z osebnim Bogom (Smith 1969, 408). V Teilhardovem kontekstu evolucije nismo pozorni na evolucijske procese, niti ne na njene mehanizme ali na njihovo povezanost v sisteme, ampak na evolucijo gledamo kot na del rešitve teološkega problema konkretne ločenosti, ki je po grehu prišel nad padlo stvarstvo. Stvarstvo je po grehu prastaršev zapadlo v nepovezano mnoštvo, pri čemer je po Teilhardu de Chardinu tudi evolucija del rešitve po Božjem načrtu, s katerim Bog želi padli svet dvigniti in ga odrešiti ločenosti na vseh ravneh.

Evolucija kot proces se dogaja na ravni vrste (npr. proces razvoja modernega človeka), ima določen smisel (po Charlesu Darwinu preživetje najmočnejšega) in način poteka. Na kakšen način poteka evolucija človeka oziroma s kakšno analogijo jo lahko ponazorimo? Analogija za potek razvoja človeka po mnenju nekaterih ni razraščanje drevesa, kot je to običajno za druge vrste, ampak prepletanje vodnih poti reke, kajti poti med različnimi vrstami ljudi so se nenehno združevale in spet razhajale – tako kot reka, ki se v morje izliva v delti, z mnogimi manjšimi rečicami ustvarja otočke (Harvati in Ackermann 2022). Bolj abstraktni kot evolucijski procesi so mehanizmi biološke evolucije (naravna selekcija, mutacije itd.) in še bolj abstrakten je sistem, v katerega so ti mehanizmi povezani. Pri Teilhardu de Chardinu govorimo o najbolj abstraktni obliki evolucije – torej o skupni dinamiki vseh vrst evolucije (kozmične, biološke in kulturne), ki je teološka abstraktna rešitev konkretnega teološkega izvirnega problema, namreč ločenosti od Boga, ki je nastala kot posledica izvirnega greha (KKC §1263). Izvirnemu grehu, ki je povzročil

ločenost na vseh nivojih, stoji nasproti izvorni Božji načrt rešitve tega problema – Teilhard jo vidi v dinamiki evolucije, s pomočjo katere bo po njegovem prepričanju ločenost nekoč premagana.

V prispevku izpostavljamo dve hipotezi, ki sta nastali na podlagi Teilhardove vizije narave in njene prihodnosti. Cilj je dokazati, da empirična dejstva ti hipotezi podpirajo. Pri prvi trdimo, da evolucija materialnega vesolja (kozmogeneza), življenja (biogeneza) in misli oziroma duha (noogeneza) poteka s prepletanjem enostavnih delov v kompleksno celoto – in tako vedno bolj odseva svojega Stvarnika, Sveto Trojico, katere bistvo je povezanost treh Božjih oseb v enega samega Boga. Druga hipoteza pa trdi, da je sodobna tehnologija eden izmed pojavov evolucije, konkretno noogeneze – z omogočanjem pretoka informacij ter transdisciplinarnega učenja, raziskovanja in sodelovanja namreč omogoča prepletanje enostavnih misli in mislečih oseb v kompleksno celoto. V okviru druge hipoteze obravnavamo problem, da tehnologija ne deluje samo povezovalno, ampak tudi razdiralno. Trdimo, da ne zato, ker bi bila tehnologija inherentno slaba, ampak zaradi nezdravega duha družbe, ki je novim pridobitvam človeštva nedorasla. Predlagamo, da bi bilo treba smernice za etično uporabo tehnologije razvijati z vidika točke Omega – z vidika končne in popolne kompleksne povezanosti stvarstva. Motivacijo za njihovo upoštevanje pa moramo iskati v osmišljeni in resnični identiteti oseb, ki tehnologijo uporabljajo.

Za potrditev obeh hipotez z empiričnimi dejstvi bomo v nadaljevanju najprej predstavili kontekst razprave oz. problematike (holizem, predvsem sodobno transdisciplinarnost, kot filozofsko ozadje razprave o povezovanju) in v 3. točki razlago, kako se je stališče Katoliške Cerkve do Teilharda de Chardina in njegove teistične evolucije v zadnjih desetletjih spremenilo tako zelo, da so ga zadnji papeži navedli v pozitivnem smislu – kot predhodnika pokoncilskega pozitivnega odnosa do sveta, njegovega razvoja in do znanosti, s katero si prizadeva stopiti v konstruktivni dialog. Temu bo v osrednji (4.) točki sledilo navajanje znanstvenih dejstev v podporo hipotezi, da evolucija prispeva k reševanju problema izvirne ločenosti s povezovanjem enostavnih delcev v čudovito kompleksno celoto – od začetka stvarjenja pa vse do danes – ter s pogledom v prihodnost, ko se bo človeška znanstvena misel poenotila o najbolj abstraktnih in s tem kompleksnih metateorijah. Tehnologijo bomo v tem delu predstavili kot enega od pojavov evolucije, konkretno evolucije duha. V zadnji točki, pa bomo Teilhardovo točko Omega, ki jo lahko razumemo kot konec zgodovine, ko bo stvarstvo postalo popolno povezana kompleksna celota, predstavili kot vidik, s katerega moramo presojati ustreznost etičnih smernic za uporabo tehnologije.

2. Holizem kot filozofsko ozadje razprave

Teilhard de Chardin je bil ne samo holistični mislec (Vidal 2021), temveč tudi zagovornik metafizičnega holizma – filozofskega prepričanja, da narave ne moremo ustrezno razložiti ali razumeti na osnovi ločenih in izoliranih delov, saj so vsi po-

javi in stvari neločljivo povezani v celoto, ki je večja od vsote svojih sestavin. Posameznih stvari torej ni mogoče razumeti, če jih obravnavamo ločeno od celote. Holizem ima pomembno vlogo v najrazličnejših znanstvenih disciplinah, vključno s fiziko, ekologijo, biologijo, ekonomijo in družbenimi vedami.

Pojem povezovanja delov v celoto oziroma holizem ima sicer že dolgo zgodovino, saj se je z njim zahodna filozofija oz. znanost pravzaprav začela. Prvi grški filozofi so se ukvarjali z vprašanjem, kaj je počelo (grško ἀρχή) enotnosti v množstvu resničnosti – tisto, kar vse dele povezuje v eno samo celoto. Materialisti so odgovor našli v materialnih delcih, iz katerih naj bi vse nastalo (Tales iz Mileta je na primer trdil, da je skupni element vseh stvari voda, saj vse nastane iz nje), za nekatere pa je bilo to počelo nematerialno – Heraklit je na primer trdil, da je počelo vsega, kar je, ogenj, iz katerega vse nastaja in v katerega se vse vrača. Že Anaksimander pa je imel za počelo vsega, kar je, Brezmejnost, Neskončnost, *to ápeiron*.

V modernem času je Baruch de Spinoza (1632–1677) trdil, da so vsa različna bitja, ki jih lahko vidimo, različni vidiki ene same substance. Georg W. F. Hegel (1770–1831) je po besedah Ludwiga Wittgensteina hotel pokazati, da vsa različna bitja sestavljajo enoten sistem, ker enih brez drugih ni in je istost v bistvu ne-drugost, ki to drugost dialektično predpostavlja kot svojo drugost, brez katere tudi nje same ni. Bil je prepričan, da se vse partikularne stvari razvijajo proti končni dialektični enosti – s tega vidika je na primer imel združitev Nemčije za neizogiben dogodek (Lavine 1984, 402).

V drugi polovici 20. stoletja so znanstveniki v naravoslovju, družboslovju in humanistiki prišli do spoznanja, da so celote veliko več kot vsote svojih sestavin. Geštalt psihologija je na primer pozornost usmerila na ‚Geštalt‘ – organizirano celoto, pri kateri je to, kar je zaznано, več kot vsota sestavin. Ekologija holizem uporablja pri proučevanju ekosistemov kot celotnih ekoloških enot, v katerih so organizmi, njihove interakcije in okoljski dejavniki neločljivo povezani. Razumevanje ekosistema zahteva celosten pristop, ki upošteva vse sestavne dele in njihove medsebojne vplive.

V drugi polovici 20. stoletja so se začeli vse bolj uporabljati pojmi kot so multidisciplinarnost, pluridisciplinarnost, interdisciplinarnost, končno transdisciplinarnost – po drugi svetovni vojni se je namreč vedno bolj prebujala zavest, da stroga medsebojna ločenost disciplin ne zadošča. Razlog za to je bilo naraščajoče spoznanje, da je resničnost večplastna in da je treba za dosego znanstvenega védenja discipline med seboj povezovati.

Pojem transdisciplinarnosti, ki danes v holističnih načinih razmišljanja zaseda osrednje mesto, je leta 1970 ustvaril švicarski psiholog Jean Piaget (1896–1980), z njim pa je povezal idejo preseganja drugih oblik interakcij med disciplinami, kot je na primer interdisciplinarnost. Erich Jantsch (1929–1980) je v transdisciplinarnosti videl najbolj kompleksno in abstraktno sintezo različnih znanstvenih disciplin. A pojem transdisciplinarnosti je vse do zgodnjih devetdesetih let 20. stoletja ostal relativno nepomemben, nerazvit in se ni omenjal, saj družbene in kulturne okoliščine za njegovo uveljavitev še niso bile zrele. To se je spremenilo konec 20. sto-

letja z misleci, kot sta Basarab Nicolescu (roj. 1942) in Edgar Morin (roj. 1921), ki so to temo postavili v jedro svojega razmišljanja. Čeprav imajo različni avtorji na transdisciplinarnost različne poglede, je vsem skupno prepričanje, da je resničnost, ko pojav preiskujemo z različnih kotov in dimenzij, videti kompleksna in da moramo za razumevanje te kompleksnosti poiskati skrite povezave med različnimi disciplinami (Bernstein 2015). Prav s tega vidika sami v prispevku transdisciplinarnost predstavljamo z vidika noogeneze – tj. kot nepogrešljiv element sinteze enostavne misli v kompleksno celoto.

3. Rehabilitacija Teilharda de Chardina

Lahko rečemo, da je Teilhard eden najbolj kontroverznih katoliških teologov, ki ga je kritiziral tako Vatikan kakor tudi teologi in znanstveniki iz vrst sodobne (naravoslovne) znanosti. Kritika je bila med drugim usmerjena v metodološki in epistemološki problem ob poskusu sinteze (biološke) znanosti, metafizike in krščanske teologije, ki ni bil in še vedno ni jasno izpostavljen in utemeljen. Gre za občutljivo področje, ki je predmet znanstvenih razprav in izvor zahtevnih vprašanj. Kaj so na primer »skrajni podaljški naše znanosti« (Teilhard de Chardin 1978, 220)? Je takšna projekcija v prihodnost sploh upravičena – še posebej, če je tako optimistična, kot je Teilhardova? Ali je to sploh še znanost – ali pa gre za filozofijo ali teologijo?

Najpomembnejša kritika Teilhardovega pristopa je nedvomno okrožnica papeža Pija XII. z naslovom „*Humani Generis*“ (objavljena 12. avgusta 1950), ki je z vidika cerkvenega učiteljstva prvič obravnavala kontroveržno vprašanje evolucije v povezavi z razvojem človeškega telesa. Ta okrožnica evolucijske teorije in njene vloge pri pojavu človeka ni izrecno zavrnila, vendar je za katoliške teologe postavila nekatere omejitve in smernice. Papež je v tej okrožnici izrazil previdnost in zahteval, da se teorijo evolucije obravnava skrbno in z upoštevanjem verovanj o stvarjenju, kot jih zagovarja katoliška vera. Kljub temu je ta okrožnica katoliškim teologom omogočila, da evolucijo proučujejo in iščejo načine za združevanje teorije evolucije s katoliško vero.

V okrožnici „*Humani Generis*“ papež ni obsodil le komunizma in eksistencializma, ampak tudi kozmični evolucionizem, ki sta ga v tistem času razvijala Édouard Le Roy in Pierre Teilhard de Chardin. Še leta 1962 je cerkveno vodstvo zavračalo predvsem tista Teilhardova stališča, ki so bila v posredni ali neposredni povezavi s katoliškim naukom o izvirnem grehu.

Kljub nasprotovanju rimskega vodstva Katoliške Cerkve Teilhardovim teorijam je imel znotraj nje tudi veliko podpornikov in branilcev. Med najpomembnejšimi je bil njegov redovni sobrat in osebni prijatelj, teolog in poznejši kardinal Henri de Lubac (1896–1991), ki je po Teilhardovi smrti leta 1955 o njem izdal več knjig. V njih je pojasnjeval Teilhardovo misel, za katero je priznaval, da je ponekod nejasna ali dvomna. Pokojni papež Benedikt XVI. – Josef Ratzinger (1927–2022) Teilhardu de Chardinu priznava, da je svetopisemsko idejo o povezanosti vseh ljudi v Kristu-

su »kljub neki ne čisto nenevarni biologistični tendenci v celoti vendarle pravilno razumel.« (Ratzinger 2005, 173) V bran sta mu javno stopila tudi kardinala Avery Dulles (leta 2004 v knjigi *A Eucharistic Church: The Vision of John Paul II*) in Christoph Schönborn (leta 2007 v knjigi *Creation, Evolution, and a Rational Faith*); papež Frančišek je v svoji okrožnici „Laudato si“ upošteval njegov prispevek h krščanski eshatologiji s tem, da ga je uporabil v svoji misli: »Cilj kozmičnega razvoja je v božji polnosti, ki jo je vstali Kristus, jedro vesoljnega zorenja, že dosegel ...« („Laudato si“, tč. 83)

Čeprav je okrožnica „*Humani Generis*“ glede nekaterih idej o evoluciji izrazila previdnost, so kasnejši papeži, kot na primer papež Janez Pavel II., do raziskovanja in razmišljanja o evoluciji v okviru katoliške vere izrazili bolj pozitiven odnos. Papež Janez Pavel II. pravi, da je evolucija ‚velika resnica‘ in da s katoliškim naukom ni v nasprotju, pod pogojem, da Bog ostaja Stvarnik in usmerjevalec evolucijskega procesa.

Teilhardova velika zasluga, ki mu je danes nihče več ne odreka, je v tem, da je poskušal (in tudi uspel) pokazati na možnost sprave med vero in znanostjo, zlasti kar zadeva teorijo evolucije. Menil je, da sta vera in razum komplementarna in da lahko teorija evolucije katoliški nauk dopolni in obogati. Pomembno je zlasti njegovo razumevanje evolucijskega procesa, ki ga je videl kot del Božjega načrta stvarjenja, odrešenja in zveličanja – kot del Božje ‚ekonomije‘, se pravi Božjega upravljanja sveta in ljudi za njihovo odrešenje. Kot to izpostavlja Ratzinger, je Teilhard uveljavil misel, da ne potrebuje le človek sveta, ampak tudi svet potrebuje človeka, da je »svet brez človeka nemogoč« (Ratzinger 2005, 238). Toda kakor koli že skupaj s Teilhardom povezujemo evolucijsko dogajanje v svetu in Božje odrešensko delovanje s Kristusom, je treba ti dogajanji znati tudi razlikovati. II. vatiškanski koncil je podal osnovne smernice, ko je zapisal: »Zato je zemeljski napredek treba sicer skrbno razlikovati od rasti Kristusovega kraljestva, vendar pa je ta napredek /.../ velikega pomena za božje kraljestvo.« (CS 39) Tudi Ratzinger v svojem razumevanju in nadaljevanju Teilhardove misli poudarja, da »zadnje stopnje evolucije, ki je potrebna svetu, da bi prišel do svojega cilja, torej ni več mogoče pričakovati znotraj biološkosti, temveč iz moči duha, svobode, ljubezni. To bi ne bila več evolucija, temveč odločitev in dar obenem.« (Ratzinger 2005, 226)

Vse te znanstvene, filozofske in teološke pomisleke, ki so se ob srečanju s Teilhardovo mislijo porodili strokovnjakom z različnih področij, moramo imeti v mislih vedno, ko obravnavamo njegovo perspektivo. V mislih moramo imeti tudi, da je Teilhardova ideja nastala v času, ko je prevladoval scientistični in tehnološki optimizem – vzorčni predstavnik takega optimizma je neomarksistični filozof Ernst Bloch (1885–1977) s svojim ‚načelom upanja‘, ki ga je predstavil v svojem glavnem delu *Das Prinzip Hoffnung* (prvič je izšlo v treh zvezkih leta 1954, 1955 in 1959). Vendar pa se danes soočamo s spremenjenim okoljem in novimi izzivi, kot so okoljska vprašanja, ki jih poudarjajo ekologi. Med glavnimi predstavniki nove zavesti o odgovornosti je tudi Hans Jonas (1903–1993), ki se je v svojem delu *Das Prinzip Verantwortung* (prvič je izšlo leta 1979) z ‚načelom odgovornosti‘ temu pretiranemu optimizmu zoperstavil – oziroma ga je postavil na realna tla.

Optimizem, ki je bil v času Teilharda tako razviden in jasen, je danes postavljen pod vprašaj. Zato je pomembno, da Teilhardovo perspektivo razumemo v zgodovinskem kontekstu – in jo primerjamo z drugimi filozofijami in teologijami, ki so se razvijale v različnih obdobjih. Vprašanje, ali je Teilhardova perspektiva le ‚modna muha‘ ali ne, ostaja odprto in je odvisno od posameznikovega stališča in razumevanja konteksta, v katerem so se njegove ideje razvijale. V prispevku Teilhardovo optimistično idejo razvoja stvarstva iz začetnega mnoštva proti končni enosti razumemo zgolj kot eno od metateoretičnih možnosti, ki nam pri reševanju vprašanja povezave med tehnologijo, religijo in etiko – ob polnem zavedanju njene problematičnosti in nedorečenosti – lahko pomaga.

V nadaljevanju sledi podprtje prve hipoteze z naštevanjem dejstev sodobne znanosti – v obliki zaporednih zgodovinsko opaznih primerov povezovanja in povezanosti enostavnih delov v kompleksno celoto. Med temi dejstvi so nekatera opazanja, ki so bila Teilhardu še neznana, na primer povezovanje kvarkov in gluonov v hadrone, saj so bili ti odkriti šele v šestdesetih letih 20. stoletja. Predvsem pa je bila Teilhardu de Chardinu seveda neznana težnja k sintetiziranju razdrobljenega znanstvenega védenja, do katere je prišlo šele v času po njegovi smrti. Pri navajanju znanstvenih dejstev se naslanjamo na Teilhardovo trodelno razdelitev evolucije, kot jo predstavlja v knjigi *Pojav človeka*. To so razvoj sveta oziroma vesolja (kozmogeneza), razvoj življenja (biogeneza) in razvoj misli oz. duha (noogeneza).

V nadaljevanju sodobno tehnologijo postavljamo v kontekst teistične evolucije narave, pri kateri tehnologija v sklopu noogeneze, ki je vrhunec 13,7 milijarde let starega procesa evolucije s prepletanjem enostavnih delov v kompleksno celoto, pravzaprav igra ključno vlogo. Brez tehnologije si ne moremo predstavljati razvoja kompleksne misli, ki je posledica sintetiziranja znanstvenega védenja o procesih, njihovih mehanizmi in drugih globljih strukturah, niti ne razvoja znanstvenih kolektivov, ki njen nastanek omogočajo.

4. Znanstvena dejstva, ki podpirajo hipotezo, da evolucija na najbolj abstraktni ravni pomaga reševati problem izvirne ločenosti

4.1 Kozmogeneza poteka s povezovanjem enostavnih neživih delov v kompleksno neživo celoto

Prvi del razvoja vesolja je po Teilhardu de Chardinu kozmogeneza, ko je nastala materija na mikro- in makroravni, in sicer kot čisto nepovezano mnoštvo. To začetno stanje stvarstva je po Teilhardovem prepričanju neobstoječe – saj med delci ni nobene povezanosti, povezanost pa je pogoj vsakega obstoja. Kot pravi sam: »Neobstoj sovпада in je eno z popolnoma uresničenim mnoštvom.« (Teilhard de Chardin 1968, 95) V teh besedah lahko zaznamo odzvanjanje besed Platona, ki je v zaključku svojega dela *Parmenides* (Prm. 165e–166c) zapisal, da mnoštvo, ki ni zedinjeno, pravzaprav ne obstaja oziroma je absolutni nič – in torej niti ni mnoštvo.

To je seveda že filozofsko vprašanje, vendar ne glede na to, ali se s Platonom in Teilhardom pri tem strinjamo, težko oporekamo hipotezi o začetnem stanju mnoštva nepovezanih delcev v začetku razvoja vesolja – kajti to danes velja za znanstveno dejstvo. Znanost je namreč ugotovila, da je bilo vesolje takoj po velikem puku v stanju plazme iz kvarkov in gluonov, ki naj bi trajalo le okrog 10 mikrosekund. Takrat je bilo vesolje prevroče, da bi se lahko kvarki združili v delce, kot so nevtroni in protoni. Elektroni in kvarki so brez strukture in jih ni mogoče razstaviti na manjše komponente, zaradi česar jih lahko imenujemo osnovni (elementarni) delci (Sutton 2023). Lahko bi torej rekli, da se je v tistem začetnem trenutku vesolje nahajalo v stanju popolne razdrobljenosti v čisto mnoštvo.

V naslednjem koraku je prišlo do povezovanja kvarkov in gluonov, s čimer so nastali težji delci, imenovani hadroni, predvsem protoni in manj tudi nevtroni. Slednji so se združili z nekaterimi protoni in nastala so zlasti jedra helija. Iz preostalih nevtronov so nastala jedra atomov vodika. Ko se je po približno pol milijona let vesolje dovolj ohladilo, so se elektroni (leptoni) lahko združili s prostimi protoni in helijevimi jedri, s čimer so nastali prvi atomi (2023).

V vesolju so se izoblikovale meglice vodika in nekaterih drugih elementov, ki so se pod vplivom gravitacijske sile začele zgoščevati in s tem segrevati – do te mere, da se je sprožila jedrska reakcija fuzije vodikovih atomov, s čimer je nastal helij, z njim pa se je rodila tudi prva zvezda. V zvezdah nastajajo tudi težji elementi, ki se v medzvezdni prostor sprostijo potem, ko zvezda svoj življenjski cikel konča in eksplodira kot supernova. Iz teh delcev so se pod vplivom gravitacijske sile izoblikovali planeti (2023).

Na najosnovnejši mikroravni povezovanja enostavnih delcev v celoto gre torej za povezovanje subatomske delcev v atome. Subatomske delci so tako osnovni delci (kvarki) kot tudi delci, ki nastanejo z združevanjem kvarkov. Štiri osnovne sile, ki omogočajo povezovanje snovi, so gravitacija, elektromagnetna sila, močna sila in šibka sila (2023). Povezavo med kvarki omogoča močna jedrna sila, medtem ko elektrone in protone povezuje šibkejša elektromagnetna sila. Čeprav so bili kvarki in gluoni na začetku vesolja ločeni, jih pri eksperimentih ne moremo ločiti in proučevati ločeno, v izolaciji, saj se sila med dvema kvarkoma s povečevanjem razdalje med njima povečuje, medtem ko se sila med jedrom in elektronom z razdaljo med njima manjša – in ju zato lahko ločimo (2023).

Atomi so se in se še vedno naprej povezujejo med seboj v spojine, in sicer s kemijskimi vezmi, med katerimi so najpogostejše kovalentna vez (ko si atomi delijo elektrone), ionska vez (med kationi in anioni) ter kovinska vez (ko si elektrone delijo atomi kovin). Od teh so najmočnejše kovalentne vezi (2023). Te različne spojine v razvoju vesolja predstavljajo material, iz katerega se pod vplivom gravitacije izoblikujejo planeti. Ti planeti se skupaj z zvezdo oz. zvezdami, okrog katerih krožijo, zaradi delovanja gravitacijske sile povezujejo v planetarni sistem; planetarni sistemi se povezujejo v še večje strukture – galaksije –, v katerih je združenih na milijarde zvezd skupaj s plini, medzvezdno snovjo in temno snovjo. Galaksije v vesolju niso izolirane enote, ampak se na podlagi gravitacije med seboj povezuje-

jo v jate, te pa v nadjate, ki vključujejo na tisoče galaksij. Nadjate se nadalje povezujejo v plahte in vlakna, ki so končno povezana v kompleksno kozmično mrežo, ki ima videz čebelnjega satovja (NASA 2023).

Na podlagi tega prikaza postopnega razvoja vesolja je jasno razvidno, da evolucija vesolja oziroma nežive narave poteka na način povezovanja enostavnih neživih delov v kompleksno neživo celoto. Imamo namreč veliko empiričnih dokazov, da je bila v preteklosti neživa narava popolnoma nepovezana in da se povezanost, ki je empirično dejstvo, povečuje vse do danes – in se bo povečevala še naprej.

4.2 Biogeneza poteka s povezovanjem enostavnih živih delov v kompleksno živo celoto

Druga stopnja v razvoju narave je bil po Teilhardu de Chardinu vznik življenja oz. biogeneza, ko je iz preprostih oblik življenja »izšla čudovita masa organizirane snovi in njen kompleksno oblažinjeni ovoj, ki je dodal še zadnjo (oziroma predzadnjo) obleko našemu planetu: to je biosfera.« (Teilhard de Chardin 1978, 50) V nadaljevanju navajamo empirične dokaze v obliki znanstvenih dejstev za hipotezo, da razvoj življenja poteka s povezovanjem.

Kot nam razkriva sodobna znanost, so bili začetki življenja skrajno preprosti oziroma enostavni. Prvi zametki življenja so nastali s povezovanjem ogljikovih atomov z drugimi atomi, zlasti z vodikom, dušikom, kisikom, žveplom ter drugimi elementi. Organske molekule (biomolekule), ki so osnova za nastanek življenja, so namreč molekule, ki vsebujejo ogljikove atome, nastanejo pa na različne načine z različnimi kemijskimi reakcijami, ki so danes predmet organske kemije. Med organske molekule med drugim spadajo amini, amidi, estri, alkoholi, hidroksikarbonske kisline itd. Prve biomolekule so nastale, še preden se je izoblikovala zemlja, na kar znanstveniki sklepajo po tem, da jih lahko najdemo v meglicah, asteroidih in ledenih telesih na robu našega sončnega sistema. Kljub temu pa so bili za nastanek življenja na Zemlji potrebni procesi, ki so se odvijali prav na našem planetu (Benner idr. 2010). Podobno kot v primeru razvoja nežive narave lahko tudi v primeru razvoja življenja vidimo, da je bilo na samem začetku življenje (oz. predstopnja življenja) v stanju popolne nepovezanosti, saj so bili elementi, ki sestavljajo biomolekule kot gradnike živih celic, med seboj nepovezani.

Naslednji korak v razvoju življenja je bil združevanje organskih molekul v polimere, kot so ogljikovodiki (npr. polisaharidi in maščobne kisline), polipeptidi (sestavljani iz aminokislin) in nukleinske kisline (RNA ali DNA), iz katerih so sestavljene celice (2010).

Prve celice, ki so se na Zemlji pojavile pred več kot 3,5 milijarde let, so bile vrhunec dolge zgodovine predhodnih kemičnih in geofizikalnih procesov na našem planetu. Celice, v katere so povezani organski polimeri, so nastale v ustreznih pogojih, sam proces pa ostaja predmet znanstvenih razprav. V splošnem prevladuje prepričanje, da naj bi s povezovanjem maščobnih kislin nastale membrane, ki naj bi se z enostavnimi genetskimi polimeri povezale v protocelice, to je z membrano obdane nukleinske kisline, ki so imele zmožnost podvojevanja na podlagi kemičnih

in fizikalnih procesov. Protocelice so se od pravih celic razlikovale po tem, da njihov genetski material še ni kodiral naprednih bioloških funkcij (Schrum idr. 2010). Te protocelice so se postopoma razvile v kompleksnejše oblike mikroorganizmov, kot so arheje, prokariotske (različne bakterije) in evkariotske (npr. evglena) celice, ki obstajajo še danes. Evkariotske celice s kloroplasti in mitohondriji naj bi nastale s simbiozo, ko je enocelični organizem vase sprejel drugega, ne da bi ga uničil oziroma razgradil, ampak je z njim vzpostavil povezujoč simbiotski odnos (Grosberg in Strathmann 2007, 622).

Naslednji pomemben korak v razvoju življenja, ki naj bi se zgodil že pred več milijardami let, je povezava enoceličnih organizmov v mnogocelične, do prave eksplozije mnogoceličarjev pa je prišlo pred približno 600 milijoni let. Kot ugotavljajo znanstveniki, se je mnogoceličnost –da se več celic podvojuje kot ena enota – kot stopnja razvoja enoceličnih organizmov neodvisno razvila večkrat, ta proces pa še vedno poteka (622–623). Za to, da so se lahko povezale v en sam organizem, so morale celice razviti napredno medcelično komunikacijo (623), hkrati pa so se tudi diferencirale in si delo razdelile – tako da vsako tkivo določenega organizma opravlja svojo funkcijo, s čimer se je povečala kompleksnost življenja kot takega (644).

Predzadnji korak, ki ga omenjamo v razvoju življenja, je postopno povezovanje posameznih večceličnih organizmov v kompleksne združbe in teh v ekosistem. Prva organizirana združba kompleksnih organizmov je nastala pred 300 milijoni let pri insektih (Alemi 2020). Od takrat so se razvijale vedno bolj kompleksne združbe, vrhunec katerih je človeška združba. Gotovo lahko rečemo, da so vrste, ki se povezujejo v združbe z večjo kompleksnostjo, bolj uspešne tudi v ekološkem smislu (Kappler 2019, 10) – kar dokazuje ravno človeška vrsta, ki je prav zaradi povezovanja ljudi v velike skupnosti pridobila evolucijsko prednost, saj se živali v tako velikem številu ne združujejo. Ljudje so se najprej povezali v lovske skupnosti, da so skupaj lovili, nabirali hrano in se branili. Proti koncu prazgodovine so s stalno naselitvijo nastale plemenske skupnosti, ki so se ukvarjale s poljedelstvom, živinorejo in obrtjo. Plemena so se povezovala naprej v plemenske zveze, te v narode, narodi pa se povezujejo v mednarodne povezave, kot so na primer Združeni narodi, ki združuje narode sveta in si prizadeva za skupno reševanje problemov. Seveda pa je človeška združba še daleč od popolne povezanosti v kompleksno organsko celoto, saj v njej vladajo globoki razdori.

Na podlagi analize razvoja življenja, ki se opira na znanstvena dejstva, je jasno razvidno, da evolucija življenja (biogeneza) poteka s povezovanjem enostavnih živih delov v kompleksno živo celoto.

4.3 Noogeneza poteka s povezovanjem enostavnih misli in mislečih oseb v kompleksno celoto

V prejšnji točki, ko je bilo govora o biogenezi, smo govorili o nagonskem (torej nezavednem) združevanju ljudi med seboj, saj je preživetje posameznika kot živega bitja odvisno od tega, ali pripada določeni skupnosti, bodisi plemenu ali narodu,

ki poskrbi za njegovo preživetje. V tej točki pa bomo spregovorili o zavestnem povezovanju oseb, saj človek ni samo eno od živih bitij, ampak je tudi oseba, ki ima zavest in mišljenje, s čimer se loči od drugih živih bitij.

Ko govorimo o človeku, ga običajno gledamo s perspektive njegovega živalskega porekla. Že od Aristotela naprej velja definicija človeka kot ,razumne živali', čeprav je med strokovnjaki veliko nestrinjanja, kako te njegove besede iz Nikomahove etike (1.7): *zōon logon ekhon* (NE, 1098a3–5) pravzaprav prevesti. Heidegger je na primer te besede prevedel kot žival, ki ,ima' (*echon*) jezik, razumljen kot govor ali razgovor (AM, 102ff). Hannah Arendt pa je trdila, da za Aristotela najvišja človeška zmožnost niti ni bil *logos*, torej govor oz. razum, ampak *nous*, ki je zmožnost kontemplacije, vsebine katere ni mogoče pretvoriti v govor (Arendt 1998, 27). Enako meni tudi Teilhard de Chardin, ki v tem smislu pravi: »Če je /.../ neko bitje resnično ,umno' le po svoji lastnosti ,osmišljenja', ali lahko potem še resno dvomimo, da je umnost razvojna pridobitev, ki je pridržana samo za Človeka?« (Teilhard de Chardin 1978, 129) Noogeneza je bila zanj del evolucijskega procesa, ki je privedel do razvoja uma, zavesti in duhovnosti ter do noosfere, v kateri se skozi miselne tokove oblikuje kolektivna zavest (143–145).

4.4 Povezovanje misli in oseb na ravni hipotetičnih naravnih procesov

Ravno misel je tista, ki osebe med seboj povezuje v zedinjen kolektiv na zavestni ravni. In ko govorimo o misli, ki povezuje, mislimo v prvi vrsti na znanstveno hipotetično (McMullin 1982, 14) védenje, ki je v prvi vrsti védenje o nevidnih in neopaznih procesih, ki v naravi potekajo, ne da bi vzbujali pozornost – a je nanje opozorila in pokazala ravno sodobna znanost (1978, 145). Ti procesi osmišljajo presenetljiva dejstva, ki bi sicer ostala nerazložena (McGrath 2015, 92). Zakrneli organi so bili za Charlesa Darwina presenetljivo dejstvo, ki pa ga je osmislił s procesom razvoja živalskih vrst.

Ko govorimo o naravnih procesih, nimamo v mislih samo procesov, ki jih obravnavajo naravoslovne znanosti, kot so na primer biološki, kemijski, fizikalni in astronomski procesi, ampak tudi tiste, ki jih obravnavajo družboslovne in humanistične znanosti ter tehnične vede: družbeni, kulturni, ekonomski, biotehnološki, delovni, informacijski in mnogi drugi procesi. Velja, da se za vsak proces najde strokovnjak oz. skupina oseb z identiteto strokovnjaka za določeno področje, ki proces poznajo in ga znajo uporabiti, preusmerjati in nadzirati. Ti procesi pa ne potekajo neodvisno drug od drugega, ampak se medsebojno prepletajo. Tehnologija je tista, ki nam omogoča spremljanje in nadzorovanje teh procesov, in sicer na več načinov. Npr. proces premikanja tektonskih plošč lahko spremljamo in nadziramo s senzorji in merilnimi napravami, s sateliti, z računalniškim modeliranjem ter simulacijami in podobno, s čimer lahko opozarjamo na možne potrese ali vulkanske izbruhe. In podobno – če s pomočjo tehnologije spremljamo proces erozije tal, lahko preprečimo zemeljske plazove ali vsaj smrtne žrtve, ki bi lahko zaradi njih nastale. Ne glede na to, za kateri proces gre, ga je treba nadzorovati, ker je lahko ravno zaradi svoje neopaznosti in nevidnosti nevaren ali celo usoden. Tehnologija pa je tista, ki to spremljanje in nadzorovanje omogoča.

Strokovnjak mora znati povezati hipotetične misli v kompleksno celoto. Pomišlimo samo na hipotetični proces razvoja modernega človeka, ki je sestavljen iz množice pomožnih hipotez, kot je na primer ta, da je v preteklosti prišlo do križanja sodobnega človeka z neandertalcem (Zeberg and Pääbo 2021). Strokovnjak, ki dela v projektu dokazovanja te pomožne hipoteze, mora imeti v glavi celotno sliko poteka procesa kot kompleksne celote, pri čemer predpostavlja, da se njegova kompleksna misel s potekom procesa ujema. Kompleksna misel strokovnjaka, ki pripada določeni znanstveni skupnosti, je ista vsem njenim različnim ubeseditvam, saj lahko isto misel ubesedimo na več načinov.

Znanstveniki pa so, kar zadeva razlage poteka nekega procesa, med seboj razdeljeni v več skupnosti. O procesu razvoja modernega človeka (antropogeneza) imamo tako več hipotetičnih razlag. Nekateri znanstveniki na primer zagovarjajo hipotezo enega samega izvora modernega človeka (po tej naj bi nastal iz ene same populacije v Afriki), medtem ko drugi branijo hipotezo, da so se v modernega človeka neodvisno razvile različne populacije v različnih delih sveta. Ne glede na to, da vsaka skupnost znanstvenikov zagovarja svojo hipotezo, lahko rečemo, da so kot strokovnjaki in osebe zavestno zedinjeni v isti misli: da je moderni človek nastal z razvojem iz živalskih prednikov. K identiteti strokovnjaka za vprašanje izvora človeka se torej prištevajo zagovorniki obeh hipotez. To pa pomeni, da občestveni strokovni identiteti uspeva presegati razdeljenost znanstvene skupnosti glede poti nastanka človeka, kar jih kot osebe povezuje v kompleksno celoto – vsi se imajo za strokovnjake z istega področja, in to ne glede na to, kateri skupnosti pripadajo. Strokovnost oseb omogoča preseganje razdeljenosti perspektiv, v katero so ujeti znanstveniki, ki se nagnosko priključijo tisti skupnosti, ki zagovarja eno perspektivo. Medtem ko so posamezne razlage bolj ali manj smiselne, pa je strokovna identiteta, v kateri se zedinijo znanstveniki različnih skupnosti, resnična – kar pomeni, da ima moč zedinjenja samo resnica. Če smiselnost razlag znanstvenike 'združuje' v različne skupnosti, pa jih resničnost strokovne identitete 'zedinja' v eno samo občestvo, pri čemer sta združevanje in zedinjanje dve vrsti povezovanja, od katerih je zedinjenje notranje – na ravni oseb.

V današnjem času je prišlo do prave eksplozije različnih poklicev in nato znotraj njih strokovnih specializacij, ki nadzirajo potek specifičnih procesov. Vzemimo za primer podkovnega kovača, ki proces podkovanja konja pozna v vseh podrobnostih, kar mu omogoča, da svoje delo opravi dobro. Obstajajo različne tehnike podkovanja. Eni na primer prisegajo na hladno podkovanje, drugi na vroče podkovanje, zaradi česar obstaja več skupnosti, pri čemer vsaka uporablja eno od tehnik, ki se jim zdi najbolj smiselna. Vendar če obstaja več šol podkovanja, torej več razlag o tem, kako oziroma na kakšen način naj proces podkovanja poteka, da bo delo opravljeno hitro in kakovostno, so vsi posamezniki kot osebe enotni pri tem, da je proces podkovanja resničen in da imajo vsi identiteto podkovnega kovača, ki jih povezuje v kompleksno celoto: ta identiteta je skupna prav vsem podkovnim kovačem – ne glede na vrsto šole – in jih povezuje v eno. Ko podkovni kovači različnih šol skupaj mislijo na *isti* proces podkovanja, so povezani v eno celoto in omogočajo procesu, da se pokaže kot resničen.

4.5 Povezovanje misli in oseb na ravni teoretičnih mehanizmov ter sistemov

Ko govorimo o naravnih procesih in kolektivu strokovnjakov, ki misijo nanje, se gibljemo po področju najmanjše abstraktnosti in največje enostavnosti. Razlaga poteka smiselnega procesa (kot je npr. proces razvoja modernega človeka) je relativno enostavna in kolektiv strokovnjakov določenega nazora ima precej enostavno nalogo, da se glede smiselnosti določene razlage tega procesa zedini in jo sprejme kot najboljšo razlago. A to postane kompleksnejše, ko znanstveno védenje o naravnih procesih poglobljamo z odkrivanjem njihovih skupnih mehanizmov, ki jih opisujejo teoretične razlage, vključujoče vse hipoteze na nižji abstraktni ravni. Hipotetična razlaga, kako je potekal proces razvoja modernega človeka, je relativno enostavna – veliko bolj kompleksna je razlaga evolucijskih mehanizmov, kot so naravna selekcija, mutacije, migracije in genetski zdrs, ker so bolj abstraktni in skupni vsem vrstam živih bitij. Poleg tega se naštetih mehanizmi prepletajo in delujejo sočasno v kompleksnih ekosistemih. Vendar, kot opozarjajo številni, med drugim Edgar Morin (roj. 1921) v svojih šestih zvezkih dela *La Méthode* (Morin 1973), je prav razdrobljenost védenja kot posledica redukcionističnega pristopa znanosti moderne dobe osrednji problem sodobne znanosti – to pa kliče k iskanju načinov za njegovo transdisciplinarno sintetiziranje v bolj abstraktno in kompleksno celoto. Toda to pomeni tudi odpoved gotovosti, po kateri se znanstveni zakoni odlikujejo, in sprejetje negotovosti – saj ko govorimo o teorijah, teorijah srednjega dometa in metateorijah, smo daleč stran od empiričnih dokazov, s katerimi se ponašajo hipoteze.

Kako se teoretični mehanizmi povezujejo v bolj abstraktne in kompleksne skupne sisteme, kot so sistemi kozmološke, biološke in kulturne evolucije? Kako so nadalje vsi ti trije sistemi med seboj povezani v en sam skupen, bolj abstrakten in kompleksen sistem evolucije? Vse naštetih zahteva transdisciplinarni pristop in povezovanje enostavnih misli v kompleksno celoto – ter povezovanje teoretikov v zedinjene kolektive.

Pri povečevanju abstraktnosti teorij, ko je zajetih vse več disciplin (npr. biološka evolucija kot teorija srednjega dometa zajema teorije evolucije živali, rastlin, bakterij itd., vsako od teh skupin pa proučuje teoretična poddisciplina), se ne povečujeta le abstraktnost in kompleksnost misli, ki mora biti usklajena z vsemi manj abstraktnimi mislimi, ampak tudi abstraktnost in kompleksnost identitete. Na ravni teoretičnih mehanizmov govorimo o poklicni identiteti, ki v sebi združuje vse manj abstraktne strokovne identitete. Poklic evolucijskega antropologa tako med drugim vključuje manj abstraktno identiteto strokovnjaka za vprašanje izvora človeka. K poklicni identiteti se zato prišteva veliko več oseb kot k strokovni identiteti, kar pomeni, da se je tudi težje zediniti glede smotrnosti določene razlage teoretičnega mehanizma. Tudi v primeru teoretičnih mehanizmov imamo lahko več razlag, med katerimi znanstvena skupnost zagovarja tisto, ki se ji zdi najboljša. Kot pri hipotezah tudi v primeru mehanizmov in njihovih skupnih sistemov velja, da smotrnost razlag (teorij, teorij srednjega dosega in metateorij) znanstvenike

združuje v skupnosti, omejene z določeno perspektivo – se pa vsi prištevajo k določeni poklicni identiteti, ki jo v svoji notranjosti doživljajo kot resnično. Nekdo se lahko resnično doživlja kot evulcijski antropolog – ne glede na to, katero teoretsko razlago sprejema kot najboljšo oziroma najbolj smotrno. V poklicni identiteti se razdeljenost, ki obstaja na ravni razlag, lahko preseže.

Znanstvena skupnost bo verjetno ostala razdeljena tudi pri najbolj abstraktni metateoriji – teoriji vsega, ki bo morala vključevati vse razlage manjše abstraktnosti. Ena znanstvena skupnost bo namreč kot najboljšo razlago sprejemala eno, druga pa drugo. Spet pa bo popolno kompleksno povezanost mogoče ustvariti na ravni najbolj abstraktne identitete, h kateri se bodo prištevali vsi – ne glede na to, katero razlago bodo imeli za najboljšo.

Ne samo, da s povečevanjem abstraktnosti postajajo vedno bolj kompleksne razlage in pojavi, ki jih te razlagajo, ampak tudi misli, ki za njimi stojijo, saj vključujejo vedno več disciplin; to pa pomeni, da morajo biti zagovorniki teh razlag vse bolj razgledani. Seveda smo pri ustvarjanju teh sintez šele na začetku – to ostaja velika naloga prihodnjih rodov. Jasno pa je, da tega projekta brez informacijsko-komunikacijskih tehnologij ne bo mogoče izpeljati, saj zahteva od tistih, ki bolj abstraktne in kompleksne razlage sintetizirajo, da imajo na voljo informacije s širokega področja oziroma iz več disciplin – kajti brez informacij ne more biti nobene sinteze.

Če hočemo na primer proučevati biološko evolucijo, moramo imeti na voljo védenje o vseh teoretskih mehanizmih, ki jih poskušamo povezati v skupen sistem. Če pa hočemo proučevati evolucijo kot metateorijo, moramo pravzaprav pridobiti védenje biološke, kozmične in kulturne evolucije, saj lahko le z abstrakcijo vseh treh poiščemo njihov kompleksen skupni imenovalec. Sintetiziranje védenja v sklopu transdisciplinarnosti zahteva veliko študija in poglobljanja v različne discipline, saj je le tako mogoče odkriti, kaj jih od znotraj povezuje. Ravno sodobna tehnologija je tista, ki nam danes omogoča dostop do potrebnih informacij v obliki strokovnih člankov, simulacij, modelov itd.; obenem omogoča povezovanje strokovnjakov na vseh ravneh (Porrás in Olaya 2022, 1983). Prav povezovanje znanstvenikov na vedno bolj abstraktni ravni pa širi krog povezanih strokovnjakov, ki se morajo zediniti o smotrnosti razlag, kar pomeni, da se kompleksna celota – bodisi v obliki kompleksne misli bodisi v obliki kolektiva – ustvarja vedno težje, saj skupaj prihajajo ljudje, ki so si med seboj vedno bolj različni.

Na podlagi analize poteka razvoja noogeneze je jasno razvidno, da evolucija misli oziroma duha (noogeneza) poteka s povezovanjem enostavnih delov (misli in oseb) v kompleksno celoto (kompleksna misel in kolektivi) – pri čemer bo v prihodnosti ključno vlogo igrala tehnologija. Prav zaradi te njene vloge pri omogočanju sinteze védenja lahko sklepamo, da je tehnologija eden od pojavov noogeneze oziroma procesa evolucije, saj je – kot pravi Julie Thompson Klein – transdisciplinarnost postala »bistven način našega mišljenja in delovanja« (2004, 524). Transdisciplinarnosti pa ne more biti brez pomoči sodobne tehnologije.

5. Sklep: Tehnologija in etika v luči točke Omega

V prejšnjem poglavju smo pregledno prikazali evolucijo narave in z naštevanjem kompleksnih povezav v materialnem svetu, življenju in misli empirično podkrepili dve hipotezi: kot prvo, da evolucija tako materialnega vesolja (kozmogeneza), življenja (biogeneza) in duha (noogeneza) poteka s povezovanjem enostavnih delov v kompleksno celoto; kot drugo pa, da je sodobna tehnologija eden izmed pojavov evolucije – konkretno noogeneze –, saj z omogočanjem pretoka informacij ter transdisciplinarnega učenja, raziskovanja in sodelovanja omogoča prepletanje enostavnih misli in mislečih oseb v kompleksno celoto. Lahko bi torej rekli, da se je stopnja kompleksne povezanosti narave skozi celotno zgodovino povečevala in se bo še naprej – s tem pa v njej vedno bolj odseva kompleksna povezanost Svete Trojice, ki je kot Stvarnik v stvarstvu pustila sled. Vendar stvarstvu na sedanji stopnji razvoja, ko je v njem še veliko nepovezanosti (pomislimo samo na sprto človeško družbo), do največje kompleksne povezanosti, o kateri govori Teilhard, in s tem do priličenja popolnosti načina (so)bivanja Svete Trojice – v tradiciji označenega kot perihoreza – manjka še veliko. Perihoreza pomeni naslednje: »tri Božje osebe popolnoma prešinjajo druga drugo, popolnoma se podarjajo druga drugi, živijo v neuničljivi skupnosti, vsaka Božja oseba živi popolnoma v drugih dveh, za drugi in skupaj z drugima Božjima osebama.« (Sorč 2000, 186) Iz povedanega lahko sklepamo, da gre v Sveti Trojici za popolno povezanost treh Božjih oseb, kar je tudi sled, ki jo je Sveta Trojica pustila v stvarstvu. In ravno tej kompleksni povezanosti treh oseb v enega samega Boga se odrešeno stvarstvo po Teilhardu de Chardinu počasi približuje – pri čemer ima svoboden Božji poseg z učlovečenjem, smrtjo in vstajenjem ‚Prvorojenca vsega stvarstva‘ enkratno in nenadomestljivo vlogo.

V tej zadnji točki bomo izpostavili še problem neprave uporabe tehnologije, saj ta ne služi le prepletanju misli in oseb, ampak žal tudi njihovem ločevanju. Na voljo je veliko literature, ki govori tako o pozitivnih kakor tudi o negativnih vplivih literature na proces povezovanja. Več avtorjev (in organizacij s svojimi strokovnjaki) na področju etike in tehnologije zagovarja tudi stališče, da je tehnologija sama po sebi nevtralna – da je ključno vprašanje, kako jo uporabljamo ter kakšno etiko in vrednote pri njeni uporabi uveljavljamo. Ena izmed takšnih organizacij je „The Markkula Center for Applied Ethics“ na Univerzi v Santa Clari, ki se ukvarja z etičnimi vprašanji na področju tehnologije in je v raziskovanju etike v tehnologiji vodilna. Ta center poudarja, da je tehnologija sama po sebi nevtralna – in da je od človekove etične drža odvisno, kako bo na okolje in družbo vplivala. Zato zagovarja pomen etičnega razmisleka in razvoja etičnih smernic za uporabo tehnologije.

Prav tako je nekaj posameznih avtorjev, ki menijo podobno – da je etična drža za prihodnost tehnologije ključna. Eno od imen, ki ga je vredno omeniti, je Lawrence Lessig (roj. 1961), priznani profesor prava in avtor knjige *Code: Version 2.0* iz leta 2006, ki govori o tem, kako se arhitektura kode (računalniške programske opreme) oblikuje z zakoni in normami – in da je odgovoren pristop pri oblikovanju kode za etično rabo tehnologije ključnega pomena.

Skupno stališče vseh teh avtorjev je, da je tehnologija sama po sebi orodje, ki ima lahko tako pozitivne kot tudi negativne učinke, zaradi česar je treba razvijati etične smernice in regulative, ki zagotavljajo odgovorno in etično uporabo tehnologije.

Vsak človek je lahko strokovnjak na določenem področju, kar glede na povedano pomeni, da s pomočjo tehnologije bdi nad določenim procesom, ga nadzoruje in, kar je najpomembnejše, vidi njegov smisel, kar tudi osmišlja njegovo identiteto strokovnjaka. Osmišljen človek z identiteto, ki jo doživlja kot resnično – ko namreč ve, da je to res on –, je osnova za življenje v skladu s poklicno etiko, ki je njegovemu poklicu lastna. Osmišljena in resnična identiteta je osnova za etično življenje, saj človeku daje motivacijo, da živi v skladu z etičnimi zahtevami svojega poklica; to vključuje tudi etične smernice za tehnologijo, ki jo pri opravljanju svojega poklica in poslanstva uporablja.

Pri razvoju etičnih smernic je treba po mnenju Teilharda de Chardina pogled usmeriti daleč v prihodnost, ko bo noosfera »slednjič družno dosegla svoje končno stečišče ali ‚Konec sveta‘« (Teilhard de Chardin 1978, 224), »ko se bo /.../ nagnila vase in s tem dosegla vrhunec svoje kompleksnosti in osredinjenja« in ko se bo »dopolnjen Duh odmaknil od svoje materialne maternice in se z vso težo naslonil na Boga-Omega« (238). Teilhard de Chardin torej trdi, da se bo proces evolucije enkrat dovršil – in sicer ob koncu sveta, ko bo stvarstvo doseglo največjo kompleksno povezanost, ki bo odsevala popolno kompleksno povezanost Svete Trojice, ki se razodeva v Kristusu, točki Omega.

Z vidika konca sveta je torej neetično vse, kar nastanek te popolne kompleksne povezanosti ovira – tudi pri tehnologiji, ki jo uporabljamo za opravljanje poklica. Če določena uporaba tehnologije k večji kompleksni povezanosti delov s celoto ne prispeva, potem je z vidika točke Omega njena uporaba neetična. In obratno, uporaba tehnologije, ki prispeva k večji kompleksni povezanosti delov s celoto, je etična: tehnologija torej potrebuje usmerjenost in moralno normo, ki jo lahko zagotavlja samo etika ljubezni.

Tehnologija nas lahko razdvaja in ločuje, a ravno eshatološko dovršena, popolna kompleksna povezanost enostavnih delov stvarstva je pri določanju etičnih smernic za uporabo tehnologije merilo – pri čemer je motivacija za njihovo ureničevanje osmišljena in resnična identiteta. Teilhard de Chardin nas torej z usmerjanjem na točko Omega uči videti rešitev problema, da bi z vidika te rešitve mogli do nje začrtati pot.

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Tehnološki razvoj v luči Habermasove etike diskurza *Technological Progress in Light of Habermas' Discourse Ethics*

Povzetek: Namen prispevka je globlje raziskati Habermasov pogled na tehnologijo upošteva njegovo etiko diskurza. Prvi del prispevka razjasnjuje njegova teoretična izhodišča, ki postanejo pomembna tudi pri vprašanju vloge tehnologije. V nadaljevanju so najprej opisane zlasti tiste ugotovitve, ki jih iz njegovih razprav o teoriji medijev in teorije o kolonizaciji življenjskega sveta lahko izluščimo na posreden način. Nato se posvečamo njegovemu odnosu do pojava množičnih medijev, ki predstavljajo konkreten izraz sodobnega napredka in so tesno povezani s tehnološkim razvojem. V zadnjem delu je opisan Habermasov odnos do interneta, ki se v aktualnih razmerah kaže kot alternativa množičnim medijem. Prispevek tako združuje različne Habermasove razprave v celostno analizo njegovega odnosa do tehnologije. Ob tem predstavlja tudi presenetljive ugotovitve, ki zadevajo Habermasovo pozicioniranje v odnosu do množičnih medijev in svetovnega spleta.

Ključne besede: Jürgen Habermas, tehnološki razvoj, javnost, etika diskurza, množični mediji, internet.

Abstract: The purpose of this article is to thoroughly research Habermas' view of technology with regard to his discourse ethics. In the first part of the article, Habermas' theoretical starting points concerning the question of technology are presented. In the next segment, findings are presented, which can be traced mainly in an indirect way from Habermas' discussions on media theory and from his theory of the colonization of the lifeworld. In the next step, Habermas' relation to the phenomenon of mass media is addressed. The mass media are understood as a concrete expression of modern progress and are closely linked to technological development. In the last part of the article, Habermas' relation to the internet is presented. The internet is widely considered an alternative to the mass media in modern times. The article presents a holistic analysis of Habermas' relation to technology. It also presents some interesting findings regarding Habermas' positioning towards the mass media and the internet.

Keywords: Jürgen Habermas, technological progress, public sphere, discourse ethics, mass media, the internet.

1. Uvod

Jürgen Habermas je med intelektualci poznan predvsem po svoji družbeni teoriji, ki temelji na ideji komunikativne racionalnosti.¹ Njegova teorija zajema širok spekter pojavov sodobnega sveta, med drugim politične razmere na zahodu, pojav novih družbenih gibanj, odnos razuma in religije, verski fundamentalizem, problematiko genskega inženiringa ipd. (Habermas 2005a). Na vseh teh področjih Habermas ponuja tudi nekatere konkretne smernice, kako komunikativno racionalnost uresničevati. Med pojave, ki so v sodobnem času še posebej izraziti, spada tudi tehnološki napredek. Zastavlja se vprašanje, kako Habermas na tehnološko sfero človekovega delovanja gleda skozi perspektivo svoje družbene teorije. Na to vprašanje Habermas le redko odgovarja neposredno, a takrat največkrat zelo koncizno. Vendar pa njegova teorija prinaša mnogo drugih nastavkov, ki na to vprašanje odgovarjajo posredno.

Poleg tega se nam ponuja še ena pot iskanja odgovorov. Čeprav o splošni tematiki tehnologije Habermasovi prispevki govorijo zelo malo, nam lahko pomagajo njegove obširne razprave o nekaterih konkretnih izrazih sodobnega tehnološkega napredka. Obravnavali bomo specifičen primer, ki nam bo osvetlil Habermasov širši pogled na tehnologijo kot tako. Habermasova razprava o pojavu množičnih medijev, o njihovi vlogi za javnost ter o alternativni, ki se ponuja z razmahom interneta, bo pokazala, kako je svojo teorijo apliciral na povsem konkreten segment sodobnega tehnološkega napredka.

2. Habermasova teoretična izhodišča

Habermas smiselni odgovor na aktualno družbeno problematiko išče v novem razumevanju racionalnosti, ki naj bo diskurzivno utemeljena. Po eni strani želi Habermas racionalnost rešiti iz okovov metafizike, po drugi strani pa nasproti postmoderni miselnosti vztraja na stališču, da je racionalnost za družbo nekaj dobrega in nujnega. Njegov poskus je zastavljen v smeri revizije racionalnosti – z namenom pomagati družbi.

Habermas je svojo revizijo uresničil z analiziranjem preteklih filozofskih tokov, ki glede pojma racionalnosti v obdobju modernosti veljajo za avtoritete. Na tem področju kot vodilni izstopa Immanuel Kant in lahko bi rekli, da tudi za Habermasa predstavlja največji navdih (Hovdelien 2011, 111). Kantova racionalnost po Habermasovem mnenju sodobnim družbenim razmeram, za katere je značilna neizmerna pluralnost različnih nazorov, ne ustreza. Čeprav je Kant s svojo transcendentalno filozofijo prispeval k boju proti relativizmu, danes za družbo univerzalno ni več sprejemljiv. Habermas pa za svojo teorijo išče predvsem to – pojmovanje racionalnosti, ki bi bilo univerzalno sprejemljivo in tudi univerzalno uporab-

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

no. Habermas meni, da racionalnost ne sme biti pojmovana partikularno, ne sme biti utemeljena na metafizičnem – in ne sme ostati zgolj instrumentalna. Kant in mnogi drugi filozofi so se tem kriterijem v različnih vidikih sicer približevali, niso pa jim dodobra zadostili. Habermas je zato prispevke svojih predhodnikov s pridom izkoristil, jih analiziral, izpostavil pozitivne vidike njihovih misli in zavrnil negativne. Na ta način je oblikoval prenovljeno pojmovanje družbene racionalnosti, ki je postmetafizična in komunikativna.

Ena od osrednjih potez Habermasove racionalnosti je procedura, po kateri deluje. Gre za proces deliberacije (premišljujočega odločanja), ki predvideva postavljanje veljavnostnih zahtev v diskurzu (Habermas 1984, 22). Posamezniki, ki pripadajo določenemu družbenemu okolju, naj bi se zbrali in poskušali s sporazumevanjem priti do ugotovitve, kaj je v dani situaciji za družbo najboljše (1989, 27). Ta proces je za Habermasa ključnega pomena, saj gre za to, da se zberejo ljudje z različnimi pogledi, predstavijo vsak svoje argumente in stališča ter drug drugemu postavijo veljavnostne zahteve (Geiger 2009, 23). Z veljavnostnimi zahtevami posameznik vzpostavlja pričakovanje, da bodo sogovorniki njegove argumente priznali kot veljavne – tudi če se z njimi ne bodo strinjali. Rezultat omenjenega procesa naj bo neki konkreten sporazum, s katerim se lahko identificirajo vsi udeleženci diskurza. Habermas za racionalni diskurz podaja precej splošne kriterije. Zavezan je namreč ideji praktičnega razuma, ki predpostavlja, da mora biti diskurz uresničen v realni družbeni situaciji, ne pa teoretično diktiran. Zato Habermasovo izvajanje mnogokrat ostaja na ravni splošnih usmeritev – kljub temu pa na določenih mestih izpostavlja konkretne primere, ko se je praktični razum izkazal pozitivno (Habermas 2005b, 384).

Lahko bi rekli, da je eden takšnih konkretnih primerov analiza meščanske javnosti 18. in 19. stoletja. Habermas ta zgodovinski pojav prepoznava kot prvi uspešen primer javnosti v njenem pravem pomenu (1989, 28–31). Pojem javnosti v njegovi teoriji zajema pomembno mesto, saj je prisoten že vse od začetka njegove profsorske poti. Izhodišče za razpravo o tem pojmu je našel v primeru razsvetljskega meščanskega dogajanja v 18. stoletju (Mahlouly 2013, 8). V tistem času je v velikih evropskih državah prišlo do krepitve politične moči meščanskega sloja. Meščanstvo oblasti ni izvajalo na tradicionalen način – v slogu absolutnih vladarjev. Ni šlo namreč za vladanje z vsiljevanjem, temveč s skupnim razpravljanjem, k čemur so prispevali različni saloni, kavarne, gledališča, bralni krožki, pa tudi tajne združbe (Habermas 1989, 33–35). V njih so se posamezniki zbirali in izmenjevali ideje na način, ki precej dobro ustreza Habermasovi ideji deliberacije. Dogovori, ki so jih dosegli, so potem tudi dejansko vplivali na makropolitичno dogajanje, saj jih je bil vladar prisiljen upoštevati. Habermas sicer priznava, da pri opisanem zgodovinskem pojavu ni šlo za popolnoma univerzalno javnost, saj vanjo niso bili enakovredno vključeni vsi sloji prebivalcev (Mahlouly 2013, 10). Kljub temu pa ta pojav zanj predstavlja zgodovinsko novost, ki je nakazala pravo smer (Habermas 1989, 81). Habermasov pojem javnosti je tudi za nas izjemnega pomena, ker nam kaže, da komunikativno delovanje ni utemeljeno na nekem naključnem srečevanju med ljudmi ali na naključni medsebojni izmenjavi argumentov – gre za proces, ki je jasno naravnčan na dosego medsebojnega razumevanja v smeri živete prakse (27).

3. Neutrlnost tehnologije

Ob vprašanju, kje je v Habermasovi teoriji mesto za ovrednotenje tehnološkega napredka, sprva naletimo na težavo. Osrednje delo, v katerem Habermas predstavlja celostno teoretično zasnovo nove družbene teorije – *Teorija komunikativnega delovanja* –, namreč besede tehnologija sploh ne vsebuje (Feenberg 1996, 49). Tako je gotovo želel pokazati, da tehnologija sama po sebi ni predmet njegovih razprav. Prav tako se v tem odraža njegovo stališče, da tehnologija v odnosu do družbene problematike v izhodišču zavzema nevtralno vlogo (49–50). Habermas torej implicitno namiguje, da tehnološki napredek sam na to, v kolikšni meri se konkretna družba ravna v skladu s kriteriji deliberacije, neposredno ne vpliva. Nevtralno izhodišče do tehnološke sfere lahko po eni strani vidimo kot jasno zavrnitev utopističnega povečevanja tehnološkega napredka, po drugi pa kot odločno nasprotovanje romantičnim kritikam na račun tehnologije (49). Tako bi lahko rekli, da Habermas v svojem izvajanju predstavlja demistificiran pogled na tehnologijo (46). Tehnologija naj bi bila v Habermasovih očeh nevtralna tudi zaradi dejstva, da se ne ravna po družbenem interesu (50). Vodi jo povsem drugačen interes, ki želi maksimizirati ugodje, učinkovitost, poenostavitev. Javnost deluje po principu komunikativnega delovanja, medtem ko tehnologija deluje po principu instrumentalnega delovanja (Habermas 1984, 341–342). Iz tega izhaja, da je nevtralnost tehnološke sfere dvoplastna: kakor nanjo deliberacija neposredno ne vpliva, tako tudi sama na deliberacijo nima neposrednega vpliva. S tega vidika je tehnološki napredek na določenih področjih povsem sprejemljiv pojav (Feenberg 1996, 60). Z njegovo pomočjo si namreč življenje delamo bolj enostavno, udobno in učinkovito.

Vendarle pa ti izsledki predstavljajo zgolj izhodišče Habermasovega pogleda na tehnologijo. Pri analizi realnih razmer stvari niso več tako preproste, saj lahko vidimo, da tehnologija v aktualnih moralnih dilemah igra pomembno vlogo. Habermas priznava, da je tehnologija v določenih primerih zmožna svojo nevtralnost zapustiti. Takšne situacije naposled pripeljejo tudi do patologij, ki jih Habermas vidi kot grožnje za racionalni diskurz (60). Patologije so družbeni pojavi – politična ali civilna gibanja in tudi miselnosti –, ki javnost ogrožajo na način, da v duhu relativizma racionalnosti bodisi oporekajo ali pa – v duhu metafizike – vsiljujejo drugačno racionalnost. Habermas je pojavu patologij namenil velik del svojih razprav (Habermas 1987, 285–331). Do določenih patologij pa lahko pripelje tudi neustrezen odnos med tehnologijo in javnostjo. Primer patologije v tej smeri je denimo transhumanizem.

Habermas definira dve možnosti, ko odnos med javnostjo in tehnologijo preneha biti nevtralen. Prva možnost se uresniči takrat, ko je tehnologija v precepu med več enako učinkovitimi rešitvami (1973, 270–271). Gre za situacijo, ko se je treba odločiti za eno od dveh možnosti, ob tem pa za odločitev ne zadošča kriterij učinkovitosti. Tehnologija, ki se ravna le po tem kriteriju, odločitve sama ni zmožna sprejeti (Feenberg 1996, 54). V tem primeru lahko na pomoč priskoči javnost, ki pri svojem odločanju upošteva kriterij univerzalne morale. Čeprav sta obe rešitvi v instrumentalnem smislu enako ustrezni, to še ne pomeni, da je tako tudi

v moralnem smislu. V tem primeru bi javnost tehnologiji priskočila na pomoč tako, da bi pretehtala moralno veljavo obeh možnosti in se odločila za tisto, ki moralnemu diskurzu družbe ustreza bolje. Na tak način lahko socialni interes poseže v tehnološki napredek (Habermas 1970, 105).

Druga možnost, da se nevtralnost tehnologije poruši, se uresniči, kadar tehnološka sfera preseže svojo pristojnost. Običajno gre za vdor tehnologije na tista področja človekovega življenja, ki bi morala ostati nedotaknjena – tako pa tehnologija aktivno poseže v človekov življenjski svet in vdre v najbolj osebne segmente človekovega življenja (Feenberg 1996, 60). Lahko si podredi posameznikove družinske odnose, ovira njegovo integracijo v lokalno skupnost, vpliva na njegove etične vrednote ali poseže celo v njegovo genetsko identiteto. Habermas vse te pojave označuje s skupnim pojmom kolonizacija življenjskega sveta (Habermas 1987, 196). Našteta področja – od biološke identitete pa vse do socialne integracije – pomenijo osnovo za človekov življenjski svet, ki funkcionira kot nekakšna zaloga komunikativne racionalnosti, s katero se človek udeležuje širšega družbenega diskurza.

Tehnologija lahko svoje meje neposredno prestopi tudi na omenjenem področju univerzalnega diskurza. Na tem mestu nam kot pomoč služi Habermasova teorija medijev. V širšem pomenu je kot medij razumljen vsak podsistem, ki nadomešča neposredno deliberacijo. Medij deluje tako, da človek preko njega zasleduje svoj lastni interes, ob tem pa samodejno uresničuje tudi interes javnosti (Feenberg 1996, 56). V sodobni družbi je namreč nemogoče pričakovati, da bi se proces deliberacije sprožil v vsaki novi situaciji, zato pride do poenostavitve z vzpostavitvijo medijev. Najbolj tipična medija sta denarna izmenjava in oblast (Habermas 1987, 182). Z denarjem si je človek življenje poenostavil – z njegovo uporabo uresničuje lastne potrebe, ob tem pa dejansko služi širšemu družbenemu interesu. Na takšen način so mediji zamišljeni kot pozitiven prispevek modernega razvoja, brez katerega sodobna družba ne bi mogla shajati. Družba sama jih je izoblikovala na podlagi deliberacije, zato ji lahko na mnogih področjih koristijo. Lahko bi rekli, da mediji komunikacijo preoblikujejo tako, da s svojim delovanjem nadomestijo neposredno komunikativno delovanje (Feenberg 1996, 56). Vendarle pa lahko tudi mediji svoje pristojnosti prestopijo – če preveč zadušijo diskurzivno vlogo, ki pripada vsakemu državljanu. Lahko se zgodi, da si denimo mehanizmi svetovnega trga družbeno dinamiko in osebno avtonomijo posameznika popolnoma podredijo. Možno je tudi, da si javnost podredijo birokratski sistemi oblasti (Habermas 1989, 176) – to pomeni, da se vse relevantne odločitve, tudi moralne, začnejo sprejemati zgolj glede na ekonomske ali administrativne kazalce. Pri medijih je nevarnost, da pride do takšne prekoračitve pristojnosti, vedno prisotna. Habermas tehnologije sicer med medije ni uvrstil, toda brez dvoma lahko rečemo, da je z vzpostavitvijo in okrepitevijo medijev v sodobni družbi neizogibno povezana (Feenberg 1996, 60). Vsekakor tehnologija, ko govorimo o prekoračitvi pristojnosti, prinaša podobno nevarnost kot mediji. Če tehnologija – v primeru neustreznega delovanja v odnosu do družbe – svojo nevtralno pozicijo zapusti, postane škodljiva in poraja patologije.

Iz teh dveh razlogov pri Habermasu izhaja ugotovitev, da je nujno potreben zunanji kriterij, ki bo tehnološki vpliv na družbeno dinamiko presojal in omejeval. Tu v igro vstopijo vrednote, do katerih družba pride skozi deliberacijo (54). Obstajajo vrednote, ki jih posameznik prinaša iz svojega življenjskega sveta in se lahko od človeka do človeka razlikujejo. V Habermasovem duhu lahko takšne vrednote imenujemo etične vrednote. Zanje je značilen neuniverzalen značaj, torej dejstvo, da za vse ljudi niso sprejemljive. Ko govorimo o kriterijih za presojo, Habermas nima v mislih etičnih, temveč moralne vrednote. Moralne vrednote so zahteve naše moralne slovnice, ki jo kot človeštvo dosežemo z univerzalno proceduro diskurza (Žalec 2019, 631–632). Moralne vrednote imajo torej univerzalen značaj in so univerzalno sprejemljive, etične vrednote pa kot del posameznikovih življenjskih svetov pripomorejo, da se moralne vrednote lahko oblikujejo skozi deliberacijo (Habermas 2008, 272).

4. Množični mediji: abstraktnost in asimetričnost

Tehnični razvoj v zadnjih stoletjih je pomagal vzpostaviti pomembno družbeno pridobitev, ki se ji tudi Habermas v svojih razpravah ni mogel izogniti. Gre za razvoj množičnih medijev, med katere spadajo časopisi, revije, radio in televizija. Nekatere značilnosti, ki veljajo za medije v širšem pomenu besede, veljajo tudi za množične medije v ožjem pomenu besede. Podoben je denimo že namen, zakaj jih je družba oblikovala. Množični mediji so namreč nastali kot rezultat deliberativnega procesa, v katerem je javnost želela izboljšati in poenotiti obveščenost ter uresničevanje komunikativne racionalnosti (2009, 152–153). Motiv za nastanek je torej spet oddaljitev od neposredne deliberacije za izboljšanje življenjske prakse, nikakor pa ne oddaljitev od komunikacije same. Zanimivo je, da je pojav množičnih medijev na poseben način podoben Habermasovemu opisu javnosti 18. stoletja (Mahlouly 2013, 16–17) – delujejo na principu profesionalnega novinarstva (Habermas 2009, 168). To pomeni, da v njih čisto vsak državljani nima možnosti objaviti svojega prispevka ali mnenja. K poročanju in objavljanju so pripuščeni le tisti s potrebno usposobljenostjo ali ki so se kako drugače izkazali za sposobne novinarje. Če malce pretiravamo, bi lahko rekli, da je za posredovanje informacij pooblaščen zgolj omejena elita ljudi (161). Nekaj podobnega bi lahko prepoznali v meščanski javni sferi 18. stoletja (Mahlouly 2013, 6). Tudi takrat aktivno sodelovanje v informiranju ni bilo omogočeno vsem posameznikom, pač pa ga je do neke mere oblikovala elita. Habermas na pojav elite v nobenem primeru ne gleda negativno (Geiger 2009, 4) – zagovarja namreč mnenje, da mora sodobna družba profesionalnost prepoznati kot nekaj nujnega in ji v razpravah nameniti ustrezno mesto. Vendar to po drugi strani ne sme povzročiti, da bi neprofesionalni državljani v razpravah in tudi v množičnih medijih ostali brez glasu (Habermas 2009, 177).

Za odnos med javnostjo in množičnimi mediji ima vloga profesionalnega novinarstva velik pomen. Po eni strani lahko vidimo, da množični mediji na oblikovanje javnega mnenja vplivajo izrazito odločilno (159–160). Dravljani se namreč v ve-

liki meri zanašajo na informacije, ki jih pridobijo od njih. Posledično so tudi politična prepričanja in svetovni nazori državljanov močno odvisni od vsebin, ki jih prejemajo od množičnih medijev (164). Ti imajo torej v odnosu do javnosti veliko odgovornost, saj je od njih odvisen velik del politične dinamike. Po drugi strani pa ne najdemo temu enakovrednega vpliva druge strani – mnenja državljanov se za vsebino množičnih medijev le redko odražajo kot relevanten vir (154). Stanje medijev v zahodnih demokracijah se pomika v smeri vedno bolj enostranskega odnosa med javnostjo in množičnimi mediji. Čeprav imajo množični mediji izvor v diskurzivnem procesu javnosti, pa sami ta proces vedno manj udeležujejo. Habermas v svoji analizi množičnih medijev prepozna dve osrednji karakteristiki (156–155). Na prvem mestu je abstraktnost. Množični mediji so abstraktni, ker pomenijo oddaljitev od neposredne – neabstraktne – deliberacije: »Množična komunikacija ni odprta za igro neposrednega vprašanja in odgovora, za diskutiranje med pritrditvijo ali zavrnitvijo, med trditvijo in kontradikcijo, ki bi se odvijala med vsemi prisotnimi.« (156) Proces, pri katerem se posamezniki z lastno avtonomijo zberejo in racionalno diskutirajo skozi postavljanje veljavnostnih zahtev, je tu vsaj v neposrednem smislu potisnjen na stran. Notranji ustroj množičnih medijev se ne ravna po principu univerzalnega diskurza, temveč po principu profesionalnosti in enostranskega posredovanja informacij množicam. S tem je tesno povezana tudi druga značilnost množičnih medijev – asimetričnost. Habermas v delovanju množičnih medijev prepozna izrazito majhno odprtost za povratne informacije. V ospredju so predvsem profesionalni akterji, ki svoje vloge ne morejo zamenjati z neprofesionalnim občinstvom. Habermas trdi, da gre tu predvsem za dva tipa vodilnih akterjev, namreč za »novinarje, ki ustvarjajo prispevke o novicah, komentarje in poročila, ter za politike, ki zasedajo osrednje mesto v političnem sistemu, funkcionirajo pa hkrati kot soavtorji in kot naslovniki javnega mnenja« (157). Mediji svoje delovanje uravnavajo po lastnih kriterijih in se skoraj nikoli ne ozirajo na komentarje državljanov, ki so njihovi naslovniki. To se vidi predvsem pri vprašanju, katere informacije so za posredovanje relevantne in na kakšen način jih predstaviti. Četudi bi množični medij formalno odprl možnost za neprofesionalne povratne kritike, tem običajno ne bi izkazal omembe vredne pozornosti (154).

Mislili bi, da Habermas zaradi njihove abstraktnosti in asimetričnosti množičnih medijev ne podpira, vendar ni tako. Habermas omenjenih dveh značilnosti ne prepozna nujno kot slabih (155). Lahko bi rekli, da ju obravnava kot za sodobne družbene razmere razumljivi. Seveda pa obe značilnosti v njegovih očeh pomenita potencialno nevarnost. Bistveno je, da je v izhodišču dobro sodelovanje med javnostjo in množičnimi mediji mogoče (157) – množični mediji so se namreč porodili iz javne deliberacije, zato imajo vso možnost, da javnosti tudi koristijo. Ključno je, da svojo vez z deliberacijo vseskozi poživljajo in obnavljajo (159–161). Čeprav se sami po principu diskurza ne ravna, se morajo vedno znova zavedati, da prav temu principu vendarle služijo. Pomembno je zlasti to, da se množični mediji ne zaprejo v lastni notranji interes, temveč z deliberacijo vedno ohranjajo aktivno vez. Habermas povzema dva osrednja pogoja uspešnega in pozitivnega delovanja množičnih medijev v odnosu do javnosti – pogoja sta odgovor na dve osrednji ne-

varnosti, ki medije v odnosu do javnosti zapirata vase. Najprej je tu nevarnost, da medij izgubi svojo avtonomijo in s tem neodvisnost lastnega novinarstva (174). Gre za to, da mora vsak množični medij ohranjati svojo notranjo samostojnost, da bo lahko javnosti koristen s posredovanjem verodostojnih informacij – prvi pogoj je torej nedotaknjena avtonomija množičnega medija (174–177). Druga nevarnost je v skrajni obliki asimetričnega odnosa do javnosti. Če množični medij povratnih informacij, pohval in kritik državljanov ne upošteva v zadostni meri, deliberativni proces javnosti preneha podpirati (177) – množični mediji si morajo prizadevati tudi, da neprofesionalne državljane čim dejavneje vključujejo v lastno dinamiko. Pogoja avtonomije in sodelovanja državljanov sta torej nujna, da delovanje množičnih medijev ne postane patološko.

Kljub temu, da je odnos medijev do javnosti v izhodišču pozitiven, Habermas ne more mimo dejstva, da je realnost sodobnih medijev v veliki meri zašla v drugo smer – v smer patologije (173). Več kot očitno se patologija kaže tako v smeri kolonizacije življenjskega sveta, ko mediji s svojim vplivom pospešeno vdirajo v zasebno sfero človekovega življenja (Geiger 2009, 17), kot tudi v smeri povečanja socialne in kulturne prikrajšanosti – ko mediji ne prispevajo k integraciji državljanov na obrobju (Habermas 2009, 177). Habermas meni, da so sodobni mediji lastne bralce, poslušalce in gledalce paralizirali. Poleg tega s svojim delovanjem ne pripomorejo k zmanjšanju večplastne družbene polarizacije. Še posebej problematična se Habermasu zdi njihova podreditev politične dinamike. Stanje politike v odnosu do medijev označuje z izrazom »utekočinjena politika« (153) – namesto da bi politika iz komunikativne dinamike javnosti črpala, govorimo o politiki, ki je v preveliki meri asimilirana v množično komunikacijo medijev (Rasmussen 2014, 1319–1320).

5. Internet: priložnost ali ovira za javno sfero?

Ker je pojem javnosti v trenutni situaciji množičnih medijev ogrožen, se zastavlja vprašanje, ali obstaja alternativna rešitev. V sodobnih razmerah se kot najprodornejša alternativa, postavljena ob bok komunikaciji množičnih medijev, ponuja internet (Kocjančič 2023, 173). Tudi mnogi podporniki Habermasove misli so v zadnjih dveh desetletjih rešitev za javnost prepoznali v internetu (Geiger 2009, 2), Habermasove spodbude k aktivnejšemu udejstvovanju državljanov pa s pridom aplicirali v okolje svetovnega spleta (Rasmussen 2014, 1316). Ena izmed najbolj prepoznavnih značilnosti spletnega informiranja je prav to, da profesionalno novinarstvo izgubi temeljno vlogo. Internet na neki način ruši temelji koncept klasičnih množičnih medijev, ko aktivno dejavnost informiranja prepušča slehernemu državljanu z računalnikom (Mahlouly 2013, 14). Gre za skoraj popolno zavrnitev elitističnega ustroja medijev. Poleg tega na internetu v veliki meri izgubita moč tudi preverjanje in nadzorovanje informacij. Spletna komunikacija vsakega neprofesionalnega državljana opolnomoči, da svoje informacije podeli s svetom. Zato se marsikateremu družbenemu mislecu internet zdi pot v pravo smer, v smer okrepjene javnosti (Rasmussen 2014, 1320).

Habermas svojega mnenja ob pojavu interneta dolgo časa ni izrazil. Tako so imeli mnogi, ki sledijo njegovim idejam, precej prosto pot, da Habermasove splošne smernice interpretirajo bodisi kot podporo bodisi nasprotovanje svetovnemu spletu (Geiger 2009, 3). Habermasovemu poznemu odzivu gotovo botruje dejstvo, da interneta sam ni dobro poznal, morda pa se je želel tudi prepričati, kako se bo ta pojav v družbi razvijal (4–9). Ko je leta 2006 naposled le objavil svoj prvi odziv na sodobni pojav interneta, je z njim razočaral marsikaterega podpornika svoje družbene teorije. Njegov komentar je namreč v veliki meri izražal negativno dožemanje pojava svetovnega spleta. Lahko bi rekli, da mu je Habermas pripisal podobno ali celo večjo grožnjo za javnost kot množičnim medijem (Habermas 2009, 158). Čeprav je prodornost interneta v določenih situacijah prepoznal kot potencialno koristno, je njegovo delovanje v zahodni družbi na splošno ocenil kot za demokracijo škodljivo (Rasmussen 2014, 1320–1321).

Habermas se strinja z ugotovitvijo, da je internet slehernika opolnomočil tako, da mu je omogočil lasten glas na skupnem svetovnem omrežju. S tem je namreč izpolnjen eden od nujnih pogojev, da pride do učinkovitega univerzalnega diskurza. Habermas opaža, da je internet »v smislu branja in pisanja prebudil egalitarno publiko, sestavljeno iz pogovornih partnerjev in korespondentov«, kar bi sodobni javnosti lahko bilo v pomoč (Habermas 2009, 157). Lahko bi rekli, da je spletna povezovalna kultura s tega vidika podobna Habermasovi meščanski javnosti, saj na neki način spodbuja ozaveščanje širšega prebivalstva (Mahlouly 2013, 15). Vendar pa – kot bomo videli kasneje – internet vseh potrebnih pogojev za deliberacijo nima. Kljub temu po Habermasovem mnenju obstajajo konkretne situacije, v katerih splet lahko prispeva k dobrobiti javnosti. Te situacije zadevajo predvsem države tretjega sveta, ki izkušajo težave z avtoritarnimi političnimi režimi (Habermas 2009, 157). Voditelji teh držav se za zaščito svoje politične moči zatekajo k najrazličnejšim sredstvom – med drugim svoje državljane omejujejo pri svobodnem dostopanju do informacij. V državah, kjer je množičnim medijem odvzeta lastna avtonomija in njihovo poročanje postane režimsko diktirano, je internet lahko edina platforma z informacijsko širino (Rasmussen 2014, 1321). Lahko se celo zgodi, da dostop do svetovnega spleta v takšnih državah spodbudi aktiven upor proti zatiranju medijev ali tudi proti režimu samemu. Habermas meni, da internet zlasti v takšnih situacijah lahko postane učinkovito orodje demokratičnega razvoja (Habermas 2009, 157).

Veliko bolj pa je pri Habermasu izpostavljen negativni vidik. V oči najbolj bode Habermasov očitek, da internet v zahodni družbi povečuje fragmentacijo in polarizacijo prebivalstva (158). To pomeni, da s svojim delovanjem dejansko škoduje že tako skrhani enotnosti zahodne družbe. Državljeni, ki so v sodobnih pluralnih razmerah razdrobljeni v posamezne interesne in idejne skupine, se pri uporabi interneta še bolj oddaljijo od drugače mislečih (Geiger 2009, 4). V tem se kaže popolnoma drugačna smer delovanja, kot jo Habermas spodbuja v svoji etiki diskurza (25). Njegov diskurz si vedno prizadeva za povezovanje različno mislečih, njihovo medsebojno komunikacijo skozi veljavnostne zahteve, doseganje konkretnega medsebojnega razumevanja (22) – lahko bi rekli, da je za učinkovito delibe-

racijo pogajanje z drugače mislečimi nujen pogoj (Habermas 1996, 360–362). Internet pa v Habermasovih očeh počne ravno nasprotno: združuje predvsem ljudi istega mišljenja, ki jih še močnejše medsebojno poveže. S tem jih še dodatno oddalji od drugače mislečih in onemogoči še tisto malo priložnosti za diskurz, ki je obstajala prej. Vidimo lahko, da se internet čedalje bolj uporablja kot sredstvo za mobilizacijo idejnih skupin (2009, 158). V tej smeri ga s pridom izrabljajo politične stranke – da nagovarjajo in celo hujskajo lastno volilno bazo. Gotovo ga v istem smislu izkoriščajo tudi nepolitična interesna združenja, kot so civilne iniciative, ideološke, verske, športne in druge interesne organizacije, ki želijo aktivirati predvsem lastne privrženice. Internet pa je nevaren tudi zato, ker namesto objektivnih informacij plasira čustveno obremenjeno komunikacijo, kar lahko pri uporabniku povzroči velike osebne težave (Kasowski, Kloch in Przybysz 2022, 190). Iz vsega povedanega bi lahko sklenili, da internet ne podpira integracije posameznika v širšo družbo, temveč ga drži zaprtega v njegov lastni idejni okvir (Geiger 2009, 20).

Na tem mestu se pojavlja vprašanje, zakaj internet, čeprav v izhodišču kaže nekatere poteze deliberacije, naposled vodi v povsem nasprotno smer – fragmentacijo. Odgovor na to vprašanje bi lahko iskali v principu delovanja celotne strukture svetovnega spleta. Internet deluje na principu algoritma, ki je glavni razlog za to, da ima na javnost slab vpliv (3). Princip algoritma je na neki način nasproten principu univerzalnega diskurza, ki predstavlja temeljno vsebino komunikativnega delovanja (25). Zaradi njega namreč udejstvovanje prek spleta ne privede do racionalnega diskurza, temveč do zapiranja v fragmentirane interesne skupine – posameznik je na spletu vključen samo v tiste skupine, ki so mu všeč oz. si jih želi (Habermas 2009, 158). Pri pojavu interneta tudi ne moremo govoriti o podobnosti z množičnimi mediji ali z medijema denarne izmenjave in oblasti – vsi ti namreč javnosti lahko koristijo, če izpolnjujejo določene pogoje (174–180). Množični mediji, ekonomija in oblast so se rodili iz deliberativnega procesa in čeprav se v svojem notranjem ustroju po principu diskurza ne ravnaajo, mu v širši družbeni sliki lahko služijo. Svetovni splet pa je že po svojem izvoru utemeljen na principu, ki je diskurzu nasproten. To pomeni, da ga nikakor ne moremo šteti med rešitve za sodobno javnost (Geiger 2009, 25).

Problem je, ker internet, kakršen je dandanes, ne ustreza Habermasovim kriterijem javnosti. Kot že rečeno, je javnost družbeni prostor, kjer se uresničuje univerzalni deliberativni proces, ko si ljudje različnih pogledov med seboj izmenjujejo stališča in argumente, potem pa pridejo do neke oblike strinjanja in skupne odločitve. Internet po Habermasovem mnenju takšnega procesa v družbi ne pospešuje, ampak ga celo ovira (Habermas 2009, 158). Dodatna težava je tudi dejstvo, da internet za svojo uporabo postavlja določene gmotne zahteve. Habermas ima tu v mislih predvsem opremo, potrebno za internetno povezljivost, ki do današnjega dne vsem slojem družbe še ni finančno dostopna (Geiger 2009, 16). K temu dodajmo, da uporaba interneta zahteva tudi določeno mero poznavanja informacijskih znanosti. Tu prav tako trčimo na precej neenakopraven položaj med ljudmi, predvsem glede na njihove generacijske razlike (Kežman, Goriup in Gorenak 2022, 488). To pomeni, da vsaj v trenutnih razmerah univerzalni dostop v

praksi ni zagotovljen. Kljub dobrim obetom svetovni splet potemtakem za sedanjo krizo družbe ni rešitev (Habermas 2009, 157). Ne more omiliti kolonizacije življenjskega sveta niti uravnati morebitnega neravnovesja med tehnologijo in javnostjo, ker že v lastnem ustroju ne izhaja iz deliberacije – in je tudi ne podpira. Ne gre za to, da bi si Habermas prizadeval za izkoreninjenje interneta, saj se ta v določenih situacijah lahko izkaže koristen. Želi nam povedati predvsem to, da interneta v splošnem ne smemo obravnavati kot rešilne bilke za sodobno družbo in kot nove oblike javnosti.

6. Zaključek

Habermasov odnos do tehnologije je v celoti podrejen njegovi komunikativni teoriji. Čeprav v izhodišču tehnologija v njej zavzema nevtralni položaj, Habermas do nje vseeno izkazuje veliko mero zadržanosti – in v tej zadržanosti vedno znova poudarja, da nobena zunanja resničnost v socialno dinamiko javnosti ne sme poseči pregloboko. Proces deliberacije, na katerem je javnost utemeljena, je tako pomemben, da vsaka druga dejavnost v odnosu do njega kaj hitro lahko postane grožnja. Tako Habermas pri tehnološkem napredku izkazuje veliko pozornost njegovim posledicam za pogoje komunikativnega delovanja. Tehnologiji, ki spada v sfero instrumentalne racionalnosti, je priznано področje, kjer lahko nemoteno deluje v okviru lastnih kriterijev. Ko meje omenjenega področja prestopi in se znajde v neposrednem stiku z družbeno problematiko, pa mora ravnati zelo pazljivo. Lahko bi rekli, da Habermas v mejnih primerih prednost priznava družbenemu interesu. Habermasova vpeljava moralnih vrednot pomeni prav to, da tehnološki napredek v določenih vidikih ostane podrejen racionalnemu diskurzu – in sporazumu, ki ga ta lahko doseže.

Komunikativne dinamike po Habermasovem mnenju ne more legitimirati noben zunanji vir legitimacije. Tudi tehnološki napredek bi pri tem lahko razumeli kot morebitni zunanji vir, ki ga določeni utopični misleci želijo predstaviti kot temeljni vir za legitimacijo sodobne družbe. Iz vsega povedanega je jasno, da Habermas svoje izvajanje vodi proti zavrnitvi takšnih teorij. Čeprav po drugi strani s predpostavljeno nevtralnostjo tehnološke sfere nasprotuje tudi pretirani kritiki tehnološkega razvoja, moramo reči, da je vendarle bolj osredotočen na njegovo pretirano povičevanje. Pri Habermasu gre za zmerno negativno kritiko tehnologije, pri čemer njegova kritika pravzaprav zadeva zgolj odnos, ki ga tehnološka sfera vzpostavlja do družbe. Habermas ne kritizira notranjega ustroja tehnologije – kakor tudi ne notranjega ustroja medijev (Feenberg 1996, 61). Njegova kritika ostaja na ravni socialne dinamike.

Habermasov odnos do pojava množičnih medijev veliko pove o njegovem splošnem odnosu do sodobnega napredka. Dva pogoja, ki ju izpostavlja za pozitivno delovanje medijev v javnosti – avtonomija in upoštevanje naslovnikov –, sta v resnici konkretizacija Habermasovih splošnih pogojev za javnost. Pomen osebne svobode in pripoznanja sogovornika sta v središču njegove komunikativne racio-

nalnosti, pri množičnih medijih pa dobita še konkretnjšo obliko. Moramo reči, da Habermas vsekakor ostaja podpornik klasičnega ustroja množičnih medijev. Čeprav k trenutnemu stanju sodobne družbe pristopa z veliko mero kritike, razmišlja bolj v smeri mehke preobrazbe množičnih medijev. Očitno je namreč, da se ne strinja z radikalnejšimi predlogi, ki bi rešitev za medijsko situacijo iskali v popolnoma drugačni obliki medijev, kot je internet – ki ga Habermas odobrava bistveno manj kot pa množične medije. Habermasova misel tako ostaja zvesta klasičnemu pogledu na medije in tehnologijo. Predvsem pa njegov poudarek ostaja na varovanju koncepta javnosti.

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Slovenska religiologija v digitalni dobi *Slovenian Religiology in the Digital Age*

Povzetek: Prispevek¹ po predstavitvi ustanovitve Slovenskega religiološkega društva opisuje zgodovino religiologije kot znanosti in začetek akademske religiologije v Sloveniji. Tu obstaja pluralnost razmišljanja: religiologi, izhajajoči iz teološke formacije, vidijo v veri, ki je odnos človeka do presežnosti, srce vsake religije; tisti s sociološko formacijo pa dopuščajo obstoj religije brez vere. Konkretno se to odraža v registru verskih skupnosti na Ministrstvu za kulturo RS, kjer najdemo veliko skupnosti, ki nimajo z versko dejavnostjo nobene povezave. Avtor v nadaljevanju izpostavlja značilnosti razmišljanja in delovanja v digitalni dobi – anonimnost, neodgovornost in trenutnost odnosa –, ki vplivajo na sedanjo versko prakso posameznikov in na religiološko razumevanje religije brez vere – to je brez odnosa do presežnega. Sledi teza, da noben urad, niti državni, posameznim skupinam ne more potrjevati ali dajati verske identitete. Edini možen način prepoznavanja verske identitete v skupnostih je namreč medreligijski dialog.

Ključne besede: digitalna doba, religija, Urad za verske skupnosti, medreligijski dialog

Abstract: After information about the establishment of the Slovenian Association for the Study of Religions, the article outlines the history of religiology as a science and the beginning of academic religiology in Slovenia. There is a plurality of way of thinking there. Religionologists coming from a theological formation see faith as man's relationship to transcendence as the heart of every religion. Those who have a sociological formation allow the existence of religion without faith. Concretely, this is reflected in the register of religious communities at the Ministry of Culture of the Republic of Slovenia, where we find many communities that have no connection with faith activity. In the following, the author points out the characteristics of thinking and acting in the digital age: anonymity, irresponsibility, and immediacy of relationship, which affect the current religious practice of individuals and the religious understanding of religion without religion, i.e. without a relationship to the transcendent. In the end, the thesis is that no office, not even a state one, can confirm or give religious identity to individual groups. Interreligious dialogue is the only possible way of recognizing religious identity in communities.

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

Keywords: digital age, religion, Office for Religious Communities, interreligious dialogue

1. Uvod

8. junija 2023 je bil na Filozofski fakulteti v Ljubljani ustanovni sestanek Slovenskega religiološkega društva.² Nekaj deset prisotnih pedagogov, raziskovalcev in drugih, ki se v Sloveniji z religijo ukvarjajo na akademski ravni, je sprejelo Statut in Etični kodeks SRD. Ta dva dokumenta za poslanstvo društva določata »znanstveno, nekonfesionalno in neapologetsko preučevanje religij« (Statut SRD 1. člen). Vsi ustanovni člani so se tudi strinjali, da se društvo aktivno vključi v evropsko (EASR – European Association for the Study of Religions) in svetovno religiološko zvezo (IAHR – International Association for the History of Religions). Religiološka društva so v Sloveniji sicer obstajala že prej, vendar je to prvo, ki mu je uspelo povezati člane vseh slovenskih ustanov, ki se ukvarjajo s proučevanjem religije na akademski ravni. Društvo je odprto za pluralnost religiološkega razmišljanja svojih članov, zato je v statut zapisalo, da je eden od ciljev, ki ga zasleduje, tudi »spodbujanje interdisciplinarnega in širšega družbenega dialoga o z religijo povezanih vprašanjih, tematikah in problemih« (Statut SRD 5. člen). Zadošča že kratek pregled ustanovnih članov, da postane jasno, da so kot religiologi svojo temeljno izobrazbo večinoma pridobili na študiju sociologije religije ali teologije, nekateri pa tudi na študiju filozofije. Izhajajoč iz tega dejstva se bomo v našem prispevku osredotočili na pluralnost religiološkega razmišljanja in jo konkretizirali na primeru analize registracije verskih skupnosti pri Ministrstvu za kulturo RS. Prav tako bomo izpostavili značilnosti razmišljanja v digitalni dobi in naznali, kako vplivajo na religiološko razmišljanje in versko prakso v Sloveniji zadnjih trideset let. Cilj naše razprave je kritika prepoznavanja verskih skupnosti v Sloveniji, pa tudi kritika podeljevanja religijske identitete. Na koncu bomo predstavili našo izvirno tezo, ki skuša razjasniti, na kakšen način se religijska identiteta lahko pridobi.

2. Razvoj religiologije kot znanosti

Znanost je sistematično in objektivno pridobivanje, urejanje in razlaganje spoznanj o raziskovanem področju. Različne teologije so že tisočletja zbirale spoznanja o veri in jih sistematično urejale ter interpretirale – vendar pa vsaka na področju svojega verstva. Krščanska teologija sistematično ureja spoznanja o krščanski veri, o svetih spisih, verski praksi in Cerkvi od prvega stoletja po Kristusu dalje. Še daljšo teološko tradicijo najdemo v Indiji in na Daljnem vzhodu. Teologija ima torej tisočletno tradicijo. Univerze v globalnem okviru pa so religijo kot tako začele znanstveno obravnavati šele v zadnjem stoletju drugega tisočletja; religiologija kot samostojno objektivno akademsko področje si je postopoma pridobila priznanje in omogočila objektivni študij religij in religije na akademski ravni. Ta študij ima svoje korenine v filozofiji in sociologiji. Zadržimo se nekoliko pri dveh predhodnicah religiologije.

² Ime Slovenskega religiološkega društva v angleščini je „Slovenian Association for the Study of Religions“. V nadaljevanju bomo uporabljali kratico SRD.

»Filozofsko razmišljanje o razlogih za verovanje v Boga nekateri imenujejo naravna teologija. S tem jo želijo razlikovati od tiste teologije, ki se v svojem razmišljanju o Bogu opira na kakšno posebno, nadnaravno razodetje, kot ga poznajo velike monoteistične religije knjige, se pravi Tanaha, Svetege pisma ali Korana – to so judovstvo, krščanstvo in islam. V katoliških cerkvenih krogih se je za tako naravno teologijo udomačilo tudi ime teodiceja.«³ (Stres 1994, 10)

Ta izraz je začel uporabljati Leibniz,⁴ ko je leta 1710 napisal knjigo *Poskus teodiceje o Božji dobroti, človekovi svobodi in izvoru zla*. V tem delu izraz teodiceja uporablja za opravičenje božje dobrote. Pravzaprav je v tem delu dokazoval, »da zaradi zla nimamo pravice dvomiti v božjo pravičnost« (10). Še v drugi polovici 19. stoletja ta izraz v Franciji uporabljajo za eno izmed štirih filozofskih panog, ki so bile psihologija, logika, morala in teodiceja – četrta panoga je iskala dokaze za obstoj Boga in opisovala njegove lastnosti. »Pomen tega izraza so nato razširili in ga kmalu uporabljali za vsako razumsko utemeljevanje vere v Boga.« (10) V modernih časih pa je izraz teodiceja postal sinonim za filozofski teizem, ki se od teološkega razlikuje po metodologiji – za podkrepitev svojih trditev razumskim argumentom namreč ne dodaja razlogov vere (kot teologija). Skratka, filozof svoje razprave utemeljuje le na logičnem mišljenju svojega lastnega razuma. Zanj je resnično to, kar z razumom spozna kot pametno in možno. Teologija in teodiceja torej opredeljujeta govorjenje vernega oz. nevernega človeka o vernikovem odnosu do Boga.

Tudi sociologi so religijsko aktivnost v človeški družbi spoznali že davno in jo začeli raziskovati. Korenine sociologije religije lahko postavimo na konec 19. stoletja, ko je Max Müller leta 1873 objavil delo *Introduction to the Science of Religion*. Marksistična ideologija je na začetku prejšnjega stoletja to raziskovanje nekoliko zavrla, češ zakaj bi raziskovali nekaj, kar bo itak 'kmalu izginilo'. Marx je od Hegla in Feuerbacha podedoval misel o alienaciji. V *Pariških rokopisih*, ki so jih prvič objavili leta 1932 (čeprav jih je napisal že leta 1844), namreč razvija svoj nauk o človekovi odtujitvi na ekonomsko-politični ravni. Bistvo njegove misli je v prepričanju, da družba producira religijo, ki je sprevrnjena zavest sveta (Stres 1985, 70). Ko pa je konec drugega tisočletja postalo očitno, da religija ne izginja, temveč ostaja pomembna človekova dejavnost, se je sociologija raziskovanja religije lotila z velikim navdušenjem. Igor Jurekovič v svojem prispevku „Prelomi primerjalne religiologije“ opisuje razliko med izrazoma primerjalna religiologija in religijske študije (2–6); izpostavlja, da Max Müller v že omenjenem spisu novega znanstvenega področja ni imenoval primerjalna religiologija, temveč znanost o religiji – kakor jo opredeljuje tudi večina slovenskih religiologov in kakor navaja tudi Statut SRD.

V Sloveniji lahko religiologijo kot akademsko znanstveno disciplino najdemo od prvega desetletja tretjega tisočletja dalje. Do takrat je bil študij na Teološki fakulteti v Ljubljani izrazito teološki, torej apologetskega značaja. Šele z bolonjsko re-

³ Teodiceja je na katoliških teoloških fakultetah poseben filozofski predmet, ki študentom med drugim posreduje temelje religiološkega razmišljanja.

⁴ Rojen v Leipzigu leta 1646.

formo je bila leta 2008 na Teološki fakulteti odprta drugostopenjska študijska smer Religijologije in etike. Teološka fakulteta je v izvedbo programa povabila strokovnjake s Filozofske fakultete UL, z Inštituta za filozofske in religijske študije pri Znanstveno-raziskovalnem središču Koper in sarajevske Islamske teološke fakultete. Študij sociologije religije na Filozofski fakulteti oz. na Visoki šoli za politične vede, leta 1970 preimenovani v Fakulteto za sociologijo, politične vede in novinarstvo, je medtem do osamosvojitve Slovenije imel zelo močan ideološki predznak, saj je religijsko dogajanje v Sloveniji obravnaval kot komunističnim idejam nasprotno ideologijo. Šele po letu 1990 se je tam začelo razmišljati o objektivnem religioškem študiju. Prav tako se je z bolonjsko reformo na Univerzi v Ljubljani začel doktorski religioški študij v sodelovanju Fakultete za družbene vede, Filozofske fakultete in Teološke fakultete. To sodelovanje na pedagoškem področju je pripeljalo do ustanovitve SRD, ki povezuje znanstvenoraziskovalne in pedagoške delavce na področju religijologije in smo ga na kratko predstavili v uvodu – in omenili njegovo odprtost za religioško debato o temeljnih vprašanih religije.

3. Slovenska religioška pluralnost

Pri predstavitvi religioške pluralnosti v Sloveniji in religijologije v digitalni dobi nam bo v pomoč opredelitev treh temeljnih izrazov v religijologiji: religija, vera in verska skupnost. »Religija je sistem verovanja, etičnih vrednot in dejanj, s katerimi človek izraža svoj odnos do svetega; tudi verstvo.« (*Religijski leksikon* 2007, 1031) Za razumevanje te opredelitve je ključnega pomena izraz ‚sistem‘. Sopomenka tega izraza bi bila ‚organiziranost‘. Ko ljudje verovanje, vrednote in izraze vere pri posameznikih organiziramo v določen sistem, nastane religija. Zelo koristno bo torej, če bomo ločili vernikov subjektivni odnos od religijsko objektivnega odnosa do presežnega, Presežnega ali Boga⁵. »Ko gre za subjektivni odnos, govorimo o verovanju. Kadar pa se odnos do svetega objektivni v besedi (molitev, veroizpoved, dogmatski in pravni obrazci), gesti (obredi), predmetu (sakralni predmeti in objekti) in skupnosti, pa govorimo o religiji, ki je objektivna.« (1031) Med vero in religijo je velika razlika – teh dveh pojmov ne smemo enačiti.⁶ Posameznikov odnos do Presežnega sam po sebi še zdaleč ni institucionalni odnos, ki ga najdemo v religijski ustanovi – je pa njegov temelj. Religijologi, ki so tudi verniki, predvsem pa teologi, namreč izhajajo iz izkušnje, da religija nastane iz vere. Nekateri slovenski religijologi, ki izhajajo iz sociologije religije, pa, nasprotno, zagovarjajo mnenje, da je najboljša religiozologova nevtralnost in objektivnost – njegov ateizem. Razumljivo je torej, da kot ateisti vere kot srčike religije ne prepoznavajo. Verni religijologi medtem izhajajo iz prepričanja, da samo veren človek, ki ima izkušnjo odnosa do (P)presežnega, lahko razume takó religijo

⁵ Religija se v vsakem primeru začne in konča z odnosom do presežnega, ki ga moramo v nekih primerih zapisati z veliko začetnico – ali z besedo Bog.

⁶ Strinjamo se z Igorjem Jurekovičem, ki v svojem prispevku „Onkraj redukcije religije na verovanje: zakaj konceptualizirati telo v preučevanju religije“ zagovarja tezo, da religije ne moremo enačiti z vero (43). Ne strinjamo pa se z njegovim mišljenjem, da »se skozi slovensko zakonodajo tako izrisuje konsenz redukcije religije na vero« (42). Dikcija „Zakona o verski svobodi“ religije ne reducira na vero, temveč se zaveda, da je srčika religije verovanje.

samo po sebi kot katero koli posamezno religijo. Zato v tej razpravi trdimo, da je vera srčika religije. Besedi ‚vera‘ in ‚religija‘ torej še zdaleč nista sopomenki: bistvena razlika v vsebini izrazov je, da se človek v veri oz. v odnosu do Svetega znajde – zato pravimo, da mu je vera podarjena –, religijo pa ustvari človek. A brez vere religije ni. Tudi pri nekaterih vzhodnih religijah, ki vernikovega odnosa do bogov ne postavljajo v ospredje svojega nauka, je vera kot odnos do presežnosti še vedno srčika njihove religijske aktivnosti. Ob soočenju vere in religije namreč ne smemo prezreti dejstva, da je vera prvenstveno odnos: odnos med vernikom in (P)presežnim (pisano z malo ali veliko začetnico) ter hkrati odnos med verniki. Zato je lahko bistvena lastnost religije povezovanje vernikov. Beseda ‚religija‘ namreč izvira iz latinskega izraza ‚*religare*‘, kar pomeni povezovati, zbirati. Religija povezuje posameznike, ki jih enako verovanje in enake vrednote naredijo za vernike. Ker religije ne razumejo v kontekstu vere kot odnosa, ampak zgolj v kontekstu vedenja, so danes mnogi religiologi v skušnjavi, da bi govorili o religiji brez vere. Religija brez verske razsežnosti oz. zunaj konteksta odnosa do (P)presežnosti pa ne more biti drugo kot združenje posameznikov z enakimi interesi, pa čeprav so zgolj imanentni.

Religija ima lahko več verskih skupnosti. Krščanstvo se je v zgodovini razdelilo na tri glavne veje: katolištvo, protestantizem in pravoslavlje. Vsaka od teh vej pa se lahko deli še na administrativno ločene verske skupnosti. Isto se je zgodilo v islamu in judovstvu, hinduizmu in budizmu, skratka v vseh religijah. Lahko bi rekli, da je rojevanje verskih skupnosti znamenje živosti religije. Upoštevati moramo pestrost veroizpovedi in izpovedovanja vere v posameznih religijah in v različnih verskih skupnostih. Danes še zdaleč ni samoumevno, da bi vsi, ki izpovedujejo pripadnost neki religiji, verovanje razumeli enako in ga na enak način tudi izražali. Zato obstajajo in se stalno porajajo nove verske skupnosti. Zakon o verski svobodi RS versko skupnost opredeljuje takole:

»Cerkve ali druga verska skupnost je prostovoljno, nepridobitno združenje fizičnih oseb iste veroizpovedi, ki se ustanovi z namenom javnega in zasebnega izpovedovanja te vere ter ima lastno strukturo, organe in avtonomna interna pravila, lastno bogoslužje ali drugo versko obredje in izpovedovanje vere.« (Zakon o verski svobodi, 7)

Vsekakor je ‚verska skupnost‘ tipično sociološki izraz, ki je dostopen tudi sociologom religije, kompetentnim za njegovo obravnavo. Oni lahko preštejejo, koliko članov ima določena skupnost, kdaj se srečujejo, kako je videti obred ... Teološka vsebina dogajanja v skupnosti pa je sociologom nedostopna oz. nerazumljiva. To je naše terminološko izhodišče pri raziskovanju pluralizma v slovenski religiologiji.

4. Registracija verskih skupnosti v Republiki Sloveniji

Odnos med državo in verskimi skupnostmi, ki v njej delujejo, po svetu urejajo na različne načine. V nekaterih predvsem neevropskih okoljih ločenosti med laično in duhovno sfero še danes ne poznajo, religija pa usmerja celotno javno življenje – tako denimo v hindujskih ali zlasti nekaterih islamskih deželah, kjer religijski pravni sistem odreja

način življenja na vseh področjih in kjer laična sfera po izvirnem verskem prepričanju sploh ne obstaja (Osredkar 2021, 12). V nekaterih državah obstajajo vlade, ki imajo za odnose z verskimi skupnostmi posebno ministrstvo, druge pa se težave in interesi rešujejo preko državnih uradov. Popolnoma jasno je, da dejstvo obstoja verskih skupnosti v družbi zahteva komunikacijo s civilnimi oblastniki in da ta komunikacija načelo ločenosti Cerkve od države relativizira. V Sloveniji, podobno pa tudi v drugih državah bivše Jugoslavije, ima tako imenovani urad za odnose z verskimi skupnostmi zgodovino, ki sega v čas obdobja, ko je Jugoslavijo vodila komunistična partija. Religija je bila v komunistični ideologiji obravnavana kot nekaj slabega oz. kot nekaj destruktivnega za družbo, ki jo je Komunistična partija želela ustvariti. V šolah so učili, da bo religija z razvojem znanosti izginila. Katoliška Cerkev in tudi druge verske skupnosti so bile zato obravnavane kot družbi sovražen element. Vernikov ni bilo mogoče 'izbrisati iz družbe', je pa oblast želela nadzorovati voditelje verskih skupnosti. Načini takšnega nadzora so bili različni, od prisluškovalnih naprav v župniščih, samostanih in škofijskih ordinariatih ter agentov v verskih skupnostih do Urada za verske skupnosti, ki je predstavljal institucijo nadzora nad Cerkvijo in nad drugimi verskimi skupnostmi. V zadnjih letih Jugoslavije je država verskim uslužbencem registriranih skupnosti začela subvencionirati prispevke za zdravstveno in pokojninsko zavarovanje. To se nadaljuje tudi v samostojni Sloveniji, ki je v 7. členu „Ustave Republike Slovenije“ zapisala načelo ločenosti države in verskih skupnosti, hkrati pa zagotovila versko svobodo vsem, ki želijo izražati svoje versko prepričanje osebno ali v ustanovi. V letih po osamosvojitvi Slovenije je urad začel dobivati množico prošenj za registracijo novih verskih skupnosti – tudi takih, katerih vloge niso jasno izražale verske dejavnosti. Ko so vodenje prevzeli zagovorniki liberalne religiološke usmeritve, ki jo zagovarja FDV, so direktorji urada v imenu verske svobode v nekem obdobju kot versko skupnost registrirali vsako 'nogometno društvo', ki je za to izrazilo željo. Urad za verske skupnosti oz. danes pisarna v okviru Ministrstva za kulturo, ki se ukvarja z verskimi skupnostmi, je v zadnjih 30 letih prejela 78 prošenj za registracijo verske skupnosti. 11 vlog je bilo takoj zavrnjenih, ker pogojev za registracijo niso izpolnjevale, nekaj skupnosti pa je bilo pozneje tudi izbrisanih. Danes je v registru, javno dostopnem na spletnih straneh ministrstva (Verske skupnosti 2023), kar 59 različnih samostojnih verskih skupnosti – velika večina je novih in javnosti popolnoma neznanih. Leta 2007 je minister Šturm položaj skušal urediti z novim „Zakonom o verski svobodi“, ki pa ga je FDV-jevska religiološka struja prikrojila po svojih željah. Zakon je bil tako večkrat popravljen, zadnji popravki so stopili v veljavo 17. 10. 2023. Kako je možno, da se je kot verska skupnost lahko registrirala katera koli skupina ljudi – tudi nevernih?

5. Religiološko razmišljanje in delovanje v digitalni dobi

Vsaka doba ima svoje značilnosti, ki vplivajo na praktično vsakdanje življenje in tudi na religijske dejavnosti. Religijsko življenje oz. versko prakso spreminjajo predvsem nove tehnologije. Industrijska revolucija je z iznajdbo parnega stroja omogočila hitrejša potovanja po kopnem in morju. Pogonske stroje je človek od takrat stalno izboljševal. Boljša in hitrejša možnost potovanja je misijonarjem omogočila širjenje dominantnih

religij v deželah tretjega sveta, omogočila je spoznavanje do tedaj neznanih ali malo znanih religij in pripadnike različnih religij prisilila v sobivanje. Zadnji dve omenjeni posledici industrijske revolucije sta v veliki meri spodbudili proces medreligijskega dialoga in postavili zametke religiologije kot znanosti. Poudarjamo izraz ‚spodbudili proces‘, ker do 20. stoletja o religiologiji in medreligijskem dialogu v polnem pomenu teh dveh pojmov še ne moremo govoriti. Še večji vpliv na religije ima informacijska revolucija, ki je z iznajdbo računalnika in interneta omogočila hiter pretok informacij. V poznih 80. letih 20. stoletja smo bili priče prehodu iz industrijske v informacijsko, z drugo besedo digitalno dobo, ki v tretjem desetletju tretjega tisočletja nudi ne le čedalje bolj zmogljive računalnike, temveč zlasti vse hitrejša internetna povezava. Posledično v sodobnem svetu nič več ne ostaja skrito ali prikrito. Tehnologijo digitalne dobe uporabljajo tudi verniki. Verske skupnosti na spletnih straneh predstavljajo svoje nauke, komurkoli pa tudi omogočajo sodelovanje pri obredih ‚na daljavo‘. Z digitalno tehnologijo je religijska praksa dobila novo obliko, spoznavanje religij nov zagon, religiologija in medreligijski dialog pa sta dosegla visoko stopnjo razvoja.

Zaradi možnosti hitrega prenosa informacij lahko kot ključno besedo digitalne dobe razumemo izraz ‚komunikacija‘. Digitalna tehnologija je namreč največji korak naredila pri omogočanju boljše komunikacije med ljudmi, komunikacija pa je najprej v službi medosebnega odnosa. Toda hiter pretok informacij, ki smo ga omenili, še zdaleč ni zagotovilo verodostojnosti informacij. Mnogo informacij, ki jih človek lahko prejme preko digitalne tehnologije, je namreč ‚lažnih novic‘, torej zavajajočih ali neresničnih, ki lahko resno ogrozijo zaupanje v medije in ljudi, ki za njimi stojijo. Uporaba družbenih omrežij zato pogosto vodi v krizo odnosov ‚iz oči v oči‘ – v realnem življenju.⁷ Vsaka komunikacija namreč še ni zagotovilo konstruktivnega osebnega odnosa: za medosebni odnos imata bistveni pomen odgovornost za drugega (Levinas 1992, 77–98) in stalnost odnosa (Lafon 1982, 61) – torej zvestoba med osebami. Ravno tema dvema kvalitetama pa se uporabniki spletnih strani, ki posredujejo informacije, oz. uporabniki družbenih omrežij zelo pogosto izogibajo. Ko torej razmišljamo o religiji v digitalni dobi, smo posebej pozorni na veliko število vernikov, ki se zaradi uporabe spletnih omrežij zatekajo v anonimnost, neodgovornost in zgolj trenutnost odnosa. Prav tako postaja jasno, zakaj lahko religiologija v digitalni dobi pri proučevanju religij vero ignorira.

Selektivno sprejemanje verskega nauka, ki ga voditelji opažajo pri vernikih digitalne dobe, se najprej odraža v spremenjeni verski praksi. Opažamo, da število pripadnikov verskih skupnosti pada, toda še pomembnejše je dejstvo, da se spreminja verska praksa. Zapovedano izražanje vere je namreč postalo nedosledno (neredno obiskovanje verskih obredov) oz. se je spremenilo. V tradicionalnem – vaškem – okolju je verski obred (nedeljska maša ali molitev v džamiji) zagotavljala in ohranjala povezavo med verniki. Če je posameznik pri skupnem obredu nekajkrat manjkal, se je

⁷ Trditev utemeljujemo z raziskavami, ki so objavljene v *Advances in Intelligent Systems and Applications-Volume 1*, zborniku mednarodnega simpozija ICS 2012 v Hualieniu (Tajvan), 12.–14. decembra 2012, kjer v poglavju „Can Internet Usage Positively or Negatively Affect Interpersonal Relationship?“ raziskovalci Chih-Hung Ali, Chunn-Ying Lin, Vheng-Hung Chen, Hwei-Ling Gwung in Chia-Hao Li trdijo, da uporaba družbenih omrežij na internetu sicer lahko pozitivno vpliva na virtualne odnose, medtem ko na odnose ‚iz oči v oči‘ – torej na medosebne odnose v realnem svetu – vpliva negativno.

občestvo spraševalo, kaj je z njim narobe. Vsak je namreč vsakega poznal, posamezniki so bili med seboj povezani v občestvo. V digitalni dobi pa se, kot smo že omenili zgoraj, mnogo posameznikov osebnim odnosom izogiba, zato je njihovo sodelovanje pri obredu brezosebno oz., če je le mogoče, anonimno. Mnogi verniki obrede spremljajo preko elektronskih medijev ali pa se – kot katoličani – maše nekajkrat letno udeležijo v romarskih središčih in zakramente prejmejo tam; v domači župniji pa se župniku izogibajo, da jih ne bi ogovoril in spraševal, zakaj ne hodijo k maši doma. Ko torej danes govorimo, da se obisk pri obredih v katoliških župnijah zmanjšuje (v romarskih svetiščih pa se povečuje), mislimo na krizo funkcije povezovanja – mislimo torej na krizo odnosa. Ker pa je odnos bistvena lastnost človekovega bivanja (»človek kot oseba se v odnosu do drugega prepozna kot bitje odnosov« [Osredkar 2022, 569]), lahko rečemo, da je v krizi človek sam, kar nam psihologi, sociologi in demografi dopovedujejo čedalje pogosteje. 'Otroci digitalne dobe' se medosebnim odnosom izogibajo. Tudi pri registraciji novih verskih skupnosti v Sloveniji, kjer gre za religijo brez vere, vidimo karakteristiko mišljenja digitalne dobe. Vera je namreč odnos vernika z Bogom. Če se v digitalni dobi posamezniki medosebnim odnosom izogibajo, je razumljivo, da – v kontekstu digitalnega mišljenja – vera postane za religijsko dejavnost nepomembna. S preprosto analizo delovanja slovenskega urada/pisarne za verske skupnosti pridemo do zaključka, da registracija z vpisom na 'državni' seznam verskih skupnosti v Sloveniji ni potrdilo ali zagotovilo, da se člani registriranih skupnosti res ukvarjajo z versko dejavnostjo. Zastavlja se torej vprašanje, ali ima neka ustanova, pa čeprav je to državni urad, oblast in sposobnost, da sodi in razsodi, kdo v državi se z versko dejavnostjo ukvarja oz. kdo veruje – in kdo ne?

6. Medreligijski dialog v službi priznavanja verskih skupnosti

Pred nekaj več kot tridesetimi leti je Slovenija dosegla svojo državnost: 25. junija 1991 je razglasila politično samostojnost. Toda sama razglasitev samostojnosti še ni zadoščala, da bi Slovenija v politični strukturi sveta zares postala enakopraven subjekt. Tudi ne obstaja neka 'nadustanova', ki bi državnost potrjevala in podeljevala – niti Organizacija združenih narodov nima te oblasti. Našo državo so torej morale priznati vse do tedaj že obstoječe politične entitete – tako je bilo v človeški zgodovini vedno in tako je tudi danes. Vidimo, kako si za mednarodno priznanje prizadevata Kosovo ali Palestina. Država, ki je nihče ne prizna, ki nima diplomatskih odnosov z drugimi, v bistvu (zanje) ne obstaja. Priznanje pa se zgodi z 'dialogom'. Enostavno povedano – dialog sam pomeni priznanje. Ko se namreč politiki pogovarjajo, je to znamenje, da se njihove države priznavajo. Ignoranca oz. nekomunikacija pa pomeni nesprejemanje oz. nepriznavanje državnosti. Odnos med subjekti oz. dialog daje identiteto in omogoča bivanje – tudi verskim skupnostim. Zakaj?

Odnos omogoča obstoj 'mene' in 'tebe'. Ko 'jaz' nagovori 'tebe', iz njega ustvari osebo oz. jo prepozna kot osebo. Buber pravi, da vzajemno razmerje človeka vzpostavlja kot osebo in ga kot osebnost oblikuje (Buber 1999, 125). Mateja Pevec Rozman v prispevku „Oseba in dialog: medsebojnost kot ontološki temelj dialoga pri

Martinu Bubru“ izpostavlja filozofovo opredelitev človeka kot bitja, ki se na drugega osredotoči z namenom, da bi z njim komuniciral (Pevce Rozman 2021, 26). Komunikacija pa je za človeško življenje temeljna, ker zunaj odnosa ni življenja. Branko Klun vidi to spoznanje tudi v Rosovi sociologiji, ko pravi: »Če prevedemo v Rosov besednjak: svet je odvisen od človekovega odnosa do njega.« (Klun 2022, 540) V tem kontekstu se tudi vernik v versko skupnost vključuje po logiki odnosa. Krajnc pravi, da »imajo obredi in z njimi obredni dialog pomembno integracijsko moč vključevanja posameznikov v družbo, krepitve duha skupnosti, utrjevanja avtoritete vodstva in njihovih vrednot, reševanja neravnovesja v družbi, ohranjanja kulture in procesa preobrazbe iz ‚jaz‘ v ‚mi‘, pri kateri nečlani postanejo člani, spori se razrešijo in tisti, ki so se nekoč bali sprememb, postanejo del njih.« (Krajnc 2022) Dialog med verskimi skupnostmi je v bistvu obred, ki tem skupnostim daje identiteto. Ko razpravljamo, kaj omogoča subjekte, lahko od Bubra stopimo korak naprej in ponovimo, kar je bilo že omenjeno v uvodu v to razpravo. Levinas namreč v tej točki Bubra nadgrajuje – ne namreč kar vsako komuniciranje med subjekti, za pravi medosebni odnos je potrebna odgovornost za drugega (Levinas 1992, 77–98). Lafon pa v svoji relacijski teoriji trdi, da je potrebna še stalnost (Lafon 1982, 61). V tem smislu dialog dobi funkcijo sprejemanja in priznavanja drugega – ne le, ko govorimo o nastajanju novih političnih entitet, temveč tudi pri pojavu novih verskih skupnosti. Nobena ustanova, noben urad ne more skupini ljudi potrditi religijske identitete. Samo medreligijski dialog ima funkcijo priznavanja, da je neka skupnost zares verska skupnost, in samo medreligijski dialog ima ‚sposobnost‘ podeljevanja religijske identitete.

7. Sklep

Bistvo pluralnega razmišljanja pri slovenskih religiologih je v opredelitvi odnosa med vero in religijo. Religiologi s teološko formacijo trdijo, da znanstvenik, ki nima izkušnje vere, bistva religije ne razume, zato načina izražanja vere pri članih neke verske skupnosti ne more v polnosti razumeti. V prispodobi: človek, ki ni še nikoli sedel za volan avtomobila, ne more soditi o kvaliteti avtomobilov posameznih izdelovalcev. Religiolog brez osebnega izkustva vere se pri proučevanju verskih skupnosti za njihovo prepoznavanje in vrednotenje lahko poslužuje zgolj socioloških ali filozofskih meril. Ko so Urad za verske skupnosti vodili religiologi brez osebnega izkustva vere, so torej v Sloveniji registrirali veliko število verskih skupnosti, ki nimajo verskih prvin in tudi nimajo nobenih povezav z drugimi verskimi skupnostmi – izhajali so namreč iz prepričanja, da za religijo vera, ki je tudi niso zaznavali, ni potrebna. Razumevanje in prepoznavanje verovanja je eksaktni znanosti nedosegljivo, ravno tako ga ne more prepoznati politik ali uslužbenec na nekem uradu. Religiologi z sociološko formacijo, ki se opredeljujejo za ateiste, medtem menijo, da vernik – torej pripadnik neke verske skupnosti – o religiji ne more govoriti objektivno.

V našem prispevku skušamo preseči ‚avtoritarno‘ podeljevanje religijske identitete in zato poudarjamo, da religijsko identiteto skupnosti dokazuje in podeljuje medreligijski dialog. Skratka, Ministrstvo za kulturo v Sloveniji zgolj registrira, kdo

bo imel zakonske ugodnosti in dolžnosti, ki jih za verske skupnosti določa državna zakonodaja. Nima pa sposobnosti, da bi posameznim skupinam potrjevalo religijsko identiteto. Zato mnoge od teh skupnosti ostajajo v anonimnosti, informacij o njihovi dejavnosti ni mogoče najti niti na spletnih straneh. Med njimi in drugimi verskimi skupnostmi ni dialoga, nekatere pa so tudi že prenehale delovati in so bile iz registra, ki ga vodi Ministrstvo za kulturo RS, izbrisane. To pa so tri značilnosti razmišljanja in delovanja v digitalni dobi.

Rojevanje novih verskih skupnosti ni nič novega. V zgodovini človeštva se je to vedno dogajalo. Ko se je krščanska skupnost v Izraelu začela doktrinalno in tudi administrativno ločevati od judovske skupnosti, so nekateri judje želeli apostole pobiti,

»toda v zboru je vstal farizej z imenom Gamáliel, učitelj postave, ki je med vsemi ljudmi užival velik ugled. Vêlel je, naj apostole za nekaj časa pošljejo ven. Nato je spregovoril: »Možje Izraelci, dobro preudarite, kaj nameravate narediti s temi ljudmi! Pred časom se je dvignil Tevdá, ki se je izdajal za nekaj posebnega in je imel kakih štiristo privrženecv; ubili so ga in vsi, ki so mu zaupali, so se razkropili in izginili. Za njim se je v času ljudskega štetja dvignil Juda iz Galileje in potegnil ljudstvo za sabo; tudi tega so ubili in tisti, ki so mu zaupali, so bili razkropljeni. In zdaj vam pravim: roke proč od teh ljudi in izpustite jih! Zakaj če sta njihov načrt in njihovo početje od ljudi, bosta propadla; če pa izhajata od Boga, jih ne boste mogli uničiti, temveč se boste znašli v boju proti Bogu.« (Apd 5,34-39)

Kratika

SRD – Slovensko religiološko društvo.

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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€.

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Nik Trontelj

Vera – odgovor na osamljenost sodobnega človeka v luči osnovnega bogoslovja

Faith – the Answer to Loneliness of Contemporary Man in the Light of Fundamental Theology

Povzetek: Razvoj spletnih oblik medčloveške komunikacije v digitalni dobi je kljub neomejeni ponudbi za navezovanje stikov mnoge posameznike pahnil v družbeno izolacijo in osamljenost. Z nastankom in uporabo novih sredstev komunikacije pristni medčloveški odnosi v sodobnem svetu – ironično – slabijo. V prispevku zagovarjamo tezo, da človeku življenje lahko osmisli le vera v Boga, ki se rojeva v odnosu do drugega človeka – biti veren pomeni premagovati lastno izoliranost in iti 'iz sebe' drugemu nasproti. Na 'digitalno osamljenost' zato odgovarjamo z vero: odnos do Boga udejanja v ljubezni do bližnjega in posameznika v polnosti uresničuje kot osebo. Svoje razmišljanje¹ utemeljujemo na teološkem nauku izbranih predavateljev osnovnega bogoslovja, ki so v zadnjih petdesetih letih poučevali na Teološki fakulteti v Ljubljani.

Ključne besede: vera, osamljenost, digitalna doba, osnovno bogoslovje, medosebni odnosi

Abstract: The development of online forms of interpersonal communication in the digital age has plunged many individuals into social isolation and loneliness, despite the unlimited offer for establishing contacts. With the emergence of new means of communication in the modern world, authentic interpersonal relationships are ironically weakening. In the article, we argue that faith in God alone, which is born in relation to another person, can give meaning to human life. Being faithful means overcoming self isolation and going "out of yourself" towards the other. The answer to "digital loneliness" is faith, which manifests the relationship to God in love for another person and fully realizes the individual as a person. Our thinking is grounded in the theological teachings of selected lecturers of fundamental theology who have taught at the Faculty of Theology in Ljubljana within the past fifty years.

Keywords: faith, loneliness, digital age, fundamental theology, interpersonal relationships

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1. Uvod

Človek je z razvojem znanosti v prihodnost gledal optimistično. Od prejšnjega stoletja poteka pospešen tehnološki razvoj, ki je v življenje človeka prinesel marsikaj koristnega – pomislimo na medicinske dosežke, ki lajšajo bolezni in omogočajo bolj zdravo življenje. Toda očitno je, da je ta razvoj prinesel tudi bistvene spremembe v človekovem družabnem življenju in njegovih medosebnih odnosih. Lahko rečemo, da je zadnjih 50 let v zgodovini človeštva edinstvenih: digitalni mediji so namreč družbeno življenje povsem preobrazili in medčloveške odnose optimizirali na najosnovnejšo izmenjavo informacij (Voiskounsky in Soldatova 2019, 24–25). Na področju poslovnih odnosov smo živa medčloveška srečanja nadomestili z robotizacijo in digitalizacijo delovnih mest, spletnim nakupovanjem, izvajanjem delovnih obveznosti od doma itd. Razvoj spletnih oblik medčloveške komunikacije pa je pomembno vplival tudi na zasebne stike med ljudmi in – čeprav nudi obilo možnosti za prijateljsko druženje – mnoge posameznike pahnil v družbeno izolacijo in osamljenost (Xu in Takai 2020, 99). Z nastankom novih sredstev komunikacije v sodobnem svetu, ironično, slabijo pristni medčloveški odnosi. Komuniciramo z napravo, ne znamo pa se več pogovarjati s človekom ob sebi. Mladi kljub neomejenim možnostim za navezovanje stikov z vrstniki z vsega sveta hrepenijo po globljih in bolj neposrednih odnosih (Globokar 2018, 546; 553). Človek je v dobi informacijske tehnologije in njenega razvoja vedno bolj osamljen, izoliran in pasiven, kar je že pred skoraj tremi desetletji napovedal francoski mislec Paul Virilio (1996, 33).

Jasno postaja, da tehnološki napredek človekovih pričakovanj po dobrem življenju sam po sebi ne more izpolniti. Četudi bi, denimo, znanstvenikom s pomočjo medicine človeka uspelo narediti nesmrtnega in mu zagotoviti trajno ugodno zdravstveno stanje, kar poskušajo nekateri transhumanisti, to človeku življenja ne bi moglo osmisliti – človekovega hrepenenja po srečnem in polnem življenju, kar v religiozni govorici imenujemo odrešenje, ne more izpolniti tehnologija. Prepričani smo, da človeku življenje lahko osmisli le vera, saj človek ne živi »samo od kruha« (Mt 4,4). Vera je v svojem bistvu odnos, ki ga poraja sleherni medčloveški odnos (Osredkar 2019, 665). Če slabijo pristni odnosi med ljudmi, slabi tudi vera. Vera je za človeka pomembna, ker ga v izkušnji Presežnosti dviga od zgolj naravnih zakonitosti življenja na raven duhovnega sveta odnosov (2022a, 567). V kontekstu religije lahko besedo Presežno enačimo z besedo Bog. Vera je odnos do Boga, ko človek zaradi zavesti o lastni nepopolnosti hrepeni po pravičnosti, usmiljenju, čistosti v srcu in miroljubnosti (Bohak in Krašovec 1979, 231). Te kategorije pa doživlja in živi v odnosu do bližnjega.

Vidimo, da je odnos do drugega zibelka vere, zato se polnost življenja meri s kvaliteto odnosa. Nesmrtnost človeka, za katero si prizadeva tudi tehnološki napredek, ne pomeni ohranjanja posameznikovega biološkega življenja. V kontekstu religije in zlasti krščanstva nesmrtnost človeka ne pomeni preprečevanja naravne smrti, ampak večno ohranjanje občestva z Bogom (Waters 2015, 150). Življenje v polnosti (ali bivanjski smisel) ne pomeni števila preživetih dni, temveč biti v odnosu z Bogom oziroma imeti vero, ki jo živimo v odnosu s slehernim drugim. Če

je človek brez povezave z duhovnim božjim svetom mrtev (Trstenjak 1973, 78), potem je zgolj vera tista, ki človeku daje polnost življenja. Naša teza je, da lahko človekovo življenje (tudi) v dobi tehnološkega razvoja osmisli le vera.

Tehnološki razvoj in spremembe sodobnega načina življenja teologijo izzivajo k premisleku. Posebej sedANJI čas krize odnosov in nihilizma, ki ga v neki meri spodbujajo tehnična sredstva brezosebnega komuniciranja, kliče po ubeseditvi smiselnosti vere v Boga. Že drugi vatikanski cerkveni zbor je opazal prepad med tehničnimi iznajdbami in vprašanji človekovega smisla: »Človeštvo dandanes začudeno strmi nad svojimi iznajdbami in nad svojo lastno močjo. Toda pogosto ga vznemirjajo tesnobna vprašanja, kako se bo svet nadalje razvijal, kakšno mesto in nalogo ima človek v vesoljstvu, kakšen smisel imajo navori človeka kot posameznika in v skupnosti, in končno, kaj je zadnji namen stvari in ljudi.« (CS, 3,1)

K predstavitvi razlogov za versko življenje je na poseben način poklicana osnovna teologija (osnovno bogoslovje), ki ima nalogo govoriti o pomenu vere in lepoti krščanskega verovanja v različnih časovnih obdobjih in kulturnih okoljih. Naše razmišljanje o pomenu vere kot osebnega odnosa do Boga bomo utemeljili na podlagi teološkega nauka izbranih predavateljev osnovnega bogoslovja, ki so poučevali na Teološki fakulteti v Ljubljani. Skladno s temo našega prispevka bomo upoštevali teologe, ki so delovali po zadnjem vesoljnem cerkvenem zboru, saj je čas zadnjih petdesetih let doba pospešenega tehnološkega razvoja. To so teologi Franc Rode, Drago Ocvirk in Mari Jože Osredkar. Temeljna izhodišča teh avtorjev bomo predstavili kot možen odgovor na osamljenost sodobnega časa in pokazali pomen osebne vere v Boga za izpolnjeno življenje.

2. Osamljenost – rak rana našega časa

Človek danes na mnogih področjih s pridom uporablja sredstva, ki jih nudi tehnološka razvitost, in si s tem upravičeno izboljšuje življenjske pogoje. Vendar se je treba zavedati tudi stranpoti tehnološkega razvoja, ki kakovost človeškega življenja znižujejo: uničevalna moč atomske in jedrske energije, ozonska luknja (Grmič in Rajhman 1978, 7; Ocvirk 1998, 216), na drugi strani pa moč digitalnih sredstev in razširjene zlorabe človeških odnosov na medmrežju v smeri sovražnosti, nasilja, kršenja spolne nedotakljivosti, kibernetских napadov in spletnih prevar (Vicini in Brazil 2015, 153; Kodongan in Pandie 2022, 39). Vatikanski Dikasterij za komunikacijo je 28. maja 2023 izdal pastoralno pismo z angleškim naslovom „Towards Full Presence“, v katerem je opozoril pred zapiranjem isto mislečih nasproti drugačnim v spletnih medijih, saj gre za krepitev individualizma in širjenje nasilja („Towards Full Presence“, 15–16). Človek kot uporabnik in deležnik spletnih družbenih omrežij postaja žrtev ujetosti v strah in osamo. Brezosebna komunikacija, nezaupanje in pomanjkanje čustvene bližine zlasti mlade vodijo v naraščajočo osamljenost, zato nekateri govorijo o pojavu »digitalne osamljenosti« (Brennan 2021, 229; Gultom in Simanjuntak 2022, 18–19). Naše kulturno okolje prizadevata osamljenost in izoliranost („Towards Full Presence“, 54). S pojavom vsesplošne modernizacije

človeškega življenja se torej širi tudi osamljenost mnogih posameznikov. Ne pravimo, da so osamljenost ustvarili tehnični pripomočki, vendar pa ni mogoče zanikati, da uporabnike zaradi nadomeščanja živih stikov z virtualnimi poznanstvi pogosto vodijo v družbeno izolacijo in jih izpostavljajo njeni nevarnosti (Globokar 2018, 552). Pomenljivo je, da se prav v kulturi izobilja zaradi pomanjkanja življenjskega smisla dogajajo samomori (Juhant 2013, 336–337; Osredkar 2019, 658). To je vsaj posredno posledica izključitve Boga iz skupne in posameznikove zavesti (Juhant 2013, 344) – torej pomanjkanja vere.

Skladno s tezo našega prispevka trdimo, da je odgovor na bivanjsko osamljenost sodobnega človeka le vera, ki lahko osmisli življenje. Posameznik in družba se uresničujeta le v dialogu, zato je vloga vere in religije – ki predpostavljata odnos z Bogom in med ljudmi – za preseganje individualizma, osamljenosti in (samo)uničevalnih teženj nepogrešljiva (346). Da je vera kot človekov osebni odnos do Boga za preživetje družbe in človeka potrebna v samem temelju, je pomembna misel ljubljanskih fundamentalnih teologov, ki jih obravnavamo v prispevku.

3. Vera prinaša polnost življenja

Vero pojmuje kot človekov osebni odnos do Boga, ki zajema vse vidike njegove osebnosti: zmožnost komuniciranja, čustvovanja, razumevanja itd. Le dialoška vera zmore človekovo življenje v polnosti osmisлити in preseči posameznikovo izoliranost od sveta. Še pred kratkim – globoko v dvajsetem stoletju – je v uradni katoliški teologiji prevladovalo sholastično razumevanje vere kot razumskega sprejemanja božjega nagovora. Šele drugi vatikanski cerkveni zbor (1962–65) je poudaril komunikacijsko naravo vere kot dialoga med Bogom in človekom (BR, 2), zato je razumevanje ‚filozofske‘ vere preraslo v zavedanje o njeni osebni in bivanjski razsežnosti. Vera odtlej v koncilskem duhu pomeni predvsem zaupanje in izročitev Bogu, srečanje človeka z živim Bogom (Rode 1979, 143). V svetu, kjer so medčloveški odnosi izpraznjeni in skrčeni na najmanjšo možno mero, je živega Boga težje srečati. Vendar v našem razmisleku izhajamo iz dejstva, da je tudi sodobni človek tehnične dobe – naslovnik pričujočega prispevka – človek upanja (Grmič in Rajhman 1978, 7–11), tj. bitje hrepenenja po preseganju samega sebe v iskanju drugega.

V nadaljevanju bomo s pomočjo uvidov navedenih teologov s Teološke fakultete poskusili odgovoriti na pojav osamljenosti našega časa. V duhu personalizma so vsi obravnavani teologi poudarjali pomen odnosa za preživetje človeka kot osebe, ki se uresničuje v komunikaciji s sočlovekom in Bogom. Pokazali bomo, da vera človeškemu življenju prinaša smisel in lepoto.

4. Osebno srečanje z Jezusom Kristusom

Kristjani vseh časov svoje življenje usmerjajo k Jezusu Kristusu, ki ga prepoznavajo kot Odrešenika – v njem lahko najdejo ključ za razumevanje svojih življenjskih

vprašanj. Osebnostno srečanje z živim Jezusom, ki je dejanje vere, je središčni motiv razprave o odrešenju pri dr. Francu Rodetu. Zgodovinski okvir njegovega teološkega snovanja predstavlja socialistični družbeni red, ki je racionalnost religije zanikal (Stres 1979, 80). V vsebinskih poudarkih razprave pri Rodetu najdemo pomene, s katerimi lahko opozorimo na smisel vere tudi za osamljenega človeka sodobnega časa.

Psihološke raziskave ugotavljajo temeljno povezanost med osamljenostjo in pomanjkanjem vere, saj je vera človeški naravi lastna (Le Roux 1998, 175). Zavračanje vere namreč pomeni zavračanje odnosa, kar človeka oddaljuje od polnosti življenja. V tem smislu Rode pravi, da je bistvo osebne sreče odpiranje drugemu – bistvo pekla pa osamljenost zaradi sebičnosti (1969, 51). V našem okolju je človeku danes težje priti do trdnega verskega prepričanja in osebne pripadnosti Bogu, kar je posledica večstoletnega znanstvenega in tehničnega razvoja, ki je zmanjšal posameznikovo zmožnost dojemanja skrivnosti (Rode 1977, 119; 130–131; Greeley 2004, ix). Skupaj z Rodetom se sprašujemo, kako lahko človek tehnične civilizacije pride do vere. Rode odgovor išče v antropoloških danostih človeka, ki Boga lahko prepozna na podlagi osnovnih bivanjskih izkustev in notranjega doživljanja sveta. To so eksistencialni razlogi – vprašanje rojstva in smrti, obstoj sveta, občutek negotovosti ob nesrečah, ranjenost v okviru medčloveških odnosov itd. (Rode 1979, 178–182). Avtor se obenem zaveda, da pri sodobnem človeku zmožnost pristnega spraševanja o temeljnih vprašanjih slabi. Res je o nekem temeljnem izkustvu Resničnosti v vsakem človeku možno govoriti (Bohak in Krašovec 1979, 154), vendar pa se zdi, da sodobnega človeka bolj kot iskanje filozofskih odgovorov na bivanjska vprašanja nagovarja relacijska narava vere kot osebne odnosa z Bogom. Rode zato odgovor o možnosti verskega izkustva v sodobnem času išče v smeri osebne odnosa med Bogom in človekom, ki je po svoji strukturi jaz – Ti podobno razmerju med ljudmi (Rode 1979, 110; 197). Vera namreč Rode opredeljuje zlasti kot osebno privrženost Bogu, ki za kristjana pomeni iskanje Kristusa in srečanje z njim (2009, 11).

Vendar kako lahko človek Jezusa Kristusa, božjega Sina, ki mu prinaša smisel življenja, sploh sreča? To lahko stori le z odpovedjo samozadostnosti in sebičnosti (209). Človeku našega časa, v katerem vlada »hladna birokracija in tehnika« in kjer je družba »polna surovosti, nasilja, grobosti in nepoštenosti; ki veliko govori o humanosti, te pa je vse manj v medčloveških odnosih«, Kristus prinaša vabilo k medsebojni ljubezni in mu osmišlja življenje (207). Biti veren v času digitalne osamljenosti pomeni premagovati lastno izoliranost in iti 'iz sebe' nasproti drugemu. Usmerjenost k drugemu postane kot temeljna zahteva verskega življenja razumljiva v kontekstu krščanstva, ki ljubezen postavlja za najvišjo vrednoto (Rode in Grmič 1971, 16). Vera, ki se rojeva iz živega srečanja s Kristusom v zgodovini, mora človeka voditi v konkretna dejanja ljubezni do sočloveka. Nihče ne more živeti verskega odnosa ljubezni zunaj povezanosti z Bogom in sočlovekom, saj kristjan v slehernem bližnjem prepozna božje obličje (Osredkar 2016a, 131). Pot vere je nasprotna medosebni otopelosti sodobnega časa.

5. Živeti vero v odnosu do vsakega človeka

O pomenu medčloveške komunikacije v krščanski veri še bolj temeljito pišeta Drago Ocvirk in Mari Jože Osredkar, ki na področju osnovnega bogoslovja v slovenskem prostoru v zadnjih desetletjih veljata za vodilna teologa. Oba sta teološki študij opravila na Katoliškem inštitutu v Parizu, kjer ju je oblikovala zlasti teologija odnosa Guyja Lafona (Osredkar 2020, 83–84).

Podobno kot Rode (1979, 209) tudi njegova naslednika na Teološki fakulteti v kontekstu odnosa do bližnjega in tudi do Boga poudarjata nujnost človekove odpovedi samozadostnosti (Ocvirk 1995, 329; Osredkar 2016b, 19–20; 23; 2019, 665). Osredkar kot pripadnik Lafonove šole o veri razmišlja na področju odnosov. Pomen odpovedi razlaga v kontekstu teološko-relacijske teorije, ki pravi, da odnos sestavljata dimenziji prisotnosti in odsotnosti. To sta temeljni sestavini, ki sestavljata vsak odnos. Navzočnost oseb v medčloveškem odnosu pomeni njuno bližino – vera pa se začne tedaj, ko drugega lahko prepoznam tudi v njegovi odsotnosti. Lahko si predstavljamo fizično, čustveno ali drugo vrsto odsotnosti. Vsak človek v odnosu do drugega odnos vere že živi, če tega drugega prepoznava tudi v različnih oblikah odsotnosti. V okviru te teorije odpoved v odnosu pomeni sprejemanje odsotnosti drugega, kar omogoča preživetje odnosa ter odpira vrata veri. O veri v Boga govorimo, ko človek pride do temeljnega izkustva o presežnosti odnosa: da drugi v odnosu obstaja tudi v odsotnosti, ko ga ne vidim, ne slišim – da torej obstaja še nekaj več kot materialni svet (Osredkar 2021, 864). V tej izkušnji se znajde v odnosu do Presežnega (2022a, 567). Človek se je v odnosu z drugim srečal s tem, kar je poimenoval Bog (2016a, 21). V tem smislu ima lahko tudi komunikacija po spletnih omrežjih pri ohranjanju odnosa pozitivno vlogo (Globokar 2018, 552) in predstavlja možnost izkušanja Presežnega, če partnerja prepoznavamo v njegovi fizični odsotnosti.

Jasno je, da lahko vera osmisli življenje oziroma vodi k polnosti življenja le pri uresničevanju v odnosu do drugega človeka, kot pravi Kristus v Matejevem evangeliju: »Karkoli ste storili enemu od teh mojih najmanjših bratov, ste meni storili.« (Mt 25, 40) Kristjan mora svojo vero ob posnemanju Kristusa živeti najprej v odnosu do drugega: odpiranje drugemu in preseganje zapiranja vase je pot vere, ki v temelju odgovarja na bivanjsko izpraznjenost osamljenega človeka. Ocvirk in Osredkar poudarjata personalistično podobo vere, usmerjene k sočloveku. Pomembna je odgovornost za drugega, medsebojno duhovno bogatenje, služenje in darovanje, ljubezen, samouresničevanje v odnosu do drugega (Ocvirk 1992, 173; 2006, 12; 201; Osredkar 2021, 864). Človek lahko veruje, ker je povezan z drugimi, ker je bitje odnosov. Bolj kot se zaveda pomena odnosov, bolj hrepeni po presežnem in bolj uresničuje odnose z drugimi (Osredkar 2022b, 74). Treba pa je opozoriti, da ni vsak medčloveški stik pravi odnos, ki bi človeka vodil do presežnosti vere. V okviru naše razprave lahko rečemo, da vsaka oblika spletne komunikacije še ne pomeni pristnega odnosa med dvema subjektoma, saj odnos zahteva odgovornost za drugega, odločitev in dejavnost zanj (2016b, 19). Prav te razsežnosti pa v brezosebnih in instantnih srečanjih na spletu pogosto manjkajo.

Iz dosedanjih ugotovitev smo spoznali, da je človekova osamljenost posledica pomanjkanja vere. V okviru teologije odnosa lahko rečemo, da posameznik v svojih odnosih drugega ne prepozna v njegovi odsotnosti, in tudi, da v slehernem drugem ne prepozna Kristusa, saj v drugem ne vidi več kot fizično telo. Drugi ga v svoji nedoumljivosti ne vznemirja in v njem ne sluti podobe Boga. Osamljenost lahko opredelimo kot neskladje med posameznikovimi željami in pričakovanji o medčloveških odnosih ter njegovimi dejanskimi odnosi z drugimi. Osamljen človek hrepeni po določeni vrsti odnosov – in odklanja nezadovoljive medčloveške odnose (Yavich, Davidovitch in Frenkel 2019, 12). Razvidno pa je, da hrepeni po odnosu z drugim in išče polnost odnosa. Krščanstvo pa pot do polnosti odnosa kaže s sprejemanjem slehernega drugega. Treba je premagati razdaljo, ki posameznika ločuje od bližnjega. To je možno le z dopuščanjem njegove drugačnosti. Osredkar poudarja, da dopuščati drugačnost drugega pomeni prepoznati osebo v njeni odsotnosti – za vernika to pomeni v odnosu do človeka prepoznati Boga (2016b, 23). V moči vere smo sposobni drugega sprejeti in preseči strah pred ločenostjo od drugih, ker drugega kljub njegovi oddaljenosti sprejemamo za partnerja v odnosu.² Le ohranjanje vere oziroma ohranitev Boga v medčloveških odnosih človeka rešuje (Ocvirk 2008, 71).

6. Zaključek

Tehnološka sredstva odnose med ljudmi pogosto slabijo: človeka odtegujejo od (kakovostnih) odnosov z bližnjimi (Kodongan in Pandie 2022, 42). To se je pred desetletji pokazalo tudi ob večtedenskem izpadu električne energije v ZDA, ko so ljudje pričevali o ponovnem zblizanju z družino in sosedmi. Ob odsotnosti vpliva tehnoloških medijev v ospredje stopi zanimanje za sočloveka – in odnos do bližnjega se spremeni (Ocvirk 2006, 17).

V našem prispevku vero razumemo kot odnos do Boga, ki se dogaja v območju odnosov med ljudmi – pomanjkanje pristnih odnosov v našem času pomeni tudi nezmožnost poglobljanja vere. Čeprav sodobni elektronski pripomočki uporabnikom prinašajo različne vrste zabave, posameznika pogosto zapirajo v osebni svet osame in neizpolnjenih pričakovanj, saj ob pomanjkanju fizičnega stika in odsotnosti neverbalne komunikacije, ki medosebne odnose v resničnem življenju pomembno zaznamuje, ne zmorejo razviti svoje osebnosti in empatije do brezosebnega drugega (Globokar 2018, 550).

Človek nujno hrepeni po življenjskem smislu, odrešenju – in je tudi danes bitje upanja (Janžekovič 1966, 3; Grmič in Rajhman 1978, 11; Osredkar in Harcet 2012, 50). V razpravi smo želeli pokazati, da vera prinaša nove možnosti človekovega osebnega razvoja, ki se nujno uresničuje v odnosu do drugega. Zagovarjamo trditve, da na področje presežnega vstopa vsak človek – čeprav se tega ne zaveda (Osredkar 2022a, 568). Hrepenenje po odnosu z drugim je hkrati hrepenenje po

² Gre za različne oblike oddaljenosti: fizične, čustvene, idejne, duhovne itd.

Presežnem. Ob šibkih medčloveških odnosih, ki so značilni za digitalno dobo, je naloga osnovnega bogoslovja sodobnemu človeku – uporabniku digitalnih medijev – predstaviti lepoto krščanske vere, ki človeškemu življenju prinaša resnični smisel. S pomočjo teologov, ki so v preteklih desetletjih delovali na Teološki fakulteti in znanstveno sooblikovali slovensko teološko misel, smo vero opisali kot življenjsko dobrotno, ki človeku omogoča boljše življenje in ga kot osebo v polnosti uresničuje. Obravnavani teologi vero razumejo zlasti kot osebni odnos človeka z Bogom – ne zgolj kot poznavanje verskega nauka. Skupaj z njimi lahko zaključimo, da je odgovor na ‚digitalno osamljenost‘ le vera, ki odnos do Boga udejanja v ljubezni do bližnjega (2021, 865). Povabilo k večji meri ljubezni je aktualno tudi (in predvsem) za človeka sedanjega časa.

Kratici

BR – Koncilski odloki 2004 [O božjem razodetju].

CS – Koncilski odloki 2004 [O Cerkvi v sedanjem svetu].

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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.

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Urška Jeglič

Širjenje salafizma na Balkanu s pomočjo digitalne tehnologije *Spreading Salafism to the Balkans through Digital Technology*

Povzetek: V prispevku poskušamo prikazati vpliv digitalne tehnologije na širjenje salafističnih idej na Balkanu, pri čemer opozarjamo, da Haykelova delitev salafitov na aktivne in skrivne ne drži povsem. Posebno pozornost namenjamo razlogom za širjenje salafizma na Balkanu in pojasnilu, kako slednje vpliva na razmere v Sloveniji. V zaključku prispevka izpostavljamo dvojno vlogo digitalne tehnologije v salafizmu, ki služi tako za širjenje določenega islamskega verskega nauka kot tudi za iskanje dokazov za že vnaprej oblikovana prepričanja.

Ključne besede: salafizem, digitalna tehnologija, islam na Balkanu, islam v Sloveniji, skrivni in aktivni salafiti

Abstract: In this paper, we attempt to show the impact of digital technology on the spread of Salafist ideas in the Balkans and to demonstrate that Haykel's division of Salafists into active and clandestine Salafists is not entirely correct. In particular, we address the reasons for the spread of Salafism in the Balkans and explain how this affects the situation in Slovenia. Finally, we show the dual role of digital technology in Salafism, which is used both to disseminate a particular Islamic doctrine of faith and to search for evidence of preformed beliefs.

Keywords: Salafism, digitalization, Islam in the Balkans, Islam in Slovenia, quiet and active Salafists

1. Uvod

Islam, katerega korenine segajo v osrčje Arabskega polotoka, natančneje v Savdsko Arabijo, kjer je živel zadnji in najpomembnejši muslimanski prerok, poslanec Mohamed, velja za drugo največjo svetovno religijo.¹ Ker Mohamed ni zapustil

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

moškega potomca, so se po njegovi smrti vnele razprave o zakonitem nasledniku in voditelju islamske verske skupnosti (*umme*). Prva skupina, med katero danes prištevamo manjšinske šiite, je zatrjevala, da mora biti naslednik v krvnem sorodstvu s Prerokom. Zakonitega naslednika so tako prepoznali v Mohamedovem nečaku Aliju. Tudi šiitski hadisi trdijo, da naj bi Mohamed pred smrtjo Alija dvakrat razglasil za svojega naslednika. Prvo veliko imenovanje naj bi se zgodilo v devetem letu hidžre, med pohodom na Tebuk, ko je Mohamed Alija imenoval za kalifa v Medini, hkrati pa mu je zaupal v varstvo njegovo družino. Šiiti razumejo, da je bil to jasen znak imenovanja, medtem ko suniti pravijo, da je Mohamed s tem dejanjem Aliju izkazal le zaupanje. Drugo veliko imenovanje naj bi se zgodilo za časa velikega romanja, dva meseca pred Mohamedovo smrtjo. Romarji naj bi se ustavili pri oazi Ghadir Khomm, kjer so verniki Mohameda vprašali, ali je Ali najvišja avtoriteta. Prerok naj bi odgovoril pritrdilno. Suniti omenjeni dogodek razumejo kot spor med Alijem in nekim drugim muslimanom, v katerem je Mohamed razsodil v prid Alija.

Na drugi strani so danes večinski suniti. Po Prerokovi smrti so zagovarjali stališče, da je ta že za življenja vodilno funkcijo določil svojemu prijatelju in tastu Abu Bakru (11–13/632–634), in sicer s tem, da ga je med potovanji in boleznijo zadolžil za vodenje glavne petkove molitve. Abu Bakru so pozneje sledili še trije kalifi² – Omar (13–23/634–644), Otman (23–35/644–656) in že prej omenjeni Ali.

Da so današnji suniti za kalifa imenovali tudi Alija, dveh različnih pogledov ni poenotilo. Po smrti četrtega sunitskega kalifa oz. prvega šiitskega imama so sunitško skupnost začele voditi dinastije z željo po ustanovitvi kalifata, velike islamske države. »Na začetku islama je bil kalifat pridržan za najzaslužnejše člane muslimanske skupnosti, nato pa je pod Abasidi postal zapleten politično-verski sistem.« (Thoroval 1998, 102)

Islam se je hitro širil in razvijal. V prvih stoletjih islama so nastajale še danes zelo pomembne dogmatične, moralne in ritualne prakse. Na svojevrsten način je islam oblikovalo tudi šeriatsko pravo, katerega redakcija se je končala v 11. stoletju. Pravne šole so se sicer razvijale ločeno za sunizem in šiizem, z določenimi posebnostmi in pomembnimi razlikami. V Evropo je prodrl – in se tudi ustalil – sunizem, ki je bil uradna šola Otomanskega cesarstva.

Danes poznamo štiri večje sunitske pravne šole, in sicer hanifitsko, malikitsko, šafiitsko in hanibalistično pravno šolo.³ V nadaljevanju se bomo posvetili predvsem hanifitski pravni šoli, ki med muslimani na Balkanu še danes velja za glavno pravno šolo. Posebno pozornost bomo namenili tudi salafizmu, ki se je razvil iz reformirane hanibalistične pravne šole in v zadnjih desetletjih, predvsem s pomočjo digitalne tehnologije, vdira na Balkan – posledično pa tudi v Slovenijo.

² Beseda *kalif* pomeni 'namestnik', 'naslednik' na zemlji.

³ Za več o tem glej prispevek Jeglič in Osredkar 2018.

2. Islam v Bosni in Hercegovini

Islam so v Bosno prinesli Otomani. Leta 1463 je sultan Mehmed II. el Fatiha okupiral Bosno, leta 1481 pa še Hercegovino. Otomanska teokratsko in nacionalno urejena oblast je nekaj časa vodila do drugih monoteističnih verskih skupnosti precej strpno versko politiko. Šele po zastoju otomanske ekspanzije je prišlo do vse bolj očitnega privilegiranja islama. V mestih so živeli večinoma muslimani, po vaseh kristjani. Razlike med njimi so bile verske, etnične, kulturne, tradicionalne – in tudi finančne (Velikonja 1998, 73–74).

Velikonja (85) poudarja, da je pri prebivalcih Bosne in Hercegovine boljše govoriti o sprejetju islama kot pa o njihovi islamizaciji. Do 15. stoletja naj bi v islam prestopila že petina tamkajšnjega prebivalstva, sredi 16. stoletja pa že četrtna ali celo tretjina (Kržišnik-Bukić 1996, 22).

Pod otomansko oblastjo se je začel na Balkanu čutiti orientalsko-islamski vpliv, kar se je še posebej kazalo v arhitekturi ter uvajanju turških in arabskih besed. Orientalizma Turki sami po sebi niso širili, saj turških naselij niti ni bilo blizu. Muslimanski prebivalci Balkana so ga začeli vsrkavati preko neposrednega vpliva administracije in oseb, ki so bile s Turki v rednem stiku (janičarji, trgovci, učitelji, *hadžije*). Orientalizem je v bosansko kulturo pronicala tudi preko vere, ki je bila tesno povezana z načinom življenja (Hadžijahić, Traljić in Šukrić 1977, 57–59). Kljub temu pa turški vpliv prejšnje kulture ni povsem zasenčil in je tako le eden izmed segmentov kulture bosanskih muslimanov, v kateri so prisotni elementi slovanske, bogomilske, mediteranske in panonske tradicije (60).

Otomani so s seboj prinesli islam, kot so ga poznali sami. Gre za hanifitsko sunistično pravno šolo, ki je zaradi uporabe analogije (*kijas*) in soglasja skupnosti (*idžma*) najbolj prilagodljiva. Muslimani, ki sledijo hanifitski pravni šoli, so v islamski sistem lahko uvedli tudi svojevrstne verske prakse, prav tako pa za njih ni bilo nikoli značilno prakticiranja islama do črke natančno. Hanifitska smer islama torej omogoča razvoj in modernizacijo, kar se med zunanjimi znamenji najbolj vidi po oblačenju. Moški v večini primerov ne nosijo brade, oblačijo se spodobno, a po sodobni modi. Sedanjega načina oblačenja se v večini primerov držijo tudi muslimanke. Tiste, ki so pokrite,⁴ si najpogosteje nadenejo *hidžab*, tj. naglavno ruto.

Zaradi večje odprtosti hanifitske pravne šole je bila tudi na območju Balkana mogoča uvedba svojevrstne verske prakse, ki so jo zlasti Bošnjaki v islam prenesli iz prejšnjih tradicij oz. so oblikovali nove verske prakse, specifične za to okolje. Še do danes se ponekod ohranja tradicija recitiranja *mevludov* – nabožnih besedil. S tem zaznamujejo pomembne življenjske dogodke, kot so rojstvo otroka, selitve, odhod v vojsko in smrt. Obstajajo ženski in moški *mevludi*, med katerimi pa ni posebne razlike. Ker so del tradicije, se razlikujejo tudi po krajih (Bringa 1997, 181).

⁴ Ko govorimo o pokrivanju, imamo v mislih način islamskega oblačenja, pri katerem je obraz viden. Z izrazom zakrivanje pa imenujemo način oblačenja, pri katerem so vidne le oči. Pri tem so lahko tudi oči zakrite z mrežasto tkanino.

Posebno vrednost bosanski islamski tradiciji dajejo različni običaji, povezani s praznovanjem praznikov in obiski svetih krajev. Eden izmed takšnih dogodkov je romanje Ajvatovica, ki je v bližini Prusca (Bosna in Hercegovina). Podobno vlogo ima tudi romanje k mošeji Kariće.

Dejstvo je, da se je podoba islama in življenje muslimanov na Balkanu v zadnjih dveh stoletjih korenito spremenilo. Pomembno zgodovinsko prelomnico predstavlja avstro-ogrska okupacija (1878), ki je – končno – prebudila narodno zavest Bošnjakov in odprla pomembna vprašanja o izgradnji narodne identitete. To je sprožilo tudi verski prepород, saj je življenje v „poganski“ deželi pri muslimanih vzbudilo različne mehanizme za ohranjanje verske in tudi narodne identitete. Konec 19. stoletja začnejo izhajati prvi bošnjaški časopisi, večji pomen pridobi tudi nekonfesionalno izobraževanje. S podpisom „Statuta za avtonomno upravljanje muslimanskih verskih institucij in vakufov“ (tega je cesar Franc Jožef po več pogajanjih z muslimani vendarle podpisal maja 1909) je prišlo do reorganizacije muslimanskega verskega življenja (Hadžijahić, Traljić in Šukrić 1977, 156). Muslimanska verska in kulturna združenja so bila od takrat naprej deležna podpore, uredilo se je tudi vprašanje šolstva. Muslimani so bili zmedeni v nacionalnem smislu, a toliko bolj trdni v svojih verskih interesih.

Novo obdobje za muslimane na Balkanu se začne ob ustanovitvi Federativne ljudske republike Jugoslavije (SFRJ). Ustava iz leta 1946 je vsebovala člen o ločitvi države in religije. Hkrati je prinesla versko svobodo, prepoved zlorabe religije ali cerkve za politične cilje ali oblikovanja političnih organizacij na verski osnovi, pa enakopravnost vseh verskih skupnosti in njihov umik v prostor zasebnosti. V prihodnjih letih je sledil viden proces sekularizacije. Muslimani v Bosni in Hercegovini so se v času socializma srečevali z vprašanjem nacionalne in etnične identitete; modernizacija, ki je zajela predvsem večja mesta, je prinesla upad prakticiranja verske prakse. Velikonja (1998, 336–337) meni, da v Bosni in Hercegovini obstajajo štirje tokovi islama: sekularni, tradicionalni, modernistični in radikalni. Pri sekularnem toku je vera stvar vsakega posameznika, poudarjene so zlasti moralne vrednote. Tradicionalni tok zagovarja prepletanje religije in pravnega sistema – nagovarja k vzpostavitvi šeriata ter spoštovanju verskih navad in simbolov. Modernistični tok teži k posodobitvi islamskih vrednot, medtem ko je pod radikalnim tokom razumljen islam, ki je vpet v vse vidike življenja.

Bringa (1997) je v osemdesetih in začetku devetdesetih let opazila razliko med prakticiranjem vere na vasi in v mestu. Antropologinja Sorabji (1989, 49), ki je terensko delo opravljala v Sarajevu, opaža, da se muslimani na ulicah niso razlikovali od drugih vernikov, medtem ko je bilo njihovo življenje v domačem okolju veliko bolj „muslimansko“. Jugoslovanske države je v sedemdesetih in osemdesetih letih pod socialistično oblastjo zajela sekularizacija na makro- in vmesni ravni. Če pojem sekularizacije razumemo kot Jose Casanova, lahko trdimo, da je bila sekularizacija v SFRJ udejanjena v polni meri. Prišlo je do ločitve med religijo in državo – prva je bila izrinjena s področja javnega življenja in religijska praksa se je živela bolj ali manj le v zasebnem življenju (mikroraven). Z Zahoda so na Balkan začele pronicati modernistične ideje, kar je vplivalo na vprašanje verske svobode, iskanje

identitete in številne druge elemente, ki so muslimanske vernike v Bosni in Hercegovini vse bolj modernizirali. Molitve v džamiji so bile slabo obiskane, prišlo je do pojava verskega pluralizma.

Spreminjanje verske prakse pri bošnjaških muslimanih je bilo prisotno predvsem pri mlajših generacijah. Može so večkrat posegali po alkoholu, prav tako so gostom ponujali rakijo ali pivo. Tega so po ugotovitvah Sorabji (1989, 113–114) ponujale tudi starejše muslimanke, ki svojim sinovom ne bi nikoli dovolile, da doma posežejo po alkoholni pijači. Spremenila se je tudi verska praksa. Muslimanke v Bosni in Hercegovini so se v tistem obdobju delile (in se še danes) na dve različni skupini: na tiste, ki so pazile, da so dovolj pokrite (nosile so dolga krila, majice z dolgimi rokavi, široke bluže, nevpadljive barve), in tiste, ki so posegale po kavbojkah, kratkih krilih in oprijetih oblačilih. Nekatera dekleta so nosile tudi dolge nohte, ne vedoč, da se po *fitahu* slednje ne spodobi (81; 115). S pohodom salafitov je v Bosni zavladal še en trend – zakrivanje z *nikabom*.

3. Salafizem

Preden nadaljujemo z razpravo o vplivu salafizma na spremembo verske podobe v Bosni in Hercegovini, je treba nekaj besed nameniti samemu gibanju. Salafizem je mlajša smer, ki se je razvila iz sunistične hanibalistične pravne šole, ki so jo od 11. stoletja naprej prakticirali zgolj v Savdski Arabiji. Njen ustanovitelj, Ahmed ibn Hanbal (780–855), je bil predan in goreč zagovornik tradicije; prilagajanju islama na trenutna vprašanja je namenjal najmanj pozornosti. Omenjena pravna šola je eno izmed večjih reform doživela v 18. stoletju, ko je arabski voditelj Mohamed al-Wahabi pravila dodatno poostril. Predpisal je obvezno nošenje brade in podložnost nevernikov, poleg tega je prepovedal vse okrasje in glasbo (Tello 2006, 77). Pripadniki te pravne šole sami sebe imenujejo »zedinjevalci, pripadniki stroge božje enotnosti« (Rebić 2007, 1298).

Izraz salafit prihaja iz arabske besede *al-salaf al-salif*, kar bi v dobesednem prevodu pomenilo ‚pobožni predniki‘. Pietistična usmerjenost jim narekuje prakticiranje vere na način, kot je bil značilen za prve tri muslimanske generacije. Slednje imenujejo ‚čisti islam‘ in si prizadevajo za izkoreninjenje vseh drugih ritualov, ki so se v islamsko tradicijo vselili skozi zgodovino oz. so bili del poganske verske prakse islamiziranih ljudstev – animizem, šamanizem, totemizem itn. Bernard Haykel (2009) meni, da si lahko prizadevanja salafitov predstavljamo kot nenehno obrambo meja: razmejitev skupnosti čistih vernikov v primerjavi s tistimi zunaj nje, ki so na en ali več načinov teološko pokvarjeni in v zmoti.

Omeniti je treba, da se po prvih treh generacijah zgledujejo tudi drugi muslimani, a ne težijo k načinu življenja, kot je bil veljavi v takratni eri.

Salafiti se pri svojem nauku sklicujejo na dve glavni izročili – Koran in Suno. Izročilo berejo do črke natančno in zavračajo tudi najmanjše odstopanje od interpretacije Korana in hadisov (Osredkar 2011, 362–363). Če hanifitsko pravo verni-

kom dovoljuje, da petdnevno molitev nadomestijo zvečer, se na drugi strani salafiti strogo držijo *vaktije* – urnika petdnevne molitve. Pravijo, da je dolžnost muslimana, da naredi vse, kar je v njegovi moči, da bo molitev opravil – pa četudi to pomeni vložitev odpovedi v službi.

Do vzpona salafizma je prišlo v 20. stoletju. Njegova značilnost je distanciranje od drugih vernikov po eni strani in primerjanje z njimi po drugi strani. Nedvomno pa obstajajo med salafiti tudi razlike. Haykel (2009) salafizem v grobem deli v dve skupini – na aktivni (ang. *activist Salafism*) in tihi oz. skrivni salafizem (ang. *quietist Salafism*). Za prvega je značilna težnja po preoblikovanju družbe in politična angažiranost. Skrivni salafizem, ki naj bi bil večinski, pa je osredotočen na izpolnjevanje verskih predpisov ter doseganje čistosti in duhovnosti.

Eden od glavnih razlogov za uspeh salafizma je zagovarjanje univerzalnega modela resnice in družbene dejavnosti, ki posebej nagovarja mlade in tiste z okrnjeno ali nedefinirano identiteto, kamor lahko prištevamo tudi priseljence in njihove potomce.

4. Razlogi za uspeh salafizma na Balkanu

Prodiranje salafizma na Balkan povezujemo s poskusi reislamizacije v Bosni in Hercegovini in drugih balkanskih državah. Ti procesi so se začeli konec sedemdesetih in v začetku osemdesetih let 20. stoletja, kar je sovpadalo z islamskimi revolucijami drugod po svetu. Vidna osebnost islamizacije v Bosni in Hercegovini je bil Alija Izetbegović, poznejši prvi predsednik Bosne in Hercegovine – s skupino somišljenikov je opozarjal na širok pomen islama za državo in družbo. Takratna socialistična oblast je njihovo delovanje obsodila na sarajevskem procesu leta 1983. Alibašić (2015) navaja, da je reislamizacija v Bosni in Hercegovini v letih 1970–1992 potekala pod okriljem Islamske skupnosti v Bosni in Hercegovini. K temu naj bi pripomogla predvsem boljša izobrazba mlajših generacij muslimanov, priznavanje bosanskih muslimanov kot naroda, liberalizacija jugoslovanskega režima in navsezadnje tudi iranska revolucija (1979). Pred vojno v Bosni in Hercegovini se je reislamizacija kazala z odpiranjem novih islamskih izobraževalnih ustanov, povečano osebno religioznostjo, povečano naklado časopisov in literature z islamsko tematiko ter z večjim financiranjem promoviranja islama iz lokalnih sredstev. Očitno je, da sta globalizacija in modernizacija pri širjenju islamskih idej odigrali ključno vlogo.

V tem obdobju so se na Bližnjem vzhodu začele formirati tudi različne teroristične skupine. Po končanju sovjetsko-afganistanske vojne (1979–1989) in iransko-iraške vojne (1980–1988) so se nekateri mudžahidi preselili na Balkan in v bosanski vojni (1992–1995) pomagali svojim bratom v veri na Balkanu. S seboj so prinesli tudi salafistične in vahabitske ideje, ki so bile na Balkanu v manjšem obsegu sicer prisotne že prej. Ideje salafizma so v Bosno in Hercegovino, pozneje pa tudi na Kosovo, prinašali tudi bošnjaški muslimani, ki so odšli na študij v Savdsko Arabijo, po vrnitvi pa so začeli promovirati versko-reformistična gibanja, ki imajo ko-

renine v vahabitskem islamu.

Alibašić (2015) in Henig (2020) omenjata, da se je versko življenje muslimanov v Bosni in Hercegovini po letu 1990 okrepilo. Na takšno stanje ni vplivala le svoboda izbire in izražanja vere, ampak tudi iskanje identitete. Še danes sta narodna in religijska identiteta bošnjaških in albanskih muslimanov (kakor tudi drugih prebivalcev Balkana) močno prepleteni. K uspehu salafizma na Balkanu je prispevala tudi humanitarna pomoč držav z Bližnjega vzhoda, ki so poleg denarja za obnovo džamij in drugih verskih objektov na Balkan pošiljali versko literaturo in učenjake, ti pa so v 'balkanski islam' prinesli poglede in prakse, značilne za 'arabski islam'. Salafiti na Balkanu se od drugih muslimanov razlikujejo po oblačenju, nekoliko drugačnem opravljanju molitev in nasprotovanju verskim praksam, značilnim za islam in njegovo kulturo v Bosni in Hercegovini.⁵

Po podatkih iz leta 2007 naj bi bilo v Bosni in Hercegovini 3,3 % muslimanov salafitov, medtem ko naj bi se jih 12,5 % kot salafiti počutilo, a naj mednje ne bi bili vključeni. Med salafiti naj bi prevladovali mladi brezposelni muslimani, revni, odvisniki in tisti s kriminalno preteklostjo (Bećirović 2017). Za širjenje salafitskih idej v Bosni in Hercegovini so si prizadevala različna združenja. Vodilno je bilo Aktivna islamska omladina (1995–2006) in pa leta 1992 ustanovljen komite Savdske Arabije za pomoč muslimanom v Bosni in Hercegovini – ta je bil leta 2010 ukinjen. Bruic (2015) omenja, da naj bi bila za širjenje salafističnih idej v Bosni in Hercegovini porabljena vsaj milijarda dolarjev. Islamska skupnost v Bosni in Hercegovini je zaradi strahu pred salafitskimi gibanji začela ilegalna islamska gibanja reintegrirati. Do leta 2018 se je tako reintegriralo 55 od 76 salafističnih gibanj (Euronews.com 2018). Dževada Šuško (2019, 15) omenja, da v Bosni in Hercegovini deluje 38 različnih muslimanskih skupin, od katerih vse ne delujejo v skladu z ustavo. Izstopajoče skupnosti so Taqlidiyun, Sahwe, džahaditi in Takrists.

Salafizem se je v zadnjih dvajsetih letih razširil tudi v Sloveniji. Menimo, da je razlogov za porast salafizma v Sloveniji več. Na podlagi raziskave (Jeglič 2022) je mogoče trditi, da so verske prakse muslimanov v Sloveniji pogosto kopija verskih praks v Bosni in Hercegovini, Kosovu, Albaniji, Sandžaku in Črni Gori. Poleg tega so muslimani v Sloveniji priseljenci oz. potomci priseljencev, zato se pogosteje soočajo s krizo identitete. Zanimivo je, da je profil prenašanja verskih vrednot pri muslimanih nekoliko drugačen kot pri kristjanih. Kežman, Goriup in Gorenec (2022, 497) ugotavljajo, »da stari starši, ki jim je vera kot osebna vrednota pomembna, želijo to vrednoto prenesti tudi na vnuke«. Musek (2000) prav tako meni, da pomen religioznih vrednot s starostjo narašča. Stari starši naj bi zato imeli pri prenosu vere na mlajše generacije pomembno vlogo. A primeri muslimanov prikazujejo, da je bil prenos vere nekoliko drugačen. Predvsem za salafite je značilno, da pogosto kritizirajo versko prakso svojih starejših sorodnikov, češ, da to ni islam, kot ga je oznanjal prerok Mohamed. Še posebej se spotikajo ob običaje in verske prakse, ki jih prve generacije muslimanov niso poznale. Vir informacij tako niso

⁵ Veldhuis in Staun (2009, 15) omenjata fazni model radikalizacije od spodaj navzgor, ki je sestavljen iz štirih faz: predradikalizacija, samoidentifikacija, indoktrinacija in džahidizacija.

stari starši, ampak digitalna gradiva (tiskana ali digitalna), ki jih mladi muslimani dobijo preko spleta oz. jih do njih pripeljejo zagovorniki salafizma. Nedvomno se razlog za tovrstno prakso nahaja v šibkem stiku mladih muslimanov s starimi starši, bodisi zaradi njihove smrti⁶ ali življenja v različnih državah.

5. Kako na širjenje salafizma vpliva digitalna tehnologija?

Omenili smo že tezo Bernarda Haykela, da obstajata dve vrsti salafizma, aktivni in skrivni. Pri slednjem naj bi verniki dosledno sledili islamskemu načinu življenja po vzoru prvih treh muslimanskih generacij, aktivni salafizem pa naj bi bil povezan z zelo aktivno islamizacijo in ponekod tudi z džihadizmom. Toda na videz jasna ločitev salafitov je v vsakdanjem življenju muslimanov dosti bolj zapletena – in jo je na neki način treba vsaj dopolniti. Zdi se, da skrivni salafizem še zdaleč ni tako zelo skrit in da za aktivno delovanje in širjenje salafističnih idej ni potrebno sodelovanje z džihadističnimi in terorističnimi organizacijami. Če se osredotočimo na salafite, ki živijo na Balkanu in nenazadnje tudi v Sloveniji, bi lahko rekli, da je velika večina med njimi 'skrivnih' salafitov. A takoj, ko vstopijo v javnost, postanejo vidni. Že na prvi pogled se od okolice ločijo po načinu oblačenja. Ženske so strogo pokrite ali celo zakrite, z ohlapno obleko pa prekrivajo tudi druge dele telesa. Kodeks oblačenja upoštevajo tudi moški, ki nosijo brado, saj tako velevajo hadisi. Nekateri so tudi v vsakdanjem življenju oblečeni v tradicionalno arabsko obleko.

Gotovo k njihovi vidnosti močno pripomore digitalna tehnologija, ki je danes glavno orodje oznanjevanja salafitov – po drugi strani pa so močni nasprotniki zahodnih idej in modernizacije. Večina muslimanov v Evropi pride v stik z islamom prek interneta, na kar je že pred leti opozoril Quintan Wiktorowicz (2005, 58–59; 105–106). Salafiti družbena sredstva obveščanja s pridom uporabljajo: ustvarjajo krajše in daljše video vsebine, s katerimi širijo islamski nauk, objavljajo pridige in pravila verske prakse v skladu s salafitskim učenjem. Nemalo islamskih učenjakov z Bližnjega vzhoda o islamu poučuje s pomočjo YouTubea, Facebooka in TikToka. Uporabljajo angleščino in tako pridobijo poslušalce z drugih koncev sveta. K tovrstnemu 'oznanjevanju' se zatekajo tudi muslimani na Balkanu in v Sloveniji.

Ker je digitalna tehnologija bolj domača mlajšim generacijam (Kraner 2023), ne preseneča, da z idejami salafizma simpatizirajo (in jim sledijo) v večji meri mlajši muslimani. Dževada Šuško (2019, 18) izpostavlja, da kar tretjina muslimanov v Bosni in Hercegovini tava od ene do druge islamske skupnosti – in da se predavanj salafističnih pridigarjev udeležujejo tudi muslimani, ki neposredno niso vključeni v nobeno od salafističnih skupnosti in so lahko celo člani Islamske skupnosti v Bosni in Hercegovini. Največ medijske pozornosti je bil v Bosni in Hercegovini v zadnjih letih deležen pridigar, pisatelj in predavatelj Elvedin Pezić. Dvorane so ob

⁶ Med bosansko vojno je zaradi genocida življenje izgubilo več sto tisoč ljudi, do tega kar 8300 muslimanov julija 1995 v Srebrenici.

njegovih predavanjih polne. Veliko simpatij je pridobil tudi (ali predvsem) pri mladih muslimanih. Po zaslugi digitalizacije je njegov sloves segel tudi izven meja Bosne in Hercegovine – Pezića in njegove nagovore z navdušenjem spremljajo tudi muslimani v Sloveniji. Na vabilo Slovenske islamske skupnosti milosti (v nadaljevanju Skupnost milosti) – ta je do sedaj edina registrirana islamska verska skupnost, ki sledi salafitskemu pravnemu nauku pri nas – je leta 2021 obiskal tudi Slovenijo.

Zdi se, da je islam v Sloveniji projekcija islama v Bosni in Hercegovini – z nekajletno zamudo in z manj izrazito razsežnostjo. Tako kot drugod po Balkanu so salafistične skupine muslimanov v manjšini, a zaradi svoje ‚misijonske‘ naravnosti, neposredne in izključujoče komunikacije ter na zunaj vidne verske prakse dajejo občutek večje razširjenosti in pomembnosti. V Sloveniji so trenutno registrirane tri muslimanske verske skupnosti. Dominira Islamska skupnost v Republiki Sloveniji, sledita ji Slovenska muslimanska skupnost in že prej omenjena Skupnost milosti. Kot je značilno tudi za druge bivše države SFRJ, so glavno vlogo v digitalnem svetu prevzele salafistične skupine: nauk in lastne poglede širijo z ažurnim komentiranjem vsakdanjih dogodkov. Hkrati so zelo aktivni na družbenih in komunikacijskih omrežjih. Zaradi pogostih objav jim digitalni algoritmi pomagajo, da njihove objave dosežejo večji obseg in posledično več ogledov. Znani so po razlagi svetih islamskih besedil ter objavljanju pridig in molitev. Tisti, ki odgovore na določena vprašanja o islamu iščejo preko svetovnega spleta, bodo prej ali slej prebirali ali gledali prispevke, ki so jih objavili pripadniki salafističnih skupin.

Za namen prispevka je bila izvedena primerjava objav na spletni in Facebook strani Islamske skupnosti v Republiki Sloveniji⁷ in Skupnosti milosti. Upoštevali smo še druge digitalne kanale, ki jih skupnosti uporabljata. Ugotavljamo, da se je ažurnost objavljanja pri Islamski skupnosti v Republiki Sloveniji v zadnjih dveh letih vidno izboljšala. Vendar pa med njihovimi objavami prevladujejo vsebine informativnega značaja, ki se navezujejo zlasti na aktivnosti, izvedene znotraj skupnosti. Največ objav opisuje dejavnost in dogodke vodstva ali pa vabi na dogodke, ki jih organizirajo znotraj skupnosti in Muslimanskega kulturnega centra. Na drugi strani pa so spletne vsebine Skupnosti milosti bogate z razlagami islamskega nauka. Med šolskim letom objavljajo petkove pridige glavnega imama. Pogostost objavljanja prispevkov z izobraževalno vsebino se poveča pred ramazanskim bajramom in kurban bajramom. Tisti, ki si želijo o islamu izvedeti več v slovenskem jeziku, bodo prej dobili informacije v vsebinah, ki jih širi salafistično usmerjena Skupnost milosti. To še dodatno vpliva na popačeno podobo muslimanov v Sloveniji, kjer je stopnja islamizacije še vedno zelo visoka, življenje muslimanov pa posledično oteženo (Pucelj 2019).

Za promocijo islama v Slovenijo vestno skrbijo tudi člani Društva za informiranje o islamu pod okriljem Muslimanske skupnosti Ahmadija, čeprav jih v registru verskih skupnosti ne najdemo. Muslimanska skupnost Ahmadija sama sebe razume kot dinamično, hitro rastoče mednarodno gibanje znotraj islama, ki si prizadeva

⁷ Profil na Facebooku se imenuje „Muslimanski kulturni center“.

za njegov prepoved. Na mednarodni ravni je bila skupnost ustanovljena leta 1889; navoča je v 200 državah, sedež pa ima v Veliki Britaniji. Opredeljujejo se kot sunitski muslimani, saj za prvega kalifa priznavajo Abu Bakra. Obenem so edinstveni v verovanju, da je pričakovani Mesija prišel na svet v osebi Mirze Ghulama Ahmada (1835–1908) iz Kadiana.⁸ V zadnjih letih so izdali daleč največ knjig o islamu v slovenskem jeziku, v katerih poskušajo prikazati ‚pravi islam‘ in spodbujajo k medreligijskemu dialogu. Glede na to, da gre za sekto znotraj islama, se njihovi pogledi na določenih mestih od učenja uradnih pravnih šol razlikujejo – vendar pa nasprotju s salafiti uporabljajo vključujočo dikcijo.

6. Zaključek

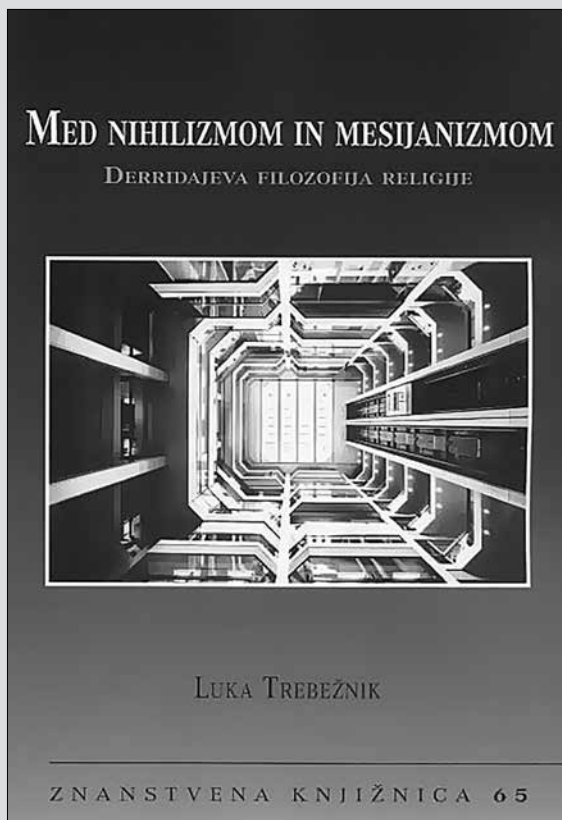
Prispevek bomo sklenili z dvojno vlogo digitalne tehnologije za salafistične skupine. Digitalna tehnologija ni le pripomogla k širjenju salafističnih idej in posledično k pridobivanju novih članov ali vsaj simpatizerjev, ampak je tistim, ki so se že vnaprej odločili, da bodo tovrstni skupini sledili, pomagala pri iskanju argumentov za ‚pravo smer islama‘. Vojko Strahovnik tako vedenje povezuje z določeno identiteto, za katero je značilna »privilegiranost določenega gledišča, vključno s temeljnimi spoznavnimi gledišči« (2022, 558). Omenja še pojav odmevnih komor, ki posameznikova prepričanja krepijo na podlagi namernega in aktivnega izločanja drugačnih mnenj, in spoznavne mehurčke, kjer član določene skupine nima možnosti priti do drugih virov informacij.

Čeprav salafizem stremi k ohranjanju tradicionalne verske prakse, pa po drugi strani za širjenje svojega nauka s pridom uporablja digitalno tehnologijo. Zdi se, da so digitalna sredstva za salafistične skupine, ki na svetovnem omrežju širijo salafitsko učenje, hkrati pa redno in vestno kritizirajo aktualne razmere in podajajo primere rešitev za pravilno držo in odziv muslimanov na določene okoliščine, najboljši sodelavci. Videti je, da se bo tovrsten trend nadaljeval tudi v prihodnje – pri tem pa bo verjetno ‚sodelovala‘ še umetna inteligenca.

⁸ Ta bi naj izpolnil prerokbe Korana in Mohameda, kjer govorita o Mesijevega drugega prihodu. Ker bi naj bila ‚Mesija‘ in ‚Mahdi‘ ena in ista oseba, se je novo nastale verske ločine oprijelo ime ahmadija, ki se hkrati nanaša tudi na ime ustanovitelja in na eno izmed imenovanj preroka Mohameda. Po verovanju ahmadijcev je Bog poslal Ahmeda na svet s podobnim poslanstvom kot pred tem že Jezusa: končati verske vojne, vzpostaviti mir, pravico in moralnost. Ahmad je priznal nekatere nauke Zaratustre, Abrahama, Mojzesa, Jezusa, Krišne, Bude, Konfucija, Lao Ceja in guruja Nanaka ter pojasnil, kako so se ti nauki udeležili v enem in edinem pravem islamu.

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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.

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Simon Malmenvall

Ruska revolucija in slovensko narodno vprašanje: katoliški (akademski) pogled iz prve polovice 20. stoletja *Russian Revolution and Slovenian National Question: A Catholic (Academic) View from the First Half of the Twentieth Century*

Povzetek: Franc Grivec (1878–1963), dolgoletni profesor na ljubljanski Teološki fakulteti, velja za prvega sistematičnega proučevalca vzhodnega krščanstva med slovenskimi avtorji. Pomemben del Grivčevih objav predstavlja idejna analiza oktobrske boljševiške revolucije iz leta 1917, ki je v njegovem času, zaznamovanem z družbeno-gospodarskimi spremembami in iskanjem novih kolektivnih identitet, predstavljala pereče javno vprašanje. To najbolj izčrpno obravnava v poljudni monografiji (*Narodna zavest in boljševizem*) iz leta 1944, sestavljeni na podlagi predavanj ljubljanskim osnovnošolskim učiteljem in srednješolskim profesorjem. Skrajnost boljševikov je po Grivčevem prepričanju del širšega mehanizma ruske kulturne zgodovine, v kateri se je večkrat pojavljala misel o me-sijanskem poslanstvu, začeni z idejo o Moskvi kot o 'Tretjem Rimu'. Grivec katoliške izobražence poziva, naj, da bi preprečili uspeh revolucije na slovenskih tleh, krščanska načela uveljavljajo v javnosti, pri čemer naj v nasprotju z internacionalističnim socializmom skrbijo tudi za reflektirano narodno zavest. Grivčeve poglede smiselno dopolnjuje predstavnik takratne mlajše generacije katoliških izobražencev France Dolinar (1915–1983), ki se je zaradi političnih pritiskov v domovini odločil za življenje v emigraciji. Dolinar se Grivcu približuje s poudarjanjem dela za skupni narodni cilj namesto 'strankarstva', a ga radikalno presega z mislijo o samostojni slovenski državi, ki naj bi bila pravo nasprotje socialistične teorije o odmiranju narodov.

Ključne besede: Franc Grivec, France Dolinar, ruska kultura, boljševizem, pravoslavlje, katoliški družbeni nauk, slovensko narodno vprašanje, zgodovina visokega šolstva

Abstract: Franc Grivec (1878–1963), a long-time professor at the Faculty of Theology in Ljubljana, is considered a pioneer in systematic research of Eastern Christianity among Slovenian authors. A significant part of Grivec's published work is dedicated to the ideational analysis of the October Revolution of 1917, which presented a topical public issue of his time, conditioned by socio-economic

change and the seeking of new collective identities. This is most thoroughly addressed in the monograph for a wider audience (*National Consciousness and Bolshevism*) originally written by Grivec based on his lectures to the primary- and high-school teachers of Ljubljana in 1944. According to Grivec, the extremism of the Bolsheviks represents a part of the wider mechanism of Russian cultural history, in which the concept of a messianic mission, starting with the idea of Moscow as the "Third Rome," appeared several times. The mentioned author calls on Catholic intellectuals to assert Christian principles in public and foster a reflected national consciousness as opposed to the internationalist socialism, in order to prevent the success of the revolution on Slovenian soil. His views are organically complemented by France Dolinar (1915–1983), a representative of the younger generation of Catholic scholars of the time, who decided to live in emigration due to the political pressures in his homeland. Dolinar draws close to Grivec with the emphasis on the engagement for the common national cause against the "political partisan mindset"; on the other hand, Dolinar surpasses Grivec with his idea for the independent Slovenian state, which would be a real opposite to the socialist theory on the extinction of nations.

Keywords: Franc Grivec, France Dolinar, Russian culture, Bolshevism, Eastern Orthodoxy, Catholic social teaching, Slovenian national question, history of higher education

1. Uvod

Čas 19. in prve polovice 20. stoletja je bil v Evropi obdobje globokih družbeno-gospodarskih in tehnoloških sprememb, ki jih je oblikovalo uveljavljanje modernega kapitalizma, vzporedno pa krepljenje sekularne misli pod vplivom razsvetljenstva.¹ V omenjenem obdobju je potekalo tudi vzpostavljanje novih kolektivnih identitet. Na tem področju sta se utrdila predvsem dva večplastna in občasno medsebojno prepletena idejna sistema – nacionalizem in socializem.² Na nove družbene razmere se je pretežno polemično odzivala tudi Katoliška Cerkev. Socializem je uradno zavračala – o čemer med drugim pričujejo papeški dokumenti, vključno s „programsko“ encikliko o delavskem vprašanju „*Rerum novarum*“ (1891) Leona XIII. (vladal: 1879–1903) –, medtem ko je do narodne identitete zavzemala bolj raznolik in po večini naklonjen odnos.³ V to razpravo je znotraj slovenske kulture

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“ in v okviru temeljnega raziskovalnega projekta J5-4595 (B) „Med tradicijo in moderno: slovenski katoliški intelektualci in narodno vprašanje v transnacionalni perspektivi (1848–1948)“ s podporo Javne agencije za raziskovalno in inovacijsko dejavnost Republike Slovenije.

² Dojemanje, da je moderna narodna zavest posledica gospodarskih in tehnoloških sprememb, ki so soodvisne od kapitalizma (ali od nasprotovanja kapitalizmu v obliki socializma), zagovarjata vplivna britanska zgodovinarja in politologa Eric Hobsbawm (1917–1912) (1991) in Benedict Anderson (1936–2015) (1983). Podobna stališča zagovarja tudi britanski zgodovinar in sociolog Anthony Smith (1939–2016) (2009), eden vodilnih strokovnjakov za študije nacionalizmov, a pri oblikovanju modernih narodov prepoznava njihove predmoderne prvine.

³ O filozofsko-teoloških osnovah katoliškega družbenega gibanja na prehodu iz 19. v 20. stoletje in njego-

dejavno vstopal univerzitetni profesor Franc Grivec (1878–1963), katoliški intelektuallec in strokovnjak za vzhodno krščanstvo, ki je slovensko zgodovinsko izkušnjo povezoval s širšim slovanskim svetom. Njegovo delo je potekalo v prelomnem trenutku slovenske zgodovine, to je po vstopu v južnoslovansko in hkrati večinsko nekatoliško državno tvorbo ter nato v času okupacije med drugo svetovno vojno. V svojih raziskavah je med drugim iskal globlje idejne vzroke za uspeh boljševiškega prevzema oblasti v Rusiji in kot protiutež socializmu zagovarjal versko zavest, ki jo dopolnjuje narodna. V času pred in med drugo svetovno vojno, ko se je Grivec posvečal Rusiji in revoluciji, je boljševizem v jugoslovanskem in evropskem družbenem okviru pomenil pereče vprašanje in se je v različnih intelektualnih krogih pogosto dojemal kot ‚ruska grožnja‘.⁴ Na Grivca se je navezoval France Dolinar (1915–1983); bil je duhovnik in zgodovinar, predstavnik takratne mlajše generacije katoliških izobražencev, proučeval pa je podobne slovanske teme kakor Grivec. V svojem protikomunizmu in poudarjanju pomena narodne zavesti je bil od njega še radikalnejši, saj je nanj odločilno vplivala izkušnja povojne politične emigracije.

Analiza pritegnjene snovi temelji na kontekstualnem pristopu intelektualne zgodovine⁵ in zgodovinske teologije, po svoji metodologiji pa predstavlja preplet med zgodovinpisjem in upoštevanjem teološkega osmišljanja stvarnosti. V prispevku je posebna pozornost namenjena naslednjim Grivčevim objavam: „Ruski problem“ (1915), „Boljševiška brezbožnost“ (1925) in zlasti odlomkom iz prvega dela poljudne monografije *Narodna zavest in boljševizem* (1944). To delo je Grivec sestavil na podlagi predavanj ljubljanskim osnovnošolskim učiteljem in srednješolskim profesorjem v prvi polovici leta 1944. Navedene objave, zlasti slednja, ponujajo vpogled v pomenljiv odsek družbeno angažirane misli, ki se je oblikovala v slovenskem visokošolskem okolju in imela povezavo z drugimi plastmi takratnega šolstva. Grivčeva stališča dopolnjujejo Dolinarjeve misli, izražene v pretežno publicističnih delih, med katerimi izstopa kratka poljudnoznanstvena monografija *Slovenska državna misel* (Levičnik [Dolinar] 1948). Pod psevdonimom Peter Levičnik se je ozrl v slovensko preteklost in prihodnost, pri čemer je svoje misli povezal s stoto obletnico programa Zedinjene Slovenije,⁶ ko se je pojavila zamisel o avtonomni politični enoti za celotno slovensko etnično ozemlje v sklopu Avstrijskega cesarstva, ki jo je skupaj s somišljeniki leta 1848 utemeljil duhovnik in jezikoslovec Matija Majar Ziljski (1809–1892).

vi različici na slovenskem ozemlju gl. Žalec 2022. O katoliškem poudarjanju prvenstva verske identitete ob soobstoju z narodno na primeru življenja in dela Antona Mahničarja (1850–1920), utemeljitelja slovenskega političnega katolištva in škofa na otoku Krk (1897–1920), gl. Maver, Juhart in Osojnik 2021.

⁴ Pregled političnih tokov in idejnih spopadov na slovenskem ozemlju, ki so v obravnavanem obdobju privedli k neposrednemu (državnemu) terorju, podaja monografska študija Čepič 1995.

⁵ Intelektualna zgodovina se je kot posebna veja (post)moderne zgodovinpisja in sorodnih humanističnih ved uveljavila v drugi polovici 20. stoletja. Njeni glavni vodili sta proučevanje idej v soodvisnosti od družbeno-kulturnega ozadja določenega obdobja in prostora ter diskurzivna ali jezikovna razsežnost izražanja idej. Za utemeljitelja intelektualne zgodovine veljata Quentin Skinner (1969) in John Pocock (1987), profesorja Univerze v Cambridgeu.

⁶ Temeljno delo o programu Zedinjene Slovenije je Granda 1999.

2. Grivčev in Dolinarjev položaj v slovenski intelektualni zgodovini

Grivec je bil dolgoletni profesor (1920–1963) na ljubljanski Teološki fakulteti. Mogoče ga je označiti za največjega slovenskega strokovnjaka za ekleziologijo, vzhodnokrščansko teologijo in misijonarsko delovanje svetih bratov Cirila (um. 869) in Metoda (um. 885). Obravnavani avtor je bil tudi trikratni dekan (v akademskih letih 1921/1922, 1927/1928 in 1933/1934) in eden izmed najustvarjalnejših predstavnikov Teološke fakultete kot ustanovne članice Univerze v Ljubljani, odprte leta 1919 (Malmenvall 2022c, 10). Grivec je svoja znanstvena dognanja redno vključeval v predavateljsko delo, o čemer med drugim priča vrsta študijskih priročnikov, od katerih so pomembnejši: učbenik *Pravoslavje* (1918), monografija *Cerkev* (1929, druga izdaja 1943) in skripta *Vzhodno bogoslovje* (1956). Vredno je omeniti, da predstavlja *Cerkev* Grivčevo prebojno delo na področju ekleziologije in obenem prvi pregled katoliškega nauka o Cerkvi v slovenskem jeziku (Malmenvall 2022c, 15). Pomembno je upoštevati dejstvo, da tvori proučevanje ruske kulture eno glavnih smeri Grivčevega delovanja – njegov znanstveni pristop zaznamuje združevanje filologije, zgodovinopisja in teologije. Prvi sklop Grivčeve recepcije ruske kulture zajema zgodovino vzhodnoslovanskega prostora s posebno pozornostjo do Ruske pravoslavne Cerkve. Drugi sklop je interpretacija religiozne in politične misli vidnih literatov in filozofov 19. stoletja, denimo Alekseja Homjakova (1804–1860), Fjodorja Dostojevskega (1821–1881) in Vladimirja Solovjova (1853–1900). Tretji sklop pa se – v navezavi na prva dva – usmerja k idejnim vzrokom in posledicam revolucionarnega vrenja v ruski družbi na prelomu 19. in 20. stoletja (12–13).

Zgodovinar in duhovnik France Dolinar je bil med letoma 1939 in 1945 vzgojni prefekt na škofijski gimnaziji v Zavodu sv. Stanislava v Šentvidu nad Ljubljano. Po drugi svetovni vojni je večinoma deloval v Rimu, kjer je od leta 1948 na znameniti papeški univerzi Gregoriana opravljal doktorat iz cerkvene zgodovine jugovzhodne Evrope – pisal je o uniatskem vprašanju v srednjem in zgodnjem novem veku, ki je bilo Grivcu posebej blizu. Študija zaradi pretirane tankovestnosti, publicističnega dela in družbenopolitične angažiranosti ni dokončal. Od leta 1970 do smrti je bil arhivist v Vatikanskem tajnem arhivu. Mogoče ga je prepoznati kot enega najbolj razgledanih in aktivno pišočih pripadnikov slovenske politične emigracije s številnimi poznanstvi v akademskem okolju, Cerkvi in diplomaciji. Dolinar ni imel odklonilnega odnosa samo do komunizma, zaradi katerega je zapustil domovino, in do vsakršnega sodelovanja izseljencev z oblastjo v Jugoslaviji, pač pa je opozarjal tudi na nevarnosti »eksperimentiranja« v Katoliški Cerkvi po drugem vatikanskem koncilu. Temeljni izbor Dolinarjevih del – tako zgodovinskih študij kakor tudi političnih in drugih esejev – je leta 1990 izšel v Buenos Airesu z naslovom *Slovenska katoliška obzorja*. V njem je izpostavljena njegova glavna ideja, to je zavzemanje za ustanovitev slovenske države. Samostojna Slovenija je tudi v krogih politične emigracije veljala za radikalno in težko uresničljivo misel, čeprav so jo zagovarjali nekateri njeni vidnejši predstavniki, na primer Franc Jeza (1916–1984) v Trstu ali Ciril Žebot (1914–1989) v Združenih državah Amerike, ki so se navdihovali pri

predvojnem profesorju teologije in duhovniku Lambertu Ehrlichu (1878–1942) in njegovem Akademskem klubu Straža (Rot 2003, 19–23; 32; 38–39; Malmenvall 2022b; Geržinič 1983; Grum 1990, 707–708).

3. Revolucija in religioznost boljševizma

Članek „Ruski problem“ je Grivec objavil leta 1915 v katoliški intelektualni reviji *Čas*. V njem ugotavlja, da je za rusko oziroma vzhodnoslovansko kulturo prelom nastopil v 15. stoletju, ko je moskovska država po padcu nekdanjega „učitelja“ prevzela vlogo zaščitnice svetovnega pravoslavlja in posledično zaostrila svojo držo do drugače verujočih. Nato je na začetku 18. stoletja Peter Veliki (vladal: 1682–1725) po zgledu protestantskih deželnih Cerkva moskovski patriarhat podredil državi, mu s tem odvzel samostojno pobudo in ga »odtrgal od organskega razvoja« (126–127). Grivec še dodaja: »Bizantinsko krščanstvo, tatarski jarem, moskovski absolutizem, Petrova reforma, vsi ti vplivi so Rusom vsiljevali tuje primesi brez organskih prehodov in psihološke zveze.« (126–127) Tudi intelektualno vrenje 19. stoletja in poznejše revolucionarno dogajanje naj bi tako potekalo v nestanovitnih in skrajnih oblikah. Pomenljivo je že dejstvo, da rusko socialistično gibanje – za razliko od Zahoda – ni izhajalo iz delavskega sloja, pač pa so večino revolucionarjev sestavljali izobraženci. Ti naj bi zahodne ateistične ideje »iztrgali iz zapadnega kulturnega konteksta«, jih »slepo presadili« v ruski prostor in obarvali z »versko gorečnostjo« (134–136).

Članek „Boljševiška brezbožnost“, objavljen leta 1925 v reviji *Bogoslovni vestnik*, znanstveni periodični publikaciji Teološke fakultete, prinaša prvo celovitejšo slovensko analizo in enega najbolj sistematičnih prikazov odnosa zgodnje sovjetske oblasti do religije (Mlakar 2003, 290–291; Malmenvall 2022c, 65). „Protiverski boj“ Leninovih boljševikov naj bi izhajal prav iz dejstva, da so različne veje ruskih revolucionarjev skozi desetletja »zapadne socialistične ideje« sprejemale z »neko otroško naivnostjo« in »versko gorečnostjo«, podobno »fanatičnim verskim sektantom« (Grivec 1925, 98; 100). Skrajnost boljševikov je po Grivčevem prepričanju sestavni del širšega mehanizma ruske kulturne zgodovine, v kateri se je »večkrat pojavljala misel o posebnem krščanskem poslanstvu ruskega naroda« v razmerju do drugih dežel in ljudstev, o čemer so razpravljali tudi slovanofili,⁷ Dostojevski in Solovjov. »Ta ideja se je pa na svojski način že davno⁸ izrazila v veri, da je Moskva tretji Rim.« (108) Od tod je mogoče izpeljati Grivčevo ključno ugotovitev o koreninah protiverske gorečnosti sovjetskih ideologov, ki naj bi idejo o odrešenjskem poslanstvu Rusije pod geslom brezbožnosti in s skrajnimi zahtevami na družbenopolitičnem področju razvili v nasprotni smeri (108).

⁷ Slovanofili so bili literarno-filozofski krog, ki je zagovarjal posebnost ruske zgodovinske poti v razmerju do preostale Evrope in hvalil „organski“ (družbeno skladen) značaj ruskega pravoslavlja. Glavni predstavniki tega kroga so bili Aleksej Homjakov (1804–1860), Ivan Kirejevski (1806–1856) in Jurij Samarin (1819–1876) (Malmenvall 2022c, 31–34). Pojav slovanofilstva pregledno osvetljuje referenčno delo Walicki 1964.

⁸ Idejo o Moskvi kot „tretjem Rimu“ – naslednici Bizantinskega cesarstva in zaščitnici pravoslavlja v „poslednjih časih“ pred Kristusovim drugim prihodom – pregledno obravnava klasična študija Stremoukhoff 1998.

Pomenljivo je, da poleg Grivca (a neodvisno od njega) povezavo med brezkom-promisnostjo boljševiske ideje kot nadomestka religije in preteklimi predstavami o posebnem poslanstvu Rusije pri odrešenju sveta prepoznava tudi filozof Nikolaj Berdjajev (1874–1948) v svojem delu *Izvor in smisel ruskega komunizma* (1937) (Malmenvall 2017b, 675–676; Berdjaev 1990, 8–11; 18–19; 24–25; 100–101; 117; 125–126; 137–138). Na podoben način se interpretacija slovenskega profesorja sklada tudi s pogledom zgodovinarja in teologa Georgija Florovskega (1893–1979), izraženem v monumentalni monografski študiji *Poti ruske teologije*, ki je izšla istega leta kakor navedeni *Izvor* Berdjajeva – da je namreč boljševiska protiverska drža odraz globoke in dolgotrajne duhovne krize v ruski kulturi, ki jo je povzročila podrejenost Cerkve državi, iz česa izhaja njena intelektualna nemoč in neustvarjalnost pri spopadanju z družbenimi izzivi (Malmenvall 2017a; 2017b, 675–676; Florovskij 2009, 633–658). »Ruski narod je bil religiozen, a religija ni pronikala v javno življenje kot vodilna, urejujoča in vzgojna sila.« (Grivec 1925, 108)

Grivec ob koncu članka slovensko katoliško javnost svari, naj pazi, da se ne bi »istovetila z reakcijo«, ker bi to le dodatno krepilo notranjo moč in zunanjo privlačnost socialističnih idej (109). Grivec se torej ne posveča le analizi vzrokov za uveljavitev socialistične diktature v Rusiji, temveč poskuša izpostaviti tudi vlogo srednjeevropskega krščanstva, za katerega meni, da se te nevarnosti lahko ubrani (Mlakar 2003, 292; Malmenvall 2022c, 68–69). Tako se Grivec navezuje na lastno sodobnost in slovenski družbenopolitični prostor, ki ga zaznamuje kulturni boj⁹ med katoliškimi in sekularnimi, to je liberalnimi ali socialističnimi silami. S tem torej boljševiske oblasti ne prikazuje, kakor da bi šlo za izjemno dogajanje, temveč dopušča možnost, da se lahko podobna revolucija odvije tudi na slovenskih tleh (Malmenvall 2022c, 69).

4. Verska in narodna zavest kot protiutež revoluciji

Vsebinsko članka iz *Bogoslovnega vestnika* je Grivec dopolnil v prvem delu krajše monografije z naslovom *Narodna zavest in boljševizem*. Ta je nastala na podlagi poljudnoznanstvenih medvojnih predavanj ljubljanskim osnovnošolskim učiteljem in srednješolskim profesorjem, izdana pa je bila leta 1944. Predavanja je izvajal med januarjem in aprilom istega leta v okviru dejavnosti uprave Ljubljanske pokrajine pod vodstvom generala Leona Rupnika (1880–1946) in njegovega poverjenika za propagando Ludovika Puša (1896–1989). To je edini primer, ko se je Grivec neposredno vključil v politično dogajanje na strani slovenskih protirevolucionarnih sil, ki so (taktično) sodelovale z nemškim okupatorjem. Med predavatelji je bilo mogoče

⁹ Začetke kulturnega boja na slovenskem ozemlju, ki je bil na prehodu iz 19. v 20. stoletje tesno prepleten s političnim uveljavljanjem slovenske narodne zavesti in z osebnostjo Anton Mahničarja, obravnava monografska študija zgodovinarja Egon Pelikana (1997). Pelikanovo raziskavo dopolnjuje izčrpna monografija slovenskega teologa Jožka Pirca (1986), ki je posvečena katoliškemu družbenopolitičnemu gibanju na prelomu stoletja v luči nazorov Aleša Ušeničnika (1868–1952), profesorja filozofije na Teološki fakulteti in idejnega vodje katoliškega družbenega udejstvovanja na Slovenskem pred drugo svetovno vojno.

najti tudi druga ugledna imena takratnega kulturno-akademskega sveta, zbranega okrog Univerze v Ljubljani, denimo profesorja prava Leonida Pitamica (1885–1971) in profesorja filozofije Franceta Vebra (1890–1975) (Mlakar 2003, 294–295; Malmenvall 2022c, 69). Že na začetku monografije Grivec jasno poudarja, da »boljševizem ni slučajna katastrofa, ampak končna in skrajna stopnja revolucionarnega gibanja, ki ga je vsaj deloma sprožil Peter Veliki, ker je premalo upošteval ruske narodne tradicije in rusko narodno zavest.« (1944, 3) V tem smislu je pomemben Grivčev uvid o dvojni odtujenosti ruskega izobraženstva – tako v razmerju do ljudstva kot tudi do pravoslavlja, ki je imelo drugačno družbeno vlogo od katolištva na Zahodu, kar se je izkazalo najkasneje sredi 19. stoletja (Malmenvall 2022c, 69–70).

»Naravna posledica je bila, da se je ruska zapadniško usmerjena inteligenca v boju za svojo narodno svobodo enako odtujevala državi in veri kakor tudi ljudstvu. /.../ Svobodo in napredek evropske kulture je rešila katoliška Cerkev s svojim velikim vzgojnim in znanstvenim delom ter šolstvom. V Rusiji pa je zaradi suženjstva in nekulturnosti Cerkve bila vsa kultura podržavljena, da je služila /.../ imperializmu /.../ in birokratizmu na račun nižjih slojev, ki so morali nositi težka državna bremena.« (Grivec 1944, 5)

Po Grivčevi razlagi so si za odpravljanje razkoraka med intelektualci, vero in ljudstvom sicer prizadevali slovanofili, a z napačnimi predpostavkami. »Sanjarsko slavjanofilsko oboževanje ruskega naroda-bogonosca je nehote pospeševalo zmago brezbožnega socializma; namesto tretjega Rima je zavladala tretja socialistična internacionala.« (10)¹⁰ Na podlagi tukaj in predhodno povzetih stališč sledi, da Grivec boljševiške revolucije ne jemlje kot neizogibne faze v zgodovinskem razvoju,¹¹ temveč prepozna vrsto ‚zamujenih priložnosti‘, ki so dodatno utrdile skrajnosti polno pot ruske kulturne zgodovine. Kljub prevladujoči pozornosti do idejne zgodovine se Grivec zaveda stvarnih vojaško-političnih okoliščin, ki so v ‚pravem trenutku‘ omogočile odkrito nastopanje boljševikov pred širšo rusko javnostjo – gre za travmatično izkušnjo prve svetovne vojne, ki je Rusijo materialno in moralno izčrpala. »Bolna carska Rusija se je zdrobila v prah.« (13)¹²

Grivcu se zdi najzanesljivejša pot za preprečitev revolucij, podobnih boljševiški, usklajenost med vero – za katero stoji urejena in ustaljena organizacija, kakršna je Cerkev – in družbenim življenjem. V tem smislu vnovič ugotavlja, da je za uspeh boljševikov »brez dvoma /.../ nekoliko kriva Ruska pravoslavna Cerkev, ki ni imela

¹⁰ Tretja komunistična internacionala ali kominterna je bila mednarodna zveza komunističnih strank pod vodstvom Vladimirja Iljiča Lenina (1870–1924), ustanovljena leta 1919 v Moskvi. Pregledna študija o nastanku kominterne je Hallas 1985.

¹¹ Grivec s tem torej nasprotuje hegelijskemu in širše idealističnemu pojmovanju zgodovine. V tem se približuje Georgiju Florovskemu, utemeljitelju modernega pravoslavnega osmišljanja zgodovine, po katerem zgodovina ni »determinirana razvojnost«, temveč »sistem posameznikov in odnosov med njimi«, v katerem se odraža tudi božje delovanje v zemeljskem času in človekov odgovor nanj (Malmenvall 2022a).

¹² V skladu z ugotovitvami sodobnega zgodovinopisja je mogoče dodati, da so bile skrajno zaostrene razmere med prvo svetovno vojno pisane na kožo levičarskim radikalcem, saj so prekinile postopno krepitev parlamentarizma, civilne družbe in gospodarske moči v desetletju med prvo rusko revolucijo (1905) in začetkom prve svetovne vojne (1914) (Malmenvall 2017b, 683; Pipes 1990, 80).

smisla za reševanje življenjskih vprašanj, ni ustvarila krščanske filozofije in ni zna-
la sodobno braniti vere« (10). Zato naj bi bil boljševizem nevaren zlasti tistim na-
rodom, »katerih domovinska zavednost ni zakoreninjena v svetih verskih tradici-
jah«. Revoluciji se lahko upre zgolj »globoko zasidrana« krščanska in narodna
kultura. Grivec tako zatrjuje: »Edina rešitev za človeštvo je vrnitev k doslednemu
dejavnemu krščanstvu. Polovičarstvo je obsojeno v sužnost in pogin.« (14) V tem
kontekstu je vredno omeniti, da je preseganje dvojnosti ali skrajne izbire med so-
cializmom in kapitalizmom v slovenskem kulturnem prostoru med obema svetov-
nima vojnama posebej poudarjal katoliški pravnik in politik Andrej Gosar (1887–
1970), profesor sociologije (1929–1958) na Tehniški fakulteti Univerze v Ljubljani.¹³

Tako Grivec svoj premislek o socialistični revoluciji ponovno umešča v kontekst
kulturnega boja, ki je v temelju boj med vero in ateizmom, krščanstvom in seku-
larnimi nadomestki religije. V tem okviru je pomenljiva Grivčeva ocena o škodljivi-
vosti političnega sanjaštva in poskusov ustvarjanja idealnih družb ne glede na
razlike v njihovem zgodovinskem ali nazorskem izvoru. Tako premoderna mesi-
janska predstava o Moskvi kot 'tretjem Rimu' kakor tudi liberalno povzdigovanje
materialnega napredka ali pa socialistično vzpostavljanje enakosti slabijo treznost
človeškega razuma, spodkopavajo živost krščanske vere in Cerkvi jemljejo svobodo
(Malmenvall 2022c, 72).

5. Razmislek o slovenski zgodovini in revoluciji

V drugem delu monografije *Narodna zavest in boljševizem* se avtor premakne k
neposrednejši obravnavi slovenske kulturne zgodovine. Pomenljivo je njegovo sta-
lišče, da Slovence in Ruse družijo pomanjkanje narodne zavesti in »pretirano stran-
karstvo«, kar naj bi koristilo širjenju komunizma. »Po zmagi boljševizma v Rusiji
so meglene simpatije do domnevno »slovanske« Rusije rade prehajale v simpatije
do boljševizma in pospeševale stike naše mladine z ruskim boljševizmom.« (1944,
20) Grivec svoje trditve podkrepi z mislijo, da je slovenska kultura po prvi svetovni
vojni znotraj jugoslovanske monarhije s pridobitvijo lastne univerze leta 1919 in
akademije znanosti leta 1937 imela priložnost poglobiti narodno zavest, vendar je
ni izkoristila. Razmah narodne zavesti naj bi ovirali dve prepreki: od znotraj naj bi
Slovence delilo vprašanje avtonomije in centralizma v državni ureditvi Jugoslavije,
»celo vprašanje, če so Slovenci sploh narod«; navzven pa naj bi združitev s Srbi in
Hrvati zaostрила socialno-gospodarska vprašanja, ki so »netile nezadovoljnost širših
množic in odpirale vrata socialistični internacionali« (20–21).

Podobno razmišlja France Dolinar, ki pereče vprašanje »strankarstva« povezuje
s pojavi, zaradi katerih je ogrožena »zgradba slovenskega naroda«. O tem je podrobe-
neje spregovoril novembra leta 1945 na predavanju za slovenske politične emi-
grante v okviru t. i. ljudske univerze v begunskem taborišču Servigliano v srednji

¹³ Dotakratni katoliški družbeni nauk je zajel in komentiral v pregledni monografski študiji (1939). Gosar-
jevo življenje in delo je izčrpno zajeto v zborniku Gašparič in Veber 2015.

Italiji. Po mnenju Dolinarja je rešitev za dolgoročni obstanek Slovencev ustanovitev samostojne slovenske države – s čimer po idejni radikalnosti Grivca močno presega in daje vtis ‚sanjaškega‘ pisca. Omenjeni cilj se po Dolinarju ne more uredničiti brez »strukturno čvrstega in enotnega naroda«, katerega naloga naj bi bila »povezati vse stranice našega narodnega organizma v resnični službi narodnemu cilju, učvrstiti vez med posamezniki in avtoriteto v dejavnosti posebnih socialnih smeri, ohraniti vselej prvenstvo skupne blaginje in zagotoviti solidarnost stare in mlade generacije« (Grum 1990, 700). Podobno negativno kakor Grivec o predvojnem jugoslovanskem centralizmu se Dolinar izreka o povojni jugoslovanski socialistični družbeni ureditvi, s katero po je njegovem ne zgolj nedopustno, temveč tudi nemogoče sklepati kompromise. Samostojna Slovenija je zato zanj prvi pogoj za snovanje prihodnosti slovenskega naroda: šele to mu bo omogočilo svobodo izražanja, svobodo veroizpovedi in spoštovanje krščanskega izročila (Rot 2003, 12).

Glede posledic ‚strankarstva‘ je smiselno izpostaviti Grivčevo misel, da so slovensko narodno zavesti poleg političnih sporov slabili znanstveni spori o slovenski preteklosti (1944, 20–21). Tako je že v prvih letih obstoja skupne južnoslovanske države poljudnoznanstvena periodična publikacija *Njiva: revija za gospodarstvo, politiko in prosveto*, ki je kot priloga časnika *Jutro* spadala v slovenski liberalni, jugoslovanskemu centralizmu naklonjen tabor, objavila odmeven članek Ljudmila Hauptmana (1884–1968) – takratnega profesorja srednjeveške zgodovine na Filozofski fakulteti Univerze v Ljubljani – z naslovom „Priroda in zgodovina v jugoslovanskem razvoju“ (Grivec 1944, 21; Hauptman 1922). V tem prispevku Hauptman zagovarja tezo o »suženjskem« izvoru slovenskih prednikov oziroma stalni politični odvisnosti Slovanov med Alpami in Jadranom v srednjem veku, ki naj bi trajala že od avarske nadoblasti v 6. stoletju. Hauptmanove teze je leto pozneje v obsežnem znanstvenem članku, objavljenem v reviji *Čas*, zavrnil zgodovinar Josip Mal (1884–1978) (1923), eden vidnejših predstavnikov takratne slovenske katoliške inteligence in dolgoletni ravnatelj (1924–1945) Narodnega muzeja v Ljubljani (Grivec 1944, 21; Kranjc 1965). Grivec ugotavlja, da je »zgodovinska domneva o suženjski preteklosti Slovencev« skoraj dvajset let vplivala na slovenske zgodovinarje, tako tudi leta 1939, ko jo je omenjeni Josip Mal podrobneje ovrednotil v znanstveni monografiji v nemškem jeziku z naslovom *Probleme aus der Frühgeschichte der Slowenen (Problemi zgodnje zgodovine Slovencev)* (1939). Grivec nadaljuje: »Čeprav je domneva sama po sebi akademska in teoretična, vendar je bila v naših razmerah dobrodošla zaveznica pristašem komunizma«, katerih dojemanje zgodovine je pretežno temeljilo na »razrednem boju« med privilegiranimi in zatiranimi sloji (1944, 21–22).

Grivčevi razlagi je sorodno še bolj polemično razpravljanje Franceta Dolinarja, ki v prvem delu svoje kratke monografije *Slovenska državna misel* pravi, da glavnina slovenske inteligence zgodovino svojih prednikov napačno presoja kakor ‚največji pesnik‘ France Prešeren (1800–1849). Tako naj bi ob smrti kralja Sama (vladal: 623–658) in razkroju njegove slovanske plemenske zveze »nastopil katastrofalni konec« za politično samostojnost Slovencev, ki so se odtlej uveljavljali pretežno na področju jezika in kulture (1948, 3–4). Dolinar sicer priznava, da se je »sloven-

ska državna tradicija« s koncem zgodnjesrednjeveške Karantanije in Spodnje Panonije pretrgala, pri čemer je »nosilec narodne zavesti« postalo kmetstvo, narodni razvoj pa je potekal »po ovinku kulture, znanosti in literature«, vendar obenem trdi, da je »kulturniški« pogled (namesto »državniškega«) na slovensko zgodovino ustrežal tudi »jugoslovanskim centralistom«. Ti so namreč prek šolskega sistema v času med obema svetovnima vojnama zahtevali, da je »mladi slovenski izobraženec natanko poznal dogodivščine srednjeveških srbskih kneževin, skoraj nič pa ni vedel o slovenskih srednjeveških državnih tvorbah«, ¹⁴ prav tako ni mogel dovolj ozavestiti pomena ustoličevanja karantanskih knezov in koroških vojvod kot izraza slovenske »ljudske svobodoljubnosti in suverenosti« (4–16).

Za Grivca je – spet podobno kakor za Dolinarja – pomenljiv pogled v starejšo slovensko, hkrati pa skupno slovansko zgodovino, ki naj bi omogočala oblikovanje enovite družbene usmeritve, združujoče versko in sodobno narodno zavest. Gre za vprašanja o »stiku Slovencev« s svetima bratoma Cirilom in Metodoma, saj to po Grivčevem mnenju »odklanja pretirano domnevo o suženjski preteklosti v 9. stoletju« (1944, 22). Opozarja na takrat aktualno rusko propagandno literaturo, ki pri pojasnjevanju domače in svetovne zgodovine sistematično gradi predstavo o več-stoletnem »suženjstvu« ljudskih množic pod pritiskom Cerkve, države in kapitalizma – na ta način se krščanska vera in Cerkve prikazujeta kot zaveznici zatiralcev človeštva, katerih delovanje nujno vodi k uporabi zatiranih. ¹⁵ »Poudarjanje suženjske preteklosti je psihologična priprava /.../ za širjenje boljševeških idej.« (27) V tem duhu boljševizem izključuje verska izročila in obenem odreja legitimnost teološki znanosti. Grivec sklepa, da je torej »umevno, da je zmagoviti ruski boljševizem usodno zadel slavistično znanstveno raziskovanje« ter s tem zavrnil pozitiven zgled in narodotvorni značaj delovanja Cirila in Metoda (27). »Revolucija je zatrla vsa ognjišča ruske bogoslovne znanosti, posebej moskovsko Duhovno akademijo in njene velike slavistične znanstvene tradicije. ¹⁶ Obenem so bile oslabiljene ruske univerze.« (28–29)

¹⁴ Dolinarjevo stališče ne služi zgolj utemeljevanju nujnosti samostojne Slovenije, temveč ima vsaj delno podlago v stvarnem zgodovinskem stanju. Pri pouku zgodovine v osnovnih in srednjih šolah so učni načrti prve Jugoslavije predvidevali staplanje narodnih zgodovinskih treh »plemen« (Srbov, Hrvatov in Slovencev) v zaključeno celoto in poudarjanje skupnih delov preteklosti, pri čemer se je v učbenikih odražala večja zastopanost srbske zgodovine (Ristić 2023, 34; 36; Troch 2015, 45–58; Koljanin 2015, 134). Reprezentativna primera jugoslovanske zavesti z veliko pozornostjo do »državotvorne« srbske (srednjeveške) zgodovine, ki se pojavita že takoj po prvi svetovni vojni, sta učbenik za zgodovino v meščanskih šolah in učni načrt za štiri razrede osnovne šole: gl. Brinar 1922; Ministrstvo za prosveto 1926.

¹⁵ Poudarjanje kmečko-delavske podrejenosti prednikov Slovencev v srednjem in zgodnjem novem veku, prepleteno z negativno sodbo o Cerkvi kot »zaviralki« napredka in zaveznici vladajočih družbenih slojev, se je – po sovjetskem zgledu – po drugi svetovni vojni preneslo tudi v slovensko šolsko zgodovinsko pisanje. Tako je omenjena predstava o (domači) zgodovini oblikovala zavest več generacij slovenskega prebivalstva. V tem pogledu je reprezentativen primer srednješolskega učbenika, ki ga je sestavil visokošolski profesor pedagogike Bogdan Binter (1906–1967) (1947).

¹⁶ Izčrpno ovrednotenje živahnega razvoja zgodovinskega pisanja in slavistike na ruskih duhovnih akademijah (teoloških fakultetah) v 19. stoletju podaja drugi del monumentalne monografske študije Georgija Florovskega (2009, 421–573).

6. Od ‚izročil prednikov‘ do samostojne države

Pri starejših obdobjih slovenske zgodovine je za Grivca ključna jezikovna, zgodovinska in teološka povezava med misijonarstvom Cirila in Metoda ter Brižinskimi spomeniki kot najstarejšim pisnim spomenikom v slovenščini in hkrati najstarejšim slovanskim spomenikom v latinični pisavi. »Kdor zanikuje Cirilov uspeh v Panoniji«, bo poskušal tudi Brižinske spomenike razlagati »le kot suženjsko posnemanje zahodnih vzorcev«. (30) Ob tem Grivec dodaja, da je v slovenskem kulturnem prostoru preveč tistih, ki tega obdobja ne morejo prav ovrednotiti, saj ne poznajo cerkvenoslovanskega jezika in književnosti (30–31). Pri tem omenja takrat novo znanstvenokritično izdajo *Brižinskih spomenikov*, ki sta jo pripravila profesorja Ljubljanske Filozofske fakultete, jezikoslovec Fran Ramovš (1890–1952) in zgodovinar Milko Kos (1892–1972) (1937). Po Grivčevem mnenju sta Ramovš in Kos opravila pomembno delo, a brez upoštevanja teološkega sloga izražanja (1944, 31). Grivec nadaljuje, da je splošno znano, da sta Ciril in Metod na Moravskem in v Panoniji uporabljala zahodne molitvene obrazce in se prilagodila rimskemu obredu, »a pri tem nista popolnoma zatajila svoje vzhodne krščanske miselnosti«. Če je tako dognana vsaj posamezna vzhodnokrščanska ali izvirno slovanska oblika v drugem *Brižinskem spomeniku*, kar po Grivčevem prepričanju drži,¹⁷ »je to že trden dokaz za stik s sv. Cirilom in Metodom« (31). Še več, Brižinski spomeniki naj bi potrjevali, da stiki s solunskima bratoma niso bili ‚brezpomembna epizoda‘ na skrajnem severovzhodnem robu slovenskega ozemlja, temveč so »segali globoko v njegovo središče«. Brižinski spomeniki naj bi bili prvotno sestavljeni v Karantaniji in v ‚karantansko-slovenskem narečju‘, njihova druga pridiga pa naj bi bila vsebinsko in slogovno podobna Metodovemu govoru, ohranjenem v t. i. *Clozovem glagolitu*,¹⁸ enem najstarejših zbornikov cerkvenoslovanske književnosti kot celote (32).

Svoje zgodovinske utemeljitve Grivec prenaša v lastno sodobnost, pri čemer ponovno sklepa, da je ‚strankarsko oviranje‘ narodne zavesti in akademsko poučevanje ‚mračne preteklosti‘ nehote sodelovalo z »usodnimi posledicami ruskega boljševizma« (32):

»Stiki slovenske zgodovine z genialnim delom sv. solunskih bratov imajo namreč to odlično svojstvenost, da je v njih spojena narodna in verska ideja. /.../ Zato jih je zgodovina in slavistika uspešno mogla proučevati le s pomočjo ruske bogoslovne slavistične šole. Ruska boljševiška revolucija pa je /.../ zatrla vsa ognjišča ruske bogoslovne znanosti. /.../ Iz tega sledi tem večja dolžnost, da naša teologija sodeluje pri reševanju in pojasnjevanju domačih versko-narodnih vrednot.« (33)

Delovanje Cirila in Metoda po Grivcu odpira »še neko socialno svojstvenost«. V njunem ‚genialnem delu‘ je namreč poudarjena »ljudomilost« krščanstva, to je

¹⁷ Svoje raziskave o *Brižinskih spomenikih* in njihovi povezavi z misijonarstvom Cirila in Metoda je povzel v monografiji Grivec 1942.

¹⁸ Referenčno znanstvenokritično izdajo zbornika je pripravil znameniti slovensko-avstrijski jezikoslovec Fran Miklošič (1813–1891) (1860).

spoštovanje tudi tistih, ki ne tvorijo politično vodilne skupnosti ali ki še niso dovolj izobraženi za sprejetje krščanske vere. Slovenski raziskovalec pri tem trdi, da slovenska kulturna zgodovina pozna še nekoga, ki ga ima za »velikega učitelja in vzgojitelja«, katerega osebnost in dosežki so »vzorno spajali' narodne in duhovne vrednote.« Vneto je opozarjal na svetle spomine iz 9. stoletja, obenem pa imel čuteče srce za nižje ljudske sloje.« Grivec ima tu v mislih teološkega profesorja, narodnega buditelja, literata, lavantinskega oziroma mariborskega škofa Antona Martina Slomška (1800–1862) (33).¹⁹

Grivec trdi, da komunizem takšnih vrednot ne priznava in da je komunistični tok slovenske inteligence jasno izrazil, v čem da je slovenski »narodni ideal'. Edvard Kardelj (1910–1979), slovenski marksistični teoretik in eden od ključnih političnih odločevalcev v socialistični Jugoslaviji, tako v svojem znamenitem delu *Razvoj slovenskega narodnega vprašanja* izrecno zagovarja »suženjsko' usodo Slovencev, iz česar izpeljuje nujnost uporništvu ter posledično prekinitev povezave med narodom in krščanstvom: »Reformacija in kmečki panti so položili temelj slovenskemu narodu. /.../ Svoj prihod v zgodovino je najavil slovenski narod z najveličastnejšo revolucionarno akcijo. /.../ V tem je sila revolucionarne tradicije.« (1939, 62) Grivec pa na tem mestu opozarja,²⁰ da se v kmečkih uporih ni »odločevala narodna zavest«, temveč zgolj in samo »konkretno stanovsko gospodarsko vprašanje« (1944, 33). Nasprotovanje revolucionarnemu »narodnemu idealu', kakršnega so zagovarjali slovenski komunisti, je še izraziteje opazno pri Dolinarju, ki med drugim zatrjuje: »V največji stiski slovenskega naroda je začela Komunistična stranka Slovenije domačo vojsko, odklanjajoč vsako tako zvezo z drugimi odporišskimi gibanji, ki bi tem gibanjem ohranila avtonomijo.« (1948, 55) S tem sporoča, da oboroženi odpor partizanskega gibanja proti tujim zavojevalcem, ki so med drugo svetovno vojno razkosali slovensko ozemlje, ni pomenil skupnega nastopa Slovencev za osvoboditev domovine, temveč sredstvo za komunistični prevzem oblasti. Še več, sam obstoj koncepta slovenskega naroda in slovenske republike znotraj federativne Jugoslavije naj bi bil zgolj začasno sredstvo socialistične države na poti do uresničitve komunizma. Z vzpostavitvijo stanja enakopravnih »proizvajalcev' naj bi narodi »odmrli'²¹ in tako tlakovali pot do svetovne proletarske družbe (1990, 412–420).

¹⁹ Grivčevo hvaljenje Slomškovih zaslug na verskem in družbenem področju v marsičem ustreza že predhodno ustaljeni pozitivni podobi o lavantinskem škofu v slovenskem katoliškem taboru na prelomu 19. in 20. stoletja (Deželak Trojar 2016). Tu je z vidika utrjevanja Slomškovega »kulta' med širšimi sloji prebivalstva, vpetimi v obvezno osnovno šolstvo, zanimiv primer priročnika za učitelje iz časa pred prvo svetovno vojno z naslovom *Zgodovinske učne slike za višjo stopnjo ljudskih šol*. Sestavljen je kot zbirka poglavij o znamenitih avstrijskih vladarjih in osebnostih iz slovenske zgodovine. Pisec priročnika poleg cesarja Franca Jožefa (vladal 1848–1916) najvišje vrednoti prav Slomška, saj naj bi se v njem zlivali vsi družbeni ideali takratnega časa: zvestoba katoliški veri, pripadnost dinastiji Habsburžanov (»domoljubje') in predanost slovenski narodni identiteti (»rodoljubje'), zlasti prek ustanavljanja ljudskih šol in pisanja slovenskih knjig (Marolt 1910, 90–94).

²⁰ Pregled in zavrnitev nekaterih interpretacij starejših obdobij slovenske zgodovine, kamor spada tudi pripisovanje značaja »razrednega boja' kmečkim uporom 15. in 16. stoletja, ponuja Peter Štih (2008), vodilni sodobni slovenski strokovnjak za srednji vek.

²¹ Teorija o »odmiranju' narodov ima v marksistični intelektualni tradiciji pomembno in večpomensko mesto. Pregled tovrstnih razprav prinaša članek Traverso and Löwy 1990.

Grivec opisano monografijo zaključuje z mislijo, da je narodna zavest del univerzalističnega krščanskega svetovnega nazora, po katerem naj bi imel vsak narod pred Bogom enakovreden položaj in priložnost za sožitje z drugimi narodi:

»Narod je velika družina, naravna skupina družin. Kakor ima človek dolžnost do staršev in do družine, tako tudi do naroda in domovine. Čim manjši je narod in čim bornejša je njegova zgodovina, tem nevarnejše so mu ideje, ki /.../ rušijo družino in narodnost. /.../ S takšno krščansko in človečansko ljubeznijo do svojega naroda hkrati pospešujemo tudi človečanska načela za dostojno in znosno sožitje med narodi.« (1944, 34)

Dolinarjev pogled v prihodnost je Grivčevemu soroden po svoji zavezanosti krščanskemu etosu, 'izročilom prednikov' in preseganju strankarskih interesov (Rot 2003, 15), a se od njegovega razlikuje po enačenju nadaljnjega obstoja Slovencev z bodočo državno strukturo, ki naj bi dajala okvir družbenemu življenju. V sklepu tega dela – razmnoženo je bilo v tiskarni slovenskega begunskega taborišča v Špitalu na Koroškem – je zapisal: »S polnim zaupanjem v Gospoda zgodovine in sile svojega naroda, ponosen na že prehojeno stoletno pot gleda današnja mladina v Zedinjeni Sloveniji, v slovenski državi smisel svoje politične biti.« (1948, 62–63)

7. Zaključek

Objave Franca Grivca o ruskih temah niso in ne želijo biti faktografsko neosebne, temveč poleg nujne empirične osnove, ki slovensko javnost prvič seznanja z do takrat neznanimi dejstvi, odražajo njegove lastne poglede (Malmenvall 2022c, 73). Kot časovno najbližji vidik ruske kulture se v Grivčevih delih pojavlja tema revolucionarnega vrenja na prelomu 19. in 20. stoletja, ki se je zaključilo z zmago boljševizma. Slovenski avtor opozarja, da so različni strukturni dejavniki, kakor denimo »moskovski absolutizem in Petrova reforma«, ruskemu človeku »vsiljevali tuje primesi brez organskih prehodov in psihološke zveze«. Tu je za Grivca pomenljivo dejstvo, da rusko socialistično gibanje – drugače kot na Zahodu – ni izhajalo iz delavskega sloja, pač pa so večino revolucionarjev tvorili izobraženci. Ti so zahodne ateistične ideje iztrgali iz zahodnega kulturnega konteksta, jih 'slepo presadili' v ruski prostor in obarvali z versko gorečnostjo (Grivec 1915, 134–136). Tako naj bi revolucija zgolj zamenjala predmet verovanja in postala nekakšna verska sekta, ki je želela uničiti predhodni 'vrednostni sistem' – krščanstvo. Skrajnost boljševikov po njegovem prepričanju predstavlja sestavni del širšega mehanizma ruske kulturne zgodovine, v kateri se je večkrat pojavljala misel o mesijanskem poslanstvu, začeniši z idejo o Moskvi kot 'Tretjem Rimu'. Boljševiška revolucija je idejo o visokem poslanstvu Rusije zgolj razvila v nasprotni smeri – pod zastavo 'brezbožnosti' ter korenitih sprememb na političnem in gospodarskem področju. Grivec boljševiške oblasti ne prikazuje kot oddaljenega dogajanja, temveč dopušča možnost, da se lahko revolucija odvije tudi na slovenskih tleh. Na tak način svoj premislek umešča v kontekst kulturnega boja svojega časa, ki je bil v temelju boj med krščanstvom in sekularnimi nadomestki religije (Malmenvall 2022c, 76–77).

Grivčevu osvetljevanje in vrednotenje vzrokov in posledic ruskega socializma priča o tem, da je svoje delovanje univerzitetnega profesorja razumel tudi v smislu družbene odgovornosti. Pri svojem pisanju je upošteval objave drugih predavateljev mlade ljubljanske univerze in z njimi razpravljal (npr. z Ljudmilom Hauptmannom ali Franom Ramovšem), kar pomeni, da je dejavno prispeval k javni izmenjavi mnenj, ki jo je sooblikovalo slovensko visoko šolstvo med obema svetovnima vojnoma. Tu je ključnega pomena Grivčeva pozornost do zgodovinske zavesti, ki je po njegovem podlaga za odpornost slovenske in vsake druge družbe pred socialistično revolucijo. Zgodovinska zavest je sestavljena iz dveh glavnih razsežnosti – narodne in verske. Grivčevu identitetno središče spada v srednji vek in je zgoščeno v delovanju ‚slovanskih apostolov‘ Cirila in Metoda. Omenjena misijonarja opravljata vlogo povezovalca slovenstva s slovanstvom, obojega pa s krščanstvom. Zdi se torej, da Ciril in Metod slovenski narodni misli zagotavljata univerzalnost (saj jo umeščata v krščanski verski nauk, po katerem so pripadniki vseh narodnih in drugih skupin pred svojim Stvarnikom enaki), pa tudi splošnost (saj jo zaradi časovne oddaljenosti nagovarjata z dogodki, ki naj bi bili sprejemljivi za različne plasti slovenske družbe in obenem za celoten slovanski svet). Grivčeve poglede smiselno dopolnjuje njegov znanstveni posnemovalec, predstavnik takratne mlajše generacije France Dolinar, ki se je zaradi političnih pritiskov odločil za življenje v emigraciji. Dolinar se Grivcu približuje s poudarjanjem prvin slovenske državnosti v preteklosti in dela za skupni narodni cilj namesto ‚strankarstva‘, medtem ko ga po radikalnosti presega – z mislijo o samostojni slovenski državi, ki naj bi bila pravo nasprotje socialistične teorije o odmiranju narodov.

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Technology as the Elixir of Immortality – Resurgent Philosophical and Spiritual Enigma of Human Imprisonment

*Tehnologija kot eliksir nesmrtnosti – Obujena
filozofska in duhovna uganka človeškega zapora*

Abstract: Human life has always been understood as an inner tension between the mortality of the human body and the desire of the soul to attain immortality. The tension between mortality and immortality has reached new dimensions with the developments in medicine, technology and artificial intelligence that have the potential to extend our lives in many ways. In this paper, the authors first present a philosophical consideration of the body, which has often been seen as the prison of the soul, and then the modern quest for immortality. In the fourth chapter, they present the good news of Christianity, which is, among other things, that the body enables human beings to live their life in integral relationships and fulfil their vocations, and then the Christian understanding of immortality. They conclude by pointing to the new questions raised by the immense investment in the development of technology, especially artificial intelligence, which deep down is an expression of man's desire for immortal life. At the same time, they point out that man can overcome his fear of death and discern multiple ways to avoid it if he is willing to accept death as an integral part of his life.

Keywords: Hannah Arendt, immortality, eternity, Plato, *Soma-Sema*, the good news of Christianity, an integrated view of man

Povzetek: Človeško življenje je že od nekdaj razumljeno kot notranja napetost med smrtnostjo človeškega telesa in željo duše po nesmrtnosti. Ta napetost je z neverjetnim razvojem medicine, tehnologije in umetne inteligence, ki lahko naše življenje podaljšajo na številne načine, dosegla nove razsežnosti. V pričujoči razpravi avtorja najprej predstavi filozofski pogled na telo, ki je bilo pogosto razumljeno kot ječa duše, nato pa sodobno iskanje nesmrtnosti. V tretjem poglavju predstavljata vesele oznanilo krščanstva, ki je med drugim tudi v tem, da telo človeku omogoča živeti celostne odnose in uresničiti njegovo poklicnost, nato pa razmišljata še o krščanskem razumevanju nesmrtnosti. V sklepu odpirata nova vprašanja, ki se zastavljajo ob neizmerno velikem vlaganju v razvoj tehnologije, zlasti umetne inteligence, ki je v globini izraz človekove želje po nesmrtnem življenju. Hkrati nakazuje, da se člo-

vek strahu pred smrtjo in iskanja najrazličnejših načinov, kako bi se je izognil, lahko reši, ko jo je pripravljen sprejeti kot sestavni del svojega življenja.

Ključne besede: Hannah Arendt, nesmrtnost, večnost, Platon, *Soma-Sema*, vesela vest krščanstva, celostni pogled na človeka

1. Introduction

From the beginning, mankind has been concerned with the question of how to understand and master life; how to master nature outside man and one's own life, for example, in search of the elixir of eternal youth and life (Pevce Rozman 2021, 835).¹ To be human, which implies that one will die, is not the most comforting thought. No surprise that humans, perceiving their lives as imprisonment in the human body, want to escape toward the celestial realms of never-ending existence.

Modern medicine and technological advancement are partially successful in pushing back the human expiration date; however, they cannot grant immortality. The human body might be able to live between 120 and 150 years after which researchers anticipate a complete loss of the body's resilience (Pester 2021). To live beyond this limit, we would have to find new ways to stop the body from aging. Nanotechnology, with the invention of nano-small machines, could repair damaged cells and cure certain diseases in our bodies. Virtual immortality could be reached by scanning our brains and transferring ourselves to a non-biological, computer-like, device; however, we would still not be able to save our personality. Another solution presents an ongoing replacement of our organs and cells, even though this process does not guarantee the preservation of our memory. No doubt, modern science can postpone our bodies' expiration date. Whether this is the elixir of human immortality remains an unanswered question.

The struggle to live and save the human body reaches new dimensions with artificial intelligence, which can complement and replace the unique feature of human nature: the human capacity to think and make decisions, i.e., human freedom. This might only increase the uncomfortable human feeling of being imprisoned in the body, and at the same time, strengthen the desire to become immortal. Christian and non-Christian thinkers are called to redefine the anthropological question about the essence of human existence.

2. The Body as the Prison of the Soul

The short play on the Greek words *σῶμα* - *σῆμα* (*soma* – *sema*), usually translated as body – tomb, exposes the archaic notion that “the body is the prison of the soul”. This notion seems to be older than Plato and Pythagoras, who use it frequently in

¹ This paper was written as a result of work within the research program “Religion, ethics, education, and challenges of modern society” (P6-0269) which was co-funded by the Slovenian Research Agency.

their writings. The *soma-sema* notion belongs to the Orphic mystery cults of ancient Greece. At the same time, it represents the fundamental teaching in much older Egyptian Pharaonic mysticism, in which Plato and Pythagoras were initiated. Either way, the recurring challenge is the question of how to understand human existence in its dual nature: body on one side, and on the other, a divine spark or soul, calling for purification leading to the final reward, i.e., never-ending existence with gods. The true meaning of the *soma-sema* connotation escapes the scientific or naturalist-literalist mentality, unable to see the allegory and parable encoded in the mysteries (Irigaray 2017, 1). The only way to understand it is with the help of spiritual allegory and parable, which are the very instruments of teaching of the mystics.

The notion that “the body is the prison of the soul” is frequently found in Plato’s writings, which indicates its stunning importance. In his *Apology*, which took place in 399 BC, Plato delivers Socrates’ trial at the court. After being condemned to death, Socrates, without any doubt, fear, or hesitation, talks about his death as a blessing and advantage, allowing the human soul to be relieved from its bodily existence and enjoy the company of wise men and women (Plato 2002, 43–44). In *Phaedo*, Plato goes so far as he writes, “those who practice philosophy in the right way are in training for dying” (104). In his famous Allegory of the Cave, Plato illustrates the life of prisoners in the cave, unable to move around and contemplating the shadows of material reality. Once free of the shackles, one’s spiritual journey of new discoveries begins. The true reality cannot be perceived through sense perception; the real world is much different from the shadow world of the prison; the outer world is greater than the one in the cave (1992, 186–190). At the end of this allegory, Plato emphasizes the importance of education, which should not be exchanged for “putting knowledge into souls that lack it”; true education is about “turning the whole soul until it is able to study that which is and the brightest thing that is, namely, the one we call the good” (190). It should not be any surprise that the education of future warriors and philosophers takes so many years, including some years of physical/bodily training (80–88).

With these and similar passages, Plato continuously invites his students to the perception of things hidden from plain sight and existent beyond sensual perception, where the intellect gets lost in the spheres of opinion by contemplating only the illusion of multiplicity (Irigaray 2017, 4). Plato’s invitation to come out of the cave is an invitation to embrace the mystical practice of contemplation of the sight of cosmic principles, known as Forms or Ideas. They govern all things from a sphere of reality that can only be intellectually grasped as long as there is a true love of wisdom, i.e., *philo-sophia*. To explore the world of Ideas, one must transcend the boundaries of his body, which are not the boundaries of his soul (Čović and Marinčić 2016, 478).

It would be erroneous to conclude that Plato did not appreciate his material body. As an Athenian, Plato liked the balance of a beautiful body, physical exercises in a gym, or glistening oils on his strong body. On multiple occasions, Plato discusses the body’s beauty, health, and light, not to mention the care of the body. In addition, Socrates often philosophes in gymnasiums, i.e., in the center of holistic training where body, mind, and soul are exercised together (Pappas 2023). History

records that Plato practiced wrestling with Ariston the Argive, and became good enough for the Isthmian Games, an international wrestling tournament equivalent to the Olympics (Laertius 2020, 135).

The key to a proper comprehension of Socrates as the main actor of Plato's reflection is having an appropriate relationship with one's body. Plato is clear in his *Republic* that the boundaries of one's body are not the boundaries of one's soul. In his dialogue *Phaedo*, Plato describes the last hours of Socrates, who encourages his students to sense how the transcendence they have glimpsed with him in embodied life is a foretaste of the vision to come. Consequently, death might be good because it brings embodied life's fulfilment, not the end (Plato 2002, 118–119).

Referring to these and other similar passages from Plato's *opus*, the question arises of what the possible interpretation of the *soma-sema* notion might be, without finishing with an uncritical interpretation of Plato's dualism in terms of the separation of the human soul and body. Consequently, the human body literally becomes the prison for the soul, desperately waiting to be relieved from its bodily confinement. Such interpretations might be due to ignorance of the Egyptian and Orphic mysteries familiar to Plato, or his idea of the soul's immortality and the soul's ongoing return to the material bodies (1992, 285–292). In his interpretations of the soul's immortality and its return to material reality, Plato refers to the religious and mystic components, implicitly confessing that here we are dealing with something that the human mind struggles to grasp adequately.

Analogically speaking, the integration of the human body with all its boundaries of material existence presents an enigmatic challenge to the father of modernity, René Descartes (1596–1650). In his *Meditations on First Philosophy*, he reflects on the essence of human nature and concludes that nothing else belongs to his human essence except that he is a thinking thing. Even though the human essence is very closely joined with its material body as an extended thing, Descartes does not pay much attention to his body. What matters is his mind, understood as a thinking thing distinct from his body to the point that it can exist without his body (Descartes 1993, 51). The phenomenon and development of so-called *Cartesian dualism*, overemphasizing the importance of the human mind over its embodiment in its material reality, can be taken as an escape from the human body, which will inevitably mark the development of the Western thought of the recent centuries. Cartesian dualism can be taken as a distant reflection of Plato's *soma-sema* notion, i.e., a struggle to integrate the human body's existence adequately. When trapped only in the this-sidedness of human existence, the human mind continues to look for solutions through prolonging the time of bodily existence.

3. New Search of Immortality

With technological advancement, providing new options for a prolonged existence of the human body, the *soma-sema* notions in terms of "the body as a prison

of the soul” reaches new dimensions. The Internet and other ways of communication are loaded with pseudo-philosophical reflections with neat formulas on how to understand the life-giving feelings of our human existence properly but fail to grasp the essence of human life as such, especially the bodily boundaries of human existence. If Descartes overemphasized the importance of the human mind and struggled to properly integrate the existence of his body, with the development of artificial intelligence, nowadays we struggle to find an adequate place for the human mind. Human essence, described as a thinking device like computer software, is apparently losing its importance with the fast development of supercomputers and artificial intelligence, steadily occupying more space and replacing humans in decision-making, planning, and ethical thinking (Shevlin et al. 2019).

The question of how to live in the human body on this earth leads to new challenges due to the fact that modern technology also enables space exploration. In the prologue to her book *The Human Condition*, Hannah Arendt describes with unmitigated feelings the launch in the universe of Sputnik 1 in 1957 as an unprecedented advancement in modern technology. Joy, pride, and awe filled the hearts of men who could look up from the earth toward the skies and observe a thing of their own power and mastery, even though primarily meant for military purposes. At the same time, Arendt described this success also as a relief about the first “step toward escape from men’s imprisonment to the earth” (Arendt 2018, 1). The *so-ma-sema* notion, with its underlying ideas of imprisonment, reaches new dimensions. What had been previously buried in non-respectable science fiction suddenly became a reality. Paraphrasing Arendt’s reflection, to the Christian narrative about the earth as a vale of tears, and philosophical statements about the human body’s imprisonment of the human mind and soul, now we can add another one: the earth is conceived as a prison for men’s bodies, and finally we can escape from it. “Should the emancipation and secularization of the modern age, which began with a turning-away, not necessarily from God, but from a god who was the Father of men in heaven, end with an even more fateful repudiation of an Earth who was the Mother of all living creature under the sky?” (Arendt 2018, 2)

On the same page, Arendt describes the colossal consequences of this step. The earth, as such, provides whatever is necessary for man’s breathing without effort and without artifice. With great scientific endeavors, man is now able to cut the last ties with the earth and survive in an artificial environment. Underneath this effort to escape imprisonment on the earth, or in the attempts to alter the size, shape, and function of human beings, as well as to produce under the microscope superior human beings, lies “the hope to extend man’s life far beyond the hundred-year limit /.../ This future man /.../ seems to be possessed by a rebellion against human existence as it has been given, a free gift from nowhere (secularly speaking), which he wishes to exchange for something, as it were, he has made himself.” (2–3)

To better clarify this human desire to escape from imprisonment, Arendt recalls the distinction between immortality and eternity. “Immortality means endurance in time, deathless life on this earth and in this world as it was given.” (18) Referring to the Greek understanding of the universe, in the world of deathless and

ageless gods' lives are placed men, the only mortals in an immortal, but a not eternal, universe. Consequently, people are continuously confronted with the immortal lives of their gods. The Greek gods have the same nature and shape as men; however, the gods are immortal, which is not the case for men. Embedded in a cosmos of immortal nature and gods, mortality became the hallmark of human existence. It should not be a surprise that an individual man wants to find a way out of their mortality and find their own place in the cosmos where everything but they are immortal. "The task and potential greatness of mortals lie in their ability to produce things – works and deeds and words – which would deserve to be and, at least to a degree, are at home in everlastingness." (19) By leaving behind non-perishable traces, men hope to attain immortality of their own and prove themselves to be of a "divine" nature. This privilege deserves only the best, superior, and noble (ἀριστος) who constantly prove themselves to be the best (ἀριστεύειν) by preferring immortal fame to mortal things.

In this context of an ongoing effort to gain immortality, Arendt places Socrates' taking a step further and beyond immortality (20–21). As a great thinker, Socrates never wrote down his thoughts, which would be a sign of concern to leave some traces of his thoughts. Unconcerned with immortality, he strives for eternity. The nature of eternity, as such, remains rather enigmatic because of the human lack of a possible experience. Plato describes it as ἄρρητον, which means *unspeakable, not to be uttered because it is too sacred*. Aristotle describes it as ἄνευ λόγου, i.e. *without words*. In the Allegory of the Cave, Plato describes it as the realm beyond human concerns and outside the plurality of men. The philosopher leaves the cave by himself, neither accompanied nor followed by others. He literally dies to his existence among men. Arendt describes this experience of the eternal as a contradiction to what is immortal; the eternal has no correspondence with this world and cannot be transformed into any activity whatsoever. The same activity of thinking about it is inadequate; every attempt to grasp it results as inadequate. What remains is contemplation or *theôria*, allowing an experience of the eternal.

4. The Good News of Christianity: The Body Enables Man to Live Integral Relationships and to Fulfil His Vocation

The Christian concept of the body is based on the Scriptures of the Old and New Testaments. The Yahwistic narratives of man's creation emphasize that he is the Creator's creation. That he is formed from the earth, *adamah* (Gen 2:7; 3:19), points to his inferiority, transience, helplessness and insignificance. The "breath of life" (*nephesh*)² is breathed into him, revealing his needs and dependencies, in a special way his dependence on God.

The priestly texts on the creation of man (Gen 1:26; 5:1; 9:6) speak of his God-likeness, which makes him transcend all things, but at the same time he is not

² The term, which denotes the human totality, does not only express physical needs, but also the highest form of need – the desire for God (Skratlovnik 2022b, 120).

God. It is not a likeness such as between parent and child (Gen 5:3). Man is quite close to God, but he is not divine. In all his fullness he is called to dwell in communion with God, he is a creature of relationships (Lah 2003, 254–256).

The Old Testament views man in his total creational dependence on God and his absolute orientation towards Him. This dynamic existential relationship with God is expressed by the concept of “spirit” (*ruach*) (Deut 1:2; 3:8; 8:1; Ex 10:13, 19; Ps 51:12; Ezek 11:19; 36:26). It always sees man in an extremely integrated way and is alien to the separation into “body and soul”.

The New Testament also speaks of man as created by God (Mt 5:17), dependent on him (Mt 11:25; Lk 10:21), who cares for him (Mt 6:25–34), because he knows that he is weak (Mk 10:27). However, man’s worth is revealed in a particular way by the incarnation of the Second Person of God, the Son of God. By becoming man and assuming human bodily life, and by rising again with a glorified body after his death, he confirmed definitively and for all time the goodness of the body and its immeasurable value.

In spite of the continuity of the New Testament with the Old Testament view of man, we can trace a newness and originality in the conception, which lies precisely in the unique rootedness of the “new man” in Christ and the Holy Spirit (Eph 2:4) and in belonging to the “new creation” (2 Cor 5:17). The new man is defined by sharing in the life and love of God himself through Christ (Col 3:4, 14; Phil 1:21; Gal 3:26; Eph 2:19) (Lah 2003, 252; Petkovšek 2022, 600–608).

The Second Vatican Council summarizes a long-standing effort to find a view of the human body that is in accord with the biblical view of it:

“Though made of body and soul, man is one. Through his bodily composition he gathers to himself the elements of the material world; thus they reach their crown through him, and through him raise their voice in free praise of the Creator. For this reason man is not allowed to despise his bodily life, rather he is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day. /.../ Thus, when he recognizes in himself a spiritual and immortal soul, he is not being mocked by a fantasy born only of physical or social influences, but is rather laying hold of the proper truth of the matter.” (Gaudium et Spes 14)

The fundamental message of biblical anthropology, and of the continuing teaching of the Church’s magisterium, is, therefore, that man is a unitary being. The “Catechism of the Catholic Church” (§362) sums this up when it says: “The human person, created in the image of God, is a being at once corporeal and spiritual.” The body is the expression of man’s spiritual reality, which can only exist and express itself in the body, and for this reason there is no body without a soul and no soul without a body. This connection between the two is so close that it does not cease even with death but continues to exist in some way (Rahner 1958).

Avguštin Lah (2003, 262–265) points out that there has been much recent criticism of the notion of the “soul” as a “spiritual substance” distinct from and indepen-

dent of matter, which, together with the body, constitutes man. In order to go beyond this notion, which is rooted in the Greek philosophical tradition, it is necessary, he argues, to return to the biblical concept of the spirit, which is that reality of God through which God reveals himself to man and makes him participate in God's own life.

"In the original biblical conception, then, we are not dealing with categories of substance, but much more with categories of relationship or interpersonal encounter and communion of life. In the New Testament this relationship is characterized as an incarnation in Christ (1 Cor 6:17), which does not concern only one aspect of man, but embraces the whole man; the whole human being is 'lifted up' into the dimension of the divine. God personally calls every man and the whole man, as he is, into communion with him through Christ and in the Holy Spirit." (Lah 2003, 264–265; cf. Skralovnik and Matjaž 2020, 505–518)

Because of this personal call of the whole and every human being to a life of communion with God, which he creates in earthly life as well as in the life after death, it makes sense to speak of the human soul as his "I". The self becomes "I" and receives meaning alongside God, to whom it is oriented with the whole being as a unique and divine image.

This integrated conception of man in Christianity makes the body neither a prison nor an obstacle for the soul. It is only through it and in it that man can establish and live an integral relationship with God, self, others, and creation, and realize his vocation in the world and in eternity.

5. Human Immortality in Christianity

The Bible reveals that man is not immortal in himself, but as an interlocutor with God the Father through Jesus Christ in the Holy Spirit. Since God established a dialogue with man when He gave him life by creation and sustains it by continually creating, man can also sustain this life in a continuous dialogue with Him.

Ratzinger calls this dialogical immortality: "Immortality results not simply from the self-evident inability of the indivisible to die but from the saving deed of the lover who has the necessary power: man can no longer totally perish because he is known and loved by God. All love wants eternity, and God's love not only wants it but effects it and is it." (Ratzinger 2004, 247)

The biblical thought of the resurrection grew out of the believer's dialogical relationship with God. Faith knew that God would establish justice (Job 19:25-27; Ps 73:23-28; Tob 3) (Skralovnik 2022a, 265–291). Faith believed that those who suffered for the cause of God would also receive the fulfillment of the promises (2 Macc 7:9.14.23.29). Immortality in the biblical sense, therefore, does not derive from man's own nature, which would be indissoluble of itself, but from his being involved in a dialogue with God the Creator (Roszak 2022, 587). Man's im-

mortality does not mean that man does not die, but that he is raised from the dead. Ratzinger, therefore, stresses: "Because the Creator intends, not just the soul, but the man physically existing in the midst of history and gives *him* immortality, it must be called 'awakening of the dead' 'of men'." (Ratzinger 2004, 247)

In man's dialogical nature, both soul and body are important. The whole man, as a unity of body and soul, is oriented to the Other/God and the other/man/creature. The Christian conception of immortality is decisively rooted in the conception of God and therefore bears a dialogical nature. Since God is the God of the living and calls his creature, man, by name, this being cannot perish (Ratzinger 1988, 150–156). In the Bible, the most unifying force is love, which is both human and divine in nature (Avsenik Nabergoj 2021, 652).

The immortal is not the soul separated from the body, but God's relationship to man in his unity of body and soul. In his analysis of Ratzinger's interpretation of dialogical immortality, Ciril Sorč (2003, 644–645) points to his insight that

"the doctrine of the immortality of the soul, as formulated by Thomas Aquinas, is something quite new in comparison with the ancient conception of immortality. The specificity of the Christian conception of the soul, Ratzinger is convinced, is the vocation to an uninterrupted dialogue with eternal truth and love. The soul is not a kind of veiled reality, but a dynamic of infinite openness, which means at the same time a participating in the infinite, the eternal."

The Platonic view of the human body persisted far into scholasticism due to the great influence of St. Augustine. Thomas Aquinas rebelled against it. Although he accepted Aristotle's understanding of man, he did not mechanically repeat his doctrine (Roszak 2013). St. Thomas argues that the body and the soul are two separable existential givens which are at the same time mutually oriented. The rational soul is the agent that gives man his form and makes him a living being. Without it, the human body cannot exist. Of course, the soul and the body are not "two beings", two separate realities. Man is always fully soul and fully body at the same time. It is a "*unio substantialis*". Death demolishes the unity of man. In this, man's soul does not succumb to disintegration, but such a life is not natural for it. It cannot be called a person. For scholastic theologians, death is the separation of body and soul, but for them, this does not mean the liberation of the soul. It is the destruction of man's humanity. The doctrine of the immortality of the soul holds, above all, that man exists both in life and in death only when he is in relationship with God, his Creator, through Jesus Christ, through whom he shares in his resurrection of the flesh (Sorč 2003, 639–640).

6. Conclusion

The immense investment in the development of technology, especially artificial intelligence, is deep down an expression of the human desire for immortality. Ar-

tificial intelligence enables ever faster and more complex information processing, leading to new discoveries and a different understanding of both human nature and the universe as a whole. Even at its current stage of technological development, artificial intelligence can think faster and more accurately than humans, including decision-making. We may have reached a tectonic shift in the intellectual evolution of the human mind. What has been the exclusive domain of man as the heart of his nature and the reflection of his freedom is slowly being superseded by artificial thinking as the result of the computer processing of embedded data.

This raises the question of whether we are witnessing a new enigma of human entrapment. Ancient thinkers were confronted with the question of how to live in a body that should not be a prison for the human spirit. They understood the reason as something divine, something that belongs exclusively to man alone and enables him to become godlike. The use of artificial intelligence, however, raises the question of how to revalorize human reason and thus the very essence of man, without becoming subordinate to computers. If the use of artificial intelligence means that man renounces his privileged place in the universe, it also raises the question of the uniqueness and inimitability of the very essence of man, endowed with reason and freedom.

The answer to this question should be primarily theological. If the integration of the body has been one of the major challenges of Western Christianity in recent centuries, the integration and place of human reason and freedom will be a fundamental issue for the present and future generation of Christianity (Vodičar 2019, 701). What remains unanswered is the question of the meaning of human life, embedded in mortality and the desire for immortality.

Christianity stresses that the whole man, with his body and mind, is oriented to God. There is no other fullness for man on earth and in eternity than that which, after his earthly death, involves resurrection to eternal life through faith in Jesus Christ and remaining in his love (Jn 15). Artificial intelligence cannot replace this orientation towards God and a personal relationship with God. Nor can modern technology discard or replace the communal and communitarian dimension of human life (Kraner 2021, 736). But it challenges us to discover in a profound way what faith in God alone makes possible - eternal life and the making sense of death as an integral part of life and the passage to eternal life.

Modern technology, together with artificial intelligence, wants to achieve man's final liberation of the soul (mind) from the body and attain technological immortality, which is the timelessness of artificial superintelligence. This raises questions, which Branko Klun (2019, 593) also points out: "Would life without death be authentic life? /.../ Would such a life really be 'better' than one in which, because of the finality (and death) accompanying every decision and experience, life takes on a peculiar intensity and finality? One might reasonably ask whether death might not be preferable to technological immortality, where the mind would be uploaded onto a computer and could not die - after no information had completely disappeared."

As we saw in chapter 5, Christianity does not understand man's immortality and eternal life without his bodily death. Man can therefore be freed from the

fear of death and the search for all possible ways to avoid it if he is prepared to accept death as an integral part of his life. This means that he is willing to accept that death, the timing of which he will not determine, will be the natural end of his life, for which he did not determine the time and place when it was given to him. Of course, man will never be able to accept death as something purely natural or as a gift, because it means a separation from a healthy and genuine attachment to the beautiful, the good and the true, especially from the people he has loved and with whom he has shared his life. No one can see the meaning of his natural death if he does not have the opportunity to gradually say goodbye to his earthly life and to loved ones. Research on the accompaniment of dying persons confirms that only those who have satisfied their spiritual needs are able to see their death in this way (Platovnjak 2022).

So those who are willing to accept their vulnerability as that which helps them to become fully human (Globokar 2023, 8–14; Orphanopoulos 2023, 30–32)³ and death as the natural conclusion of earthly life, this helps them to give meaning to life, because they see it as a gift given to them so that through it they themselves can become a gift for others. This is also the basic message of the biblical revelation about the creation of man: man originates from God, who is love (1 Jn 4:16), and therefore his life has meaning only if he lives it himself and becomes as perfect as God his Father (Mt 5:45-48). When a man lives love in all its dimensions, he is on the path to immortality, because his story of love, which he lives with the help of his body in union with the love of the Triune God (like the branch on the vine – Jn 15:1-10) in the midst of this world and time, will continue after his bodily death. For God's love is all-powerful and overcomes even bodily death, as the Good News of Jesus' resurrection proclaims to us.

Abbreviation

GS – Second Vatican Council 1965 [Gaudium et Spes].

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³ Even from the point of view of Hartmut Rosa's seminal theory of resonance, we can say that a person can achieve full humanity only through involvement in resonant relationships, which implies a person's readiness for their own vulnerability (Žalec 2021a, 831). Corresponding to this is the fact that a person's genuine resilience implies their vulnerability, as it implies their being in resonance and their maturity. The latter, just like resonance, implies a person's vulnerability (2021b, 142).

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Robert Petkovšek

Izzivi za identiteto Misijonske družbe sv. Vincencija Pavelskega v sodobnem evropskem prostoru

Challenges for the Identity of the Congregation of the Mission in the Contemporary European Context

Povzetek: V sodobnem času radikalnih družbenih, kulturnih in duhovnih sprememb se Cerkev in njene ustanove vračajo k vprašanju svoje izvirne evangeljske identitete in k temu, kako živeti svojo identiteto danes v svetu novosti. Prispevek obravnava to vprašanje na primeru Misijonske družbe sv. Vincencija Pavelskega. V prvem delu najprej analizira pojem identitete, ki v primeru identitete človeka (individualne ali kolektivne) ni statičen, ampak časovno dinamičen pojem. To identiteto je P. Ricœur označil kot ispeiteto, kot ustvarjalno zvestobo, za katero je značilno, da sebe v času ustvarja na novo, ne da bi zatajila svoj izvor – ampak ga v vedno novih oblikah poustvarja. Identiteta človeka ne ovira, ampak mu omogoča, da se na novo ustvarja. Identiteta človeka je zato tista temeljna forma in drži njegovega duha, ki jo človek ustvari, ko skozi čas živi in ustvarja samega sebe. Kako Misijonska družba, ki jo je sv. Vincencij ustanovil v duhu Jezusa Kristusa, da bi ubogim prinašala blagovest, vidi in živi svojo identiteto? Sv. Vincencij njene temeljne lastnosti vidi v njeni kristocentričnosti, v služenju, v duhovnosti utelešenja in v prinašanju usmiljenja. V kontekstu sodobne evropske družbe, ki je sekularizirana in se srečuje s pojavom digitalne tehnologije, Misijonska družba svojo izvirno duhovnost uresničuje in živi kot *caritas* v odnosu do človeka in kot mistiko krščanske ljubezni v odnosu do Boga. Končno delo Misijonske družbe ni rezultat človeške ekonomije, ampak nepreračunljive in skrivnostne Božje ekonomije.

Ključne besede: Misijonska družba, sv. Vincencij Pavelski, Vincencijanska družina, ubogi, mistika krščanske ljubezni, Evropa

Abstract: Today, at the time of radical social, cultural, and spiritual change, the Church and its institutions are returning to the question of their original identity as revealed in the Gospel and how to live and realize their identity in the modern world of newness. Our contribution addresses this question through the example of the Congregation of the Mission. The first part analyses the notion of identity, which, in the case of human identity (individual or collective), is not a static but a temporally dynamic concept. P. Ricœur characterizes this identity

as ipseity, i.e., creative fidelity, characterized by the fact that it re-creates itself in time, without denying its origin but recreating it in ever new forms. Identity does not limit man but enables him to create himself anew. Man's identity is, therefore, the fundamental form and attitude of his spirit, which he creates as he lives and creates himself over time. St. Vincent, who founded the Congregation of the Mission in the spirit of Jesus Christ to preach the good news to the poor, sees its fundamental characteristics in its Christocentricity, its "eccentric" serving, its spirituality of incarnation, and in bringing mercy. In the context of contemporary European society, which is secularised and confronted with emerging digital technology, the Congregation of the Mission lives its original spirituality as *caritas* in relation to man and as the mysticism of charity in relation to God. The work of the Vincentian missionary is not the result of human economy but of God's incalculable and mysterious economy.

Keywords: Congregation of the Mission, St. Vincent de Paul, Vincentian family, the poor, mystics of charity, Europe

1. Uvod

Namen prispevka¹ je opredeliti identiteto Misijonske družbe sv. Vincencija Pavelskega v sodobnem evropskem prostoru.² Izzivi našega časa nas postavljajo v situacije, ki si jih človek doslej ni predstavljal. Pred temi izzivi so Cerkev in njene ustanove velikokrat v skušnjavi, da bi na svoje izvore pozabile in se od njih oddaljile. Ob tem se pogloblja zavest, da je prihodnost Cerkve in njenih ustanov v zvestobi izvirom. V tej luči želi prispevek opredeliti izzive, pred katerimi je danes Misijonska družba, in odgovore nanje z vidika njenega izvirnega poslanstva. Zastavljamo si vprašanje o identiteti Misijonske družbe v sodobnem evropskem prostoru.

To vprašanje je najprej vprašanje o svojskosti poslanstva Misijonske družbe v tem prostoru, o posebnostih, po katerih se Misijonska družba³ razlikuje od sorodnih ustanov, in o zadostnih razlogih za njen obstoj. Tu gre za vprašanje motiva – zakaj se posamezniki že štiri stoletja odločajo, da z vstopom v Družbo privzamejo in živijo njeno identiteto in poslanstvo? Imenujmo ta motiv ‚vincencijanski motiv‘ po sv. Vincenciju, ki je Družbo s tem motivom ustanovil. Motiv mora biti zadošči močan: ne sme podvajati poslanstva, ki bi ga na istem področju neka druga ustanova že opravljala bolje in v večjem obsegu; biti mora dovolj jasen, močan in enkraten, da se človeku zdi vredno vse svoje življenje posvetiti delu znotraj Družbe in postati misijonar, morda celo na drugem koncu sveta. Ta motiv mora biti tako

¹ Prispevek je nastal v okviru raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki ga sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

² Misijonska družba (okrajšano CM ali MD), ki jo poznamo tudi pod imenom lazaristi, je papeškopravna družba apostolskega življenja za moške, ki jo je leta 1625 ustanovil sv. Vincencij Pavelski (1581–1660). Njen glavni namen je »posnemati Kristusa, ki je oznanjal evangelij ubogim« (K, tč. 1).

³ V nadaljevanju okrajšano „Družba“.

jasen in močan, da bi zaradi njega v tem prostoru hoteli Družbo tudi ustanoviti – če tu še ne bi obstajala. Za Družbo bi bilo torej nesmiselno, če bi opravljala delo, ki bi ga v tem prostoru že opravljala neka druga ustanova v istem imenu, v večjem obsegu in bolje. Ko iščemo zadostni razlog za obstoj Družbe, iščemo njeno dodano vrednost.

2. Identiteta – pomen in funkcija

Zakaj moramo o sebi in o svojem poslanstvu imeti jasno identiteto?

Identiteta omogoča razlikovati eno od drugega: eno stvar od druge, enega človeka od drugega. Človek brez identitete je človek brez jaza in samostojnosti, izgubljen v kaosu, v relativizmu, v katerem je zgolj 'podaljšek' drugih, zunanjih dogajanj. Ko govorimo o identiteti, pomislimo najprej na opredelitev $A = A$, ki velja za temeljno logično načelo. Razlikovati pa moramo med formalno in materialno/vsebinsko identiteto. Formalna identiteta nam omogoča uvrstiti neko stvar v vrsto, ki ji pripada in katere del je. Tako je na primer formalna identiteta državljana, enotna matična številka občana' (EMŠO), ki identificira vsakega posameznika znotraj države. Vendar pa EMŠO še nič ne pove o resnični identiteti nekega človeka. Za človeka je namreč značilno, da sebe ne razume kot serijski izdelek znotraj iste vrste, ampak kot enkratnega in neponovljivega posameznika. Bolj kot forma je pri iskanju človekove identitete pomembna vsebina, to je konkretna vsakdanost, vpeta v preteklost in prihodnost. J.-P. Sartre je zapisal, da je pri človeku eksistenca pred esenco, vsebina pred formo, pred njegovim bistvom. Človeka ne dela človeka njegovo splošno bistvo, ampak to, kako človek samega sebe vsak trenutek ustvarja in živi vsak svoj trenutek kot nekaj novega – če pa kdo samega sebe ne ustvarja in ne živi, 'po človeško', v preprostem jeziku rečemo, da »to ni človek«. V strogem pomenu besede identiteta človeka ni prazna forma, ampak vsebina – eksistenca, sedanost, v kateri se zlivata preteklost in prihodnost. Ta človekova identiteta se kaže v njegovi osebni zavesti, ki ni samo posnetek stvarnosti, ampak je potencial, moč za ustvarjanje nove stvarnosti. V zavesti, ki jo ima človek o sebi in v kateri se skladišči njegova identiteta, se spomini in načrti zlivajo s sedanjim trenutkom. Spomini vplivajo na oblikovanje načrtov – od njih je odvisen moj trenutni, 'sedaj', od tega pa moje delovanje. Pristne identitete torej ni, če pozabimo na preteklost ali odpišemo prihodnost. Identiteta človeka je najgloblje v sebi časovna, zato jo P. Ricœur imenuje *ipseiteta*. S tem želi poudariti, da se človek uresničuje skozi čas, da svojo identiteto živi, jo ustvarja in je zanjo odgovoren (Vodičar 2017, 349). Odgovornost za lastno identiteto me namreč vzpostavlja v odgovoren subjekt.⁴ Prava identiteta človeka tako človeku ni dana, ampak je 'zapisana' v klicu, ki človeku nalaga, da se nenehno vzpostavlja. Prava identiteta je v poslanstvu, ki

⁴ »Če vem, kaj sem oz. kdo sem, se zavedam, da nisem zgolj objekt temveč odgovoren subjekt; sem odgovorno bitje in kot takšen se zavedam, da mi ne pripadajo zgolj pravice, temveč tudi in predvsem odgovornosti. Največja odgovornost, ki jo imam sam do sebe, je pravzaprav odgovornost, ki jo imam pred drugim: drugi je tisti, ki me na nek način določa in predvsem potrebuje.« (Pevce Rozman 2009, 89–90)

ga moramo uresničiti, v načrtih, ki jih živimo v času – in jih ni mogoče ustvarjati brez spominov.

A tudi čisto preprosta logična formula $A = A$ ni nepomembna. Papež Benedikt XVI. je ponavljal, da živimo v času, ki ga zaznamuje diktatura relativizma in skepticizma. ‚Skepticizem‘ pomeni ‚dvom v obstoj resnice‘. ‚Relativizem‘ pomeni, da ‚okolščine določajo, kaj je prav in resnično‘. Skepticizem in relativizem torej uči, da resnice ni oziroma da resnica ni resnica v sebi, ampak je odvisna od nas, od naših želja in hotenj. Če pa ni resnice v sebi, potem resnice sploh ni, ostanejo samo naše želje in hotenja. Torej je naši samovolji prepuščena tudi pravičnost – s tem pa se najgloblje v sebi ne moremo strinjati. Kjer sta resnica in pravičnost prepuščeni samovolji ljudi, tam so šibki in nemočni na milost in nemilost prepuščeni močnejšim. Z vidika vincencijanske duhovnosti to ni sprejemljivo. Prav zato je papež Benedikt XVI. poudarjal, da moramo upoštevati tudi preprosta logična načela, kot se na primer kažejo v formuli $A = A$, ki v vsakdanjem jeziku čisto preprosto pomeni »to je to«. Drugače rečeno: verjamemo, da človek preproste resnice spoznava po intuiciji in svoji vesti. Ta logična načela je F. Nietzsche zavračal kot neživljenjska, drugi jim očitajo rigidnost. A v okoljih, ki teh formalnih načel ne upoštevajo, človek hitro izgubi jasno podobo o sebi, o svojem poreklu, o svoji prihodnosti, o svojem telesu, o družini, o religiji – o tem, kaj je prav in kaj ni. Takšna okolja povlečejo v krizo tudi ustanove, kakor so družina, država, Cerkev. V skepticizmu in relativizmu ni ničesar več, kar bi bilo samo v sebi. Ničesar ni, kar bi imelo v sebi absolutno vrednost, ampak je vse relativno: dobro je lahko zlo in zlo dobro, resnica privid in privid resnica (Roszak 2022) – kaj je dobro in kaj je resnično, določajo okoliščine. Danes je všečno govoriti, da je resnica stvar preteklosti in da živimo v času postresnice. Takšne ideje sprevračajo resničnost. Prav tovrstne sprevržene, perversne ideje so omogočile sisteme, kakor sta bila komunizem ali nacizem – ki sta dobro prikazovala kot zlo, zlo kot dobro: vero kot opij za ljudstvo, uboj kot pravico. Od tod lahko glede vincencijanske duhovnosti naredimo prvi sklep: za vincencijansko duhovnost, ki stoji na strani najšibkejšega, je najprej nujno širiti misel, ki je jasna in se ne vda duhu modernega agnosticizma, skepticizma in relativizma, kjer besede identiteta, resnica ali pravičnost izgubijo svoj smisel in postanejo prazne, neuporabne, odvečne. Kakor je resnica $A = A$ intuitivno jasna, tako so v življenju določene resnice jasne intuitivno. A to je šele začetek poti. Zavedamo se namreč tudi zapletenosti človeške stvarnosti, zaradi katere moramo na identiteto človeka gledati kot na dinamičen projekt: identiteta človeka je stvar dozorevanja, je pot z visoko postavljenim ciljem. Najgloblje v zavesti vsakega človeka je, da ob koncu življenja vsakdo daje odgovor, kaj je iz svojega življenja naredil – zavest, da je naše življenje usmerjeno k temu cilju, moramo nositi v jedru vsakega našega dejanja! A tudi začetek je važen: če v začetku stopimo na napačno pot, nimamo gotovosti, da bomo dosegli cilj; in če začetek izberemo dobro, je pomembno, da začetni izbiri ostanemo zvesti: zvestoba nas ohranja iste skozi čas in omogoča, da ‚začetno seme‘ v različnih okoliščinah dozoreva. Tako zori identiteta – dobri sadovi so sad zvestobe.

Omenimo še dve družbeno-kulturni skrajnosti, značilni za naš kulturni in družbeni prostor, do katerih se mora vincencijanska duhovnost opredeliti: identitari-

zem in posthumanizem. Odgovor na praktični agnosticizem – ta je posledica globljega epistemološkega skepticizma – nekateri iščejo v identitarizmu. Identitarizem se zavzema za ohranjanje tradicionalnega reda, za tradicionalizem. Identitarizem ne sprejema nove resničnosti, zato načela identitete ne razume življenjsko: identitarizem slepo ostaja pri načelu $A = A$ in ne sprejema, da je bistvo človeške identitete v njenem dozorevanju; identiteta človeka je ipseiteta, rast, potovanje skozi čas. Drugi odgovor na praktični agnosticizem iščejo v drugi skrajnosti: v pospešenem tehničnem razvoju vidijo zaton človeka. Govorijo o posthumanizmu ali o transhumanizmu. Res je, da naša doba ni le doba sprememb, ampak sprememba dob (papež Frančišek). Ob tem omenimo J. Assmanna. Assmann, ki temelj naše sodobne kulture vidi v bibličnem eksodusu, poudarja, da še vedno stojimo na ‚mojzesovskih temeljih‘ (= deset Božjih zapovedi) – čeprav danes stojimo na pragu digitalne dobe, ki predstavlja čisto novost. Zagotovo se danes pogled človeštva nase radikalno spreminja. A vincencijanski intuiciji je jasno, da so ubogi tudi danes dejstvo – in dokler so ubogi med nami, obstaja tudi ‚vincencijanski motiv‘.

Vrnimo se k Družbi v evropskem prostoru: imeti mora jasno formalno identiteto, ki predstavlja začetek poti; to identiteto mora vincencijanski misijonar (lazarist) živeti v ustvarjalni zvestobi, da bi izpolnil vincencijansko poslanstvo. Da bi uresničeval svoj klic, ki je služenje ubogim, si mora v zvestobi evangelijskemu humanizmu pot utirati med identitarizmom in različnimi ideologijami posthumanizma.

Povzemimo: identiteta je zavest, ki jo ima človek – kot posameznik ali kot skupnost – sam o sebi; je kraj, kjer človek sreča samega sebe, kamor se nenehno vrača in od koder odhaja naprej v življenje: okrepljen ali – če identiteta ni jasna – oslabiljen. Ta kraj človeka spodbuja ali ga hromi, ga dela bolj pristnega ali odtujenega. Tudi identiteta Družbe je kraj, kjer imajo elan, delo in življenje Družbe izvir. Prava identiteta odpira, sprošča, osvobaja – je ustvarjalni potencial. Podobno velja za Družbo: za njeno identiteto so odgovorni njeni člani. Čas pa je okvir, znotraj katerega identiteta zori. Čas ima pri uresničevanju identitete temeljno funkcijo: brez časa človek svoje identitete ne bi mogel razviti; šele pravilno razumevanje narave in vloge časa človeku omogoča in pomaga, da v svoji identiteti dozori.

3. Identiteta Misijonske družbe

Tu izpostavljamo štiri lastnosti, značilne za identiteto Družbe, ki sicer ne zajemajo vseh njenih bistvenih lastnosti: kristocentričnost, služenje, človeška in Božja bližina. Navedene značilnosti konstituira ‚vincencijanski motiv‘, ki je prepoznan kot vreden, da mu človek posveti svoje življenje kot ‚vincencijanski misijonar‘. Te štiri lastnosti izražajo motiv, ki ga je sv. Vincencij vzel za svojega – ker je v njem prepoznal tisti motiv, ki je Boga vodil pri učlovečenju:

»Če bi vprašali našega Gospoda: Čemu si prišel na zemljo? Pomagat ubogim. – In čemu še? Pomagat ubogim itd. – In tudi v svoji družbi je Gospod imel le uboge. Zelo malo se je mudil v mestih. Skoraj vedno je bival med

preprostimi ljudmi in jih učil. Ali nismo potemtakem zadosti srečni, da smo v Misijonski družbi z istim namenom, zaradi katerega je Bog postal človek? In če bi vprašali misijonarja enako, ali ne bi bila zanj velika čast, če bi mogel odgovoriti z našim Gospodom: Poslal me je, da oznanim blagovest ubogim. *Misit me evangelizare pauperibus.*» (SV, 11:108)

3.1 »Kristus živi v meni« (Gal 2,20) – kristocentričnost

„Vincencijanski motiv“ oziroma „vincencijanska formula“ je zajeta v Jezusovih besedah: »Poslal me je, da oznanim veselo vest ubogim.« (Lk 4,18) Posnemati Kristusa, ki je oznanjal evangelij ubogim, je namen Misijonske družbe (K, tč. 1). »V tem poslanstvu smo močno podobni našemu Gospodu, Jezusu Kristusu, katerega glavno vodilo, ko je prišel na svet, je bilo pomagati ubogim in prevzeti skrb zanje.« (SV, 11:108)

Kaj pomeni posnemati Jezusa Kristusa? Kaj pomeni, biti podoben našemu Gospodu in kakor on pomagati ubogim, prevzeti zanje skrb? To je vprašanje, ki Vincencijevega misijonarja vodi, h kateremu se nenehno vrača in si ga usvaja: posne-manje Jezusa Kristusa je misijonarjeva „prva narava“. Posnemati tu pomeni spo-prijateljiti se, obleči si duha Jezusa Kristusa.

Jezus je bil poklican k oznanjevanju evangelija ubogim. Sv. Vincencij vzame ta Jezusov klic za svojega. Za sv. Vincencija je Kristus v središču. Pravimo, da je Jezus besede, s katerimi opisuje svoje poslanstvo, našel pri preroku Izaiju (61,1). A re-snica je obratna – besede »poslal me je oznanjat evangelij ubogim« je Izaija našel pri Jezusu Kristusu. Sv. Hieronim pojasnjuje, da je Izaija bolj kot prerok bil evan-gelist; tudi zanj je bil Kristus v središču. Kristus je središče: to je bil pred svojim rojstvom; to je bil v času svojega zemeljskega življenja; to ostaja po vnebohodu. Kristus ni v središču samo za tiste, ki pridejo za njim – v središču je bil tudi za tiste pred njim. Zakaj? Ker je v Kristusu utelešen odgovor na najgloblja človeška iskanja in hrepenenja – on je podoba, ki jo ima Bog o človeku in h kateri je človek pokli-can, da se po njej upodablja.

Zato svet Kristusa, evangelija, ki je Kristus (Origen), ne more raztopiti v sebi. Kristus je namreč središče, ki ne neha govoriti, nagovarjati in pritegovati. Kdor ne govori jezika Kristusa, ne govori jezika brezmejne ljubezni: jezik ljubezni neome-jeno govorimo le v Kristusu. Božje kraljestvo se namreč začneja v Kristusu – misi-jonar lahko to delo le nadaljuje. Vincencijanska „kristocentričnost“ pomeni, da sv. Vincencij sveta ni hotel videti in v njem delovati nič drugače kot Jezus Kristus. Vincencijanska formula je v svojem bistvu kristološka, evangelijska. V tem je bistvo mistike ljubezni, ki je vnemala sv. Vincencija.

Svet pogublja: je prostor medsebojnega primerjanja, tekmovanja, premagova-nja, izključevanja, konfliktov, vojn in smrti. Svet živi na račun ubogih; živi od tega, da žrtvuje šibke; za svoj obstoj in razvoj žrtvuje šibkejše; žrtvovanje šibkih je „go-rivo“ sveta. »Uboge imate namreč vedno med seboj ...« (Mt 26:11)

Temu železnemu zakonu sveta Kristus odvzema njegovo moč – odvzema mu moč žrtvovanja, to je: pravilo, da močnejši živi na račun šibkejšega. Jezus Kristus

z darovanjem samega sebe na križu najprej odrešuje uboge, ki jih svet žrtvuje zase: Kristus je na njihovi strani in njihov „ščit“. V svetu je ubogi sam, osamljen, od vseh zapuščen, pozabljen; svoje uboštvo nosi sam. Ubogi, ki jih svet spreminja v „serijsko blago“, pa v resnici niso „serijsko blago“. V vsakem izmed njih Jezus Kristus prepozna to, kar v resnici je: posameznika, osebo, človeka. Zato k vsakemu pristopa osebno in ga odrešuje posamič. V tem se kaže neskončna Kristusova, Božja inovativna ljubezen. Ustvarjalnost, inovativnost je vedno sad ljubezni – ljubezen pa je do neskončnosti iznajdljiva, inovativna. To je vsebina in skrivnost vincencijanske, kristološke formule: »Poslal me je oznanjat blagovest ubogim.«

„Forbesova lestvica“ najbogatejših, najvplivnejših, najmočnejših, ki jo vsi poznamo, je povzetek sveta. „Kristusova lestvica“ je na glavo obrnjena lestvica sveta – na njej so najvišje uvrščeni najbolj ubogi. Tega najbolj ubogega oči Jezusa Kristusa, sv. Vincencija in Družbe iščejo najprej. Dokler ga ne najde, Družba ni opravila svojega poslanstva. To pomeni »obleči duha Jezusa Kristusa«, posnemati Jezusa Kristusa, »stopiti v njegove škornje“. V odrešenju najbolj ubogih je upanje na odrešenje sveta. Resničnost te resnice je nad resnicami sveta – videl jo je Izaija pred Kristusom, videl jo je sv. Vincencij po Kristusu. V tem ima identiteta Družbe svoj izvor. V tem je sv. Vincencij videl poslanstvo, ki Družbo dela različno od drugih skupnosti, ki v Jezusu na primer najprej vidijo učitelja ali zdravilca, popolnega častilca Očeta (Bérulle) ali popolno podobo božanstva (Frančišek Saleški) in ki svoj odnos do Jezusa tudi izražajo drugače, kakor na primer kartuzijani z osamitvijo, kapucini z uboštvom, drugi s petjem ali s čaščenjem. (SV, 10;123; 12:262) Svojo ljubezen do Kristusa izraža misijonar s tem, »da vodi ljudi k ljubezni do Boga in do svojega bližnjega ...«

3.2 Služenje – razsrediščenost

Kristocentrična identiteta je razsrediščena in je temelj vincencijanskih kreposti. Antropolog R. Girard dokazuje, da je svet v svojem jedru tekmovalen in izključevalen. Po človeški naravi hoče biti vsak boljši od drugih, najboljši, prvi. Girardova mimetična teorija prevzema in povzema svetopisemsko antropologijo, ki je to misel izrazila v pripovedi o prvih dveh ljudeh: že Adam in Eva sta z Bogom tekmovala – hotela sta postati »kakor Bog«. Tekmovalna želja, da bi bila kakor Bog, ju je iz raja potisnila v svet greha, trpljenja, vojn in smrti. To stanje sveta so pozneje filozofi povzeli v reku »človek človeku volk«.

Kristus pa se ni pustil ujeti v zanko medsebojnega rivalstva, ki jo človeku – kakor za Svetim pismom ponavlja Girard – nastavlja Satan. Duh krščanstva je v svojem jedru Kristusov duh, duh netekmovalnosti. Celo na to, da bo uspelo, krščanstvo ni računalo. »Krščanstvo ni nikoli predvidevalo, da bo uspelo. To je njegova velika moč! Prvi kristjani so si predstavljali skorajšnji konec, sicer ne bi napisali apokalipse niti ne bi trdno verovali v konec sveta,« pojasnjuje R. Girard.

Tega duha prevzema Družba za svojega: Družba je poklicana, da služi. Svojega mesta ne išče v središču, ampak na obrobju; ne išče prvih, ampak zadnje. Jezus odrešenja ni začel pri sebi ali pri voditeljih ljudstva, ampak „z zadnjega konca“, na obrobju, med ubogimi. Sv. Vincencij ga posnema in pravi, da so ubogi naši »go-

spodje in gospodarji» (SV, 10:332; 679–680; 12:805–806; 11:393). Sv. Vincencij ponavlja, da je Bog postal človek zaradi ubogih – da bi jih odrešil in izpeljal v svobodo. To ne pomeni, da Jezusa odrešenje drugih ne zanima, ampak da je zaradi verodostojnosti odrešenja odrešenje začel med najbolj ubogimi. Odrešenje v izvirnem pomenu besede pomeni odrešenje ubogih – zato se Bog utelesi, vzame nase trpljenje in se odrešenja loti pri najbolj ubogih. Bog se sebi odpove, da bi najprej bil s tistimi, ki jih ljudje izrivamo na obrobje, ponižujemo in izključujemo.

Razsrediščena identiteta pomeni ne iskati sebe, ampak najbolj obrobne: razsrediščena identiteta odpira prostor služenja in ljubezni. V evangelijskem duhu ‚subjekt‘ samega sebe ne postavlja več v središče, ampak se iz njega umika. Iz tega izhaja identiteta Družbe: ne gradi na središču, na sebi, ampak na zaupanju, da tudi v svoji nemoči in odpovedi ne živi izven Božje previdnosti.

3.3 Človeška bližina – utelešenje

Prav v času sv. Vincencija je oče moderne filozofije R. Descartes ustvaril okvire sodobne duhovnosti, ki je telo razvrednotila in ga izključila. Naš čas je dedič Descartesove moderne filozofije – v tem duhu obravnava telo kot predmet med predmeti, kot stroj, ki ga je mogoče nadomestiti s sodobno robotiko, in ne kot *telo*, brez katerega človek ni človek in duša ne duša. V nasprotju z Descartesom se je sv. Vincencij vrnil k evangelijski duhovnosti, ki odgovarja na potrebe duše in telesa. Vincencijanska duhovnost je utelešena duhovnost: je skrb za dušo in telo obenem.

Ta vidik identitete vincencijanske duhovnosti ima svoj izvor v Jezusu Kristusu, za katerega Pismo Hebrejcem (2,17-18) pravi: »Zato se je moral v vsem izenačiti z brati, da je postal usmiljen ... Ker je sam pretrpel preizkušnjo, lahko pomaga preizkušanim.« (Heb 2,17-18) V Pismu Filipljanom (2,6-7) pa beremo: »Čeprav je bil namreč v podobi Boga, se ni ljubosumno oklepal svoje enakosti z Bogom, ampak je sam sebe izpraznil tako, da je prevzel podobo služabnika in postal podoben ljudem. Po zunanosti je bil kakor človek in je sam sebe ponižal tako, da je postal pokoren vse do smrti, in sicer smrti na križu.« Telo je prostor, v katerem človek živi svoje življenje in se uresničuje – zato telesa ni mogoče ločiti od človekovega upanja na povečano življenje. Misijonsko delo temelji na evangelijski antropologiji, ki zemeljsko telo zre v luči povečane telesa. Svoje življenje človek živi v telesu – skozi mladost in starost, veselje in žalost, osamljenost in povezanost z drugimi, zdravje in bolezen, trpljenje in radost, smrt in vstajenje. Človek ne more upati na svoje povečanje, ne da bi upal tudi na povečanje telesa, v katerem živi svoje življenje. Upanje na povečanje telesa je najprej upanje na odrešenje od greha in smrti.

Posebnost vincencijanske karizme je v tem, da ima poleg človekovih dušnih pred očmi tudi človekove zunanje, telesne rane, enako še osebne in družbene. V luči Božjega učlovečenja služi vincencijanski misijonar najprej ubogemu, katerega telo je trpeče – s tem posnema Boga, ki se je utelesil v Sinu Jezusu, da bi svoje življenje delil z ubogimi, z njimi nosil njihova bremena in jim vračal dostojanstvo Božjih otrok. Skrb za tiste, ki so v svojem konkretnem vsakdanjem življenju najbolj ranljivi, je bistveni del vincencijanske identitete.

3.4 Božja bližina – usmiljenje

Sv. Vincencij ima pred očmi »ljubezen Kristusa, ki se mu je množica smilila« (Mr 8,2; K, tč. 11). V Jezusu množice niso našle samo človeške bližine, ampak tudi Božjo bližino, usmiljenje (Platovnjak 2020, 364–376). »Jezus Kristus je obraz Očetove milosti. Te besede morda povzemajo skrivnost krščanske vere. Usmiljenje je zaživel in postalo vidno v Jezusu iz Nazareta – v njem je doseglo višek. /.../ Jezus iz Nazareta po svojih besedah, dejanjih in z vso svojo osebo razodeva usmiljenje Boga.« (Frančišek 2016, tč. 1) V usmiljenju gre človek prek svoje človeške narave. Usmiljenje je Božje delo. Delo Božjega usmiljenja, ki mu je bil sv. Vincencij priča v Follevilu,⁵ je začetek in temelj Družbe. Prinašati Božje usmiljenje je cilj misijonarjevega dela. Vincencijev misijonar ne more nikamor, ne da bi prinašal usmiljenje. Ta temeljni vidik vincencijanske identitete je tisto, po čemer kliče sodobni čas in o čemer govori podoba Usmiljenega Jezusa. Človeška bližina gradi na Božji bližini; karitativno delo gradi na Božjem usmiljenju.

Evangelij je evangelij usmiljenja. Prinašati evangelij pomeni prinašati usmiljenje – v tem je bistvo evangelijske vere. Po prepričanju R. Girarda so se arhaične, predsvetopisemske religije oblikovale okoli svetega, ki je bilo neločljivo povezano z žrtvovanjem nedolžnih – arhaično sveto si človeka podreja. Svetopisemska vera pa človeka osvobaja. »Sobota je ustvarjena zaradi človeka in ne človek zaradi sobote.« (Mr 2,27) Bog prihaja človeku naproti z usmiljenjem in hoče, da človek Božji dar usmiljenja deli z drugimi. »Usmiljenja hočem in ne žrtve.« (Mt 12,7) Usmiljenje je sad zorenja svetopisemskega duha in Božjega razodetja v Jezusu Kristusu.

Moč Božjega usmiljenja, ki ji je bil sv. Vincencij priča ob dogodku v Follevilu, razodeva novost evangelija. V predevangeljski zgodovini človeštva je odnos med božanstvi in človekom temeljil na žrtvovanju: za svojo odkupitev je človek bogovom žrtvoval poljedelske, živalske in človeške prvence, to je nedolžne žrtve; tudi danes človek v sebi nosi predevangeljska nagnjenja in svojo krivdo prenaša na šibkejše – sebe odkupuje z žrtvovanjem nedolžnih in šibkih. Evangelijsko razodetje te odnose ‚postavlja na glavo‘. V Svetem pismu Bog za odkupljenje ne zahteva več žrtev, ampak usmiljenje; grehe odpušča tistim, ki so kakor on usmiljeni: »Blagor usmiljenim, kajti usmiljenje bodo dosegli.« (Mt 5,7) Usmiljenje je Božji dar usmiljenim. Božjega usmiljenja je deležen tisti, ki je sam usmiljen; usmiljenja ni mogoče ‚kupiti‘: nihče ne more biti usmiljen namesto mene. Usmiljenje je absolutno osebna kategorija: človek ga je deležen osebno – osebno ga človek deli. V njem ni nič serijskega, ponovljivega; rojeva se v razmerju oseba–oseba.

Posebno poslanstvo Družbe je prinašati Božje usmiljenje. Ker usmiljenja ni mogoče prinašati serijsko, v paketu, ga lahko prinaša le vsak misijonar posamič: konkretno, v tem trenutku. Kdor je usmiljen, je sam deležen Božjega usmiljenja – v

⁵ ‚Folleville‘, ime kraja v francoski Pikardiji, je v vincencijanskem izročilu tudi ime za dogodek iz leta 1617, ki je sv. Vincenciju odprl oči za duhovne stiske in potrebe preprostega ljudstva. V zapletenih in duhovno površnih razmerah tistega časa je preprosti kmet pri njem opravil življenjsko spoved, ob kateri se je sv. Vincencij spoznal pomen oznanjevanja evangelija preprostemu ljudstvu. Pridiga, ki jo je sv. Vincencij po tej spovedi imel za vaščane, je spremenila življenje vasi. V tem dogodku je sv. Vincencij pozneje prepoznal navdih za misijonsko delo in za poznejšo ustanovitev Misijonske družbe leta 1925.

svojem usmiljenju človek prinaša Božje usmiljenje. Družbe torej ni brez usmiljenih misijonarjev. Družba ni najprej zbirka pravil, ampak je zbor sobratov, povezanih v Družbo, da bi po svojem usmiljenju delili Božje usmiljenje.

V usmiljenju dobi evangelij ‚dejansko učinkovitost‘ (K, tč. 11; SV, 12:84). Usmiljenje je, kot rečeno, osebna kategorija: človeka usposablja, da gradi Božje kraljestvo. K pojmu ‚dejanska učinkovitost‘ sodi vse, kar dela evangelij živ in učinkovit – tudi strukture, sistemi in njihove spremembe. Naloga Družbe je ustvarjati strukture, prostore usmiljenja: zavetišča za brezdomce, za begunce, sirotišnice, vzgojne ustanove in podobno. V preteklosti je Družba ustvarila množico takšnih struktur, prek katerih se je širilo Božje usmiljenje. Te strukture so danes marsikje svoje mesto izgubile, postale so pretežke in marsikje ne odgovarjajo novim zahtevam časa. Čas kliče k ustvarjanju časa primernih struktur; strukture pa so mrtve, če po njih misijonarji, povezani v Družbo, ubogim ne prinašajo Božjega usmiljenja. Tudi ‚institucionalizacija Božjega usmiljenja‘ je za Družbo eden od izzivov sodobnega časa.

4. Identiteta Misijonske družbe v kontekstu evropskega prostora

4.1 Družbeno-kulturni kontekst zahodne družbe

Da bi si lažje ustvarili idejo o identiteti Družbe v sodobnem evropskem prostoru, izpostavimo nekaj značilnosti, ki ta prostor v razmerju do drugih delov sveta delajo poseben in so za način dela Družbe zato pomembne.

Evropski prostor je območje z izvorno in najdaljšo krščansko tradicijo – obenem pa danes v svetovnem merilu velja za najbolj sekularizirano območje. Sicer za vse sprejemljiva sekularna kultura, ki pa se danes v evropskem prostoru največkrat ni zmožna distancirati od svoje skrajne oblike sekularizma, sebe postavlja za edini pravi, univerzalni model, ki ga je treba globalizirati. Sekularizem, ki se utemeljuje na relativizmu in agnosticizmu, zanika in zavrača svoje krščanske korenine. Krščansko izročilo na Vzhodu in Zahodu je ustvarilo karitativno kulturo – rimsko katoliško izročilo je na Zahodu omogočilo tudi nastanek liberalne demokracije, katere temeljni vrednoti sta svoboda in demokracija. Po prepričanju očetov sodobne Evrope »bo demokracija ali krščanska ali pa je ne bo« (Robert Schuman), vendar to idejo, da demokracije in Evrope brez krščanstva ni, sodobna evropska politika večinsko zavrača. V tem se kaže, da evropski prostor danes sebe ne razume več kot krščanski svet (ang. *Christendom*), kakor so to v preteklosti bila na primer krščanska kraljestva. Toda – poudarimo! – s krščanskim svetom ni izginilo krščanstvo kot vera (ang. *Christianity*).

Zahodna, liberalna demokracija – ki je torej ne moremo več imeti za ‚krščanski svet‘ (ang. *Christendom*) – temelji na ločitvi države in religije oziroma Cerkve. Utemeljuje se avtonomno in ustvarja prostor pluralizma ter multikulturalnosti. Procesi v njenih okvirih so se formalizirali: načeloma lahko znotraj nje vsak živi svobodno

v skladu s svojimi prepričanji – pod pogojem, da ne prestopa formalnih meja, ki svobodo enega ščitijo pred svobodo drugega. Formalizirana evropska kultura je zaznamovana z vrednostnim subjektivizmom in relativizmom. V takšnem duhovnem ambientu politika drsi v politični inženiring in nepregledno administracijo, v etiki pa prevladujeta deontološko in pragmatično ravnanje. Kar naredim, naredim, ker moram ali ker je to v mojem interesu – ne iz kreposti ali zato, ker bi nekaj imel za vrednoto samo po sebi. Na to, da smo pozabili na kreposti in vrednote, je mislil F. Nietzsche, ko je leta 1888 zapisal: »Že davno več ne zbiramo, ampak razsipamo kapital naših prednikov.« Mislil je na izpraznjenost kulture, na rastočo individualizacijo in atomizacijo družbe. Ko J. Habermas ugotavlja, da so se zahodni politični in pravni sistemi razvili do popolnosti, istočasno obžaluje, da se je izgubil občutek za solidarnost, prostovoljstvo in odgovornost. V družbi, ki upravičencem daje pravico, da na volitvah svobodno izrazijo voljo o svoji prihodnosti, se državljani volitev ne udeležujejo. V tem se kaže razkroj socialnega tkiva: indiferentnost, neopredeljenost, neodločenost, pasivnost in brezvoljnost zahodnega človeka. Lastni interes se postavlja nad skupno dobro (Žalec 2022, 521–524; 527–528). Tega duha je papež Benedikt XVI. označil kot diktaturo skepticizma oziroma relativizma – in Nietzsche kot nihilizem.

Danes se krepi tudi vpliv digitalizacije. V družbi, ki jo danes splet povezuje v svetovno vas, se ljudje drug od drugega bolj in bolj oddaljujemo, postajamo si tujci in tonemo v osamo; kultura empatije izginja. Globalizacija, ki svet preoblikuje, je bolj kot globalizacija bližine, dobrin in vrednot globalizacija oddaljevanja, odtujenosti in revščine. Z globalizacijo se večja razlika med revnimi in bogatimi, oddaljenost med najbližjimi, tujost med prijatelji. Razkroj socialnega tkiva in etičnih vrednot človeka pušča brez pravih usmeritev in vrednot. Dodajmo še: COVID-19 je razkril krhkost človeštva kot celote.

To je duhovna situacija sodobnega evropskega prostora, ki se širi naprej po zahodnem svetu in ne nazadnje na globalni ravni. Poskušali bomo izluščiti glavne izzive za poslanstvo Družbe.

4.2 Odnos do človeka: *caritas*

V čem lahko Družba v takšnem evropskem prostoru posebej prepozna svojo poklicanost?

Najprej – v zahodnem evropskem svetu, ki samega sebe ne prepoznava več kot krščanski svet, postavljen v krščanske koordinate (s krščansko vizijo, motivi in vsebinami), zunanja kultura Cerkve, ki živi znotraj sekulariziranega sveta, ne podpira več kakor nekoč (Collado 2023). Brez zunanje opore je Cerkev prišla v situacijo, kjer motive in sredstva za svoje delovanje bolj kot prej išče znotraj sebe. V isti situaciji se je znašla tudi Družba: računa lahko le na svoje notranje, vincencijanske motive – pomemben pa je tudi spomin na razloge za njeno ustanovitev. Znotraj sekularizirane, spominu nenaklonjene in protikrščanske kulture se mora Družba najprej vračati k spominu, obuditi izvirne motive in iti k svojim koreninam – potrebna je torej radikalnost! Svoje krščanstvo živi v nekrščanskem svetu: v svetu, ki

niti Cerkve niti misijonskega poslanstva ne motivira in ne vzdržuje. Res je, da ne v Evropi ne drugod na Zahodu sekularizacija ni povsod enako razvita, vendar se s kulturo ugodja širi na vsa področja. Kultura ugodja pa dela človeka samozadostnega. Kakor na poti v Emavs učenca v neznancu, ki se jima je pridružil, nista prepoznala Kristusa, tako tudi sodobni svet Kristusa ne prepozna. Kljub temu, da učenca v neznancu nista prepoznala Učitelja, je bilo ob njegovih besedah njuno srce goreče. Jezus Kristus se torej ni identificiral navzven, ampak se je dal prepoznati po gorečnosti v srcih učencev, ki sta poslušala besede neznanca. V podobnem smislu sv. Vincencij naroča pripadnicam reda hčera krščanske ljubezni, naj se ne dajo prepoznavati po zunanosti ali pravilih, ampak po ljubezni, ki se kaže v njihovih dejanjih: »Če je želja Boga, da vas v nedeljo pošlje k bolniku namesto, da bi šle k maši – čeprav je to obveznost –, je to treba storiti. To imenujemo: zapustiti Boga zaradi Boga.« In drugje: »Ljubezen [fr. *charité*] je nad vsemi pravili – vsa se morajo zato nanašati nanjo. Ta je velika gospa in treba je izpolniti, kar zapoveduje. /.../ Bog vas istočasno kliče k molitvi in k ubogemu bolniku. To se imenuje zapustiti Boga zaradi Boga.« (SV, 10:95; 595) V sekularizirani kulturi evangelizaciji ostaja le ta 'strategija', ki je obenem najgloblje evangeljska. Misijonar je pozvan k bolj osebnemu, pričevarskemu in kerigmatičnemu jeziku. Iz apologeta se mora spreminjati v pričevalca; bolj kot na podlagi objektivnih razlogov mora torej govoriti iz svoje osebne izkušnje – oznanjevanje danes išče osebno izkušnjo. Razkorak med metodo oznanjevanja in vsebino oznanjevanja danes ni več sprejemljiv: metode ni mogoče ločiti od vsebine. Vsebina narekuje metodo; temu rečemo pričevanje – v tem je evangeljska pristnost. In to pomeni »zapustiti Boga zaradi Boga«. Nadalje, zahodni svet je v svojem jedru formalističen, materialno, pravno, politično razvit – a dejansko vsebinsko izprazen, vrednostno relativiziran, indiferenten in permisiven. Zanimajo ga pravila, ne pa vsebine in vrednote: vse, s čimer ne posegamo v svobodo drugega, je dovoljeno, tudi nemorala, če z njo ne rušimo formalnega reda – nedotakljivost svobode drugega je edina vrednota modernega sveta. Z drugimi besedami, nedotakljiva je samovolja drugega. Ker se sodobni svet ne zaveda, da svoboda ni isto kot samovolja, postavlja iskanje ugodja nad in pred kreposti. To je našo kulturo privedlo v krizo življenja, ki življenja ne razume več kot nedotakljive vrednote, ki je nad vsemi zakoni, ampak kot potrošno dobrino, katere ceno na tehnični s smrtjo določa odgovor na vprašanje: »Kaj se v določeni situaciji bolj izplača?« V krizi življenja, ki ima svoj izvor v pomešanosti pojma „svoboda“ s pojmom „samovolja“, dobita življenje in smrt status izdelkov na trgovinski polici.

V tej duhovni situaciji je za Družbo poseben izziv biti pričevalka. Pričevati pomeni razodevati določeno vsebino v načinu svojega življenja, v dejanjih, ne z besedami ali teorijami. Družba je nastala, da bi s svojim načinom življenja prinašala Božje usmiljenje in ustvarjala ognjišče Božje ljubezni med ubogimi. To je bila rdeča nit Družbe skozi stoletja. Vincencijanska karizma je bila marsikje zametek karitativnih dejavnosti – na primer skrbi za bolnike, za begunce, za vzgojo in podobno –, ki sta jih civilna družba in država prevzeli, ko sta za to dozoreli. To pa še ne pomeni, da je Misijonska družba danes svojo vlogo in dodano vrednost izgubila. Uboge in obrobne pozna tudi sodobna družba in žal jih prihodnje družbe ne bodo

nehale ustvarjati – to je žalostno, a železno pravilo človeške narave. Tudi zahodna individualistična, atomizirana kultura, ki sebe razume kot materialno uspešno, pozna materialno revščino. Ne smemo pa spregledati duhovne revščine, ki zaradi raztrganega socialnega tkiva sodobne družbe ni nič manjša od materialne – globina in obseg duhovne praznine se vse bolj povečujeta. Misijonska družba je poklicana, da v tem bazenu materialne in duhovne revščine ustvarja ognjišče Božje ljubezni (*caritas*). Glede tega je Družba v svoji preteklosti že ustvarila mnogo praks, ki so ji lahko za današnji čas v vzor in vodilo, čeprav potrebe v povsem novih okoliščinah kličejo po ustvarjalni, iznajdljivi ljubezni, ki je bistvena sestavina vincencijanske identitete. Oznanjevanje in uresničevanje Božje ljubezni do danes ostaja temeljna naloga Družbe; človeška ljubezen ne more nadomestiti Božje ljubezni, ki je edini neuničljivi temelj življenja sveta. To poslanstvo je pomembnejše od vsake 'politične korektnosti' in je nad vsakim formalizmom. To, da vincencijansko poslanstvo prek človeške bližine prinaša Božjo bližino, temu poslanstvu daje dodano vrednost, ki je sekularizirana kultura ne razume.

4.3 Odnos do Boga: mistika krščanske ljubezni

Sv. Vincencij poudarja, da odnos do ljudi temelji na odnosu do Boga, *caritas* pa na mistiki. Da ima karitativna razsežnost vincencijanske karizme mistično jedro, poudarja tudi H. Brémond, poznavalec francoske duhovne zgodovine. Sv. Vincencija je treba razumeti najprej kot mistika:

»Pazimo, da ne bomo zamenjali vzroka za učinek. Ni bila ljubezen do ljudi tista, ki je Vincencija vodila k svetosti; prejkone ga je svetost delala resnično in učinkovito dobrodelnega; Bogu ga niso dali ubogi, ampak – nasprotno – ga je Bog dal ubogim. Kdor ga vidi bolj filantropa kot mistika, kdor ga ne vidi najprej mistika, ima pred očmi Vincencija Pavelskega, ki ni nikoli obstajal.« (Brémond 1927, 246)

V sodobni družbi, ki na svet gleda z individualistične perspektive, je misijonar priča Božjega služenja človeku. V misijonarju služi Bog človeku – služba ubogim je Božji dar. Misijonar je orodje Božje bližine: njegovo delo je v bistvu Božje delo. Božja bližina presega človeško: Bog ozdravlja rane, ki jih človek ne more, vliva upanje, ki ni človeško (Platovnjak in Svetelj 2021, 802–804). V službi Božje ljubezni pa je lahko samo nekdo, ki to ljubezen na živ, mističen način sam izkuša; mistika je živa izkušnja Božje ljubezni, ki prerojeva. Sv. Vincencij misijonarja spodbuja, naj se odpira tej živi izkušnji Božje ljubezni: »Častiti našega Gospoda Jezusa Kristusa in ga posnemati bolj popolno kot kadarkoli prej.« (Abelly 1664, 219) Mistično zmožnost so praviloma pripisovali izbrancem, duhovni eliti – sv. Vincencij pa je iz nje naredil temelj rednega misijonarskega dela. Poslanstvo misijonarja je ustvariti dom za obrobne. Misijonar prinaša ognjišče Božjega doma – brez tega bi se njegovo delo dotikalo zgolj socialne ravni, človek pa potrebuje najprej 'ognjišče doma', ki ga ustvarja ljubezen: človeška in Božja.

V odnosu do Boga je poleg mistične izkušnje bistvena zakramentalna razsežnost.

Središče doma, ki ga ustvarja Bog, je daritveno bogoslužje – miza, ki družino ustvarja. V poslanstvu Misijonske družbe sta posebej pomembna zakramenta evharistije in sprave. Ta dva zakramenta odgovarjata na duhovno žejo človeka v sekulariziranem svetu.

4.4 Odnosi znotraj Vincencijanske družine in znotraj Misijonske družbe

Bolj kot v preteklosti se Misijonska družba danes z drugimi vejami vincencijanske karizme – z ustanovami, ki izhajajo iz vincencijanske duhovnosti – povezuje v Vincencijansko družino.⁶ Za vse veje, ki so v službi vincencijanske karizme, je temeljno vprašanje, kaj je vincencijanska karizma, ki te različne vincencijanske ustanove povezuje v družino. Na poenostavljen način je mogoče reči, da je vincencijanska karizma ‚evangeljsko razodetje skozi oči sv. Vincencija‘.⁷ Drugače kot sv. Vincencij poudarjajo promotorji drugih karizem druge vidike evangelija. A različne vincencijanske veje tudi same izpostavljajo različne vidike duhovnosti sv. Vincencija, ki jim sledijo in jih vsaka posamič uresničujejo, skupaj pa ustvarjajo eno družino. Družina je ‚ustanova‘, ki združuje posameznike z istimi predniki – običajno pa se razlikujejo po starosti, spolu in talentih, po interesih in ciljih; povezanost, ki jo družina ustvarja, je globlja od razlik, ki jih nosi v sebi. Kljub razlikam in nesoglasjem člani v družini drug drugega dopolnjujejo in podpirajo, skupaj se veselijo in trpijo in skupaj dosegajo cilje, ki jih kot posamezniki ne bi mogli (Platovnjak 2023, 483–487). Družina ustvarja svoje življenje in življenje posameznikov; to velja tudi za Vincencijansko družino. V Vincencijanski družini je Misijonska družba ‚starejša sestra‘ – čeprav so druge veje številčnejše –, zato je za razvoj vincencijanske karizme in drugih vej ter za vzgojo vincencijanskih laikov posebej odgovorna. V preteklih stoletjih je Misijonska družba z Družbo hčera krščanske ljubezni med vincencijanskimi vejami imela največji vpliv, sinodalna pot Cerkve pa vodi k večjemu sodelovanju in vključevanju laikov v življenje Cerkve in posledično k njihovi animaciji. Ta vidik je pomemben izziv tudi za Misijonsko družbo danes v našem prostoru, kjer število kandidatov za članstvo upada, obseg dejavnosti in potreb pa se ni zmanjšal. Identitete Misijonske družbe si v prihodnje ne bo mogoče predstavljati brez večjega sodelovanja z vincencijanskimi laičskimi združenji. Ena od dilem za Družbo v prihodnosti bo izbira med materialno in duhovno dediščino Družbe na eni strani ter odpiranjem Družbe drugim vejam Vincencijanske družine in sodelovanjem z njimi na drugi strani. Družba bo morala prednost dajati širši Vincencijanski družini – močnejša Vincencijanska družina pomeni tudi moč za posamezne veje.

V evropskem prostoru se kaže tudi potreba po intenzivnejšem medprovincialnem sodelovanju – po bolj intenzivnem sodelovanju med provincami na področju Evrope in Bližnjega vzhoda. Upad števila avtohtonih članov na tem področju na-

⁶ Člani/-ce Vincencijanske družine so v Sloveniji poleg Misijonske družbe še Družba hčera krščanske ljubezni (HKL), Marijine sestre Čudodelne svetinje (MS) ter laičska združenja Marijanska vincencijanska mladina (MVM), Vincencijeva zveza dobrote (VZD), Združenje čudodelne svetinje (Otroci Brezmadežne), Vincencijeva družina in Vincencijeve konference.

⁷ »Duh Družbe je sprejemanje duha samega Kristusa, kakor ga podaja sv. Vincencij: ›Poslal me je oznanjati evangelij ubogim.‹ (Lk 4,18) Zato ›je Jezus Kristus pravilo Misijonske družbe‹ in naj bo središče njenega življenja in dejavnosti (SV, 12:130).« (K, tč. 5)

rekuje večje sodelovanje med misijonarji znotraj Družbe. Province v okviru istih konferenc že združujejo nekatere dejavnosti, kakor so skupne vzgojne hiše, oblikujejo pa se tudi skupnosti z mednarodno sestavo misijonarjev. Možno pa je, da se bodo nekatere province v tem prostoru kmalu znašle na zemljevidu misijonskih dežel, kjer naslovniki evangelizacije ne bodo še neevangelizirana ljudstva, ampak po poreklu krščanska populacija, ki je vero izgubila. Tako se bo tok misijonarjev moral obrniti v nasprotno smer – tekel bo z nekdanjih evangeliziranih območij v prostor starih, danes sekulariziranih krščanskih dežel. To bo identiteto Družbe na področju konference, ki pokriva Evropo in Bližnji vzhod, v marsičem spremenilo. Sodelovanje med misijonarji z različnih kulturnih področij bo vplivalo na spreminjanje kulturne identitete članov neke province. Te spremembe bodo naredile Družbo bolj odprto za laiške sodelavce in za različnosti, bolj univerzalno in bolj odgovorno za ohranitev vincencijanske karizme na globalni ravni.

4.5 Odnos do materialnih dobrin: delitev

Na kratko omenimo še materialno dediščino: skozi stoletja si je Družba ustvarila materialne pogoje in sredstva, potrebne za uresničevanje svojega poslanstva. Med temi sredstvi so danes kraji ali poslopja, ki so z zgodovinskega vidika pomembni, z vidika izvrševanja poslanstva danes pa so lahko nepotrebni ali celo moteči. Vprašanje odnosa med uspešnim uresničevanjem poslanstva in materialno dediščino je zahtevno, odgovorno in neizogibno. Infrastruktura je v službi poslanstva in ga nikakor ne sme ovirati. Po drugi strani pa so spominska in zgodovinska obeležja za našo današnjo identiteto pomembna. Zgodovinsko dediščino, bistveno za sodobno identiteto, je treba ohranjati, vendar pod pogojem, da Družbe ne odvrča od njenega osnovnega misijonskega poslanstva. Vedno močnejše spoznanje in zavest o povezanosti provinc Družbe na globalni ravni pomeni tudi zavest o nujnosti medsebojne pomoči – ter delitvi in razporeditvi materialnih sredstev tja, kjer je največji potencial in zmožnost za uresničevanje vincencijanske karizme. Bolj ko bo vincencijanska karizma uresničena, močna in razširjena, bolj bo uresničen tudi ideal vincencijanske duhovnosti, ki je uresničevanje Božjega kraljestva – najprej! – med najbolj ubogimi. Pristnost Cerkve, države in civilne družbe se kaže v tem, da prinaša ubogim upanje in jih njihovega uboštva odrešuje. Človeška skupnost, v kateri tega ni, se izgublja v prazni ideologiji – in stopa na rob svojega propada.

5. Sklep

Svet se danes spreminja hitreje kot kadarkoli prej. Razlog za to je njegova temeljna usmerjenost k novosti, v inovativnost. Vse, kar ni novo, je že zastarelo. Ta drža ne ustvarja samo novosti, ampak tudi novotarije – to je lažne, navidezne novosti. Sodobna drža iskanja novega je rezultat judovske in krščanske duhovnosti, ki je ustvarila okvire moderne družbe. Aleida Assmann trdi, da svetopisemska pripoved o izhodu Izraelcev iz Egipta, ki so Bogu sledili v svobodo, da bi jim dal novo deželo, predstavlja »prapok modernizacije« (2013, 94, v: Assmann 2016, 23). Znotraj te

pripovedi se je ustvarila moderna kultura, ki je kultura iskanja svobode, ustvarjalnosti in novosti. Znotraj te kulture pa se je lahko razvilo to, kar sodobno družbo najgloblje določa, med drugim sekularizacija, digitalna revolucija in migracije. V tem prostoru, katerega korenine so svetopisemske, je Misijonska družba poklicana, da uresničuje svoje poslanstvo službe najbolj obrobnim. Ker se vse okrog nje spreminja – vključno z razkristjanjenjem kulture in družbe –, je tudi Misijonska družba pred nenehnimi izzivi. Dvoje je pri tem gotovo: Družba je poklicana uresničevati svoje izvirno poslanstvo, okoli nje pa je danes vse novo. Zato pravimo, da mora najti držo ‚ustvarjalne zvestobe‘. To pomeni naročilo sv. Vincencija, da si mora vincencijanski misijonar ‚obleči Kristusa‘. Kristus – novi človek – razume, da nam novo narekuje novo, različnost različnosti. Kristusov zgled je sv. Vincencij izrazil z besedami, da je ljubezen neskončno iznajdljiva in ustvarjalna. Doba, v kateri živimo, je sekularizirana in vero zavrača kot nesprejemljiv odklon, zanjo pa je značilno tudi, da v njej dosedanjo podobo človeka začenja izzivati umetna inteligenca. Sekularizacija in umetna inteligenca sta dva temeljna izziva za našo dobo, znotraj katere Misijonska družba – tako kot Cerkev kot celota – živi in deluje. Toka sveta ni mogoče obrniti nazaj – in ga niti ni treba. To tudi ni naloga Misijonske družbe. Njena ‚sveta dolžnost‘ pa je, da tistim, ki jih katera koli doba potiska na obrobje človeškega sveta, vrača upanje in dostojanstvo ter jim pomaga prepoznavati Božjo podobo v sebi. Njena naloga je, da ubogega ogrinja s človeško in Božjo bližino. Dokler bo torej na obrobju družbe ena sama oseba živela človeka nedostojno življenje, bo vincencijanski klic aktualen. Ta klic je tudi zagotovilo humane družbe. Vincencijanski klic, ki je le eden izmed evangelijskih klicev, človeštvu pomaga, da se vrača na svojo človeško raven. Zato je ta klic nosilec upanja. To poslanstvo danes kot nalogo, ki si jo družba in človek nalagata sama, prevzemajo državne in civilne ustanove. A družbe in človek se spreminjajo in nobene gotovosti ni, da bo sodobne filantropske standarde ohranjala tudi družba prihodnosti – Božje razodetje pa ostane. Jezus je napovedal, da bomo uboge vedno imeli v svoji sredi. Razlog je preprost: ker ljudje v medsebojnih odnosih nenehno ustvarjamo obrobje, ki je prostor ubogih in šibkih. Svetopisemska duhovnost oblikuje jasno sporočilo: ubogi v Bogu najdejo gotov temelj za svoje upanje. Za človeka pa velja nepojasnljivo pravilo, da tistemu, ki hoče narediti nekaj dobrega, Bog vedno dá priložnost. Nepreračunljiva dobrota bo takšno priložnost našla vedno in povsod. Za ilustracijo zaključujem z resničnim primerom. Ko je na dan novega leta neka gospodinja pripravljala kosilo, si je na tiho mislila, kako lepo bi bilo imeti na ta dan pri mizi brezdomca. Pred kosilom je zazvonilo in pred vrati je stal brezdomec. Tako deluje ekonomija, ki ni človeška, temveč Božja. Poslanstvo Misijonske družbe je sodelovati pri tej Božji ekonomiji.

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K – Misijonska družba – lazaristi 2022 [*Konstitucije. Splošna pravila. Statuti*].

SV – de Paul [St. Vincent] 1985–2014.

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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.

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David Kraner

Osamljenost in raztresenost v mreži socialnih medijev *Loneliness and Distraction in the Social Media Network*

Povzetek: V naši raziskavi o mladih in internetu med gimnazijci tretjih in četrth letnikov slovenskih katoliških gimnazij ugotavljamo osamljenost, prekomerno izpostavljenost socialnim omrežjem in storitvam klepeta, pa tudi veliko toleranco do motečega pametnega telefona. Poleg tega odkrivamo po eni strani zanimanje dijakov za osebne hobije, po drugi pa njihovo pasivnost pri vključevanju v družbene aktivnosti – in problem izražanja lastnih misli. Rešitev teh problemov ni cenzura pametnih telefonov, ampak načrtovano delo učiteljev, usposobljenih za tovrstno delo z gimnazijci. Model dobre prakse je religijski pouk v katoliških gimnazijah v Sloveniji, ki ne podaja le religijskih vsebin, ampak ima ključno vlogo pri opolnomočenju mladostnikov za kritičen pogled na svet – in njihovo aktivno vključevanje v družbo.

Ključne besede: pametni telefon, internet, osamljenost, mladi, socializacija, prosti čas

Abstract: In our study of young people and the internet among third and fourth grade students in Catholic high schools in Slovenia, we find loneliness, excessive use of social networks and chat services, and a high tolerance for distractions from smartphones. Moreover, we note on the one hand their interest in personal hobbies and on the other hand their passivity in social activities and the problem of expressing their own thoughts. The solution to these problems does not lie in censoring smartphones, but in the planned work of teachers trained in this kind of work with high school students. A model of good practice is the religious instruction in Catholic grammar schools in Slovenia, which not only provides religious content, but also plays a key role in empowering adolescents to have a critical view of the world and to actively participate in society.

Keywords: smartphone, internet, loneliness, young people, socialisation, free time

1. Uvod

Mlade, ki v družbi predstavljajo eno najbolj ranljivih skupin, je treba vedno bolj pripravljati na soočenje z agresivnimi vdori motivacijskih retoričnih tehnik, ki s

pomočjo interneta in pametnih telefonov želijo vplivati na vedénje uporabnikov.¹ Šola – kot tista institucija, ki ne predaja samo znanja, ampak tudi vzgaja – ima pri tem pomembno vlogo in nalogo. Univerzalna odličnost mladih se začne pri vzgoji. Že v preteklosti je bila šola vzgojna ustanova, zato bi morala to vlogo ohranjati (Jeglič 2022). Ne le izobraževanje, ampak tudi vzgoja in vseživljenjsko učenje so bistveni za dolgoročno graditev države, njeno varnost pred izkoriščanjem in trajnostni razvoj (Dobnik 2015).

V preteklosti je bilo dovolj, da so mlade zadostno vključevali v prostčasne dejavnosti (športne aktivnosti, družbena angažiranost, prostovoljstvo itd.) in jim s tem olajšali socializacijo. V mrežni družbi (Castells 2009), ki jo določa digitalna kultura, je za socializacijo mladih potrebno veliko več truda, ki temelji na njihovi notranji motivaciji (Carr 2011; Bell, Bishop in Przybylski. 2015; Akgül-Gündoğdu in Selçuk-Tosun 2023; Ahmadian, Namnabati in Joonbakhsh 2022; Castells 2009).

Danes nimamo samo podaljšanih rok, nog, glasu kot je o tem govoril McLuhan (McLuhan in Ellison 1964; McLuhan in Fiore 1967), ampak tudi možgane, ki se zaradi novih tehnologij in umetne inteligence vse bolj spreminjajo (Pearce 2011; Abell 2020; Boni 2021; Campbell 2022; Holmes in Porayska-Pomsta 2023; Meder in Beck 2023).

Medijski svet, kontroliran kapitalizem, različna zloglasna popularna gibanja (npr. LGTB), ki jih mediji in politika podpirajo, mladim ponujajo privlačne priložnosti in jim obljublajo nebesa, vendar jim v resnici ne zagotavljajo vzgojnega vodenja in pomembnega normativnega nadzora. Mladi – še brez močne identitete – se znajdejo v zapletenem socialnem okolju brez orientacije.

Družbeni mediji in moč korporacij družino in šolo potiskajo na obrobje (Vodičar 2021): družina nad izobraževanjem in vzgojo nima več monopola (Platovnjak 2020). Vzgoja je danes pluralna. Prostor in čas, v katerem živimo, omogočata vstop na to področje številnim agencijam. Mladi danes svoj prosti čas preživljajo zunaj družine – ponekod je družina skoraj popolnoma odsotna. Vzgojitelji in starši niso edini akterji vzgoje – danes imajo na vzgojo močan vpliv socialna omrežja (Bajzek 2008, 29–31).

Številne šole in različne vladne politike v mnogih državah izvajajo programe za izobraževanje mladih na področju medijske pismenosti. Vendar Buckingham in Capello ugotavljata, da se je več šol ujelo v tri pasti: 1. obrambni ali zaščitniški pristop (razprave o medijskem nasilju, vplivu medijev na zasvojenost, debelost in potrošništvo); 2. politična antipropaganda (demistifikacija medijev, zamenjava ,lažnih' sporočil z ,resničnimi'); 3. lažna ustvarjalnost (širjenje mita o ustvarjalnosti – da so mladi, digitalni domorodci, drugačni od drugih) (Buckingham in Capello 2020, 84).

Medijska pismenost ne pomeni le znanja o tem, kako za dostop do medijskih vsebin in/ali njihovo ustvarjanje uporabljati določene tehnološke naprave – nujno

¹ Tematski blok prinaša rezultate dela raziskovalnega projekta „Teologija, digitalna kultura in izzivi na človeka osredičene umetne inteligence (J6-4626)“, ki deluje na Teološki fakulteti Univerze v Ljubljani. Program sofinancira Javna agencija za znanstvenoraziskovalno dejavnost Republike Slovenije (ARIS).

mora vključevati tudi poglobljeno kritično razumevanje, kako mediji delujejo, kako komunicirajo, kako predstavljajo svet, kako so zgrajeni in kako jih uporabljamo. Razumeti medije danes pomeni prepozna(va)ti kompleksnost sodobnih oblik 'digitalnega kapitalizma'. In če želimo res imeti kompetentne državljane, potrebujemo celovite programe medijskega izobraževanja, ki bodo sistematično podprti kot osnovna pravica vseh fantov in deklet (Buckingham in Cappello 2020, 26).

Kritični pogled na medijske vsebine mora temeljiti na upanju – in razkrivati so-vražnike upanja: cinizem, fatalizem, relativizem in fundamentalizem. Vse to je mogoče, če se zavzemamo za kritičen pogled na nove medije, ki niso niti transparentni niti okno v svet, ki bi odražalo resničnost. Ker mediji prikazujejo popačeno podobo sveta (gre za medijske reprezentacije), sta Buckingham in Capello prepričana, da je treba medijske vsebine analizirati na štirih različnih področjih: medijski jezik, reprezentacija, produkcija in občinstvo (Buckingham in Cappello 2020, 68–70).

Obširna raziskava med starši v Veliki Britaniji leta 2016 ugotavlja, da družbena omrežja lahko širijo tako negativne kot tudi pozitivne drže. Negativne lastnosti so širjenje sovraštva, arogance, ignorance in obsojanja – pozitivne humor, občudovanje lepote, ustvarjalnost, ljubezen, pogum in prijaznost (Centre 2016).

2. Metoda

Raziskava je potekala od 7. do 25. novembra 2022 na štirih katoliških gimnazijah v Sloveniji. Na osnovi kvantitativne metode smo s strukturiranim spletnim vprašalnikom pridobili podatke od 672 dijakov, ki obiskujejo tretji ali četrti letnik, iz vseh štirih katoliških gimnazij v Sloveniji. Med njimi je bilo 37,5 % fantov in 62,5 % deklet.

Zanimalo nas je, kako svetovni splet vpliva na raztresenost dijakov in dijakinj. Opazovali smo sledeče spremenljivke: izpostavljenost socialnim omrežjem in storitvam klepeta, osamljenost, socializacija oz. navezovanje stikov s sovrstniki, čas za osebne hobije, domače obveznosti in prostovoljne dejavnosti, dojemanje vpliva interneta nase in njegovega vpliva na druge.

Postavili smo dve hipotezi: 1. Mladi so internetu izpostavljeni več kot eno uro na dan in imajo veliko toleranco do tega, da jim pametni telefon jemlje pozornost med učenjem. 2. Mladi na katoliških gimnazijah se ne počutijo osamljene in so zelo aktivno vključeni v prostočasne dejavnosti.

S pomočjo statističnega programa SPSS so bile izvedene monovariatne in bivariatne analize. Monovariatne analize so vključevale naslednje spremenljivke: spol, časovna izpostavljenost internetu, časovna izpostavljenost socialnim omrežjem, časovna izpostavljenost storitvam klepeta, fizična prisotnost : odsotnost telefona v delovnem prostoru med učenjem, vklop : izklop zvočnih signalov med učenjem, čas za osebne hobije, čas za domače obveznosti, čas za prostovoljne dejavnosti, socializacija in percepcija osamljenosti. Pri bivariatnih analizah smo izvedli tri sklope analiz naslednjih spremenljivk: 1) spol in prisotnost : odsotnost telefona v delovnem prostoru, spol in vklop : izklop zvoka; 2) osamljenost in čas za osebne hobije, osa-

mljenost in čas za domače obveznosti, osamljenost in čas za prostovoljne dejavnosti; 3) socializacija in spol, socializacija in časovna izpostavljenost internetu.

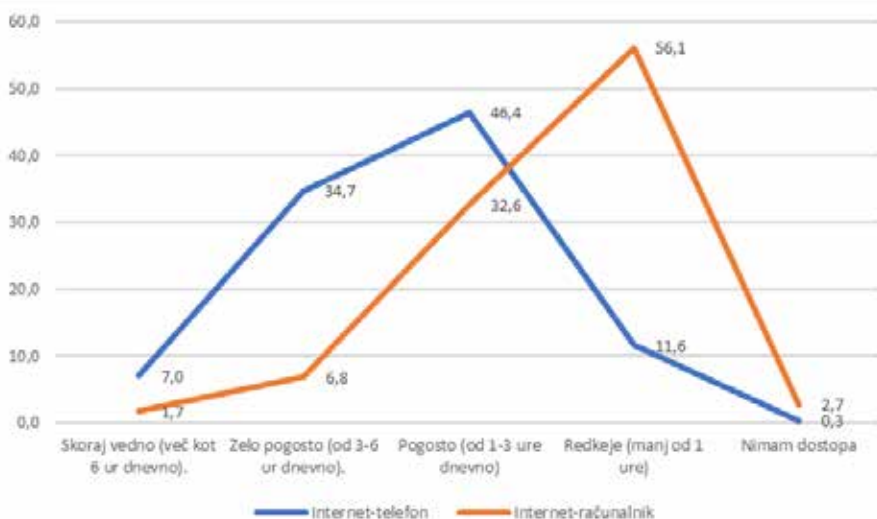
3. Rezultati

3.1 Izpostavljenost mladih družbenim omrežjem in storitvam klepeta

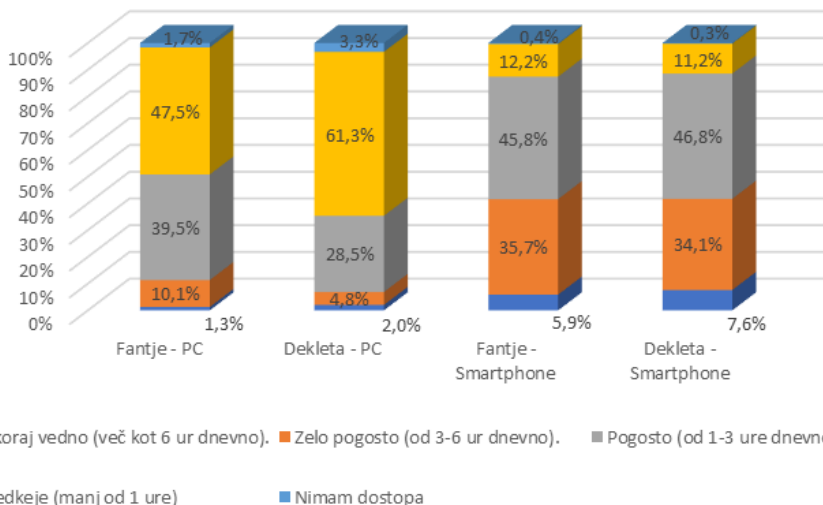
V raziskavi nas je zanimalo, koliko časa dnevno mladi preživijo na svetovnem spletu. Pri tem smo razlikovali uporabo interneta na osebem računalniku in na pametnem telefonu. Mladi so na internetu veliko več časa preko svojih pametnih telefonov. Zelo pogosto ali 3 do 6 ur dnevno je na pametnih telefonih internetu izpostavljenih 35 % mladih, na osebnih računalnikih pa le 7 %. Redkeje ali manj kot eno uro dnevno je na pametnih telefonih internetu izpostavljenih 12 % mladih, na osebnih računalnikih pa 56 %. Pogosto ali 1 do 3 ure dnevno je na pametnih telefonih internetu izpostavljenih 46 % mladih, na osebnih računalnikih pa 33 % (Graf 1).

Glede na te podatke lahko predvidevamo, da mladi pametne telefone večinoma uporabljajo za klepet, osebne računalnike pa verjetno bolj kot pripomoček pri učenju.

Ker so mladi internetu bolj izpostavljeni na pametnih telefonih kot osebnih računalnikih, smo raziskali, ali so kakšne razlike glede na spol. Podatki kažejo, da je 3 % deklet internetu bolj izpostavljenih preko pametnih telefonov. Pri izpostavljenosti internetu na osebem računalniku pa statistično reprezentativnih razlik glede na spol ni. V naši raziskavi internet preko telefona dnevno uporablja 87 % fantov in 89 % deklet. Več kot 6 ur dnevno ga uporablja 6 % fantov in 8 % deklet. Zelo



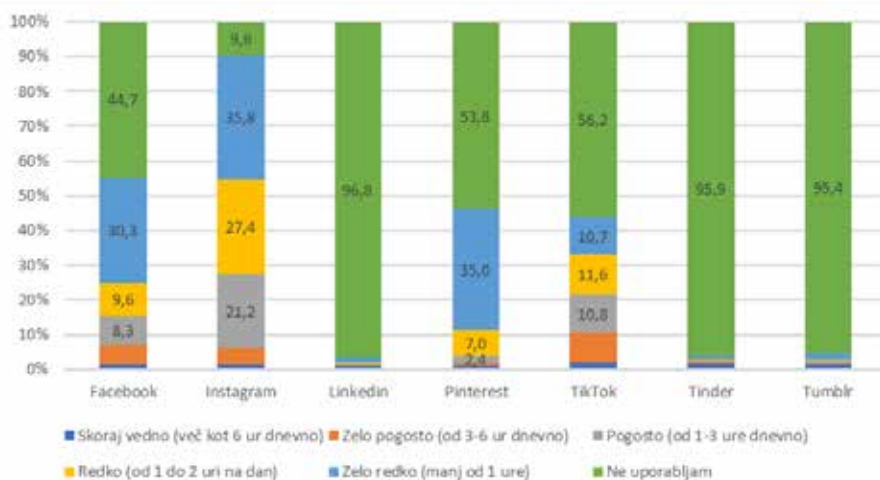
Graf 1: Izpostavljenost internetu.



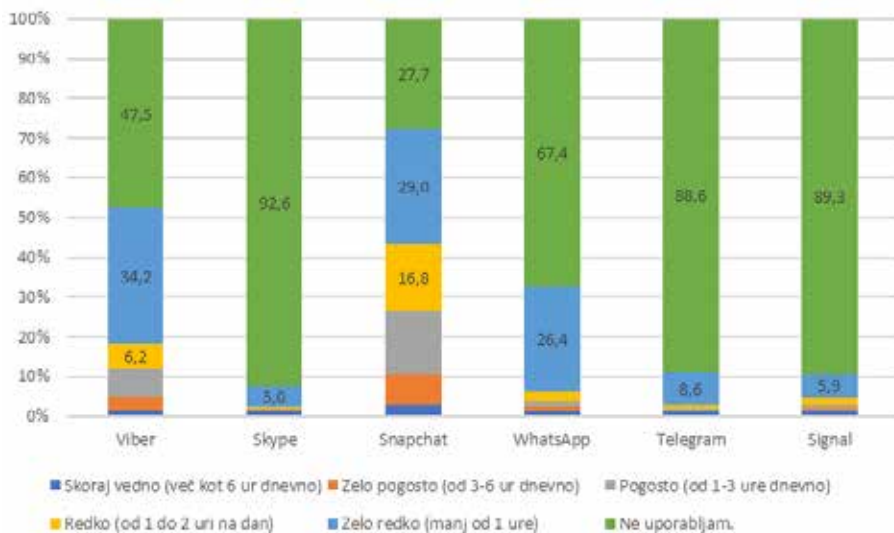
Graf 2: Izpostavljenost internetu preko pametnega telefona in osebne računalnika glede na spol.

pogosto (3–6 ur) internet uporablja 36 % fantov in 34 % deklet. Pogosto (1–3 ure dnevno) internet uporablja 46 % fantov in 47 % deklet. Redko (manj kot 1 uro) internet uporablja 12 % fantov in 11 % deklet (Graf 2).

Zanimalo nas je tudi to, kaj mladi na internetu počnejo. Zelo pogosto so na družbenih omrežjih. Mladi največ uporabljajo Instagram (90 %), nato pa sledi Facebook (55 %), Pinterest (46 %) in TikTok (44 %). Med omenjeni socialni omrežji je največ tistih, ki jih uporabljajo manj kot eno uro dnevno (Instagram 36 %, Facebook 30 %, Pinterest 35 % in TikTok 11 %). Le Instagram uporablja 1–2 uri dnevno 27 % mladih. Najmanj uporabljajo LinkedIn, Tinder in Tumblr (Graf 3).



Graf 3: Izpostavljenost družbenim omrežjem.

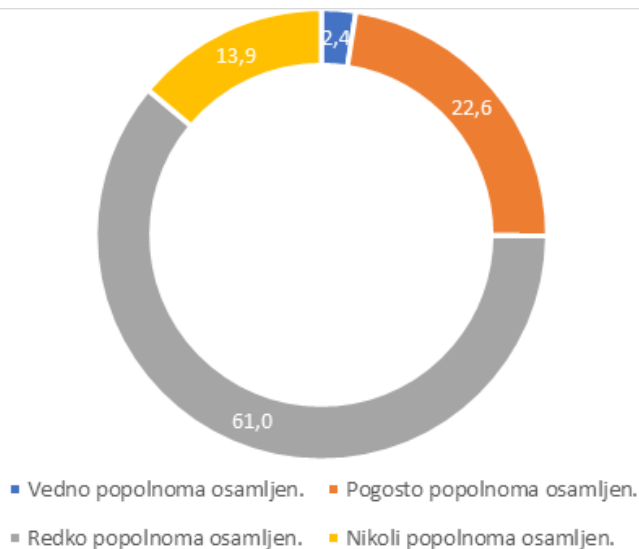


Graf 4: Izpostavljenost storitvam klepeta.

Med storitvami klepeta največ uporabljajo Snapchat (72 %), Viber (52 %) in WhatsApp (33 %). Pri omenjenih storitvah klepeta lahko opazimo, da podobno kot pri socialnih omrežjih največji delež mladih storitve klepeta uporablja manj kot 1 uro dnevno – razen Snapchata, ki ga 29 % mladih uporablja manj kot eno uro, 17 % pogosto in 8 % kar 3–6 ur dnevno. Tudi Viber manj kot eno uro dnevno uporablja 34 % anketiranih. Podobni deleži so še pri WhatsAppu, ki ga manj kot eno uro dnevno uporablja 27 % anketiranih (Graf 4).

Primack s sodelavci je ugotovil, da imajo družbeni mediji večji negativen vpliv na tiste, ki jih uporabljajo več kot 2 uri na dan, manjši pa na tiste, ki jih uporabljajo manj kot pol ure dnevno (Primack idr. 2017, 1–8). Prekomerna izpostavljenost internetu lahko na mladostnike vpliva negativno. Vendar moramo pri interpretaciji rezultatov upoštevati kontekst uporabe družbenih omrežij. Če internet uporabljamo kot vmesno postajo na poti do krepitev obstoječih odnosov in vzpostavljanja novih socialnih vezi, je za zmanjševanje osamljenosti koristno orodje. Če pa ga uporabljamo za pobeg iz družbenega sveta oz. za umik pred 'bolečimi' interakcijami, se občutki osamljenosti povečajo (Nowland, Necka in Cacioppo 2018, 70).

Pri analizi izpostavljenosti mladih socialnim omrežjem in storitvam klepeta lahko izpostavimo pet ugotovitev: 1) večina mladih je dnevno z internetom bistveno več povezana preko svojih pametnih telefonih kot osebnih računalnikov; 2) med socialnimi omrežji največ časa namenijo Instagramu, Facebooku, Pinterestu in TikToku, med storitvami klepeta pa Snapchatu, Viberju in WhatsAppu; 3) največji delež mladih omenjena omrežja uporablja manj kot eno uro dnevno; 4) zaznati je mogoče delež mladih, ki so internetu izpostavljeni prekomerno (6 % fantov in 8 % deklet); 5) najmanj (pol ure dnevno) izpostavljenih internetu je 12 % mladih.

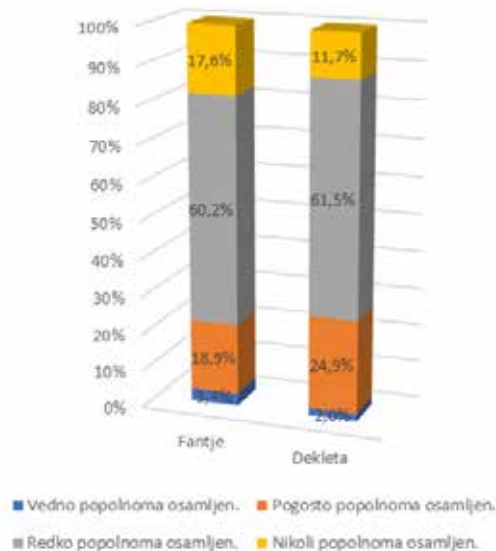


Graf 5: *Osamljenost.*

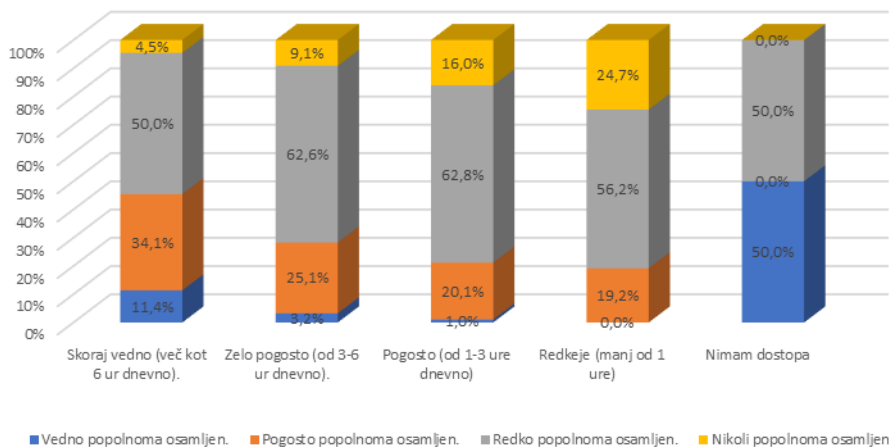
3.2 Osamljenost

V naši raziskavi ne dokazujemo vpliva uporabe interneta na osamljenost. Zanimal nas je splošen občutek gimnazijcev o osamljenosti. Ugotovili smo, da jih je 2 % popolnoma osamljenih, 23 % pogosto popolnoma osamljenih, 61 % redko popolnoma osamljenih ter 14 % nikoli popolnoma osamljenih (Graf 5).

Glede na spol izstopajo dekleta. Med njimi jih je vedno in pogosto popolnoma osamljenih 27 % (22 % pri fantih) – nikoli ni osamljenih le 12 % deklet (in 18 % fantov) (Graf 6).



Graf 6: *Osamljenost glede na spol.*



Graf 7: Delež osamljenih dijakov glede na izpostavljenost internetu na telefonu.

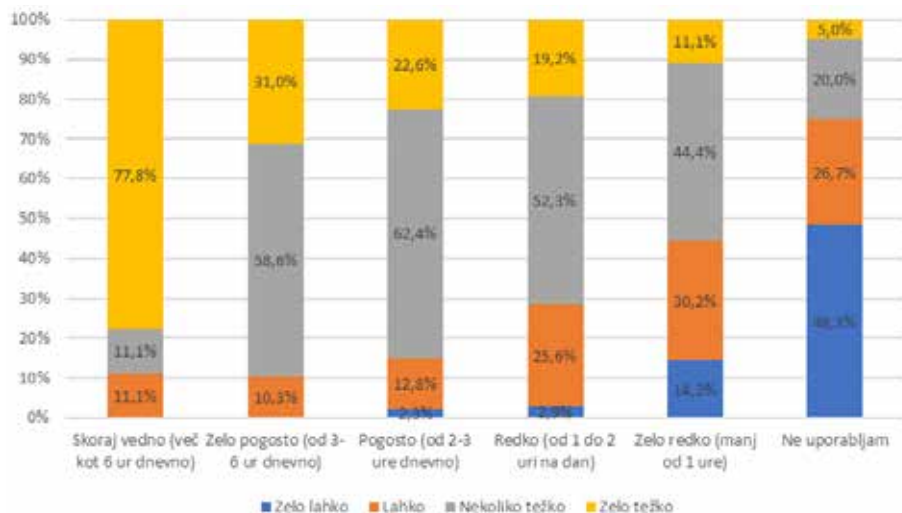
V analizah ugotavljamo, da se največ mladih počuti »redko popolnoma osamljene« – ne glede na to, koliko časa so izpostavljeni internetu. Razlike vidimo le pri tistih, ki so internetu najbolj izpostavljeni, in pri tistih, ki so mu izpostavljeni manj kot eno uro. Med najbolj izpostavljenimi spletu je 11 % dijakov odgovorilo, da se počuti »vedno popolnoma osamljeno«, med »redkeje« izpostavljenimi spletu pa jih 25 % pravi, da se ne počuti »nikoli popolnoma osamljeno«. Med tistimi pa, ki so internetu izpostavljeni »pogosto« in »zelo pogosto«, izstopa delež tistih, ki so odgovorili, da se zelo pogosto počuti osamljeno (Graf 7).

Pri analizi percepcije osamljenosti glede na čas izpostavljenosti internetu in telefonu lahko izpostavimo tri ugotovitve: 1) največji delež mladih (tj. več kot polovica) se počuti »redko popolnoma osamljene« – ne glede na to, koliko časa so izpostavljeni internetu; 2) med dekleti je delež osamljenih večji kot pri fantih; 3) med tistimi mladimi, ki so internetu izpostavljeni najbolj (več kot 6 ur dnevno), je največji delež tistih, ki se počutijo osamljene (12 %).

3.3 Navezanost mladih na Snapchat in Instagram

Prej smo pokazali, da so mladi med družbenimi omrežji najbolj izpostavljeni Instagramu in med storitvami klepeta Snapchatu, sedaj pa želimo poudariti, da gre tudi za navezanost. Ker nas je zanimalo, kako močno so na omenjeni storitvi navezani, smo jih vprašali, kako težko bi se družbenim omrežjem in storitvam klepeta odpovedali.

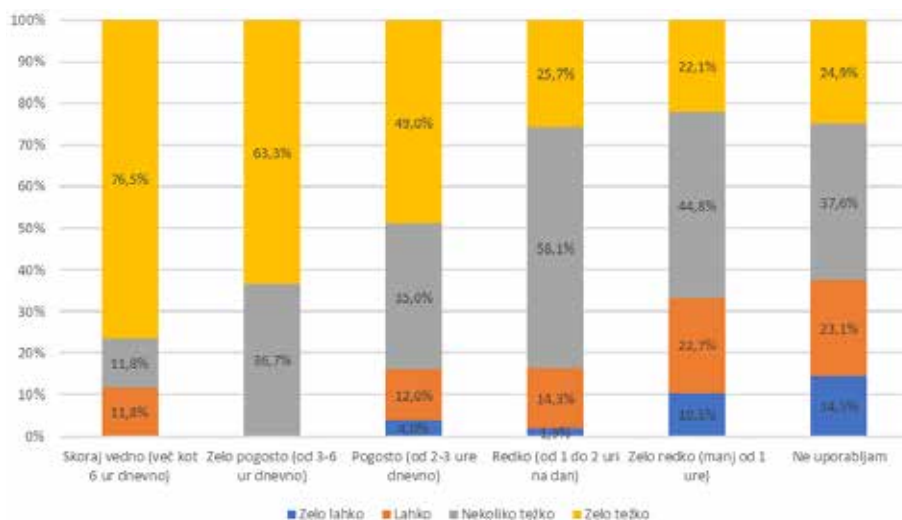
Instagram uporablja 91 % mladih gimnazijcev. Ob vprašanju, kako težko bi se mu odpovedali, so imeli na razpolago lestvico odgovorov od »zelo lahko« do »zelo težko«. Kar 78 % mladih, ki so Instagramu izpostavljeni izjemno (6 ur dnevno), bi se mu zelo težko odpovedali. Sklepamo lahko, da so nanj zelo navezani. Zelo podobna je navezanost pri tistih, ki ga uporabljajo več kot 2 uri dnevno. Le pri tistih, ki ga uporabljajo manj kot eno uro dnevno, je razvidno, da bi se mu odpovedali lažje (Graf 8).



Graf 8: Navezanost na Instagram glede na čas uporabe družbenih omrežij.

Snapchat uporablja 72 % mladih gimnazijcev, kar je 19 % manj kot Instagram. Od ekstremnih uporabnikov (več kot 3 ure dnevno) bi se mu »zelo težko« odpovedalo 77 % mladih (podobno kot Instagramu). Tudi med tistimi, ki ga uporabljajo več kot 2 uri dnevno, je navezanost nanj zelo velika. Manjšo spremembo je mogoče opaziti pri tistih, ki Snapchat uporabljajo manj kot eno uro dnevno. Vendar je tudi med njimi 67 % mladih, ki bi se mu odpovedali »zelo težko« in »nekoliko težko« (Graf 9).

Ugotavljamo, da imata pri navezanosti socialno omrežje Instagram in storitev klepeta Snapchat na mlade gimnazijce velik vpliv. Glavna razlika med navezanostjo



Graf 9: Navezanost na Snapchat glede na čas uporabe storitev klepeta.

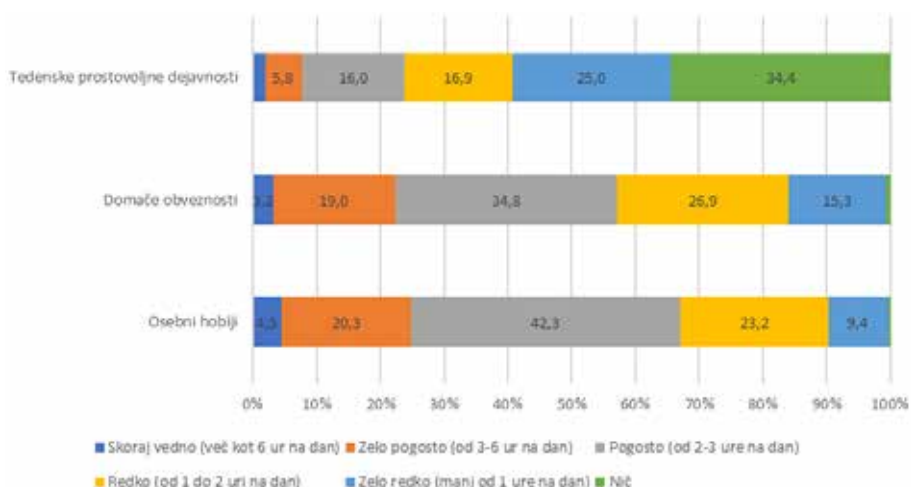
na Snapchat in Instagram je v tem, da se Snapchatu težje odpovejo tudi tisti, ki ga uporabljajo zelo malo. Med tistimi, ki omenjeni storitvi uporabljajo manj kot eno uro dnevno, bi se jima »zelo lahko« odpovedalo le 14 %, Instagramu (55 % nekoliko težko in zelo težko) in le 10 % Snapchatu (67 % nekoliko težko in zelo težko).

3.4 Motivacija mladih za aktivnosti v prostem času in socializacija

V naši raziskavi smo ocenjevali, koliko časa mladi posvetijo osebnim hobijem, prostočasnim obveznostim in prostovoljnim dejavnostim. Izstopajo osebni hobiji, ki jim 90 % mladih dnevno posveti eno uro ali več. Sledijo prostočasne domače obveznosti in nato tedenske prostovoljne dejavnosti (Graf 10).

Ugotavljamo, da imamo na eni strani mlade, ki so za prostovoljne dejavnosti izrazito pasivni. Na to opozarjajo tudi drugi raziskovalci (Ule idr. 2000). Razlogi, da se mladi za prostovoljstvo ne odločajo, so naslednji: redne tedenske ali mesečne obveznosti, sprotno urejanje odsotnosti pri pouku, nujnost upoštevanja navodil, vodenja dnevnika in konfliktna situacije (Makovec 2015). Morda je razlog, da mladih prostovoljstvo ne pritegne, to, da mnogi mladi v šoli doživijo preveč rivalstva in tekmovalnosti (Nežič Glavica 2022, 717). Živi stik je za mnoge mlade postal nekaj, kar v njih sproža odpor (Vodičar 2020).

Po drugi strani so mladi močno navezani na družbena omrežja in storitve klepeta. Podobno kot Črničeva, ki trdi, da je aktivna le tretjina mladih (Oblak Črnič 2018), tudi v naši raziskavi ugotavljamo, da imamo komaj 24 % mladih, ki so v prostovoljnih dejavnostih tedensko aktivni več kot 2 uri. Iz naše raziskave je razvidno, da so mladi aktivni pri tistih dejavnostih, za katere imajo največjo zunanjo in notranjo motivacijo. Osebni hobiji so nekje na sredini med osebnim zanimanjem in zunanjo obveznostjo (tj. pričakovanja in želje staršev ali učiteljev). Obvezne dejavnosti dijakom določijo starši ali vzgojitelji – gre bolj za zunanjo motivacijo. Angažiranost za prostovoljne dejavnosti pa zahteva večjo notranjo motivacijo (nekdo



Graf 10: Aktivnosti dijakov v prostem času: osebni hobiji, domače obveznosti in tedenske prostovoljne dejavnosti.

je član nogometnega kluba, ker ga veseli nogomet). Glede na notranjo in zunanjo motivacijo vidimo, da so mladi najbolj angažirani tam, kjer sta navzoči obe – in najmanj tam, kjer gre zgolj za njihovo notranjo motivacijo.

V naši raziskavi je 54 % mladih, ki v prostovoljne dejavnosti niso vključeni niti eno uro na teden. Medtem pa dnevno eno uro ali več na telefonskem internetu preživi 88 % mladih (in na računalniškem 41 %).

Kaj je vzrok za tako nizko angažiranost mladih za prostovoljne dejavnosti? Ugotavljamo, da so mladi aktivni tam, kjer se jih v to prisili. To pomeni, da je poleg osebne motivacije in talentov potrebna še zunanja spodbuda (iniciativa). O spodbudi je govoril že Hull, ki trdi, da so vedênje, gon, navda in spodbuda v medsebojni soodvisnosti. Za vlogo spodbud pri vedenju je sestavil naslednjo enačbo: vedênje = gon x navada x/+ spodbuda (Hull 1951).²

Spodbudna vrednost cilja, zadovoljitve ali nagrade ima močno motivacijsko moč, podobno kot gon in navada (Kobal, Grum in Musek 2009, 138).

Iz podatkov naše raziskave predpostavljamo, da se mladi zaradi trdega dela pri medosebnih odnosih, ki jih zahtevajo prostovoljne dejavnosti, raje prepustijo virtualnim odnosom, saj jim ti dopuščajo možnost izstopa (ali pobeg) iz odnosa. Morda je ravno to glavni razlog, zakaj se tako malo mladih odloča za pristočasne aktivnosti in prostovoljstvo.

3.5 Doseg telefona med učenjem

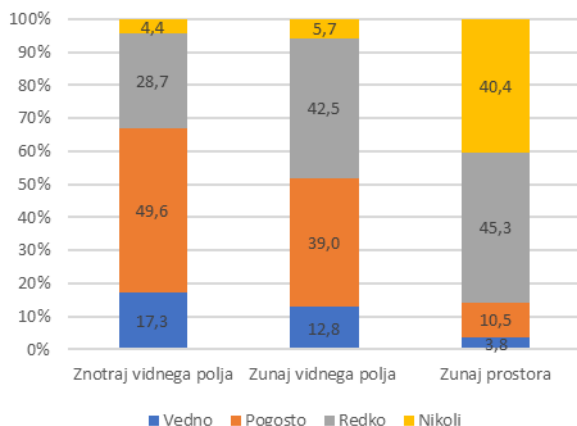
V raziskavi nas je zanimalo, ali imajo mladi med učenjem pametne telefone pri sebi v vidnem polju, izven vidnega polja – ali pa jih nimajo pri sebi. Rezultati kažejo, da ima le 14 % mladih pametni telefon (vedno ali pogosto) zunaj delovnega prostora, pri sebi zunaj vidnega polja 52 % mladih in pri sebi v vidnem polju 67 % mladih (Graf 11).

Moteč element je tudi zvok telefona. Med učenjem ima zvok vedno ali pogosto vklopljen 66 % mladih (ko pričakujejo klic ali sporočilo 80 %); ko ne pričakujejo klica ali sporočila, ima zvok izklopljenih 62 % mladih (Graf 12). Med delom ima zvok vedno ali pogosto vklopljen 83 % deklet in 74 % fantov.

Ti podatki kažejo, da so mladi na pametne telefone zelo navezani in imajo veliko toleranco do njihovega zvočnega in svetlobnega motenja. Gre za močno željo, da bi bili vedno dosegljivi in imeli o svojih ‚prijateljih‘ na voljo vse informacije – vendar to nima vedno pozitivnih učinkov. Mladi, ki so vedno povezani z internetom (*homo connecticus*), težko razpolagajo s časovnimi okvirji. Larchet je prepričan, da medijsko okolje spodbuja nenehno raztresenost: »Čas, ki ga imajo na voljo, pa nič več ne zaznamuje trajanja v obliki časovnega zaporedja, temveč nizanje zmedenih trenutkov.« (Larchet 2022, 195–196)

Hitrega tempa življenja in prezaposlenosti tako ne doživljajo le odrasli, ampak tudi mladi. Borut Škodlar, profesor na Psihiatrični kliniki Ljubljana, je prepričan,

² Oba znaka (hkrati x in +) sta v enačbi zato, ker ni čisto gotovo, ali je vpliv spodbud pogostejše aditiven ali multiplikativen.



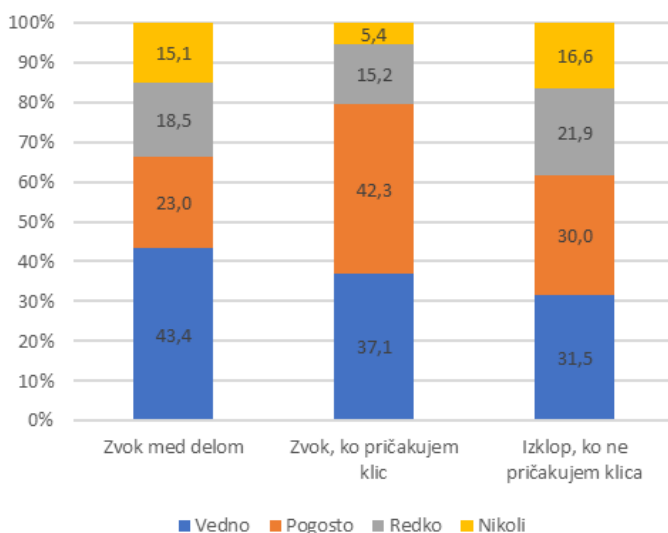
Graf 11: Doseg telefona med delom.

da bi morali vaje umirjanja prakticirati tudi v šolah. »Otrok, ki je razrvan, neskoncentriran, potrebuje najprej umiritev.« (Bojc 2023)

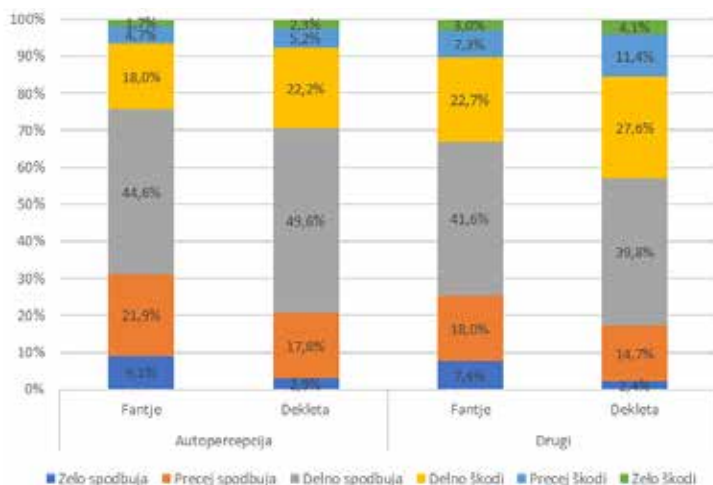
3.6 Avtopercepcija vpliva interneta na medosebne odnose

Dijaki so prepričani, da jim internet pri navezovanju stikov bolj koristi kot škodi. Prepričani so, da drugim škodi bolj kot njim samim. Samo 28 % mladih je ‚priznalo‘, da njim osebno internet pri navezovanju pri navezovanju stikov s sovrstniki škodi (delno škodi, zelo škodi in precej škodi). Na vprašanje, ali internet pri navezovanju stikov škodi drugim, je medtem pritrdilno odgovorilo 38 % mladih (Graf 13).

Razlike v avtopercepciji so razvidne tudi med fanti in dekleti: 31 % fantov in 20 % deklet je odgovorilo, da jih internet pri navezovanju stikov (»zelo« in »pre-



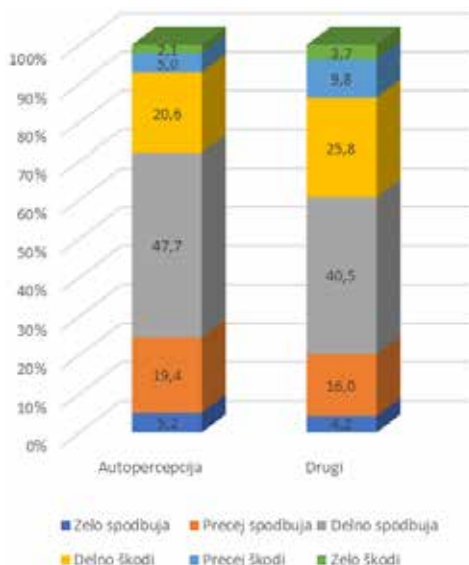
Graf 12: Zvok telefona med delom.



Graf 13: *Avtopercepcija v primerjavi z percepcijo drugih.*

cej») spodbuja; 6 % fantov in 8 % deklet je priznalo, da jim internet pri navezovanju stikov s sovrstniki (»precej« in »zelo«) škodi. Za fante je internet bolj stimulacijski, za dekleta pa škodljiv (Graf 14).

Povsem razumljivo je, da (si) mladi težko priznajo, da internet na njihove odnose vpliva. To potrjujeva vsaj dve analizirani področji: 1. zgoraj predstavljeni podatki o osamljenosti kažejo na njihovo osebno stisko: več kot polovica mladih se



Graf 14: *Percepcija socializacijskega vpliva interneta glede na spol.*

počuti »redko popolnoma osamljene«; 2. angažiranost za prostočasne aktivnosti je eden od kazalcev, kako so mladi sposobni navezovati stike. V naši analizi vidimo, da večina mladih za prostočasne dejavnosti ni motivirana: 2 uri tedensko je tam aktivnih komaj 24 % mladih.

4. Razprava

Internet je postal del nas in naše komunikacije, zato je pomembno iskati najboljše načine, kako ga v življenje mladih koristno vključevati. Na eni strani so raziskave, ki prikazujejo negativen vpliv interneta na naše življenje. Te trdijo, da prekomerna izpostavljenost družbenim omrežjem na zadovoljstvo z življenjem najbolj negativno vpliva pri mladih do 19 leta starosti (Orben idr. 2022). Večja tveganja za težave z duševnim zdravjem (depresija, samopoškodovanje, motnje hranjenja) so prisotna pri dekletih kot pri fantih (Salk, Hyde in Abrason 2017).

Na drugi strani imamo strokovnjake, ki poudarjajo pozitivno vrednost medijev, če jih v svoje življenje vključujemo pravilno. Pred desetimi leti je Henry Jenkins trdil, da imajo mladi velike potencialne za razvoj lastnih digitalnih kompetenc; da pripadajo participativni kulturi (*culture participative*) in da so na digitalnem področju zelo ustvarjalni (Jenkins 2010, 60–61).

Na družbeni kontekst opozarja David Buckingham, ki trdi, da imajo največje težave vzgojno-izobraževalni delavci, saj so v primerjavi z mladimi generacijami veliko manj medijsko pismeni (Buckingham 2006, 55). Buckingham ne sprejema niti tistih, ki na eni strani v tehnologiji vidijo rešitev vseh problemov (ang. *cyber-utopism, drilling and skilling, empowerment*), niti tistih, ki na drugi strani za vse probleme v družbi krivijo medije (ang. *cyber-bullism, sexting, fake news, trolling, flaming, filter bubble*). Prepričan je namreč, da so problemi mnogi širši – da izvirajo že iz predhodnih medijev (stripi, televizija, kino, populistični tisk) (Buckingham in Cappelletto 2020, 50–55).

Iz raziskav, izvedenih v Sloveniji leta 2016, dobimo podatek, da mladi računalnik ali tablico v povprečju uporabljajo 2,3 ure dnevno – in pametni telefon 3,4 ure. Sporočilno je dejstvo, da se večina mladih ne zateka k delikventnim oblikam vedenja. Najpogostejša oblika nezaželenega vedenja med mladimi je goljufanje pri testih in konflikti s starši (Rek 2021, 32; 76).

4.1 Osamljenost

Najnovejše raziskave potrjujejo, da prekomerna raba interneta vpliva na osamljenost (Reed idr. 2023; Orsolini, Longo in Volpe 2023; Shi in Wang 2022; Harris 2021; Islam idr. 2023). Japonski psihiater Tamaki Saito je pojav samoizločanja oseb iz družbenega življenja zaradi prekomerne uporabe digitalnih sredstev poimenoval sindrom *Hikikomori* (japonsko *stati na samem, izločiti se*). Gre za pojav, pri katerem se osebe odločijo, da bodo živele povsem izolirano od realnega sveta (Amen-dola, Gigli in Monto 2018, 52–53).

Določena dogajanja na družbenih omrežjih spodbudijo občutek izključenosti; prav tako lahko idealizirane predstavitve življenja vrstnikov spodbujajo zavist in napačno prepričanje o tem, da so drugi bolj srečni (Primack idr. 2017, 6–7).

Človek je ranljivo bitje – in to ni nekaj negativnega (Globokar 2022, 8). Tudi zato so resnični odnosi v živo zahtevnejši od spletnih odnosov. Po Globokarjevem mnenju so na internetu »odnosi manj tvegani, lažje se je umakniti, manj so boleči; v resničnem življenju izgradnja pristnih medosebnih odnosov zahteva trdo in zahtevno delo, ki posameznika šele v polnosti dela človeka. V resničnem življenju spremlja medosebno verbalno komunikacijo vedno tudi kontekst gest, mimike, tona glasu in drugih oblik neverbalne komunikacije, ki šele ustvarijo pravi odnos.« (Globokar 2021, 76–77)

Umik iz družbe in izključevanje iz aktivnega družbenega življenja sta značilna za depresivne ljudi. Kadar ljudje čas preživljajo skupaj – se pogovarjajo, si izmenjujejo mnenja, si delijo doživetja, misli in čustva –, se vse dogaja neposredno. Pri tem čustva svojega sogovornika čutimo iz njegovega glasu, mimike, vonja itd. (Centa Strahovnik 2022, 619). Tega pred zasloni ne moremo doživeti na enak način. Tako kot se lahko samo iz neposrednih stikov z drugimi ljudmi naučimo hoditi ali govoriti, tako se tudi empatije lahko naučimo le iz neposrednih stikov. Prekomerna izpostavljenost mladostnikov internetu zmanjšuje njihovo empatijo (Spitzer 2021, 28–29).

4.2 Nemotiviranost mladih za dejavnosti v prostem času in socializacijo

Socializacija, ki se dogaja v fizičnem svetu, ter vzpostavlanje ali vzdrževanje stikov po spletu sta dve različni dinamiki. Prva je težja in zahteva več truda, hkrati pa človeku lahko da resnično zadovoljstvo. Druga pa pušča možnost umikanja.

Zgoraj smo omenili, da so odnosi na spletu manj tvegani, da se je lažje umakniti – odnosi v fizičnem svetu pa medtem zahtevajo veliko več napora. Lahko se strinjamo z Globokarjem, ki trdi, da vzpostavlanje stika preko spleta ne vodi v resničen odnos, človeka ne izgrajuje, ampak ga siromaši (Globokar 2021, 76).

Po Vodičarjevem mnenju je osrednja naloga vzgoje, da mlade pravilno usmeri in jim pomaga ta prepad med digitalnim in fizičnim premostiti. Pri tem opozarja na njene meje. »Vzgoja ni več le prenašanje znanja in veščin, ampak spremljanje in pomoč, to pa vodi k drugačnemu pojmovanju družbe in preobrazbi razumevanja posameznika. Razvoj vseh treh plasti, telesne, нравne in umske, ki so temelj celostne pedagogike, naj bi vodil posameznika k osebni odgovornosti in k odgovornosti do drugih.« (Vodičar 2019, 696)

Za takšno odgovornost je danes mladim zelo potrebna pomoč pri organizaciji njihovega časa. Če ves prosti čas porabijo za pametne telefone, jim ga nič ne preostane za srečevanje z drugimi. Zaposlenost s pametnim telefonom ne le skrajša čas za odnose z drugimi, ampak tudi za športne dejavnosti, hkrati pa poveča stopnjo nevarnosti, če ga uporabljamo med hojo ali vožnjo (Kim, Kim in Jee 2015; Lamberg in Muratori 2012).

Tak način vedênja je zelo nevaren, saj hitro pripelje do samoizločanja oseb iz družbenega življenja. Že omenjen sindrom *hikikomori* ima tri stopnje. V prvi fazi mladostnik išče razloge, da bi se živemu stiku z ljudmi izognil (izostaja iz šole, opušča aktivnosti, ima porušen ritem spanja in budnosti). V drugi fazi zavrača tudi vabila na druženje s prijatelji in večino časa preživi v svoji sobi (izgubi ritem spanja in budnosti). Pri tretji stopnji se znajde v popolni osami (izpostavljen je velikemu tveganju psihopatologij) (Amendola, Gigli in Monto 2018, 53).

Raziskovalka Nowland ugotavlja, da uporaba interneta za zmanjšanje osamljenosti lahko koristi samo takrat, ko ga uporabljamo ali za poglobljanje obstoječih odnosov ali za navezovanje novih družbenih stikov. Kadar pa nam služi kot pobeg iz družbenega sveta, se občutki osamljenosti povečajo (Nowland, Necka in Cacioppo 2018, 70).

Raziskovalka Papapanou s kolegi ugotavlja, da so zaskrbljenost zaradi družbene pojavnosti, uporaba socialnih medijev, občutek osamljenosti, telesna teža in spol medsebojno povezani. Raziskava, ki je potekala med 632 mladimi Grki, starimi 18–35 let, dokazuje, da imajo glede družbenega videza ženske višjo stopnjo anksioznosti kot moški, podobno pa tudi osebe z višjo telesno maso. Ugotavljajo tudi, da uporaba družbenih omrežij povečuje stopnjo osamljenosti. Osamljenost je dejavnik, ki vpliva na zasvojenost z internetom. Posamezniki, ki so zasvojeni z internetom, so bili socialno anksiozni in čustveno osamljeni. Najbolj osupljiva ugotovitev te raziskave ni, da uporaba interneta stopnjo osamljenosti povečuje, ampak da je v tistih primerih, kjer je bila komunikacija pozitivna, stopnjo osamljenosti zmanjšala (Papapanou idr. 2023).

Druge raziskave ugotavljajo, da zanimanje za kulturo pri mladih pada (Mesoje-dec idr. 2014; Oblak Črnič 2018; Grilc, Gorenc in Dobrajc 2016, 55). Raziskava o mladih med 15. in 20. letom starosti tako poudarja, da se je od leta 2000 do 2020 zanimanje mladih za kulturne dejavnosti v povprečju zmanjšalo. Ocene na šest-stopenjski lestvici (1 – nikoli; 6 vsak dan) so naslednje: zmanjšal se je obisk kulturnih ustanov – kino, gledališče, koncerti (leta 2000 – 2,9; leta 2010 – 2,5; leta 2020 – 2,3); zelo slab obisk muzejev in gledališč (leta 2020 – 2,1); zmanjšana vključenost mladih v kulturno ustvarjanje (leta 2000 – 2,9; leta 2010 – 2,4; leta 2020 – 2,7); zmanjšana aktivnost pisanja – dnevnika, pesmi, pisem – in zanimanja za branje (leta 2000 – 2,3; leta 2010 – 1,5; leta 2020 – 1,8) (Lahe and Cupar 2021, 247).

Strokovnjakinja za komunikacijske vede Tanja Oblak Črnič ugotavlja, da je med mladimi ena tretjina družbeno zelo aktivnih in dve tretjini pasivnih. Pasivni mladi na področju kulturne in medijske potrošnje ne prakticirajo ničesar. To so mladi, ki imajo nižji šolski uspeh in starše s srednjo izobrazbo. Družbeno in kulturno aktivni mladi pa na dogodke hodijo in jih vsebine zanimajo – obenem pa pri njih aktivno sodelujejo. Poleg tega imajo izkušnje s klasičnimi kulturnimi ustanovami. Ti mladi v šoli dosegajo višje uspehe in imajo izobražene starše (Oblak Črnič 2018, 53–54).

4.3 Pametni telefoni – prefinjeni motilci pozornosti

Na zbranost pri delu (učenju) vplivajo raznovrstni motilci: neprijeten hrup iz okolice, ljudje v prostoru, osebne biološke potrebe in tudi zvok (svetloba) pametnih telefonov in računalnikov. Za razliko od vseh ostalih lahko naprave kadarkoli izklopimo ali jih iz našega vidnega polja ali prostora odstranimo.

Raziskave kažejo, da fizična bližina pametnih telefonov vpliva na zbranost. Že zgolj prisotnost pametnega telefona kognitivne sposobnosti zmanjšuje oz. omejuje tudi takrat, ko se uporabniku na posamezno nalogo uspe osredotočiti (Roberto idr. 2015; Booker idr. 2015).

Novi mediji delujejo brez premora, saj nenehno bruhajo tok informacij, ki naši misli ne dopusti, da bi se ustavila in bi se lahko vanjo poglobili. Temu toku sledijo umske zmožnosti, ki pa so okrnjene ter v stanju odvisnosti in nedejavnosti (Larchet 2022, 188). Digitalne naprave vodijo k površnemu razmišljanju in k raztresenosti. Povzročajo nezaželeni stranske učinke, ki segajo od golega motenja do otroške pornografije in nasilja (Spitzer 2017, 87). Širjenje informacij v kratkih, nepovezanih, pogosto prekrivajočih se izbruhih (hitrejši so, bolj je) je oblikovalo nov način razmišljanja. Ta je nasproten osredotočenemu, neprekinjenemu, linearnemu razmišljanju (Carr 2011, 119). Pri ljudeh, ki pogosto uporabljajo več medijev hkrati, se kažejo problemi pri nadzoru lastnega uma. Tisti, ki opravljajo več nalog istočasno, se odrežejo znatno slabše kakor tisti, ki jih ne. Celotno pri zamenjavi nalog, kar je pri prvih nekaj običajnega, so ti znatno počasnejši od drugih (Spitzer 2017, 112).

Zbranost predstavlja prikovanost in osredotočenost zavesti na eno od miselnih operacij, kot so zaznavanje, razmišljanje, spominjanje, premišljevanje itd., v nekem omejenem času. Zbranost ali osredotočenost je nasprotje raztresenosti in razpršenosti – torej spreminjanja, neravnovesja, hipnosti in sočasnega izvrševanja več opravil hkrati (Larchet 2022, 194).

5. Zaključek

Rezultati naše raziskave eno hipotezo potrdijo in drugo ovržejo. Prva hipoteza je bila potrjena: mladi so družbenim omrežjem in storitvam klepeta zelo izpostavljeni (več kot eno uro dnevno); mladi so med učenjem zelo tolerantni do svetlobnih in zvočnih motenj, ki jih proizvaja telefon. Ugotavljamo namreč, da so mladi največ časa povezani z internetom preko telefona, ki je vedno na dosegu roke – tudi ko se učijo. Skoraj vsi so internetu izpostavljeni eno uro dnevno. Največ mladih uporablja Instagram in Snapchat.

Drugo hipotezo – predpostavljala je, da se mladi na katoliških gimnazijah ne počutijo osamljene in da so zelo aktivno vključeni v prostovoljne dejavnosti – smo ovrgli. Rezultati naše raziskave kažejo, da so v prostovoljne dejavnosti (gasilci, župnijsko delo z mladimi, karitas itd.) eno uro tedensko vključeni zelo redki (manj kot polovica mladih). Prostočasne domače obveznosti vsaj eno uro dnevno opravlja 84 % mladih. Z osebnimi hobiji pa se dnevno vsaj eno uro ukvarjajo skoraj vsi

mladi. Pogosto se počuti osamljeno 23 % mladih (2 % popolnoma osamljenih). Tretjina mladih se škodljivosti interneta pri socializaciji zaveda, več kot tretjina mladih pa ima težave pri navezovanju stikov.

Ne le mladi, pod močnim vplivom motečih dejavnikov so tudi učitelji in vzgojitelji. Ti dejavniki so tako močni, da lahko ovirajo doseganje želenih ciljev izobraževanja. Zato morajo učitelji in vzgojitelji, če želijo mladim posredovati dobre izkušnje, najprej delati na sebi (Jeglič 2022, 734; Nežič Glavica 2019).

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Tadej Stegu

Lepota in kerigma v tehnološki dobi

Beauty and Kerygma in the Technological Age

Povzetek: Prispevek se ukvarja z vprašanji vloge podobe in lepote v kerigmatični prenovi kateheze. V današnji tehnološki dobi digitalno ni več le del obstoječih kultur, temveč se uveljavlja kot nova kultura, ki spreminja jezik in način razmišljanja. Kateheza je tako izzvana v razmislek o obliki iskanja vere pri digitalnih mladih in prilagoditev svojega besednjaka govorici novih generacij. Kerigmatična prenova kateheze poudarja lepoto krščanskega življenja, odrešenosti ter odnosov v krščanskem občestvu in se povezuje s teologijo lepote. Krščanstvo mora ponovno pokazati svojo lepoto, lepoto življenja s Kristusom – če želi biti privlačno. Kerigma – oznanilo Božje ljubezni in usmiljenja – posamezniku pomaga premagovati strah in nesmisel, ko vstopa v novo razsežnost odnosa, ki se ne konča s smrtjo.

Ključne besede: podoba, lepota, odrešenost, kerigma, tehnološka doba, kateheza

Abstract: The paper deals with the role of image and beauty in the kerygmatic renewal of catechesis. In today's technological age, the digital is no longer just part of existing cultures, but is emerging as a new culture that is changing the language and the way we think. The Catechesis is challenged to reflect on the form of the faith quest of digital youth and to adapt its vocabulary to the language of the new generations. The kerygmatic renewal of catechesis underlines the beauty of Christian life and salvation and of relationships in Christian communion and connects with the theology of beauty. Christianity needs to rediscover its beauty, the beauty of life with Christ, if it is to be attractive. The kerygma, the proclamation of God's love and mercy, helps the individual to overcome fear and absurdity as he enters a new dimension of relationship that does not end in death.

Keywords: image, beauty, salvation, kerygma, technological age, catechesis

1. Uvod

Izrazita sprememba, ki so jo glede pogleda na svet prinesli novi mediji, je velik pomen, ki ga pripisujemo podobi.¹ Sprememba se je pred več desetletji začela v

¹ Prispevek je nastal v okviru raziskovalnega programa „P6-0269 Etično-religiozni temelji in perspektive družbe ter religiologija v kontekstu sodobne edukacije in nasilje“, ki ga sofinancira Javna agencija za raziskovalno dejavnost Republike Slovenije iz državnega proračuna.

tiskanih medijih, v katerih so začeli vse pogosteje objavljati pretresljive fotografije, nato je podoba postala glavna značilnost televizije, ki je preplavila vse domove. Televizija in drugi avdiovizualni mediji ter branje na zaslonih *homo sapiensa* spreminjajo v *homo vidensa*, kot je pokazal že Sartori (1998). Kmalu je podoba zavzela pomembno mesto v vseh novih medijih, na svetovnem spletu in družbenih omrežjih. Bolj ko mediji uporabljajo podobe, bolj izpodrivajo konceptualno misel, ki temelji na jeziku, in jo nadomeščajo s t. i. »ikonsko mislijo«. Ta elementarna oblika misli zadeva zlasti čute in domišljijo, uporablja pa tudi čustva – in le v izjemno majhni meri razmišljanje (Larchet 2022, 182–183). Zdi se, da je nastanek interneta in novih komunikacijskih tehnologij v naši družbi povzročil revolucijo, ki je primerljiva z iznajdbo elektrike in novih prevoznih sredstev – morda pa je še večja. Nobena druga tehnologija ni tako dolgotrajno vpregla naših vsakdanjih dejavnosti, tako dosledno pritegnila naše pozornosti in tako močno preplavila zasebnega in družinskega življenja – ter prodrla v notranjost naše duševnosti (Larchet 2022).

V prispevku najprej osvetlimo premike v katehezi, ki jih kot odziv na novo realnost nakazujejo relevantni cerkveni dokumenti o katehezi. Pri tem zaznavamo velik poudarek na prehajanju h kerigmatični katehezi, hkrati pa zaznaven premik k zavedanju o pomenu podobe in teologije lepote, ki pomembnost in naravo krščanskega pričevanja dodatno osvetljuje. Naša teza je, da krščanstvo danes ni več privlačno zaradi resničnosti nauka, ki ga oznanja – privlačno ostaja zaradi lepote življenja v novih odnosih, ki jih omogoča odrešenje v Kristusu. K razumevanju te lepote lahko bistveno pripomore t. i. teologija lepote, ki jo razvijajo nekateri avtorji in jo v drugem delu raziskave soočamo z usmeritvami kerigmatične preno-ve kateheze.

2. Krščansko oznanilo v tehnološki dobi

Poleg bliskovitega razvoja jezikovnih modelov umetne inteligence (UI), kot je ChatGPT, smo v zadnjih letih priča premiku platform družbenih medijev od besedilno usmerjenih k vizualno usmerjenim izkušnjam. Usmeritev k vizualnim družbenim medijem se je še okrepila zaradi popularizacije pametnih telefonov in izboljšane zmogljivosti mobilnega interneta. Aplikacije, ki se osredotočajo na slike (npr. Instagram), so se po razširjenosti povzpele na najvišja mesta. Med spletnimi oglaševalci prevladuje rek »slika je vredna tisoč besed« (Li in Xie 2020). Slika posreduje sporočilo, prenaša vsebino in spodbuja izražanje vtisov. Kateheza je zato izzvana, da razmisli o obliki iskanja vere pri digitalnih mladih – in svoja izrazna sredstva prilagodi govorici novih generacij.

2.1 Vsebinski poudarki

„Pravilnik za katehezi“ (PK) iz leta 2020 se izzivom digitalnega posveča v celotnem dokumentu: bodisi v zvezi z učinki globalne komunikacije, ki za posredovanje lepote Boga drugim zahteva novo domišljijo (PK 47), bodisi glede jezikov in orodij za sodelovanje na spletu, ki spodbujajo izmenjavo izkušenj in znanja med katehi-

ziranci (PK 213–217); podobno velja za upoštevanje izvirnih značilnosti generacije ‚digitalnih otrok‘ pri razmisleku o ukoreninjanju kateheze v življenju ljudi (PK 237). Komunikacija ni več enostranska, kot je bila Cerkev tega vajena doslej (PK 214), ampak postaja zaradi neskončne množice komunikacijskih odnosov in sporočil večsmerna (Amherdt 2023).

V katehezi se že nekaj časa zaznava nujnost prečiščenja vsebine. Ponovno smo odkrili, da

»ima tudi v katehezi bistveno vlogo prvo oznanilo ali *kerigma* /.../ V ustih katehistov vedno znova zazveni prvo oznanilo: »Jezus Kristus te ljubi in je daroval svoje življenje, da bi te odrešil. Zdaj vsak dan živi ob tebi, da bi te razsvetlil, krepil in osvobodil.« To oznanilo imenujemo »prvo«, pa ne zato, ker je na začetku in ga potem pozabimo ali nadomestimo z drugimi vsebinami, ki ga presegajo. »Prvo« je v kvalitetnem smislu, ker je poglavitno oznanilo, ki ga moramo vedno znova na različne načine slišati na novo in ga v teku kateheze na vseh njenih stopnjah in v vseh trenutkih vedno znova oznanjati v eni ali drugi obliki.« (EG 164)

Ker ima »kerigma neizbežno družbeno vsebino«, se učinkovitost kateheze ne kaže samo v vidnem oznanilu pashalne skrivnosti, temveč tudi v »novem pogledu na življenje, na človeka, pravičnost, družbeno življenje, celotno veselje« (PK 60). Kateheza je oznanilo vere, ki se dotika vseh razsežnosti človeškega življenja – in na različne načine in v različni meri rezonira v konkretnem življenju vsakega posameznika (Stegu 2022).

Kerigma ni le nauk ali vsebina evangelija, ki bi ga ponavljali (Rahner in Lehmann 1969, 15), ampak je izkušnja, odmev vstajenja v življenju krščanske skupnosti in posameznih oseb, ki so svoje dotedanje razmišljanje opustile in dopustile, da se v njih rodi nova oblika življenja, ki je vcepljeno v izkušnjo Kristusovega vstajenja in zmage nad smrtjo – in to oznanjajo: pa ne le Kristusovo vstajenje, ampak z njim tudi lastno izkušnjo vstajenja (Tukara 2020, 585–586). Cilj oznanjevanja kerigme je vedno spreobrnjenje in nov način življenja, ki ga sprejem tega oznanila sproži (Barić 2020) – spreobrnjeni človek postane priča (Tukara 2020, 597–588). Apostol Pavel to opisuje z besedami: »Izročil sem vam predvsem to, kar sem sam prejel /.../« (1 Kor 15,3). A njegovo oznanilo ni le pripoved, kaj se je zgodilo s Kristusom (3-7), ampak hkrati pričevanje o tem, kaj se je zgodilo njemu: »Nazadnje za vsemi pa se je kot negodniku prikazal tudi meni. Jaz sem namreč najmanjši izmed apostolov in nisem vreden, da bi se imenoval apostol, ker sem preganjal Božjo Cerkev. Po Božji milosti pa sem to, kar sem, in njegova milost, ki mi je bila dana, ni postala prazna. Nasprotno, bolj kakor oni vsi sem se trudil, pa ne jaz, ampak Božja milost, ki je z menoj.« (8-10) Pavel govori (a tudi pokaže), kakšno konkretno je novo življenje s Kristusom (Stegu 2022).

2.2 Jezik podob v katehezi do danes

Človek ima od nekdaj globoko potrebo po izražanju ne le z besedami, temveč tudi s slikami. Barić (2023) raziskuje prisotnost podob in umetniških izrazov v katehezi

ter njihovo vlogo pri vzgoji in rasti v veri. Ugotavlja, da živimo v času, v katerem je vizualno zaznavanje popolnoma prevladalo nad slušnim. V »dobi medijev« se tako vse pogostejše uporabljajo izrazi, kot so moč podobe, digitalne in virtualne podobe, vizualna kultura, teorija slik in podobno. Slika posreduje sporočilo, prenaša vsebino in spodbuja izražanje vtisov. Kot pomembno obliko kateheze preko podob v zgodovini Cerkve izpostavlja ilustrirane knjige velikega formata *Biblia pauperum*, ustvarjene za nepismene. Vsebovale so najrazličnejše teme s pomembnimi osebnostmi iz Stare zaveze in izborom, ki se osredotoča na življenje in predvsem trpljenje Jezusa Kristusa. Vendar pa je treba izraz *Biblia pauperum* razumeti veliko globlje – ne le kot ilustrirano Sveto pismo za uboge, temveč znotraj presenetljive palete orodij za družbeno komunikacijo, brez katerih bi srednjeveški krščanski nauk v svojem tematskem obsegu, globini, pa tudi čustvenem odmevu dejansko ostal okrnjen (Vivian 2022, 164). Dejstvo, da so gotske cerkve krasili številni oltarji, slike, kipi in križev pot, lahko z vidika liturgične teologije vrednotimo kritično. Vendar so prav te podobe in simboli, ki so včasih odvrčali pozornost od elementov cerkvenega prostora in evharističnega praznovanja, vero srednjeveških ljudi – pa tudi katehezo, ki je imela nalogo spodbujati rast vere med njimi – pomembno oblikovali. Slike in kipi so skupaj s svetinjami, relikviariji, rožnimi venci in križevimi poti delovali kot neprecenljiva komunikacijska orodja, ki so vplivala na vero tedaj nepismenih. Z uporabo »množičnih medijev« tistega časa so verske resnice, ki so jih slišali v pridigah, dodatno obogatili z meditativnim procesom. Znanje in dejstva v zvezi z apostolsko veroizpovedjo, ki so se sprva prenašala z govorjenjem in učenjem, so se razvila v predmet molitve in meditacije v okviru praks, kot je molitev rožnega venca, in sčasoma postala sestavni del vsakdanjega življenja. Ob tem sicer ni bilo globlje zgodovinsko-kritične eksegeze, povezane s trpljenjem Jezusa Kristusa, kot je predstavljeno v Novi zavezi. Kljub temu se je srednjeveški kristjan, ki ni mogel brati evangelija, z meditativno molitvijo križevega pota in deljenjem lastnega križa s Kristusom v agonijo in smrt svojega Odrešenika lahko poglobil globlje in tudi z večjim razumevanjem kot pa s preprostim srečanjem z besedami svetopisemskega besedila.

Ko raziskujemo odnos med katehezo, podobo in cerkveno umetnostjo, odkrivamo, da kateheza umetnost potrebuje, poleg tega pa je kateheza sama umetnost, saj vzgaja za nekaj presežnega – to pa ne vključuje le razumevanja, ampak tudi doživljanje. Kateheza želi s pomočjo podob in umetniških del potrditi, da se »mora ljubeča Božja skrb za vse ljudi v Kristusu v digitalnem svetu izražati ne le kot artefakt iz preteklosti ali naučena teorija, temveč kot nekaj konkretnega, prisotnega in privlačnega« (Barić 2023).

Če so v nekaterih zgodovinskih obdobjih podobe in umetniška dela služila kot pomožna orodja za boljše razumevanje vsebine vere in katehetskega gradiva, nam sodobna doba – bogata z vizualnimi elementi – resnice vere pomaga doživljati v njihovi polnosti. To pa zahteva sinergijo vseh področij človeškega razvoja: tako kognitivnega, afektivnega kot tudi psihomotoričnega. Ob tem se kot eno pomembnejših vprašanj zastavlja vprašanje estetike in teologije lepote.

3. Teologija lepote

Umberto Eco v uvodu v delo *Zgodovina lepega* ugotavlja, da pridevnik ‚lep‘ – skupaj s pridevniki ‚mil‘, ‚ljubek‘, ‚vzvišen‘, ‚čudovit‘, ‚veličasten‘ in podobnimi izrazi – pogosto uporabljamo za označevanje nečesa, kar nam je všeč. Zdi se, da je v tem oziru to, kar je lepo, enako temu, kar je dobro. Če pa presojamo na temelju vsakdanjih izkušenj, kot dobro opišemo tisto, kar bi radi imeli tudi sami. O lepoti pa včasih govorimo tudi takrat, ko nam je nekaj všeč zaradi tega, kar je – ne glede na to, ali sami to lahko imamo (Eco 2006, 9–14).

Glede krščanske vere se pogosto najprej zastavi vprašanje: »Je to res, je resnično?« A nič manj potrebno vprašanje je: »Je to lepo?« Že antični filozofi in zgodnji cerkveni očetje so pogosto govorili o treh temeljnih krepostih: resnici, dobroti in lepoti. Vir teh kreposti je Bog sam – Bog je resničen, dober in lep. Življenje z Bogom zato človeka pelje k temu, da živi neodtujeno, v resnici, dobro in lepo. A sčasoma so teologi lepoti začeli posvečati manj pozornosti. Sholastična teologija in posledično kateheza je tako dolgo dokazovala in poudarjala predvsem *resničnost* krščanskega nauka in Božjega obstoja, pozabljala pa je na njegovo *lepoto*. Krščanstvo mora zato, če želi biti privlačno, ponovno pokazati svojo lepoto – lepoto življenja s Kristusom (Zahnd 2012). Krščanstvo je od samega začetka tesno povezano s podobo in se zaveda vloge lepote. Lepota ima pri tem mnogo globlji pomen in ne služi le kot zunanja kulisa, temveč navzven odraža to, kar se dogaja v življenju človeka z Bogom.

3.1 Lepota pri Avguštinu

Kakšen je odnos med Bogom in lepoto? Sveti Avguštin je odgovor na to vprašanje iskal vse življenje. Njegovo zanimanje za lepoto je bilo najbolj intenzivno v obdobju pred odločilnim trenutkom spreobrnjenja (Forte 2008, 1). Avguštin to sam priznava v najbolj pretresljivih besedah *Izpovedi*, kjer je ‚ti‘, o katerem govori, Tisti, ki ga je prepoznal kot lepoto samo:

»Pozno sem te vzljubil, Lepota, večno davna, večno nova, pozno sem te vzljubil! In glej, bil si v meni, in jaz sem bil zunaj, in tam sem te iskal, nelep sem se gnal za lepimi stvarmi, ki si jih ti ustvaril. Z menoj si bil in jaz ne s teboj. Daleč od tebe so me držale stvari, ki sploh ne bi bivale, ko ne bi v tebi bivale. Vabil si in klical – in prebil si mojo gluhotu. Bliskal in žarel si – in premagal si mojo slepoto. Sladko si mi dehtel in srkal sem tvoj vonj – po tebi koprnim. Okusil sem te – in sem te lačen in žejen. Dotaknil si se me – in zagorel sem v tvojem miru.« (Avguštin 1984, 221)

Po Avguštinovem razumevanju ima klic lepote nad človekom takšno moč, ker v sebi nosi moč ljubezni, ki združuje (Forte 2008, 2). Že pred spoznanjem Lepote in spreobrnjenjem Avguštin zatrjuje: »Ali ljubimo kaj, razen kar je lepo? Kaj je torej lepo? In kaj je lepota? Kaj nas privablja in veže na stvari, ki so nam ljube? Ko bi ne bilo prikupnosti v njih in miline, bi nas niti malo ne privlačevale.« (Avguštin 1984, 68)

3.2 Evdokimov: umetnost ikone in sveto

Martin (1990) raziskuje pomen umetnosti, religije, lepote, svetosti in odnosa med njimi ter odkriva vzporednice, ki so se pojavile v različnih zgodovinskih, kulturnih in religioznih okoljih. Za krščanstvo je lepota mnogo več kot okras, dodan veri: lepota se predstavlja kot kraj razodetja Boga in kot kraj, kjer se odkriva resnica o človeku (Navone 1996). K razumevanju vloge lepote in podobe lahko poleg nekaterih eminentnih teologov, ki se jih bomo kratko dotaknili, bistveno pripomore vzhodno razumevanje in teologija ikone, ki jo povzema Evdokimov (1990). Lepota je »razodetje izvora in anticipacija končnega«, zatrjuje Giancarlo Vendrame v predgovoru h knjigi *Teologija lepote* (16). Evdokimov pojasnjuje, da ikona likovno izraža tisto izkustvo odnosa z Božjo neizrekljivostjo, ki razkriva resnico o človeku. Vloga ikone je biti slika, ki vodi, slika, ki posedanja bistvo in človeka navdušuje, naj to resnico posedanja v svojem življenju (18). V prvem delu govori o biblični viziji lepote. Že samo stvarjenje lahko gledamo tudi v kategorijah lepote in ne samo dobrega: človek je ustvarjen po Podobi, ki je arhetip Lepote, zato je deležen njene lepote. Toda to ni abstraktna lepota, temveč trinitarična lepota – lepota medosebnih odnosov; tista, ki jo gledamo v liku učlovečene Besede, kajti: »Kdor je videl mene, je videl Očeta.« (Jn 14,9) Pri cerkvenih očetih je Božja lepota temeljna, biblična in teološka kategorija (Sorč 1982, 116).

Evdokimov poglobljeno obravnava odnos Bog – človek. Če je za Heideggerja človek ‚nemočni bog‘, je za kristjana človek *mikrotheós*. Gregor Nacianški to imenuje ‚človeški obraz Boga‘ (Evdokimov 1990, 67). Vzhodni očetje človeka pojmujejo optimistično: »Jaz sem človek po naravi, bog po milosti.« (67) Človek je ustvarjen po Božji podobi: njegov cilj je pobožanstvenje (*théosis*). Tudi kultura ni sama sebi namen, ampak je, kot pove že sam koren besede, tesno povezana s kultom (Sorč 1982, 117). Prava kultura ima po Evdokimovu liturgično naravo in je sredi sveta znamenje Božjega kraljestva: človek je živa ikona Boga, zemeljska kultura pa ikona nebeškega kraljestva (Evdokimov 1990, 88).

V drugem delu knjige Evdokimov govori o svetem. Najprej se ustavlja ob bibličnem in patrističnem pojmovanju kozmologije, potem ob svetem kot takem, nato še ob svetem času in svetem prostoru. Človek je ustvarjen kot središče stvarstva in vse stvari poimenuje – in jih tako »počlovečuje«. Ob koncu časov bo človek zedinjen z Bogom, kozmos pa integriran s človekom. Ta popolnost, harmonija, je ontološko povezana s Kristusom – »vse ima v njem svoj obstoj«. Bog je postavil Kristusa za cilj in absolutno središče vseh stvari. Trpljenje stvarstva (Rim 8) ni bolečina agonije, ampak je rodna bolečina (123). Vesolje postaja element svete zgodovine: z odrešenjem je tudi samo ozdravljeno. Odrešenje v svetopisemski luči ni nekaj juridičnega, ampak prej zdravilnega (hebr. beseda *yacha* pomeni ‚postaviti na pravo mesto‘, ozdraviti) (125). S tem v zvezi Evdokimov govori o zakramentalni kozmologiji. Krščanska liturgija se zavzema za posvetitev sveta (*consacratio mundi*) – ne gre za posnemanje nebeškega, temveč vdor tega v zgodovino: »Bog sestopa, posvečuje duše, pa tudi naravo in kozmični prostor.« (123) Sveto pismo nam daje temeljni povedek o svetosti. Samo Bog je svet, zato ni nihče ali nič sve-

to samo po sebi, ampak vedno le po deleženju (Sorč 1982, 118). Pojmi *kadoš*, *hagios*, *sacer*, *sanctus* vsebujejo popolno pripadnost Bogu in zahtevajo določeno odtegnitev iz profanega (Evdokimov 1990, 131). Prav zato, ker je bil Izrael, izbran, se je imenoval sveto ljudstvo (*ethnos hagios*), v novozavezni ekonomiji pa je vsak krščenec, 'maziljen', zaznamovan z darovi Duha in vcepljen v Kristusa, da bi bil »deležen Božje narave« (2Pt 1,4) – in v moči te deležnosti se posvečuje, postaja »svet«. Samo Kristus je svet po svoji naravi (*natura*), njegovi udje pa po deležnosti pri tej edini svetosti.

V zadnjem delu Evdokimov govori o bibličnem temelju ikone: »Kristus ljudi mitologije in malikov ne osvobaja negativno, tako da bi slike prepovedal, ampak pozitivno, tako da je razodel pravo človeško podobo Boga.« (192) »Bolj ko se vernik v ikone pogloblja, bolj se spominja tistega, ki ga ikona predstavlja /.../ Gorje tistemu, ki bi častil slike!«, izjavlja sedmi vesoljni cerkveni zbor, ki poudarja, da je ikonoklazem nedopusten (200).

3.3 Lepota, pobožanstvenje in križ

Sodobna teologija se vse bolj posveča kategoriji lepega. Povezava lepote s temo pobožanstvenja vključuje dve vprašanji: Ali je Bog lep? Ali zemeljska lepota vodi k Bogu? Močno krščansko izročilo vidi lepoto kot lastnost božanskega in milosti – in jo včasih z učlovečenjem izrecno povezuje. Toda za krščansko teologijo razodetje Boga v Kristusu in njegovem križu preoblikuje sam pojem lepote, tako da vključuje tudi tisto, kar se samo po sebi zdi neprivlačno. Spreobrnjen čut za lepoto je znamenje pobožanstvenja in hkrati sredstvo za njeno doseganje. Tako kot je vzhodno cerkveno izročilo dolgo ohranjalo patristični pojem pobožanstvenja, je v svoji teologiji in liturgiji ohranilo tesno povezavo med svetostjo in lepoto. Lepota Božje hiše je lepota Božjega kraljestva in odsev Božje lepote; ljubezen do te lepote vodi k posvečenju, ki ni le ozdravitev naše narave, ampak poveličanje – delež pri Božji nesmrtni naravi, bitju in slavi. V zahodni Cerkvi se je v zadnjem času zanimanje za ideje pobožanstvenja in lepote obnovilo (Viladesau 2008, 180).

Za zahodno oživitev patristične teologije lepote v dvajsetem stoletju sta močno zaslužna teologa Karl Barth in Hans Urs von Balthasar. Oba sta svoje pojmovanje Božje lepote razvila iz svetopisemskega pojma Božje slave. Za Bartha lahko Božjo slavo v skladu s svetopisemskim mišljenjem opišemo tudi kot Božji sijaj in svetlobo. Božja slava namreč pomeni, da Bog ni le samozadosten in svoboden, ampak je tudi izpolnitev za vsa druga bitja. Božja samozadostnost pomeni, da je Bog v svojem bistvu radosten in da v njem tudi bitja najdejo svojo izpolnitev in veselje (184). Barthova teologija tu povzema patristično in sholastično zamisel o stvarjenju vsega v Božjo slavo.

Balthasar poudarja, da svetopisemska religija na začetku ustvarjanje podob zelo značilno prepoveduje. Človek sam od sebe Božjega veličastva ne more ujeti v konkreten lik, in naj tega niti ne poskuša. Osrednji prostor v svetišču naj pušča prazen za Božjo navzočnost – in vanj namesti kvečjemu predmete, ki spominjajo na milostno zavezo Boga z njim. Bog si pridržuje, da si bo v sebi primernem času sam izbral lik, v katerem se bo hotel razodeti. Predhodno prikazanje na Sinaju je po poročilu pete

Mojzesove knjige brezobličen ogenj, iz katerega zadoni le glas (5 Mz 4,10-19). Želja, da bi Izrael kakor drugi narodi imel nazorne bogove, je Izraela vedno znova napeljevala k ‚zakonolomu‘ do Jahveja – v začetku povsem materialno, po izgnanstvu pa tudi s počlovečenjem postave in željo duhovno se polastiti Boga. Bog je hotel, da med ljudmi zasije njegovo povsem drugačno veličastvo: ne z neko izredno podobo, marveč s povsem neznatno podobo. Tako se je izpolnila napoved, da Jahvejev služabnik ne bo imel »ne podobe ne lepote« (Iz 53,2) – ker naj bi Jezus nase naložil in ‚odnesel‘ iznakaženost greha sveta, da bi tako po njem zasijalo nepojmljivo, nepričakovano veličastvo absolutne (troedine) ljubezni v svetu in njegovi zgodovini. V nerešljivem protislovju zavrženosti od ljudi (križ) in priznanju od Boga (vstajenje) zažari Božja *kabod* enkratno, dokončno, eshatološko, se pravi neprekosljivo. Pavel na to protislovje veličastva, ki se je razodelo v Kristusu, opozarja z vso močjo. To protislovje je od tedaj dalje tudi bistvena značilnost življenja Kristusovega pričevalca, v čigar bitje Bog vtisne svojo »podobo« (Balthasar 1982, 513–517). To, da Kristusova lepota človeka zadene in prevzame, je stvarnejše in globlje spoznanje od zgolj razumskega sklepanja, poudarja Ratzinger (2005, 9–26).

To, kar v krščanstvu predstavlja umetnost, torej ni le okrasna prvina, temveč bolj opis verskega izkustva, ki je vredno, da o njem pripovedujemo in v njem sodelujemo. Hans Urs von Balthasar piše:

»Lepota kot zadnja transcendentalija (presežna lastnost) varuje in zapečati druge: nobena resnica in nobena dobrota ne obstaneta dolgo brez milostnega sijaja zastonj podarjenega. Tudi krščanstvo, ki bi se v teku modernosti zapisalo goli resnici (vera kot sistem pravih izjav) ali goli dobroti (vera kot za osebo nekaj najkoristnejšega in najbolj zveličavnega), bi strmoglavilo s svoje višine. Če pa so svetniki svoj obstoj razlagali v smeri proti večjemu Božjemu veličastvu, so bili vedno varuhi lepega.«

Kršćanstvo se poraja v luči lepote. S katere koli strani ga že gledamo, nas z močjo in vztrajnostjo vedno privede k začetni točki – lepoti razodetja, poudarja Fisi-chella (2008). Podobno Ratzinger (2005, 26): »Že večkrat sem povedal, da sem prepričan, da so prava apologija krščanske vere, najprepričljivejši dokaz njene resničnosti, ki ga ni mogoče ovreči, na eni strani svetniki, na drugi pa lepota, ki jo je ustvarila vera. Da bo vera danes lahko rasla, moramo sebe in ljudi, ki jih srečamo, pripeljati do tega, da se bomo srečali s svetniki in stopili v stik z lepoto.«

3.4 Lepota in UI

Če ChatGPT vprašamo, kaj je lepota, dobimo zanimiv odgovor: »Lepota je koncept, ki je močno odvisen od subjektivnih občutkov in individualnih preferenc. Nima ene same, univerzalne definicije, saj se razlikuje med kulturami, časovnimi obdobji in posamezniki /.../ Tako kot je lepota subjektivna, je tudi zelo osebna. Vsakdo ima svoje mnenje o tem, kaj mu je všeč in kaj ga osrečuje.« (OpenAI 2023)

UI torej zatrjuje, da je lepota izrazito relativen pojem: kar je za nekoga lepo, bo za drugega morda grdo – in obratno. Objektivna lepota potemtakem za UI prav-

zaprav ne obstaja. Morda bi takšnemu stališču lahko celo pritrdili, če bi se v razmisleku o lepoti omejili le na goli esteticizem umetniških del. Glede teh velja, da lepota nikoli ni bila nekaj absolutnega in nespremenljivega, temveč si je v skladu z zgodovinskim obdobjem in deželo nadevala razne obraze (Eco 2006, 14). Hkrati pa Eco skupaj z Nietzschejem ugotavlja, da človek kot normo popolnosti postavlja samega sebe, zato je kot grdo razumljeno vse, kar kaže na njegovo degeneriranost: sleherni znak izčrpanosti, okornosti, senilnosti, utrujenosti, sleherna vrsta nesvobode, zlasti pa vonj, barva in oblike razpadanja ter razkroja v človeku sproži odziv in vrednostno sodbo o grdem; to kar človek sovraži, je *zaton njegovega tipa* (2008, 15). Še posebej, ko vstopimo na področje medčloveških odnosov, bi splošni relativizaciji lepega težko pritrdili – težko bomo kot lepo izkušnjo in lep odnos opisali nezvestobo, prevaro, nasilje, sebičnost in podobno.

Sporočilo lepote je tudi po mnenju Ratzingerja danes postavljeno pod vprašaj spricho moči laži, zapeljevanja, nasilja, zla. Ali je lepota lahko pristna ali pa je končno zgolj utvara? Ali ni morda stvarnost v bistvu podla? »Kam je izginil Bog, ko so obratovale krematorijske peči? Ta ugovor, za katerega so obstajali zadostni razlogi že pred Auschwitzem, v vseh grozotah v zgodovini, prav gotovo kaže, da le harmonična zasnova lepote ni dovolj. Ne vzdrži soočenja z resnostjo tega, da je Bog postavljen pod vprašaj – z njim pa resnica in lepota. Apolon, ki je za Platonovega Sokrata ‚bog‘ in zagotovilo neskajljene lepote kot ‚resnično božanski‘, nikakor ne zadostuje več.« (Ratzinger 2005, 25)

3.5 Kerigma – Lepota, ki odrešuje

Kadar umetnost razmišlja o Kristusovem trpljenju, se zave, da bičanega, s trnjem kronanega, križanega, umirajočega Kristusa ni mogoče upodabljati s formami grške lepote (Iz 52,13–53,12). Tudi starokrščanska umetnost se je omejevala na bolj ali manj idealizirano upodabljanje ‚dobrega pastirja‘. Križanje se ji ni zdelo primerna ikonografska tema, nanj je spominjal kvečjemu abstrakten simbol križa. Temu so verjetno botrovala tudi teološka nesoglasja in boj proti heretikom, ki so priznavali le Kristusovo človeško naravo – in mu odrekli Božjo. Šele v stoletjih poznega srednjega veka je umetnost v možu na križu prepoznala resničnega človeka – pretepenega, okrvavljenega, spačenega od bolečin. Takšno upodabljanje križanja in postaj križevega pota, ki je postalo dramatično realistično, s Kristusovim trpljenjem slavi njegovo človečnost (Eco 2008, 49).

Po mnenju mnogih avtorjev Dostojevski z lepoto, ki bo odrešila svet, misli Kristusa (Štrukelj 2022, 57). Pri tem pa ne gre za lepoto v umetniškem pogledu: »Na Rogožinovi sliki ni ne duha ne sluha o lepoti; na njej je zgolj truplo človeka, ki je neskončno trpel že pred križanjem, na njej so rane, mučenje, udarci stražarjev, udarci ljudi /.../« (Dostojevski 2013, 423) Grška estetika, vredna tolikega občudovanja zaradi svojega slutenega stika z božanskim, ki pa ostaja neizrekljivo, v Kristusovem trpljenju ni odstranjena, temveč presežena.

»Izkustvo lepega je pridobilo neko novo globino, nov realizem. On, ki je Lepota sama, je pustil, da so ga bili po obrazu in pljuvali – torinski prt nam

to lahko predstavi na presunljiv način. Vendar pa se prav na tem tako iznakaženem obrazu pokaže tista pristna, poslednja lepota: lepota ljubezni, ki gre »do konca« in se prav v tem izkaže močnejša od laži in nasilja. Kdor je zaznal to lepoto, ve, da zadnje besede na svetu nima laž, temveč prav resnica /.../ Vendar predpostavlja pogoj, da se pustimo raniti skupaj z njim in da verjamemo Ljubezni, ki more tvegati tudi to, da zunanjo lepoto opusti in prav na ta način oznaní resnico lepote /.../ Nič nas ne more bolj privedi v stik z lepoto Kristusa samega kakor svet lepote, ki ga je ustvarila vera, in tista svetloba, ki odseva na obrazu svetnikov. Po tej svetlobi nam postane vidna tudi Kristusova svetloba.« (Ratzinger 2005, 26)

Zdi se, da UI te izkušnje ne pozna in ni algoritmov, ki bi vključevali možnost dokončne ljubezni ali odpuščanja. Logika družbenih medijev vzajemne ljubezni in izkušnje človekove odrešene človeškosti ne omogoča (Predoti 2023). Žal je podoba krščanstva v javnosti danes velikokrat razvodenela – in ne kaže Kristusa (Lennox 2020, 174–175). Izkušnja kristjana pa je v prvi vrsti prav izkušnja te Lepote: Kristusa, ki vstopa v vsako človekovo smrt, človeka iz smrti rešuje in mu omogoča vstopanje v nov način odnosov, ko ga osvobaja sebičnosti. Kerigma – oznanilo Božje ljubezni in usmiljenja – posamezniku pomaga premagovati strah in nesmisel, ko vstopa v novo razsežnost odnosa, ki se ne konča s smrtjo.

4. Namesto sklepa

Katera podoba, katera lepota lahko odreši človeka, ki je vse bolj ujet v samoto in osamljenost ekranov? Teologija lepote pomaga razumeti, o kateri podobi govorimo v smislu krščanskega pričevanja. Ne gre za to, da bi na različne spletne strani – Instagram, Facebook, TikTok in še kam – obešali vsečne slike polepšanega Jezusa v stilu NewAge grafik. V krščanskem oznanilu je podoba nekaj veliko bolj resnega. Že prva poglavja Svetega pisma namreč razkrivajo: človek je ustvarjen po Božji podobi. Po stvarjenju je človek nekaj čudovitega; njegovo poslanstvo v svetu, odnos med možem in ženo je nekaj lepega, odsev Božje lepote. Greh to harmonijo poruši, to podobo »pogrša« – porušen odnos z Bogom povzroča porušene odnose med ljudmi: sebičnost, zavist, sužnost strastem, sovraštvo, uboj. V Svetem pismu kmalu beremo o Adamovi sebičnosti, o Kajnu, Babilonskem stolpu – podobno vse do danes. Prav tu vstopa kerigma: oznanilo, da je Bog poslal svojega Sina, Jezusa Kristusa, da človeka iz te zaslužjenosti – strastem, sebičnosti, zavisti, sovraštvu in vsemu, kar je temu podobnega; kar človeka onesrečuje in grša – iztrga. To je izkušnja kristjanov: obstaja svoboda! Mogoče je ljubiti in biti ljubljen. Mogoče je živeti v lepih odnosih. Odrešeni človek, ikona Jezusa Kristusa, je podoba, ki nago-varja tudi v tehnološki dobi. V katehezi in pastoralni tako znova stopa v ospredje pomen krščanskega pričevanja, ki ni le govorjenje o Bogu in prepričevanje, da je krščanski nauk pravilen in resničen, ampak je predvsem v tem, da se pokaže lepota življenja s Kristusom.

Kratice

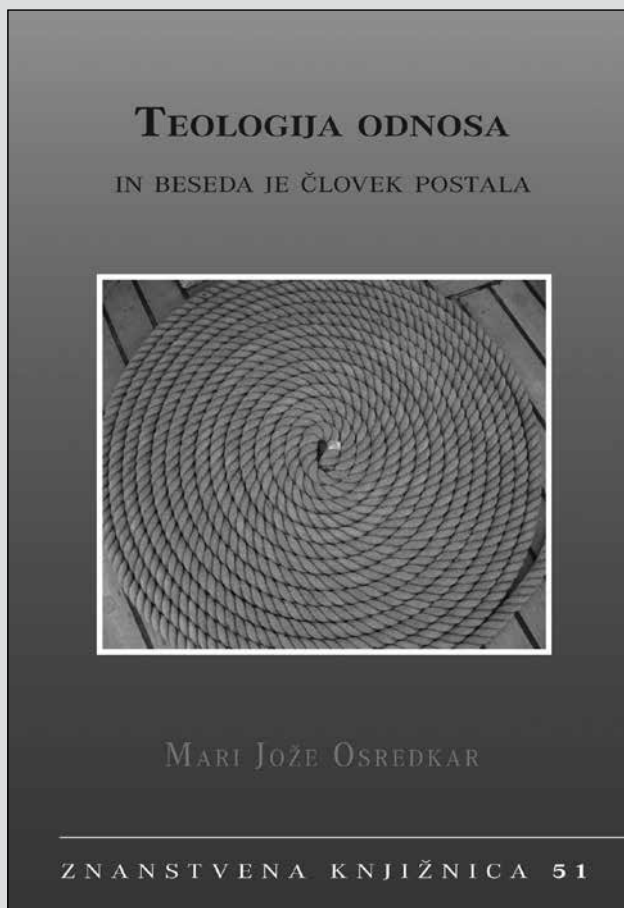
AI – Umetna inteligenca [artificial intelligence].

EG – Frančišek 2014 [Evangelii gaudium].

PK – Papeški svet za pospeševanje nove evangelizacije 2021 [Pravilnik za katehezo].

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Mari Jože Osredkar
**Teologija odnosa
In beseda je človek postala**

Odnos je nekaj duhovnega, nekaj, kar se ne vidi, nekaj česar človeški čuti ne zaznajo neposredno. Pa vendar je odnos za posameznikovo življenje nekaj eksistencialno pomembnega. Je pravzaprav naš življenjski prostor: »v njem živimo, se gibljemo in smo«. Še več, odnos je ključ za razumevanja vere in Boga.

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in verovanja v digitalni dobi

Authority in Education and Religion in the Digital Age

Povzetek: Avtoriteta je v demokratičnem okolju postavljena pod vprašaj. Zato v prispevku prikazujemo težave, ki ob tem nastanejo na področju vzgoje in izobraževanja. Prav tako se avtoriteta izgublja pri verovanju. Verske in vzgojne avtoritete so svoje mesto še posebej izgubile v procesu digitalizacije – digitalno okolje ponuja svobodno izbiro in na videz demokratično uporabo. Pokazali pa bomo, kako tudi v tem okolju nastajajo nove oblike avtoritete, ki so v veliki meri prikrite in zato tudi veliko bolj nevarne. Umestitev t. i. algoritemske avtoritete nas vodi do iskanj ustreznih odgovorov za področje vzgoje in oznanjevanja, saj gre – kot kaže – za zelo podobno obravnavo avtoritete. Pristop, ki ga z razvojen kritične zavesti v konkretnem okolju in prepoznavo učitelja kot preroka ponuja P. Freire, povezuje rešitve za opolnomočenje sodobnega človeka tako na verskem kot na vzgojnem področju.

Ključne besede: avtoriteta, digitalno okolje, vzgoja in izobraževanje, verovanje, oznanjevanje, P. Freire

Abstract: Authority is suspect in a democracy. In this article we show what problems this creates in the field of education. Authority is also lost in religion. Religious and educational authority has lost its place, especially in the process of digitalization. The digital environment offers freedom of choice and seemingly democratic use. However, we will show how new forms of authority are also emerging in this environment, which are largely hidden and therefore much more dangerous. The positioning of so-called algorithmic authority leads us to look for appropriate responses for the field of education and proclamation, as it turns out that this is a very similar way of dealing with authority. The approach offered by P. Freire, through the development of a critical consciousness in a concrete environment and the positioning of the teacher as a prophet, combines solutions for the empowerment of modern man in both the religious and educational fields.

Keywords: authority, digital environment, education, faith, proclamation, P. Freire

1. Uvod

Če pomislimo na lastno pot odraščanja, nam bodo hitro prišli pred oči posamezniki, ki so nas oblikovali.¹ Na nas so delovali kot vzor – včasih kot tisti, ki postavljajo meje, drugič kot tisti, ki so od nas veliko pričakovali. Brez tega si odraščanje težko predstavljamo in še danes so nam pri osebnem odločanju njihove usmeritve pomembne. Dobro je imeti človeka, ki mu zaupaš in njegovi besedi verjameš. Veliko znanja, ki smo si ga pridobili, in veščine, ki jih obvladamo, smo preprosto sprejeli kot nekaj samo po sebi umevnega – ker smo verjeli avtoriteti, ki nas je vzgajala, vodila, učila. Kot pravi Wittgenstein: »Otrok se uči tako, da verjame odraslim. Dvom pride po verjetju. Naučil sem se vsega mogočega in se zanesel na avtoriteto določenih ljudi, nato pa sem marsikaj potrdil ali ovrgel z lastnim izkustvom.« (2004, 51) Brez tega izhodiščnega verjetja bi morala vsaka generacija vedno znova iznajti vse na novo. Še več, izgubili bi gotovost življenja, ki ga daje zavest, da smo v varnem okolju in v varnih rokah. Prav temelj vere, kot ga razodeva judovsko-krščanska tradicija, sloni na avtoriteti Boga, ki je sredi med nami in za nas skrbi. Mojzesovo vprašanje po imenu Boga in zagotovilu, da je resnično poklican, dobi jasen odgovor: »Bog mu je rekel: ›Jaz sem, ki sem.‹« (2 Mz 3,14) Zavest, da je Bog vedno z nami in da je temelj gotovosti, varnosti, prihodnosti, je v samem jedru razodetja (LaCocque in Ricoeur 2003, 71; 382). Zato predstavlja sodobna kritika in zlasti rušenje avtoritete izziv za vzgojo, še bolj pa za uvajanje in ohranjanje vere v utelešenega Boga (Schmidt in Cohen 2013; Stegu 2022, 708; Platovnjak in Svetelj 2019, 675–679).

Izhodišče sodobnega človeka je vedno bolj neodvisnost, samozadostnost, svoboda. Zaradi te izpostavljenosti težnje po svobodi je avtoriteta razumljena vse bolj negativno, saj jo bolj ali manj enačimo z avtoritarizmom, ki v družbi nastopa kot nasprotni pol svobode (Diez idr. 2017, 9). Opredelitev posameznika pogosto izhaja iz t. i. negativne svobode – pravi posameznik naj bi bil tisti, ki ni podrejen drugim, ki ni prisiljen ravnati po ukazu od zunaj. Svoboda utemeljuje kraljestvo zasebnosti, neodvisnosti. Le posameznik, ki ima svojo zasebnost in odloča sam, je resnična oseba. Danes se to močno odraža v veliki družbeni odtujenosti. Izkušnje nas učijo – in številni misleci danes utemeljujejo –, da je prava oseba lahko samo tisti, ki svoje odločitve uporablja, da kaj naredi za druge in pred njimi. To pa ni neodvisnost v zgornjem smislu svobode, ampak avtonomija, ki terja tudi določeno vnaprejšnje priznavanje avtoritete (Donegani 2017, 29–30).

Ob možnostih, ki jih imamo v digitalni dobi, imamo vtis, da smo veliko bolj neodvisni, imamo več izbire in se ceni naša posebnost. Na medmrežju imamo številne ponudbe, ki nam omogočajo začutiti svobodo – in nič čudnega, da na njem preživimo vse več časa. Pionirji medmrežja so sanjali o mediju, ki bo v temelju demokratičen in podpiral specifično identiteto posameznikov. Pri tem se redki

¹ Prispevek je rezultat raziskovanja znotraj projekta J6-4626 „Teologija, digitalna kultura in izzivi na človeka osredičene umetne inteligence“ in raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki delujeta na Teološki fakulteti Univerze v Ljubljani in ju sofinancira Javna agencija za znanstvenoraziskovalno dejavnost Republike Slovenije (ARIS).

zavedajo, kaj se za mehanizmom digitalnega skriva. »Homo digitalis misli, da uživa brezplačne izdelke. Toda on je izdelek. Najbolj perfidno pri tem je, da manipulirani celo mislijo, da sprejemajo svobodnejše odločitve kot prej, da sta njihov doseg in dostopnost večja kot kdaj koli prej. Skoraj nihče ne more trditi, da ni prizadet.« (Hepp 2022) Besede nemškega psihoterapevta kažejo na razcepljenost sodobne kulture. Več stoletij se človek bori za svobodo – v okolju, kjer misli, da je to končno dosegel, pa z njim manipulirajo. Upravičeno se lahko vprašamo, ali so se končno uresničile Rousseaujeve besede: »Naj otrok vselej verjame, da je on gospodar, medtem ko boste gospodar vselej vi.« (Blais, Gauchet in Ottavi 2011, 163) Digitalna doba postavlja človekovo svobodo pred nov izziv – še posebej, ker z njo zraščeni odraščajo mladi in v njej mnogi iskalci iščejo tudi verske vsebine (Kraner 2023, 14). Zato je naše temeljno vprašanje, kje in na kakšen način je navzoča, se odraža, deluje avtoriteta, ki bi delovala vzgojno, v digitalnem svetu. Posebej nas bo zanimala avtoriteta, ki vodi k veri, jo krepi in ohranja.

2. Vprašanje avtoritete v odnosu do vzgoje

Vprašanje avtoritete ni nekaj novega in pogojenega zgolj s pojavom novih digitalnih tehnologij. Avtoriteta je pod vprašajem že dlje – tako v širši družbi kot na specifičnem področju vzgoje. Že priseganje na demokracijo kot obliko vladavine o avtoriteti ustvarja sum. V demokraciji je vsak državljan oblast in vsaka oblast – avtoriteta se legitimira le s svobodno odločitvijo posameznika (Blais, Gauchet in Ottavi 2011, 112). Postavitev dvomečega človeka za edino gotovost vodi do krhanja starih vzvodov verjetja in zaupanja (Noddings 1998, 98). Izhodiščna Wittgensteinova misel je tako postavljena na glavo: sodobni človek preverja, preden je sploh treba kaj preverjati. Zato moderna in še posebej postmoderna pogosto vztraja na izhodišču, da je vsaka avtoriteta v sodobni demokratični družbi problematična. Kot odgovor na izrazito skepso številni vztrajajo, da človek brez avtoritete izgublja trdna tla pod nogami. Praktiki v vzgoji in izobraževanju vedno bolj ugotavljajo, da je za sodobno krizo krivo prav rušenje avtoritete; če drugega ne, vsaj pri šolski vzgoji. »Problemi moralne avtoritete so v jedru javnega izobraževanja, saj je osnovno in srednješolsko izobraževanje v enaki meri namenjeno tako socializaciji mladostnikov kot učenju osnovnih kognitivnih spretnosti. Emile Durkheim, eden od utemeljiteljev sodobne sociologije, je trdil, da narava in funkcija šolske discipline ni le za zagotavljanje nekakšnega miru v razredu – kot pripomoček, ki omogoča, da se delo lahko mirno opravi. Šola je pogosto prva družbena institucija zunaj družine, ki je odgovorna za proces oblikovanja mladostnikov za odgovoren vstop odraslega v družbo.« (Arum 2003, 3) V vzgojnih ustanovah se vse bolj odraža napetost med zahtevo družbe, da naj odraščajoče uvajajo v način življenja, učijo predpisane vsebine in vrednote določenega okolja, na drugi strani pa pričakovanji posameznikov, da jim omogočijo svobodo in neodvisnost.

Za pravo ravnotežje med ohranjanjem družbene skupnosti in principov skupnega življenja ter svobodo posameznika je zato nujno na novo premisliti vlogo avto-

ritete pri tem. Če je v starih tradicijah avtoriteta učitelja, znanja, tradicije jasna, se v zadnjih obdobjih vedno bolj pojavlja težnja po umiku avtoritete iz vzgojnega okolja. Kakor koli že, večina strokovnjakov na področju pedagogike deli mnenje, da avtoritete in njenega mesta ni mogoče ukiniti, čeprav so se njene pojmovne oblike spreminjale. Gotovo pa jo je treba razumeti na interpersonalni ravni (Makovec 2014, 73). »Avtoriteti nikakor ni namenjeno, da bi kdaj izginila; avtoriteta je konstitutivno kolesce družbenega mehanizma; je inherentna povezavi med jazom in skupnostjo in je tudi ena temeljnih modalnosti skupnostnega bivanja.« (Blais, Gauchet in Ottavi 2011, 132) Vsa miselna ali politična gibanja, ki človeka so poskušala osvoboditi vsake avtoritete, to le preoblikujejo ali zamenjajo s še hujšo obliko avtoritarnosti. To je mehanizem skupnega bivanja, interpersonalne dinamike, ki ga odgovorni v družbi ne morejo kar odmisлити. Kot ugotavlja Hannah Arendt, bi z zatiskanjem oči pred nujnostjo avtoritete ravnali povsem neodgovorno – kot bi starši svojemu otroku rekli: »Na tem svetu niti sami doma nismo varni; kako se v njem gibati, kaj vedeti, katere veščine obvladati, to so skrivnosti tudi za nas. Poskusiti se moraš sam znajti po svojih najboljših močeh; vsekakor pa nimaš pravice nas klicati na odgovornost. Mi smo nedolžni, umivamo si roke pred tabo.« (Arendt 1961, 191) To odrasli zato v nekakšnem nezavednem narcisizmu vse pre pogosto ponavljamo in tako nalogo pomoči mladim pri orientaciji v življenju zavračamo – z izgovorom, da bodo že sami izbrali (Arènes 2017, 137).

To lahko razumemo v širšem kontekstu razvoja zahodne družbe.

»Posameznik je postal najvišja avtoriteta, ki presoja, kaj je zanj pomembno, celo, kaj je prav in resnično. Kultura postmoderne je postavila pod vprašaj prej veljavno gotovost in avtoriteto, ki sta bili pripisani duhovnemu, religioznemu znanju, in vsadila dvom v vrednost velikih pripovedi. V tem kulturnem ozračju skepse se zdi, da resnica in zanesljivost osebnega in duhovnega znanja slabita; zdaj je gotovo le to, da je za to vrsto znanja značilna naravna negotovost. Zato postaja vse zelo relativno, posameznik pa se mora odločiti, čemu bo verjel. Duhovnost zdaj postane egoistična, subjektivna in DIY (*Do It Yourself*), ne pa osebna in skupnostna kot v tradicionalni krščanski duhovnosti.« (Rossiter 2018, 33; Platovnjak 2020, 367–368)

Padec zaupanja v velike pripovedi najbolj krha zgradbo vzgojnega sistema in tradicionalnih verskih skupnosti. Posledice – kot ugotavlja Rossiter – nosi posameznik, ki z osvobajanjem od samoumevne gotovosti in avtoritete vedno bolj zapada v negotovost in skepso. Naložiti mlademu človeku, da se mora znajti sam, ne vodi samo v egoistično zagledanost, ampak tudi v strah pred prihodnostjo in prevzemanjem odgovornosti. »Ker smo vedno bolj razočarani nad resničnim življenjem. Resničnost se zdi vse bolj dolgočasna, upočasnjena, brezbarvna in nesmiselna. Resnično življenje se ne zdi vredno truda.« (Hepp 2022) Hepp to pripisuje vedno večji pogreznjenosti v virtualni svet – je pa to v veliki meri tudi posledica prevelikega bremena, ki ga nalagamo mladim z zahtevo, da se morajo soočiti z vso zapletenostjo sveta odločati sami. V smislu, da smo jim tako ali tako dali dostop do vseh informacij, zato bi morali vedeti in se znajti sami. Pri tem se po-

treba po avtoriteti ne kaže le v vedno večji apatičnosti, temveč tudi v izrazitem vzponu teh, ki avtoriteto vsaj na videz ponujajo – a ta rešitev se zopet zateka k avtoritarnosti. Pozabljamo pa na mesto, kjer je prava interpersonalna avtoriteta tradicionalno doma: vzgoja in religija.

3. Iskanje mesta avtoritete v vzgoji danes

Pri nas avtoriteto prevečkrat razumemo z vidika moči, kakor začenja svojo opredelitev Kroflič: »Pedagoško avtoriteto lahko opredelimo kot fenomen, ki se utemeljuje na substancialnem izvoru učiteljeve družbene moči, ali pa kot izrazito odnosen fenomen, za katerega je značilna vzajemna vpletenost dveh subjektov in s tem tudi prepletenost potreb in pričakovanj obeh akterjev ne glede na asimetričnost/hierarhičnost vsakega avtoritativnega razmerja.« (2010, 138–139) Drugi del, ki jo umešča na področje odnosov, sicer prav zaradi zaslepljenosti z močjo prepogosto prezremo – še posebej, ker smo pozorni na asimetričnost in hierarhičnost razmerja. Drugi pa trdijo:

»Nihče se ne vzgaja sam. Vsak človek, ki na novo vstopa v svet, je kakor vržen v kalno morje kodov in pravil, ki ga obdajajo, ne da bi vsa ta pravila in kode kakorkoli obvladal – za novega človeka je to strašna preizkušnja, od katere si nikoli popolnoma ne opomore, zato je treba bržkone prav v njej iskati psihično osnovo nekega človeškega nagnjenja, ki se nam zdi tako zagonetno, namreč nagnjenja k podrejanju. Novi človek si ne bi mogel nikdar pridobiti osnovnih ključev do svojega okolja in minimalnih sredstev, da se v tem okolju lahko razvija, če mu ne bi pomagali odrasli.« (Blais, Gauchet in Ottavi 2011, 133)

Pri tej nujni pomoči na poti odraščanja ne smemo pozabiti na kritiko zlorabe moči. Razpetost med zahtevo po pomoči in prepuščanjem vzgajanega samostojnosti se hitro prevesi na eno ali drugo stran: v brezpogojno in nekritično poslušnost ali pa v brezglavo upornišтво. Prav zaradi te dileme je dobro še enkrat premisliti razloge za nujnost avtoritete pri vzgoji.

Povzeli bomo pet razlogov za obstoj avtoritete iz konstitutivnih potez človekovega življenja, ki posameznika na poti odraščanja umešča v družbeno stvarnost (Blais, Gauchet in Ottavi 2011, 123–126):

- a. Avtoriteta obstaja, ker v družbi obstaja legitimnost, saj je človeško-družbeni prostor neločljiv od dimenzije normativnosti. Vsaka družba mora legitimirati svoje delovanje: ima svoja pravila, ki ji omogočajo preživetje in rast.
- b. Človeštvo deluje samo na podlagi zaupanja, saj sprejemamo kot gotovo marsikaj, česar sami ne moremo preveriti. Stabilna in trdna je le družba, ki zmore svojim članom zagotoviti vrednost zaupanja.
- c. Ljudje smo v temelju družbena bitja in imamo potrebo po pripadnosti. Gre za prisotnost skupnosti v individualni zavesti – in preko tega se posameznik poisto-

veti z avtoriteto skupnosti.

- d. Živimo v soodvisnosti s svojimi bližnjimi. Prav ta soodvisnost nas v identifikacijskem procesu oblikuje in odpira za avtoriteto drugega, ki ga srečujemo v različnih oblikah: od staršev do prijateljev.
- e. Zadnji razlog je obstoj svobode. »V tem smislu je mogoče trditi: ljudje dajemo prostor avtoriteti zunaj nas, ker moramo avtoriteto izvajati sami nad seboj.« (126)

Tako lahko zaključimo: »Avtoriteta je edino orodje, ki lahko spravi interes otroka, da vstopi v družbo soljudi, in interes skupnosti posameznikov, da jih v družbi zamenja človek, ki bo na višini njihovih skupnostnih zahtev. Iz vseh teh razlogov lahko sklenemo, da je prav avtoriteta, če jo v njeni naravi in njenih funkcijah razumemo pravilno, danes bolj kot kadarkoli prej poklicana, da postane medij vzgoje.« (138) Pri tem medij razumemo kot pot do vzpostavitve demokratične družbe, kjer bo posameznik sposoben biti avtoriteta sebi in drugim in hkrati živeti v skladu z avtoritetami, ki jih demokratična ureditev postavlja. Ne samo zaupanje, ampak vseh pet razlogov za obstoj avtoritete je najbolj vidnih na področju religioznosti. Avtoriteta norm, verjetje v Presežno, pripadnost verski skupnosti, človekova absolutna odvisnost in hkrati večna odgovornost pred Absolutnim so v temelju verovanja, ki pa se z digitalnim vedno bolj postavlja pod vprašaj.

4. Avtoriteta in religija v digitalni dobi

Religija temelji na avtoriteti. Kot smo že omenili, je transcendentna razsežnost, kakor koli jo že razumemo, vedno pred našo osebno. Človek se v svoji religiozni drži na avtoriteto naslanja, ji zaupa, se je včasih boji, se ji priporoča. Proces sekularizacije z osvobajanjem posameznika to avtoriteto vedno bolj krha (Noddings 1998, 100). Družbeni sistem podjetnosti, ki izpostavlja človekovo neodvisnost in moč, nam je namreč dal dovolj zaupanja vase, da smo to 'navidežno' avtoriteto vse manj iskali ali se je bali.

»Tako za Durkheima kot za MacIntyra je sekularizacija vključevala oslabitev kolektivnega, čustvenega in socialnega značaja religioznih praks, obenem pa se je skupnost zaradi modernizacije razkrojila. V sodobnosti je neizogibna erozija skupnosti in avtoritete kolektivnega verskega prepričanja ter večja nedoločenost glede verske prakse, saj posamezniki do temeljnih klasiﬁkacijskih načel postajajo bolj kritični. Družbene korenine verovanja z rastjo sodobnega individualizma in uporabnimi tehnologijami komunikacije, ki zaobidejo zakoreninjene družbene odnose, počasi propadajo.« (Turner 2011, XXVII)

Prav nove oblike digitalne komunikacije v razumevanje religijske avtoritete in njenih institucij posegajo najbolj izrazito (Kraner 2021, 164). V judovsko-krščanski tradiciji je to še posebej očitno. Prvič zato, ker je bil verski sistem v dobi razodetja hierarhičen, enoten in avtoritativen, sistem komunikacijskih dejanj v novem me-

dijskem okolju pa je bolj horizontalen kot vertikalni, bolj raznolik in razdrobljen. Viri avtoritete so decentralizirani, avtoriteta vsakega sporočila pa je predmet pogajanj in dogovarjanja. Rast tovrstnih različnih centrov interpretacije v globalnem komunikacijskem sistemu je povzročila krizo avtoritete v formalnem svetu verskih prepričanj in praks (Turner 2011, 202).

Kot smo že omenili, danes avtoriteta ne izhaja več iz preteklosti, ki bi jo odrasli preprosto prenesli na mlajši rod. Danes je avtoriteta to, kar se vzpostavlja pred našimi očmi: avtoriteta se konstituira sproti. Svet je vedno bolj prostor mnenj, ki v vsej svoji fluktuaciji ob pojavu spletnih vplivnežev vzpostavlja določeno uniformnost kljub videzu stalno novega (Arènes 2017, 132). Vpliv všečkov je kljub na-ključnosti vse bolj v vlogi avtoritete. Prav ta pojav 'vidnosti' drastično spreminja sam način komuniciranja, ki se iz izrazito človeške dejavnosti in skupne dobrine spreminja v dragocen komercialni izdelek. Koncept družbe kot skupnosti državljanov, ki jih povezuje komunikacija, je torej pod pritiskom koncepta družbe kot skupka posameznikov ali demografskih trgov, ki jih oblikujejo tržniki. V okviru takšnega modela je za produkcijo javnega komuniciranja ključno vprašanje, ali je mogoče najti ali pritegniti dovolj velik trg, da bo objava finančno vzdržna. Druga pomembna vrednota – in obenem dinamika – je komodifikacija, pri kateri se družbene ali kulturne dejavnosti kooptirajo, ukradejo ali izumijo ter nato zapakirajo in prodajajo kot komercialni izdelki. Komercializacija večine družbenih in kulturnih dejavnosti izpodriva prejšnje družbene strukture, ki so podpirale nekomercialne dejavnosti, koristne širši skupnosti. To pa na večino družbenih in kulturnih dejavnost vrši pritisk, naj ne le proizvajajo, temveč dejavnost tudi kapitalizirajo. Tudi spletne komunikacijske dejavnosti, kot so blogi, ki se lahko začnejo s potrebo po samoizražanju, lahko odkrijejo, se jih lotijo ali celo prevzamejo komercialni interesi, ki si želijo pridobiti občinstvo (Horsfield 2015, 263). V to tržno misel so ujete tudi verske skupnosti. Hitro so se pojavile popolnoma digitalizirane verske skupnosti in se vključile v boj za pozornost. Spet druge so vsako povezanost z novimi mediji zavračale – v veliki meri prav zaradi strahu pred izgubo pristne religiozne avtoritete.

Če pogledamo krščanstvo, je začelo nove digitalne medije izkoriščati hitro. Vse to se odraža v spremembi teološkega pogleda na skupnost cerkve, pa tudi na razumevanje razodetja. Razvil se je pojem digitalne religije, ki poskuša – ne le v krščanstvu, ampak nasploh – opredeliti versko dogajanje v sodobni komunikaciji. »Pojem digitalna religija je postal običajen način ne le za opis posebnega pristopa k proučevanju religije, ki se izraža prek spletnih platform ali drugih digitalnih tehnologij. Gre tudi za oznako, ki skuša opisati, kako na religijo vse bolj vplivajo ali jo razlagajo značilnosti digitalne kulture in njeno srečevanje z različnimi oblikami interneta.« (Campbell in Bellar 2023, 5)

Ker so digitalni in družbeni mediji vedno bolj del naše vsakodnevne rutine, se številni vidiki našega življenja odvijajo tako v fizičnih kot digitalno posredovanih okoljih. Večpredstavna resničnost je značilna za digitalne religije, pri katerih so naša življenja niz spletnih, fizičnih in integriranih srečanj. To vpliva tudi na to, kako se religije v sodobni družbi vidi in prakticira ter vključuje nove izraze verske prakse in skupnosti, ki se odvijajo na spletu in zunaj njega (53). Te skupnosti so

lahko popolnoma nove in brez neke tradicionalne avtoritete ali pa take, ki prav s pomočjo medmrežja tradicionalno avtoriteto utrjujejo.

Digitalizacija z različnimi možnostmi in priložnostmi je ustvarila okolje, v katerem se lahko igramo z informacijami in obredi iz različnih virov, ki niso v pristojnosti verskih avtoritet, ter jih poljubno združujemo. Ljudje si lahko svoja verska prepričanja prilagodijo: lahko si izbirajo, katere informacije in kateri obredi jih nagovarjajo, in gradijo svoje lastne verske identitete (37). Določen sinkretizem je ena prvih značilnosti čistih digitalnih verskih skupnosti. Vendar se tudi v taki skupnosti prej ali slej izluščijo vplivneži in njihova prepričanja, ki skupnost ohranjajo. Še pomembnejše pa je dejstvo, da se teh možnosti poslužujejo tudi pripadniki tradicionalnih verskih skupnosti, kar vpliva na njihove poglede, pričakovanja in zahteve do lastnih avtoritetnih sistemov.

Raziskave so tudi pokazale, da je internetna verska praksa povezana s splošnim izražanjem religioznosti, saj služi kot razširitev običajne verske prakse in duhovnega osmišljanja. Takšne raziskave izpostavljajo dejstvo, da digitalni mediji – tako kot številne druge oblike množičnih medijev – delujejo kot simbolni ali pomenski viri, ki jih duhovni iskalci v sodobni družbi uporabljajo pri verskem orientiranju in ustvarjanju verske prakse (65). Vendar kažejo tudi, da versko udejstvovanje na spletu ne nadomešča interakcij ljudi z zunanjimi verskimi skupinami ali viri. Nasprotno, ljudje svojo versko identiteto gradijo hkrati v fizičnem in spletnem prostoru, in sicer na dopolnjujoč se način (51).

Tako množično pridobivanje (crowdsourcing) verskih izkušenj in razmišljanj o veri ponuja za učinkovito teologijo v tretjem tisočletju mnogo priložnosti in izzivov. Odpira namreč nov način pridobivanja in širjenja teoloških nauk (Palakeel 2017, 135), kar mnoge krščanske skupnosti vedno bolj vključujejo tako v svoje medmrežno delovanje kot tudi v konvencionalno pastoralo.

Če se omejimo samo na Katoliško Cerkev, vidimo, da je na medmrežju redno navzoča že od samega začetka. Prvi poskusi so bili v smislu starega avtoritarnega komuniciranja od zgoraj navzdol – kar je razumljivo, saj ima Cerkev dobro razvito učiteljsko službo, jasno razumevanje učiteljske oblasti in celo teološko podlago za to oblast. Pogosto pa se je pri tem pozabljalo, da svet digitalnih tehnologij in družbenih omrežij vključuje milijone vernikov, tudi v alternativnih strukturah nekakšne verske oblasti. Zanje imajo uradne učiteljske službe v Cerkvi še vedno neko avtoriteto, vendar je ta pogosto nejasna. Velik del cerkvene avtoritete tako še vedno ostaja specializiran in od življenja ljudi navidezno oddaljen. Z drugimi besedami – v sodobnem svetu je opaziti vse večji prepad med učiteljsko avtoriteto, kot jo Cerkev razume, in avtoriteto, za katero se zdi, da so jo ljudje pripravljeni priznati (Soukup 2017, 31).

5. Vprašljivost nove avtoritete v digitalnem svetu

Da bo Cerkev novo obliko avtoritete v službi oznanjevanja lažje sprejela in razvila, je nujno premisliti sam način njenega vzpostavljanja v digitalnem okolju. Kljub vi-

dezu demokratičnosti in svobodne izbire na medmrežju se za tem pogosto skriva nevidna oblika avtoritete, ki jo lahko poimenujemo algoritemska – algoritmi so hermenevtični ključi za urejanje digitalnega sveta. Vprašanje je, kdo jih je postavil in izbral. Jasno je le eno: »Algoritmi niso nevtralni, pred njimi je odločitev.« (Moog 2017, 231) Avtoriteta v digitalni ekologiji ni vsiljena, temveč se ustvarja sama, kar je prepoznavno po številu sledilcev. Gre za avtoriteto, ki jo ustvarjajo uporabniki sami: zaradi neke vrste verodostojnosti, ki jo posameznik v digitalni ekologiji običajno generira (Monteiro 2017, 59). Spontanost in zakritost, ki se kaže v naključnosti take avtoritete, je zato zavajajoča. V družbenih medijih je naključnost več kot enostavno ustvariti: ker algoritmi niso popolni, je naključnost z njimi neločljivo povezana. Poleg tega so ti viri običajno zasnovani tako, da vključujejo dodatno stopnjo namerne naključnosti. Motivacija zanje je prvotno izhajala iz osnovne matematike – in ne iz človeške psihologije. Algoritmi družbenih medijev so običajno ‚prilagodljivi‘, kar pomeni, da se nenehno malenkostno spreminjajo, ker skušajo doseči boljše rezultate – 'boljši' v tem primeru pomeni bolj privlačen in zato bolj dobičkonosen. V tovrstnih algoritmih je vedno prisotno nekaj naključja (Lanier 2018). Kako to deluje, lahko ponazorimo s preprostim primerom: recimo, da vam algoritem pokaže priložnost za nakup nogavic ali delnic približno pet sekund po tem, ko si ogledate videoposnetek ljubke mačke. Prilagodljiv algoritem bo občasno izvedel samodejni preskus, da bi ugotovil, kaj se zgodi, če se ta interval spremeni – denimo na štiri sekunde in pol. Ali bo zaradi tega verjetnost nakupa kaj večja? Če je odgovor pritrdilen, se lahko ta časovna prilagoditev uporabi ne le za vaše prihodnje iskanje, temveč tudi za iskanje mnogih drugih ljudi, za katere se zdi, da so z vami povezani zaradi česar koli – od barvnih preferenc do potovalnih vzorcev (2018).

Omenjen primer je vzet iz dela strokovnjaka, ki zase pravi:

»Govorim kot računalničar, ne kot družboslovec ali psiholog. S tega vidika vidim, da se čas izteka. Svet se pod našim vodstvom hitro spreminja, zato neukrepanje ne pride v poštev. Na področju stroge znanosti nimamo toliko znanja, kot bi bilo za razumevanje našega položaja idealno, vendar imamo dovolj rezultatov za opis problema, ki ga moramo rešiti – le časa za njegovo rešitev nimamo veliko. Zdi se mi, da je pravi trenutek za skovanko, da mi ne bo treba vedno znova ponavljati istega opisa sestavin problema. Kaj pravite na »vedenje uporabnikov, ki je spremenjeno in ustvarjeno v imperij za najem?« BUMMER.« (2018)

BUMMER je stroj s šestimi prilagodljivimi deli, ki po Lanierovem prepričanju služijo za zavajanje uporabnikov. Ob premisleku teh šestih delov se izrisuje nova oblika avtoritete, ki je v nasprotju z obljubljenjo svobodo in demokratičnostjo digitalne komunikacije. Mnemotehniko za šest sestavnih delov stroja BUMMER sestavljajo:

A (*Attention*) za pridobivanje pozornosti, ki vodi k prevladi ‚kretenov‘.

B (*Butting*) za vmešavanje v življenje vseh.

- C (*Cramming*) za vsiljevanje določene vsebine.
- D (*Directing*) za usmerjanje vedenja ljudi na najbolj zahrbtnen način.
- E (*Earning*) za zaslužek z omogočanjem najhujšim ‚kretenom‘, da se skrivaj poigravajo z vsemi.
- F (*Fake*) za lažne množice in lažno družbo (Lanier 2018).

Gre za ostro kritiko digitalnega, kar pa ne rešuje težave, saj se pri skoraj vseh digitalnih orodjih, ki jih danes uporabljamo, temu težko izognemo. Velik del svobodne izbire tako na prikrit način prepuščamo oddaljenemu podjetju in njegovim strankam. Ti prevzamejo statistični del bremena naše svobodne volje tako, da ta ni več v naši pristojnosti. Začnejo odločati o tem, koga bomo spoznali, kaj nas zanima, kaj moramo početi. Ni pa skrivnost, da so si ljudje, ki to shemo vodijo, v izrazito kratkem času nakopičili osupljivo bogastvo in moč. Vse to spominja na najslabšo obliko avtoritete, ki se je ne zavedamo, a ima oblast celo nad našimi željami in vestjo.

Vprašanje je, kaj lahko storimo. Predlog psihoterapevta je – najprej aktivna distanca. Zavest, da na drugi strani takega ali drugačnega zaslona ni nikogar, ki bi lahko čutil: da gre torej za uprizarjanje čustveno nabitega izrekanja brez osebnega odnosa (Hepp 2022). Hkrati bi morali življenje manj komentirati in ga bolj intenzivno živeti. Drug drugega bi morali več čutiti in se pustiti občutiti. Pogostejše bi se morali pustiti čustveno ganiti in se držati proč od računalnikov. Manj iger na takih in drugačnih aplikacijah – in več sedenja drug ob drugem na klopci v parku. Ne le občutiti, kaj je trenutno aktualno, temveč tudi, kaj moje telo trenutno potrebuje. Naučiti bi se morali na novo zaupati svojim telesnim čutom (Hepp 2022; Centa Strahovnik 2022). Vsa ta priporočila je treba šele udejanjiti, čeprav jih verska tradicija v način življenja po veri v bistvu že vključuje. Pot do njih pa je vzgoja – še posebej, če ta vključuje razvijanje občutka za trezno zaupanje in vero.

6. Nova avtoriteta vzgoje iz vere

Ugotovili smo, da je izguba tradicionalne avtoritete na področju vzgoje in verovanja šla po zelo podobni poti. V digitalnem okolju je to še bolj razvidno. Učiteljske in cerkvene avtoritete po mnenju mnogih niso več potrebne. Svoboda, ki si jo vsi tako želimo, je zaradi možnosti ponudbe na digitalnem trgu vse bližja – zaradi osvobajanja od starih avtoritet v duhu demokratizacije pa tudi izvedljiva. Po drugi strani pa vsi tožimo nad nemočjo vzgojnih institucij, če drugače ne, ob velikih ekscesih, kot je bil npr. pobjo v osnovni šoli v Beogradu. Prav tako je velik problem v brezzvoljnosti in nezmožnosti številnih, da bi komur koli verjeli. Na obeh področjih, pri vzgoji in verovanju, se je pokazal podoben vzorec. Proces sekularizacije je z željo osvoboditve človeka samoumevnost avtoritete načel, digitalizacija pa je dala za to še bolj konkretne možnosti. Ne čudi nas, da se pogosto iščejo skupne rešitve. Na področju vzgoje se vedno bolj poudarja, da bi moral učitelj nastopati

kot prerok – in da bi šola morala postati nekaj svetega (Mayes 2005, 11). Skupaj z njim lahko le predlagamo:

»Ko se učitelj in učenec srečata, na neki način usodno, razred postane prostor »resničnega življenja«, nekakšen kontrakulturni prostor življenja kot nasprotje obkrožujoči kulturi smrti – temu močvirju surovosti in hitre spolnosti brez ljubezni in odgovornosti; kulturi smešne moralne izčrpanosti posameznikov pred digitalnimi in samooklicanimi bogovi – tistimi, ki promovirajo pretirano porabo drog, pijače in hrane, ki zadovoljijo naše čute, ne morejo pa nikoli utišati kričanja našega srca, ki je izdalo samega sebe. A prav srce lahko oživi v pravem srečanju učitelja z učencem v eksistencialno avtentični coni razreda.« (19)

Da učitelja za to preroško vlogo okrepimo, potrebujemo metodološki pristop, ki bi mu to lahko omogočil. Predlagamo pot ozaveščanja, ki jo je prvi razvil Paolo Freire pri opismenjevanju izkoriščanih in razlastninjenih kmetov v Amazoniji. Kot se je izkazalo, so – oziroma smo – v podobnem položaju danes vsi. Digitalni močnejši nas nehote ali hote uporabljajo za svoje cilje. Zato se lahko strinjamo: »Prepričanje zatiranih, da se morajo boriti za svojo osvoboditev, ni darilo revolucionarnega vodstva, temveč rezultat njihove lastne *conscientização* – ozaveščenosti.« (Freire 2005, 67) To je opredelil kot proces kritičnega zavedanja o družbenih, političnih in ekonomskih protislovjih stvarnosti, ki vodi k humanizaciji, v praksi pa kot poskus ohranjanja teorije in prakse v uravnoteženi dialektiki – tako da človek deluje refleksivno in razmišlja za delovanje (Nežič Glavica 2021, 138). Prav to je lahko pot k preventivni vzgoji, da digitalno okolje postane dobro orodje, ne pa beg pred svetom. Pristna komunikacija učitelja in pastoralnega delavca bo stroj BUMMER ustavila. učitelj pa bo s tem pridobil pristno in dovolj močno pozornost. Tudi pastoralni delavec, ki bo znal bližnje v njihovem življenju nagovoriti, kakor to zna mati in predlaga papež Frančišek (2014), bo prebujal kritičnost do novonastalih prerokov – in vzbujal zaupanje, ki je pri oznanjevanju potrebno. Preko te poti smo veliko bolj kritični do vsiljenih vsebin, ki jih za zrelo duhovno življenje ne potrebujemo, kar bo preprečilo lahek zaslužek ob naši naivni brezskrbnosti. Predvsem pa bomo ustvarjali bolj pristno družbo, kjer bo vedno manj potreb za lažne novice in lažne profile – saj bomo pripravljeni sodelovati v konkretnem življenju Cerkve in družbe (Šegula 2022, 680).

Freirejev metodološki pristop ozaveščanja tako pri vzgoji kot pastoralni bo okrepil kritično refleksijo in delovanje, ki temelji na pristni, telesni izkustveni ravni – in je v njej potrjena. Po njegovem mnenju je medsebojna povezanost samozavedanja in delovanja trajna in stalna dinamika našega odnosa do same kulture. Za Freireja je izobraževanje po naravi stvar politično – in nikoli nevtrarno. Izobraževanje ljudi bodisi udomačuje z vsiljevanjem vrednot in kulture prevladujočega razreda bodisi jih osvobaja, saj jim pomaga, da postanejo kritični, ustvarjalni, svobodni, dejavni in odgovorni člani družbe. »Osvobodilno izobraževanje ima rekonstruktiven značaj: vključuje zavezanost k premagovanju sil zatiranja in s tem k rekonstrukciji družbe.« (Roberta 2013) To ne pomeni nekakšne naivne demokra-

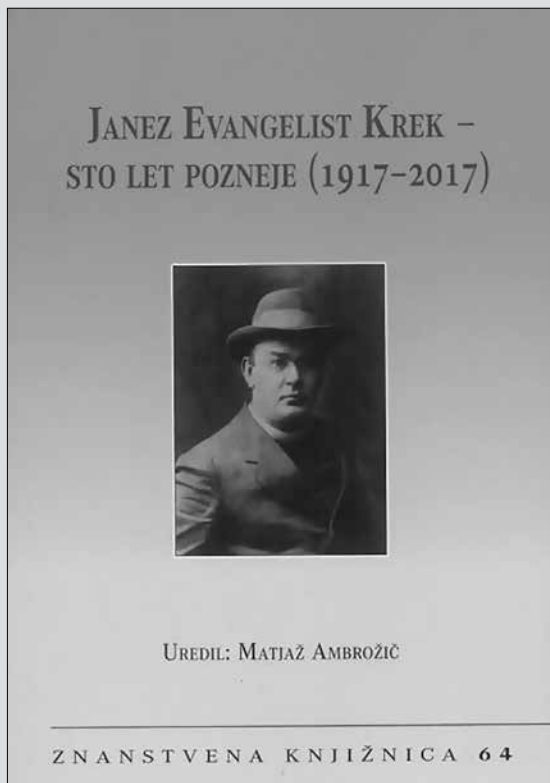
tizacije vzgojnih ali verskih ustanov. Tako vzgoja kot oznanjevanje morata ustvariti in prebuditi aktivnega sogovornika in ga vključiti v odgovorno občestveno življenje, kar je tudi cilj celotnega procesa sinodalnosti.

V tem duhu kritične zavesti in osvobajanja v času digitalnega mora Cerkev ponovno povezati štiri stvari, ki jih ni že dolgo. Prvič, avtoriteto s cerkveno naravo vere. Prva priča vere je bila na binkoštni dan skupnost – in ne posameznik. Drugič: vključiti evharistijo, ki oblikuje izvrševanje avtoritete Cerkve, v podajanje vere. Že pri zadnji večerji in potem naprej je bila v lomljenju kruha enotna. Tretjič: vključitev spletnih vplivnežev nazaj v ekonomijo vere – Cerkev je vedno živela iz moči novih karizem, ki jih je sicer preizkušala, a hkrati cenila moč pričevanja. Četrtrič: utemeljiti konkretno skupnost župnije kot mesto, kjer bodo vplivneži lahko izkusili avtoriteto z drugimi osebami v realnem prostoru in času (Tan 2017, 76). Odprt prostor digitalnemu v verski skupnosti je torej smiselno le takrat, ko imamo dovolj kritične občestvene zavesti, ki vliva vero, spodbuja pripadnost, odgovornost – in podpira svobodo posameznika z aktivno vključitvijo v življenje skupnosti.

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Matjaž Ambrožič (ur.)

Janez Evangelist Krek – sto let pozneje (1917–2017)

Kaj ima Krek povedati danes, svojim rojakom, ki so z dosego lastne države vzeli usodo povsem v svoje roke in si lahko danes in svoj jutri oblikujejo sami, čeprav v povezanosti z drugimi evropskimi narodi, pa vendarle brez potrebe, da bi odgovorne za neuspehe iskali drugod? Odgovore na tako zastavljena vprašanja je skušala najti skupna dobrih poznavalcev Krekove misli in njegovega življenja, časa, v katerem je Krek deloval, in družbe, ki jo je sooblikoval, a tudi oblikovalcev sedanjega trenutka slovenske zgodovine.

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Iva Nežič Glavica

„Pedagogika 3.0“ ali oris edukacije v digitalni dobi *“Pedagogy 3.0” or an Outline of Education in the Digital Age*

Povzetek: Nahajamo se v prelomnem obdobju, ko neformalno učenje oz. „pedagogika 1.0“ vstopa v novo razmerje z današnjim formalnim učenjem oz. „pedagogiko 2.0“ in bodočim formalnim učenjem oz. „pedagogiko 3.0“, ki je podprta z novimi oblikami digitalnega učenja.

Tehnološki napredek, digitalna revolucija in dramatično pospeševanje procesov na tehnični, socialni in osebni ravni presegajo ponudbo „pedagogike 2.0“, katere temelji so bili zasnovani v industrijski družbi 19. stoletja. Spreminjajoči se svet življenja, dela in izzivi globalizacije v postmoderini družbi zahtevajo „pedagogiko 3.0“ oz. novo paradigmo učenja in poučevanja, ki poudarek preusmerja od današnjega splošnega – „industrijskega“ – edukativnega sistema k personaliziranemu pristopu poučevanja, da pridobljeno znanje povezuje z uspešno uporabo kompetenc 21. stoletja. Gre za interdisciplinarno, projektno usmerjeno, problemsko in tudi sodelovalno učenje, ki kliče po posodobitvi šolskih prostorov in vključevanju tako novih učnih lokacij kot tudi digitalnih pristopov.

Ključne besede: Digitalizacija, reformske pedagogike, IKT, interdisciplinarno, projektno usmerjeno, problemsko in sodelovalno učenje

Abstract: We are at a turning point in which non-formal learning, or “pedagogy 1.0”, is entering into a new relationship with today’s formal learning, or “pedagogy 2.0”, and tomorrow’s formal learning, or “pedagogy 3.0”, supported by new forms of digital learning.

Technological advances, the digital revolution and the dramatic acceleration of processes at the technical, social and personal levels are going beyond the offer of “Pedagogy 2.0”, whose foundations were laid in 19th-century industrial society. The changing world of life, work and the challenges of globalisation in a postmodern society call for a “Pedagogy 3.0” or a new paradigm of learning and teaching that shifts the focus from today’s generic, “industrial” educational system to a personalised approach to teaching that links acquired knowledge with the successful application of 21st-century competencies. It is interdisciplinary, project-oriented, problem-based and collaborative learning, which calls

for the modernisation of school spaces and the integration of both new learning locations and digital approaches.

Keywords: Digitalisation, reform Pedagogies, ICT, interdisciplinary, project-oriented, problem-based and collaborative Learning

1. Uvod

Postmoderna družba doživlja hitre, korenite spremembe – postaja digitalna družba, ki izpodriva industrijsko družbo in njene surovine.¹ Tehnološki napredek, globalno mreženje in novi digitalni komunikacijski kanali postajajo gonilna sila sprememb.

»Nova surovina tega sveta postaja znanje. Vedno pogostejše služi kot vir za reševanje problemov in ustvarjalnosti. Že zdaj je očitno, da bo izobraževanje v 21. stoletju postalo osrednji dejavnik dolgoročne gospodarske rasti. Znanje in izobraževanje sta hkrati vir in gibalno glavni izzivi 21. stoletja: ogroženosti okolja in podnebnih sprememb, demografskega razvoja in migracij.« (Sliwka in Klopsch 2019, 10)

Digitalizacija, ki jo lahko prištevamo med glavne dejavnike za spremembe, je začela prodirati na vedno več področij človekovega dela in življenja. Zlasti informacijska in komunikacijska tehnologija ter umetna inteligenca so postavili današnjo družbo pred nove izzive, ki jih lahko povzamemo s kratico VUCA (volatile, uncertain, complex, ambiguous). Slednja opisuje novo realnost kot spremenljivo, nestanovitno, zapleteno in dvoumno (Mack in Khare 2016). Zato je današnje življenjske razmere težko analizirati, se nanje odzivati ali jih načrtovati (Weinreich 2016; Žalec 2020, 271).

Postopoma spoznavamo, kako te spremembe vplivajo na način življenja in dela – s tem pa posledično tudi na izobraževanje. Kljub številnim nepredvidljivim situacijam je jasno le, da je izobraževanje ključ do pozitivnega soočanja s spremembami (Vodičar 2021, 897). »Izobraženi ljudje so v času sprememb bolj prilagodljivi in imajo sposobnosti za proaktivno in ustvarjalno vplivanje na spremembe. Izobraževanje ljudem pomaga, da spremembam niso prepuščeni na milost in nemilost, ampak lahko na razvoj dogodkov vplivajo.« (Sliwka in Klopsch 2019, 10) Ob tem si zastavljamo podobno vprašanje kakor Burov: »Kakšno izobraževanje potrebujemo in kateri koraki so pri prestrukturiranju naših izobraževalnih sistemov – in še posebej šol – zaželeni in trajnostno usmerjeni?« (Burov 2019, 16)

¹ Prispevek je rezultat raziskovanja znotraj projekta J6-4626 „Teologija, digitalna kultura in izzivi na človeka osredičene umetne inteligence“ in raziskovalnega programa P6-0269 „Religija, etika, edukacija in izzivi sodobne družbe“, ki delujeta na Teološki fakulteti Univerze v Ljubljani in ju sofinancira Javna agencija za znanstvenoraziskovalno dejavnost Republike Slovenije (ARIS).

2. Izobraževanje – ključ do spreminjajočega se sveta

Glede na zgoraj navedena dejstva dr. Olaf-Axel Burow, ugledni profesor pedagogike na univerzi v Kasslu in geštalt pedagog, napoveduje sedem sprememb oz. ,revolucij', ki bodo po njegovem v razmeroma kratkem času na različnih ravneh spremenile tako način učenja in poučevanja kot tudi samo izobraževanje in izobraževalne sisteme kot celoto. Našteva naslednje tipe revolucij:

- » - pedagoška revolucija: razsvetljenstvo in reformna pedagogika doživlja ta renesanso;
- šolska revolucija: oblikovanje šole je na vidiku;
- revolucija poučevanja: nove učne oblike, učni prostori in nove učne lokacije omogočajo individualizirano in navdihujoče učenje;
- organizacijska revolucija: ,Bottom-up' namesto ,Top-down', spremembe se bodo odvijale od spodaj navzgor namesto od zgoraj navzdol; šole prihodnosti potrebujejo svobodo v organizaciji/oblikovanju;
- revolucija ustvarjalnosti: kombinacija digitalnega in analognega omogoča ustvarjalnost in razmišljanje izven okvirov;
- revolucija sreče: ,Design for Happiness' združuje dobro počutje, zavzetost in odličnost;
- revolucija trajnostnega razvoja: učitelji in učenci bodo postali sooblikovalci/ustvarjalci prihodnosti.« (2019,16)

Ali bo do teh revolucij prišlo in na kakšen način se bodo odvijale, po mnenju Burowa ne bo odvisno le od družbenega in ekonomsko-gospodarskega razvoja ter politične volje, temveč tudi od naše ustvarjalne agilnosti in zavezanosti k iskanju in izkoriščanju novih priložnosti, ki nam jih digitalizacija ponuja (2019, 17). V nadaljevanju bomo predstavili zgolj temeljne poudarke, ki se navezujejo zlasti na prve tri revolucije.

2.1 Slovo od ,pedagogike 2.0'?

Po Burowu se trenutno nahajamo na prelomu, ko neformalno učenje oz. ,pedagogika 1.0', ki pri posamezniku v veliki meri sledi logiki notranje motivacije (razumljivost – smiselnost – praktičnost) vstopa v novo razmerje s formalnim učenjem oz. ,pedagogiko 2.0' in bodočim formalnim učenjem oz. ,pedagogiko 3.0', ki bo podprta z novimi oblikami digitalnega učenja (Burow 2014).

S pojmom ,pedagogika 2.0' Burow opredeljuje današnji akademsko usmerjeni model formalne edukacije, ki se je razvil za potrebe industrijske družbe 19. stoletja. Kljub temu, da je ta model izobraževanja star približno dvesto let, mu v temeljnih usmeritvah še vedno sledijo številne, zlasti javne vzgojno-izobraževalne institucije postmoderne družbe. To se posebej izrazito kaže v frontalnem poučevanju, ki prevladuje na univerzitetni ravni in enostranskem akademsko-kognitivnem znanju, ki ga morajo učenci ali študenti v veliki meri pasivno vsrkati – in ga nato na izpitih ali pisnih preverjanjih znanja ponoviti. Tak pristop poučevanja

še vedno sledi logiki splošne, množične industrijske proizvodnje, kot npr. razvrščanje otrok v starostno homogene skupine (razrede), učenje z istimi metodami, v istem tempu – po opravljenem standardiziranem preverjanju znanja pa sledi napredovanje kot po tekočem traku (Robinson 2016, 31–36). Po mnenju Burowova takšen način izobraževanja ne more biti model izobraževanja za prihodnost (Burow 2019, 20), kajti postmoderna družba se od industrijske družbe v mnogih segmentih razlikuje.

»V sodobni družbi, kamor koli se ozremo, se vedno bolj pričakuje nekaj posebnega, ne pa nekaj splošnega. Upanje in zanimanje ter prizadevanje institucij in posameznikov niso vezani na to, kar je standardizirano in regulirano, temveč na to, kar je edinstveno.« (Reckwitz 2019, 15) Na podlagi napredne digitalizacije se postmoderno gospodarstvo vedno bolj usmerja ne zgolj v funkcionalnost, temveč tudi v edinstvenost proizvodov, storitev in dogodkov. Ob tem pa ima proizvedeno blago tudi kulturno konotacijo in je za stranke afektivno privlačno. Sociolog S. Reckwitz ugotavlja, da ne živimo več v *industrijskem*, temveč v *kulturnem kapitalizmu*, kar je posledica spremenjenega načina proizvodnje in porasta akademskega izobraževanja. Kulturni kapitalizem je začel narekovati ritem svetovnemu trgu dela in profilu poklicev.

»Medtem ko je bil v stari industrijski družbi poudarek na jasnih formalnih kvalifikacijah in zahtevah glede uspešnosti, se nova *kulturna ekonomija znanja* zavzema za ustvarjanje edinstvenih »profilov« delovnih subjektov. Tisti, ki dosežejo ali obljublajo, da bodo dosegli nekaj izjemnega, puščajo povprečje v ozadju in so zdaj nagrajeni, medtem ko so delavci z vsakdanjim rutinskim delom zapostavljeni.« (2019,16)

Kulturni kapitalizem, ki družbo nedvomno spodbuja, vpliva na premik trenda od splošnega k posebnemu, kar med drugim velja tudi za izobraževalne sisteme. Za šole prihodnosti ni več dovolj, da uspešno poučujejo po programih in učnih načrtih, kot je to veljalo še pred dvajsetimi leti. Ker se življenjsko okolje in pogoji postmoderne družbe dramatično spreminjajo, se številne šole že zavedajo, da bodo morale svoje edukativne pristope spremeniti in učne vsebine povsem predrugačiti, da ne bo prihajalo do vedno večjega razkoraka med vsebino znanja in dejanskimi potrebami trga. Strokovnjaki namreč napovedujejo, da bo 50 % poklicev v nekaj letih izginilo ali se zaradi digitalizacije popolnoma preoblikovalo (World Economic Forum 2018). Če bodo želele šole s svojimi učnimi vsebinami učence pritegniti, bodo morale storiti več, da bodo postale posebne, drugačne od drugih, da bodo gojile lasten izobraževalni profil ter učencem (in staršem) nudile različne možnosti, s katerimi si bodo svojo vseživljenjsko izobraževalno pot lahko oblikovali sami. V globaliziranem, hitro spreminjajočem se svetu ne bo dovolj, da bodo posredovale le različna znanja, ampak bo prav tako pomembno, da bodo ustvarjale prostor, v katerem bodo posamezniki lahko razvijali svojo osebnost, individualne potenciale, socialne in emocionalne kompetence ... Kajti v času, ko je znanje vsesplošno dostopno, lahko postane tudi vprašljivo in izgubi svojo vrednost, prav tako kot formalno poučevanje, če mora učitelj zasledovati le kurikularne smernice (Burow 2019, 24). Pri tem ne smemo spregledati dejstva, da



Slika 1: Vseživljenjsko učenje in kompetence 21. stoletja.

sam prenos znanja ne vodi k razvoju kompetenc. Kompetence so po Arnoldu in Erpenbecku kombinacija znanja, odnosa in delovanja (Arnold 2021, 47–59). Nevrološke raziskave kažejo, da je izolirano znanje, ki za učenca ni relevantno in ni vpeto v specifično situacijo, izgubljeno znanje, ki ga učenec po dveh letih v 80 % pozabi (Roth 2021, 151–164). Zato bo v prihodnje treba zmanjšati standardiziran prenos znanja in pretirano kopičenje učne snovi; v edukativni proces bo nujno vpeljati več holističnih metod in učnih situacij, ki bodo krepile tudi kompetence za preživetje in uspeh.

Številni pedagogi, gospodarstveniki, ekonomisti in voditelji vlad (*Partnership for 21st Century Learning*, *National Academies* in OECD) menijo, da je formula za uspeh v 21. stoletju ,3R' + ,4C', ki ponazarja angleške kratice za znanje in kompetence.² Te Trilling in Fadel delita na tri temeljna področja: življenjske in poklicne spretnosti, sposobnosti učenja in inoviranja ter sposobnost obvladovanja spreminjajočih se učnih in delovnih okolij (Trilling 2012a). Gre za kompetence, ki jih je mogoče uporabiti pri vseh šolskih predmetih in učnih priložnostih tako v šoli kot zunaj nje.

Ob tem se nam zastavlja vprašanje, kako lahko naše šole to dosežejo, ko pa se še vedno trudijo, da bi prestopile prag ,3R'? Kako premakniti paradigmo od večerajšnjega, industrijskega, manufakturnega izobraževalnega sistema poučevanja k personaliziranemu pristopu učenja 21. stoletja, ki temelji na informacijsko-komunikacijsko-znanstveni in inovacijski osnovi? »To je na področju izobraževanja ne-

² 3R's: reading, writing arithmetic. 4C's: critical thinking, creativity, collaboration, communication.

dvomno največji izziv stoletja in zato tudi največji gospodarski in družbeni izziv.« (Trilling 2012b) S temi vprašanji že prehajamo na področje ,pedagogike 3.0', revolucije poučevanja in učenja. Sistematična povezava med pridobljenim znanjem in uspešno uporabo kompetenc, ki so podprte tudi z digitalnimi pristopi, vodi v spremembo paradigme. Ta predpostavlja nove učne oblike, spremenjene učne prostore v šoli in učne lokacije izven nje (Sliwka in Klopsch 2019, 12).

2.1.1 Oris,pedagogike 3.0'

V času vse večje digitalizacije in pospeševanja skoraj vseh procesov mora šola ponovno stopiti v središče družbe (Kraner 2023). Postati mora prostor trajnostnega, v prihodnost usmerjenega delovanja, življenja in učenja, ki ga Burow imenuje ,pedagogika 3.0'. Ta ne more več mimo sedemnajstih ,globalnih ciljev' (www.globalgoals.org) Organizacije združenih narodov. Gre za kompleksne cilje, ki jih ni mogoče zadostno obravnavati v okviru tradicionalnih, med seboj ločenih šolskih predmetov. ,Pedagogika 3.0' ni zgolj »ponovno učenje včerajšnjih rešitev za jutrišnji svet in njihovo reproduciranje na standardiziranih izpitih z uporabo včerajšnjih metod, medtem ko se težave našega sveta, kot so podnebne spremembe, migracije, naraščajoča neenakost itd., povečujejo, časovni horizonti pa krajšajo in možnosti ukrepanja zmanjšujejo« (Burow 2019, 26). ,Pedagogika 3.0' bo morala v prihodnje učencem omogočati, da bodo o teh in podobnih vsebinah razglabljali tako, »da svoje znanje uporabijo v praksi in se konkretno spopadejo z resničnimi problemi, da delajo v skupinah, pripravljajo poglobljene odgovore in inovativne rešitve, družabno komunicirajo in sodelujejo na spletu, ustvarjajo vse vrste digitalnih medijskih sporočil, so bolj samostojni in odlični sodelavci v timu« (Trilling 2012b, 2). Takšen način razmišljanja in učenja³ predpostavlja, da ima učenec spretnosti, kot so npr. taksonomsko višja raven znanja, samoregulacija, učne navade, sposobnost interdisciplinarnega, projektno usmerjenega, problemskega in sodelovalnega učenja. Za razvoj teh sposobnosti bodo potrebni holistični in na učenca osredinjeni pristopi, ki sami po sebi niso novost, saj so jih poudarjali že številni reformski pedagogi (geštaltisti, kognitivisti, konstruktivisti).

Digitalizacija v edukativnem procesu ne odpira poti samo uporabi IKT-ja, temveč tudi novi kulturi učenja in poučevanja, združujoči koncepte humanizma in reformnega izobraževanja, ki lahko v posodobljeni obliki doživijo svoj razcvet (Burow 2019, 17–19). Takšno stališče zagovarja npr. tudi Jack Ma, bivši učitelj angleškega jezika in ustanovitelj internetnega giganta Alibaba, ki je leta 2018 na Svetovnem gospodarskem forumu v Davosu spregovoril tudi o vlogi izobraževanja. S svojo vizijo je navzoče presenetil, saj je dejal: »Naši otroci lahko bitko s stroji izgubijo. Ne moremo jih naučiti, kako konkurirati strojem, ker so ti pametnejši.« (Jack 2018) Če ne bomo, po besedah Maja, spremenili tradicionalnega načina poučevanja, bomo čez trideset let v težavah. Naše otroke bo treba učiti to, kar je edinstveno, v čemer jih stroji ne bodo dohiteli – in je drugačno od tega,

³ Obstajajo primeri šol in šolskih mrež po vsem svetu, (ZDA, Združeno kraljestvo, Finska, Singapur, Avstralija in druge države), ki dosegajo visoko raven znanja in dobre dosežke učencev s kombinacijo ,poglobljenega učenja' (*deeper learning*) in projektnim delom (Trilling 2012b, 2).

kar lahko počnemo z njimi ljudje. Za prihodnost jih ne bomo mogli opolnomočiti le z znanjem izpred dvesto let, temveč bodo potrebne ključne kompetence, kot so samostojno razmišljanje, pomembnost vrednot, timsko delo, skrb za druge, kreativnost, šport, glasba, umetnost (2018). Humanistični pogled digitalnega pionirja Maja se precej razlikuje od logike IT-monopolistov, ki v središče edukacije postavljajo kvantitativno kopičenje podatkov o njem. Zbiranje in varovanje učenčevih podatkov lahko v izobraževalnem sistemu dolgoročno privede do točke, ko se bodo sredstva začela po večini preusmerjati v delovna mesta na področju informacijske tehnologije in optimizacijo podatkovnih baz, ne pa v kvaliteto pedagoškega kadra (Hartong 2018).

2.1.2 Kreativna uporaba digitalnih medijev

Ker nas bodo digitalne naprave vse bolj spremljale in vplivale na naše vedenje in odločitve, bomo morali v edukacijskem procesu vedno bolj upoštevati kritično presojo, osebne odnose in kreativnost (Burow 2019, 18). Na tej točki lahko ustrezno in smiselno uvedene digitalne oblike poučevanja in učenja prispevajo k uresničevanju številnih ciljev humanistične in reformske pedagogike, ki so usmerjeni v vsestranski razvoj učenčevih potencialov in temeljijo na pouku, osredinjenem na učenca (Nežič Glavica 2021, 212–214) – učencu omogočajo visoko stopnjo svobode, samoodločanja in odgovornosti, učitelju pa tudi več maneverskega prostora za uvedbo novih učnih oblik poučevanja in časa za različne vzgojne vsebine (Skiera 2010, 421–428).

Tako se lahko učitelji zgledujejo po Célestinu Freinetu, ki je že v začetku 20. stoletja razmišljal, kako bi lahko učenci sami razvijali besedila, časopis in učna gradiva. Učenci lahko računalnik pod učiteljevim mentorstvom uporabljajo kot kreativno orodje, s katerim bodo ustvarjali originalne in uporabne digitalne izdelke oz. storitve, kot npr. učne videoposnetke, interaktivne vaje, e-knjige, stripe, bloge, prispevke ... S takšnimi pristopi bi se učenci intenzivneje poglobili v učne vsebine, krepili divergentno mišljenje – tj. originalnost, fluentnost, fleksibilnost – in digitalno pismenost ter se hkrati učili, kako kvalitetno in odgovorno soustvarjati spletno okolje ipd.

Drug primer je pedagogika Montessori, ki pod geslom »Pomagaj mi, da naredim sam« učiteljem pomaga realizirati koncept učenja v »pripravljenem okolju«, kot je obrnjena učilnica (ang. *Flipped Classroom*). V njej lahko učenci s pomočjo digitalnih platform in prosto dostopne programske opreme velik del učne snovi osvojijo sami in v svojem tempu.

»Pripravljenno okolje« – ki je pri pedagogiki Montessori temeljilo na analognih gradivih – v digitalni dobi dopolnjujejo virtualni prostori, in to s presenetljivim rezultatom: da je staro zahtevo po celostnem, na osebo osredotočenem, notranje diferenciranem poučevanju in učenju zdaj mogoče uresničiti tudi v širšem obsegu.« (Burow 2019, 18)

Računalnik se lahko v kombinaciji z izkustvenimi (analognimi) pristopi izkaže kot koristen inštruktor in interaktivni trener. Učencem lahko ponudi ogromno podatkov, znanja, različnih programov izpopolnjevanja, aplikacij ipd., kar jim je dostopno kadar koli in skoraj kjer koli. Šolski učbeniki, zvezki in delovni listi se težko kosajo z neomejenim bogastvom in aktualnostjo digitalnih vsebin – te lahko namreč »zapletene kontekste prepričljivo ponazorijo s spretnimi računalniškimi animacijami. Pisani in govornjeni jezik, slike in kratke filmske sekvence je mogoče kombinirati. Vse skupaj pa je blizu izraznim oblikam mlade generacije.« (Seydel 2019, 131) Kot interaktivni trener lahko računalnik učitelju pomaga pri sestavljanju in izvajanju individualiziranih učnih načrtov za vsakega učenca posebej (individualna stopnja učenja, prilagojena hitrosti dela in navadam). Dodana vrednost računalniške podpore se kaže predvsem v tem, da učitelji s pritiskom na gumb »pripravijo snov na večkanalni način: branje, gledanje, poslušanje, pisanje, govorjenje. Učitelj z razredom 25 učencev ali več ne more nikoli doseči takšne stopnje individualizacije.« (132)

Prav tako pa se v visokotehnoloških šolah v Silicijski dolini že preizkušajo programi, ki želijo učinkovito spremljati posameznikovo vseživljenjsko učenje (kar je za velika podjetja donosno področje). Tako računalnik postane izobraževalni navigator, ki naj bi na podlagi podatkov in algoritmov natančneje in pravičneje sprejemal odločitve o izobraževalnih in poklicnih poteh posameznika ter o porazdelitvi njegovih nadaljnjih življenjskih možnosti. Če ne že prej, se nam na tej točki mora prižgati alarm. Dejstvo je, da proces učenja in osebni razvoj učenca ne poteka linearno, saj se na izobraževalni poti vsakega učenca vedno znova pojavljajo ovinki in padci. Dober učitelj zna na to gledati s širšega zornega kota: učencu ovinke in padce dopustiti in mu dati nove priložnosti, medtem ko stroji ničesar ne pozabijo in ne odpustijo. Po njihovem nov začetek ni mogoč, ker so vrednostne predpostavke in odločitve, na katerih algoritmi temeljijo, toge in neprizanesljive (133).

2.1.3 Spremenjeni učni prostori

V digitalni dobi ,pedagogika 3.0‘ predpostavlja drugačna, prilagodljiva, hibridna okolja in nove učne lokacije (realne in digitalne), ki se v konvencionalnem modelu koridorske šole s izoliranimi učilnicami soočajo s številnimi tehničnimi in prostorskimi ovirami. Primer dobre prakse je gimnazija Alemann v Wutöschingenu, ki v Nemčiji velja za pionirja novega koncepta učenja in poučevanja. Ta koncept združuje na učenca osredinjeno učenje z uporabo digitalnega učnega okolja ,DiLer‘ (v kombinaciji s prilagojenim šolskim prostorom), ki ga dojemata kot tretjega pedagoga (prvi je učitelj, ki ga imenujejo učni spremljevalec, drugi je učni partner oz. učenec). »Geslo notranje oblikovalke šole Doris Frattton se glasi: »V vsakem prostoru naj se dogaja tisto, kar je okolju primerno.« (Schöler in Schabinger 2017, 91) V ta namen so ustvarili prostorske pogoje, ki naj bi po eni strani ugodno vplivali na procese v šolski skupnosti, po drugi pa pozitivno vplivali na vedenje ljudi, ki v njih delajo. Klasične šolske učilnice so nadomestili z učnimi okolji, ki imajo svoj specifični namen, interier in barvno paletu: *učni atelje*, v katerem ima vsak učni partner stalno mesto (mizo, stol, belo tablo), opremljeno z analognim učnim gradivom,

pa tudi iPadom, je namenjen tihemu, individualnemu delu. K ustvarjanju mirnega vzdušja in reda v prostoru prispevajo prevladujoči mehki, svetli odtenki barv in jasna struktura pohištva. *Input prostori* so opremljeni z visoko ovalno mizo, okrog katere sedijo učenci in sledijo strnjeni razlagi učnega spremljevalca, ki je podprta s pametno tablo. Gre za kooperativen delovni prostor, v katerem prevladujejo pisane barve, ki se mešajo z odtenki svetlih barv. Okrog *input prostorov* se nahaja velik prostor, ki so ga poimenovali *tržnica*. Ta vsebuje niše, ki jih je z zavesami in ustreznim pohištvom mogoče pregraditi na manjše učne otoke, namenjene spodbujanju in navdihovanju otrok za skupinsko in timsko delo, ki je lahko podprto z IKT-jem. Za specifično učenje posameznih predmetov so na voljo tudi tako imenovane sobe za učenje.

Pester interior učnih prostorov, ki nagovarja vse otroke čute, otrokom omogoča učenje na različnih nivojih. Na izbiro imajo sedenje ali ležanje na tleh, nizke mizice ali oblazinjene klopi, delo pri mizah z nastavljivo višino v sedečem ali stoječem položaju, učenje v sedečem položaju na delovnem mestu ali delo pri vhodni mizi in stoječi računalniški mizi. Cilj je, da se v učnem procesu spodbujata tudi otrokova cirkulacija in gibanje. Poleg tega se otroke spodbuja, naj sami odločijo, v katerem položaju želijo delati. Ob vsem tem je treba povedati, da poteka pouk tudi zunaj šole, npr. v mestni hiši – in pogosto na prostem (2017, 93).

V šoli so poleg učnih prostorov pomembni prostori za redne učne pogovore oz. posvetovanje z učiteljem, brez katerih šola takšnega načina poučevanja ne bi mogla vzpostaviti. Da bi otroci dobro napredovali, se s svojim učnim spremljevalcem srečujejo enkrat tedensko. Pri teh pogovorih ne obravnavajo le šolske tematike, ampak tudi zasebne zadeve otrok (Šegula 2018, 458). Na podlagi zapisov v digitalnem šolskem dnevniku, učenčevem individualnem načrtu in dnevniku učitelja skupaj z učencem reflektira delo preteklega tedna. Hkrati mu nudi podporo pri samostojnem in odgovornem načrtovanju učenja ter zastavljanju ciljev za naslednji teden.

»Poleg kratkoročnega načrtovanja je pri učnem svetovanju pomembna tudi srednje- in dolgoročna perspektiva: še posebej pomembno je govoriti o tem, ali je učni partner svoje cilje, ki si jih je sam zastavil, dosegel in kaj je k temu prispevalo ali to preprečilo. Vložena energija in čas se srednje-ročno izredno obrestujeta tako učiteljem kot učnim partnerjem, saj se otroci na impresiven način naučijo, da vzamejo svoj učni proces v svoje roke.« (2017, 88)

3. Sklepne točke

Zaradi eksponentnega razvoja, zlasti računalniške in komunikacijske tehnologije, hitrost katere je danes veliko večja kot še pred nekaj leti, ni več mogoče oblikovati izobraževalnih ciljev, standardov in učnih načrtov za 'nadaljšnjih dvesto let'. Primorani smo oblikovati prožne smernice ,pedagogike 3.0', ki bodo pomagale pripraviti

naše otroke na to, da bodo dovolj vsestranski in uspešni ne glede na to, kako se spreminja svet okoli nas.

Čeprav se nam obrisi ,pedagogike 3.0' v digitalni dobi postopoma nakazujejo, je jasno, da se na področju edukacije ne smemo omejiti le zgolj na načrtovanje uporabe IKT-ja. Šolski in pedagoški modeli, ki bodo temeljili izključno na algoritemskem nadzoru in povečevali digitalne spretnosti, na dolgi rok ne bodo preživel. Poti do uspešne ,pedagogike 3.0' ne bo mogoče prehoditi z digitalno preobrazbo, temveč bo potrebna didaktična preobrazba. Potrebe današnjega časa nas siliijo, da bomo morali razmišljati širše, digitalizacijo pa izkoristiti kot možnost za premike in spremembe, ki bodo vodili v novo kulturo učenja in poučevanja. Pri tem so nam lahko zgled ,dobre šole', ki so izstopile iz tradicionalnih okvirov poučevanja. V svoje pedagoške koncepte so integrirale pristope reformskih pedagogik učenja; v vsakodnevni praksi se ti zavzemajo za ustrezno učno diferenciacijo, individualizacijo in personalizacijo. V ta namen uporabljajo na učenca osredinjen pristop, podprt tudi z novimi oblikami digitalnega učenja. Posvečajo se tako znanju kot krepitvi učenčevih potencialov, kompetenc, značajskih lastnosti in strategij metaučenja. S takimi pristopi lahko v digitalni dobi zagotovo izboljšamo tudi dobro počutje in pripadnosti učencev šoli, ki sta po rezultatih raziskave OECD 2018 zaskrblijujoča (Schleicher 2018, 47–54).⁴

Ker so ročne in rutinske kognitivne dejavnosti vse bolj avtomatizirane in digitalizirane, postajajo pomembnejše ne le ustvarjalne in kreativne dejavnosti, temveč tudi kognitivno-analitične. Izzivi globalizacije tako poudarek preusmerjajo na aktivno delovanje, skupno ukvarjanje z znanjem in ustvarjalno reševanje nalog, ki jih stroji ne morejo prevzeti (Sliwka in Klopsch 2019, 11). Vse to v ,pedagogiki 3.0' kliče po interdisciplinarnem, projektno usmerjenem, problemskem in sodelovalnem učenju (Vodičar 2022, 699). Zaradi tega bo moral učitelj v prihodnosti prevzemati vlogo spremljevalca in ,kreatorja' novih priložnosti, ki v hitro razvijajočem se svetu omogočajo vsestranske priložnosti za učenje. ,Pedagogika 3.0' bo morala postati bolj odprta do inovacij in preizkušanja novih stvari. Dovoliti si bo morala več tolerance do napak in se prepustiti tudi toku. »Spremembe kulture poučevanja in učenja se ne dogajajo z digitalizacijo, temveč veliko bolj z omogočanjem inovativnosti onkraj narekovanih razvojnih strategij – in predvsem z odpiranjem šole navzven v (digitalni) svet.« (Fugmann 2019, 126)

Tako kot je treba otroke naučiti varnega ravnanja v prometu, jih je treba naučiti, kako lahko varno krmarijo v digitalnem svetu. To ni samo naloga staršev, temveč tudi šol. Če želimo spodbujati učenčevo ,digitalno inteligenco', ki predpostavlja tako kognitivno kot čustveno in socialno kompetenco, bo v prihodnosti šola morala odpreti vrata različnim digitalnim učnim in komunikacijskim platformam, obnem pa si zagotoviti ustrezno tehnično infrastrukturo. S smiselnim vključevanjem digitalne tehnologije v učni proces bo namreč učence lahko pravilno usmerjala in

⁴ Za Slovenijo je vrednost indeksa izražanja pozitivnih čustev učenk in učencev (sreča, radost in veselje) daleč najnižja (–0,61, sledi Velika Britanija z vrednostjo –0,29). 35 % slovenskih učencev in učenk je poročalo, da so pogosto ali vedno žalostni, dobra polovica jih je poročala, da so pogosto ali vedno zaskrbljeni (2018, 153–274).

jih vzgajala v kritične uporabnike ter tudi odgovorne soustvarjalce digitalnega sveta (Kraner 2022). Do teh premikov v šoli pa ne more priti brez učiteljev. Tudi v „meki digitalizacije“, Silicijski dolini, odpor proti digitalizaciji na šolah je obstajal – in še obstaja. »Odgovorni so spoznali, da so strah, negotovost in dvom glavni dejavniki, ki učiteljem preprečujejo uporabo tehničnih medijev pri učenju in poučevanju.« (2019, 127) Treba bo torej veliko investirati v motivacijo, podporo, izobraževanje in spremljanje učiteljev na tej poti, saj se nahajamo na začetku razvoja digitalne učne programske opreme, ki bo v prihodnje doživela še številne tako kvalitativne kot kvantitativne preskoke.

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Tomaž Erzar

Pasti spletne pornografije in pasti raziskovanja pornografije *Traps of Internet Pornography and Traps of Its Researching*

Povzetek: V prispevku predstavljamo nekatere težave, povezane z definiranjem, merjenjem, interpretacijo in navajanjem učinkov, ki jih ima gledanje pornografije in spletna spolnost na različne populacije v današnjem s širokopasovnim spletom povezanim svetu. Pri tem opisujemo številne negativne posledice tega vedenja in z njim povezane težave v osebnem in medosebnem funkcioniranju. Predstavljena je vsebinska in metodološka analiza osmih pogosto navajanih študij, ki naj bi potrjevale pozitivne učinke pornografije. Rezultati naše analize kažejo, da tej opredelitvi ustreza samo ena študija, ki povzema mnenja in vedenje dela mlajše, zainteresirane študentske populacije, medtem ko večina preostalih študij izkazuje nasprotno učinke. Izsledki analize so interpretirani v luči razumevanja rabe spletne pornografije kot procesa, ki se začne s sprejemanjem zavajajočega prikazovanja spolnosti in se pogosto konča z zasvojenostjo.

Ključne besede: spletna pornografija, definicija, negativni učinki, pozitivni učinki, metodologija, zavajanje, zasvojenost

Abstract: In this article, we present some of the problems of defining, measuring, interpreting, and citing the effects that viewing internet pornography and on-line sexuality have on different populations in today's broadband-connected world. We describe numerous negative consequences of this behavior and related problems in personal and interpersonal functioning. Follows a methodological and substantive analysis of eight often cited studies which are said to confirm the positive effects of pornography. The results of the analysis show that only one study, which summarizes the opinions and behavior of a part of the younger, self-selected student population, fits this description, while most of the other studies confirm the opposite effects. The results are interpreted in the light of understanding the internet pornography use as a process that begins with accepting deceptive presentation of sexuality and often ends with addiction.

Key words: internet pornography, definition, negative effects, positive effects, methodology, deception, addiction

1. Definiranje pornografije

Nedavna raziskava je ugotovila, da raziskovalci pornografije uporabljajo dve različni definiciji – eno pri empiričnem raziskovanju (»spolno eksplicitne vsebine, katerih namen je vzburjanje«) in drugo v humanistiki (»kulturno, geografsko in časovno pogojeni konstrukt, ki ga narekujejo oblastne skupine v institucijah zaradi nadzora nad kroženjem vednosti in kulture«) (McKee idr. 2020, 1088).¹ Nenavadno in pomenljivo je, da sta definiciji brez skupnega imenovalca: na eni strani vedenje in učinki tega vednja, na drugi morala oz. družbeni pogoji, v katerih se neko vedenje dojema kot moralno sporno. Opredelitvi tudi ne upoštevata razlike med prikazanimi vsebinami, razlik med spoloma in ne čustvenih vidikov – ti so povezani s tem, da pornografija prikazuje prekoračitev tega, kar imajo ljudje v neki kulturi za zasebno, spodobno in moralno. Posledice nedorečenega definiranja se odražajo v raziskovanju učinkov spletne pornografije. Uporaba različnih metodologij in merjenj že več desetletij otežkoča kvantificiranje, primerjanje in integracijo rezultatov (Marshall in Miller 2019, 175).

2. Negativne posledice pornografije

Ne glede na omenjene težave z definiranjem pornografije so dosedanje raziskave nedvoumno potrdile številne negativne posledice ogledov spolno eksplicitnih vsebin tako za posameznike kot za pare, s poudarkom na škodljivih posledicah za mlade. Analiza študij iz obdobja 1995–2015 o uporabi pornografije med mladostniki je pokazala, da pornografijo gledajo zlasti fantje v času razvite pubertete, ki iščejo vznemirjenje in imajo doma šibke ali problematične odnose (Peter in Valkenburg 2016, 517). Kljub omejitvam dostopa mladi do pornografskih vsebin pridejo zlahka, kar ima lahko številne izkrivljajoče, zlorablajoče, travmatične in zasvojitvene posledice. Mlade k spletnim ogledom običajno pritegnejo povabila, ponudbe ali zavajajoči oglasi. Raziskave kažejo, da lahko ogledi v možganih mladih oseb pustijo trajen vtis, ki ga opisujejo s čustvi, kot so gnus, šok, osramočenost, jeza, strah in žalost (Brown in Wisco 2019, 11). Raba pornografije se v korelacijskih študijah povezuje s popustljivo držo do spolnosti, izrazitejšimi spolnimi stereotipi, pogostnostjo spolnih odnosov, priložnostno spolnostjo in tudi spolnim nasiljem – tako v vlogi storilca kot žrtve (Yunengsih in Setiawan 2021, 3). Raziskava na vzorcu 804 mladostnikov v severni Italiji je na primer razkrila povezavo med aktivno in pasivno nasilno, nezaželeno spolnostjo ter ogledi pornografije. Posebej pri dekletih je izstopala izrazita povezava med ogledi pornografskih filmov in pasivno nezaželeno spolnostjo (Bonino idr. 2006, 17–19).

Šele v zadnjih letih so raziskovalci poleg korelacij med pornografijo in škodljivimi posledicami dokazali tudi vzročne povezave. Ugotovljeno je bilo, da množični mediji na spolno socializacijo vzročno vplivajo s sugeriranjem spolnih scenarijev,

¹ Prispevek je nastal v okviru raziskovalnega dela pri programu „Religija, etika, edukacija in izzivi sodobne družbe“ (P6-0269), ki ga sofinancira Javna agencija za raziskovalno dejavnost Republike Slovenije.

ki jih aktivirajo med vznburjenjem ali ob izpostavljenosti spolnim namigom in hkrati prispevajo k uporabi scenarijev v spolnih situacijah (Wright 2011, 373).

Posledice zlorabe pornografije v mladostništvu se izrazito pokažejo pri odraslih uporabnikih: popačeno dojemanje odnosov in spolnosti, razvrednotenje poroke, monogamije, intimnosti in starševstva, minimaliziranje in opravičevanje spolnega nasilništva ter povečano tveganje za spolno odklonsko in nasilno vedenje (Manning 2006). Raba pornografije škodljivo vpliva na pare v intimnih zvezah: ogroža ekonomsko in čustveno stabilnost zvez, zmanjšuje zadovoljstvo s spolno intimo; poleg tega ogledi pornografije vzbujajo občutke prevare in izdajstva (Schneider 2000a; Wright in Tokunaga 2017, 10). Pri ženskah, ki so vedno znova izpostavljene podobam popredmetene spolnosti, se povečuje možnost, da tudi same sebe doživljajo popredmeteno (Fredrickson in Rogers 1997, 177). Odnos staršev do pornografije posredno negativno vpliva na njihove družine in otroke: ogroža otrokovo dobro počutje, spodkopava stabilnost zakonskih in družinskih odnosov ter povečuje tveganje za izpostavljenost spolno eksplicitnim vsebinam in/ali vedenju pri otrocih (Taylor 2018). Pogosta uporaba pornografije v odraslosti je povezana s spolnim fantaziranjem, tveganim spolnim vedenjem, obremenjenostjo s spolnimi vsebinami, nezadovoljstvom zaradi prepogostih ogledov, stisko zaradi čedalje bolj grobih in nasilnih vsebin ter zasvojenostjo (Vogels in O'Sullivan 2019, 660).

V fenomenološki študiji, izvedeni v Avstraliji in ZDA na podlagi polstrukturiranih poglobljenih intervjujev s 13 moškimi, starimi od 21 do 66 let, ki so bili po lastnih besedah zasvojeni s pornografijo, so ti gledanje pornografije dosledno opisovali kot problematično in škodljivo (Hanseder in Dantas 2023, 19). Večina udeležencev kljub neželenim učinkom ni bila zmožna prenehati. Pogosto so poročali o postopnem povečanju uporabe in ogledih vedno novih ali vse bolj šokantnih vsebin. Pornografijo so opisovali kot mehanizem za pobeg ali za spopadanje z negativnimi čustvi ali dolgočasjem.

3. Globalna razširjenost pornografije

Pornografija in njeni ogledi so v sodobni spletni kulturi izjemno razširjeni; oboje je prikazano kot normalno, zabavno, sproščujoče, prostovoljno – to pa je v popolnem nasprotju s tem, kar vemo o škodljivih, dolgoročnih posledicah ogledov in zlorabah v pornografski industriji (Dines, Jensen in Russo 1997). Pornografija je prisotna na 12 % vseh spletnih mest; vsako leto si ta mesta ogleda približno 69 % moških in 40 % žensk, pri čemer je treba upoštevati, da so vsebine, ki jih gledajo eni in drugi, različne. Podpora in pozitivno javno mnenje o pornografiji sta se med mladimi odraslimi v zadnjih nekaj desetletjih povečala. Eden od razlogov za ustvarjanje in kroženje pornografije je dobičkonosna narava te panoge: leta 2023 naj bi prihodki spletnih strani za odrasle in pornografskih spletnih strani v ZDA dosegli 1,15 milijarde dolarjev. Ob tem večina javnosti – in ne le uporabniki – spregleda večkrat izpostavljeno dejstvo, da se igralci filmov za odrasle soočajo z vrsto duševnih in čustvenih težav, kot so depresija, motnje hranjenja in celo samomor, nadalje

s finančnimi težavami, s telesnimi in spolnimi zdravstvenimi tveganji (vključno s spolno prenosljivimi boleznimi in telesnimi spremembami), napetimi odnosi – in da so pogosto tudi žrtve t. i. trgovine z belim blagom, posilstev ter zlorab. Zlorablajoči vidiki pornografije so v javnosti v veliki meri spregledani prav zaradi prevladujočega pozitivnega mnenja, da gre za razvedrilo brez škodljivih posledic za vpletene, čeprav se danes pornografska industrija promovira prav s prikazovanjem stisk nastopajočih žensk (Boyle 2011, 594).

Pri definiranju pornografije se – kot smo videli – nekateri raziskovalci sklicujejo na kulturne razlike in pojmujejo pojav pornografije pretežno z vidika tega, kaj je v kakšni družbi dojet kot spodobno, dovoljeno in kaj ne. Toda ne glede na te razlike je porast pornografije med mladimi in mladimi odraslimi globalni trend (Owens idr. 2012, 101). Poleg tega so raziskave v številnih državah po svetu pokazale, da pornografija spodbuja spolno popredmetenje, saj ljudi prikazuje kot telesa, ki se uporabljajo zlasti za spolno zadovoljstvo (Strehovec 2011, 209). V mednarodni študiji so zbrali podatke heteroseksualnih udeležencev v štirih državah – Nemčiji (N = 640), J. Koreji (N = 799), Tajvanu (N = 488) in Združenih državah (N = 888) – in ugotovili, da sta spol in zloraba pornografije pomembno povezana s spolno objektivizirajočim vedenjem, pa tudi z zagovarjanjem in večjo verjetnostjo tega vedenja v vsaki od proučevanih družb (Willis, Bridges in Sun 2022, 1306). Da ogledi vodijo k večji verjetnosti, da osebe tudi zagrešijo nasilna dejanja zoper spolno nedotakljivost, je nedvoumno pokazala metaanaliza 22 raziskav v sedmih državah (Brazilija, Italija, Norveška, Švedska, Kanada, ZDA in Tajvan), v kateri so ugotovili, da so ogledi povezani s spolnim nasiljem tako pri moških kot ženskah – in to tako glede verbalnega kot tudi fizičnega nasilja (Wright, Tokunaga, in Kraus 2016, 199).

Podobno kot pri drugih oblikah zasvojenosti lahko tudi glede gledanja pornografije sklenemo, da ima za večino populacije – zlasti pa za otroke, mladostnike in ženske – številne dolgoročne škodljive učinke. Čeprav uporabniki kot motivacijo za ogleds navajajo razvedritev, sprostitve, zabavo, te pozitivne učinke sčasoma premagajo negativni, ki segajo od fizioloških, vedenjskih, razpoloženskih do medosebnih in moralnih – povezani pa so z ogledi nasilja, otroške spolnosti in obscenosti (Schneider 2000b). Ti negativni učinki so med drugim posledica zasvojitvenega dopaminskega preplavljanja v možganih, ki za doseganje enakega učinka zadovoljitve sili v ogleds vse bolj raznolikih in moralno vse manj sprejemljivih vsebin (Bridges idr. 2010, 1065). Uporabniki pornografije se tako ujamejo v past, ki je sprva niso prepoznali – z negativnimi posledicami so se prisiljeni soočiti šele, ko opazijo znake zasvojenosti in moralne ranjenosti.

4. Kritična analiza študij o pozitivnih učinkih

V drugem delu naše razprave bomo analizirali najbolj citirane raziskave, ki naj bi dokazovale pozitivne učinke ogledov pornografije. Da so taki učinki verjetni, ne preseneča, saj je bilo ugotovljeno, da večina uporabnikov škodljivih posledic pogosto ne prepozna, jih minimalizira – in svoja dejanja zagovarja z navajanjem pozitiv-

nih učinkov (Wright idr. 2017, 316). Naša hipoteza je, da se te raziskave usmerjajo na ozko, zainteresirano, praviloma mlajšo populacijo, pri kateri negativni učinki še niso prepoznani ali priznani. Nadalje menimo, da so metodološko šibke in da rezultate prikazujejo z napačnimi poudarki.

Omenjene študije so bile izbrane na podlagi tega, da jih navajajo druge pregledne študije, ki zase trdijo, da podajajo celovito sliko pojava pornografije v sodobnih družbah. Raziskave, ki naj bi po navedbi v pregledni študiji Camilleri, Perry in Sammut (2021, 2) kazale na pozitivne učinke pornografije, so naslednje: Carroll idr. 2008, Weinberg idr. 2010, Short idr. 2012, Olmstead idr. 2013, Minarcik idr. 2016.

- A. Avtorji Carroll idr. 2008 so podatke za študijo pridobili s spletno anketo. V vzorcu (N = 803) so bili 18–26 let (M = 20) stari študenti, od tega 500 deklet. Raziskava je merila njihova mnenja o pornografiji: 51,3 % žensk je bilo proti, 66,5 % moških za, pri čemer ni jasno, kakšno obliko pornografije so imeli v mislih, ko so na anketo odgovarjali. Pokazala se je povezava med sprejemanjem pornografije, njeno uporabo, tveganim spolnim vedenjem in odobravanjem tega vedenja, jemanjem drog in sprejemanjem neporočenega življenja pri parih.
- B. V študiji Weinberga in sodelavcev (2010) so starejši študenti izvedli intervju v živo o uporabi pornografije, spolni aktivnosti in oblikah spolnosti ter partnerjih s svojimi mlajšimi kolegicami in kolegi (N = 172; M = 21,3 let). Večina anketiranih ni bila v resnih zvezah, približno tretjina pa se je opredelila kot homoseksualni. V kvalitativnem delu študije so zainteresirani anketiranci izjavili, da pornografijo dojemajo kot normalizacijo različnih spolnih praks, osvoboditev od tabujev, spodbudo k poskušanju novega – in razširitev znanja. Študija je zabeležila mnenja in vedenja zainteresiranega – nereprezentativnega – vzorca, pri čemer je z metodološkega vidika nenavadno, da so kvantitativni del študije, ki vsebuje izpolnjevanje vprašalnikov, razglasili v razredu in ga izvedli prek osebnega stika oz. intervjuja. Ena od omejitev študije so tudi nizke vrednosti alfa količnikov pri posameznih spremenljivkah.
- C. Študija Short idr. 2012 je metaštudija o metodoloških pomanjkljivostih dotedanjih raziskav pornografije in njenih učinkov – ne omenja pa učinkov ogledov pornografije.
- Č. Kvalitativna raziskava Olmstead idr. 2013 prinaša pregled stališč mlade populacije (N = 404; M = 19,3 let) o tem, kakšno vlogo naj bi imelo gledanje pornografije v njihovih kasnejših zakonih oz. zvezah. Anketirance so glede na njihova stališča razdelili na 4 skupine: 70,8 % moških in 45,5 % žensk bi ogled (sami ali s partnerji) pornografije pogojno odobraval; za 22,3 % moških in 26,2 % žensk bi bilo gledanje pornografije v predani zvezi nesprejemljivo; za 5,4 % moških in 12,9 % žensk bi bila pornografija nesprejemljiva v katerem koli kontekstu; za 10,4 % žensk pa bi bila partnerjeva uporaba pornografije sprejemljiva, vendar je same ne bi gledale. Podobno kot v študijah A in C tudi za to študijo ne moremo reči, da meri ali dokazuje pozitivne učinke ogledov pornografije.

- D. Avtorji študije Minarcik idr. 2016 so izvedli spletno anketo med mladimi študenti in neštudenti v heteroseksualnih zvezah (N = 296; od tega 192 ali 65 % neštudentov, M = 28,5 let; moških 75 ali 25 %; žensk 221 ali 75 %; poročenih 38,1 % in 62,9 % neporočenih). Povprečno trajanje zveze je bilo 5,4 leta. Pornografije ni uporabljalo 108 anketiranih (14 % moških in 86 % žensk), samostojnih uporabnikov je bilo 79 (43 % moških), skupnih uporabnikov 71 (35 % moških). V anketi je odgovarjal le en član para, upoštevali pa so samo odgovore tistih, ki so bili sami uporabniki. Ugotovili so, da so pari brez pornografije z odnosom bolj zadovoljni kot tisti, kjer gleda pornografijo en sam, medtem ko je pri parih, kjer gledata oba, zadovoljstvo po oceni tistega v paru, ki gleda, enako kot pri parih, ki pornografije ne gledajo. Omejitev te raziskave je, da pri ugotavljanju povezav med različnimi oblikami zadovoljstva (odnos, spolnost, intima, strast, zaveza) in pornografijo ne poroča, katerega spola je poročevalec. Omenjene stopnje zadovoljstva so najnižje pri parih, kjer gleda pornografijo samo eden v paru. Merjeni pozitivni učinki so po mnenju anketiranih minimalni (1.86 pri razponu 1–7), medtem ko je negativen učinek pri enakem razponu ocenjen na 2.63.

Podobne so ocene, kako gledanje pornografije učinkuje na držo do drugega spola (»has made you more/less respectful towards the opposite gender?«). Rezultati na lestvici od 1–7 (1 – nima učinka, 7 – zelo močan učinek) so pokazali, da uporabnice/uporabniki pornografije učinek rabe na pozitivno držo do drugega spola v povprečju ocenjujejo z oceno 1,8. Povedano drugače: za večino nima nobenega pozitivnega učinka. Pri vprašanju, ali gledanje na odnos do drugega spola učinkuje negativno, pa je bila povprečna ocena 2,58. Negativni učinek je po mnenju ljudi torej večji kot pozitivni. Avtorji v sklepu ali povzetku niti z besedo ne omenjajo, da bi ugotovili pozitivne učinke ogledov pornografije. V uvodnem delu študije so sicer pod pozitivnimi učinki pornografije na pare navedene naslednje raziskave: Bridges 2008, Bridges in Morokoff 2011, ter Schneider 2000a in Schneider 2000b, zato bomo v nadaljevanju analizirali še te.

- E. Bridges 2008 je ustna predstavitev rezultatov, ki so bili kasneje objavljeni v Bridges in Morokoff 2011. Ta prinaša rezultate spletne ankete 217 heteroseksualnih parov (2/3 poročenih, skupaj v povprečju 9 let; 1/3 brez otrok). Pornografijo gleda 71,4 % moških in 55,8 % žensk, od teh 43,8 % manj kot enkrat mesečno. Nabiranje anketirancev je potekalo tako, da je prvi udeleženec k raziskavi povabil še partnerja. Rezultati glede pogostnosti ogledov so naslednji: pri moških več gledanja pomeni manj zadovoljstva v odnosu, medtem ko več gledanja pri ženskah pomeni več zadovoljstva pri moških; nadalje, pri moških je več ogledov povezano z več depresije. Ker je bil v študiji uporabljen samoizbrani vzorec, lahko domnevamo, da so bili udeleženci najverjetneje zainteresirani za to, da izvedo več o mnenju partnerja in da je ta interes delno oblikoval tudi njihove odgovore. Rezultate študije je težko interpretirati kot pozitivne: več gledanja pri ženskah je sicer res povezano z več zadovoljstva pri moških, a gre tu lahko za posledico napačne interpretacije. Žensko bolj pogo-

sto gledanje si lahko moški pojasnjuje s tem, da si tega, česar si želi sam, želi tudi ona – toda razlike med spoloma glede motivacije za ogled tega ne potrjujejo.

- F. Študija Schneider 2000a je spletna študija oseb, katerih partnerji (91 žensk / 3 moški) so zasvojeni s spletno spolnostjo. Avtorji navajajo sedem negativnih sklopov učinkov, niti besede pa ni o pozitivnih: negativna čustva, povod za ločitev, nezadovoljstvo s spolnostjo, negativni učinki telesnih primerjav, občutje prevaranosti, negativne posledice za otroke ter partnerjevo izmikanje in zanikanje.
- G. Schneider 2000b je še ena kvalitativna spletna raziskava o posledicah zasvojenosti s pornografijo pri 45 moških in 10 ženskah. Anketiranci opisujejo, kako se je njihova sprva »rekreativna« uporaba spletne spolnosti sprevrgla v hiter razrast težav s kompulzivnim spolnim vedenjem in spletno pornografijo. Škodljive posledice so vključevale depresijo in tudi druge čustvene težave, socialno izolacijo, poslabšanje njihovih spolnih odnosov z zakoncem ali partnerjem, škodo, povzročeno njenemu zakonu ali primarni zvezi, izpostavljenost otrok spletni pornografiji ali samozadovoljevanju, izgubo kariere ali zmanjšano delovno uspešnost, druge finančne posledice – in v nekaterih primerih pravne posledice. Ob tem izpostavljajo, da so nekateri terapevti poskušali pomen takega vedenja zmanjšati, niso razumeli zasvojitvene narave tega vedenja in niso prepoznali škode za odnose.

5. Izsledki in interpretacija

Analiza osmih študij je pokazala, da je samo ena raziskava zabeležila pozitivne učinke ogledov pornografije pri zainteresirani, nereprezentativni mlajši študentski populaciji (Weinberg 2010). Kljub temu ni dvoma, da je zajela razpoloženje določenega dela mlajše populacije glede rabe pornografije in njenih učinkov na njihovo spolno življenje. Za druge študije nismo ugotovili, da bi potrjevale pozitivne učinke pornografije. Poleg tega večina študij meri mnenja o učinkih, ne pa učinkov, kar je posebej nezanesljivo, ko gre za zainteresirani vzorec. Ko gre za učinke na pare, bi bili ti pravilneje opisani kot »manj negativni učinki po besedah udeležencev« (ogled v paru v primerjavi s samostojnim v študijah Minarcik idr. 2016 ter Bridges in Morokoff 2011). Zastavlja se vprašanje, kakšni so razlogi za pogosto navajanje teh virov kot potrditev pozitivnih učinkov. Če izključimo namerno izkrivljeno prikazovanje ali zavajanje, se lahko vprašamo, ali je krivo tudi nerazumevanje ali celo zanikanje čustvenih in moralnih ran, ki jih pornografija pušča za seboj. Morda gre obenem za strah pred negativnimi reakcijami in očitki, da avtorji zagovarjajo neko globljo, morda celo versko in duhovno vsebino ali namen spolnosti.

Analizirane študije imajo številne metodološke pomanjkljivosti. Poleg izbire vzorca je problematična definicija pojava, saj je pornografija, ki jo gledajo ali berejo ženske, zelo različna od tiste, ki jo gledajo moški. Raziskave se pri tem znašajo na

opredelitev anketirancev samih, kar zmanjšuje njihovo veljavnost (Willoughby in Busby 2016, 686). Poleg tega se t. i. mehka pornografija začetnih uporabnikov zelo razlikuje od trde pornografije dolgoletnih uporabnikov, kar je še posebej pomembno, če želimo proučiti dolgoročne posledice, ko gledanje postopoma, ne da bi se uporabniki tega zavedali ali si to priznali, postane prisila (prim. Schneider 2000b).

Toda problem napačnega citiranja pozitivnih učinkov je lahko še globlji, če upoštevamo – če seveda želimo upoštevati –, da je zavajanje glede tega, v kolikšni meri sta pornografija in njena produkcija prikazovanje resničnega uživanja in ne golo uprizarjanje, ključni del pornografske industrije in ogledov pornografije (Dines 2003, 308–310; prim. tudi pojem psevdoresničnosti v Petkovšek 2015, 241). V jedru tega zavajanja je zanikanje razlike med moškim in ženskim sprejemanjem in uporabo pornografije (Glascok 2005, 51; Wright in Tokunaga 2017, 3). Moški uporabniki namreč ob gledanju doživljajo razvedritev, osvoboditev in sprostitve, če prezrejo možnost, da prikazani ali udeleženi prizori ženskam niso prijetni, pri čemer sčasoma negativne reakcije žensk na pornografsko grobost in nasilje postanejo nujne, da dosežejo zadovoljitev (Whisnant 2004, 17). Sprevrženje prijetnega v svoje nasprotje razkriva globlje nevrokemične, medosebne, čustvene in razvojne primanjkljaje, s katerimi se poleg uporabnikov očitno ne želijo soočiti niti nekateri raziskovalci (Riemersma in Sytsma 2013, 314).

6. Sklep

Avtorji pregledne študije, ki smo jo izbrali za izhodiščni vir naše analize, so zapisali, da so učinki pornografije v strokovni literaturi »še vedno vir spora« (Camilleri idr. 2021, 2). Taka oznaka je glede na naše izsledke preveč splošna in zavajajoča: konsenz ne more biti merilo preverjenih učinkov – nikakor ne gre za dve enakovredni plati enega in istega pojava. Nobenega spora ni glede kratkoročnih učinkov ogledov pornografije pri določenem delu mladostnikov in mladih odraslih – ne glede na motivacije ne glede na to, kaj menijo, da so pozitivni učinki njihovega gledanja. In nobenega spora ni, da ti učinki s časom zbledijo in da nastopijo številni negativni učinki, ki prizadenejo tako uporabnike, njihovo duševno zdravje in doživetje sebe kot njihove svojce in intimne odnose. Še posebej so ti učinki izraziti pri osebah, ki imajo predhodne težave s socializacijo, samopodobo, odnosi doma ali v zvezi, duševnim zdravjem, travmatiziranostjo in zlorabami.

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Snežana Brumec in Slavko Krajnc

Razumevanje simbolov Jakobove školjke in rumene puščice na Caminu v luči Luckmannove teorije simbolov in izpovedi romarjev

*Understanding the Symbols of the Jacob's Shell
and the Yellow Arrow on the Camino in the Light of
Luckmann's Theory of Symbols and Pilgrims' Testimonies*

Povzetek: Romanje po poti Camino de Santiago v poznomodernosti doživlja razcvet.

Preoblikuje se v osebni ritual, pri katerem je pomen pomembnejši od cilja in pot pomembnejša od destinacije. Verjetno sta najpogostejša znaka in simbola na Jakobovi poti školjka in puščica. Prispevek obravnava osebnoizpovedne izkušnje doživljanja simbolov školjke in rumene puščice glede na Luckmannovo razumevanje teorije simbolov. Za tako analizo avtorja najprej orisujeta osnove Luckmannove teorije simbolov in dodajata tudi razumevanje ritualov, ki so ga iz Luckmannove teorije simbolov razvili nekateri avtorji. Luckmannovo teorijo osvetljujejo tudi glede na podobne ugotovitve drugih avtorjev. Temu sledi del prispevka, ki prinaša vrsto osebnoizpovednih izkušenj romarjev ob srečevanju s simboloma školjke in rumene puščice na trasi Camino de Santiago. V sklepu avtorja osvetljujejo osebnoizpovedna poročila romarjev z vidika Luckmannove teorije simbolov.

Ključne besede: Luckmann, simbol, ritual, Camino de Santiago, školjka, rumena puščica

Abstract: Pilgrimage along the Camino de Santiago route is experiencing a revival in late modernity. It is transforming into a personal ritual where the meaning is more important than the destination, and the journey is more significant than the goal. Two common symbols on the Way of St. James are the scallop shell and the yellow arrow. This article examines personal and experiential accounts of encountering these symbols, utilizing Luckmann's theory of symbols. The authors first outline the basics of Luckmann's theory and incorporate the understanding of rituals developed by some other authors from Luckmann's perspective. They then present a series of personal experiences shared by pilgrims when encountering the scallop shell and the yellow arrow on the Camino de Santiago. Finally, the conclusion sheds light on the pilgrims' testimonies from the perspective of Luckmann's theory of symbols.

Keywords: Luckmann, symbol, ritual, Camino de Santiago, scallop shell, yellow arrow

1. Uvod

Ena izmed najbolj priljubljenih romarskih poti v Evropi je nedvomno Camino de Santiago. Gre za mrežo poti, ki prečkajo vso Evropo in imajo cilj v Santiagu de Compostela. Leta 813 naj bi na mestu, kjer danes stoji Santiago de Compostela, našli relikvije svetega Jakoba in od takrat naprej je ta kraj cilj številnih romarjev. V srednjem veku je bil za Jeruzalemom in Rimom najpomembnejša romarska pot, ki je povezovala vso Evropo. V 14. stoletju se je začelo število romarjev zmanjševati, dokler ni popolnoma usahnilo. V osemdesetih letih prejšnjega stoletja, leta 1982, je papež Janez Pavel II. Evropo pozval, naj znova odkrije svoje korenine in se vrne k njim. Svet Evrope je v letu 1987 razglasil Camino za evropsko kulturno pot, UNESCO pa za svetovno kulturno dediščino. Takrat je število romarjev začelo skokovito naraščati. V letu 2019 je tako kompostelo, potrdilo o opravljenem romanju, ki ga izdaja santiaška nadškofija, prejelo več kot 437.500 romarjev, od katerih jih je nekaj več kot 37 % kot razlog romanja navedlo religijski motiv, okoli 40 % pa religijski in drugi motiv (Pilgrim's Reception Office 2020). Na podlagi teh podatkov lahko sklepamo, da je človek večni iskalec nečesa, kar se nahaja zunaj vsakdanje resničnosti.

Da romarji na poti Camino de Santiago izkušajo transcendentno oziroma transcendentna izkustva, potrjuje vrsta empiričnih raziskav (Farias idr. 2019; Oviedo, de Courcier in Farias 2014; Schnell in Pali 2013). Obstaja tudi tipologija teh izkustev in njihovih transformativnih učinkov, ki so jo Brumec, Lavrič in Naterer (2022) razvili nedavno. Nekateri raziskovalci so te transformativne učinke – z različnih vidikov – tudi izmerili (Brumec 2021; Brumec in Aracki Rosenfeld 2021; Brumec 2022).

V prispevku obravnavamo svet romanja, v katerem tovrstna transcendentna izkustva potekajo. Gre za zunajvsakdanjo resničnost – svet rituala, v katerem komunikacija poteka preko simbolov.

2. Izkustva izkustvenega in transcendentnega

Po mnenju Bergerja in Luckmanna (1988) se ljudje zavedamo, da je svet sestavljen iz več resničnosti, med katerimi se resničnost vsakdanjega življenja predstavlja kot resničnost *par excellence*. Gre za popredmeteno resničnost, sestavljeno iz vrste predmetov, ki so bili ob vstopu posameznika v družbo že označeni kot predmeti, to popredmetenje pa skupaj s svojimi pomeni posamezniku zagotavlja jezik, ki ga uporablja v vsakdanjem življenju – popredmeteni svet je zanj uporaben in koristen. Določa ga predvsem tisto, kar posameznik v njem počne, naredi ali načrtuje. Hkrati je to tudi intersubjektivni svet, ki si ga deli z drugimi v običajni, samoumevni rutini vsakdanjega življenja, saj popredmetenja, po katerih je svet vsakdanje resničnosti urejen, razumejo tudi drugi. Med to 'resnično' intersubjektivno resničnostjo, ki jo Luckmann (2007) imenuje tudi življenjski svet, in drugimi resničnostmi obstaja neka meja, ki jo ljudje lahko v določenih okoliščinah prehajajo oziroma jo na neki

način transcendirajo. Tako vstopajo na mejno področje med dvema različnima stvarnostma, ki je sicer zunaj vsakdanjosti, a se vanjo hkrati lahko vključujejo tudi zavestne dejavnosti. Na tem mejnem področju človek lahko deluje tako v resničnosti vsakodnevnega življenja kot tudi v izkušanju transcendentnih izkustev.

Po Luckmannovem mnenju (2007) človek že naravno razlikuje med izkustvi, ki se nanašajo na življenjski svet, in izkustvi, ki se nanašajo na druge resničnosti. Povedano drugače – razlikuje med izkustvi, ki se nanašajo na jaz, in izkustvi, ki ga presegajo. Torej razlikuje med tem, »kar je v izkustvu vsakokrat naravnost dano, in tistim, kar mu je le (nekako) do-dano« (86), in ne izkuša le tistega, kar je v danem trenutku neposredno prisotno. Luckmann to izrazi z besedami, da je v vsakem izkustvu posredovano »izkustvo vsebine, ki se samo po sebi ne kaže« (87) – da torej sedanje izkustveno jedro kaže tudi na nezdajšnje, na sedanje neizkušeno, na tisto, na kar izkustveno jedro opozarja, na tisto, kar kaže onstran, preko samega sebe, in pomeni izkustvo transcendence. Luckmann glede na to, ali je v sedanjem izkustvu neizkušeno izkustveno nakazano neposredno ali posredno – ali pa sploh ni neposredno izkusljivo –, loči:

Male transcendence. Mednje uvršča tiste, ki v časovnem ali prostorskem pogledu presežejo neposredno izkušnjo, ki bi jo lahko neposredno izkusili tudi v sedanjosti. Pri malih transcendencah človek izkuša namige in zadeva ob meje, ki so prekoračljive s spominjanjem, sposobnostjo logičnega sklepanja in načrtovanja dejanj. Na primer: z romanja po Caminu smo za spomin prinesli Jakobovo školjko in jo obesili na vhodna vrata. Dejanje, opravljeno v nekem drugem času in prostoru, kot ga izkušamo zdaj, smo lahko takrat tudi neposredno izkusili (87–88).

Srednje transcendence. Njihova značilnost je, da se lahko izkusijo samo posredno – v nobenem primeru, času in prostoru jih ne moremo izkusiti neposredno, saj ne gre za naša lastna izkustva. Gre za razumevanje soljudi in sporazumevanje z njimi. Soljudi lahko razumemo preko tega, kar delajo ali kar se jim dogaja, in preko tega, o čemer nam pripovedujejo sami. Če se postavimo v trenutek, ko romar Jakobovo školjko obeša na vhodna vrata, lahko iz samega dejanja sklepamo, kako je zanj ta simbol pomemben, istočasno pa lahko z njegovega obraza razberemo veselje, za katerega vemo, da ni veselje samo – ampak le njegov odziv ob spominu na izkustvo (88).

Velike transcendence. Te vrste izkustev so v vsakodnevnem svetu nedostopne – niso neposredno izkustvene. Izkustvene so le v drugih svetovih, skozi simbole, »o katerih včasih menimo, da jih razumemo« (89).

Zakaj nas neposreden stisk Jakobove školjke, ki so jo arheologi s težavo ekstrahirali iz dlani v okostju pred stoletji umrlega gobavega romarja, pretrese?¹ Kratek odgovor na to vprašanje bi bil: zato ker školjka nastopa kot simbol nečesa. Po mnenju Luckmanna simboli v izkustvu življenjskega sveta premoščajo razdaljo med različnimi stvarnostmi. Trdi, da se čez mejo napetosti zavesti lahko prenesejo le

¹ V januarju 2017 so v Winchestru na pokopališču gobavcev izkopali okostje fanta, ki je imel v času smrti 18–25 let. Edini artefakt v grobu je bila lupina pokrovače, Jakobove školjke, v katero sta bili vdeleni dve luknjici. Umrli jo je v času smrti tesno stiskal v levi dlani (Killgrove 2017).

namigi in spomini, ki jih izkuševalec po vrnitvi v stvarnost dnevnega življenja lahko ponovno priklíče, jih interpretira in izrazi tudi s simboli. Na ta način lahko človek s pomočjo simbolov raziskuje področja onkraj vsakdanje stvarnosti. Simboli mu služijo kot kašipot, ko išče razlage za delujoče sile, ki usodno posegajo v vsakdanje življenje – ko se sprašuje o smislu celote in njenih delov. Simbole je Luckmann opredelil kot »nekaj neposredno danega in izkušnega v edinosti z nečim drugim ali kot opozorilo na nekaj drugega, kar ni neposredno dano ali izkušeno«, tega drugega pa ni mogoče neposredno izkusiti – in po njegovem mnenju pripada nekemu drugemu področju stvarnosti (84). Poudaril je, da simbolov v nobenem prostoru in nobenem času ni mogoče zares neposredno izkusiti. V zvezi s tem je opozoril na razliko med simboli in znaki (ali indici): znaki spadajo v isto območje stvarnosti kakor nosilec pomena sam, torej v vsakdanjik, medtem ko simbol pripada tudi zunajobičajni (transcendentni) stvarnosti.² Indici oziroma znaki izražajo okvire vsakdanje stvarnosti, ki jih lahko vsi razumemo: imajo neki jasno dogovorjen oziroma intersubjektivno usklajen pomen. Tako deluje stilizirana rumena Jakobova školjka na modri podlagi, ki je ponekod omejena s krogom rumenih zvezd Evropske unije in je dogovorjeni znak za Camino de Santiago. Splošno veljavni pomen znaka je dobila šele zaradi dogovora in z vsakdanjo rabo – tako je omenjena stilizirana podoba postala obče razumljiv znak za nekaj, kar lahko načeloma vsakdo razume in tudi neposredno izkusi. Simbol pa po mnenju Luckmanna kaže na nekaj več od neposrednega pomena v okvirih vsakdanje resničnosti. Kaže na drugo, transcendentno – morda neizrekljivo – raven stvarnosti. To je povezano z Luckmannovo tezo, da simbol povezuje zavedne in nezavedne vidike zaznavanja stvarnosti. Simboli torej, če se izrazimo psihoanalitično, ponujajo možnost delnega dostopa do nezavednega.

Podobno kot Luckmann tudi Truhlar (1974, 546) predvideva, da se v simbolu razkriva neka resničnost, ki pa naj ne bi bila resničnost sama, čeprav je z njo povezana. Po eni strani je v njej prisotna, po drugi se v njej skriva, ostaja skrivnost in vsebuje skupaj z ustaljenim in očitnim pomenom še nekaj ali nedorečenega ali neznanega ali prikritega. Truhlar meni, da tega širšega, nezavednega vidika ni mogoče natančno določiti ali v celoti razložiti; prav tako tudi ne moremo upati, da ga bomo kdaj do konca opredelili ali pojasnili. Po mnenju Junga (2003, 23) je tako zato, ker nas razmišljanje o pomenu simbola usmeri k idejam, ki so onkraj dosega razuma in vsakodnevne resničnosti. Človek pa je v vsakodnevni resničnosti v ospredje postavil razum in s tem – kot pravi Rosenberg (1987) – izgubil svojo povezavo z lastnim temeljem. Trdi, da je razum v načelu smotrnosti sicer zelo koristen, vendar se globina bitja ne dosega z njim, temveč s pomočjo simbolov, ki vodijo v notranjost – na duhovno področje. Ker simbol ni dosegljiv razumsko, je po mnenju Rosenberga neposredni izraz samega duha (29). Simbol je namreč z magično močjo nabit lik, ki v človeškem duhu udejanja in pričuje, kaj v resnici je.

² To lahko ponazorimo s primerom Jakobove školjke. Kot znak je v vsakdanji stvarnosti popolnoma razumljiv in praviloma kaže na izkušnjo romanja. Hkrati pa lahko nastopa kot simbol neopisljivih (duhovnih) izkušenj, ki so se posamezniku med romanjem dogajale. V tem smislu Jakobova školjka nastopa kot nekakšno »okno v drugo stvarnost«.

V primerjavi z znaki, ki zgolj označujejo predmete, s katerimi so povezani – nimajo nobene notranje moči in so posledično zamenljivi –, je simbol odvisen od interpretacije, ki pa naj bi bila odvisna od nekakšne predispozicije. Prav po tej notranji moči, nekakšni nujnosti, simbol presega znak, to pa tudi pomeni, da je nezamenljiv (Chevalier in Gheerbrant 1995; Jung 2003; Rosenberg 1987).

3. Romanje kot zasebno in občestveno ritualno dogajanje

Luckmann (2007) meni, da simboli delujejo v različnih družbenih okvirih, med katerimi posebno mesto gotovo zaseda ritual. Ritual je po njegovem mnenju oblika komuniciranja preko ponavljajočih se dejanj, ki so osredinjena k nečemu ali nekemu zunaj vsakdanjosti (101). Jasno je torej, da imajo simboli v ritualu ključno vlogo, saj so prav oni nekakšno okno v nevsakdanjo resničnost. V kombinaciji z ritualom je možnost vstopa v take vrste resničnost bistveno višja.

Podobno kot Luckmann – da so rituali »oblika delovanja simbolov« (84) –, se je izrazil tudi Geertz, ki pravi, da so simboli »dramatizirani v ritualih« (1973, 127). Geertz je zgoščeno opisal delovanje simbolov v ritualu pri opredelitvi religije, saj je religijo najprej razumel predvsem kot obliko razlage človekovega izkustva s pomočjo simbolov. Kot Luckmann je tudi Geertz religijo videl kot obliko komunikacije, ki je osredinjena na območje izven meja vsakdanjega življenja, ter poudarjal, da imata pri transcendenci v zunajvsakdanjo resničnost simbol in ritual osrednjo vlogo. Med osrednje rituale religije Geertz prišteva tudi romanje (216).

Romanje kot obliko rituala razumejo tudi številni sodobni avtorji. Tatjana Schnell in Sara Pali (2013) ga razumeta predvsem kot obliko t. i. osebnega rituala. Avtorici dokazujeta, da trendi individualizacije v poznomodernih družbah spremenjajo tudi ritual: da tradicionalne kolektivne rituale vse bolj nadomeščajo osebni. Ne gre za to, da bi v sodobnih družbah rituali izginjali; avtorici poznomodernost razumeta celo kot nekakšno dobo »hrepenenja po ritualih« (889). Ali kot piše Pevce Rozman, je neznosen občutek človeške nezadostnosti v dobi postmoderne ljudi naredil občutljive za religiozna vprašanja – v njih živi nostalgija za polnostjo izkustva vrednot in Presežnega (2017, 301). Schnell in Pali sta ugotovili, da udeleženci rituale vse pogosteje interpretirajo po svoje, in sicer kreativno in idiosinkratično. Osebni ritual sta opredelili na osnovi pomena cilja delovanja v ritualu. V sodobnem smislu naj bi delovanje razumeli kot hoteno in usmerjeno k določenemu cilju, medtem ko naj bi bil pri ritualu pomemben njegov pomen³ (čemu) in ne neposredni cilj (zakaj). Rituali naj bi bili več kot le vedenjski scenariji, ki opisujejo zaporedje dejanj, ki ga je treba v določenih okoliščinah upoštevati. Vsebovali naj bi presežek pomena, ki se med ritualom priklči, obstaja pa v neki drugi resničnosti. Pravita, da zato do tega pomena ni mogoče dostopati neposredno, saj po mnenju Luckmanna spada v tisto sfero resničnosti, ki je od vsakdanjega življenja ločena. Pri tem razlikovanju resničnosti se sklicujeta na že opisano Luckmannovo ra-

³ Na ritual torej gledamo kot na teleologijo – in ne kot na deontologijo.

zumevanje resničnosti. Na podlagi tega sklepanja osebni ritual opredeljujeta kot formaliziran vzorec delovanja, ki kaže onkraj dejanskega dogodka – na določen pomen, ki akterja prežame (890). Menita, da je posledično tradicionalne religijske rituale mogoče izkusiti kot vzbujanje vertikalne transcendence (Boga ali višje sile) – da so lahko prežeti z osebnim pomenom katere koli vrste (na primer *communitas*, rast, sprostitve), lahko pa so za posameznika tudi popolnoma brez pomena. Opozarjata, da imajo lahko na zunaj očitno posvetni osebni rituali za nekatere posameznike izrecen verski pomen. Leonardo Boff je dokazoval, kako lahko razumevanje vsakdanjih obredov pomaga razumeti religiozne obrede – jih podpira kot vodilo k zavedanju, da je »svet poln »zakramentov« in s tem znamenje neke druge stvarnosti, ki je temelj vsem stvarjem« (Boff 1990, 7). Z rituali se človek potrjuje kot obredno in dialoško bitje, bitje praznovanja in iskanja transcendentne resničnosti – to želi doseči s simbolnimi obrednimi dejanji, z gestami, znamenji in besedami.

»Vsak obred, naj bo posvetnega ali verskega značaja, pa ustvarja v človeku določen red: notranji, ker je obred kljub dialogu nadinteresno dejanje, ki se mu je treba podrediti in izročiti, da te prevzame in duhovno prenovi, medtem ko zunanji red zagotavlja usklajen, nemoten potek in dejavno sodelovanje navzočih. Ta red, ki se ustvarja v posvetnem ali verskem dialogu, pa lepo razlaga tudi stara slovenska beseda ‚obrediti‘, to je postaviti v red. To pomeni, da je namen obrednega dialoga v tem, da doseže soglasje oziroma da človek v dialogu doživi potrditev, pomiritev in notranjo harmonijo, smisel, srečo in zadovoljstvo.« (Krajnc 2022, 783)

Na žalost rituali v poznomodernih družbah svojo družbenoregulatorno in integrativno vlogo, ki je bila značilna za tradicionalne družbe, izgubljajo. »Nekateri jih zavračajo, ker jih ovirajo ali omejujejo pri svobodnem odločanju, drugi, ker nosijo v sebi vonj stoletij ali so jih uporabljali nacistični in drugi ideologi, spet drugi, ker so bili morda prisiljeni, da so jih obhajali, in v njih niso našli smisla ali potrditve svojega gledanja na svet.« (784) Po drugi strani vidimo, da se pomen ritualov za posameznike celo krepi: s tem, ko je individualizacija prinesla »nov modus podružbljanja« (Beck 2009, 187), ki naj bi razmerje med individuumom in družbo na bistveno drugačen način oblikoval tudi na področju ritualov.

4. Izpovedi romarjev o razumevanju Jakobove školjke in rumene pušice

Školjka simbolizira velika potovanja in evolucije, in sicer tako notranje kot zunanje (Chevalier in Gheerbrant 1995, 602), medtem ko potovanje simbolizira tako iskanje kot beg pred samim sabo. Na tem begu pa popotniki pogosto najdejo prav to, pred čimer so hoteli pobegniti: sami sebe (473). Podobno Chemin (2011) v doktorski disertaciji o romanju po Caminu meni, da tako splošna simbolika romanja kot tudi specifična v religijski tradiciji kažeta na idejo romanja kot iskanja ali odiseje. Ro-

marji tako iščejo nekaj, kar leži zunaj ustaljenih vzorcev vsakodnevnega življenja, zato se iz njega umaknejo. Chemin poudarja, da gre pri romanju najprej za iskanje odgovorov na eksistenčna vprašanja, ki si jih krščanski romar postavlja o tem, kaj je smisel življenja, kaj nas čaka po smrti in kako si zagotoviti večno življenje.

»Vsako krščansko romanje mora prek Jezusa Kristusa v Svetem Duhu voditi k Očetu, vsako romanje kristjanov mora biti in ostati kristološko in kristocentrično usmerjeno; voditi ga morata njegova beseda in njegovo življenje, v povezanosti s skupnostjo vanj verujočih, s Cerkvijo in krajevnim občestvom, nositi ga mora versko izkustvo, da Božji Duh živi v nas in nas nagiba k delovanju iz vere.« (Baumgartner 1994, 290)

Pravzaprav je religiozno razmerje mogoče razumeti kot romanje, kajti Bog »kot skrivnostno in dobro bitje ljubeče kliče, vabi in potrpežljivo čaka, da se človek svobodno odloči zanj in stopi skupaj z njim po poti življenja, na romanje skozi življenje. /.../ Vera se tako kaže kot prehajanje poti, ki se končuje v Kristusu.« (Pevce Rozman 2017, 300) Kot simbol tega notranjega, duhovnega romanja pa se uporablja tudi školjka.

Puščica medtem predstavlja simbol združitve, sinteze in odločitve. Nakazuje smer, v kateri lahko dosežemo svojo lastno, resnično identiteto, individualnost, osebnost. Hkrati pomeni »zračno premočrtnost poti, ki se ne zmeni za težo in simbolično prekorači zemeljske razmere« (Chevalier in Gheerbrant 1995, 497).

Tudi barve imajo svoj pomen – rumena je barva zlata in sonca, barva s čarobno močjo, barva vernika, svetlobe, intuicije; intenzivna, najtoplejša, najbolj ekspanzivna, najgorečnejša barva, ki prerašča okvirje, kamor bi jo radi stisnili, in jo je težko ugasniti. (521).

Zdi se, da je romar lahko v stiku z neko drugo resničnostjo, v kateri si ljudje skupnih pomenov ne delimo preko jezika, ampak so ti na neki način že usklajeni v simbolih. Kot pravi francoski romar:

»Od časa do časa so mi pomignile rumene puščice ali školjke. Govoril sem njihov jezik.« (Rufin 2015, 132)

Irski romar, jezuit McManus, pa ne govori o neki drugi resničnosti, ampak o drugem času – o kairoso:

»V grščini za čas obstajata dve besedi: chronos in kairos. Chronos se nanaša na kronološki čas ali na sistematično urejen, merljiv čas. Kairos pa pomeni ‚zunaj časa‘ ali ‚primeren čas‘ in ima tudi duhovni pomen: čas, ki je odmaknjen od vsakdanjega življenja.« (McManus 2018, 119)

Kairos je čas milosti, čas, ki nas vodi v izkustvo transcendentnega – čas, ki nam je podarjen od znotraj in se zanj svobodno odločamo po svoji veri ali po svoji notranji naravnosti ali naklonjenosti. Gre za doživetje zastonske Božje milosti. McManus ga opisuje takole:



Slika 1: Obcestni kamen s stilizirano Jakobovo školjko in rumeno puščico (vir: osebni arhiv).

»Dolgo časa sem sedel tam in samo bil. To je bil zdaj Božji čas, kairos, čas, ki je zunaj kronološkega časa, ko se dogajajo izredne stvari. Izkušnja, da živim v Božji ljubezni, ljubezni, ki mi jo radodarno podarja Bog, mi je bila v veliko tolažbo in uteho. Močno sem čutil to svojo obdarjenost, milost ali blagoslov, saj si tega nisem z ničimer prislužil ali zaradi česar koli zaslužil.« (McManus 2018, 201)

Jakobova školjka in rumena puščica sta na Caminu najpomembnejša znaka in simbola, ki označujeta poti. Najdemo jih povsod: na betonskih oznakah ob poti, narisane na tla in prometne znake, viseče na izveskih in vklesane v skale. Ker je školjka tudi oznaka romarja, jo od začetka do konca poti nosijo pripeto na nahrbtnik, redkeje pripeto na oblačilo ali trak okoli vratu; kot spomin na romanje jo odnesejo tudi domov. Po vrnitvi domov romarji školjki pogosto dodelijo najpomembnejši prostor v hiši ali jo obesijo zunaj hiše, tudi na vhodna vrata – kot znak, da je Camino še vedno z njimi (Chemin 2011). Kot pravita slovenska romarja, danes školjke skupaj z rumenimi puščicami označujejo pot, v preteklosti pa je bila njihova uporaba še širša:

»V današnjem času je simbol školjke namenjen orientaciji in oznaki za pravo smer, v preteklosti pa je bila njena uporaba tudi bolj praktične narave. Ne samo kot kažipot, ampak tudi kot kozarec za pitje, jedilni pribor ali kot skleda. Zdaj po večini visi na nahrbtnikih zgolj kot simbol Jakobove poti. Utori na školjki, ki se stekajo skupaj v ožjem delu školjke, predstavljajo različne smeri, od koder prihajajo romarji, vsi pa se stekajo v eno mesto, v Santiago de Compostelo.« (Vranjek 2015, 158)



Slika 2: Oznaka poti z rumeno puščico in Jakobovo školjko, pritrjena na fasado hiše (vir: osebni arhiv).

Tako vidimo, da je se školjka iz objekta spremenila v znamenje, s pomočjo katerega aktiviramo interpretacijo, se orientiramo in nadaljujemo pot – povezuje nas z oddaljenim obzorjem in nas vodi k cilju. Ker školjka ni več samo predmet, ampak simbol, jo romar pritrudi na nahrbtnik, da mu govori v srce in dušo; obenem mu je tudi v spomin in spodbudo k še večjemu hrepenjenju po cilju.

Večina romarjev in pohodnikov se z Jakobovo školjko oskrbi že na samem začetku. Nekateri jo vzamejo s sabo kot nekaj, kar h Caminu spada samo po sebi, drugi pa tudi, da jim drami zavest – da so na Caminu in da jih nekdo vedno spremlja:

»V uradu za romarje prejmem Jakobovo školjko, ki si jo obesim na nahrbtnik. Spremljala me bo celo pot.« (Lepej Bašelj 2009, 11)

So tudi taki, ki jih znamenje školjke ne nagovarja. Ti ostanejo po fenomenoloških kategorijah Charlesa Sandersa Peircea le na ravni Prvosti ali možnosti, brez kakršne koli interpretacije, neodvisno od česar koli drugega (Peirce 2004, 10–32). To držo je zavzela Petra Škarja (2017) in zapisala:

»Da, školjka pokrovača. Simbol Camina. Večina popotnikov jo nosi s sabo kot znak, da hodi po Caminu (kakor da preznojeno čelo, ožuljene noge, ogromen nahrbtnik in pohodne palice niso dovolj očiten znak).« (142)

In si je

»želela, da bi takšno školjko našla na koncu svoje poti, zato sem bila za zdaj ena redkih popotnic brez nje.« (143)

Prvotno so Jakobove školjke, pripeljane z obale Galicije, romarji kupovali na cilju – v Santiagu de Compostela – in jih kot dokaz, da so romanje opravili, nosili domov. Škarja je po Santiagu pot nadaljevala še do Atlantske obale, do Finisterre, zato je svojo željo lahko izpolnila:

»Ko sem stopala po plitvini morja in gledala, kam je varno stopiti, ter obenem lovila ravnotežje ob bučanju valov, sem jo zagledala. Mojo školjko pokrovačo, simbol Camina. Bila je popolna. Najlepša. Vzela sem jo iz vode in jo varno shranila. Školjka, ki me bo spomnila na to pot tudi ob dnevih, ko bom njene nauke in spoznanja potisnila na stran.« (211)

Jakobovo školjko, ki jo je našla na koncu poti, je odnesla domov. To pomeni, da je na primer po Peirceovi triadni razlagi v relaciji z Drugim, to je z objektom (školjko), postala sposobna določiti Tretjega oz. interpretacijo, ki omogoča nov pogled na svet:

»Na letalu sem s školjko pokrovačo v eni roki in limonado v drugi gledala oblake. Takrat se še nisem zavedala, kaj mi bo pot dala. Nisem vedela, kakšne preizkušnje me čakajo doma. Nisem slutila, da moraš procese, ki jih predeluješ v drugem okolju, stran od čustvene navezanosti na okolje in poznane ljudi, predelati doma. Da je tam pravi boj. Ali, raje kot boj, recimo proces. Takrat tudi nisem vedela, kako drugače bom videla svet doma.« (217)

Tudi Luckmann (2007) razlikuje simbol od nosilca pomena simbola. Meni, da simbol pripada drugemu območju stvarnosti kakor sam nosilec pomena, ki je sestavni del vsakdanje stvarnosti. Če to ponazorimo s školjko, lahko rečemo, da je školjka kot mehkužec in nosilec pomena del vsakdanjega sveta, medtem ko pomen školjke kot simbola (morda iskanje druge polovice) to ni. Nosilec pomena lahko služi kot sredstvo spomina ali kot sporočilo soljudem, kaj so doživeli zunaj vsakdanjika, s tem pa lahko človek na neki način izkuša velike transcendence. Kot pravi Luckmann: »Simbolični pomeni so z določenimi nosilci pomena vezani spomini na izkustva zunaj vsakdanjih stvarnosti, prinesenih nazaj v normalno stanje vsakdanjika.« (2007, 98) Nosilec pomena je lahko tudi lupina Jakobove školjke, ki je sestavni del vsakdanje stvarnosti in romarju predstavlja spomin na izkustvo samega romanja, potovanja in iskanja. Povedano lahko potrdimo z dvema citatoma Petre Škarje (2017), ki je po vrnitvi domov lupino školjke kot nujen pripomoček nosila s sabo na predstavitev svoje knjige o Caminu:

»V naglici sem pograbila slike s Camina, računalnik s predstavitevijo in avtomobilske ključe. Ter seveda svojo školjko pokrovačo, saj brez nje ne morem razlagati o Camino doživetju.« (229)

Zanjo ima tudi poseben pomen:

»/.../ sem vedno pomislila /.../ ob pogledu na Jakobovo školjko na to, da je življenje kljub nekaterim težkim korakom lepo.« (227)

V školjki je lahko skrit tudi cilj iskanja, spoznanje:

»Šla si iskat biser spoznanja in Jakobova školjka ti ga je pokazala.« (Lepej Bašelj 2009, 87)

Tako vidimo, da se nekateri dokopljejo samo do spoznanja, da je življenje lepo. Po mnenju ameriške romarke pa je cilj iskanja nekaj več – in sicer najti drugo polovico:

»Očitno je, da v sodobnem svetu skorajda vsak išče sopotnika, v katerem bi se zrcalil tisti njegov del, ki ga pogreša. Videti je, kakor bi se s tem ubadal večji del ljudi v naši civilizaciji. Zdi se, da pesmi, romane, šale, religijo in duhovna iskanja navdihuje želja, da bi našli in se povezali s svojo manjkajočo drugo polovico.« (MacLaine 2001, 240)

Ob školjki rumene puščice, skupaj z dogovorjenimi oznakami, s katerimi so romarske poti prepredene, da so romarjem kot kašipot, stojijo kot simbol za smer življenja. S pridevnikom rumen na neki način poudarjajo vidnost in povezavo s Caminom. Romarji verjamejo, da rumene puščice označujejo pravo smer in se brezskrbno prepustijo poti. Želijo si, da bi tudi v vsakdanjem življenju pravo smer življenja razbirali s tolikšno lahkotnostjo, življenju zaupali in se mu prepustili:

»Moram reči, da je bila celotna pot zelo dobro označena z rumenimi puščicami in s školjkicami. Čeprav nisva imeli zemljevida, se niti enkrat nisva izgubili. Če pozorno spremljaš znake in jim slediš, si na pravi poti in ne moreš zaiti. Tako kot v življenju. Le na znake moraš biti pozoren, ki ti kažejo pravo Pot.« (Jernejčič 2014, 99)

»Ni se mi bilo treba ukvarjati s tem, ali bi zavila desno ali bi zavila levo, nisem se spraševala, ali sem na pravi poti ali ne, rumene puščice sem brezpogojno sprejemala kot pravo pot. Hoja skozi vsakdanje življenje pa je hoja brez označene poti, hoja brez vidnega pomena in hoja proti neznanemu cilju, za katerega ne veš, kdaj ga boš dosegel. Koliko lepše je hoditi po Jakobovi poti, urejeni, določeni, predvidljivi in zagotavljeni.« (Brumec 2016, 182)

»Zavijem v smeri rumene puščice, in ko se prepričam, da je ta pot res prava, spoznam, da moram tudi v življenju upoštevati svoje znake in hoditi po poti, ki se meni zdi znana in prava, ne glede na to, kam gredo vsi ostali.« (Klug 2018, 51)

Rumena puščica lahko vzbuja tudi idejo, da gre pri romanju po Caminu samo za osebni ritual, pri katerem je pot pomembnejša od cilja in katerega pomen si določiš sam:

»Rumena puščica je znak poti Camina, tu je simbolično prikazana kot znak, ki ti ga poda angel oziroma Narava sama. Ni toliko pomemben cilj in sama hoja, kot to, kaj se dogaja na poti. ›Daj piti žejnemu, pomagaj utrujenemu, bodi dober, širi dobro. To je prava pot Camina.« V ozadju je slikar naslikal

dva pohodnika, ki zgolj sledita puščicam z namenom, da prideta na cilj, a pozabljata na pot in na to, kaj je bistvo Camina – in to ni prav. »Zgolj hodi ti do cilja«, v našem primeru do mesta Santiago de Compostela, »katerega pomen je določil nekdo drug, ti ne bo prineslo prave sreče v življenju.« (Škarja 2017, 85)

Chevalier in Gheerbrant (1995) menita, da s tem, ko simboli povezujejo, lahko opravljajo tudi terapevtsko funkcijo – simbol po njunem mnenju izraža resničnost kot nekaj neopredeljivega in globoko občutenega, nekaj, kar ni enako tistemu, kar je predstavljeno z zunanjimi potezami; zato posameznik čuti svojo pripadnost celoti, ki ga istočasno navdaja z grozo in pomirja ter usposablja za življenje.

»Vsak od nas je delček iste celote in to tukaj, na Caminu, občutimo /.../ samo hodimo po rumenih puščicah.« (Brumec 2016, 129)

»Slediš rumenim puščicam, se prepustiš, /.../ Dojemljivost za vsak nasmeh, veselje, vibracije, ki jih oddajajo ljudje, s katerimi te družijo podobne izkušnje in občutja. Vzhičenost ob občutku, da si v družbi sorodnih duš, kot da si jih nekoč nekje že srečal, objem na cilju, vsak pusti delček sebe v tebi.« (Gliha 2018, 238)

»Školjka in rumene puščice nas povezujejo. In prav vsi včasih potrebujemo pomoč in oporo. Ko si takole gol, brez nadutosti, razmeroma ponižen in utrujen, ti ljudje pomagajo. Vedno. Ljudje so res dobri.« (Škarja 2017, 132)

Po povratku domov nekateri rumene puščice pogrešajo:

»Za rumeno puščico, ki bi na ključnih življenjskih razpotjih suvereno pokazala pravo smer, pa bi – skoraj brez pretiravanja – dala življenje.« (Remškar 2017, 18)

»/.../ v mestu teh znamenitih kaminovskih puščic – brez katerih kasneje v svetu z nešteto možnostmi skoraj ne znamo več živeti – ravno ne mrgoli.« (Grešak 2017, 10)

»Pogrešam, zelo pogrešam rumene puščice in Jakobove školjke /.../« (Gričnik 2018, 41)

In hrepenijo po ponovnem odhodu na pot:

»A svetlika se v občasnih temnih mrkih imenitno dejstvo, da je vedno na voljo tipka Reset: da obstaja mehanizem, prostor, svet, nedaleč od mojega, kjer se zaciklani preobremenjeni sistem začne postavljati na novo – s prvim korakom, ki sledi rumenim kažipotom. Niti ne stane. Niti ne traja. Za ponovni zagon ali samo za osvežitev ekrana. Opremljena z zlato garancijo bo ta možnost hodila ob meni do konca mojih dni.« (Remškar 2017, 74)

5. Sklepne ugotovitve

Urejena resničnost vsakdanjega življenja je popredmetena, sestavljena iz vrste predmetov, ki so bili ob vstopu posameznika v družbo že označeni kot predmeti in obstajajo neodvisno od človekove zavesti in mišljenja. Popredmetenje skupaj s svojimi pomeni zagotavlja jezik, ki ga posameznik uporablja v vsakdanjem življenju. Intersubjektivna resničnost skupnih pomenov ima mejo, preko katere lahko človek na podlagi simbolov izkuša neko drugo stvarnost, ki ni neposredno izkustvena – in je v vsakodnevnem svetu nedostopna.

Simboli delujejo v družbenem okviru rituala, kamor spada tudi romanje. V njem obstajajo ugodne okoliščine za hojo na meji napetosti zavesti – meji med vsakdanjo in zunajvsakdanjo resničnostjo. V ritualu komunikacija poteka s pomočjo simbolov, ki so nekakšno okno v nevsakdanjo resničnost in imajo lahko na romanju ključno vlogo. Skoznje lahko človek izkuša velike transcendence.

Pri ritualu gre za nekaj več kot samo vedenjski scenarij, ki opisuje zaporedje dejanj, saj vsebuje presežek pomena, ki se nahaja v neki drugi resničnosti. Zato do njega ni mogoče dostopati neposredno, lahko pa se ga s pomočjo simbolov prikljče med samim ritualom.

V poznomodernosti udeleženci rituale vse pogosteje interpretirajo po svoje, kreativno in idiosinkratično, zato se preoblikujejo v osebne rituale. Opredelimo jih lahko kot formalizirane vzorce delovanja, ki so simbolično osredinjeni na specifični pomen, ki ga določa posameznik. Primer takega osebnega rituala je tudi romanje po Caminu.

Na podlagi predstavljenih osebnoizpovednih izkušenj romarjev lahko sklepamo, da romarji izkušajo transcendentna izkustva. Gre za izkustva, ki jih presegajo in so v vsakodnevnem svetu nedostopna. Prav tako niso neposredno izkustvena, ampak so izkustvena skozi simbole. Simbole izkušajo kot nekaj neposredno danega in izkušenega, pa tudi kot opozorilo na nekaj drugega, kar ni neposredno dano ali izkušeno: tega drugega ni mogoče neposredno izkusiti, saj pripada neki drugi, transcendentni in morda neizrekljivi stvarnosti. V svetu romanja v Santiago de Compostela romarji torej velike transcendence izkušajo zelo podobno, kot je to razumel Luckmann. Sámó lupino Jakobove školjke kot nosilca pomena simbola z romanja pogosto prinesejo domov, da jim služi kot sredstvo spomina ali kot sporočilo soljudem, kaj so doživeli zunaj vsakdanjika. Lupina Jakobove školjke, ki je sestavni del vsakdanje stvarnosti, je torej nosilec pomena simbola, ki romarju lahko predstavlja spomin na izkustvo samega romanja. Ne glede na to, ali romar nosilca pomena simbola prinese nazaj v običajno stanje vsakdanjika tudi fizično, se z romanja vrne obogaten s simboličnim pomenom simbola, ki je z določenim nosilcem pomena simbola vezan spomin na izkustva zunaj vsakdanjih stvarnosti. Drugače povedano, romar po vrnitvi v stvarnost dnevnega življenja spomine na transcendentna izkustva lahko ponovno prikljče, interpretira in izrazi s simboli. Tako lahko z njihovo pomočjo raziskuje področja onkraj vsakdanje stvarnosti.

Simbol školjke lahko romarju predstavlja iskanje ali dve polovici iste celote. Ker sta se polovici ločili, se stalno iščeta, da bi sestavljeni spet pridobili svoj prvotni pomen in sporočilo. Sama lupina pokrovače kot nosilec pomena simbola lahko torej romarja opozarja na sonavzoče, iskanje samega sebe, iskanje druge polovice, medtem ko rumena puščica kaže na smer, v kateri je treba ponovno združitev iskati. Zdi se, da gre za spoznanje romarjev, da se je treba prepustiti življenju, da nas vodi. Tak sklep vsebuje tudi nekaj nedorečenega ali neznanega ali prikritega, česar ni mogoče natančno določiti ali v celoti razložiti – prav tako pa ne upati, da bo to kdaj mogoče do konca opredeliti ali pojasniti. Simboli namreč niso dosegli vi razumske, zato nas usmerjajo k idejam, ki so onkraj dosega razuma.

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Roman Globokar
Vzgojni izzivi šole v digitalni dobi

Monografija predstavi vpliv digitalnih medijev na celosten razvoj otrok in mladih. Izpostavi poudarke sodobne kulture (hitre spremembe, provizoričnost, globalnost, virtualnost, vrednotna praznina itd.) in predlaga vrednote, ki naj bi jih spodbujala šola v digitalne dobe (samospoštovanje, čustvena vzgoja, kritično mišljenje, kreativnost, skupnost). Del celostne vzgoje je tudi poznavanje religij, zato avtor zagovarja uvedbo nekonfesionalnega religijskega pouka za vse učence v slovenskih javnih šolah. Ob koncu predstavi rezultate dveh obsežnih raziskav o katoliškem šolstvu pri nas.

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Alojzije Čondić. *Bijahu postojani* (Dj 2,42). Split: Katolička izdavačka kuća i časopis Crkva u svijetu, 2023. 384 str. ISBN 978-953-8429-20-0.

Delo *Bijahu postojani* (Dj 2,42) je napisal pastoralni teolog dr. Alojzije Čondić. Pastoralno teologijo je študiral na Papeški univerzi v Lateranu v Rimu. Danes predava pastoralno teologijo na Teološki fakulteti v Splitu. Napisal je nekaj knjig ter vrsto znanstvenih in strokovnih članov s teološko-pastoralnega področja.

Avtor v obsežni knjigi predstavlja zgodovinski pogled na župnijo, njeno stanje danes in pogled v prihodnost. Za župnijo pravimo, da je osnovna celica pastoralnega življenja. Kakor v preteklosti tudi danes doživlja spremembe in išče poti za prihodnost. Recenzent prof. dr. Ivan Bodrožić pravi, da knjiga s teološko-pastoralnega vidika predstavlja analitično-strateški pristop k župnijski skupnosti. Ob predstavitvi temeljnih dimenzij zgodovine in razvoja župnije avtor osvetli smisel sodobne pastore in perspektive v kontekstu sodobne evangelizacije, misijonske razgibanosti in sinodalnosti.

Knjigo sestavljajo trije deli. Večina prvega dela je namenjena svetopisemskim koreninam in zgodovinskemu razvoju. V drugem poglavju avtor spregovori o temeljih župnije, v tretjem pa o evangelizacijsko-misijonarski obliki župnijske skupnosti.

V prvem delu je zgodovinski prerez, v katerem so predstavljeni temelji žu-

pnijskega občestva. Avtor v novozaveznih spisih išče elemente, ki bi lahko služili kot temelji bodočega župnijskega občestva. V svoji predstavitvi se ustavlja ob ključnih zgodovinskih obdobjih in prelomnicah, kot je srednji vek v svojem zgodnjem obdobju, pa tudi kasneje – vse do 15. stoletja. Kar nekaj strani je posvečenih tridentinskemu koncilu: za župnijsko pastoralo je uvedel precej temeljnih načel (pravno-teritorialno pojmovanje župnije). Avtor v nadaljevanju preide na zgodovinsko-pastoralni pogled na župnijo na Hrvaškem in predstavlja prehod od srednjeveškega pojmovanja župnije v moderno dobo. Dotika se tudi aktualnih obdobjih, kot je župnijska pastorela v času komunizma, obdobje drugega vatikanskega koncila in nastanka samostojne hrvaške države. V zadnjem delu prvega poglavja je predstavljenih nekaj oblik župnijske skupnosti: tradicionalna župnija, personalne župnije, župnija kot oznanjevalka Besede ipd. Avtor v tem delu predstavlja različne pastoralne modele. Pri tem je previden, saj se zaveda, da noben model ni popoln.

V drugem delu najdemo razlago samih temeljev župnijskega občestva. Poudarjeno je dejstvo, da je ustanovitelj Cerkve Jezus Kristus. V nadaljevanju predstavlja službo škofa in krajevne Cerkve. Avtor zelo dinamično in plastično prikazuje spremembe, ki jih prinaša aktualni način življenja – župnija v klasičnem pomenu besede je vedno manj klasična. Osrednja tema tega poglavja

je kristološki vidik župnije, teologija župnije kot euharistična skupnost. V sklopu tega spregovori tudi o gibanjih, ki sooblikujejo življenjski utrip župnije. V podnaslovu, kjer govori o pastirski službi in laikih, omenja tudi krizo duhovnih poklicev danes. Biti moramo realisti – glede na razmere in starostno strukturo duhovnikov. Naslednja tema, v katero se avtor poglobi, je sinoda, sinodalnost. V uvodu razlaga, da ne gre za popolno novost, ampak za poglobitev pojma, da bi Cerkev res postala sinodalna. Sinodalnost, kar pomeni ‚skupna hoja‘, je dejansko rdeča nit skozi celotno zgodovino. Res pa je, da so papeži po drugem vatikanskem koncilu to dinamiko in pojmovanje poglobili. O pomenu sinodalnosti je govoril že blaženi papež Pavel VI. Sveti Janez Pavel II. pa je zares dokazal, da se kolegialna pastoralna odgovornost na sinodi tudi lahko izrazi. Papež Frančišek je to misel o pomenu sinodalnosti nadgradil in jo dejansko udejanjil: Sinoda o zakonski zvezi in družini (2014–2015), Sinoda o mladih (2018) in Sinoda o Amazoniji (2019). Želja papeža Frančiška je, da bi bili v proces sinodalne poti vključeni vsi. V sklepnem delu drugega poglavja je avtor dokaj oseben, ko pravi, da če kdo v pastoralnem življenju misli, da je vse, kar dela, najbolje (da dela popolno), kot pastoralni delavec ne spoštuje in ne upošteva nikogar, ne vidi nikogar: ne razume, da so naše moči, človek in svet omejeni – in s takim načinom delovanja, ne more oblikovati župnije v duhu sinodalnosti.

V tretjem delu je predstavljena evangelizacijsko-misijska oblika župnijske skupnosti. Ko govori o župniji, se avtor zaveda, da ne gre samo za ‚organizacijo‘, ampak za poklic – da gre za vero v Jezusa Kristusa. Župnija ni statična – župnija

je skupnost na poti odrešenja. Smisel pastore je, da vsakemu človeku, prežetemu z vero in upanjem, pomaga doživeti Boga. In to še toliko bolj, ker živimo v svetu, ki je ideološko in družbeno izprazen. Krščanstvo tako ni samo humanizem, etika in moralnost – krščanstvo je mistika, vsakodnevni boj, odkrivanje in poglobljanje v božje globine svetosti: poskus doživeti skrivnost Jezusa Kristusa kot sopotnika na življenjskem potovanju. Za izhodišče tretjega dela se avtor sprašuje, ali obstoječe pastoralne prakse in župnijska strukturiranost odgovarjajo potrebam časa, v katerem živimo. Narava pastoralnega dela se namreč spreminja. Nekoč je bila tradicionalna oblika župnije usmerjena v podeljevanje zakramentov – to je bila neka ustaljena praksa –, manj pa v občestveno življenje in v molitveno poslušanje božje besede. Avtor vse bolj prihaja do spoznanja, da je misijonski način pastoralnega delovanja tisti pravi, ki bo vero uspel prenesti iz generacije v generacijo. Potemtakem župnija ni v zatonu, treba je le pregledati življenje in delo ter poiškati nov model ali pa poglobiti katerega od že obstoječih. Tudi sodobni način življenja ima na pastoralne aktivnosti svoj vpliv. Nekoč so ljudje živeli in delali na področju svoje župnije, danes pa živijo v eni župniji, delajo v drugi, otroci hodiijo v šolo v tretji župniji, trgovine so v četrti. In ob vseh sodobnih medijih ljudje bolje poznajo utrip življenja Cerkve v svetu kot v domači župniji. Tako si župnijske skupnosti ne moremo več predstavljati kot piramidalno urejene skupnosti – to bi njeno rast upočasnilo –, ampak kot skupnost, ki je v smislu sinodalnosti misijonska. Izvedba tega pa ni naloga le duhovnikov, ampak tudi laikov. Tako vsi na svoj način enodušno sodelu-

jejo v evangelizaciji (LG, tč. 32). Avtor kot Hrvat lahko kompetentno ocenjuje stanje v Cerkvi na Hrvaškem. Opaža, da individualizacija družbe, pa tudi dekristjanizacija župnijsko rast v smislu skupnosti vernikov otežujeta. Rešitev za to vidi v uvajanju misionarsko-evangelizacijske oblike pastorale. Gre za prehod iz masovnega pastoralnega delovanja v manjša občestva, oaze. Avtor se zaveda, da niti pastoralne preнове niti sinodalnosti ne moremo doseči čez noč. Pri tem gre za ‚proces transformacije‘, ki potrebuje čas in vztrajno delo. V tem okviru poudarja pomen pastoralnega spreobrnjenja. Tu je temeljno vprašanje, ali so se župnijske skupnosti sposobne odpreti vodstvu Božje besede ali še vedno samo slepo varujejo neživljenjski tradicionalizem. Avtor vidi prihodnost poslanstva novih župnijskih občestev v revitalizaciji prvega oznanila in kerigme (pridiga, pričevanje, dialog), pa tudi dru-

žine in misijonarske mentalitete. Kljub vsem razmislekom je na koncu, v sklepu tretjega dela, izpostavljena vloga župnika, ki ni le službeni predstavnik župnijske skupnosti, ampak je najprej služabnik in zakramentalni predstavnik Jezusa Kristusa – ker obhaja najsvetejše skrivnosti Jezusa Kristusa.

Knjiga *Bijahu postojani (Dj 2,42)* ni le zgodovinski pregled, ni samo predstavitev pastoralnih cerkvenih dokumentov, ampak je konkretno iskanje ‚izhodov‘ iz trenutne pastoralne situacije. To pomeni, da smo v času hitrih družbenih sprememb podvrženi tudi iskanju novih pastoralnih modulov – v bistvu gre za iskanje novih poti do človeka. Kot rdeča nit celotne knjige, celotne zgodovine ostaja vprašanje evangelizacije danes in jutri. Knjiga tako lahko služi tudi kot dober priročnik za iskanje novih poti.

Andrej Šegula

Zaslužni prof. dr. Ciril Sorč (8. 5. 1948 – 7. 12. 2023)



Pred praznikom Brezmadežnega spočetja Device Marije, 7. decembra 2023, je Bog poklical k sebi svojega zvestega služabnika, duhovnika, zaslužnega prof. dr. Cirila Sorča. Bil je rojen 8. 5. 1948 v Stomažu v Vipavski dolini. Osnovno šolo je obiskoval v Stomažu (1955–1963), potem pa klasično gimnazijo na Srednji verski šoli v Vipavi (1963–1967). Vpisal se je v bogoslovno semenišče in študiral na Teološki fakulteti v Ljubljani (1967–1973). V duhovnika je bil posvečen 29. 6. 1972 v Idriji.

1. Rodovitno delovanje

Duhovnik Ciril Sorč je bil kaplan v Izoli (1972–1976), župnijski upravitelj na Vojskem (1976–1977), nato spiritual v Malem semenišču v Vipavi (1977–1983) in župnik v Knežaku (1983–1988). Od 1985 do 2012 je poučeval na Teološki fakulteti v Ljubljani. Vmes je bil eno leto na izpopolnjevanju v Rimu (1988–1989). Kot docent (1989–1994), izredni (1994–2003) in redni profesor (2003–2012) je predaval dogmatično teologijo. Hkrati je bil duhovni pomočnik v Ilirski Bistrici (1989–2013), v Postojni in Studenem, Slavini in Matenji vasi ter v Orehku pri Postojni (2013–2017). Leta 2017 se je preselil v duhovniški dom v Šempeter. Tam je še naprej ustvarjal, pisal in molil – s pogledom na Svetogorsko Kraljico.

S prijateljem Cirilom sva kot mlada duhovnika delovala v vipavskem semenišču. Ob službenih dolžnostih sva se pripravljala na doktorat pri prof. Antonu Strletu. Nato sva bila kmalu poklicana na Teološko fakulteto in tam prevzela predmete dogmatične teologije svojih učiteljev prof. Antona Strleta in prof. Antona Nadraha. Dobra tri desetletja sva skupaj orala isto brazdo. Vsak od naju se je veselil uspehov drugega. Ko je lani obhajal zlato mašo, me je povabil za pridigarja.

V enainpetdesetih letih duhovništva je gospod Ciril opravil velikansko delo. Posvetil se je nadvse očarljivemu raziskovanju skrivnosti Boga. Kot marljiva čebelica je nabiral modrost in jo nesebično podarjal tako bogoslovcem in duhovnikom na Teološki fakulteti kakor vernikom v dušnem pastirstvu.

Ciril Sorč je napisal disertacijo o teologiji upanja pri nemškem teologu Jürgenju Moltmannu. Vse življenje je preučeval upanje in ga predložil kot zanesljivo vodilo ne le za sedanje življenje, ampak tudi kot pričakovanje dokončne prihodnosti človeka, sveta in stvarstva. To pričakovanje je utemeljeno v troedinem Bogu. Po pravi smemo reči, da je skrivnost Svete Trojice v samem središču Sorčeve teologije. Njegovo neutrudno raziskovanje ni zgolj razumsko, ampak je predvsem izraz molitve in češčenja, je dejanje občudovanja in zahvaljevanja, je odprtost srca in duha. Za vodilo je imel »besede zdravega nauka« (2 Tim 1,13) v Cerkvi, ki je »steber in opornik resnice« (1 Tim 3,15).

2. Samostojne publikacije

Dr. Ciril Sorč je napisal 21 knjig:

1. *Soočenje z Moltmannovo teologijo upanja*, Družina, Vipava 1980, 268 str.
2. *Prihodnost sveta in človeka. Eshatologija*, Družina, Ljubljana 1987, 207 str., razširjena izdaja: *Eshatologija. Dovršitev sveta in človeka*. Spremna beseda Anton Strle (5–10), Družina, Ljubljana ²1997, 244 str.
3. *Živi Bog. Nauk o Sveti Trojici*, Družina, Ljubljana 1991, 283 str., popravljena in razširjena izd. ²2000, 278 str.
4. *Bog ima srce tudi zate*, Katehetski center, Ljubljana 1993, 56 str.
5. *Sveti Duh. Polnost ljubezni in življenja*, Ognjišče, Koper 1994, 263 str.
6. *Človek v srcu Boga. Velikonočna skrivnost, razodetje božje ljubezni*, Dravljje, Ljubljana 1996, 95 str.
7. *Krščansko upanje. Daljnosežnost našega upanja*, Salve, Ljubljana 1997, 188 str.
8. *Duh življenja*, Družina, Ljubljana 1998, 244 str.
9. *Priročnik dogmatične teologije* (urednik in soavtor), Družina, Ljubljana, 2003, dva zvezka.
10. *Entwürfe einer perichoretischen Theologie*, Lit, Münster 2004, 207 str.
11. *Velikonočna skrivnost. Razodetje Božjega Srca*, Dravljje, Ljubljana 2005, 127 str., druga dopolnjena izd. 2013, 135 str.
12. *V prostranstvu Svete Trojice. Hermenevtična načela trinitarizacije*, Družina, Ljubljana 2006, 171 str.
13. *Od kod in kam? Stvarstvo in zgodovina trinitaričnih razsežnosti*, Družina in Teološka fakulteta, Ljubljana 2007, 235 str.
14. *Bog, ki daje krila. Temelj in vsebina krščanskega upanja*, Družina, Ljubljana 2008, 144 str.

15. *Povabljeni v Božje globine. Prispevek k trinitarični duhovnosti*, Teološka fakulteta, Ljubljana 2011, 253 str., druga, dopolnjena izd. 2012, 256 str.
16. *Uskrsno otajstvo. Otkrivenje Božjega srca*, Teovizija, Zagreb 2014, 146 str.
17. *Verujem, torej sem. Zakonitosti krščanske vere*, Družina, Ljubljana 2015, 123 str.
18. *Iz ljubezni za ljubezen. Prispevek k trinitarični antropologiji*, Teološka fakulteta, Ljubljana 2017, 414 str.
19. *Neizmerna moč dotika. Premislek o mestu dotika v krščanskem življenju*, Družina, Ljubljana 2018, 189 str.
20. *Upanje, seme prihodnosti*, Salve, Ljubljana 2020, 166 str.
21. *Bog v iskanju človeka*, Salve, Ljubljana 2023, 144 str.

Za študente je pripravil dva učbenika:

1. *Krščansko bivanje v veri, upanju in ljubezni. Nauk o božjih krepostih*, Ljubljana 2001, 214 str.
2. *Vera, upanje, ljubezen. Ogrodje krščanske eksistence*, Ljubljana 2010, 133 str.

3. Mentorstvo in uredništvo

Kot pedagog je bil mentor pri petih doktoratih, sedmih magisterijih (somentor pri treh) in 43 diplomah (somentor pri 23).

Pogosto je predaval v domovini in tujini. Sodeloval na mednarodnih simpozijih in konferencah: v Beogradu (1989), Rimu (1989, 1998, 1999, 2001, 2002), Valenciji v Španiji (1999, 2002), Budimpešti (2000), kot predavatelj gost v Regensburgu (1996), Leuvenu v Belgiji (2003) in v Gradcu (2001). V akademskem letu 1997/1998 je predaval na Teološki fakulteti Univerze za severno Italijo v Milanu na oddelku v Vidmu (Udine).

Njegove knjige, razprave in članki so bili izdani v inozemskih revijah (v nemškem, italijanskem, poljskem, slovaškem, hrvaškem in španskem jeziku). V Sloveniji so njegove strokovne in poljudne članke objavljale te revije in glasila: *Bogoslovni vestnik*, *Communio–Kristjanova obzorja* in Mednarodna katoliška revija *Communio*, *Božje okolje*, *Tretji dan*, *V edinosti*, *Cerkev v sedanjem svetu*, *Družina*, *Naša kateheza*, *Oznanjevalec*, *Prijatelj*, *Svetogorska Kraljica*. Številni so njegovi strokovni sestavki v enciklopediji in leksikonu, kjer je predstavil znane slovenske osebnosti.

Štiri leta je bil glavni urednik znanstvene revije *Bogoslovni vestnik*. Bil je član uredniškega odbora revije *Communio–Kristjanova obzorja* (1991–1999) in slovenske izdaje Mednarodne katoliške revije *Communio* (od 1999 do smrti). Udeleževal se je mednarodnih srečanj te revije. Bil je član Znanstvenega sveta revije *Bogoslovna smotra* (Teološka fakulteta Zagreb), član Evropske družbe za katoliško teologijo in član Sveta krščanskih Cerkva. Bil je tudi odličen poznavalec slovanskih bratov sv. Cirila in Metoda, sozavetnikov Evrope, ki sta »s svojim misijonarskim

delom med slovanskimi narodi »prehitevala« pojmovanje in napredovanje označevanja evangelija».

Bil je predstojnik Katedre za dogmatično teologijo in Instituta za sistematično teologijo. S svojo blago besedo in ponižno dobroto je obzirno povezoval kolege. Vodil je dva vidna projekta: *Priročnik dogmatične teologije* (2003) in *Stoletni sadovi. Prispevki dogmatične teologije na stoletnem drevesu Teološke fakultete Univerze v Ljubljani* (2019).

Zamisel za ta jubileji zbornik je bila Sorčeva. Domiselno je zasnoval naslov in tri dele: Sadovi preteklosti, Sadovi sedanjosti, Podarjeni sadovi. V slednjem so navzoči ugledni možje: Hans Urs von Balthasar, Joseph Ratzinger, Jürgen Moltmann idr. Zaslužni papež Benedikt XVI. se je 4. 2. 2000 pisno zahvalil za možnost sodelovanja: »Prisrčno se zahvaljujem, da ste v zborniku ob stoletnici obstoja Teološke fakultete objavili tri moja besedila. Veselim se, da sem s tem tako rekoč sprejet na vašo fakulteto. Prisrčne pozdrave in želje za blagoslov, Vaš Benedikt XVI.«

4. Slovo

Sobratje v duhovniškem domu v Šempetru so se od g. Cirila poslovili v ponedeljek, 11. decembra 2023, ob 10. uri. Somaševanje je vodil gen. vikar Slavko Rebec. Rekviem in pogreb sta bila v domači župniji Stomaž ob 14. uri. Sv. mašo zadušnico je vodil škof Jurij Bizjak. Ob njem sta bila škof Andrej Glavan, Sorčev sošolec, in nadškof Marjan Turnšek. Somaševalo je štirideset duhovnikov. Škof Jurij Bizjak je v pridigi orisal Sorčevo življenjsko pot in delovanje: »Gospod Ciril je bil uravnotežen in samozavesten človek, globok in temeljit mislec, stanoviten in vztrajen predavatelj, prijazen in potrpežljiv predstojnik. O njem veljajo besede psalmista: 'Blagor možu, ki se veseli Gospodove postave in jo premišljuje podnevi in ponoči. On je kakor drevo, zasajeno ob potokih voda, ki daje sad ob svojem času in njegovo listje ne ovne' (Ps 1,1–3).«

Sledilo je šest zahvalnih govorov. Sobratje in verniki so pokojnemu izrazili hvaležnost za njegovo dobroto. Gospod Ciril je izpolnil dve poslanstvi: bil je pastir in učitelj, globoko zakoreninjen v Bogu. Vse svoje življenje je deloval v pastoralni. A njegovo glavno opravilo je bil študij svetih znanosti, zlasti preučevanje in poučevanje eshatologije, božanske kreposti upanja, skrivnosti Svete Trojice in Kristusove velikonočne skrivnosti. V svoji zadnji knjigi *Bog v iskanju človeka*, ki je izšla tik pred njegovim odhodom, je zapisal: »Velikonočna skrivnost je razodetje Božjega srca: srca Boga Očeta in Sina in Svetega Duha. ... Večkrat bi morali stopiti na ta razgledni stolp ljubezni in se s tega razgledišča ozreti na vse vse, kar nas obdaja; to je prava razgledna točka.«

Dragi brat Ciril, dosegel si najvišje razgledišče. Pred prestolom Svete Trojice prosi za nas. Troedini Bog sam bodi Tvoje plačilo!

Anton Štrukelj

Marja Avberšek Platiša

Obravnava telesnih zaznav pri mladostnikih v relacijski družinski terapiji. Doktorska disertacija. Mentor: Robert Cvetek. Univerza v Ljubljani, Teološka fakulteta. 2022. XI, 307, VI str. <https://repositorij.uni-lj.si/IzpisGradiva.php?id=142742&lang=slv>

Marja Avberšek Platiša se v svoji doktorski disertaciji posveča vprašanju telesnih zaznav pri mladostnikih, njihovi povezavi z notranjim čustvenim svetom mladostnikov ter obravnavi teh zaznav v relacijski družinski terapiji. Disertacija odseva pomembnost raziskovanja telesnih zaznav. Vrhunska literatura o psihološki travmi je ena najbolj cenjenih knjig na tem področju – *Telo pomni* priznanega avtorja Bessela van der Kolka, ki opisuje, kako se posamezne izkušnje, zlasti travmatične, odražajo in vpisujejo v telo posameznika. Disertacija to tematiko razvija s poglobljenim proučevanjem, na kakšen način mladostniki telesne senzacije dojemajo in procesirajo v kontekstu svojega psihosocialnega razvoja. Raziskava se osredotoča na obdobje razvoja v adolescenci, in sicer zlasti na zgodnje obdobje adolescence, ko mladostniki ustreznih mehanizmov za prepoznavanje in uravnavanje telesnih sprememb še niso povsem izoblikovali. Poseben poudarek pri zaznavanju telesa je na razlikah med mlajšimi in starejšimi mladostniki ter povezavi tega vidika s čustvenim doživljanjem.

Doktorska disertacija pa se osredotoča tudi na obravnavo telesnih zaznav v relacijski družinski terapiji. Gre za novejši psihoterapevtski pristop, ki posameznika razume znotraj konteksta sistemskih, medosebnih in intrapsihičnih fenomenov, osrednjo težo pa daje tudi regulaciji čustev oz. afektov – te pojmuje kot psihobiološka stanja. Kljub dobri teoretični utemeljenosti pomena telesa in čustev v omenjenem psihoterapevtskem pristopu je znotraj pristopa ustrezno empirično preverjanje telesnih zaznav do sedaj manjkalo.

Avtorica je za disertacijo izvedla obsežno raziskavo, v kateri je sodelovalo 792 mladostnikov, razdeljenih v dve skupini – mlajšo (15–20 let) in starejšo (20–25 let). Kvantitativni del študije, dopolnjen s kvalitativnim pristopom, je zajemal več vidikov, kot so zmožnosti zaznavanja telesnih zaznav, izraženost psihosomatskih pritožb ter čustveno procesiranje mladostnikov. Rezultati kvantitativnega dela pričakovani glede razlik med skupinama v oceni notranjega zavedanja sicer niso potrdili. Sta se pa skupini razlikovali v stopnji izraženosti psihosomatskih pritožb – starejši mladostniki so izražali manjše število telesnih (psihosomatskih) pritožb. V obeh skupinah je bila stopnja izraženosti psihosomatskih pritožb obratno povezana z izbranimi dimenzijami ocene notranjega zavedanja. V raziskavi se je potrdila tudi obratna povezanost med čustveno stabilnostjo in splošno izraženostjo telesne simp-

tomatike, podobno tudi med težavnostjo prepoznavanja in opisovanja občutkov ter stopnjo izraženosti. Kvalitativni del raziskave dodatno bogati razumevanje mladostnikovih zaznav telesa, identificira različne vrste telesnih senzacij ter razkriva strategije za opisovanje telesnih zaznav – in odzivanje nanje. Posebna vrednost disertacije se odraža tudi v raziskavi terapevtskih strategij pri obravnavi telesnih senzacij mladostnikov. Avtorica analizira strategije rokovanja s telesnimi zaznavami pri mladostnikih v relacijski družinski terapiji, s poudarkom na identifikaciji korakov v procesu predelovanja teh zaznav.

Kljub izjemnim rezultatom pa avtorica priznava omejitve raziskave, kot so način pridobivanja udeležencev, pridobivanje podatkov ter prilagojenost vprašalnikov za populacijo mladostnikov. Zavedanje omejitev odpira prostor za nadaljnje raziskave in razvoj na tem kompleksnem področju, kjer so povezave med telesnimi zaznavami, čustvenim doživljanjem in terapevtskimi pristopi še vedno predmet intenzivnega raziskovanja. Celostno gledano disertacija ponuja celovit vpogled v pomembnost razumevanja telesnih zaznav v mladostništvu in terapevtske obravnave teh zaznav ter hkrati spodbuja nadaljnje raziskave in razvoj na tem področju.

Robert Cvetek

Damijan Ganc

Etični in procesni vidiki terapevtskega samorazkrivanja v relacijski individualni, zakonski in družinski terapiji. Doktorska disertacija. Mentor: Lia Katarina Kompan Ezar. Univerza v Ljubljani, Teološka fakulteta. 2022. XII, 256, XXX str. <https://repozitorij.uni-lj.si/IzpisGradiva.php?id=144542&lang=slv>

Problematika razumevanja terapevtskega odnosa in razmejitev v odnosu je ena od ključnih tem psihoterapije. Terapevtski odnos mora v prvi vrsti zagotavljati varnost in hkrati razvijati čustveno transparentnost in pristnost medosebnega stika. Prav zaradi te dvojne vloge je tako pomembno vzpostaviti jasne razmejitve in profesionalno držo terapevta, ki je odgovoren za ohranjanje klientove integritete. Terapevtski odnos je hkrati tudi zelo oseben in v čustvenem smislu intimen odnos – v njem se razkrivajo najgloblje in najbolj osebne vsebine klientovega življenja in doživljanja. Že dolgo je presežen model terapevta kot čustveno nedostopnega in odmaknjenega opazovalca in interpretira klientovega notranjega sveta – v ospredje namreč stopa zavedanje o pomenu globljega osebnega čustvenega stika, ki omogoča preoblikovanje vzorcev v odnosih pri klientovem doživljanju in delovanju. Ob vzpostavitvi takega odnosa pa je včasih prav, da tudi terapevt vstopi s kakšno bolj osebno informacijo, čustvenim odzivom oziroma samorazkritjem. Ravno zato je raziskovanje etičnih in procesnih vidikov samorazkrivanja terapevta kot terapevtske intervencije v relacijski individualni, zakonski in družinski terapiji nezamenljiv in pomemben znanstveni prispevek. V obsežnem in kompleksnem teoretičnem delu naloge avtor opredeljuje znanstveni pojem 'terapevtsko samorazkrivanje' in predstavlja razvoj pojmovanja terapevtskega odnosa ter vprašanja terapevtskega samorazkrivanja skozi razvoj psihoterapevtske znanosti. Izpostavlja tudi odnos različnih psihoterapevtskih modalitet do uporabe terapevtskega samorazkrivanja v terapevtskem procesu ter temeljne značilnosti in premise relacijske družinske terapije. Pomemben del naloge je tudi opredelitev potencialne uporabnosti intervencije samorazkrivanja v tem terapevtskem modelu in izdelava smernic za etično uporabo terapevtskega samorazkrivanja v terapevtskem procesu. Ključni premik k bolj kompleksnemu razumevanju tovrstne intervence avtor osvetljuje prav z nevropsihološkim pojmovanjem pomena avtentične drže terapevta za razvoj varne navezanosti v terapevtskem odnosu – in za doseganje spremembe v terapevtskem procesu.

Empirični del naloge zajema široko kvalitativno in kvantitativno raziskavo vloge terapevtskega samorazkrivanja v relacijski individualni, zakonski in družinski terapiji. Temeljno raziskovalno vprašanje se dotika predvsem razmisleka in raziskav, kakšna je etično ustrezna uporaba terapevtskega samorazkrivanja in kako tega integrirati v terapevtsko delo, da bo pri klientih spodbujalo proces spremembe. Empirični del naloge tvorijo trije raziskovalni sklopi. V prvem sklopu se analizira in preverja pogostost in način uporabe samorazkrivanja relacijskih družinskih terapevtov v okviru Partnerske in družinske posvetovalnice na spletnem forumu Med. Over.Net. Raziskava je identificirala osem kategorij terapevtskega samorazkri-

vanja: (1) razkritje terapevtovega kontratransferja oz. doživljanja ob klientu; (2) razkritje terapevtove identitete, strokovnih kompetenc in kontaktnih podatkov; (3) razkritje terapevtovih strokovnih izkušenj, pogledov in prepričanj; (4) razkritje terapevtovih sposobnosti, dvomov in omejitev; (5) razkritje sorodnosti doživljanja; (6) terapevtove strategije pri spoprijemanju z zahtevno situacijo; (7) terapevtovo razkritje informacij iz zasebnega življenja in (8) terapevtovo razkritje občutkov z namenom opravičila. Pokazalo se je, da so terapevti izrazito pogostejše kakor druge vsebine razkrivali svoje kontratransferno doživljanje ob klientovi stiski.

Drugi raziskovalni sklop vključuje raziskovanje odnosa terapevtov do vprašanja terapevtskega samorazkrivanja in temelji na analizi odgovorov na strukturiran vprašalnik, ki ga je avtor razvil za namene pričujoče naloge. Skozi vprašanja je tako proučil odnos terapevtov do vprašanja terapevtovega samorazkrivanja in njihovih izkušenj v terapevtski praksi. Tudi v tem sklopu se je pokazalo, da terapevti najpogostejše uporabljajo interpersonalna razkritja. Med dejavniki vpliva na terapevtovo samorazkrivanje so bili najvišje ovrednoteni kakovost terapevtskega odnosa, terapevtov intuitivni občutek in občutek varnosti pri terapiji. Motivacija za uporabo samorazkrivanja je bila povezana z nudenjem pomoči klientu, poglobljanjem terapevtskega odnosa ali s spodbujanjem terapevtskega procesa. Pri samorazkrivanju so se pokazale določene razlike glede na tip terapije – tj. individualna, partnerska, družinska, skupinska. Predstavljene so pozitivne in negativne izkušnje terapevtov iz klinične prakse ter vpliv supervizije in treninga na razvoj njihove prakse.

Tretji – zaključni – sklop raziskave vključuje fokusno skupino in tako še dodatno ovrednoti intervencijo terapevtovega samorazkrivanja ter pridobljene rezultate prvih dveh raziskovalnih sklopov. Potrdilo se je, da gre za pomembno, a obenem zahtevno intervencijo, ki jo je treba uporabljati z veliko občutljivostjo za klientove potrebe in hkrati dovolj pogumno, da terapevt z avtentično držo sooblikuje varen terapevtski odnos, v katerem lahko pride do terapevtske spremembe.

Dodatna vrednost naloge je poleg prepričljivega in znanstveno dovršenega pojmovnega okvira izdelava konkretnih smernic za etično ustrezno in procesno učinkovito uporabo terapevtovega samorazkrivanja v relacijski individualni, partnerski in družinski terapiji ter predloga za dopolnitev Etičnega kodeksa Združenja zakonskih in družinskih terapevtov Slovenije.

Lia Katarina Kompan Erzar

Katja Kozlovič

Mrežna soodvisnost med poklicno obremenjenostjo, partnerskim odnosom in vzgojo otrok. Doktorska disertacija. Mentor: Stanko Gerjolj. Univerza v Ljubljani, Teološka fakulteta. 2022. XIII, 376, XXXI str. <https://repozitorij.uni-lj.si/Izpis-Gradiva.php?id=144380&lang=slv>

Doktorska disertacija z naslovom „Mrežna soodvisnost med poklicno obremenjenostjo, partnerskim odnosom in vzgojo otrok“, ki jo je pripravila in oddala Katja Kozlovič, obsega 360 strani znanstvenega besedila ter 31 strani prilog. Gre za izvirno znanstveno delo, ki obravnava mrežno povezanost med štirimi raziskovalnimi spremenljivkami. Tovrstnih raziskav slovenski in tudi širši prostor na tej ravni in v tej obliki še ne pozna. Zlasti na empirični ravni gre za zelo zahtevno raziskovanje vprašanj, kakšne so povezave med doživljanjem obremenitev pri starših na delovnem mestu in kvaliteto njihovega partnerskega odnosa. V raziskavo so vključena tudi vprašanja, ki obravnavajo dinamiko med čustvenimi in vedenjskimi težavami otrok na eni ter njihovim učnim uspehom na drugi strani.

V procesih kvantitativnega raziskovanja, kjer je sodelovalo 293 zaposlenih staršev iz različnih slovenskih podjetij, ki imajo vsaj enega šolajočega se otroka, starega od 6 do 18 let, in živijo v partnerski zvezi, avtorica preverja povezanosti med štirimi navedenimi spremenljivkami in ugotavlja, da obstaja statistično pomembna povezava tako med poklicno obremenjenostjo in kvaliteto partnerskega odnosa staršev kakor tudi čustvenimi in vedenjskimi težavami njihovih otrok. Obstaja statistično pomembna povezanost med doživljanjem obremenitve na delovnem mestu, kvaliteto partnerskega odnosa staršev ter čustvenimi in vedenjskimi težavami njihovih otrok – učni uspeh pa pomembne statistične povezanosti z ostalimi tremi spremenljivkami ne izkazuje. Pričakovano pa je zaznana statistično pomembna povezanost med učnim uspehom ter čustvenimi in vedenjskimi težavami otrok. Ob tem velja pripomniti, da šolski sistem v Sloveniji procesiranje raziskovalnega vprašanja, ki se navezuje na četrto spremenljivko o učnem uspehu, zaradi zakonitosti ocenjevanja in preverjanja učnega uspeha precej otežuje.

Kvalitativni del raziskave je bil opravljen na vzorcu desetih parov staršev. Intervjuvani starši menijo, da se obremenjenost na delovnem mestu odraža na kvaliteti njihovega partnerskega odnosa, kar se zrcali tudi v njihovem odnosu do otrok – pri negativnih prenosih čutenj so opazne čustvene in vedenjske težave. Tudi pri kvalitativni raziskavi vprašanje učnega uspeha v smislu pomembne povezanosti z ostalimi spremenljivkami ne izstopa.

Rezultati raziskave niso pomembni le za razvoj znanosti, pač pa imajo velik pomen za praktično delo z družinami, in sicer tako v izobraževalne kot terapevtske namene. Zaradi povezanosti in prenosa čutenj iz starševskega na otroški sistem je treba tudi vse vedenjske in čustvene težave, ki se pojavljajo pri otrocih, obravnavati z vidika sistema – v terapevtski proces vključimo oba starša. V povezavi z raziskovanjem vseh ključnih raziskovalnih vprašanj avtorica prepoznava hrepenenje respondentov po sočutnih družinskih odnosih, ki največ prispevajo tudi k manj-

šanju vedenjskih in čustvenih težav otrok ter – kljub relativni obrobnosti pridobljenih rezultatov – k boljšemu učnemu uspehu.

Stanko Gerjolj

Jasna Klara Lipovšek

Vloga navezanosti otrok in mladostnikov s sladkorno boleznijo tip 1 pri presnovni urejenosti in telesni odzivnosti na stres. Doktorska disertacija. Mentorica: Maja Drobnič Radobuljac; somentor: Christian Gostečnik. Univerza v Ljubljani, Teološka fakulteta. 2023. XIII, 296 str. <https://repozitorij.uni-lj.si/IzpisGradiva.php?id=152595&lang=slv>

Doktorska disertacija z naslovom „Vloga navezanosti otrok in mladostnikov s sladkorno boleznijo tip 1 pri presnovni urejenosti in telesni odzivnosti na stres“ kandidatke Jasne Klare Lipovšek, dr. med., je izvirno znanstveno delo, ki raziskuje, kakšen učinek ima navezanost otrok s sladkorno boleznijo tip 1 (SBT1) na starše za otrokov telesni odziv na stres in posledično za presnovno urejenost bolezni.

SBT1 je ena najbolj razširjenih kroničnih bolezni v otroštvu, pogostnost katere v zadnjih letih narašča. Cilj zdravljenja SBT1 je dobra presnovna urejenost – slabša namreč lahko privede do številnih akutnih in kroničnih zapletov, ki pomembno zmanjšajo zdravje, kvaliteto in dolžino življenja posameznika. Na bolezen samo in na sodelovanje pri zdravljenju vplivajo številni biopsihosocialni dejavniki pri posamezniku samem in v njegovem okolju. Kandidatka preko teorije navezanosti raziskuje vpliv dela psihosocialnih dejavnikov na telesni odziv ob stresu in na presnovno urejenost bolezni pri otroku.

V uvodnem, teoretičnem delu avtorica predstavlja osnove in zadnja spoznanja s področja epidemiologije, etiologije in zdravljenja SBT1, osnove teorije navezanosti in zadnja spoznanja o povezavi med navezanostjo ter psihološkim in telesnim zdravjem. Nazorno predstavlja tudi osnove delovanja stresne osi, njen razvoj pod vplivom psihosocialnih dejavnikov (tudi stresnih življenjskih izkušenj) in zadnja dognanja o povezavi med navezanostjo in delovanjem stresne osi.

V empirično raziskavo je bil vključen 101 otrok in mladostnik s SBT1 (povprečne starosti 11,7 let) ter njihovi starši. Za oceno navezanosti pri otroku je bil uporabljen intervju navezanosti otroka (CAI), za oceno presnovne urejenosti povprečna vrednost glikoziliranega hemoglobina (HbA1c) v krvi, odziv stresne osi pa je bil ocenjen s sinaktenskim testom. Starši so izpolnili vprašalnik demografskih podatkov. Raziskava je predstavljala del večje raziskave – prijavljene na spletni strani ClinicalTrials.gov (pod naslovom „The Influence of Psychobiological Adversity to Children and Adolescents With Type 1 Diabetes“ (NCT02575001)) –, ki je potekala na Pediatrični kliniki UKC Ljubljana.

Rezultati niso pokazali statistično pomembnih razlik v povprečnem HbA1c ter stresni odzivnosti glede na posamezne oblike navezanosti pri otroku – posledično pa je kandidatkinino znanstveno delo pripomoglo k postavitvi nadaljnjih hipotez o vplivu navezanosti staršev na presnovno urejenost SBT1 pri otroku, ki so se v nadaljnjem raziskovalnem delu tudi potrdile. Kandidatkinino delo je bistveno prispevalo k raziskovanju na področju navezanosti in kroničnih bolezni, izjemno pomemben pa je tudi vpliv njenega raziskovalnega dela na klinično obravnavo otrok, mladostnikov in družin s SBT1.

Maja Drobnič Radobuljac

Matjaž Muršič Klenar

Razumevanje sekularne dobe pri Charlesu Taylorju kot napetost med imanenco in transcendenco. Doktorska disertacija. Mentor: Anton Jamnik. Univerza v Ljubljani, Teološka fakulteta. 2022. V, 202 str. <https://repozitorij.uni-lj.si/Izpis-Gradiva.php?id=144442&lang=slv>

Disertacija Matjaža Muršiča Klenarja je od sprejetja dispozicije na Univerzi v Ljubljani leta 2017 do oddaje končane naloge v juniju 2022 doživela poseben proces iskanja, zorenja – in na koncu nastanek izvirnega raziskovalnega dela, ki samoniklo in ustvarjalno odgovarja na vprašanje sekularizacije v moderni dobi. Temeljiti študij obširnega opusa kanadskega filozofa Charlesa Taylorja in različnih avtorjev, ki njegovo misel komentirajo in interpretirajo, je Muršiča vodila k jasni in pregledni argumentaciji teze, da se v sekularni dobi – ko se zdi, da je svet zaprt v imanenco – na nov in avtentičen način kaže iskanje transcendence in odpiranje zanj. Avtor nas v nalogi vodi prek splošnega razumevanja sekularizacije skozi zgodovino – in ob predstavitvi različnih zgodovinskih obdobji tudi sodobnih pogledov – vse do Taylorjevega razumevanja procesa sekularizacije.

Jedro disertacije je osredotočeno na analizo in vrednotenje napetosti, ki v sekularni dobi nastaja med zgolj imanentnim razumevanjem resničnosti, dobrega in smisla ter različnimi vzgibi, ki jih človek doživlja v svojem življenju in mu odpirajo pot k transcendenci. Ob analizi splošnih teorij sekularizacije Muršič posebej izpostavlja Taylorjev izvirni pogled na sekularno dobo – z jasnim poudarkom na spremenjenih pogojih in oblikah verovanja. Začetke teh sprememb Taylor postavlja v čas reforme, ko se po njegovem odstranijo braniki pred nevero: od-čaranje sveta, premik od skupnosti k posamezniku, umik antistrukture, premik od kairoso k zgolj kronosu, premik od pogleda, ki stvarstvo razume kot kozmos, k zgolj tehničnemu razumevanju vesolja. To pa pomeni vzpostavitev sodobnega moralnega reda in ekskluzivnega humanizma, ki svet zapre v imanentni okvir – ta je na videz za transcendenco zaprt. Toda Matjaž Muršič izvirno in argumentirano prikazuje, da sekularna doba za transcendenco ni zaprta, ampak se zaradi spremenjenih pogojev vere odpirajo nove možnosti religijskih in svetovnonazorskih pogledov, ki v pluralni družbi posameznika vedno znova spodbujajo k razmisleku o smislu bivanja. V navidezni imanenci se človek odpravlja na pot iskanja, na kateri se odkrivajo nove perspektive oziroma nove oblike, ki vodijo do presežnega. Posebej dragocen in izviren je zadnji del naloge, kjer kandidat po temeljiti analizi Taylorjeve filozofske misli o sekularni dobi in njenem vrednotenju nakaže rešitve – oziroma, kako je treba iz določenih struktur in sistemov, ki smo se jih navadili in se v njih počutimo varni, narediti korak k novim oblikam človeških iskanj in ontološkemu hrepenenju po neskončnem in večnem – torej Presežnem. Ta novi prostor presežnega se odpira v izkustvu čudenja in lepote, pa tudi znotraj obrednosti in skupnosti.

Kandidat pri aplikaciji Taylorjeve teorije sekularizacije na konkretno družbo in izzive Cerkve pokaže, da so pri novih oblikah duhovnih iskanj prav občestvenost,

socialna dejavnost in dialog ključnega pomena, da sodobni človek stopi na pot Presežnega oziroma, da se ,odlepi' od zgolj empirističnega, tehničnega pogleda na življenje (kjer je vse določeno, obvladano in nadzorovano) in odpre za svet skrivnostnega in Lepote. Prav komunitarna razsežnost bivanja je izviren prostor nove govorice in umevanja pomena jezika, kjer se ustvarjajo pogoji, da sodobni iskalec na nov način izrazi svoje bivanjsko hrepenenje po Presežnem – prisluhne govorici, ki razkriva upanje in pogloblja zavest, da njegovo ,obličje' ni izgubljeno v brezimni množici.

Naloga Matjaža Muršiča je izviren znanstvenoraziskovalni prispevek pri razumevanju in vrednotenju sekularizacije, v kateri se sodobna zahodna družba nahaja. Avtor naloge ves čas ustvarjalno in argumentirano dokazuje, da je prav sodobno obdobje izziv za odkrivanje mnogih znamenj upanja, kjer se Božje iskanje človeka srečuje s človeškim hrepenenjem po Presežnem. Ali kot je zapisal sveti Avguštín v Izpovedih (X, 27): »Vabil si in klical – in prebil si mojo gluhoto. Bliskal in žarel si – in pregnal si mojo slepoto. ... Dotaknil si se me – in zagorel sem po tvojem miru.«

Matjaž Muršič Klenar je skozi celoten proces pisanja naloge odkrival sledi tega iskanja, jih argumentirano predstavil ter ob odprtih vprašanjih pokazal tudi na izvirne rešitve. Menim, da mu je konkretno pastoralno delo na različnih področjih in okoljih (kljub velikim obremenitvam in daljšim odsotnostim) bilo ves čas v spodbudo, da je njegova znanstvena misel zelo stvarna, dialoška – in blizu konkretnemu človeku.

Anton Jamnik

Andrej Omulec

Povezava psihosocialnega razvoja s stili starševske vzgoje ter njegovo spodbujanje v relacijski družinski terapiji. Doktorska disertacija. Mentor: Robert Cvetek. Univerza v Ljubljani, Teološka fakulteta. 2021. XIII, 254 str. <https://repozitorij.uni-lj.si/IzpisGradiva.php?id=143931&lang=slv>

Doktorsko delo Andreja Omulca predstavlja obsežno in temeljito raziskavo, ki se ukvarja s kompleksno povezavo med psihosocialnim razvojem, starševskimi vzgojnimi stili ter terapevtskim pristopom relacijske zakonske in družinske terapije. Disertacija izhaja iz temeljne teze, da so starševski vzgojni stili eden od ključnih dejavnikov, ki vplivajo na psihosocialni razvoj – pri čemer lahko relacijska družinska terapija predstavlja spodbujevalni kontekst za optimalen razvoj posameznika skozi različna življenjska obdobja. Relacijska družinska terapija je novejši psihoterapevtski pristop, ki posameznika razume v kontekstu sistemskih, medosebnih in intrapsihičnih fenomenov, osrednjo težo pa daje družinskim odnosom ter regulaciji čustev oz. afektov. Kljub temu, da relacijski družinski model velik pomen pripisuje zgodnejšim odnosom med otrokom in skrbniki ter njihovemu spreminjanju, pa do sedaj glede učinka na uspešnost razrešitve razvojnih stadijev ni bil ovrednoten. Andrej Omulec se je v svoji disertaciji osredotočil ravno na to – konkretnije na vrednotenje relacijske družinske terapije glede uspešnosti pri razrešitvi stadijev psihosocialnega razvoja po Eriku Eriksonu oz. izvedbi razvojnih nalog, ki jih posamezen stadij zahteva.

Teoretični del disertacije izčrpno predstavlja osnove Eriksonove teorije o osmih stadijih psihosocialnega razvoja, pri čemer poudarja ključne elemente, kot so identiteta, intimnost, generativnost in modrost. Hkrati sistematično vpeljuje razumevanje starševskih vzgojnih stilov ter opredeljuje pomen analize notranjih konstruktov primarnih odnosov za razumevanje temeljnega afekta posameznika.

Raziskovalni del disertacije obsega dva kvantitativna dela. Prvi, splošnejši, je izveden na kar 502 udeležencih, in uporablja dva kakovostna vprašalnika, ki merita starševske vzgojne sloge ter faze psihosocialnega razvoja. Avtor v tem delu raziskave identificira pomembne povezave med avtoritativnimi, avtoritarnimi in permisivnimi vzgojnimi stili staršev ter prehodom skozi različna razvojna obdobja posameznika. Poglobljena analiza rezultatov kaže na statistično pomembne povezave med vzgojnimi stili in različnimi fazami, pri čemer izstopajo kompleksnosti, povezane z zaupanjem, nezaupanjem, sramom, dvomom ter identiteto v zgodnjem otroštvu in puberteti. Konkretnije avtor na primer izpostavlja trend, da osebe, pri katerih je bil vzgojni stil staršev avtoritarni, posamezne razvojne faze prehajajo nekoliko težje. Zanimive so tudi ugotovitve glede permisivne vzgoje. Ta je povezana z večjim zaupanjem v najzgodnejšem razvojnem obdobju, sicer pa pomeni večinoma slabše izide kasnejših razvojnih faz.

Drugi del raziskave vključuje 86 udeležencev, razdeljenih v dve skupini – s ciljem proučevanja vpliva relacijske zakonske in družinske terapije na psihosocialni razvoj. Ugotovitve kažejo na statistično pomembne izboljšave v psihosocialnem raz-

voju posameznikov, ki so sodelovali v terapevtskem procesu. Avtor je primerjal skupino udeležencev s problemi, ki so jih razreševali z relacijsko družinsko terapijo (eksperimentalna skupina), in skupino udeležencev brez izrazitih problemov – in brez terapije (kontrolna skupina). Na začetku raziskovalnega procesa je imela eksperimentalna skupina glede na kontrolno skupino statistično pomembno bistveno slabše izide posameznih razvojnih stadijev po Eriksonu oz. je v posameznih stadijih naloge osvojila slabše. Na koncu raziskovalnega procesa pa je prišlo v eksperimentalni skupini do izboljšanja in izenačenja s kontrolno skupino skoraj pri vseh merjenih vidikih, razen za fazo mlade odrasle osebe – pri tem je treba upoštevati, da gre za dokaj pozen stadij in tudi, da je bila terapija časovno omejena. Taki pozitivni rezultati relacijske družinske terapije pomenijo pomemben argument za njeno uporabo pri težavah v psihosocialnem razvoju posameznikov.

Pomembnost doktorske disertacije izhaja iz njenega velikega prispevka k razširitvi znanstvenega razumevanja kompleksnih dinamik, ki vplivajo na psihosocialni razvoj posameznikov. S povezovanjem Eriksonove teorije s starševskimi vzgojnimi stili in učinkovitostjo relacijske družinske terapije avtor prispeva k boljšemu razumevanju povezav med temi ključnimi elementi človekovega življenja. Disertacija prav tako odpira pomembna vprašanja o vlogi terapevtskih intervencij in poudarja potencial relacijske družinske terapije za spodbujanje pozitivnega psihosocialnega razvoja. Z izčrpno analizo rezultatov kvantitativnih raziskav, ki podpirajo teoretične koncepte, je ta študija ne le izvirna, temveč tudi praktično usmerjena. Ponuja dragocene smernice za strokovnjake s področja družinske terapije in vzgoje.

Robert Cvetek

Metka Skubic

Doživljanje materinstva in podporni model terapevtske obravnave na prehodu v starševstvo pri ženskah z izkušnjo rojstva otroka s carskim rezom. Doktorska disertacija. Mentorica: Barbara Simonič. Univerza v Ljubljani, Teološka fakulteta. 2023. XIV, 532 str. <https://repozitorij.uni-lj.si/IzpisGradiva.php?id=145811&lang=slv>

Doktorska disertacija Metke Skubic z naslovom „Doživljanje materinstva in podporni model terapevtske obravnave na prehodu v starševstvo pri ženskah z izkušnjo rojstva otroka s carskim rezom“ je izvirni znanstveni prispevek na področju raziskovanja porodne izkušnje in s tem prehoda v starševstvo. Tega lahko zaznamujejo različne okoliščine ter dinamike z različnimi razsežnostmi vplivanja tako na prehod kot tudi na samega otroka. V tem kontekstu disertacija raziskuje tudi možnosti terapevtskih intervencij pri delu z materami z izkušnjo poroda otroka s carskim rezom.

Rojstvo otroka, še posebej prvega, predstavlja za žensko (prav tako pa tudi za par) velik izziv. Obdobje od spočetja do rojstva in potem, še posebej, če gre za prvega otroka, je velik življenjski dogodek, ki lahko prinese številne izzive. Odvije se kompleksen proces prehoda v starševstvo. Pri ženski prehod iz stanja ‚ne-bitimati‘ v ‚biti-mati‘ spremeni njene odnose, telo, identiteto, vedenje in življenjska pričakovanja – to je izrazito osebna in intenzivna izkušnja. Za večino žensk v zahodni družbi je ta prehod proces, ki pa ne teče vedno gladko, na kar lahko vplivajo različni dejavniki. Eden izmed njih je tudi porodna izkušnja.

Namen doktorske disertacije je raziskati pomen in vidike doživljanja trenutka prihoda otroka v naročje matere in na ta svet. Fokus proučevanja je na porodni izkušnji rojstva otroka s carskim rezom in v povezavi s tem na raziskovanju stresnosti poroda, vzpostavljanja stika z otrokom in povezovanja z njim, sposobnosti čustvene regulacije in doživljanja kompetentnosti ženske kot matere. Rojevanje je zato razumljeno kot proces, ki je za vsako žensko večplastna in izrazito individualna izkušnja – lahko tudi travmatična. Občutek varnosti in nadzora nad dogajanjem, zapleti med porodom, nenačrtovani posegi, bolečina, podpora partnerja in osebja, izkušnje prejšnjih porodov, pričakovanja itd. so namreč tisti, ki lahko to izkušnjo bistveno zaznamujejo in jo naredijo za zelo stresno. Vse to pa posledično vpliva tudi na materino zadovoljstvo – in lahko stisko ob prehodu v starševstvo povečuje, niža njeno materinsko kompetentnost ter slabi zmožnost vzpostavljanja zadovoljujočega stika z otrokom. Na teh premisah je utemeljena tudi potreba po oblikovanju podpornih programov materam ob prehodu v starševstvo, kadar je pričakovati težje obvladljive in vztrajne negativne posledice.

Doktorska disertacija cilj dosega tako s predstavitvijo pomembnih konceptov v teoretičnem delu kakor tudi z zelo kompleksnim in poglobljenim raziskovalnim delom. V teoretičnem delu so celovito in poglobljeno – temelječ na izčrpnem pregledu dosedanjih raziskav – predstavljeni teoretični temelji in koncepti, ki se nanašajo na raziskovalna področja. Celovito je predstavljena psihologija z vso širino

in globino porodne izkušnje in prehoda v starševstvo. Predstavljeni so tudi fiziološki vidiki poroda, različne okoliščine in stopnje v tem procesu, poseben poudarek pa je na okoliščinah poroda s carskim rezom. Tako naravni porod kot porod s carskim rezom lahko ob določenih okoliščinah predstavlja travmatično izkušnjo; ta se lahko razvije tudi v postnatalno posttravmatsko stresno motnjo in negativno odmeva v drugih dimenzijah življenja po porodu: doživljanju sebe, doživljanju odnosov, vzpostavljanju stika z otrokom in skrbi zanj ipd. Zato je pomemben poudarek tudi na zagotavljanju oblik pomoči materam s tako izkušnjo, ki bi jim omogočale psihično predelavo izkušnje in zmanjšale tveganje za razvoj negativnih posledic. Pomemben del doktorske disertacije je tako posvečen tudi temu vprašanju – v okviru njenega nastanka je bil razvit, izveden in raziskan Podporni model terapevtske obravnave z uporabo metod NBO in elementi Relacijske družinske terapije, ki temelji na kombinaciji pristopa *The Nonatal Behavioral Observations System* (NBO) ter temeljnih premis in intervencij modela Relacijske družinske terapije.

Drugi del disertacije je empirične narave in predstavlja nov znanstveni prispevek na področju zakonske in družinske terapije, kakor tudi k raziskavam na področju porodne izkušnje. Temelji na treh medsebojno dopolnjujočih se delih. S kvantitativno in kvalitativno metodologijo je glede na izkušnjo poroda (poudarek je zlasti na izkušnji poroda s carskim rezom) poglobljeno raziskan proces prehoda v starševstvo pri ženskah. Na tem temelju je v nalogi razvit, izveden in evalviran nov model celostne zdravstveno-terapevtske obravnave s pomočjo Podpornega modela terapevtske obravnave z uporabo metode NBO in elementi Relacijske družinske terapije na prehodu v starševstvo pri ženskah z izkušnjo rojstva otroka s carskim rezom.

Celotno doktorsko disertacijo zaznamuje kandidatčina sposobnost poglobljenega, strokovnega, natančnega, pa tudi tenkočutnega opisovanja in prepletanja posameznih vsebin. V disertaciji je kandidatka zelo pregledno predstavila bistvene koncepte raziskovanja, obenem pa z znanstveno natančnostjo izvedla kompleksni raziskovalni del doktorske disertacije: tu so rezultati primerno obdelani, predstavljeni, interpretirani in sintetizirani v skupne ugotovitve. Disertacija je v slovenskem prostoru prvo tovrstno delo, saj se osredotoča na tematiko, ki je pri nas obravnavana razmeroma redko, predvsem pa ne tako celostno. Poseben prispevek doktorske disertacije je pri razvoju modela obravnave, ki je bil ovrednoten kot učinkovit – in predstavlja edinstven način za obravnavo žensk v poporodnem obdobju oziroma zdravstveno-terapevtski pristop za delo v Sloveniji, ki bo lahko pripomogel k spodbujanju duševnega zdravja mater, njihovih otrok ter družin.

Barbara Simonič

Ana Šeremet

Posttravmatska stresna motnja in navezanost med hrvaškimi vojnimi veterani in njihovimi ženami. Doktorska disertacija. Mentor: Christian Gostečnik. Univerza v Ljubljani, Teološka fakulteta. 2023. X, 237, II str. <https://repozitorij.uni-lj.si/IzpisGradiva.php?id=145653&lang=slv>

Doktorska disertacija z naslovom 'Posttravmatska stresna motnja in navezanost med hrvaškimi vojnimi veterani in njihovimi ženami' kandidatke Ane Šeremet je izvirno znanstvenoraziskovalno delo, v katerem avtorica raziskuje odnos med simptomi posttravmatske stresne motnje (PTSM), kakovostjo zakonskega odnosa in navezanostjo na partnerja pri hrvaških veteranih in njihovih ženah. Disertacija obsega 11 poglavij, od katerih jih 5 predstavlja teoretični del, preostala pa empirično raziskavo.

V uvodnem, teoretičnem delu so predstavljena dosedanja znanstvena spoznanja na področju posttravmatske stresne motnje, sekundarne travmatizacije žena veteranov in odrasle navezanosti, pa tudi teoretična osnova modela relacijske družinske terapije – kot možne oblike pomoči pri razreševanju travmatske izkušnje. Na koncu teoretičnega dela avtorica svoj raziskovalni problem uspešno povezuje z duhovno komponento ter s prikazom travmatskih izkušenj in soočanja z njimi skozi primere iz Svetega pisma.

V empirični del raziskave je bilo vključenih 300 posameznikov. Vzorec sta sestavljali dve skupini: (75) veteranov z diagnozo PTSM in njihove žene ter (2) 75 veteranov brez diagnoze in njihove žene. Udeleženci so reševali serijo psihometričnih lestvic. S t-testom za neodvisne vzorce smo testirali, ali se dve skupini veteranov in njihovih žena v kakovosti zakonske zveze razlikujeta. Z diadično metodologijo smo testirali štiri ločene modele neodvisnosti med akterjem in partnerjem z anksiozno/izogibno navezanostjo kot napovednikom in simptomi PTSM kot merilom. Na koncu smo izvedli osem mediacijskih analiz za testiranje neposrednih in posrednih učinkov anksiozne in izogibajoče navezanosti posameznega partnerja na razmerje med simptomi PTSP žena veteranov ter simptomi PTSM veteranov – in obratno.

Žene veteranov z diagnozo PTSM poročajo o višjih stopnjah simptomov PTSM, višjih stopnjah anksiozne navezanosti ter višjih stopnjah zakonske kohezije kot žene veteranov brez diagnoze PTSM. Veterani z diagnozo PTSM poročajo o višjih stopnjah simptomov PTSM in višjih stopnjah zakonske kohezije kot veterani brez diagnoze PTSM. Ko gre za žene veteranov brez diagnoze PTSM, je bil ugotovljen pomemben '*partner effect*' med odnosom anksiozne navezanosti in simptomov PTSM. Ali drugače – anksiozna navezanost žensk pomembno pozitivno napoveduje njihovo raven simptomov PTSM ter raven simptomov PTSM pri njihovem partnerju. Razviden je posredni učinek simptomov PTSM veteranov na simptome PTSM pri ženskah – in hkrati posredni učinek simptomov PTSM žena na simptome PTSM veteranov prek anksiozne navezanosti žena.

Izvirnost doktorske disertacije je v njeni poglobljeni in kompleksni predstavitvi ter v razširitvi dosedanjih spoznanj in izhodišč na področju sekundarne travmatizacije in vloge navezanosti. Ta spoznanja in rezultati raziskave dajejo dragocene implikacije za svetovalno in psihoterapevtsko delo s travmatiziranimi posamezniki – pomembno je, da v terapevtsko delo s travmatiziranimi posamezniki vključimo zakonca in obravnavamo tip navezanost na partnerja.

Christian Gostečnik

Stjepan Štivić

Etični status človeškega telesa in meje njegovega izboljšanja v luči kiborgizacije. Doktorska disertacija. Mentor: Robert Petkovšek; somentor: Štefan Grosek. Univerza v Ljubljani, Teološka fakulteta. 2022. IX, 205 str. <https://repozitorij.uni-lj.si/IzpisGradiva.php?id=144334>

Doktorska disertacija z naslovom „Etični status človeškega telesa in meje njegovega izboljšanja v luči kiborgizacije“, ki jo je pripravil in zagovarjal Stjepan Štivić, je izvirno znanstveno delo, ki obravnava pojav kiborgizacije. Pojem kiborgizacija označuje povezovanje človeškega telesa z različnimi tehničnimi napravami. Avtor predstavlja in raziskuje dejstvo sobivanja tehnike in človeka, ki ga sodobni čas prinaša. V tej luči je vodilno raziskovalno vprašanje: Ali človek, če njegovo telo odpravimo, ne bi bil več človek? Z zvezo „odpraviti telo“ mislimo na postopno nadomeščanje delov telesa z umetnimi tehničnimi nadomestki.

V disertaciji avtor pokaže: da je telo nezamenljivi del človeka in je kot tako element, ki ga pri obravnavi etičnih izzivov ne moremo spregledati; da izboljševati telo in hkrati pozabiti na etično razsežnost posega v telo vodi na etična stranpota; da človek brez telesa – brez povsem konkretnega in osebi inherentnega telesa – ni človek.

Naloga ima uvod, štiri poglavja in zaključek. Naslovi poglavij so usklajeni z glavnim naslovom disertacije in sledijo osrednjemu raziskovalnemu vprašanju; poglavja so med seboj vsebinsko in logično povezana, sistematično predstavljajo razvoj teme in ključne pojme. Avtor se v prvem poglavju metodološko postavlja v razmerje fenomenologijo in etiko, opredeljuje sodobna etična vprašanja ter poudarja etični potencial fenomenologije. V drugem poglavju obravnava etični status telesa – ob poudarjanju pomembnosti somatološke koncepcije za razumevanje bioetičnih pojmov in mejnih pojavov v medicini. Tretje poglavje se osredotoča na pojav kiborgizacije in opozarja na nevarnosti transhumanističnih interpretacij. V omenjenih poglavjih avtor orisuje različna etična in antropološka stališča, ki mu služijo kot priprava za tematiziranje pojma meje v skladu z vodilnim vprašanjem naloge. V tej perspektivi v četrtem poglavju zagovarja mnenje, da je razvoj etičnih smernic odvisen od razumevanja pojmov ‚meja‘ in ‚izboljšanje‘. Avtor predlaga usmeritev razvoja kiborgoetike, ki bi uvedla pojem telesa na fenomenoloških osnovah oziroma pojem telesa, ki ni zgolj predmet razpolaganja. Utemeljuje, da ima človeško telo status z inherentno etično razsežnostjo, zato kiborgizacija ne more biti zgolj tehnično vprašanje. Avtor meni, da je meja kiborgizacije meja telesnosti – torej da je kiborgizacija sprejemljiva, dokler opravlja vlogo izboljšanja in ima funkcionalni status.

Doktorska naloga je izjemno aktualna, njen pristop pa izviren. Izvirnost naloge je v tem, da za izhodišče vprašanj jemlje fenomenološko metodo – z namenom izpeljati iz fenomenološkega razumevanja telesa etične smernice za tehnično poseganje v človeško telo. V disertaciji tako sistematizira različne vidike kiborgizacije s poudarkom na izvornem vidiku pojava, na možnih interpretacijah in ideoloških

težnjah obravnavanja te teme. Avtor ponuja različne terminološke rešitve, ki so osnova za nadaljnjo kritično obravnavo teme.

Disertacija obsega 206 strani, vključno z obsežnim seznamom literature, ki kaže na temeljito poznavanje tematike. V slovenskem prostoru doslej sistematične obravnave teme kiborgizacije še ni bilo. Disertacija ponuja relevantne ugotovitve za nadaljnje raziskave področja telesnosti v luči sodobne tehnologije ter odpira prostor za interdisciplinarni razvoj področja, ki bi vključeval strokovnjake s pravnega in medicinskega področja.

Robert Petkovšek in Štefan Grosek

Andreja Tasič

Kakovost odnosov v primarnih družinah odvisnic od alkohola. Doktorska disertacija. Mentor: Stanko Gerjolj. Univerza v Ljubljani, Teološka fakulteta. 2022. VIII, 327 str. <https://repozitorij.uni-lj.si/IzpisGradiva.php?id=144382&lang=slv>

Doktorska disertacija z naslovom „Kakovost odnosov v primarnih družinah odvisnic od alkohola“, ki jo je pripravila in oddala Andreja Tasič, obsega 324 strani znanstvenega besedila ter 10 strani prilog. Gre za izvirno znanstveno delo, kjer zlasti empirične raziskave predstavljajo velik prispevek k razvoju znanosti in psihoterapevtskih praks.

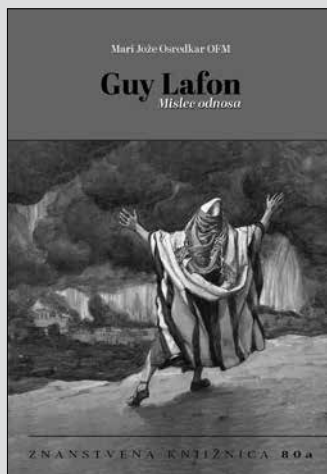
Z metodologijo kvantitativnega empiričnega raziskovanja avtorica preverja, ali in v kolikšni meri obstajajo razlike v starševski emocionalni podpori in regulaciji čustev ter kako ti dejavniki vplivajo na pojav in vzroke alkoholizma pri ženskah. Ob tem v skladu s pričakovanji ugotavlja, kako pomembni so topli in varni odnosi staršev, zlasti matere v zgodnjem otroštvu, do svojih otrok. Čustvena stabilnost in emocionalna podpora staršev je za otroke še posebej pomembna za pridobivanje občutka varnosti in zdrave pripadnosti, to pa jim je v veliko pomoč pri učenju regulacije čustev. Predvsem rezultati avtoričine kvantitativne empirične raziskave so pokazali, da so bile ženske, vpete v problematiko alkohola, te podpore deležne bistveno manj kot ženske kontrolne skupine, ki težav z alkoholom niso imele.

Tudi kvalitativna raziskava, kjer avtorica uporablja fenomenološko-psihološki pristop in ga uresničuje zlasti v obliki polstrukturiranih intervjujev, nakazuje podobne rezultate. Kvalitativni pristop dejansko vsebinsko poglobljeno dopolnjuje in nadgrajuje ugotovitve empiričnega dela, ki uporablja kvantitativno empirično raziskovalno metodologijo. Ključne ugotovitve obeh delov in obeh raziskovalnih metodologij potrjujejo pomanjkanje emocionalne skrbi in podpore staršev otrokom, kar otežuje oz. v številnih primerih onemogoča učenje reguliranja čustev. Te ženske so alkohol večinoma doživljale kot sredstvo, ki jim je pomagalo preživeti – lažje so stopile v stik z njim kot pa v odnos s človekom. Rezultati raziskav seveda ne potrjujejo, da bi pri vsaki odvisnosti od alkohola šlo za vzročno povezanost s pomanjkanjem starševske čustvene topline in podpore, prepričljivo pa nakazujejo pogosto povezanost med navedenimi dejavniki. Zlasti pri ugotovitvah kvalitativne raziskave bolj ali manj vse sogovornice pritrjujejo, da so z alkoholom regulirale svoja čustva – čeprav v lastno škodo so spodbujale pozitivna in umirjale negativna čustva.

Avtorica doktorske disertacije v teoretičnem in obeh empiričnih delih preišči in ciljno postavlja svoje raziskovanje o pojavih in problematiki alkoholizma pri ženskah v kontekst dimenzij in dinamik relacijske zakonske in družinske terapije, kar celotnemu delu daje dodano vrednost tako na polju znanosti kot na področju uveljavljanja sodobnih psihoterapevtskih praks. Avtorica ugotavlja, da so v začetnih fazah odvajanja od odvisnosti od alkoholizma pomembni družinski člani, ki znajo poskrbeti za prvo motivacijo. Ko pa proces odvajanja preide v obdobja abstinencijskih kriz in se pojavljajo občutki pomanjkanja ‚kondicije‘ za vztra-

janje, pridejo na vrsto skupine za samopomoč, ki potrebujejo ustrezno psihoterapevtsko pomoč. Tako disertacija predstavlja pomemben znanstveni prispevek ne le na za razvoj psihoterapevtske pomoči pri osvobajanju žensk odvisnosti od alkohola, temveč tudi za razvoj relacijske družinske terapije, ki bo na podlagi ugotovitev tovrstnih raziskav lahko znanstveno in aplikativno bolj relevantno vključevala zdravilne dimenzije poglobljenih skupinskih dinamik.

Stanko Gerjolj



Mari Jože Osredkar
Guy Lafon – Mislec odnosa

Guy Lafon (1930–2020) je francoski teolog, ki v svoji relacijski teoriji pokaže, da niso osebk tisti, ki vzpostavljajo odnose med seboj, temveč odnos rodi osebk. Kakor se človek brez lastnih zaslug (z)najde v življenju, tako se oseba (z)najde v odnosu, torej tudi v veri. Lafon preseže nasprotje med objektivnostjo in subjektivnostjo ter izpostavi odnos kot tisto najpomembnejše za razumevanje stvarnosti, in sicer v treh stopnjah: na spoznavoslovni ravni v *Esquisses pour un christianisme* [*Orisi nekega krščanstva*], v filozofskem smislu v *Le Dieu commun* [*Skupni Bog*], na teološki ravni pa v *L'autre-roi* [*Drugi je kralj*] in v *Abraham ou l'invention de la foi* [*Abraham ali iznajdba vere*].

Guy Lafon izpeljuje svojo teologijo iz antropologije, kjer ne govori le o fizičnem trpljenju in smrti, temveč o vseh stiskah, v katerih se znajde moderni človek. Hkrati z opisovanjem življenja govori o odrešenju. Še več, njegovo razmišljanje o dogajanju med ljudmi je v bistvu razmišljanje o Bogu med nami. Njegovi spisi so izraz vernika, ki prepozna Božjo podobo in njegovo delovanje med nami.

Študija ob Lafonovi knjigi *Abraham ali iznajdba vere* želi na razumljiv ter sodoben način slovenskemu bralcu razložiti, kaj je Lafonova teologija, kako razume vero in kako so medčloveški odnosi povezani z vero. Vsekakor ima osrednje mesto v Lafonovi teologiji odnos.

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