

Bogoslovni vestnik

Theological Quarterly
EPHEMERIDES THEOLOGICAE

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Glasilo Teološke fakultete Univerze v Ljubljani

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Alenka Arko

Kairos sinodalnosti v Cerkvi

Kairos of the Synodality in the Church

Povzetek: Prispevek predstavlja nekatere vidike teologije sinodalnosti na osnovi dokumentov drugega vatikanskega koncila in pokoncilskega učiteljstva Cerkve, posebej papeža Frančiška, dokumenta Mednarodne teološke komisije „Sinodalnost v življenju in poslanstvu Cerkve“ (2018) ter sodobne teološke misli na dano temo. Prispevek se dotakne aktualnosti teme, pa tudi nekaterih ključnih teoloških vprašanj, ki so pomembna, da bi Cerkev mogla resnično živeti sinodalnost kot poslušanje in zvestobo Bogu ter kot zakrament odrešenja za vse človeštvo: trinitarni temelj sinodalnosti in duhovnosti občestva, potujoči značaj Cerkve kot Božjega ljudstva, sredi katerega prebiva Kristus Pot – in ki hodi po Njegovih stopinjah. Prispevek spregovori tudi o odnosu med karizmatičnimi in hierarhičnimi karizmami, o sinodalnem razločevanju in posebej o sinodalnosti na ravni krajevne Cerkve.

Ključne besede: ekleziologija, sinodalnost, teologija in duhovnost občestva, karizme, razločevanje, posvetovanje v Cerkvi, avtoriteta

Abstract: The article presents some aspects of the theology of synodality based on the documents of the Second Vatican Council and the post-conciliar Magisterium of the Church, in particular Magisterium of the Pope Francis, as well on the document of the International Theological Commission „Synodality in the life and mission of the Church“ (2018), and contemporary theological reflection on the topic. It deals with the actuality of the synodality and of some key theological issues which are pertinent and permit the Church to exercise synodality as listening to God and as fidelity to Him and to live as a sacrament of salvation for all humanity. Among these issues are emphasised the Trinitarian foundation of synodality and the spirituality of communion, the itinerant character of the Church as the people of God, in the midst of whom dwells Christ - the Way, and which follows in His footsteps, the relationship between charismatic and hierarchical charisms, synodal discernment and, in particular, synodality at the level of the local Church.

Keywords: ecclesiology, synodality, theology and spirituality of communion, charisms, discernment, consultation in the Church, authority

Ko govorimo o sinodalnosti v Cerkvi danes, ne moremo mimo besed, ki jih je papež Frančišek izrekel v svojem govoru ob praznovanju 50-letnice ustanovitve Škofovske sinode 17. oktobra 2015: »Pot sinodalnosti je pot, ki jo Bog pričakuje od Cerkve v tretjem tisočletju.« (2015, 1139) Tema je še posebej aktualna, ker smo sredi sinodalnega procesa – v pripravi na naslednje zasedanje škofovske sinode, posvečeno prav sinodalnosti, ki predstavlja morda najbolj pomembno dogajanje v Cerkvi po drugem vatikanskem koncilu.

Sam termin ‚sinodalnost‘ je nov in smo ga do nedavnega lahko srečali le v teološki literaturi, ki je vse bolj obširna, čeprav je jasno, da sinodalni dogodki in praksa Cerkev spremljajo že od samega začetka. V čem je torej *kairos* – milostni čas – sinodalnosti danes?

Cerkveno pravo je skozi zgodovino opredelilo, v kakšnih okoliščinah in na kakšni ravni se lahko sinode in koncili (gre za sinonima, prvi termin je grški *synodos*, drugi pa njegov prevod v latinščino *concilium*)¹ obhajajo, kakšna vprašanja in po kakšnih postopkih obravnavajo, kdo se jih mora in kdo se jih sme udeležiti, pa tudi kdo sprejema in potrdi odločitve. Ko se govori o sinodalnosti v Cerkvi danes, na prvem mestu ni kanonski vidik. Teologija ga sicer ne more izključiti, kanonistom celo predlaga nekatere izzive, na katere bi bilo treba odgovoriti, da bi Cerkev preko sinodalnosti lahko bolj delovala kot Božje ljudstvo in Kristusovo telo – enovit in usklajen organizem, v katerem imajo vsi udje enako dostojanstvo, svoje posebno mesto in vlogo. Skratka, teologija kanonsko pravo spodbuja k iskanju vseh pravnih možnosti za udejanjanje sinodalne Cerkve.

Namen teološke refleksije sinodalnosti pa še zdaleč ni predvsem spekulativen. Teološki razmislek želi dati temelje za pastoralno-misijsko udejanjanje sinodalnosti, posebej za vključevanje vseh krščenih v poslanstvo Cerkve – in da bi se še prepričljiveje napotila k tistim, ki Kristusa in veselega oznanila še ne poznajo, v skrbi, da bi bili deležni odrešenja. S tem namenom želi katoliška teologija vrednotiti svetopisemsko razodetje, ki poudarja občestveno razsežnost odrešenja, pa tudi dediščino sinodalne prakse skozi zgodovino in teologijo drugega vatikanskega koncila – ki se vrača prav k izročilu prvega tisočletja krščanstva, hkrati pa izhajajoč iz evharistične ekleziologije odpira tudi nove smeri razmišljanja.

Z ekleziološke perspektive lahko rečemo, da je teologija sinodalnosti zgolj začrtana. Dokument Mednarodne teološke komisije „Sinodalnost v življenju in poslanstvu Cerkve“ (2018) vsebuje poglavje, posvečeno teološkemu razmisleku o tej temi, z naslovom „Na poti k teologiji sinodalnosti“. Hkrati velja opozoriti tudi, da izraz in koncept ‚sinodalnost‘ zaradi vedno pogostejše rabe ni vedno enoumno in pravilno razumljen. Po eni strani je lahko hitro zožen na zbornost škofov, po drugi pa se z njim neredko označuje sleherno skupno razmišljanje, razglabljanje in zbiranje v Cerkvi. Zato je še toliko pomembneje razumeti, da ima sinodalnost svojo

¹ Latinski izraz *concilium* je izpeljanka iz glagola *concalere* in je prvotno – v svetni rabi – pomenil ‚sklicano zborovanje‘. To je zelo blizu hebrejskemu pojmu *qahal* – zbor Božjega ljudstva, ki ga je sklical Jahve – in grškemu *ekklesia* – zbor novega Božjega ljudstva, ki ga je sklical Jezus Kristus –, torej Cerkev. Zato ne preseneča, da so ga že zgodaj začeli uporabljati tudi za cerkvena zborovanja (Lampe 1968, 1334).

strukturo in notranjo dinamiko, ki je lastna Cerkvi – in katere cilj je vedno poslušanje Svetega Duha in občestveno prepoznavanje Božje volje ter poti oznanjevanja evangelija. Sinodalnost je vedno dialoška: v smislu dialoga med Bogom in človekom ter med udi Kristusovega Telesa. Dokument MTK zato želi predstaviti sinodalnost kot *modus vivendi et operandi* Cerkve – Božjega ljudstva na poti v Očetovo hišo –, zbrati v eno, 'novo in staro', posebej pa poudariti, da sinodalnost ni vezana najprej in predvsem na sinodalne dogodke in procese, temveč predstavlja vir in vrhunec življenja Cerkve. Zato ne preseneča, da je najbolj primerna paradigma in izraz sinodalnega življenja prav obhajanje evharistije (C 11; KKC §1324), ki občestvo Cerkve udejanja »po Kristusu, s Kristusom in v Kristusu«. Le na podlagi te prvinske, izvirne občestvenosti je mogoče opredeliti in predpisati sinodalne norme, določila, postopke, kanone.

1. Sinodalnost – razsežnosti in pomen neologizma

Kot že rečeno, je izraz 'sinodalnost' neologizem, ki ga v dokumentih drugega vatikanskega koncila še ne zasledimo. Izpeljan je iz besede sinoda. *Synodos* je grška sestavljenka iz predpone *syn*, 's', skupaj' in samostalnika *hodos*, 'pot'. Dobesedno torej pomeni 'pot skupaj', 'skupna pot'. V klasični grščini ima *hodos* še en pomen – *hodos* ni le pot, ampak tudi hišni prag. *Synodos* pomeni torej tudi skupaj prestopiti prag hiše, da bi se srečali, prebivali skupaj. Zato cerkveni očetje izraz uporabljajo v pomenu cerkvenega zbora, zasedanja (Hausman 2010, 197).²

V Svetem pismu izraza *sinoda* kot samostalnika ne najdemo. V Apd 9,7, ko Luka piše o ljudeh, »ki so potovali s« Pavlom v Damask, uporablja deležnik glagola *synodeō* – 'hoditi z, spremljati'. V evangelijskem odlomku o poti svete družine v jeruzalemski tempelj na pashalni praznik pa najdemo samostalnik *synodia* – 'potna družina' (Lk 2,44).

Prve krščanske skupnosti so z izrazom *synodos* označevale liturgične zборе, kar pojem vključuje v pomensko polje, ki se prekriva z izrazoma Cerkev (*ekklēsia*) in občestvo (*koinōnia*). Janez Zlatoust celo trdi: »Sinoda je ime Cerkve« (*Ekklēsia synodou estin onoma*) (*Exp. in Salmo*, 149, 1 [PG 55, 493]).

Šele v 4. st. Evzebij Cezarejski pojem *synodos* uporablja kot tehnični izraz za zborovanja škofov (*synodoi tōn episkopōn*) (*Hist. Eccl.* 7, 27,2), torej kot sopomenko izraza 'cerkveni zbor' (Seiben 2009, 1186–1187). V takem pomenu besedo sinoda najdemo še v dokumentih drugega vatikanskega koncila, kjer je uporabljena 136-krat – in sicer kot sinonim za izraz koncil, ki je uporabljen 45-krat. Podobno sliko vidimo tudi v obeh zakonikih cerkvenega prava – zahodnem in vzhodnem.

² G. Lampe navaja, da veliko patrističnih besedil odraža ta dva pomena besede *synodos*: hoditi skupaj in zbirati se, zasedati (1968, 1334–1335).

2. Trinitarni temelj teologije in duhovnosti občestva

Teologija občestva je obzorje velikih trditev drugega vatikanskega koncila (Tillard 1989, 5) – utemeljena je na spoznanju, da Cerkev izvira iz življenja, polnosti in občestva v Sveti Trojici. Je namreč *plebs adunata de Trinitate* (C 2–4; CS 2–4). Cerkev je deležna življenja občestva Svete Trojice v Kristusu in v moči Svetega Duha – in je poklicana to občestvo razširiti na vse ljudi. Vir, oblika in namen sinodalnosti je prav v »daru občestvenosti in v prizadevanju zanjo« (MTK 2018, 43). Glavni spodbujevalec in ustvarjalec občestvenosti v Cerkvi je Sveti Duh. Ta je namreč v Trojici vez ljubezni (*nexus amoris*), ki to ljubezen posreduje tudi Cerkvi.

V tem smislu smemo trditi, da sinodalnost Troedinega Boga odraža in k njemu usmerja – s svojim udejanjanjem razodeva notranje bistvo Boga in vodi k njemu. R. Repole (2019, 56) prodorno razmišlja:

»Cerkvena oblika je temeljna za posredovanje tega, kakšen je Bog, ki ga oznanja, s svojim življenjem. Sinodalnost izraža v življenju same Cerkve istovetnost Boga, ki jo gradi in ki ga je poklicana oznanjati /.../ sinodalnost je temeljna, bistvena razsežnost Cerkve, ne zgolj in ne toliko iz instrumentalnih vzrokov (da bi bilo oznanjevanje bolj učinkovito), ampak zato, ker življenje in pričevanje Cerkve ne moreta ne ustrezati temu, kar Cerkev oznanja.«

Avtor upravičeno opozarja, da je prav izražanje občestvenosti, ki je odsev skupnosti v Sveti Trojici, pristna značilnost in kriterij resnične sinodalnosti. Zgodovina priča, da je bilo veliko sinod in koncilov, ki so bili vse prej kot izraz občestvenosti. Podobna nevarnost je prisotna vedno, zato je za sinodalnost bistvenega pomena presegati zgolj formalne vidike – in skrbeti, da bi struktura sinodalnega procesa in dogodkov bila v prvi vrsti sredstvo globokega osebnega poslušanja Svetega Duha in tega, kar udeležencem sinodalnega procesa Duh govori. Za to je smiselno načrtno gojiti ‚sinodalno kulturo‘, ki vključuje vero, da je vsak ud Cerkve poleg istega dostojanstva, prejetega pri krstu, prejel tudi posebno karizmo. Prav posamezne karizme, ki so dar Duha posamezniku za blagor skupnosti, vernike med seboj povezujejo v eno Kristusovo Telo (C 4).

Že v novozavezni teologiji – predvsem v Pavlovih pismih – je očitno, da se Kristusovo Telo rojeva iz evharistije, pri kateri so verniki zbrani po »milosti Jezusa Kristusa, ljubezni Boga Očeta in v občestvu Svetega Duha« (2 Kor 13,13). Zato ne preseneča dejstvo, da je središčni in prvenstveni kraj udejanjanja sinodalnosti sveta maša – ne sama po sebi, ampak preko »polne, zavestne in dejavne udeležbe« slehernega pri evharistični daritvi (MTK 2018, 47). Pri evharistiji je po delovanju Svetega Duha v Cerkvi najbolj navzoč vstali Kristus, ki po eni strani omogoča razbiranje načina in konkretnih korakov za uresničevanje poslanstva Cerkve – po drugi pa vodi k soglasju, ki je obenem znamenje in sad Duha v Kristusu (Ruggieri 2017, 71–91). Središčnost in prvenstvenost evharistične daritve za sinodalnost poudarja tudi terminologija – sinodo obhajamo, kot obhajamo sveto mašo. Tudi „Ordo ad Synodum“ predpisuje, da je treba sinodalni dogodek začeti z obhajanjem evharistije in intro-

nizacijo evangelija. Na tak način poudarja, da je sinoda cerkveni zbor, ki gradi občestvenost preko poslušanja Božje besede in njenega razbiranja, razlikovanja v luči Kristusove velikonočne skrivnosti.

Dokument MTK „Sinodalnost v življenju in poslanstvu Cerkve“ predstavlja evharistično strukturo sinodalnosti oz. občestvenosti Cerkve v točki 109. V njej zavzema prvenstveno mesto prav Sveta Trojica. Občestvo Cerkve ni rezultat dogovora, naše dobre volje, našega napora, ampak je milosten dar – kot je dar tudi sprava z Bogom in brati, ki je pogoj občestva. To se udejanja s poslušanjem Božje besede in deleženjem Kristusovega telesa. Latinski izraz *communio* pomeni tako obhajilo kot občestvo – in to razsežnost milosti, kot piše sv. Avguštin, nazorno poudarja:

»Vi ste Kristusovo telo in njegovi udje.« (1 Kor 10,17) Če ste torej udje in Kristusovo telo, je na Gospodovi mizi vaša sveta skrivnost: prejimate to, kar ste. Temu, kar ste, odgovarjate: »Amen« in z vašim odgovorom to podpisujete. Namreč, rečeno ti je: »Kristusovo telo« in ti odgovarjaš: »Amen«. Bodi Kristusovo telo, da bo tvoj »amen« resničen.« (*Sermo* 272, 1 [PL 38, 1247])

Zgolj takšna zasidranost in odprtost Božji milosti je lahko poroštvo razločevanja poslanstva v Svetem Duhu. Seveda pa evharistična razsežnost sinodalnosti še ne pomeni, da je dovolj obhajati sveto mašo pred začetkom sinodalnega procesa – da je to samo po sebi poroštvo njegove pristnosti. Evharistija, ki je vir in vrhunec krščanskega življenja (C 11) – središče, globina in obseg življenja –, naj bi prežela bivanje posameznika in skupnosti, miselnost, odločitve, ravnanje ter jih naredila „občestvene“.

3. Potujoča Cerkev

Božje ljudstvo, ki je skupaj na poti, ki živi sinodalno, je usmerjeno h Kristusu, ki je Pot (Jn 14,6). Bog v Kristusu ni „nad“ Božjim ljudstvom, ampak sredi njega (Mt 18,20; 28,20). Sinodalna Cerkev je – če uporabimo besede Tertulijana – *representatio Christi* (*Adv. Marc.* I, 14 [CCSL 1, 455]): podoba in zakrament Kristusa in hkrati njegovo ponavzočenje v Svetem Duhu. To rojeva sozvočje in soglasje med posameznimi udi Cerkve – kar ne pomeni sprejetja določene formule ali operative odločitve, ampak je predvsem *concordantia oppositorum*, enost svobodnih subjektov glede določenega vprašanja (Ruggeri 2017, 73–88). Ta vidik sinodalnosti bi lahko imenovali centripetalni, saj Cerkev vedno znova usmerja k njenemu središču – Kristusu.

Sinodalnost pa ima tudi centrifugalni vidik: izraža potujoči, romarski značaj Cerkve, ki stopa po Kristusovih stopinjah in ga želi oznaniti do konca zemlje – in to delati do konca časov, ko bo vse človeštvo zbrano v Njem. Cerkev je torej sinodalna, če posnema Kristusa, mu služi in ga oznanja vsem ljudem v spoštovanju njihovih osebnih karizem, in ne v njihovem izničenju, kot se dogaja v primeru klerikalizacije laikov in sekularizacije duhovščine, na kar opozarja dokument MTK (2018, 104). Za

to pa niso pomembna samo konkretna dejanja, ampak še prej vsestransko osebno dozorevanje, ki predpostavlja proces, razvoj, pot – da bi prišli do istega čutenja in razumevanja v Kristusu (Flp 2,5; Rim 12,2; 1 Kor 2,16) v skladu z osebno karizmo.

Sinodalno torej ni zgolj čutenje, niso le želje ‚hoditi skupaj‘ – potreben je tudi sinodalni način razmišljanja. Tega lahko označimo kot mišljenje, ki je ukoreninjeno v ‚dogodku Kristus‘ in ki se v zgodovini nadaljuje po delovanju Svetega Duha. Že papež Janez Pavel II. je v apostolskem pismu ‚Ob začetku novega tisočletja‘ poudaril, da mora biti Cerkev »hiša in šola občestva« (št. 43). Pristne sinodalnosti torej ni, če ni iskanja skupnosti, občestva v ponižnosti in pokorščini Kristusu in tudi drug drugemu – za kar je potrebno notranje prečiščenje. Dokument ‚Sinodalnost v življenju in poslanstvu Cerkve‘ tako prepoznava pristnega duha sinodalnosti v himni iz Pavlovega Pisma Filipljanom: »*Phronēsis* (mišljenje) učencev mora biti tisto, ki ga prejemajo od Očeta zaradi zasidranosti v Kristusu. *Kenosis* (izničenje) Kristusa (Flp 2,7-10) je radikalna oblika njegove pokorščine Očetu, za učence pa je poklicanost čutiti, razmišljati in razločevati v ponižnosti Božjo voljo v hoji za Učiteljem in Gospodom.« (MTK 2018, 112) Papež Frančišek to imenuje »odnosni pogled na svet, ki postaja skupno spoznanje, vizija v viziji bližnjega in skupna vizija vseh stvari« (LF 27). V prvem primeru ‚jaz‘ gleda ‚tretjega‘, torej realnost; s pogledom ‚ti‘ v drugem pa dva, ki sta se predhodno ‚sporazumela‘, gledata v isto smer (Clemenzi 2019, 114).

Papež Frančišek (2021) je v svojem razmišljanju pred začetkom sinodalnega procesa 9. oktobra lani opozoril na tri nevarnosti, ki se jih moramo zavedati – in se jim izogibati –, da bi bila namen sinodalnega procesa in njegovo izvajanje res prava in učinkovita: formalizem, intelektualizem in imobilnost. V primežu formalizma se Cerkev znajde tedaj, ko je sinoda nekakšen izredni izreden, vendar samo na zunaj – ne pa dejanski proces razločevanja, kako naj Cerkev z Božjim delovanjem v svetu bolj sodeluje. V intelektualizmu bi se sinoda izrodila, če bi sinodalni proces postal zadeva študijske skupine, ki bi o problemih Cerkve in sveta razglabljala sicer zelo kompetentno, vendar abstraktno. Tretja nevarnost je vztrajanje pri tradiciji: bolj varno je ostajati pri starem in utečenem, ne spreminjati ničesar. Takšna drža je nevarna zato, ker pomeni ne jemati resno v pretres znamenj časa, v katerem živimo – ker ne dopušča prenove mišljenja, drž, prakse in cerkvenih struktur.

4. Hierarhični in karizmatični darovi

Danes se v teološki literaturi široko uporablja formula Legranda (2007, 72), da je za sinodalnost bistvena soodvisnost odgovornosti in posredovanja hkrati ‚vseh‘ (to je celotnega Božjega ljudstva), ‚nekaterih‘ (škofov vesoljne Cerkve ali duhovnikov v krajevni Cerkvi) udov Božjega ljudstva in pa ‚enega‘ (svetega očeta v vesoljni Cerkvi oz. škofa v krajevni). »Sinodalna Cerkev je Cerkev, ki podpira soudeležbo in soodgovornost. V uresničevanju sinodalnosti je poklicana k temu, da – v moči oblasti, ki jo je Kristus podelil zboru škofov s papežem na čelu – najde načine sodelovanja vseh, v skladu s poklicanostjo posameznika.« (MTK 2018, 67)

Tema od blizu zadeva hierarhične in karizmatične darove krščenih (Kongregacija za nauk vere 2017), o katerih govori že apostol Pavel, in sicer v poglavjih, kjer razvija temo Cerkve kot Kristusovega telesa: 1 Kor 12,12-17; Rim 12,4-5 in Ef 4,4.³ Z njo Pavel izraža tako edinost Cerkve (eno telo) kot različnost njenih udov, ki so ukoreninjeni v umrlem in vstalem Kristusu. Formula »*en Christō / en Kyriō*« – »v Kristusu / v Gospodu« (1 Kor 15,45) – je v *Corpus Paulinum* pogosta. Včlenitev v Kristusa se zgodi pri krstu (1 Kor 12,13; Gal 3,27) in po evharistiji (1 Kor 10,16-17), torej po Svetem Duhu, po milosti. Od tod sledi, da sta za življenje Cerkve solidarnost in služenje bistvenega pomena. Vsi udje so namreč potrebni in pomembni, vsi imajo enako dostojanstvo, a tudi odgovornost za skupnost. Barbaglio (2007, 37) govori o dvojni dinamiki sinodalnosti – vertikalni in horizontalni – pri Pavlu: »Ker so po milosti verniki deležni istega izkustva Kristusa, so priobčeni drug drugemu, z drugimi besedami – občestvo med njimi je posledica občestva s Kristusom, ki jim je skupno. Njihova povezanost s Kristusom je temeljni razlog njihove povezanosti med seboj.«

Izraz karizma (izpeljanka iz grške besede *charis* – ,milost, zastonjski dar ljubezni') priča, da je sleherni duhovni dar zastonjska pobuda Boga. Še več – ker gre za nezaslужen dar, se ne more nihče ponašati niti s svojo osebno karizmo niti s tem, da ima vse karizme, kot tudi nihče ne more trditi, da je brez karizme. Nasprotno, vsakomur je dana ena od karizem – ne zanj osebno, ampak najprej za to, da bi z njo služil skupnosti, Cerkvi s ponižnostjo (*tapeinophrosynē*), krotkostjo (*praytē*), s potrpežljivostjo in prenašanjem drugih (Ef 4,2-3): tako se posameznik upodablja Kristusu. Duhovni darovi so namreč darovani »po meri Kristusovega daru« (Ef 4,7).⁴ Pavlov nauk je za sinodalnost bistvenega pomena, saj priča, da se nasprotja in trenja med posameznimi udi Cerkve ne morejo reševati z medsebojnim soočanjem – njegov rezultat je običajno premoč nekaterih in frustracija drugih –, ampak le na podlagi odnosa s Kristusom (Pitta 2009, 426).

Če Pavlov nauk o karizmah prenesemo na raven sinodalnosti, je treba poudariti dva vidika: soudeležnost vseh udov Cerkve v sinodalnem procesu (tudi soodgovornost zanj) in pa vodstveno vlogo pastirjev, tj. škofov, ki ni delegirana, ampak božjepravna – njen namen je ohranяти enotnost v Cerkvi.

³ Apostol uporablja podobo, ki je bila v antičnem svetu znana za izražanje edinosti v socio-političnem smislu (prim. Platon, *Resp.* 370 A-B; Aristotel, *Politica* V, 462d; Tit Livij, *Ab Urbe Condita* 2, 32,7–12; Seneka, *De ira* 2, 31,7) in v smislu organskega vesolja.

⁴ Zanimivo je, da sta v najdaljšem seznamu (1 Kor 12, 8-10), s katerim hoče apostol predstaviti bogastvo darov, danih skupnosti, na prvem mestu modrost in spoznanje, ki sta vezana na besedo – torej na učiteljsko službo (Collins 1999, 451) oz. na to, kar gradi skupnost Cerkve. V nadaljevanju v vv. 28-30 pa Pavel navaja darove, ki dajejo Cerkvi organsko strukturo. Tudi tukaj so na prvem mestu tisti, ki imajo vodstveno in učiteljsko službo – apostoli, preroki in učitelji –, ki služijo rasti Besede (Fabris 1999, 169–175). V Rim 12,6b-8 je na prvem mestu preroštvo, sledita mu služenje – pri Pavlu sinonim za pridiganje (Pitta 2009, 430) – in poučevanje. Podobno podobo vidimo v Ef 4,11, kjer so na prvem mestu zopet apostoli, to je priče vstalega Gospoda ali izvorni služabniki, sledijo preroki ali ustanovitelji posameznih skupnosti in evangelisti, pastirji in učitelji (Romanello 2003, 153–154). Kljub temu pa za Pavla apostoli niso več kot drugi udje Cerkve, temveč služabniki, delavci, pomočniki (Fabris 1999, 169–175). To je najbolj očitno vidno v temeljnem kriteriju pristnosti sleherne karizme: ljubezni (1 Kor 12,31). »Nikomur ne bodite nič dolžni, razen da se med seboj ljubite. Kdor namreč bližnjega ljubi, je postavo spolnil.« (Rim 13,8)

Vidik soudeležnosti in soodgovornosti je tesno povezan tudi z vprašanjem izbire udeležencev sinodalnega procesa, ki naj ne bi bili določeni po človeških merilih – ampak naj bi bili izbrani tisti, ki so sposobni skupaj poslušati, »kaj Duh govori Cerкви po Božji besedi, ki odmeva v našem času, in z očmi vere razlagati znamenja časa« (MTK 2018, 68). Čeprav je treba apostolskost Cerкve vedno zagotoviti, pa so udeleženci sinode oz. sinodalnega procesa lahko izbrani na različne načine in v različnem številu – glede na poklicno izobrazbo in izvedenost posameznika za posamezno temo, o kateri Cerkev v sinodalnem postopku razmišlja na različnih ravneh. Repole (2019, 60) zato piše:

»Dejstvo, da obstajajo različni sinodalni dogodki, tudi zaradi tematik, ki jih v različnih časih obravnavajo, je potrebno posledično vsakič posebej določiti, kateri kristjani imajo večjo avtoriteto zaradi večje kompetentnosti glede obravnavanih tem. Očitno je, da kompetentnost ni vezana samo na zakrament svetega reda, ampak tudi na karizmo, ki jo je posameznik prejel in razvil tekom svojega krščanskega življenja.«

Izbira udeležencev je povezana tudi z nujnostjo *posvetovanja* škofov z udi Cerкve oz. z laiki. Posvetovanje je bistvenega pomena za to, da se sinodalni zbor ne bi razdelil na manjšino in večino, temveč bi bilo mogoče v rodovitnem dialogu priti do čim večjega soglasja. To je sad navzočnosti vstalega Gospoda v moči Svetega Duha, ki deluje v vseh – in ne le v nekaterih. Čeprav razlikujemo med zgolj posvetovalnim glasom (*votum tantum consultivum*), ki pripada laikom, in odločujočim glasom (*votum deliberativum*), ki ga imajo pastirji, slednji mnenj vernikov ne smejo podcenjevati. Dokument MTK poudarja, da posvetovalnega glasu v Cerкви ne gre izenačevati s pomenom, ki ga ima v civilnem pravu. Ne gre preprosto za glasovanje, kjer prevlada večina, kot v parlamentarizmu, temveč za poslušanje ,željá (vota)‘ Božjega ljudstva (2018, 68) – saj je lahko tudi razumevanje manjšine za posamezne odločitve odločujoče.

Dokument MTK opozarja tudi na razliko »med postopkom oblikovanja določene odločitve (*decision-making*), ki poteka v skupnem razpoznavanju, posvetovanju in sodelovanju, ter med sprejemanjem pastoralne odločitve (*decision-taking*); to pa je v pristojnosti škofa, ki je porok apostolstva in katolištva« (69) – vendar ne izključno, saj ZCP predvideva, da smejo pastirji v posebnih primerih ukrepati šele potem, ko so po poti, ki jo določa kanonsko pravo, pridobili različna mnenja.⁵ Nujnost posvetovanja škofov z duhovniki in laiki torej ne izvira iz pomanjkanja kompetenc, temveč »iz zavedanja, da mora odločitev izhajati iz poslušanja Božjega ljudstva in mora biti prevedena v dejanje resničnega ,soglasja‘ (*con-sentire*),⁶ ki izraža učljivost celotne skupnosti delovanju Svetega Duha« (Giraudo 2019, 62).

⁵ ZCP določa naslednje: kadar predstojnik potrebuje privolitev ali nasvet kakega zbora (*collegium*) ali skupine oseb (*coetus*), mora sklicati zbor ali skupino ali ju povprašati za mnenje v skladu z zakonom (kan. 127, § 1; kan. 166; kan. 166–173). Da so dejanja veljavna, mora pridobiti mnenje vseh (kan. 127, § 2).

⁶ Glagol *con-sentire*, ki pomeni ,prepoznati, soglašati z‘ – podobno kot samostalnik *consenso* (,soglasje‘) –, je sestavljenska iz predpone *con-* ,s‘, skupaj‘ in glagola *sentire* (,slišati, poslušati‘). Soglasje je torej rezultat skupnega poslušanja.

Glede vodstvene vloge oz. hierarhičnih karizem pa velja poudariti, da kanonsko pravo še vedno vztraja, da se lahko sinodalni proces uresničuje le znotraj hierarhično strukturirane skupnosti vernikov, na čelu katere je na krajevni ravni škof, na vesoljni pa sveti oče. Takšna struktura, če je le pravilno razumljena, ne pomeni razdeljenosti skupnosti⁷ – pastirji so namreč v imenu edinega Pastirja poklicani delovati v dobro občestva in za njegovo rast (C 27). V teološki literaturi se vsekakor pojavlja vprašanje, kako globlje razumeti načelo rimskega prava, ki ga je privzela tudi Cerkev: »Quod omnes tangit, ab omnibus tractari et approbari debet« (Congar 1958, 210–259) – še posebej glede na dejstvo, na katero opozarja že CS 43, da pastirji v vseh stvareh niso in ne morejo biti izvedeni do te mere, da bi imeli izdelane odgovore na vsa vprašanja in probleme, ki se pojavljajo v konkretnem zgodovinskem trenutku.

5. Razločevanje

Za sinodalni proces je zelo pomembno občestveno razločevanje. Namen sinodalnega razločevanja je poslušanje Božjega glasu in hkrati skupaj z Bogom poslušanje krika Božjega ljudstva – torej kontemplacija Boga in njegovega delovanja v zgodovini in kontemplacija Božjega ljudstva (EG 154).

V sinodalnem razločevanju igra poleg upoštevanja drugih objektivnih kriterijev (Božja beseda, živo izročilo Cerkve, karizme, *recta ratio*, modrost, ki izvira iz zakladnice posameznih kultur, razvoj cerkvene zavesti) odločilno vlogo čut vere pri vernikih (*sensus fidei fidelium*). Njegov svetopisemski temelj lahko najdemo v 1 Jn 2,27. Gre za maziljenje, ki so ga verujoči prejeli pri krstu. C 12 ga opredeljuje kot intuitivno razumevanje vprašanj, ki zadevajo vero in moralo, kar Božje ljudstvo dela nezmotljivo *in credendo*. Čut vere je v sinodalnem procesu tako pomemben zato, ker je na njem utemeljena nujnost poslušanja hierarhije Božjega ljudstva in posvetovanja z njim, ko gre za odločitve v Cerkvi (Frančiček 2013, 119).

Seveda se v zvezi s tem samo po sebi postavlja vprašanje, kako se danes, v razkristjanjenem svetu, *sensus fidei fidelium* izraža: koga in v kolikšni meri je treba poslušati, še posebej ker je sinodalnost lahko hitro razumljena kot svojevrsten parlamentarizem, kjer lahko sleherni izrazi svoje interese in zahteve, ki niso vedno v skladu s cerkvenim izročilom ali s kanonskim pravom – ali pa so brez teološke podlage. Ta vprašanja in probleme, ki so povezani z njimi, nazorno predstavlja dokument MTK „Sensus fidei v življenju Cerkve“ (2014), ki pojasnjuje najpomembnejše drže, ki so pogoj za rodovitno in dejavno udeleženo vernika v čustvu vere vernih (čl. 88–105). Besedilo poudarja medsebojno prepletenost teh drž in nezadostnost le ene ali druge. Ker so te drže bistvene tudi za resnično sinodalnost, jih tukaj povzemamo.

⁷ Od druge polovice 16. stol. pa do drugega vatikanskega koncila je bila taka ločenost pravilo, saj je bila Cerkev opredeljena kot *societas perfecta et inaequalium*. Zgovorna je npr. trditev dekreta Svetega uficija *Lamentabili* (1907): »In definiendis veritatibus ita collaborant discens et docens Ecclesia, ut do-centi Ecclesiae nihil supersit, nisi communes discentis opinionationes.« (Denzinger, tč. 3406)

Najpomembnejša je gotovo aktivna udeležенost v življenju Cerkve: redno molitveno življenje vernikov in še posebej udeležба pri evharistiji in zakramentu sprave, soglasje z naukom Cerkve glede vprašanj vere in morale, želja izpolnjevati zapovedi, prepoznanje in udejanjanje duhovnih darov in karizem, ki jih je posameznik prejel za dobro skupnosti, ter pogum za bratsko opominjanje in sprejemanje opominov (št. 89). Z eno besedo bi to držo lahko povzeli z besedami *sentire cum Ecclesia*. Ne gre za abstrakten pojem, ampak za resnično doživljanje, da smo bratje in sestre v Kristusu – za medsebojno skrb in željo graditi občestvo Cerkve ter po svojih močeh prispevati za skupno dobro tudi izven nje.

Tej temeljni drži sledijo še poslušanje in premišljevanje Božje besede, posebej v času bogoslužja, ter odgovor srca nanjo – vera, ki se v luči razuma vedno znova prenavlja (prim. Rim 12,2); poslušanje in sprejemanje učiteljstva Cerkve; svetost življenja, izražena v ponižnosti, svobodi in veselju, h katerim so poklicani vsi krščeni (C 5). Brez teh drž udeleženci sinodalnega procesa težko slišijo to, kar Duh Cerkvi v določenem času resnično govori (Raz 2,7) – predlogi in rešitve pa so zato lahko zgolj formalni, brez duhovne ustvarjalnosti, ki je lastna Svetemu Duhu in tistim, ki se mu dajo v slehernem času voditi.

6. Sinodalnost na ravni krajevne Cerkve

Ker je sinodalnost več kot le zbornost škofov, zbranih skupaj s Petrom in pod Petrom (*cum Petro et sub Petro*), preko katere se skrivnostno uresničuje občestvo med vsemi Cerkvami, se primarno udejanja v krajevnih Cerkvah (Borras 2014, 647). Škofovsko zbornost, ki ne bi bila ukoreninjena v konkretnih Cerkvah in v skupni poti verujočih, ki jih sestavljajo, torej v sinodalnosti na krajevni ravni, bi bila zgolj abstraktna – saj ne bi upoštevala konkretnega življenja Božjega ljudstva. Znotraj krajevnih Cerkva se sinodalnost udejanja na ravni duhovniškega zbora posamezne škofije in pa znotraj sinodalnih struktur, ki vključujejo tudi laike.

Najbolj slovesen sinodalni dogodek v krajevni Cerkvi je škofijski cerkveni zbor ali sinoda. Gre za nekakšen ‚milostni dogodek‘ pod vodstvom škofa, sklican v ime-nu Kristusa, da bi Cerkev skupaj preudarjala, kako odgovarjati na pastoralne izzive in uresničevati poslanstvo Cerkve. V prvih stoletjih so bile škofijske sinode pogoste. Nicejski cerkveni zbor (325) je od škofov zahteval, naj jih sklicujejo dvakrat na leto. Kasneje so postajale vse redkejšje – in že v srednjem veku marsikje bolj kot ne izjemni dogodki. Čeprav se skozi zgodovino pojavljajo različni poskusi poživljanja sinodalne prakse na regionalni in škofijski ravni, kot npr. v stolnih kapitljih in organizaciji življenja uboštenih redov, pobud posameznih škofov po tridentinskem koncilu (sv. Karel Boromejski in sv. Turibij Mongroveški) – ter od druge polovice 19. st. z ustanavljanjem škofovskih konferenc in po drugem vatikanskem koncilu tudi sklicem škofijskih sinod v nekaterih krajevnih Cerkvah –, pa vse do danes ta praksa ni niti ustaljena niti široko sprejeta. Morda zaradi močne klerikalizacije Cerkve, morda pa tudi zaradi negativnih izkušenj sinodalnih zborov, ki so posledica pomanjkljive formacije udeležencev.

Poleg škofijske sinode v krajevnih Cerkvah obstajajo tudi stalni sinodalni organi: škofijska kurija, zbor svetovalcev, kapitelj kanonikov, gospodarski svet, duhovniški svet in škofijski pastoralni svet (§ 27). Dokument MTK o sinodalnosti prav v slednjem vidi »najustreznejšo stalno strukturo za uresničevanje sinodalnosti v krajevni Cerkvi« (2018, 81), in sicer zaradi njegove narave oz. sestave (vanj so vključeni duhovniki, redovniki in laiki – člani cerkvenih gibanj in strokovnjaki z različnih področij), pogostosti srečanj, načina delovanja ter ciljev in vprašanj, ki jih obravnava. To prepričanje je svojevrsten odmev na besede papeža Frančiška (2013) ob začetku papeževanja: »Pastoralni sveti so zelo pomembni! Škof ne more voditi škofije brez škofijskega pastoralnega sveta!«

Navodilo Kongregacije za duhovščino „Pastoralno spreobrnjenje župnijske skupnosti v službi misijonskega poslanstva Cerkve“ predvideva poleg župnijskega gospodarskega sveta tudi obvezen obstoj župnijskega pastoralnega sveta, ki ga veljavni Zakonik cerkvenega prava le priporoča (kan. 536, § 1) – to je možnost za aktivno vključevanje laikov v načrtovanje in izvajanje pastoralne dejavnosti v župniji. Omenjeni dokument vidi teološki temelj pastoralnega sveta v dejstvu, da je Cerkve Kristusovo Telo, iz katerega se rojeva duhovnost občestva:

»V krščanski skupnosti namreč različnost karizem in služb, ki izhajajo iz utelešenja v Kristusa in iz daru Svetega Duha, ne more biti nikoli tako enovita, da bi postala »uniformiranost, obveznost, da bi počeli vse skupaj in enako ter mislili vsi vedno na enak način«. ⁸ Nasprotno, v moči krstnega duhovništva je vsak vernik določen za graditelja vsega Telesa, hkrati pa vse Božje ljudstvo v medsebojni soodgovornosti udov deleži pri poslanstvu Cerkve, to se pravi, da razločuje v zgodovini znamenja Božje navzočnosti in postaja priča njegovega kraljestva.« (109)

Župnijski pastoralni svet torej ni zgolj neka formalna struktura, ampak dejavnik razločevanja – namenjen temu, da bi župnijska skupnost konkretno rasla v duhu Evangelija, predstavlja poseben kraj, kjer lahko verniki izražajo konkretne predloge za blagor celotne skupnosti, torej tako pastirjev kot drugih vernikov (ZCP, kan. 536, § 2).

7. Zaključek

Sinodalni proces je uspešen, če pripelje do odločitev. Latinska beseda *decidere* (od *de-caedere* – ,odrezati od') pomeni dobesedno ,oddeliti', izbrati določeno stvar in se odreči vsem drugim. Sinodalne odločitve naj bi bile sprejete v moči vstalega Kristusa, ki želi »vse pritegniti k sebi« (Jn 12,32), zbrati razkropljene Božje otroke v eno – z avtoriteto Gospoda, ki je za nas dal svoje življenje, in ne z avtoritarizmom, torej s soglasjem vernih. Razločevanje, ki ne bi pripeljalo do odločitve, v kateri se lahko prepozna prav vsak, nima nobenega smisla. Bilo bi

⁸ Papež Frančišek. Homilija pri maši na binkošti (4. junija 2017), v: AAS 109 (2017), 711.

kot pot, ki ne pripelje do cilja in na katero se podajo le redki. V zgodovini poznamo sinode, katerih odločitve niso ostale le neuresničene, ampak tudi nesprejete – ker niso bile odgovor na znamenja časov. Zato sta sprejem, recepcija nad vse pomembna – sta kot lakmusov papir pristnosti, aktualnosti in primernosti odločitev; pomenita preverjanje, verifikacijo (latinsko *verum facere*). Sinodalni proces je uspešen, če doseže trojno soglasje: z živim izročilom Cerkve, z udeleženci procesa in z Božjim ljudstvom, ki sinodalne sklepe sprejme in uresničuje.

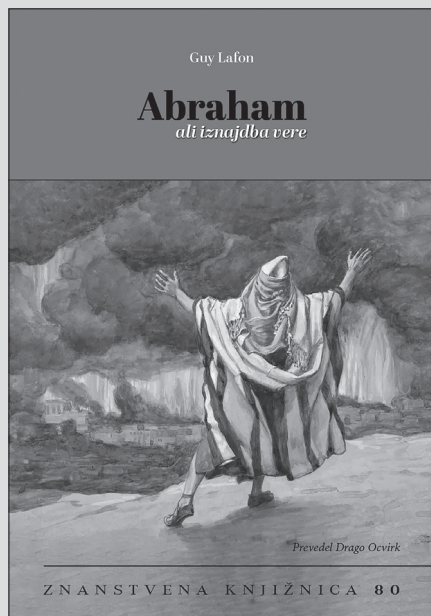
Kratice

- C** – *Koncilski odloki* 1980 [Dogmatična konstitucija o Cerkvi (1964)].
CCSL – Corpus Christianorum Series Latina.
CS – *Koncilski odloki* 1980 [Pastoralna konstitucija o Cerkvi v sedanjem svetu (1965)].
EG – Frančišek 2014 [Evangelii gaudium].
KKC – Katekizem Katoliške Cerkve 2008.
LF – Frančišek 2013b [Lumen fidei].
MTK – Mednarodna teološka komisija.
PG – Migne 1857–1866 [Patrologia Graeca].
PL – Migne 1844–1864 [Patrologia Latina].
Š – *Koncilski odloki* 1980 [Odlok o pastirski službi škofov v Cerkvi (1965)].
ZCP – Zakonik Cerkvenega prava 1983.

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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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Ivan Dodlek and Nenad Malović

Existential Anxiety and Christian Hope

Eksistencialna tesnoba in krščansko upanje

Abstract: The main idea behind this paper is that Christian hope can be a path to overcoming existential anxiety. Hope connects the vertical dimension, that is, faith and the meaning of life as a whole, with the horizontal dimension, i.e., love towards others and openness to communion. Both represent a correction of two deviations of modern people, namely the supposed calculability of their own lives and actions as well as social fragmentation and alienation. The two deviations prove to be a suitable ground for the application of the politics of fear, in which media mediation and fear production play rather important roles. That is why the perspective of hope is affirmed as a direct counterbalance to the perspective of fear.

Keywords: existential anxiety, the perspective of fear, the perspective of hope, Christian hope

Povzetek: Glavna misel tega prispevka je, da je krščansko upanje lahko pot do premagovanja eksistencialne tesnobe. Upanje povezuje vertikalno dimenzijo, torej vero in smisel človekovega življenja, ter horizontalno dimenzijo, torej ljubezen do drugih in odprtost do skupnosti. Oboje je popravek dveh deviacij sodobnega človeka, in sicer domnevne preračunljivosti lastnega življenja in dejanj ter družbene razdrobljenosti in odtujenosti. Oboje se izkaže za primerno podlago za izvajanje politike strahu, pri čemer imata pomembno vlogo medijsko posredovanje in produkcija strahu. Zato se perspektiva upanja potrjuje kot neposredna protiutež perspektivi strahu.

Ključne besede: eksistencialna tesnoba, perspektiva strahu, perspektiva upanja, krščansko upanje

1. Introduction

Insecurity, risk and fear are inextricably linked to human life. Life itself represents a risk. From its conception to death. Human life is in constant danger, and fear

is one of the instruments for dealing with dangers and for survival. People have always been aware of the risks. They have tacitly accepted those everyday risks without taking additional actions as long as it was possible to perform regular life tasks and to meet life needs. In situations and times of heightened danger, especially when it comes to dangers that threaten humanity as such (war, natural disasters, deadly infectious diseases), people take appropriate special communal and individual measures to reduce or eliminate the consequences of the danger.

If we observe the world through the perspective of the influence of politics, it can be said that with the end of the Cold War and the fear of nuclear destruction, the threats and fears of humanity seemed to have come to an end, entering a peaceful period. However, very quickly or at the same time, new fears have emerged on a global scale, which was especially due to their intensification through media action. Among the proclaimed and advertised dangers that cause fear, the most significant are climate changes, terrorism, which is turning into bioterrorism, and most recently 'War in Europe', though different versions of their synchronous combinations, are not excluded. Still, the main cause of fear following the events of 9/11 seems to be its political and media production. The politics of fear is based on fear discourse, and the media play a major role in promoting it. (Altheide 2009, 60–61)

Although the topic of fear has been the focus of theoretical scientific conferences and publications from the perspective of various humanities and social sciences for the last fifteen years, the current global situation requires additional efforts. The way of life and the way of thinking are the background of this paper's reflection. The following text contains a few interpretations of the phenomenon of fear in today's society, i.e., the factors influencing the way of life in a state of fear, and it is argued that these factors cumulatively result in a state of existential anxiety. The final part brings a discussion on the characteristics of Christian hope and its potential to lead people out of existential anxiety.

2. From Individualization to Institutionalization

Recent decades have witnessed fear becoming a major life topic in the public discourse. Talking about fear is the result and at the same time cause of the increase in fear as the predominant human emotion. To be more concrete, today one of the keywords is 'safety', while the main topic of public discourse is the necessity of protection. »Safety is more highly valued than any other condition in the culture of fear, acquiring the status of a moral good that trumps all others.« (Furedi 2018, 185) The constant emphasis on safety implies that it is constantly growing and endangering, which has changed people's everyday living environment and way of life. 'Safety' has permeated all aspects of life. It is not possible to walk along the streets of the city centre without being followed by security cameras, especially considering the dangers of terrorism or possible terrorism (it seems that the Covid pandemic whipped away that danger), increased in the so-called

western society. Every incident with heavily injured or killed people has been used as one more argument to increase the number of security cameras and to take even more rigid measures, like the control of e-mail correspondence and monitoring the phone conversations, messages and contacts of citizens. Surveillance cameras have become the regular inventory of the means of public transport or workplaces. Paradoxically, their presence has not diminished fear but has created a generation that fears like no other did before (Bauman and Lyon 2013, 91). All these measures remained in force even after the cessation of the acute threat of terrorism. At the time of the pandemic measures, those responsible for the 'safety' of citizens also added thermographic cameras for measuring body temperature.

The purpose of this short phenomenological recall (meaning the level of social phenomena) of the contemporary everyday way of life is to become aware of the power of the 'safety-thinking' that is a consequence of everyday experience. To be more exact, if one seeks to understand the social situation, one has to take into account the everyday experience of people. The narrative of safety and protection implies danger and fear. Fear is the other side of the 'security coin'. In his analysis of German society, German sociologist Heinz Bude stresses that the concept of fear unites everything that people feel, what they find important, what they hope for and what they feel despair about. This is why today we can speak of a 'society of fear' (Bude 2014, 10). It goes without saying that not all societies are equal, but Bude's analysis of German society can be taken as an example of the people's mentality and the basic level of fear in the everyday life of the so-called developed countries of Western culture, primarily the EU and the USA. Bude's analysis of the society of fear is specific in that it does not highlight major fears, such as fear of terrorism, war, or health threats. Bude views society in terms of income, i.e., in terms of the economic assumption of life. In the modern Western welfare state, a middle class has emerged that resides in a »zone of civilization comfort, social security, and personal development« (61). However, it is precisely in this part of society that the fear of loss is constantly smouldering because those who can lose more are then more afraid. It has also been shown that people who live in poverty but believe that they will be better off in the future are more satisfied than people who have a higher living standard but no positive vision of the future (Svendsen 2010, 164), as it makes them more susceptible to fear, the everyday fear associated with climbing or descending the career ladder, with taxes and interest rates on loans. In short, fear is associated with economic conditions that determine the quality and comfort of everyday life. According to Bude, for the post-war generation of Germans who have experienced security, comfort, the rule of law and respect for human rights, as well as an open field of opportunity to achieve their own ambitions, fear is more connected to the questions of whether pensions will be lowered and whether homosexuals will be hired or denied work, while the war with Russia, for example, they find unfathomable (Bude 2014, 147–148). It seems that the generation which, if we understood Bude well, has the least tolerance for fear now encounters fears that far exceed the capacity of its resilience. Such individual fears spill over into social interactions.

The everyday, smouldering fear, as described by Bude, makes a fertile ground for building on fear for political purposes. The greatest danger for social relations is in the combination of the fear of losing one's own position in the system and the fear of the whole system giving the individual a desirable social position might collapse (101).

It should be emphasized here that although Bude speaks of social classes, fear is a matter concerning the individual, not the classes as such. Also, even though the very discussion on social classes may evoke memories of some bygone times, the classes have not disappeared. What has happened is that belonging to a particular social class no longer influences the actions of individuals (Beck 1992, 92). Seen 'from the outside', the individual is a member of a social class, but 'from the inside', the individual is alone. Ulrich Beck puts fear in the context of individualization, and the engine of individualization is the labour market. In Western societies, the process of individualization has resulted in the separation of the individual from traditional support networks and his or her reliance upon own abilities. The focal characteristic and goal of individualization is the control of one's own life, from managing one's own body to managing money. Education, mobility and competition play key roles in this. Education that corresponds with the needs of the labour market affects not only the employment opportunities but also the level of income. The demands that the labour market poses in regard to mobility makes it impossible to maintain quality social and family ties. Competition places individuals with similar skills and knowledge in confrontation, turning them into opponents and eventually isolating them. (92–95) Social isolation weakens each individual's critical power as »individuals on their own are far more likely to be overwhelmed by a sense of insecurity than to have the confidence to develop critical thought« (Furedi 2002, 172). The separation of individuals from the community has also weakened their ability to »communicatively act towards the world of life« (Dodlek 2016, 94), and they have less and less things in common that would enable mutual understanding and communication. Individualization, driven by a desire for self-determination, snatched people their root of belonging (Bauman and Leoncini 2018) and alienated them, turning them more vulnerable and susceptible to negative influences. The contemporary individual is not a hunter (Bauman 2007a, 100) but has become prey. Independence, which individuals expected to yield more security and control over their own lives resulted in quite the opposite, i.e., it made individuals more dependent and insecure.

»Among the negative effects of individualization processes are the separation of the individual from traditional support networks (e.g., family or neighbourhood), the loss of supplementary sources of income (e.g., part-time farming), and, along with this, the experience of an increased wage and consumption dependency in all spheres of life. To the extent that the main income security of this new condition of life, steady employment, is lost – regardless of the availability of social security – people are suddenly confronting an abyss.« (Beck 1992, 93)

Losing a job does not imply only the loss of economic security and independence; it also has a negative impact on the already weakened social ties. By gaining independence and severing ties with historical consciousness, people also lost traditional ways of dealing with anxiety and insecurity and were left to fend for themselves even in that domain (Beck 1992, 153), disembedded (Beck and Willms 2004, 63), aware that all of their choices carry a risk (109). This does not simply mean that the world is a dangerous place to live, but the fact that automation and computerization have caused spikes in unemployment rates in Western Europe cannot be ignored (Mythen 2004, 123; 126).

The process of individualization has not turned individuals into independent masters of their own lives (Jamnik 2021, 819); it made them completely dependent on conditions they cannot influence, which in addition creates risks individuals are powerless against, with nothing left to do but surrender to the system. Thus, individual people have become completely dependent on the system whose protection they can buy only by complete submission to it. Moreover, only by surrendering to the system can individuals gain freedom (Bauman 2000, 20). »Individualization thus means precisely *institutionalization*, institutional shaping and, hence *the ability to structure* biographies and life situations *politically*.« (Beck 1992, 132) The institutionalization of individuals as core primary elements of society did not strengthen them but in fact, put an unbearable burden on them. Due to this unbearable burden of decision-making, individuals tend to surrender themselves to control and manipulation by the system (133), as well as blind obedience (Beck and Willms 2004, 67) in anticipation of the system's support. However, due to the influence of the process of globalization and the consequent weakening of the political power of the state, this system has become non-transparent for individuals, only causing more uncertainty (Bauman 2007a, 2). If individuals who are left to themselves and focused on themselves trying to find a solution to socially generated problems, they end up humiliated, with destroyed self-esteem, lost trust and stolen sense of security (2010, 144). They can no longer detect neither the source of danger nor the source of protection, or even discern whether the alleged sources of danger and protection are in fact one and the same. Liquid fear (2006) that cannot be located represents the greatest danger because everything can become a cause of fear. Today's individuals seem to live in a minefield (2017, 37).

Bauman highlights five societal changes that have created a new environment of insecurity in which the individual can barely get by (2007a, 1–4). Concerning hope, the fourth one is the most interesting: life is less and less a long-term flow of experiences which can be understood as one whole, but more and more the sum of short-term events which have to be secured. If we connect the basic life uncertainty with a highly fragmented lifestyle, people are forced to seek their life orientation more in the lateral than in the vertical sphere. Such a state directs them primarily to the care and the insurance of short-term life episodes. The extent to which that insurance goes are the possibilities of the precise calculation of chances and dangers in a certain period of life. Long-term planning, which also

includes that which cannot be calculated, becomes less and less acceptable. Now, life insurance seems to cover or, at least, reduce the risk of the underlying uncertainty. It can be calculated and expressed with numbers and the amount of money as a kind of certainty. Yet life insurance still does not 'cover' life as such. It presupposes the fragmented lifestyle and the lateral, non-vertical, orientation. For an individual, it may seem to be a long-term safety, a kind of a 'payable hope'. It should secure, control, and cover the lateral fragments of life. But it is far from the understanding of life as a whole, the understanding which would bring all the fragments together into a meaningful whole. In the situation of a fragmented and instant life, with the swift exchange of the fragments, it is possible not to pose the question of hope at all.

3. Calculability and Risk: The Loss of Faith in Science

The mentality of contemporary people is under the influence of modern natural sciences and technological rationality. The instrumental rationality implies calculability, but it would be wrong to assume that calculability means predictability when it only means probability (Bauman 2006, 10). In this misunderstood and simplified scientific calculability, there is no space, or at least there should not be much space for uncertainty. The scientific mind is based on empirical research. Object-oriented thinking seems to be practical for life. It is therefore not surprising that over the past century the authority of science has replaced the authority of religion. But Beck is aware that there is a problem in applying the scientific way of thinking to the possible risks connected to the technological progress:

»Risk determinations are *based* on mathematical *possibilities* and social interests, especially, if they are presented with technical certainty. In dealing with civilization's risks, the sciences have always abandoned their foundation of experimental logic and made a polygamous marriage with business, politics and ethics – or more precisely, they live with the latter in a sort of 'permanent marriage without a license'.« (Beck 1992, 29)

If the constant discourse on security and safety (lifestyle, i.e., the way of living) merges with instrumental rationality and the belief that everything can be predicted and calculated (the way of thinking), it may, as a result, create the conviction that the control over life and its security are possible. But the stronger the need to achieve that goal, the more obvious it is how insecure human life basically is. The utopian view that society and the world can be regulated by eliminating all danger, among other things, induces a culture of fear (Strahovnik 2013, 97). Its consequence is an »apparently paradoxical rise in insecurity during the phase of unrivalled safety« (Mythen 2004, 137). It is an ambiguous situation: the stronger the belief that everything can be calculated and controlled, the stronger the experience of powerlessness before what eludes human control. And the dangers one tries to protect oneself from are actually the result of what is consi-

dered as progress. That is why Ulrich Beck does not hesitate to assert: »Along with the growing capacity of technical options (*Zweckrationalität*) grows the incalculability of their consequences.« (1992, 22) The place that was expected to represent security and protection has become the source of insecurity.

Instead of the expected certainty and clarity, science offers probability and a vague possibility. There is no doubt that the scientific way of thinking has brought many blessings for humanity and has made life easier in many areas of human life. The instrumental, object and calculable goal-oriented rationality enables planning, planned development, and improvement of the quality of human life and society. Thanks to the scientific achievements based on instrumental rationality, health care and life expectancy have improved. But can life itself, which is basically unpredictable, be calculated, and then, in the further step, totally controlled and secured? Furthermore, more measures undertaken to achieve safety often mean less freedom (Bauman and Leoncini 2018, 77). More freedom means more risk, so it can be said that the fear of risk ultimately turns into the fear of freedom. It is therefore justified to examine whether the feeling of limited safety and security is worth losing freedom, especially since the restriction of freedom, especially the freedom of speech, is obviously related to the actions of the culture of fear (Furedi 2018, 130). The greatest challenge seems to be finding the right balance between safety and freedom. All the more so because the safety and protection that people seek do not exist and because all the actions they take to ensure and protect themselves also increase their awareness of permanent life insecurity. At the same time, the widespread scientific attitude of naturalistic reductionism also does not contribute to it. In more concrete terms, if people are reduced only to the body, their body and physical health become of utmost importance, i.e., the only thing they have or the only thing they are. In the context of naturalistic reductionism, fearing for the body and the need to preserve it become people's main preoccupations with almost quasi-religious elements (Malović 2016, 135–148), and striving to 'save' the body makes people ready to compromise on matters that challenge the foundation of their humanity. In addition, naturalistic reductionism raises the question of human freedom and responsibility, but that topic goes beyond the scope and aim of this paper.

Considering a promise that cannot be completely fulfilled, science and the related technology, as well as the state (Bauman 2006, 4), confront people with a contradictory situation. Individuals need to make a decision about their own lives, relying on the promoted scientific principle of calculability, yet knowing at the same time that it generates new and unpredictable risks. For an individual, every decision is like a 'small death' without the possibility of assessing what is on the other side of that decision. If we agree with Beck's claim (1992, 155) that »Science is *one of the causes, the medium of definition and the source of solutions* to risks«, then mankind is trapped in a closed circle of risk in which each attempt to eliminate risk results in new and potentially greater danger. Perpetuating such a situation over time turns into suspicion, with the perceivable need for »the application of scientific scepticism« (155) to science itself. However, sincere scientific self-criticism only deepens and wi-

dens the area of uncertainty, as relativizing science implies losing the final refuge and source of defence against possible threats. The original purpose of the natural sciences – mastering nature and improving the quality of human life – has been only partly achieved and has created new difficulties and uncertainties. Science is no longer just a source of solutions, but also a source of problems (156), followed by a loss of confidence that people can do some good in terms of global problems (Furedi 2002, 169). In his essay „Wissenschaft und Sicherheit“, Beck (1991, 140–146) focuses on the issue of faith in the image of science that has been established since the Enlightenment. Beck views science primarily from an epistemological perspective (Van Loon 2002, 46) and argues that science has lost its cognitive monopoly today, while the scientific belief in progress has been exposed as dogma without evidence. The natural sciences have become a kind of ‚new metaphysics‘ (Beck 1991, 143); they are no longer based on experience but on calculations, while research and education in the natural sciences have turned into a personnel school on how to close one’s eyes when faced with the dangers they themselves create (144). Yet the political agenda still has high hopes in regard to the development of digital technology, so it should come as no surprise that people, taught by experience, view the promise of a better world with a level of distrust and doubt, regardless of what digital algorithms might suggest. In any case, the belief in the possibility of accurately calculating the consequences of human decisions and actions based on the model of scientific instrumental rationality has proved to be unjustified in recent years. A clear connection between cause and effect is no longer visible, i.e., the consequences are impossible to predict. For alienated individuals, this has created space for additional sources of risk and uncertainty, especially since decisions are made without those individuals, even though they are the ones bearing the consequences of those decisions.

Even after the realization of scientific ignorance, when social crises occur, politics still insists on and refers to science as an unquestionable and certain authority, creating confusion and disorientation as well as increasing fear, the source of which is increasingly difficult to determine. The inability to clearly define risks and sources of danger, accompanied by individual threatening incidents, creates anxiety and exacerbates the general atmosphere of ambiguity and uncertainty. »The cloak of anxiety which hangs over the risk society, leaves individuals in a state of permanent watchfulness. In short, our minds become ‚factories of fear‘.« (Mythen 2004, 138) The greatest danger does not come from what fear is directed at, but from what that fear can turn into, including the impression that things are out of control (Altheide 2009, 57). In such a situation, the fear narrative uses the language of invisibility to further increase the severity of the danger and present the lack of evidence of danger as evidence that the danger is greater than it was originally thought (Furedi 2018, 104; 108). The pressure becomes even stronger when moral panic arises and the question of threat is turned into a moral question.

»Though fear appeals draw on the authority of science they are not simply dispassionate statements. Paradoxically, the contestation of moral authority, and the weakening of the moral consensus about what to fear,

intensify the tendency to moralize threat. The imperative of moralization plays an important role in the culture of fear. Moralization seeks to interpret problems and threats symbolically, giving a moral quality to problems that may otherwise seem to be relatively trivial technical matters.« (115)

Moralization, especially when supported by the authority of science, allows pressure to be exerted on those who disagree with the official narrative, turning them into irresponsible enemies of society. Relying on the authority of science and moral language, i.e., the connection with good and evil proves to be particularly convenient for scaremongering. The reference to 'the Science' is closer to a pre-modern reference to revealed truth than to the standards of scientific methodology. »,'The Science' serves a moralistic and political project.« (118–121; 129)

4. Politics of Fear and the Role of Media

When discussing fear and anxiety as features of contemporary people, the role of the media and politics as well as their contribution to creating an atmosphere of fear cannot be overlooked. Alienated individuals who have no roots and no control over their own lives are a suitable field for sowing the culture of fear, providing the political elites with the opportunity to use fear as a means to strengthen their position of power and control. Since it is clear that creating a zero-risk society is not possible, there is always something to fear. Even completely regular phenomena and life situations turn into a source of fear, the fear of the worst (Furedi 2018, 133; 142). Moreover, fear has become an instrument of social control. Political fear does not arise by chance – it is 'created and maintained' with the intention of implementing a particular political practice, though it can also be abused (Svendsen 2010, 145; 152). The politics of fear did not begin following the events of 11 September 2001; fear has always been associated with crime (Altheide 2009, 63). It is more about possible threats that can create the impression of real and imminent danger when combined with a weakened individual. The main problem is not in the danger itself, but in the fear of it even when there is no danger. In this perspective, Svendsen analyses the fight against terrorism in the context of 'common' dangers in the USA, revealing a certain unconvincing story about the fight against terrorism. The fight against the proclaimed cause of fear actually produces even more fear, and it can be said that a government that exaggerates in it actually terrorizes its citizens and abridges their freedom. Combating possible dangers is not a sufficient reason to neglect human rights. This means that a state that drives citizens to obedience out of fear actually loses its legitimacy as it denies the freedom that is a precondition of democracy. Freedom in political thought must take precedence over fear. (Svendsen 2010, 157–159)

The most loyal ally of politics in spreading fear is the media. By emphasizing danger on a daily basis, the propaganda of fear creates a climate that not only

justifies but even expects political encroachment on individual freedoms and human rights (Altheide 2009, 64). Fear sells, it is »a commercial capital« (Bauman 2007b, 28) and can be used not only to gain economic, but also political profit. In fact, it is all about the interest network of economy, politics and media: »while the display of threats to personal safety has become a major, perhaps the major asset in the rating war of the mass media, constantly replenishing the capital of fear and adding still more to the success of both its marketing and political uses.« (2007a, 12–13) Bauman seems to have predicted what would happen in the world in 2020 and 2021. He was ,wrong‘ only in that uncertainty is not ,endemic‘ (4), but ,pandemic‘. The media not only transmit information, but »innovate and popularize new terms inviting people to fear.« (Furedi 2018, 22) Every event, even the weather forecast, is presented using dramatic vocabulary and intonation. The media have become an extremely powerful institution that suggests to the general public how to understand and react to threats, not so much creating as nurturing and promoting a state of fear. Although research shows that the media are not the main cause of fear and that there are other factors to it, such as personal circumstances and emotional conditioning, they still play a key role in mediating fear as the predominant »cultural script with dramatic content and powerful symbols«, popularizing the »rhetoric of fear« (17–21). Media action particularly facilitates maintaining and increasing pre-existing anxiety about personal security, which is the result of the process of individuation (193).

Known and unknown, justified and unjustified causes of fear further intensify the already existing existential anxiety »due to the fundamental nothingness of oneself and the world in which one exists« (Tolvajčić 2021, 521). »The quest for personal safety is not simply a response to external threats, but a reaction to the internal turmoil associated with existential insecurity.« (Furedi 2018, 194) Individuals are isolated in a fragmented society of short-term life episodes, weakened social ties, left to political manipulations of fear and the onslaught of media that use fear as the best-selling agent. Fear is also privatized and individualized, and instead of solidarity, it intensifies fragmentation (195). Instead of being a place of security and protection, the community turns into a place of threat. Individuals whose lives take place only within such a milieu ultimately begin to interpret their lives and the whole reality from »the perspective of fear«, which became »a cultural outlook for explaining and understanding reality«. (127) When fear becomes the hermeneutical key for the interpretation of reality, then literally everything can turn into a reason for fear. At the level of interpersonal relationships, this means that others always represent a danger and are to be viewed as such, with also their actions interpreted from that perspective. Even when they have no intention of endangering us in any way, they can do so unknowingly and unintentionally. A special term coined to describe it, ,micro-aggression‘, serves as proof that this phenomenon does not occur only sporadically. Micro-aggression only shows the fundamental existential insecurity, isolation and anxiety of individuals in a society of fear (195).

5. The Perspective of Hope in Lieu of the Perspective of Fear

Given that anxiety affects people at a deeper level of their existence, it can also serve as a stimulus for contemplating one's own existence, even spurring positive changes. The solution cannot be a convulsive rescue of life fragments, but an attempt to understand the bigger picture, to see the whole of life in terms of meaning and openness to others. To be more concrete, community and understanding of common history enable people to transcend themselves and become open to the future (Petkovšek 2016, 507)

Christian hope is a transcendent category that, as such, demands trust and courage and cannot be calculated and insured by means of scientific tools. Existence in transcendence is possible only as courage (2013, 77). Hope implies a vertical orientation of faith. It is crucial that individuals are able to recognize and understand the whole and the meaning of life. Without the understanding of the sense of the whole, the purpose of its fragments cannot be understood, and the meaning of the fragments can be misunderstood.

The objection against Christian hope could be raised in the context of Christian hope being a primarily eschatological category. As a result, it may carry passivity in this life, which is not compatible with the modern lifestyle. Quite the opposite! The very core of hope is the trust that life as a whole is, so to say, 'secured and safe'. That viewpoint makes living, even those fragments of life, without anxiety and fundamental insecurity or worries possible, and enables community and solidarity. Although the epistemological state of hope does not imply rationality in the sense of mathematical certainty and calculability, it offers a profound understanding of the meaning of life as a whole, avoiding the reduction of life to the mere current fragment dependent on a single success or catastrophe. Precisely that is the point where Christian hope offers a broader view of life, which can certainly help contemporary people not to sink into the endemic uncertainty.

In addition to verticality, another important element of hope is the ability for communion, which includes tradition as a transmitter of hope (Pevco Rozman 2013, 162) and openness to others. The purpose of it is common good (Žalec 2021, 832) and that is why community and communion are important. The COVID-19 pandemic and the political management of it put three characteristics to the fore: »disincarnation of love; its reduction to the protection of oneself and others; contagion as a model of all communication.« (Hadjadj 2021, 74). 'Inverted quarantine' was also promoted (Furedi 2018, 203), which, instead of the standard procedure of isolating disease, isolated healthy people and fortified the fear of others. On the other hand, communion that includes solidarity breaks the exclusive fixation on one's own threat (193). Such communion is important because it nullifies the mentality of the fear of others, forming the framework in which a system of meaning is created. In an uncertain world without a system of meaning encompassing fear, fear turns into a perspective for interpreting the world (101). In lieu of the perspective of fear, the perspective of hope should be assumed. Hope is not

an escape from reality, but rather a purifier of the lens revealing what is right, and a cure for existential fear. Hope exceeds all rational forethoughts and contains certain insecurities, therefore requiring courage. Hope is more ,despite of' than ,because of', and it is connected with the vertical dimension of people, expanding the horizons of human existence. Vertical hope unleashes the potential for horizontal love and kindness. Individuals are not captured by fear – they receive a foundation for solidarity with others. This is possible precisely because life in faith, hope and love opens people to the infinite and shows meaning (Klun 2021, 794).

Assuming a vertical perspective in the interpretation of life will not change the circumstances in which people find themselves, but it will change their attitude towards the world and mobilize them to do what they can because that makes sense. That is why hope has not only eschatological but also pre-eschatological existential value, as it does not allow despair, resignation and being blocked by fear, liberating people for action. Hope is at the same time transcendent and transcendental (Štivić 2021, 852); it does not nullify fear but frames it, determining its extent and creating space for action. Hope provides the freedom to act because people are not fixated on what is calculable. The freedom that is the possibility of possibility can become a source of fear as it opens up a field of insecurity due to the incomputability. In that perspective, supporting freedom without fear is rather important as one role of faith. Without hope that is vertical and transcendent, stability is difficult to find. Christian hope is not just superficial optimism (Malović 2016, 160) and cannot be understood without faith in God and the love of neighbour. Moreover, love that includes a readiness to sacrifice »is a necessary condition for overcoming fear« (Žalec 2013, 56; 51). The perspective of the three theological virtues allows for a better understanding of the life situations in which people find themselves. Such hope is firmly grounded and »transcends all nostalgia and all utopia« (Hadjadj 2021, 27). Hadjadj argues that our time marks the end of progressivism and political utopias that fed on the faith in progress and the alternative hopes that progress offered, and that we need to return to the eschatological dimension, i.e., hope (32–34). The meaning of life in hope is not only its preservation, from which the ,therapeutic state' sought distancing, which brought humanity back ,below the level of barbarism', but life without any hesitation towards the core of metaphysics: »A being is created for action, not just mere existence.« (77) Not only does hope eliminate existential anxiety, but it also gives courage to »expose life for good« (79). That way, eschatological hope becomes »tangible« (Mijović 2021, 515), concrete, palpable and active. This, in turn, is love, the third theological virtue that gives meaning to life.

6. Conclusion

The extensive analysis of fear and the unmet need for security yielded two key elements of the fear pandemic affecting contemporary people. The first represents the loneliness and powerlessness of a self-centred individual as a result of

the process of individualization. This self-referencing occurs on the basis of a fragmented life in which the vertical perspective of life, i.e., understanding the whole and the ability to think long-term, got lost. This undermined people's faith in the calculability of their own decisions and the associated consequences based on the paradigm of scientific consideration. Another important consequence of individualization and fragmentation is the weakening and severance of traditional social ties, whereby individuals have lost their horizontal support. These two weaknesses make them unprotected from the real and possible threats they perceive as threats to their lives or lifestyles. Such a perception has been reinforced in recent years by the exploitation of fear for political purposes promulgated through the media which also see fear as a commercial opportunity. As an antidote to the 'pandemic' existential anxiety thus created and supported, Christian hope is offered as the direct opposite of anxiety. Hope 'fixes' both the vertical and horizontal elements of that state. Emerging from faith, it relies on the vertical perspective of understanding the meaning of life as a way of thinking. The consequence of such an attitude towards reality spills over on the horizontal level into effective love that restores communion.

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Who Is to Blame for the Sinking Ship? Aquinas on Divine Goodness, Evil and Freedom¹

Koga kriviti za potapljaajočo se ladjo? Tomaž Akvinski o božji dobroti, zlu in svobodi

Abstract: This paper presents the basic features of Aquinas' theodicy, first indicating some difficulties regarding the problem of evil—or even attempts to implicate God in evil—that have emerged in the wake of scientific achievements, especially in the field of evolutionary biology. What is needed in response to these challenges is an appropriate view of God's causality, which is analogous in character and does not constitute one of many causalities in the world. A correct understanding of the relationship between the First Cause and secondary causes sheds new light on the debate about the Creator's responsibility for evil in the world. For Aquinas, God's action is focused on the good of the whole, which is why the notion of integrity or rectitude, which was already present in Paradise, explains the accidental—not intentional—presence of evil in the world. Against that background, the paper explains God's manner of responding to evil as interpreted by Thomas Aquinas, which consists in conquering evil with the greater good, its paradigm being the Incarnation. For a Christian, this is a model example of how a man can conquer evil by strengthening good and persisting in it through cooperation with grace.

Keywords: Theodicy, Original Justice, Biblical Thomism, Secondary Causes

Povzetek: Prispevek prikazuje glavne značilnosti teodiceje Tomaža Akvinskega. Pri tem najprej izpostavlja nekatere težave pri vprašanju o zlu – ali celo poskuse povezovanja Boga z zlom –, ki so se pojavile v luči znanstvenih dosežkov – predvsem na področju evolucijske biologije. Kar je pri odgovarjanju na takšne izzive potrebno, je ustrezen pogled na božjo vzročnost, ki je analogičnega značaja in ne tvori le ene od številnih vzročnosti v svetu. Ustrezno razumevanje odnosa med Prvim in drugotnimi vzroki razpravo o Stvarnikovi odgovornosti za zlo na svetu osvetljuje na novo. Za Tomaža je božje delovanje osredotočeno na dobro

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kot celoto. Prav zato pojem integritete ali *rectitudo*, prisotne že v raju, dobro pojasnjuje prigradno (naključno) – in ne namerno – prisotnost zla v svetu. Na tej podlagi prispevek pojasnjuje božji način odzivanja na zlo, kot ga interpretira Tomaž, kar pomeni zmago nad zlom z večjim dobrim; paradigma tega načina je (Kristusovo) učlovečenje. Za kristjana je to zgled, kako lahko človek premaga zlo z okrepitevijo dobrega in vztrajanjem v njem ob sodelovanju z milostjo.

Ključne besede: teodiceja, izvirna pravičnost, biblijski tomizem, drugotni vzroki

»Many good things would be taken away
if God permitted no evil to exist.«

Thomas Aquinas, ST I, q. 48, a. 2, ad 3

1. Introduction: The 'Forge' of Aquinas

From time to time, scholars rediscover some of the forgotten treatises or topics from the *Summa Theologiae* and publish them in stand-alone form. During the era prior to the printing press, the moral part of the *Summa*, the passages related to virtues and vices, were frequently copied from manuscripts. However, a somewhat forgotten treatise on 'divine government' in the *Summa Theologiae* (I, qq. 103–119) still awaits its time of rediscovery (Perrier 2019). Its importance or significance can be considered on both the macro level and the micro level. On the macro level, the treatise outlines the framework of God's relationship to the world, rejecting deism and pointing to God's specific way of acting in the world and its history (Torrijos 2020, 158; Oleksowicz 2020). On the micro level, it addresses questions concerning how the human person may imitate God in His action. How should we govern in the face of the evil that appears? Shall we ignore it, turn our eyes away, fight against it, or concentrate only on the good things?

But if God governs the world and guides the history of salvation, then why does evil appear in it at all? For many people, the existence of evil is a reason to abandon faith in a merciful and providential God. Paradoxically, evil provokes the necessity not only of theodicy but also anthropodicy (Sontag 1981; Vodičar 2017 567; Petkovšek 2019), because humans are authors of many evil situations. Awareness of this resounds even in popular culture: a well-known Polish singer and songwriter, Czesław Niemen, sang in 1972,

»Oh, strange is this world,
Well, still it seems,
There's so far so much evil.
And strange it is that since long ago,
Man despises man. /.../
But most people are of good will.«

God's relationship to evil is a singular issue that touches many others. For St. Thomas, however, this is the question that affects not only the genesis of evil but also the order in the world and the way in which God acts in the world that allows evil to happen. It is a matter of understanding both God's relationship to evil if there is any at all, and how we, called to follow God, are to deal with evil.

The popular explanations of evil, which often go as far as to accuse God of it, are for St. Thomas the result of our ignorant and simplistic vision of the world. Using an image from St. Augustine, St. Thomas compares the situation to that of a man seeing a forge who does not know its workings. He sees in it

»many appliances of which he does not understand the use, and which, if he is a foolish fellow, he considers unnecessary. Moreover, should he carelessly fall into the fire, or wound himself with a sharp-edged tool, he is under the impression that many of the things there are hurtful; whereas the craftsman, knowing their use, laughs at his folly. And thus some people presume to find fault with many things in this world through not seeing the reasons for their existence. For though not required for the furnishing of our house, these things are necessary for the perfection of the universe.« (ST I, q. 72, a.1, ad 6)

On the basis of this extensive quotation from St. Augustine, Aquinas conveys an understanding of original justice in Paradise (Mrozek 2013). There, man would use things in accordance with their destiny, whereas the drama of evil consists in the disruption of this harmony. In Paradise, the snakes would still be poisonous (the serpent's venom did not emerge as a result of original sin), but they would not harm man (ST I, q. 72, ad 6).

What is necessary is to see the whole picture and to pay attention to the 'good of the whole'. It demands a certain intellectual humility to accept it. Interestingly, Eleonore Stump uses the image of a hospital that, from the perspective of an alien, is incomprehensible: people who walk on their own enter it and leave with crutches. From the outside, one cannot see that a person entering the hospital required surgery (Echavarria 2017).

In this paper I would like to draw attention to a few basic features of Aquinas' theodicy, first indicating some difficulties regarding the problem of evil—or even attempts to implicate God for evil—that have emerged in the wake of scientific achievements, especially in the field of evolutionary biology (Hofmann 2020; Ortiz 2022). These observations will make way for a reflection on fundamental issues, such as the divine causality as the First Cause, that is not as the causality of creatures (which often seems to ignore the contemporary debate around divine action making God one of many entities), His responsibility for evil, and finally whether this God's method of overcoming evil can be imitated by us.

2. Is the First Cause Responsible for Secondary Causes' Activity?

To borrow a phrase from C. S. Lewis, our culture often puts God in the dock. This can be seen in many statements in which God is accused of allowing evil to happen in human life, from the death of a newborn child to an accident caused by a drunk driver.

In one of the articles in the *Summa Theologiae*, Aquinas analyzes these arguments, perhaps making reference to current events of his time, using the example of helpless observers of the sinking ship who ask whether God is guilty of the fact that the ship is sinking or whether it is rather the captain who is to blame. Relying on this metaphor, by analogy, some have suggested that God is primarily responsible for it, since even according to Aristotle's *Physics*, the one who is the author of the salvation is also the perpetrator of the Fall, because He creates such a possibility at all. Thomas' answer clarifies the scope of responsibility of the immediate cause and God as the First Cause:

»The sinking of a ship is attributed to the sailor as the cause, from the fact that he does not fulfil what the safety of the ship requires; but God does not fail in doing what is necessary for the safety of all. Hence there is no parity.« (ST I, q. 49, a. 2, ad 3)

Aquinas observes that in some sense we can always accuse the creator of everything, just as the lumberjack and carpenter who built the ship might be responsible for her sinking. God never does evil because He always acts for the purpose of the good (Dewan 2007). Even if He knows evil, it is through the good (for example, which has not been realized) and not directly (ScG I, cap. 71). However, the achievements of modern science, especially those of evolutionary biology, pose other questions about the situation before that of original sin and God's relationship to it (Pardo 2017). If evolution is the means to an end, we can still ask why God has chosen what seems from our perspective to be a cruel manner of creating the world. Generally, the problem of physical evil in Paradise concerns the presence of physical evil before the appearance of man and his sin that disturbed the original harmony. The concept of evolution regulated by natural selection seems to necessitate the suffering of animals, which, at first glance, contradicts the teaching that God is on the side of the weak and the poor (Mensch 2019). Do dinosaurs which eat each other contradict the goodness of God? And, by contrast, do a lion and a lamb (or a cat and a mouse) dwelling together represent the vision of Paradise that we often imagine? The question arises whether there was an experience of suffering in the life of the first humans or whether it was an ideal state, not subject to evolution. In the Platonic view, man has fallen from this state and now suffers in the body as he seeks to free himself

For Aquinas, the state of innocence (*status innocentiae*) and the nature of life in Paradise are not a matter of fairy tales. His account remains extremely realistic, even if he would accept a spiritual interpretation of original justice in Paradise

(Vijgen 2019). It runs contrary to the view that we have fallen from above and now are only trying to get back there. On the Platonic account, our goal consists in returning to the same place, Paradise. But this is not the vision of Christian Revelation. The saved persons are not returning to Paradise, because they will go to heaven (Doddson 2019).

To summarize the considerations contained in *Prima Pars*, qq. 91 to 102, in which Aquinas asks whether Paradise is a physical place on earth, what the body of the first man was—from all this emerges a certain image of a man who was not created in a ‘finished’ state but rather was subject to development (Haught 2015; Platovnjak and Svetelj 2019). The sin disturbs the original trajectory but does not reverse it. In the state of original innocence, although the order that reigned in the state of innocence has been disrupted, the natural goods that it ordered were not abolished with the fall (Houck 2020, 65–68). The formulation from Genesis that the subsequent days of creation bring everything that was perceived by God as ‘very good’ does not signify perfection (as if it was not necessary to add anything to earthly creation). Rather, according to the Hebrew term, to be ‘very good’ means to be filled in a proper measure. For Aquinas, the expression ‘very good’ at the end of creation indicates that not only parts of creation are good but the universe as a whole is good as well.

Therefore, in Paradise, although there was inequality between people in a certain respect in some other aspects, they were equal. This indicates that there was also a need for rule among people. This governance in paradise seems to resemble advising and persuasion, but it would not negate the necessity of this order of dependency (Arguello 2018, 103). For Aquinas, this fits with the nature of the *generatio rerum*, in which one goes from an imperfect state to a perfect state: matter is for the sake of (Latin *propter*) form, and the form for the sake of perfection (ST I, q. 96, a. 1c). Moreover, the same existence of dependence (related to inequality and suffering) originates from the order of providence, which *semper inferiora per superiora gubernat* (ST I, q. 96, a. 1 c.; *De veritate*, q. 5, a. 8, ad 12), and what is possessed by participation is subordinated to that which is possessed by the essence (*aestimatio* in animals, and *prudencia* in humans). As with the case of passions, the *subiectio* of animals to man does not imply that man absolutely dominates them. To order them does not signify their suppression but rather the use of their potential for a greater good, in which such potential is harmonized with the main goal of human beings. The idea of order and God’s permitting of some evil it is one of the important arguments in Aquinas’ theodicy (Sanguinetti 1980).

Nevertheless, the vision of paradise presented by Aquinas is not, in my opinion, identical to the argument that the creation of the world through evolution (with its consequences in suffering, the disappearance of species, etc.) was the only way in which God could create the world. Aquinas preferred the category of *convenientia* in order to explain the details of God’s creative act (Austriaco 2019; Roszak 2022).

3. God's Responsibility for Evil: Aquinas' Understanding of Divine Action

The solution to dilemmas regarding evil requires an understanding of God's way of acting as the First Cause and, at the same time, as the source of all goodness. With this in mind, in the 'forge' of Aquinas, one can begin to slowly understand the functioning of the whole: this image refers to the mutual relationship of tools, to the grasp of the 'purpose' and the mode of operation. The problem, however, which affects specific solutions, is the language and, above all, the way in which we communicate God's word in our human language. It is worth developing this point further.²

God's action in the world is frequently perceived on the same level as natural events, treating Him as if He were one of the causes of this world (Dodds 2012). For many centuries, there has been a discussion between supporters of equivocal, univocal, and analogical predication about God (te Velde 2006, 109–114). Aquinas opted for analogy, in which it can be seen that although we use the same word to describe two different things (e.g. God is, Peter is), the word means neither the exact same thing nor two completely different things. Rather, it means two different things that are analogically similar (a similar dissimilarity). In order to grasp the truth about God's action in this way, we need to detach ourselves from univocal human images that do not take into account the transcendence of God (Horvat and Roszak 2020; Salvador 2021). To judge correctly about God, we need to change our 'taste', following Aquinas' metaphor:

»A person with a diseased palate misjudges the taste of foods and sometimes recoils from the tasty but approves the disgusting, whereas a person with a healthy palate judges tastes correctly; so a person whose affections are corrupted by conformity to worldly things misjudges the good, whereas a person whose affections are upright and sound, his sense having been renewed by grace, judges the good correctly.« (*In Rom.*, cap. XII, lect. 1 [nr. 967])

It is worthwhile to explore three points related to God's action in the world that play a significant role in explaining the existence of evil: (1) the causality of the First Cause, (2) its action for the good of the whole and the good of the parts and (3) whether the world could have been better created.

² Irena Avsenik Nabergoj deals with Aquinas' explication of images from the concrete reality of the world for expressing spiritual meaning in the totality of understanding God's basic attributes (Avsenik Nabergoj 2018, 143–147). In her article „Foundational Literary Forms in the Bible“, Irena Avsenik Nabergoj explains in more detail the multifarious meanings of biblical texts of various literary genres: »The judging of individual figures on themselves would not have great significance in the study of the message of the Bible. It is not therefore the question of ›literary archeology‹ on the search for fragments but of recognition of material and spiritual sublimity, semantic purity and mystery of intuitions, emotions, thoughts and intentions expressed by multipurpose conventional and original literary components of texts in their harmonious literary structure.« (Avsenik Nabergoj 2019, 856)

3.1 The First Cause and Secondary Causes

The understanding of causality in Aquinas's thinking is shaped by the *Liber de causis*, and we find one of the key definitions of the First Cause there: *causa enim prima dat secundae quod influat super effectum suum* (*De veritate*, q. 6, a. 6c.) And so the role of the First Cause is neither to 'replace' natural causes nor, contrary to occasionalists, to eliminate the causality of creatures making that their causality would be apparent. Rather, thanks to the First Cause, the secondary causes can truly be causes. It reflects, even more, the omnipotence of God if He acts by others, and not only by His own power; on St. Thomas's account, the higher the cause, the more effects it extends to (ST I, q. 65, a. 3c). He explains this dependence referring to one of the issues of the creation treaty:

»For when we have a series of causes depending on one another, it necessarily follows that, while the effect depends first and principally on the First Cause, it also depends in a secondary way on all the middle causes. Therefore the First Cause is the principal cause of the preservation of the effect which is to be referred to the middle causes in a secondary way; and all the more so, as the middle cause is higher and nearer to the First Cause.« (ST I, q. 104, a. 2c.)

God's action does not presuppose the existence of an earlier subject but is always a creative action. Therefore, God should not be perceived through the opposing actions of the creatures; instead, He creates with them a certain harmony, although we are often inclined to see the opposite. As Aquinas affirms *finis proximus non excludit finem ultimum* (ST I, q. 65, a. 2, ad 2).

At the same time, divine action does not eliminate the freedom of secondary causes that do not compete with divine freedom (Keltz 2019). Although no metaphor can fully reflect this relationship, it can be helpful to use a soccer metaphor. Our attempts to discover the action of the First Cause cannot be a search for God as one of the elements of this world, one of many. Rather, God is like a coach who is present in the match but with a role that differs from that of the players. The coach's wisdom and tactics are present in the free action and cooperation of the players with each other. Moreover, normally we do not see the coach; he or she is outside of the playing field (i.e., transcendent), but in some concrete way the coach is present in all free activities of the players (Roszak and Huzarek 2019). Will anybody watching the match on television be able to see the trainer's traps in the system of passes and offside traps if he focuses only on naturalistic explanations? Analogically, each particular science (e.g. physics, chemistry, or biology) is able to say much about the physiology of a soccer player, e.g. his anatomy or manner of breathing, but theology can provide a complete picture of the whole game.

So when moral evil appears, can we blame God as the First Cause for it? Aquinas, in trying to explain how God is related to evil events and how He is not the cause of human wrongdoing, offers a series of images, such as a servant who deviates from the will of his Lord, or a lame man. God is not the cause of the lame

man's illness but rather of the fact that even being lame, he is able to walk. Aquinas is clear in this aspect:

»S]in denotes a being and an action with a defect: and this defect is from the created cause, viz. the free-will, as falling away from the order of the First Agent, viz. God. Consequently this defect is not reduced to God as its cause, but to the free-will: even as the defect of limping is reduced to a crooked leg as its cause, but not to the motive power, which nevertheless causes whatever there is of movement in the limping. Accordingly God is the cause of the act of sin: and yet He is not the cause of sin, because He does not cause the act to have a defect.« (ST I-II, q. 79, a. 2c)

Thomas presents an interesting account of the relation of the First Cause to the other causes in the section of his commentary on Romans where he discusses the words *from him*, *through him*, and *for him* in Rom 11:36. He analyzes the three Latin prepositions, namely *ex*, *per*, and *in*. *Ex* indicates the creative power of God (*principium motus*), *per* is about the mode of action (*causa operationis*), and *in* manifests the result (*habitus causae*). The second of the prepositions corresponds to Aquinas' understanding of instrumental causality that is reflected by two examples (1) a knife, which is an instrument that is caused by a primary cause (the craftsman) who himself uses an instrument (i.e., a secondary cause) to make it (a hammer), and (2) an official acting on behalf of the king; the king himself is the primary cause acting through his official who is the secondary cause (*In Rom.*, cap. XI, lect. 5, nr. 946).

3.2 The Good of the Whole

Aquinas' reasoning about evil must be understood within the context of his basic conviction that the human race's development carries with it a certain good that would not exist if we had been completely formed from the beginning as confirmed in the good (*De Veritate*, q. 24, a.7c; Kadykalo 2020; Kwakye 2020). The cultivation of man's freedom to develop his potentiality in cooperation with grace, is also a kind of a good, not a sign of the absence of the Creator, as the representatives of extreme evolutionary theories seem to argue. Aquinas's view in this respect often refers to the 'order' (*ordo*), which denotes a certain relationship and proportion. This point invites one to perceive everything from a macro perspective, which requires a systematic understanding. Such a hermeneutical approach is proper to theology as a divine science that perceives the reality *sub ratione Dei* and that is why it does not make unnecessary science as such, although theology can introduce a certain global order of affairs.

Interestingly, Aquinas talks about this order in the context of Paradise, when he clearly confirms that in spite of the idyllic images that imagination paints of that place, there was inequality there, but these differences (i.e. in the body, as some would be stronger than others) did not result from sin or infirmity. The reason for them was rather the order that is established through this inequality and

the love that is greater when the father/mother loves children than between equals, hence

»the cause of inequality could be on the part of God; not indeed that He would punish some and reward others, but that He would exalt some above others; so that the beauty of order would the more shine forth among men. Inequality might also arise on the part of nature as above described, without any defect of nature.« (ST I, q. 96 a. 3)

As Agustin Echavarria points out, this does not indicate that Thomas's system is a 'theodicy' in a Leibnizian understanding, or that evil plays a positive role (Echavarria 2013). Rather, it indicates that evil is associated with the good without which there would be no perfection of the universe. Hence, strength does not lie on the side of evil, because it is *per accidens* and not *per se* that it contributes to the perfection of the universe (Brock 2018). Evil is not a cause of good, but an opportunity to reveal the good. This good would be revealed in the patience of the martyrs even if evil did not manifest itself. The key point of Aquinas's reasoning is the notion of *ordo*:

»God and nature and any other agent make what is best in the whole, but not what is best in every single part, except in order to the whole, as was said above. And the whole itself, which is the universe of creatures, is all the better and more perfect if some things in it can fail in goodness, and do sometimes fail, God not preventing this. This happens, firstly, because »it belongs to Providence not to destroy, but to save nature,« as Dionysius says (*De Divinis Nominibus* IV); but it belongs to nature that what may fail should sometimes fail; secondly, because, as Augustine says (*Enchiridion* 11), »God is so powerful that He can even make good out of evil«. Hence many good things would be taken away if God permitted no evil to exist; for fire would not be generated if air was not corrupted, nor would the life of a lion be preserved unless the ass were killed. Neither would avenging justice nor the patience of a sufferer be praised if there were no injustice.« (ST I, q. 48, a. 2, ad 3.)

This does not imply the necessity of evil but rather the power of God who permits evil for the greater good. Thinking 'according to the principle of the whole' is characteristic of the work of the architect, which St. Thomas refers to as theologians. Aquinas is convinced that the diversity of creatures is because creation is intended to reflect the Creator, but no single creature can of itself reflect every attribute of the Creator. In this way, God Himself, from the beginning, has wanted to introduce perfection into the universe and established creatures that, although imperfect, contribute to its perfection (ST I, q. 65 a. 2 ad 3).

3.3 Can God do Something 'Better'?

From the perspective of the order of the universe, Aquinas directly addresses the perfection of God's action (Woolard 2020; Pabjan 2018). He specifies in question 25 of the *Prima Pars* that we cannot claim that God can improve His action as if He could act with greater wisdom or goodness. However, as to the result, God's

perfection is not exhausted in created beings, because by their very nature, the beings can always be better (,improvement' is something good for a human being). Certain unimportant features could exist in the subject in a ,better way'. Hence, according to Thomas, if ,better' is interpreted in a noun meaning, then God can create certain things better in a certain way, while in the adverbial sense it is not possible. It is important in this context to distinguish between two types of goodness that can be affected by the action of God:

»The goodness of anything is twofold; one, which is of the essence of it—thus, for instance, to be rational pertains to the essence of man. As regards this good, God cannot make a thing better than it is itself; although He can make another thing better than it; even as He cannot make the number four greater than it is; because if it were greater it would no longer be four, but another number. /.../ Another kind of goodness is that which is over and above the essence; thus, the good of a man is to be virtuous or wise. As regards this kind of goodness, God can make better the things He has made. Absolutely speaking, however, God can make something else better than each thing made by Him.« (ST I, q.25, a.6)

We cannot say that there exists the best world out of many possible worlds because there are many ways in which divine wisdom can be expressed; none of the effects of God's activity can be taken as an absolute measure of God's actions (Paluch 2003). The aim of the divine action—the glory of God—will be achieved in any case, whether with certain creatures or others, with their behaviour or that of others, and it will be done in a perfect and infallible manner (Echavarria 2012, 530). It is probably similar to a game of chess in which it is known in advance that God will win although the game may take any one of a number of different courses. This particular ,course' and the amount of evil present in the world is presented as a counterargument in many theodicies, noting that God's victory takes place only when we prove that there is more good than bad. From Thomas' perspective, however, there seems to be another dominating aspect: the value of the free choice of good. This free choice retains its value even if it involves the risk that many will not choose the good or even that no one will choose it.

The image that Aquinas chooses to explain the good of the universe and the meaning of individual things, diverse in their goodness, is that of a zither, the music of which would be disturbed even if »one string were stretched more than it should be« (ST I, q. 25, a. 6, ad 3). This results from the belief that the good of the world consists in harmony and order, not in equality. Such a system of the world guarantees greater goodness, and God acts because of it, *propter decentissimum ordinem*. Aquinas compares this action of God with art when talking about the artistry of God, who aims at adapting His work to the best solution from the perspective of His intention, even if it involves agreeing to a lack, just as a saw is made of iron and not of glass, although the latter material is more beautiful (Storck 2010; Roszak and Berry 2021). Achieving this aim is of prime importance and God does not allow a desire for cosmetic or superficial beauty to impede his aim:

»Therefore God gave to each natural being the best disposition; not absolutely so, but in the view of its proper end. This is what the Philosopher says (*Phys.* II, 7): »And because it is better so, not absolutely, but for each one's substance.« (ST I, q. 91, a. 3c)

4. How to Fight Evil?

There are several practical consequences for the Christian approach to the evil that can arise from the imitation of God's actions (Shanley 2008; Zagzebsky 2010; Petkovšek 2020).

4.1 Fighting Evil by Increasing Good

St. Thomas's solution to the question of evil is based on the metaphysics of good. From the perspective of his reflections on the motives of the Incarnation of the Son of God, Aquinas outlines two sets of five reasons. It is significant that he first lists the five reasons of *ex convenientia* concerning the good as the goal of Christ coming into the world, and then he introduces the reasons based on the evil situation that should be repaired. It means that the characteristic manner of God's action is that of increasing the 'dose' of good in the world, as opposed to confronting evil directly and focusing upon it. In this way, the Christian attitude must be that of strengthening and promoting the good life which corresponds to *promotio hominis in bono* (ST III, q.1, a.2c).

When we look at the second set of five reasons for the Incarnation as 'the removal of evil', we find some obstacles for the good. Therefore, in order to remove those obstacles, God gives His grace in the world (ST III, q.1, a.2, ad 2). Nevertheless, in all these cases, God is still acting for the purpose of good. Aquinas describes this divine action, focused on good, through an analogy to the motion of material things, which bear within themselves a dynamic force impelling them to move, *promotio vel motus suscipientis* in accepting the *impressio agentis*. This perspective also informs Aquinas' account of the power of the sacraments and their relation to the sanctification of man.

4.2 Restoring Order in Nature through Cooperation with Grace

Aquinas draws attention to the *ordo* as one of the explanations of God's action. The grace granted to man leads to regaining the web of relationship, enabling man to make an effort beyond the limit of his nature, to achieve the good of this order (Colberg 2019).

When Aquinas wonders in *Summa Theologiae* q. 109 of the *Prima Secundae* whether man can avoid sin without the help of grace, he ends his explanation with a reference to the order that is violated by sin (Vijgen 2018). Based on the distinction between two human states (*naturae integrae* and *corruptae status*), Aquinas realistically observes that the will of the human person who is turned away from

God can be controlled by reason, but since it is very difficult for the reason to maintain such attention, it happens that the person falls into venial sins. Salvation in this situation consists in the will's being supported by grace, which »immediately restores it to proper order« (ST I-II, q.109, a.8c). As Matthew Lamb states:

»One of the great joys of the beatific vision will be finally to understand the beauty and wisdom of each and every thing that has occurred in one's life, in the lives of loved ones, and indeed in the whole of human history. The blessed will understand why God allowed evil and sin with all the histories of human suffering, and how God's wisdom and Christ's redemptive mission transforms that evil and suffering into the glory of eternal bliss. This understanding will be such that even the most insignificant event will be finally intelligible within the beauty of the whole of creation.« (Lamb 2007, 266)

4.3 Perseverance in Good

Given the foregoing outline of how God strengthens the order of good, man's attitude may be perseverance, which expresses his support for the good, allowing it to work and to change him. Man's perseverance is his means of accepting that in the divine dispensation he is to grow over time and that this is how he shall bear fruit (Stegu 2020). That is why in the Psalms man's salvation is synonymous with trust in the goodness of God, and for Aquinas blasphemy is precisely the denial or the contradiction of this goodness. Blasphemy is also reductionism, which results in the fact that we no longer see the cause in the effect. Christianity proposes that the believer widen his or her perspective to see the whole, namely, all the manifestations of good (Platovnjak and Svetelj 2018; Žalec 2020, 274; 2021, 141).

5. Conclusion

God's action for the purpose of good testifies to His omnipotence, which is associated with His mercy. The divine motive for action is not evil but »admitting people to participate in the infinite good, and this is the final result of the power of God /.../ in this, above all manifests the omnipotence of God, that it belongs to his first bringing and giving all good« (ST I, 25, a.3, ad 3). It is impossible to understand Aquinas' proposal without an important distinction between two kinds of causality: primary and secondary (proper to creatures), which makes it possible to address the question of responsibility for evil properly. The key to understanding Aquinas' theodicy seems to be the perspective of goodness, through which it is possible to understand the proper response of man in imitation of Christ, who acts by enhancing the good in the world. Pointing to the good of the whole, rather than seeing it through the prism of the particular good, is Aquinas' response, which always sees the rationale for God's action in goodness (Lazaro 2014; Petkovšek 2018).

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»Visokoekspertna klerikalnost slovenskega komunizma«: preplet antimarksizma in antikršćanstva v misli Tineta Hribarja

»The Highly Expert Clericality of Slovene Communism«: The Intertwining Anti-Marxism and Anti-Christianity in the Thought of Tine Hribar

Povzetek: Tine Hribar je v osemdesetih letih zasnoval edinstven filozofski projekt, ki se v marsičem opira na njegovo odmevno interpretacijo mita o Antigoni. Ta projekt se na številnih ključnih mestih artikulira kot antiteza marksistični ideologiji na eni in hkrati krščanski tradiciji na drugi strani.

Članek želi pokazati, da ti dve kritični drži pri Hribarju nista v ravnovesju – Hribarjev obračun s krščanstvom, ki sega že v njegova študentska leta na začetku šestdesetih, je namreč središčen; njegov antimarksizem, ki se razvije na prelomu sedemdesetih in osemdesetih, je v strukturo tega obračuna le vpet. To razmerje pa še dodatno zapleta dejstvo, da je Hribarjeva antikršćanska drža svoje značilne poteze dobila prav v času njegovega mladostnega marksizma.

Ključne besede: Tine Hribar, mit o Antigoni, kritika marksizma, kritika krščanstva, slovensko heideggerjanstvo, *Tribuna*, *Nova revija*

Abstract: In the 1980s, Tine Hribar devised a unique philosophical project that in many regards relies on his influential interpretation of the Antigone myth. In a number of key places, this project is articulated as an antithesis to Marxist ideology on the one hand, and to Christian tradition on the other.

The present paper demonstrates that these two critical stances of Hribar's are not in equilibrium; rather, Hribar's confrontation with Christianity, which goes back to his student days in the early 1960s, is central, whereas his anti-Marxism, which developed at the turn of the 1970s and 1980s, is embedded in the structure of that confrontation. This relationship is further complicated by the fact that Hribar's anti-Christian stance took its characteristic form precisely in his youthful Marxist period.

Keywords: Tine Hribar, Antigone myth, critique of Marxism, critique of Christianity, Slovenian Heideggerianism, *Tribuna*, *Nova revija*

1. Uvod

Raznorodne primere Hribarjeve družbenopolitične aktualizacije mita o Antigoni v osemdesetih lahko v grobem razdelimo na dve kategoriji: prva je vprašanje upora civilne javnosti proti represivnemu totalitarnemu režimu (povezano s širšo jugoslovansko situacijo in prevedeno v Antigono upiranje Kreontu), druga je vprašanje povojnih pobojev (prevedeno v Antigono prizadevanje za pokop Polinejka). V obeh vidikih je Hribar – kot je tudi sam stalno opozarjal – eden najvidnejših intelektualnih dedičev Smoletove *Antigone* in njene recepcije, brez katere si teh razsežnosti Hribarjevega projekta ne bi mogli zamisliti. Tu je torej Hribar v filozofskem in političnem horizontu zastopal nabor idej, ki je bil prej domišljen in podan v literaturi. Njegova zasluga v povezavi z vpetjem mita o Antigoni v proces slovenske demokratizacije je predvsem v tem, da je (s Spomenko Hribar) na to povezavo opozarjal drznejše in odločnejše od drugih slovenskih intelektualcev, in v tem, da ji je s svojim eruditskim pristopom izbral prepričljivo – prevodno in interpretativno – teoretsko zaledje v slovenskem prostoru. Najbolj prepoznavne poteze Hribarjeve tematizacije mita o Antigoni zato niso med najbolj izvirnimi potezami tega projekta, čeprav so pomembne tako za slovensko recepcijo antigonskega mita od osemdesetih do danes kot za Hribarjevo filozofsko in aktivistično formacijo. To, kar je v Smoletovi *Antigoni* ždelo kot simbolni politični naboj in kar se je o njej šepetalo v šestdesetih in sedemdesetih, je jasno in glasno povezal z zločinom, ki je s Kocbekovim pričevanjem leta 1975 dobil svoje prve javne obrise.

Toda ta neposredna – in najbolj prepoznavna – razsežnost Hribarjevega projekta zanj niti ni najpomembnejša. Tematizacija usode slovenskih nepokopanih in upora proti jugoslovanskemu političnemu sistemu je le prva plast njegove filozofske posvojitve mita o Antigoni, ki mu v nadaljnjem razvoju predstavlja bistveno več – na platformi tega mita razvija svojevrsten preplet svojih osrednjih filozofskih podjetij. Gre za polemično soočenje z marksizmom, krščanstvom in zahodno metafizično tradicijo ter obenem zasnutje etičnega sistema, utemeljenega v izvirnem pojmovanju svetosti.

2. Hribar in marksizem

Prvi dosežek, ki ga družno povzemajo biografski orisi Hribarjeve intelektualne poti, sega v leto 1965, ko prevzame mesto odgovornega urednika legendarne študentske revije *Tribuna*, v kateri se je sicer že v prejšnjih treh letnikih uveljavil kot eden izmed glavnih rednih piscev. Tu v času študija filozofije in sociologije na ljubljanski Filozofski fakulteti objavi nekatere svoje zgodnje teoretske članke, nekaj satiričnih zapisov, pa tudi žgoče družbenopolitične polemike. S člankom „Jugoslovanski NEP in kultura“, v katerem je v luči 8. kongresa Zveze komunistov Jugoslavije kritiziral »prepočasno reformiranje [univerze] in /.../ počasno reformiranje odnosa družbe do nje«, opozoril na »problem /.../ stabilnosti virov tako za znanstveno raziskovalno delo kot za kulturo vobče« ter pozival k »spodbujanju demokratične borbe

mnenj /.../ na univerzi« (Hribar 1965, 1), je npr. sprožil oster odziv poznejšega ljubljanskega občinskega funkcionarja Iva Krča, ki je bil objavljen v zadnji številki *Tribune* – tedaj je bil Hribar še njen urednik (Krč 1965, 3).

Eden izmed najbolj prepoznavnih tematskih lokov Hribarjevega teoretskega dela, ki je obenem v najočitnejši sinergiji z njegovim družbenopolitičnim aktivizmom osemdesetih, je sistematična in vse ostrejša kritika marksizma – v kontekstu socialistične Jugoslavije seveda uradne politične in filozofske paradigme, sumničave in agresivne do vseh potencialnih alternativ. Pri tem velja še posebej izpostaviti Hribarjevo trilogijo iz prve polovice osemdesetih: *Metodo Marxovega kapitala*, *Kopernikanski obrat* in *Moč znanosti*. Nobenega dvoma ni, da je Hribar svojo pot začel kot precej ortodoksen marksistični filozof – v revijalnih objavah iz šestdesetih ponekod celo militantnega kova. Trpka izkušnja sedemdesetih (zaradi vse bolj ‚sumljivih‘ intelektualnih teženj doživi vrsto ideološko motiviranih onemogočenj, od publicističnih do akademskih) pa v njem do teoretskega izvora komunističnih režimov pogloblja odpor, ki ga skozi osemdeseta jasno artikulira in trdno zasidra v širši projekt svojega intelektualnega kroga. O razliki med desetletjema je v intervjuju za *Dnevnik* leta 2016 dejal: »Najhuje je, dokler te hočejo zadržati pod mizo, kar se je dogajalo v svinčenih sedemdesetih. /.../ Brž ko prideš do besede, ne glede na to, kakšne so reakcije nasprotnikov, si napol že na konju.« (Lesjak 2016) Že v 1. številki *Nove revije* pravi: »Zvižčnost Partije je v tem, da si v imenu diktature proletariata /.../ vse znanosti in veščosti podredi kot sredstvo za povečevanje lastne moči.« (Hribar 1982, 108) Leta 1985 marksizmu suvereno zanika status filozofije: »Marksizem na Slovenskem – enako kakor drugod – ima svoj prazvir v Marxovi filozofiji, toda niti on niti dialektični materializem nista, nista bila in nikoli ne bosta prava filozofija.« (1985, 234) Ob tem tudi strogo zavrača razmejevanje na slabša (stalinistična) in boljša (nestalinistična) zgodovinska zasledovanje ‚dialektičnega materializma‘:

»Morda bo kdaj prišlo do družbenopolitične prakse, ki bo na podlagi dialektičnega materializma oziroma diamata bistveno drugačna ali celo nasprotna od stalinizma, toda doslej se to še ni zgodilo. V vseh deželah realnega socializma je ne glede na stopnjo destalinizacije družbenopolitična praksa po bistvu (diktatura proletariata, vodilna in usmerjajoča vloga komunistov, marksizem kot institucionalizirana ideologija itn.) ostala ista.« (235)

Pozneje še ostreje kritizira popularno tezo, da je izvorna Marxova zamisel o komunizmu plemenitejša od dosedanjih poskusov njegove realizacije:

»Življenje v komunizmu bi bilo, udejanjeno dosledno po Marxovi zamisli, obupno. /.../ Komunizem kot dejanska družbena ureditev ne more biti nič drugega kot koncentracijsko taborišče: združba sužnjev, ne pa združenje svobodnih ljudi. To ni naključna, marveč nujna posledica Marxovega komunističnega načrta, utemeljenega na delovni teoriji vrednosti, kritiki politične ekonomije in konstrukciji ‚kapitala‘. /.../ Ne gre za to, da bi se vpraševali, ali je to, kar se danes dogaja, še moč gledati in videti skozi

Marxova očala, marveč za to, da je bil Marxov pogled že od vsega začetka zgrešen. /.../ Karkoli že vemo in si mislimo o Leninu in Stalinu – če bi se Marxov projekt realiziral v Celoti, bi bila resničnost realizacije še veliko bolj grozljiva.« (1999a, 41)

V delih iz konca osemdesetih marksizem pri Hribarjevem filozofskem interesu sicer ni več v ospredju – tu ga že obravnava kot opešanega nasprotnika –, je pa v vsaki navezavi nanj še toliko bolj jasno, da so vsakršne mladostne simpatije do te teoretske in politične tradicije prerasle v neusmiljen prezir.

Slovenskega filozofskega prostora Hribar ni bogatil le v negativnem smislu – to je s krhanjem hegemonije oblastniško diktiranega diskurza –, temveč (in morda še bolj odločilno) tudi v pozitivnem, s pospešeno širitvijo njegovih idejnih mej. Že v svoji drugi knjigi, *Molk besede / Beseda molka*, je ustvaril eno do tedaj najbolj poglobljenih slovenskih obravnav Heideggerja. Tega je namreč naš kulturni prostor prej spoznaval predvsem prek privlačnih, a ponekod precej omejenih prikazov Dušana Pirjevca – po Hribarjevem prepričanju sicer ključne filozofske in zgodovinske figure slovenskega 20. stoletja.

Heideggerjanstvo se je v povojni slovenski filozofiji – v veliki meri po Pirjevčevi in pozneje Hribarjevi zaslugi – vzpostavilo kot ena prvih in vodilnih alternativ marksizmu (prvi knjižni pregledni izbor Heideggerjevih razprav pri nas izide leta 1967 v prevodu Ivana Urbančiča (Heidegger 1967)). Hribar je z delom *Molk besede / Beseda molka* že na začetku sedemdesetih pridobil status vodilnega slovenskega poznavalca Heideggerja. To delo je namreč v izkazovanju poznavanja Heideggerjevega opusa in terminologije bistveno preseglo raven vseh prejšnjih heideggerjanskih razprav pri nas, obenem pa je vsebovalo tudi eno prvih izvirnih slovenskih obravnav Jacquesa Derridaja. Tega je sicer leto prej slovenskemu občinstvu predstavila revija *Problemi* (Derrida 1969).

S to revijo je bil Hribar prav tako tesno povezan že v šestdesetih: v njej je objavljal že od njenega prvega letnika 1962/1963, leta 1965 je postal član uredniškega odbora, odgovorni urednik je bil v letih 1966 in 1967, nato pa ga je v uredništvu zamenjala Spomenka Hribar. Leta 1970 se je vanjo za kratek čas vrnil kot odgovorni urednik posebne teoretske številke, zbornika z naslovom *Vprašanje naroda na Slovenskem*. Odpira ga esej Dušana Pirjevca, sledita pa mu besedili Veljka Rusa in Vladimirja Arzenška, s katerima je Hribar v naslednjih letih delil usodo v t. i. čistkah na FSPN (Fakulteti za sociologijo, politične vede in novinarstvo, današnji Fakulteti za družbene vede). V njih so bili zaradi političnih pritiskov izključeni iz pedagoškega procesa; pri Hribarju je odločba stopila v veljavo leta 1975 in je študente pred njegovim ‚kvarnim vplivom‘ varovala skoraj deset let.

Na prehodu iz sedemdesetih v osemdeseta leta je prenovljena *Tribuna* začela izvajati nekakšen ortomarksistični *revival*, ob čemer so njeni pisci s komunističnimi bojnimi gesli in žugajočim, hujskaškim diskurzom divje obračunavali z vsemi ‚problematičnimi‘ elementi slovenske družbe. Pod najostrejšje članke so se podpisovali kot ‚uredništvo‘, ki so ga kot prvopodpisani sestavljali Franc Milošič (glav-

ni urednik), Igor Bavčar¹ (odgovorni urednik) in Bojan Korsika (urednik za teorijo).

O globokem sovraštvu, ki ga je soočen z razmahom heideggerjanstva gojil del slovenskega marksističnega občestva – in o bistvenih vzrokih tega sovraštva –, zgovorno priča poseben sklop *Tribune* iz leta 1980, ki nosi naslov „Proti narodnemu socializmu“. V njem je uredništvo revije bralce svarilo pred »slovensko heideggerjansko kugo, ideologijo tistega dela slovenske inteligencije, ki je proti nadaljevanju razrednega boja v socializmu, ki je proti nadaljnjemu boju za uveljavljanje in poglobljanje delavskega samoupravljanja« (9). Temeljna nevarnost tega gibanja naj bi se skrivala v tem, da »poskuša meščanska teorija postati materialna sila ljudskih množic«, pri čemer je »naša naloga /.../, da odbijemo ta napad in tako dokažemo proletarsko bojevitost, moč in dejanskost marksizma« (8). Omenjena ‚meščanska teorija‘ je slovensko heideggerjanstvo, ki ga uredniki *Tribune* – v navezavi na Pirjevčev koncept naroda – označujejo za ‚narodni socializem‘ (11). S tem seveda namigujejo na ideološko ujemanje z nemškim nacionalsocializmom.

Napad *Tribune* je bil po Hribarjevih besedah eden ključnih sprožilcev pobude za *Novo revijo*:

»Besedilo izjave sem začel sestavljati takoj po izidu navedene številke *Tribune*, saj je bilo jasno, da so grožnje, ki jih je vseboval sklop pamfletov s skupnim nadnaslovom „Proti narodnemu socializmu“, le odmev rožljanja v partijskih orožarnah. /.../ tega nihče ni natanko vedel, /.../ lahko pa, če se ne bi ‚uprli‘, ne bi bila zgolj gesla in bi komunistična represija z restalinizacijskimi učinki dejansko spet začela naraščati. Treba je bilo ukrepati in izkazalo se je, da so bile daljnoročne posledice veliko večje, kot je sprva kazalo. Čeprav se izrecno nismo razglašali za antikomuniste, kakor so nas označili mladokomunisti, smo s svojo akcijo nadaljnje širjenje in šopirjenje komunizma dejansko zavrli. Končni učinek je bila zaustavitev komunistične levice.« (1999a, 40)

3. Hribar in krščanstvo

Hribarjeva kritika krščanstva ni le postranski del njegove filozofije, temveč predstavlja – poleg kritike marksizma, analize slovenskega nacionalnega vprašanja, interpretacije Heideggerja in tematizacije svetega – enega najboljsejših sklopov njegovega opusa. Tu lahko potegnemo petdesetletni lok od Hribarjevih zgodnjih revijalnih objav in knjižnega prvenca pa vse do najnovejše trilogije *Nesmrtnost in neumrljivost*, v kateri na več kot tisoč straneh sistematično obračunava z vrhunci krščanske misli.

¹ Tu srečamo še eno izvrstno ponazoritev divjih nazorskih preobratov v slovenski tranziciji: Igor Bavčar, ki se na začetku osemdesetih podpisuje pod nekatere izmed najbolj militantnih marksističnih publikacij svoje generacije, uperjenih proti glasnikom družbenih sprememb, čez deset let postane ena izmed osrednjih figur demokratizacije in osamosvojitve, zatem viden politik liberalne usmeritve, pozneje pa celo eden zloglasnih kapitalističnih mogotcev.

V bran Hribarjevemu že kar alergičnemu odporu do krščanstva lahko ugotovimo, da je jasno izkazovanje tega odpora – karkoli nam že to pove o slovenski intelektualni krajini – vsaj v osemdesetih odigralo določeno pozitivno vlogo. Ob upoštevanju osnovne ideološke dihotomije slovenskega 20. stoletja – v katerem so imele prvih štirideset let glavno besedo katoliške politične stranke in organizacije, drugih štirideset let pa Komunistična partija – je Hribar s tovrstno držo v letih svoje udarne konfrontacije z marksizmom in jugoslovanskim socializmom izžareval vtis nazorske samoniklosti. Ta je njegovim kritikom vsaj do neke mere onemogočala, da bi jo prepričljivo razvrednotili z umestitvijo v kličsejske ideološke sheme.

Vseeno pa podoba osamljenega jezdeca, ki se v opoldanskem obračunu pogumno zoperstavi tako pokvarjenemu komunističnemu šerifu kot podtalni klerikalni tolpi, ni povsem ustrezna – Hribarjevi kritiki marksizma in krščanstva nista nikoli zares potekali na enakovredni ravni. Že ob kronološkem zasledovanju izvorov obeh kritičnih podjetij se izkaže, da je drugo predhodnik prvega. Še več, Hribarjeva kritika krščanstva – sprva se oblikuje predvsem kot kritika katolištva – je izvirno marksistična.

Hribar je svoja prva soočenja s slovenskim katolištvom – v sklopu petih člankov z nadnaslovom „Kler v slovenski družbi“ leta 1963 v *Tribuni*² – artikularil še kot pravoverni marksist z bogatim arzenalom stereotipnih floskul militantnega komunističnega diskurza. Tu mdr. problematizira »zaostalost zavesti /.../ pri določenem delu družbene skupnosti«, ki – kljub »procesu nezadržnega in vse močnejšega prehajanja ideologije dialektičnega materializma v družbeno zavest« – »po zaslugi močnega vpliva Cerkve /.../ nikakor še ni dokončno izkoreninjena«, čeprav zgodovinski klerikalizem, kakršen je »značilen za epoho kapitalizma«, pri nas »propade z zlomom klerofašistične kontrarevolucije«. Hribar tudi zaskrbljeno ugotavlja, da »slovenska duhovščina, ki je upoštevala ta dejstva in izrabljala drugo okoliščino, namreč, da religija, ki je osnova njenega obstoja in s pomočjo katere želi dominirati, zaradi omejenosti človekovega spoznavanja le počasi odмира, še zdaleč ni pripravljena zapustiti svojih okopov, marveč prav nasprotno: svoje stare pozicije si skuša ohraniti in si celo priboriti nove«. Pri naštevanju del, ki naj nam pomagajo pravilno razumeti vlogo Cerkve na Slovenskem, opozarja, da je »zaradi dosledne, marksistične osvetlitve nekaterih momentov iz naše nacionalne zgodovine« še najbolj pomembno delo Edvarda Kardelja z naslovom *Razvoj slovenskega narodnega vprašanja*.« V drugem delu svojega spisa Hribar podaja definicijo klera:

»Kler je zgodovinsko pogojena, s specifičnimi značilnostmi, hierarhično urejena ter ne glede na narodno in razredno pripadnost organizirana, tesno povezana skupina ljudi s hegemonističnimi težnjami, s pomočjo religije ideološko dominirati nad zavestno zaostalimi delovnimi množicami ter z namenom, kovati si kapital z njihovim delom.«

V luči te definicije v naslednjih številkah *Tribune* začrta strnjen pregled zgodovine krščanstva na Slovenskem, od pokristjanjevanja – ki je izključno »akcija nasilnih pokristjanjevalcev«; »akcija Cirila in Metoda za nas ni bistveno važna, ker ni

² Na tej točki je bil torej nazorski in revijalni predhodnik svojih najostrejših kritikov iz začetka osemdesetih.

uspela« – do krščanskega socializma, nastanek katerega enodimenzionalno pripisuje »zavestnim tendencam katoliške Cerkve, da bi /.../ obdržala svoj vpliv«, ko je »proletariat /.../ zmeraj bolj zapuščal krščansko ideologijo«. Hribar »mračne sile katolicizma« krivi za veliko večino tegob slovenskih »zavestno zaostalih delovnih množic« v zadnjem tisočletju. Temu kolažu predsodkov dodaja še zarotniško senzibiliteto, ko v govoru Stanka Cajnkarija – takratnega dekana Teološke fakultete v Ljubljani –, v katerem je Cajnkar izrazil ščepec vljudnega negodovanja nad »sve-tovnim nazorom /.../ novega družbenega reda«, prepoznava zlovešč primer »tak-tike klera v novih pogojih«.

Hribarjeva serija protikatoliških člankov iz študentskih let torej v sebi skriva kombinacijo grotesknih zgodovinskih poenostavitev in zarotniških teorij, ki v Ka-toliško Cerkev projicira fantazmo temačne, zlohodne združbe v ozadju vseh pogla-vitnih groženj slovenskemu narodu, zahodni civilizaciji, človeštvu in vesolju. Gre za naracijo, ki še danes – delno tudi po Hribarjevi zaslugi – predstavlja enega pre-poznavnih toposov slovenskega javnega diskurza. Ta diskurz sicer pogosto posku-ša – še posebej intenzivno po osamosvojitvi, ko se s postopno liberalizacijo slo-venskega prostora okrepi ideal sekularne strpnosti – jasno razločevati med kato-lištvom in drugimi, *znosnejšimi* religioznimi fenomeni – tudi krščanskimi. Hribar v osemdesetih ta vzgib do neke mere deli, vsaj na deklarativni ravni. Poudarja, da ,novi etos', kakršnega snuje za svetlejšo slovensko prihodnost, »ni uperjen zoper krščanstvo« in tudi ne zoper religioznost kot tako, »pač pa je zoper novi etos mi-litantni katolicizem« (1989, 98). Podrobno branje Hribarjevih tematizacij religio-znega vendarle razkriva drugačno sliko.

Hribarjevo goreče antikrščanstvo, ki ga v prvem desetletju svojega filozofskega ustvarjanja snuje v sozvočju s predpostavkami marksistične ideologije, v prihodnjih dveh desetletjih – kljub njegovemu postopnemu, a nazadnje odločnemu razhodu s to ideologijo – ne pojenja; še več, ob tem razhodu pravzaprav pride do zanimi-vega, čeprav do neke mere psihološko predvidljivega zasuka. Hribar začne namreč tudi marksizem opredeljevati kot sestavni del krščanske zablode, kot logično mo-derno posledico izvirnega krščanskega problema, ki – pod krinko površinskih na-sprotij – z njim deli svoje bistvene značilnosti.³

Zametke tega zasuka najdemo v Hribarjevi intervenciji na kolokviju *Antigona*, 80 – kjer začrtava vzporednice med Marxovim in novozaveznim ,revolucionarnim' opredeljevanjem »razmerja živih do mrtvih in s tem tudi razmerja do smrti« (35). Celovito razgrnitev pa ta zasuk doživi konec desetletja v delu *Slovenska državnost*, kje Hribar primerjavi med krščanstvom in (slovenskim) komunizmom – še podrob-neje med (slovenskim) katolicizmom in marksizmom – namenja celo poglavje.

³ Tematizacije genealoških povezav med judovsko-krščansko eshatologijo in modernimi revolucionarnimi fenomeni so v slovensko filozofijo vstopile prek močnega vpliva Ernsta Blocha. Vpliv njegovih tez je ključen tako za Hribarjev kot Žižkov odnos do krščanstva. Slovenska filozofa delita vulgarno simplifi-kacijo Blochove temeljne paradigme, pri čemer se razlikujeta le v vrednotenju končnega rezultata: Žižek svojo obliko marksistične teorije navdušeno razglaša za ,krščanstvo', Hribar pa tako moderne oblike krščanske religioznosti kot tudi sodobne odmeve marksizma hkrati zavrača kot sorodne izrastke iz-vornega problema – krščanske dediščine.

Hribar tako zgodovinski nastanek komunizma pojasnjuje kot spontano moderno vračanje h koreninam krščanstva (1989, 23):

»Komunizem je po svojem izviru, od utopičnega komunizma dalje, reakcija na krščanstvo v njegovi institucionalizirani obliki, se pravi, zanika cerkveno oblast in skuša znova vzpostaviti občestva po podobi prvotnega krščanstva. /.../ V pristajanju na temeljna krščanska načela je tudi razlog, da se za zunanjo odbojnostjo skriva notranja privlačnost med krščanstvom in komunizmom.«

Ta shema pri Hribarju obvladuje razumevanje celotne moderne revolucionarnosti: »temeljne vrednote francoske revolucije /.../ so izvirno ravno tako krščanske.« (23) Tudi »sam marksizem se je razvil iz nemške religiozne komunistične sekte Zveze pravičnih, kasneje Zveze komunistov« (98). Ta teza se v nekoliko okrnjeni obliki v okviru projekta *Slovenska smer* ponovno pojavi čez šest let: »Komunizem je nastal v bistvu kot zveza pravičnikov, kot ultraradikalno krščansko gibanje proti obrestim na začetku XIX. stoletja.« (1996, 41)

Razvoj komunizma se od drugih krščanskih gibanj sicer razlikuje po tem, da »prenese poudarek od Boga na Človeka«, a vseeno »ohrani temeljna krščanska načela, kot napotilo za življenje«, tako da »lahko o njem zato upravičeno govorimo kot o sekulariziranem krščanstvu« (1989, 23). A ta sekularizacija sama po sebi še ni izvor komunističnega revolucionarnega nasilja in njegovih totalitarnih teženj. Ključni problem nastane, ko se začne ta nova, neinstitucionalna in sekularna oblika krščanske religioznosti reinstitucionalizirati in resakralizirati, in sicer po smernicah, prevzetih neposredno od katoliškega modela: »Komunizem v zmagoviti obliki, komunizem, kakršnega poznamo danes, se pravi marksistično-leninistični komunizem ali boljševizem zares lahko primerjamo šele s katolicizmom.« (23–24)

To Hribarju potrjuje slovenska zgodovina: čeprav se je »komunizem na Slovenskem /.../ razvijal prek neposredne konfrontacije s katolicizmom«, s konfrontacijo, »vzratnih učinkov«, je ključno načelo – na katerem sloni ubijalska militantnost tako, »boljševikov« kot »katolikov« – militantnost. To Hribar povezuje z vznikom »državljanske vojne /.../ med okupacijo« (24). Načelo je pravzaprav, »klerikalno«: obe strani sta se »držali /.../ klerikalnega načela: cilj posvečuje sredstva«. Pomembna posebnost tega načela, ki naj bi jo slovenski komunisti podedovali od katoliških sonarodnjakov, pa je v tem, da je cilj, ki posvečuje sredstva, tudi sam v službi višje instance, ki »ostaja prikrita« (24–25):

»Za klerikalizem [je] tudi cilj sam le sredstvo, namreč sredstvo volje do moči /.../; razglašani cilj, četudi ni nekaj čisto navideznega [pa je] v resnici le platforma dejanskega cilja, tj. oblasti. V tem je taktika klerikalizma in te taktike so se zelo kmalu, že v osnovni šoli, začeli učiti tudi bodoči slovenski komunisti. Brez tega pouka si visokoekspertne klerikalnosti, ki je specifična slovenskega komunizma, ne moremo razložiti.«

Hribar sklene, da »katolicizem in komunizem na Slovenskem nista analogna le

po strukturi, ampak tudi po metodi, kajti slovenski komunizem je izšel iz cerkvene klerikalne tradicije. Zato bi mogli govoriti tudi o tipičnem klerikalizmu slovenskega komunizma.« (33)

Kot lahko vidimo, je Hribarjevo študentsko prepričanje, da je vsega hudega na Slovenskem kriv ‚kler‘, petindvajset let po „Kleru v slovenski družbi“ ostalo neomajno: le pod okrilje njegove opredelitve so vstopili padli junaki Hribarjeve mladosti in pa novi nasprotniki Hribarjeve sodobnosti. Marksistična shema, v kateri se je izoblikovala Hribarjeva definicija Sovražnika, je postala del te definicije; revolucijo je požrl njen lasten otrok.

Če je Hribar v „Kleru v slovenski družbi“ katolištvo razlagal predvsem kot koristljivo shemo ciničnih izkoriščevalcev, ga je že šest let pozneje – v svoji prvi knjigi *Človek in vera* – opredelil kot brezpogojno nasilno ideologijo z neizbežnimi morilskimi posledicami (1969, 102–103):

»Človek je za katoliški svetovni nazor človek, kolikor je nosilec njegovih vrednot, sicer pa je ne-človek, nosilec onega živalskega in zlega, torej sovražnik. Da ima katoliški svetovni nazor sovražnika, torej ni nekaj naključnega. To izhaja iz njegove metafizične koncepcije človeka. Kot enotnost dobrega in zlega človek mora nositi v sebi nasproti katoliškemu svetovnemu nazoru tudi sovražnost in zato tudi ni nič čudnega, če to sovražnost katoliški svetovni nazor nahaja skoncentrirano tudi v posebnih skupinah ljudi. Če katoliški svetovni nazor ne bi imel sovražnika, bi si ga glede na svojo metafizično opredelitev človeka moral izmisliti.

Od tod značilna drža nasproti vsakokratnemu človeku: V sebi si spoj dobrega in zlega (katoliškemu svetovnemu nazoru nasprotujočega). Kolikor v tebi prevlada zlo, si torej povsem dobronamerno kaznovan. Kaznovan si zato, da bi postal dober (da bi sprejel ‚resnice‘ katoliškega svetovnega nazora). Četudi te postavim pred zid, kolikor zlo v tebi le preveč naraste, je moje dejanje še zmeraj povsem dobronamerno, saj s tem ne bom uničil le zla v tebi, ampak bom preprečil tudi pohujšanja. Takšne so posledice metafizično zasnovanega katoliškega svetovnega nazora.«

Problematično nasilno jedro, ki ga je Hribar sprva prepoznal in kritiziral (le) v katolištvu, je po njegovi razlagi s konca devetdesetih vendarle »v krščanstvu navzoče, bolj ali manj sonavzoče že vseskozi, od evangelijev naprej« (1999b, 42):

»Že evangeliji terjajo ne samo ljubezen, ampak tudi sovraštvo; ne razglajajo le miru, ampak grozijo tudi z ognjem in mečem; ne učijo le o nastavljanju drugega lica, ampak govorijo tudi o iztaknitvi očesa in tako naprej. Da ne govorim o razstavljanju okrvavljenega, prebodenega, ubitega mladeniča na križu, ki na ljudi, zlasti pa na otroke, deluje tako pohujšljivo kot le malokatera televizijska grozljivka.«

Kljub spekulacijam o potencialno »čistejšem krščanstvu« in »lepši podobi krščanstva« je Hribarjevo stališče nazadnje takšno: »Ni mogoče trditi, da krščanski

fundamentalisti odpadajo od krščanstva.« (42) Skratka, krščanstvo samo po sebi – tako v svojem evangelijskem sporočilu kot v dediščini izvirne Cerkve – je zanj temeljni krivec za nekatere največje grozote v slovenski zgodovini in za trdovratne probleme naše sodobnosti.

Ena najostrejših Hribarjevih opredelitev razmerja med nasiljem in krščanstvom nastane že sredi devetdesetih, ko poveljne poboje razglasi za »zrcalno sliko« in logično posledico zgodovinskega pokristjanjevanja. Hribar takrat formulira tri temeljne »nevarnosti, da svoj lastni nacionalni prostor pretvorimo v zapor duha« (Hribar 1996, 85). Povezuje jih s tremi klasičnimi besedili slovenske književnosti: Prešernovim *Krstom pri Savici*, Cankarjevimi *Hlapci* in Smoletovo *Antigono*. Kot ugotavlja, je »z vsemi tremi omenjenimi nevarnostmi pri nas tako ali drugače povezano krščanstvo« (86).

Prva nevarnost je »pokristjanjevanje«. S tem izrazom Hribar ne označuje le zgodovinskega pokristjanjevanja, ki ga »imamo v spominu kot nasilnega tako z religioznega kot političnega vidika«, temveč tudi permanentno grožnjo, »duhovnega nasilja«, ki naj bi z zahtevami »po ponovnem pokristjanjevanju, na primer v obliki nove evangelizacije oziroma rekatolizacije«, ostajala del slovenske sodobnosti.

V nasilni reakciji na to nevarnost leži *druga nevarnost*; v očrtu njene genealogije Hribar pelje lok od znamenitega citata iz *Hlapcev* o protireformacijski pretvorbi Slovencev v »smrdljivo drhal' prek Kocbekove »zahteve po spremembi slovenskega narodnega značaja« pa vse do »brezobzirnega obračuna nosilcev narodno-osvobodilnega boja in komunistične revolucije s poraženimi nasprotniki« (86). »Izvensodni obračun«, »zločinski pobjoj«, je v Hribarjevih očeh sicer »vreden vse obsodbe« in zanj ni opravičila – pa vendar »ga v celoti lahko razumemo samo, če se zavedamo, da je šlo v njem tudi za izbruh /.../ ponižanih in razžaljenih« (86–87), ki jih je porodila zgodovinska realizacija *prve nevarnosti*. Hribar v poveljnih pobjojih tako vidi ponovitev »prizorov iz Prešernovega *Uvoda h Krstu pri Savici*«, »le da so bile žrtve na drugi strani« (87). Tudi *druga nevarnost* s svojim temeljnim dogodkom – svojim najsilovitejšim zgodovinskim udejanjenjem – ni bila odpravljena, temveč v (hladnem) manihejskem boju s sodobnimi odmevi *prve* sodeluje pri kontinuiranem netenju »vertikalne, ideološke bipolarnosti« slovenskega političnega prostora. V nasprotju s »horizontalno politično bipolarnostjo« (kjer se »polarizacija razvija in odvija z vrednostno nevtralnimi razporejanjem na levo in desno«, s »koeksistirajočimi« strankami »levo-sredinskih« in »desno-sredinskih« usmeritev) se v »vertikalni bipolarnosti« razlika med levo in desno zastruje – in to do te mere, da jo konkurenčni politični sili »razumeta kot nasprotje med dobrim in zlim, se hočeta zato povzpeti nad tako razumljenega nasprotnika, ga razvrednotiti in v skrajnem primeru celo odpraviti oziroma uničiti – torej zavzeti celoten političen prostor« (86). Pri tem mehanizmu Hribar v srčkah obeh slovenskih političnih polov prepozna totalitarni težnji.

Tretja nevarnost, »ki izhaja iz moči simbolnega, pa je /.../ največja nevarnost« (87):

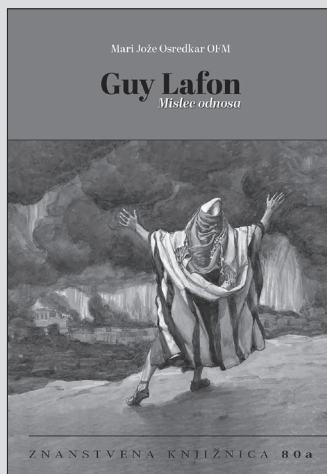
»Gre za posledice nerazumevanja Antigone in njenega spravnega dejanja, torej sprave sploh. Nenehno se namreč pojavlja trditev, da gre pri tem za spravo med domobranci in partizani, med nasprotniki že zdavnaj končane

državlanske vojne. Kakor da bi šlo Antigoni za spravo med Polinejkom in Eteoklom! To je seveda nesmisel, saj sta bila brata, žrtvi drug drugega, vendar že mrtva. Ni ji šlo torej za takšno spravo, temveč ji je šlo za spravo z mrtvim, a nepokopanim bratom, torej za spoštovanje posvečenosti mrtvih, za ta – heideggrovsko rečeno – temeljni zakon biti, brez katerega ponikne v brezno bivačega tudi svetost življenja.«

Rešitev iz primeža krščansko in marksistično osnovanih klerikalizmov naj bi se torej skrivala v ustreznem razumevanju dejanj Antigone in (heideggrovsko rečeno) 'temeljnega zakona biti', ki naj bi nam nalagal 'spoštovanje posvečenosti mrtvih'. V tem smislu je prav razumevanje Hribarjevega večplastnega in večstopenjskega odnosa do marksizma in krščanstva ključno za ustrezno interpretacijo njegovega temeljnega filozofskega in aktivističnega projekta, ki je utemeljen v prepoznavni posvojitvi mita o Antigoni.

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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 osebke. 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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Christopher Naseri

»You are no Friend of Caesar«: Threat and Intrigue in the Johannine Account of the Sentencing of Jesus in John 19:12-16a

»Ti nisi cesarjev prijatelj«: grožnje in intrige v Janezovem poročilu o Jezusovi obsodbi v Jn 19,12-16a

Abstract: The handing over of Jesus by the Johannine Pilate for crucifixion in John 19:12-16a may be closely linked to the implications of the phrase, »you are no friend of Caesar« in v. 12b. This phrase harbours an element of threat and intrigue that may be political and economical. The aim of this work, therefore, is to identify the threat content of the phrase, 'Friend of Caesar' by undertaking a historical-critical analysis of v. 12b in its immediate narrative context of John 19:12-16a. The study reveals that the expression, 'Friend of Caesar' was used to observe, recognize and monitor loyalty in the Roman Empire especially in the satellite territories superintended by the emperor's appointees. To fail to be a friend of Caesar therefore meant disloyalty and risking one's political and economic position and life. The conclusion is that the Jewish party intriguingly employed the statement as a threat to destabilize Pilate and constrain him to hand Jesus over for crucifixion.

Keywords: Friend of Caesar, Gospel of John, Kingship, Lese Majesty, Loyalty, Passion Narrative

Povzetek: Pilatova izročitev Jezusa v smrt s križanjem, kakor jo prikazuje Janezov evangelij (19,12-16a), je lahko tesno povezana z implikacijami izjave »Ti nisi cesarjev prijatelj« v vrstici 12b. Ta poved namreč vsebuje prvino grožnje in intrige, ki je lahko političnega ali ekonomskega značaja. Cilj tega prispevka je prepoznati vsebino grožnje v besedni zvezi, 'cesarjev prijatelj' s pomočjo zgodovinsko-kritične analize vrstice 12b v neposrednem pripovednem kontekstu Jn 19,12-16a. Študija razkriva, da je bila zveza, 'cesarjev prijatelj' v uporabi za opazovanje, prepoznavanje in nadzorovanje zvestobe rimskemu cesarju zlasti na pridruženih ozemljih pod nadzorom cesarjevih visokih uradnikov. Ne biti cesarjev prijatelj je tako pomenilo nezvestobo – in tveganje za lasten politični in ekonomski položaj ter življenje. Sklepamo, da je judovska stran ta izraz uporabila kot intrigo in grožnjo, da bi Pilata omajala in ga prisilila k izročitvi Jezusa v smrt s križanjem.

Ključne besede: cesarjev prijatelj, Janezov evangelij, kraljevanje, žalitev veličanstva, zvestoba, pasijon, pripoved

1. Introduction

After having confessed to the innocence of Jesus on three occasions (18:38; 19:4,6) and after having twice sought to release Jesus (18:39; 19:12a) the Johannine Pilate latterly chooses to hand Jesus over for crucifixion in 19:16a. Is Pilate's decision influenced by the suggestion by the Jews in v. 12b: »if you release this man you are not a ,friend of Caesar'?« And is the statement presented as a form of threat to force Pilate's hand? Authors are divided in their responses to some of these questions. S. Lim identifies in the phrase an attempt by the Jews to scapegoat Jesus in the tension between Jewish and Roman authorities. This situation he holds causes Pilate's anxiety as a judge (2016, 214). C. Keener suggests that Pilate's decision to hand Jesus over was informed by his preference for friendship with Caesar (2012, 1129). L. Richey examines the meaning of the phrase ,friend of Caesar' with a view to illuminating the anti-Roman polemic in the Johannine passion narrative (2007, 167). He suggests that the response of the Jews in 19:12 is a demand for Pilate to choose between loyalty to Caesar and his supposition of the innocence of Jesus in 19:6 (2007, 170). R. Brown discusses the possibility of the expression being used as an honorific title during the time of Pilate or the possibility of its being used in a general sense to signify loyalty to the emperor (1970, 63). He concludes that being of the equestrian order Pilate would have been eligible for the honour (64). Most of the works above are however commentaries on the Gospel of John, they do not pay specific attention to particular verses. Available articles are rather on the entire trial of Jesus in John 18–19 and on the Roman imperial authority motif in John. It has therefore become necessary to study the phrase ,friend of Caesar' in the narrative context of John's Gospel to determine the threat element that would possibly have influenced the decision of Pilate to accept to deliver Jesus to the Jews for crucifixion.

The aim of this study is therefore to establish the correlation that may exist in the Johannine narrative between the phrase ,friend of Caesar' and Pilate's decision to crucify Jesus. In other words, to identify the extent to which the ,No friend of Caesar' phrase in v. 12b constitutes blackmail used by the Jewish party to influence Pilate's decision to hand Jesus over for crucifixion.

The synchronic approach of exegesis is employed in this work; the approach studies a biblical text in its present and final form, and wholeness. This method permits an assessment of the historical, religious and social imports of the phrase ,friend of Caesar' in the narrative context of the Gospel of John with a view to possibly identifying the harboured meaning supposedly intended by the author. The work begins by situating v. 12b in the organizational framework of John 19:12–16a. It acknowledges the central role of v. 12 as the verse that necessitated the narrated actions within the pericope. The study is then restricted to a brief anal-

ysis of v. 12 under two headings: the attempt by Pilate to release Jesus (12a), and the resistance from the Jews (12bc). Within this study, an attempt is made to identify the relationship between Pilate, Emperor Tiberius and his vicegerent Lucius A. Sejanus. This is undertaken to establish the possible impact of the disgraceful dismissal of Sejanus by Tiberius on Pilate.

These summary analysis leads up to a historical study of the phrase ,friend of Caesar', and the crime of lese majesty. The analysis reveals that the phrase ,friend of Caesar' is synonymous with the Asia Minor political privilege expression ,friend of the king'. It owes its origin to the Hellenistic times and from there it was adopted and adapted by the Roman Empire. It was then used by the Roman Empire to suit its special needs for unwavering loyalty and unity towards the emperor in its crave to keep in check the vast territory and diversified provinces under the influence and unified authority of Rome. The use of the phrase in v. 12b is therefore a figurative way of denoting loyalty to the emperor.

2. John 19:12b within the Context of John 19:12-16a

John 19:12b belongs to the pericope of John 19:12-16a which constitutes the final phase of the larger pericope on the trial before Pilate in 18:28-19:16a. John 19:12-16a is organized in a chiasmic pattern ABA¹ thus:

A 12abc

- 12 a From then on Pilate sought to release him,
- b but the Jews cried out, »If you release this man, you are not Caesar's friend.
- c Everyone who makes himself a king opposes Caesar.«

B 13-14ab

- 13 a So when Pilate heard these words,
- b he brought Jesus out and sat down on the judgment seat at a place called the Stone Pavement, and in Aramaic Gabbatha.
- 14 a Now it was the day of Preparation of the Passover.
- b It was about the sixth hour.

A'14c-16

- 14 c He said to the Jews, »Behold your King!«
- 15 a They cried out, »Away with him, away with him, crucify him!«
- b Pilate said to them, »Shall I crucify your King?«
- c The chief priests answered, »We have no king but Caesar.«
- 16a So he delivered him over to them to be crucified.«

Within this chiasmic structure, the exercise of the office of the prefect from his βῆμα in ,B' (vv. 13-14b) is sandwiched by Pilate's quest to release Jesus in ,A' (v. 12), and his decision to hand Jesus in for crucifixion in ,A¹' (v. 16a). Thematically

the headings are thus: A – Pilate’s Attempt to Release Jesus and the Jewish Party’s Resistance (v. 12abc), B – The Judgement Seat (vv. 13-14b), and A¹ – The Decision to Crucify Jesus (vv. 14c-16a). V 12b is the object of interest for this study. It forms part of the unit on Pilate’s attempt to Release Jesus and the Jewish Party’s Resistance. Vv. 12-16a is the conclusion of the trial narrative in John. But while all of v. 12a connects vv. 12-16a to the preceding trial narratives, v. 12bc stands as a catalyst for the activities narrated within vv. 12-16a, it is presented as the turning point for the conclusion of the trial and the premise for Pilate’s arrival at a verdict.

3. Pilate’s Attempt to Release Jesus (v.12a)

ἐκ τούτου ὁ Πιλάτος ἐζήτει ἀπολῦσαι αὐτόν – from then Pilate sought to release him

The phrase ἐκ τούτου serves as a link between v. 12 and v. 11 of the previous pericope. Pontius Pilate was the Roman procurator of Judaea from AD 25-27 to AD 35 (McKenzie 1965, 677). Emperor Tiberius or Lucius Aelius Sejanus appointed him to his position. Sejanus was the emperor’s influential vicegerent who between 26 and 27 AD to 31 AD was responsible for the administrative details in Rome (Brown 1994, 693). As prefect Pilate had the authority to sentence people to death. The Jews could judge someone guilty of an offence against their laws but would have to hand such person to the prefect for conviction. Pilate seeks for the second time in the trial to set Jesus free from the accusations brought against him by the Jews. The first attempt is in 18:39. His decision is founded on his conviction of Jesus’ innocence in 18:38 and 19:4, 6. This second attempt is based especially on Pilate’s conversation with Jesus in vv. 8-11 to which the temporal sequence phrase ἐκ τούτου refers.

The infinitive verb ἀπολῦσαι denotes to grant acquittal, to set free, while the imperfect ἐζήτει denotes ‘to find a way or attempt’. Placed together the two verbs underscore the sensitivity and weight of the trial for Pilate. The life or death of Jesus at this moment is in the hands of Pilate and therefore the need to be scrupulous (Gers-Uphaus 2020, 22). The seriousness of this is reflected in the seeming flip-flopping by Pilate who seeks to placate the Jews (18:39) and at the same time offers Jesus the opportunity to defend himself and provide him with evidence to insist on his innocence (19:10).

4. Resistance from the Jews (v. 12bc)

οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες: ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος: πᾶς ὁ βασιλεία ἐαυτόν ποιῶν ἀντιλέγει τῷ Καίσαρι.

But the Jews cried out saying: »If you release this man, you are not a friend of Caesar; everyone who makes himself a king is against Caesar.«

The attempt by Pilate to release Jesus is met with stiff opposition from the Jews who politically spin the case by apparently putting Pilate instead on trial. »If you release this man, you are no Friend of Caesar.« 12b While the case against Jesus by the Jews was initially a religious one about Judaism and Jesus' claim to divinity, the perception by them of Pilate's sympathetic stance on Jesus forces them to spin it into a political one around the sovereignty of the emperor. Jesus is accused in v. 7 of claiming to be Son of God; Caesar as emperor is considered and revered as the divine son of god (Cuss 1974, 31). By claiming to be the Son of God Jesus has placed himself at the same level with Caesar as king and divine. His charges of claim to kingship are already implied in the question by Pilate »are you the king of the Jews?« (18:33). Thus in v. 12c Jesus is depicted by his Jewish brothers as king standing against the emperor ἀντιλέγει τῷ Καίσαρι the only recognized king in the empire and under whose reign all must submit.

4.1 The Crime of Lese Majesty and the Friend of Caesar

The verb ἀντιλέγω denotes »speaking against, to contradict, or oppose« (Bauer, Danker and Arndt 2000, 89). It is used here in terms of opposition (Isaiah 65:2). As throne claimant Jesus is opposing Caesar and acting against him. Those who present themselves as king against the emperor and those who tolerate them are enemies of the emperor and guilty of the crime of lese majesty. *Lèse-Majesté* is from the Latin *laesa majestas*, which literally means 'injured majesty'. It is the crime of affront against a sovereign power, acting against the dignity or sovereignty of a reigning monarch or a state. By declaring himself king and being treated as one, Jesus is thus considered guilty of this crime (12c) and Pilate is equally accused of the same crime for attempting to release Jesus (12b).

The title Καίσαρος, 'Caesar' was originally a proper name of the Julian family, notably of Julius Caesar, and of Augustus (Lk 2:1). It later developed into a title referring to 'the Emperor'; it is often used in the New Testament to underscore the legitimate and sovereign power of political authority (Dunn 1975, 269). Jesus' claim as king arrogates to him an authority that pitches him against the sovereignty of Caesar. The Jewish counsel now politically presents Jesus before Pilate as *persona non grata*, a threat to the emperor and the emperor's authority over the Jews (Acts 17:7). If Pilate is loyal to Caesar he should therefore consider Jesus' action treasonable and convict and crucify him otherwise he would be petitioned to the emperor as not being 'the friend of Caesar'.

4.1.1 The Friend of Caesar and its Hellenistic Origin

The phrase φίλος τοῦ Καίσαρος is traced to the Idumaeen king Herod the Great. During the decades of material prosperity of his reign and imperial favour from the emperor Octavian Herod chose to style himself as 'Friend of Rome' and 'Friend of Caesar' to underscore his loyalty as a client king to his Roman overlords (Smallwood 1976, 71). In the context of Palestine during the time of Jesus, the

use of the phrase in Judaea under the Roman rule was therefore often for the expression of allegiance to the emperor and the empire of Rome. In relation to the Fourth Gospel, the phrase is Roman. There are, however, some OT similarities in the LXX: »the king's friend« (1 Chr 22:33), »the friend of the king« (1 Macc 15:32), »the friend of Hezekiah« (Prov 25:1), »the king's friends« (Dan 3:27). 1 Macc 14:40 uses the expression with specific reference to the Roman republic when it alludes to »friends and allies and brothers« of the Romans. This usage has some similarities with the intended sense in John 19:12 though without referring specifically to Augustus and his empire (Richey 2007, 167). In Matthew 7:3// Luke 7:34 Jesus is addressed as »a friend of tax collectors and sinners« merely in a descriptive sense to underscore his association with tax collectors and sinners. Abraham is given the name φίλος Θεοῦ »friend of God« in James 2:23. The same James uses the phrase a »friend of the world« as synonym for an »enemy of God« in 4:4. The typical Johannine usage of φίλος τοῦ Καίσαρος has no scriptural parallel and can be traced instead to the Hellenistic and later Roman period.

4.1.1.1 The Hellenistic Origin

The title οἱ βασιλέως φίλοι was commonly and strategically used for politically privileged positions in Asia Minor before the Roman conquest (Richey 2007, 167). It was predominantly used with various shades of meaning during the Hellenistic period under the Seleucids and Lagids (Spicq 1959, 239–45). To be the »king's friend« attracted great privilege that subsequently developed into a complex system of title conferment to reflect the degree of intimacy with the king (Cuss 1974, 45). While the king used the system to win loyalty, the beneficiaries saw it as an opportunity for power, prestige, and political and economic gains that arose from associating with the kings. It gave the beneficiaries easy access to the kings even in the earliest hours of the day. It is reported that Hermeias the chief minister of king Antiochus III was murdered while Antiochus III was taking his medically recommended morning walk accompanied by »those of the king's friends who were privy to the plot« (Polybius, *Histories* V. 56, 10). The king's friends accompanied the king during his journeys and shared his stress and misfortunes. And Seneca is noted to have remarked cynically that the king had different grades of friends; the first class friends and the friends of the second class, they were never true friends, but only collaborators who had a number for paying homage to the king (Seneca, *De Beneficiis* VI. 34, 1). The king received some of these friends privately, some in small groups, while others *en masse*. From this Hellenistic usage, the title was adopted and adapted as *amicus Augusti* by the Romans under Augustus for the special needs and political machinations of the empire.

4.1.2 The Friend of Caesar in the Roman Empire

The Roman adoption of this Hellenistic political system introduced various changes to the title. These included the reception of official and semi-official functions that were originally not part of the Hellenistic practice. The Latin form *amicus Augusti* or *amicus Caesaris* was extended to include members of the imperial family. It was

effectively used by the Romans and became very popular during the first century as an honorific title of privilege given to the friends of the emperors who »were admitted into this group of the emperor's ,friends' as a mark of gratitude for their loyalty and support towards their sovereign« (Cuss 1974, 48). To be a friend of the emperor therefore attracted enviable political and religious privileges greatly coveted at the time. It was this group of friends around the emperor who taking advantage of their unfettered access to the emperor Domitian orchestrated a plot and killed him in AD 96 (Cuss 1974, 49). The emperor conferred this title also on some of his closest friends who were equally given provinces to supervise. Thus Pomponius Flaccus and L. Pison described by the emperor as the closest friends were given the province of Syria and the Prefecture of the town respectively (Suetonius, *Tiberius*. 42, 3). Pilate is thus likely to have been given the province of Judaea as the friend of Tiberius or of Sejanus in recompense for his amiable service and pronounced loyalty to the imperial cause (Cuss 1974, 48).

It was therefore a title conferred in the Roman Empire as a mark of imperial gratitude on persons for their faithful and loyal services and dispositions towards the emperor. To be the emperor's friend thus meant to serve him and to enjoy his favour (Zumstein 2016, 710). The Roman Empire saw the title as an instrument at the service of imperial propaganda in the exercise of soft power, attracting, cultivating, and managing loyalty, and exercising authority within its conquered territories. This was used in tandem with the imperial religious cult of worshipping the emperor as divine son of god »to unite the vast Roman empire by a common bond of loyalty towards the person of the emperor, linked with the personification of the power of Rome« (Cuss 1974, 32). This cult of the Divi and the genius of the living emperor were made most popular especially during the time of Augustus, as a concession for the tradition of the Hellenized East. It became a unifying force that permitted the Romans to identify the friends and enemies of their emperor among the varied nationalities within its frontiers. It was thus one of the necessary instruments in the hands of the Roman Empire to enlist its adherents in the management and consolidation of the enormous power it wielded over its vast territories (Syme 1954, 264).

It is within this context of the Roman Empire's quest for loyalty from its conquered territories in the use of this title that the Herodian connection with the title in relation to Rome is to be established. Herod the Great publicly laid claims to this title and used it as an expression of his unfettered loyalty to the emperor in return for establishing and preserving his authority and dynasty in Judaea. Subsequent Herodian successors maintained this tradition of loyalty to the emperor. Agrippa for example was in return for loyalty honoured by Gaius Caligula and subsequently Claudius with a kingdom larger than his grandfather's. He ruled the kingdom in submission to Rome as »Great king, Friend of Caesar and Friend of Rome« (Smallwood 1976, 192; Richey 2007, 169).

4.1.3 Pilate and Sejanus, and the Threat of Lese Majesty

Pilate's position as the procurator of Judaea is linked to his relationship with Lucius Sejanus (Richey 2007, 169). Sejanus was a dynamic young man who gained

the admiration of emperor Tiberius. He was a Roman noble and had access to power at an early age when he took charge of the day-to-day administration of the empire while Tiberius retired to the peninsular of the isle of Capri. His position as almost the co-emperor to Tiberius gained him the privilege of appointing prefects to the numerous provinces under the empire; one of these prefects was that of Alexandria (Brown 1994, 693–695; Richey 2007, 169). Pilate is likely to have been another of Sejanus' appointed prefects and a client of Sejanus (Spicq 1959, 239–245; Schnackenburg 1982, 262). As a client of Sejanus, Pilate may probably have been numbered among 'the friends of Caesar' (Tacitus, *Annals* 6.8). Brown, however, cautions against the hypothetical nature of this connection between Sejanus and Pilate (1994, 844).

It became evident that Sejanus was plotting against the imperial family and on the grounds of treasonable ambitions he lost the confidence of Tiberius and was killed on 18 October, 31 for lese-majesty (Brown 1994, 693). His death put at risk all his appointees who were considered his loyalists. Most of these loyalists were already stripped of their responsibilities, and the onus was therefore on the remaining ones to prove by their activities that they were loyal to Tiberius. Given that, based on the dating above, Pilate is likely to have been a loyalist or 'friend of Sejanus' and mindful of what had befallen his patron, he had the weight of working the tight rope of not betraying any lack of loyalty to the emperor Tiberius (Richey 169).

Keener (2012, 1128) suggests that provincial governorship positions were always for men of senatorial ranks who always aspired to higher offices. This aspiration was often thwarted by unfavourable reports to the emperor against them. Pilate on his part was more vulnerable because he was of a lower rank by birth but rose to the position by grace from Sejanus (1128). Like all governors, any abuse of office could be considered a treasonable offence and releasing one accused of contesting Caesar's position was more treasonable. Philo notes that Herod Agrippa presented Pilate as an inflexible, corrupt and cruel leader who had much to hide from his Roman superiors (*Embassy* 38, 301). Pilate had once backed down at the threats of denunciation from the Jewish aristocrats when he planned to tinker with Herod's palace in Jerusalem (38, 301–302). According to Philo's Agrippa, this threat of sending an embassy to the emperor exasperated Pilate, made him very fearful that his venality, his violence, robberies, assaults, abusive behaviour, frequent executions of untried persons and his endless savage ferocity were going to be exposed (38, 302). On the basis of an appeal to Tiberius by the Jews, Pilate was once humiliated by the emperor for the very fact that he attempted to fiddle with the traditions of the people (38, 304–305).

From these descriptions by Philo, it is evident that the Jewish leaders repeatedly confronted Pilate with threats of denunciation to the emperor. Smallwood notes that from Josephus' account of the squabble between the Jews and Pilate about the 'standards and the medallion busts of the emperor' (*AJ* 28, 55–59) the Jews were equally aware that though brutal and stubborn Pilate was vulnerable when matched with equal stubbornness and threat (1976, 161–162). Pilate on his

part was therefore always anxious about his wrongdoings being exposed by any embassy to his unpredictable emperor and made efforts to prevent such denunciations. Thus even if there were no connection between Pilate and Sejanus, Pilate already understood from these previous experiences of humiliation, the political, economic and existential implications of his being denounced by Tiberius.

5. The Threat Element of the Phrase ‚Friend of Caesar‘ on Pilate

The statement »you are no friend of Caesar« used of Pilate by the Jews in v. 12b for seeking to release Jesus denotes disloyalty. It implies that if Pilate releases Jesus who is presented as the enemy of Caesar, he is equally against Caesar and does not protect the interest of the emperor (Gers-Uphaus 2020, 22). The Johannine Jewish authorities were conscious of the subtlety surrounding the relationship between the Roman emperor or his representatives and the traditions of the Jews. Meier notes that the High Priests were often burdened with the responsibility of maintaining this balance between the exercise of the powers of the emperor and the preservation of the traditions of the Jews (2001, 296). They were often expecting from the emperors minimum of concession and respect for their traditions. This qualifies for what Matjaž Muršič Klenar describes as the necessity of cohabitation (2020, 575). The Johannine Jewish authorities were therefore aware of the need for an emperor to be sympathetic towards the preservation of their traditions (Philo, *Embassy* 38:301). They were conscious of Roman emperors' intolerance of disloyalty from subordinates and collaborators, like Sejanus. They were conversant with Pilate's wrongdoings and abuse of authority and of Pilate's fear for his wrongdoings, especially of these being exposed (38, 302). They were conscious of the fact that Pilate would do much to make sure he was not petitioned to the emperor Tiberius especially about his abusive behaviours. They were equally aware that their resistances have often broken Pilate's stubbornness and resolve even at the cost of lives (Smallwood 1976, 161–162). Armed with these vulnerabilities of Pilate, and aware that Pilate was tilting towards releasing Jesus, the Jews used the »you are no friend of Caesar« figure as a veiled threat to force Pilate's hand and get crucifixion for Jesus.

Thus aware of what had become of Sejanus, and mindful of previous humiliations suffered, Pilate preferred to preserve his position and life and bow to pressure from the Jews by handing Jesus over for crucifixion. Pilate, therefore, understood from his previous experiences the implications of the reference to Caesar in John 19:12b as a threat to his life and political ambition. The threat, therefore, helps Pilate to play along with the Jews and protect the interest of the emperor and preserve his life and office (Gers-Uphaus 2020, 23). The threat was therefore of a particular significance for Pilate in relation to his intimacy with the emperor. This intimacy was for Pilate more valuable than the Jewish squabble about a certain kingship pretender (Jossa 2002, 119). If Pilate, therefore, had the title of

,friend of Caesar' conferred on him, he would by virtue of the threat be considered unfaithful and stripped of the title and the office. If it was not conferred on him, the threat was then used to express the fact that he would be guilty of disloyalty as Caesar's representative for favouring a person who was against Caesar. The threat element of the phrase consists especially in the fact that if Pilate fails to concede to the demand to crucify Jesus the Jewish authority will bring his excesses to the attention of the emperor and convince the emperor to strip him of his office and even risk his life.

Thus when confronted with the veiled threat (accusation) by the Jews of disloyalty to Caesar Pilate quickly capitulated and handed Jesus over to be crucified. Pilate gave in for fear of having his inadequacies exposed and consequently losing his intimacy with the emperor (Dodd 1963, 120). The threat from the Jewish leadership of not being a ,friend of Caesar' implied disloyalty and was therefore an unconcealed psychological pressure on Pilate's fear of losing his very enviable status as ,amicus Augusti'. It was a political blackmail used as a trump card to twist his arms (Zumstein 2016, 710) and break his resistance to the crowd's insistence on handing over Jesus for crucifixion.

6. Conclusion

The phrase ,friend of Caesar' in John 19:12 plays an important role in the Johannine narrative on the handing over of Jesus by Pilate to the Jews for crucifixion in John 19:12-16a. A historical analysis of the phrase reveals that it can be traced to the Hellenistic expression οἱ βασιλέως φίλοι used in Asia Minor to denote the politically privileged positions of a select few who enjoyed the favour of the king. It was used as a complex system of title conferment to win loyalty for the king; while the beneficiaries saw it as an opportunity for political and economic gains. This system was adopted by the Romans from the time of Augustus and used as *amicus Augusti* or *amicus Caesaris* for the same garnering of loyalty. The Johannine usage reflects this same sense of loyalty incumbent on those who were at the service of the emperor. It however has some remote similarities with a few expressions in the LXX; the closest being the ,friends and allies and brothers' of the Romans in 1 Macc 15:32. To cease to be the ,friend of Caesar' therefore implied not being loyal to the emperor, *renuntiatio amicitiae*. Such show of disloyalty implied losing one's political office and even risking one's own life, as was the case with Pilate's mentor Sejanus. The use of the phrase by the Jews was therefore meant to be a reminder to Pilate that if they denounced him to the emperor of favouring the enemy of the emperor his office as prefect and life would be at risk. He was therefore to choose between being a friend of the enemy of Caesar or the friend of Caesar by protecting the interest of Caesar. It was a threat and a bait; a political blackmail to force Pilate's hand.

Ruffled by this threat from the Jewish counsel, Pilate bowed to political pressure from the Jews by handing in Jesus for crucifixion. He thus considered a Jewi-

sh dissident king-pretender, and the squabble around Jewish national religion unworthy of his loss of the confidence of Caesar and consequently his life and position as prefect. Pilate's surrendering of Jesus for crucifixion was therefore influenced by the linking of the trial to the authority of the emperor and consequently the loyalty of the governor to the emperor. This was because »to shut his eyes to the fact that Jesus did have a following and had made certain definite, though somewhat vague references to his kingdom would show a lack of interest in the concerns of Caesar« (Cuss 1974, 44).

The use of the phrase by the Jews highlighted the ingenuity of the Jewish council who feeding on the vulnerable side of Pilate took advantage of the entire legal and political situations and turned them maximally in their favour (Bammel 419) by extorting a sentence of the crucifixion from Pilate. The use of the phrase betrays an element of intrigue because having exhausted their list of accusations and getting a reply of innocence from Pilate, the Jewish party decided to play the political card by tapping on the fears and vulnerability of Pilate to force his hand. A threat because if he failed to concede to the demand to crucify Jesus they would convince the emperor to strip him of his office and consequently even condemn him to death.

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Robert Petkovšek

Eksodus – matrica razodetja

Exodus - The Matrix of Revelation

Povzetek: Prispevek¹ analizira in sintetizira delo Jana Assmanna *Eksodus: revolucija starega sveta* (2015), ki velja za eno temeljnih sodobnih raziskav o vplivu Eksodusa (2 Mz) na moderno kulturo. To delo Eksodusa ne obravnava z zgodovinskega vidika, temveč z vidika njegovega semantičnega potenciala in zgodovine učinkovanja na naše izročilo. Njegova teza je, da Eksodus predstavlja ‚prapok modernosti‘ in da sodobna kultura na pragu digitalne ere še vedno stoji na ‚mojze-sovskih temeljih‘. V Eksodusu se namreč vzpostavi nova oblika religije, religija razodetja, ki temelji na zavezi. Ta ima za posledico nov odnos med Bogom in človekom, ki ga predstavlja potujoči shodni šotor: v njem se Bog naseli sredi svojega potujočega ljudstva. Druga pomembna novost Eksodusa pa je teologizacija prava, ki je imela za posledico propad stare bližnjevzhodne sakralne države in je pripravila pot modernizaciji, katere temeljna vrednota je svoboda.

Ključne besede: Jan Assmann, eksodus, razodetje, Mojzes, zgodovina učinkovanja, monoteizem

Abstract: This paper analyses and synthesises Jan Assmann's *Exodus: Die Revolution der Alten Welt* (2015; transl. *The Invention of Religion: Faith and Covenant in the Book of Exodus* (2018)), which is considered to be one of the momentous contemporary studies on the impact of Exodus on modernity. He does not approach the Exodus from a historical perspective, but rather from the perspective of its semantic potential and the history of its impact on our tradition. His thesis is that the Exodus represents ‚a big bang of modernization‘ and that modern culture, on the threshold of the digital age, still stands on ‚Mosaic foundations‘. In the Exodus a new form of religion was established, a religion of revelation based on the covenant. This results in a new relationship between God and man, represented by the travelling Tabernacle: in it God takes up residence in the midst of his travelling people. The second major innovation of the Exodus is the theologisation of law, which resulted in the dissolution of the old Middle Eastern sacral state and paved the way for modernisation, the fundamental value of which is freedom.

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Keywords: Jan Assmann, exodus, revelation, Moses, *Wirkungsgeschichte*, monotheism

1. Uvod

Eksodus: revolucija starega sveta – delo, ki ga je leta 2015 izdal Jan Assmann – smemo imeti za eno pomembnejših del sodobne filozofije kulture in religiologije. Delo namreč izhaja iz predpostavke, da moderni svet svoj nastanek in razvoj dolguje svetopisemskemu monoteizmu. Eksodus² je ime za 2. Mojzesovo knjigo, ki govori o izhodu Izraelcev iz egiptovske sužnosti, Assmann pa ga razlaga širše – kot simbol človekovega izhoda iz različnih oblik človekove zasužnjenosti v svobodo, ki je osrednja vrednota modernega sveta (Kasper 1988, 1). Odnos med izhodom Izraelcev iz Egipta in modernim svetom Assmann opisuje z besedami soproge Aleide (2013, 94, v: Assmann 2016, 23): »Z izhodom iz Egipta se je zgodil prapok modernizacije.«

V prispevku bomo predstavili Assmannovo tezo o eksodusu kot pripovedi, na kateri naš moderni svet še vedno temelji in iz katere črpa svoje temeljne vizije. Pripoved lahko razumemo na različne načine: kot zgodovinsko poročilo, kot razodetje ali kot mit. Bolj kot zgodovinska resnica, ki se skriva za pripovedjo, Assmann zanima pomenski učinek, ki ga je pripoved imela na kulturni, civilizacijski in verski razvoj sveta, v katerem živimo. Assmanna zanima geneza tega pomenskega potenciala, ki je dobil dokončno, kanonično obliko in veljavo v Svetem pismu – v 2. Mojzesovi knjigi, imenovani Eksodus. Pripovedi o izhodu Izraelcev iz Egipta je mogoče slediti daleč nazaj v čas, še preden je dobila kanonično obliko v Tori – torej v peteroknjižju, ki obsega pet Mojzesovih knjig, kakršne v judovskem in krščanskem izročilu poznamo danes. Na posamezne dogodke, o katerih govori Eksodus, se sklicujejo tudi druge svetopisemske knjige, starejše od Tore. To kaže, da je pripoved o izhodu Izraelcev iz Egipta krožila naokoli že pred njeno redakcijo v Tori. Po drugi strani pa so 2. Mojzesovo knjigo v poznejših obdobjih vedno znova pripovedovali, jo razlagali in komentirali ter iz nje črpali razvojne spodbude in vizije. Assmanna ne zanimajo posamezne vsebine 2. Mojzesove knjige, temveč strukture in forme, ki jih je exodus kot pripoved ali kot knjiga vzpostavil. Te strukture ali forme, ki po Assmannu tvorijo hrbtnico modernega sveta, so naredile naš moderni svet dovzeten za revolucionarne novosti, po katerih se je radikalno ločil od drugih tako predmodernih kot nemodernih kultur. To njegovo izvirnost in drugačnost bomo poskušali z Assmannom prikazati. Kot eden največjih sodobnih egiptologov je Assmann to biblično novost primerjal predvsem s kulturo faraonskega Egipta in z drugimi bližnjevzhodnimi kulturami, v času ali bližini katerih se je hebrejsko Sveto pismo oblikovalo kot nekaj novega in drugačnega.

Po Assmannu Eksodus prinaša semantiko preloma (nem. *Bruch*) – »najbolj ra-

² Beseda „Eksodus“, pisana z veliko začetnico, označuje Drugo Mojzesovo knjigo, pisana z malo začetnico („eksodus“) pa pomeni *pripoved* o izhodu Izraelcev iz Egipta ali pa sam *dogodek* izhoda.

dikalen skok, ki ga je kultura kadar koli naredila; tu gre za preobrat od politeizma k monoteizmu in k temu, kar danes razumemo kot ‚religijo‘ (Assmann 2016, 23). Tudi če je v Egiptu monoteizem v času svojega vladanja uvedel že Ehnaton, to je faraon Amenhotep IV. (vladal ok. 1353–1336 ali 1351–1334 pr. Kr.), se je religija v današnjem pomenu besede oblikovala šele v bibličnem monoteizmu – in ne v monoteizmu Ehnatona.

Biblični monoteizem nosi v sebi dve temeljni razsežnosti: monoteizem resnice in monoteizem zvestobe (Assmann 2016, 29–45; Petkovšek 2017, 620–626). Monoteizem resnice trdi, da je resnični Bog le en in je zato resnična le ena vera, drugi bogovi in vere pa so lažni. Vprašanje o tem, katera vera je resnična, katera pa neresnična, je med vprašanji o veri dolgo veljalo za najpomembnejše. In odgovor nanj je bil, da je prehod od lažne vere k resnični treba iskati prav v eksodusu. Egipt, o katerem govori eksodus, simbolizira laž – Izrael pa resnico. Ob tem se sicer zastavlja tudi vprašanje, ali je Mojzes monoteizem prevzel od Ehnatona ali pa je stvaritelj svetopisemskega monoteizma on sam. Tu gre za vprašanje kontinuitete in diskontinuitete med Egiptom in Izraelom – za vprašanje torej, ali v zgodovini verstev biblični monoteizem predstavlja nekaj povsem novega ali pa je le nadaljevanje monoteizma iz časa Ehnatona. Ker se zdi, da se je vprašanje o (ne)resničnosti boga in vere oblikovalo v petih Mojzesovih knjigah, katerih avtorstvo je izročilo pripisovalo Mojzesu, je Assmann to razlikovanje poimenoval ‚mojzesovsko razlikovanje‘ (*mosaische Unterscheidung; mosaic distinction*) (Petkovšek 2018, 246; 252–253; 256; 2019, 27–36; 2020, 26–32).

V nasprotju s prepričanjem, da je svetopisemski monoteizem v svojem jedru monoteizem resnice, katerega izvor je v svojem delu *Moses der Ägypter* (1998) Assmann prav tako iskal pri Ehnatonu, v *Exodusu* (2015) poudarja, da je ta teza anahronistična. Po Assmannu so se Izraelci monoteizma resnice oprijeli veliko pozneje – v času babilonskega izgnanstva (597–539 pr. Kr.) in po njem, ko so se srečali z monoteizmom Babiloncev in Perzijcev. Kakor egipčanski je bil tudi ta monoteizem kozmogoničen in povezljiv s politeizmom – v skladu z njim imajo svet in bogovi v njem izvor v enem samem bogu. To vero v enega samega boga, ki je izvir sveta in bogov v svetu, pa so Izraelci spremenili v absolutni monoteizem – sprejeli so enega resničnega Boga, stvarnika sveta, in druge zavrnil kot lažne. Po Assmannu izvirno jedro svetopisemskega monoteizma torej ni monoteizem resnice, ampak monoteizem zvestobe. Ta monoteizem se je oblikoval že v času pred izgnanstvom in je tudi v poznejšem svetopisemskem izročilu prevladal nad monoteizmom resnice.

Generator svetopisemskega monoteizma je monoteizem zvestobe. Tu ni bistveno razlikovanje med resničnim in lažnim, značilno za ‚mojzesovsko razlikovanje‘, ampak razlikovanje med zvestobo in izdajo. To v središče vere ne postavlja resnice, ampak zavezo. Bog, ki je Izraelce rešil iz egiptovske sužnosti, je z njimi sklenil zavezo in jih izvolil za svoje ljudstvo. Vera (heb. *aemunah*) v svoji revolucionarni moči, kakor jo razumemo danes, pomeni zvestobo zavezi in zaupanje v Božje obljube – v prisego, dano očetom, v spravno in opravičujočo moč postave. Vera tu dobi povsem novo vlogo; njena naloga ni osvetljevanje in razkrivanje tega, kar je, to je

bivajočega, temveč tega, kar je uresničiti in živeti šele treba (Assmann 2015, 11–12). Vera torej razkriva eksistenco, ki jo je treba uresničevati in živeti; ne govori o tem, kar je, ampak o tem, kako je treba živeti. Resnice vere se zato ne kažejo v besedah in teorijah, pač pa v dejanjih in življenju, kot pravi Lessing v razlagi starodavne prisposode o izgubljenem prstanu (Assmann 2016, 162–163; Petkovšek 2017, 629–630). Revolucionarni naboj je svetopisemski veri dal monoteizem zvestobe, katerega izvor ni pri Ehnatonu, temveč v izhodu Izraelcev iz Egipta. V tem odrešenjskem dogodku Izraelci vidijo temelj svojega obstoja, za katerega morajo biti svojemu Bogu – enemu in edinemu odrešeniku – večno hvaležni in zvesti. V tem je izvor monoteizma zvestobe. »Monoteizem zvestobe‘ je svet spreminjajoča novost, ki je prišel na svet s svetopisemskim monoteizmom.« (Assmann 2015, 12) In je tudi v jedru treh abrahamskih religij.

Monoteizem, ki človeka odvrne od politeizma, prinaša v religijo vprašanje o tem, kateri bog je resničen in katera vera je resnična. To vprašanje pri Ehnatonu najdemo in je pomembno tudi za biblični monoteizem, a izvirnost Svetega pisma je drugače – v zavezi in v zvestobi zavezi. Zaveza predstavlja višek pripovedi o izhodu. »Da bi vstopili v zavezo, je bilo treba zapustiti Egipt.« (12) Zaveza naredi iz Izraelcev novo ljudstvo, nekaj povsem novega. O tem govori eksodus. Egipt in Izrael sta imela veliko skupnega – podobnosti je mogoče najti med egiptovskimi himnami in svetopisemskimi psalmi, med egiptovskimi ljubezenskimi pesmimi in visoko pesmijo, pa tudi na področju darovanja, tabujev in predpisov glede čistosti. Toda Assmanna zanima predvsem drugačnost Izraela, novost, ki jo je prinesel in iz nje naredil temelj novega sveta, v katerem danes živimo. Assmann v *Exodusu* proučuje Egipt in Izrael kot simbola dveh nasprotnih svetov; zanima ga »diskontinuiran, antagonističen, revolucionaren vidik staroizraelske in zlasti zgodnje judovske religije in s tem simbolni pomen izhoda iz Egipta« (15).

Pripoved o izhodu Izraelcev iz Egipta Assmanna zanima predvsem v simbolnem smislu – te pripovedi ne proučuje niti z zgodovinskega niti s filološkega niti s teološkega vidika, ampak kulturološko (*kulturwissenschaftlich*) – z vidika »zgodovine smisla‘ (*Sinngeschichte*). Pripovedi opisujejo, razlagajo in osvetljujejo resničnost; človeku s tem odpirajo določen način dojemanja sveta in samega sebe. Te pripovedi imajo tudi svojo zgodovino – z njimi in v njih se razvija smisel, ki prejemniku resničnost odpre na določen način in prikaže v določeni luči. Resničnost v luči različnih smislov dojemamo različno. Svetopisemske pripovedi – med njimi pripoved o eksodusu – imajo svojo zgodovino: oblikovale so se postopoma in se v končni redakciji zlepe v kanon svetopisemskih besedil – najprej judovski, nato še krščanski. Smisel, ki ima svojo predzgodovino in je v svetopisemskem korpusu dobil kanoonično veljavo, pa je v svoji narativni in normativni obliki vplival tudi na genezo naše zgodovine. To dvojno fazo razvoja smisla Assmann razume pod izrazom »zgodovina smisla‘ – zgodovina, v kateri se je smisel najprej oblikoval v kanoonično obliko, in zgodovina, ki se je *potem* pod njegovim vplivom razvila. Po Assmannu je eksodus v obeh smereh izjemen primer; pripoved se je v nekaj stoletjih razvila v osrednjo semantično paradigmo v zgodnjem judovstvu, nato pa je imela enkratno zgodovino učinkovanja (*Wirkungsgeschichte*) – zlasti v krščanstvu in v islamu, ki

sta se iz nje razvila (Krajnc 2021). Predmet Assmannovih analiz v *Exodusu* je torej zgodovina smisla, ki ga je ta pripoved nosila v sebi od začetkov do danes. V tem pristopu sta pomembna oba mejnika: 1) na eni strani avtor to vprašanje obravnava z vidika izročila, v katerem stoji, to je z vidika protestantskega krščanstva, ki je tudi samo rezultat te učinkujoče zgodovine smisla; 2) na drugi strani je faraonski Egipt, dominantna kultura časa, v katerem je pripoved o izhodu nastala in na podlagi katere Izrael v vsej svoji novosti izstopa. Ta lok med skrajnostma – med faraonskim Egiptom in sodobnim protestantskim krščanstvom, v katerega je avtor usidran – ni indiferenten prostor, v katerem bi stare pripovedi le ponavljali ali jih stihijsko komentirali, temveč prostor, v katerem starodavno sporočilo potuje, naš čas pa ga sprejema, odzvanja in prevaja. To sodobno recepcijo preteklosti Assmann imenuje ‚resonančna lektira‘ (*resonante Lektüre*) (Assmann 2015, 15). Naš čas do starodavnega sporočila ni indiferenten – sprejema ga in odzvanja, ne da bi se odrekel samemu sebi. V odzvenu je preteklost danes tu, a na svojski način, kakor je bila tu včeraj ali bo tu jutri – vsakokrat na svojski, času in prostoru primeren način.

Kaj torej Assmann odkriva v 2. Mojzesovi knjigi? Zanj pravi: »Knjiga Eksodus vsebuje morda najveličastnejšo in učinkovno najbogatejšo pripoved, ki so si jo ljudje kdajkoli pripovedovali.« (19) Eksodus nosi v sebi neizčrpno sporočilo, ki v novih časih in okoliščinah ostaja živo in ljudi ne neha nagovarjati. Pripoved nagovarja vsak novi čas. »Njeno učinkovanje je brezmejno; njeno sevanje neizmerno.« (20) Semantika pripovedi je pri tem semantika preloma: prelamlja s starim in ustvarja novo. Zgodovina človeštva je doživela nekaj temeljnih prelomnih sprememb, kot npr. odkritje pisave ali ustanovitev države. In mednje sodi tudi preobrat od politeizma k monoteizmu, o katerem govori Eksodus; preobrat ni bil posledica evolucije, ampak revolucije. Ta preobrat se je v polnosti uresničil šele v krščanstvu in islamu (Krajnc 2021). Pripoved, ki ima bolj funkcijo mita kot zgodovinskega sporočila, ni le temeljni mit, v katerem Izrael vidi svoj izvor, pač pa tudi temeljni mit »monoteizma in s tem enega osrednjih elementov modernega sveta« (Assmann 2015, 19). Pripoved je torej vpletena v jedro našega modernega sveta.

Assmann pripoved o izhodu Izraelcev iz Egipta brez oklevanja označi kot mit. S tem resničnosti zgodovinskega jedra te pripovedi ne zanika, vsekakor pa je bila po njegovem prepričanju njena vloga bolj konstruktivna kot deskriptivna – bolj projekтивna kot retrospektivna. Pravi namen, ki je privedel k nastanku pripovedi v današnji obliki, ni bil poročati o preteklem dogodku, tudi če je ta bil nadvse pomemben, temveč ustvariti ‚rešilni čoln‘, ki bi sredi najhujših stisk zatiranemu ljudstvu omogočil preživetje in prihodnost – Assmann besedo ‚mit‘ uporablja v tem smislu. Pripoved o izhodu vsebuje nekakšno mitično jedro, ki teži k temu, da se pripoved pripoveduje vedno znova in vsakokrat na drug način – ta pa ima moč, da življenje utemeljuje in ga odpira, življenjske situacije in izkušnje osvetljuje, jih usmerja in napolnjuje s smislom. Poleg tega miti tako skupinam kot posameznikom pomagajo graditi istovetnost, premagovati krize in stiske ter spoznavati, kdo so in kam spadajo. Tako so Egipčani ob pomoči mita o Ozirisu na kulturni ravni predelovali smrt, Freud pa je ob pomoči mita o Ojdipu obravnaval nevrose pacientov. V tej mitični funkciji eksodus odgovarja na dve vprašanji: 1) o Božji bližini;

2) o tem, kdo smo (20).

Kot egiptolog Assmann poudarja, da Egipčani sebe nikoli niso razumeli na podoban način. Nič drugačne od drugih bitij so sebe videli v perspektivi sveta, ki je izšel iz boga in s katerim bog ni imel posebnih načrtov. Bog je svet le vzdrževal, ljudje pa so mu pri tem z obredi pomagali. Zgodovina zato zanje ni bila projekt, ki naj bi ga človek na podlagi obljub šele uresničil, temveč življenje v skladu z mitičnimi pravzorc; njegov namen je bil ohranjanje preteklega, izvirnega. Eksodus pa Izrael prikaže v povsem drugi luči – Bog Izraelce reši iz egiptovske sužnosti in jih izvoli, da bi uresničili pravično družbo. Če egiptovski miti govorijo o svetu, ki se ne spreminja, pa svetopisemski mit o eksodusu govori o stvarjenju nečesa povsem novega znotraj že davno danega, ustvarjenega sveta. Namen svetopisemskega mita o izhodu ni ohranjati in obnavljati stari svet, pač pa ustvariti in utemeljiti nov svet. Pripoved nosi v sebi ‚svet spreminjajoče novo‘. Ta novi svet ustvarja s prevratom – z revolucijo in z razodetjem. Da bi osvobodil Izraelce, je Bog razbil egiptovsko suženjstvo in jim dal spoznati svojo voljo.

2. Eksodus – kot pripoved in kot knjiga

Ko govorimo o eksodusu, je treba razlikovati med *Eksodusom kot knjigo* (2. Mojzesova knjiga kot del peteroknjižja in vključena v svetopisemski kanon) in *ekso-dusom kot izvorno pripovedjo* (ta je med Izraelci nastala in krožila pred dokončno redakcijo peteroknjižja).

Eksodus kot izvorna pripoved ima po Assmannu tri mitična jedra: izhod, zaveza in obljubljen dežela. Pripoved o izhodu – to se zdi samoumevno – so pripovedovali z vidika prišlekov v obljubljen deželo: pripovedovali so jo torej kot osvajalci, ne poraženci; namen pripovedovanja pa je bil utrjevati novo, in ne zgolj govoriti o emancipaciji od starega. Tri mitična jedra – izhod, zaveza in obljubljen dežela – so bila v izvorni pripovedi povezana.

Eksodus kot knjiga – to je 2. Mojzesova knjiga – pa govori le o izhodu in zavezi; o vstopu v obljubljen deželo namreč govori šele Jozuetova knjiga. V peteroknjižju (Tora) je pred Eksodus postavljeno poročilo o stvarjenju in o očakih, ostale štiri knjige (2–5 Mz) pa se omejujejo na poročilo o izhodu in sklenitvi zaveze – torej na Mojzesovo biografijo. Namesto z vstopom Izraelcev v obljubljen deželo se peteroknjižje konča s poročilom o vstopu Boga v bivanjsko skupnost s svojim ljudstvom: o sklenitvi zaveze in postavitvi shodnega šotora. 2. Mojzesova knjiga se deli v tri dele: poglavja 1–15 govorijo o odrešenju iz egiptovske sužnosti; poglavja 16–24 govorijo o zavezi, ki jo Bog sklne s svojim ljudstvom in s katero je človek rešen *služenja* človeku (= tlaka), da bi *služil* Bogu (= svoboda) – splošna tema knjige je razodetje, ki povezuje prvi in zadnji del knjige; poglavja 25–40 opisujejo postavitvev in ureditev shodnega šotora (= duhovništvo in obredje) in s tem institucionalizacijo zaveze v obliki nove religije – ta del, ki govori o naselitvi Boga med ljudstvom, nadomešča poročilo o vstopu Izraelcev v obljubljen deželo. Ta tretji del je doda-

tek k *duhovniškemu spisu (Priesterschrift)*, ki je v 6. stol. poenotil Genezo in Eksodus v obsežno zgodovinsko delo.

Pripoved o eksodusu pa najdemo tudi izven 2. Mojzesove knjige – v drugih knjigah Svetega pisma, kakor so preroki in Psalmi. Omenjanje eksodusa v Psalmih kaže, da je pripoved v času po izgnanstvu dobila bogoslužno vlogo v obredju drugega templja. V tem se kaže, da je bilo vključevanje eksodusa predvsem *dejanje spominjanja* na nekaj, kar za prihodnje rodove ne sme iti v pozabo. Trem mitičnim jedrom pa so Psalmi dodali še četrtega – grehe očetov. Zgodovina odrešenja in zgodovina padcev sodita skupaj: *odrešenjskih dogodkov se spominjamo v okviru objokovanja zgodovine padcev* (Ps 105–107). Najhujši med grehi v obljubljeni deželi je bilo sprejetje kanaanskih običajev (Ps 106). (Assmann 2015, 22–23)

3. Vloga eksodusa

Bolj kot zgodovinsko poročilo je namen eksodusa ustvarjanje ‚novega Izraela‘. V pripovedi najdemo trojni odmik: 1) od Egipta, ki simbolizira stari svet; 2) od Kanaancev, ki predstavljajo staro ‚hudodelsko‘ religijo; 3) od očakov, torej od lastne grešne preteklosti.

Na pripoved o izhodu so v 8. stol. pr. Kr. – še pred nastankom Tore – namigovali preroki Ozej, Amos in Mihej. Vendar pa je pripoved literarno obliko in bogoslužno vlogo, kakor ju poznamo danes, dobila šele v času babilonskega izgnanstva v 6. stol. pr. Kr. V tem času in okoliščinah je moral Izrael po padcu obeh kraljestev – severnega in južnega – iznajti novo etnično in versko identiteto in ji dati nove politične, družbene in obredne temelje. Zmožnost, da postane izvir te nove identitete, so prepoznali v eksodusu; s tem so mu dodelili vlogo medija, ki je skupnosti omogočil normativno kolektivno samoopredelitev. To vlogo je pripoved opravljal v narativni obliki kot pripoved in v normativni obliki kot postava. Po drugi strani pa so eksodus opredelili kot razodetje, v katerem Bog izstopa iz svoje skritosti in nedoumljivosti, da bi svojemu ljudstvu razodel svojo voljo. Razodetje postane temelj novega odnosa Izraelcev do Boga, do sveta in do človeka. »Knjiga Eksodus kodificira eno, vse spreminjajoče, epoho ustvarjajoče razodetje.« (Assmann 2015, 25)

V tej narativni in normativni vlogi ter v obliki spomina na ključni odrešenjski dogodek iz zgodovine izraelskega ljudstva je Eksodus postal model vseh poznejših razodetij. Če Michael Walzer vidi v njem *matrix* vseh revolucij, ki prelamljajo s starim, da bi ustvarile novo, Assmann v Eksodusu vidi *matrix* vseh razodetij. Eksodus, ki v sebi povezuje razodetje in zavezo, uvaja novo obliko religije – ‚religijo razodetja‘, ki se razlikuje od ‚naravnih religij‘, ki niso nikoli nastajale na podlagi utemeljitvenih dogodkov.

Kot zgodovinska pripoved eksodus govori o čudežnem izhodu Izraelcev iz Egipta, simbolno pa o izhodu Izraelcev iz stare, predbiblične kulture, ki jo simbolizira Egipt s svojo tlako, v svobodo Božjih otrok. Ti so poklicani, da se ločijo tudi od starih ka-

naanskih verovanj in grehov, v katere so zapadali njihovi očetje. Poznejše razlage vidijo v Eksodusu globljo duhovno simboliko, ki govori o duhovnem izhodu človeka iz *civitas terrena* v *civitas Dei* – iz zemeljskih stvarnosti v Božje kraljestvo.

Eksodus pa Assmann umešča tudi v okvir Jaspersove ideje ‚osne dobe‘, po kateri je v približno istem času (500–300 pr. Kr.) v različnih kulturah in verstvih (zaratustrovstvo, Kitajska, Grčija idr.) začelo prihajati do revolucionarnih sprememb. Idejo o osni dobi so privzeli mnogi drugi – čas, ki ga zajema, pa opredeljevali različno. V osno dobo tako Jaspers uvršča tudi svetopisemski obrat k monoteizmu, ki se je začel s preroki v 8. stol. pr. Kr. in se dovršil z redakcijo Tore v 4.–3. stol. pr. Kr. Za osno dobo je značilno predvsem odkritje transcendence, ki je človeka odprlo za presežne resnice. Tako je človek postal kritičen do tradicionalnih ustanov in idej, postal je zmožen razlikovanja med totranskim in ontranskim, med prigradnim in nujnim, relativnim in absolutnim. Po Assmannu v okvir vrenja, značilnega za osno dobo, sodi tudi eksodus. Pripoved o izhodu Izraelcev iz Egipta so začeli v tem času razlagati v duhovnem smislu kot izhod duše iz totranskega v ontransko – in zavezo z Bogom kot *Božjo državo*. Pogled s transcendentne perspektive relativizira totransko. Assmann meni, da eksodus ideji osne dobe ustreza, a hkrati poudarja, da ‚monoteizem zvestobe‘ le ostaja pojav *sui generis*, ki ga ne smemo enostavno podrediti ideji osnega časa kot posledici globalnega razvoja. Predvsem poudarja, da značilnosti, ki jih v osni dobi prepozna Jaspers, niso le ‚proizvod‘ določenega časa, temveč ‚proizvod‘ sredstev ali medijev, ki jih je ta čas prinesel – in so odkritje transcendence omogočili. Gre za odkritje in uporabo pisave, kanonizacijo ali komentiranje kot skrb za smisel. Ti mediji so ustvarili okoliščine, ki so človeka odprle transcendentnemu. V tem smislu je po Assmannu treba idejo osnega časa razumeti ne kot čas, ki bi človeka odprl transcendentnemu kot takšen, ampak kot oznako za okoliščine (pisava, kanonizacija tekstov ipd.), ki so človeku omogočile, da se je je ločil od neposrednih danosti, se dvignil nad imanenten vsakdan in se odprl transcendentnemu, ki ni podrejeno času in prostoru – in omogoča univerzalna spoznanja. Assmann opozarja, da razlagalne moči, ki jo ideja osne dobe ima, ne smemo spremeniti v mit o nekakšnem čarobnem času, ki je človeka odprl presežnemu istočasno v različnih kulturah.

4. Eksodus kot knjiga in stopnjevit razodetje

Assmanna exodus zanima kot pripoved in knjiga, ki je na področju religije sprožila revolucijo: naravno religijo je zamenjala z novim tipom religije – z *religijo razodetja* – in politeizem z monoteizmom. Razodetje in monoteizem sta moderno kulturo oblikovala najgloblje, zato te ni mogoče razumeti, ne da bi poznali njun izvor, ki ga je po Assmannu treba videti v eksodusu. Revolucionarne spremembe v razumevanju sveta, Boga in človeka je vsebovala že pripoved o izhodu, ki pa je svojo dokončno, kanonično obliko dobila v 2. Mojzesovi knjigi, v Eksodusu. V svoji analizi Assmann pokaže, kako se je ideja razodetja v knjigi postopoma razvijala znotraj treh pripovednih sklopov.

Eksodus delimo v tri pripovedne, narativne sklope: 1) izhod (pogl. 1–15); 2) Sinajska perikopa (izvolitev, zaveza in postava) (pogl. 15–25); 3) Božja bližina (= ure-ditev svetišča) (pogl. 25–40). Znotraj treh pripovednih sklopov se postopoma raz-vija ideja razodetja. Uvodnemu delu, ki vsebuje ekspozicijo in poročilo o Mojze-sovemu rojstvu (pogl. 1–2), sledi ‚veliko razodetje‘ (pogl. 3–40), ki sestoji iz šestih stopenj: razodetje imena (pogl. 3–6); razodetje moči (pogl. 7–15); razodetje zave-ze (pogl. 19–24); razodetje shodnega šotora (pogl. 25–31); razodetje Božjega bistva (pogl. 33–34); institucionalizacija Božje bližine (pogl. 35–40).

Eksodus je torej z vidika narativnih sklopov in z vidika razvojnih stopenj razo-detja mogoče analizirati takole:

Narativni sklopi	Stopnje razodetja	
1. sklop (pogl. 1–15): Izhod	uvodni del (pogl. 1–2)	pogl. 1: ekspozicija (trpljenje Izraelcev v Egiptu) pogl. 2: Mojzesovo rojstvo
	veliko razodetje (pogl. 3–40)	pogl. 3–6 (razodetje imena) pogl. 7–15 (razodetje moči)
2. sklop (pogl. 15–25): Sinaj (izvolitev, zaveza in postava)		pogl. 19–24 (razodetje v sklenitvi zaveze)
3. sklop (pogl. 25–40): Ureditev svetišča (Božja bližina)		pogl. 25–31 (razodetje shodnega šotora) pogl. 33–34 (razodetje Božjega bistva) pogl. 35–40 (institucionalizacija Božje bližine)

V nadaljevanju bomo sledili Assmannovi analizi razodetja v njegovih razvojnih stopnjah in v kontekstu narativnih sklopov (Assmann 2015, 29–52).

4.1 Prvi pripovedni sklop (pogl. 1–15): izhod Izraelcev iz Egipta

1. *pripovedni sklop* (pogl. 1–15) se začena z uvodom (pogl. 1–2), ki najprej opisuje trpljenje Izraelcev v Egiptu (ekspozicija), nato pa Mojzesovo rojstvo in odraščanje. Ta uvodni del je imel pomembno zgodovino učinkovanja in recepcije (npr. primer-ja trpljenja Izraelcev v Egiptu s trpljenjem Judov v 20. stol.). Rdeča nit preosta-lega dela knjige (pogl. 3–40) je razodetje, ki je velika tema Eksodusa. V pred- ali nesvetopisemskih religijah so bogovi svojo voljo razodevali v znamenjih, sanjah ali orakljih. Da bi to pravilno razumeli, so ljudje razvili ustrezne tehnike pozornosti in opazovanja. Nobeno od teh razodetij pa ni veljalo za enkratno, neponovljivo in vselej obvezujoče. Drugače kakor ‚naravna razodetja‘, ki veljajo kot nekaj v svetu normalnega, je biblično razodetje nekaj, kar ni del sveta – je enkratno, nepono-vljivo in za vse obvezujoče. Dogodki, v katerih se svetopisemski Bog razodeva, od Izraelcev zahtevajo, da se jih spominjajo in jih ne prepustijo pozabi. Da ti dogodki ne bi bili nikoli pozabljeni, se o njih pripoveduje; o njih se posluša, da bi poslušalca zajeli kot ‚veselo oznanilo‘, kakor se to uresničuje v »Novi zavezi, ki stoji povsem na poti zgodovine učinkovanja in recepcije Eksodusa in ki predstavlja eno odločilnih razvojnih stopenj njene ‚življenjske zgodbe‘« (Assmann 2015, 31).

Že 1. pripovedni sklop govori o dveh stopnjah razodetja, ki ju Assmann poimenuje ‚razodetje imena‘ in ‚razodetje moči‘.

Razodetje imena (pogl. 3–6) govori o Mojzesovi izkušnji pred gorečim grmom, nato pa o njegovem poskusu, da bi o razodetju spregovoril faraonu in rojakom. Božje razodetje ima tu osebno razsežnost: naslovnik je Mojzes. Bog se Mojzesu predstavi z besedami: »Jaz sem Bog tvojega očeta, Bog Abrahamov, Bog Izakov in Bog Jakobov.« Na vprašanje po imenu Bog odgovori: »Jaz sem, ki sem.« (2 Mz 3,14) Tu Bog razodene načrt rešitve Izraela iz egiptovskega suženjstva, da bi ga odvedel »v deželo, v kateri se cedita mleko in med« (3,8). Bog je vnaprej vedel, da bo faraon načrt zavrnil – in da bo moral zato osvoboditev Izraelcev izsiliti z velikimi čudežnimi deli. Ker Mojzes o svoji verodostojnosti dvomi, ga Bog s tremi čudeži (spremenitev palice v kačo, vode v kri in kože iz zdrave v kužno) utrdi in mu dá Arona za glasnika (2 Mz 4). Bog spomni na zavezo, ki jo je že sklenil z očeti; Mojzesu obljubi, da bo ostal tudi z njim (3,12) in Izraela razglasi za svojega prvorojenca (4,22). V stiski, v kateri so Izraelci živeli, se odloči, da jih odreši in naredi za svoje ljudstvo, sam pa postane njihov Bog. Motivi zaveze in obljube tu postanejo izraziti – vedno bolj izrazit postaja tudi motiv ‚veselega oznanila‘. (Assmann 2015, 32–35)

Razodetje Božje moči (pogl. 7–15) predstavlja še veličastnejši korak. Bog se razodene v svojih odrešitvenih dejanjih (*magnalia Dei*). Drugo dejanje sestavljajo tri pomembnejša poročila: o egiptovskih nadlogah, velikonočnem izhodu in prehodu čez morje. Tu ima razodetje kozmično razsežnost: naslovnik je faraon, Egipčani in Izraelci pa so priče – ti so videli »mogočno roko, ki jo je Gospod izkazal nad Egipčani« (14,31). Pripoved govori o nadlogah; teh je deset, da bi se Božja moč razodela čim močneje. Za Egipčane so bile kazni, za Izraelce pa »znamenja in čudeži«. Bog faraonu sporoča: »Že zdaj bi lahko iztegnil roko in udaril tebe in tvoje ljudstvo s kugo, da bi te iztrebil z zemlje. Toda ohranil sem te pri življenju, da ti pokažem svojo moč in da se moje ime razglasi po vsej zemlji.« (2 Mz 9,15-16) Izmed nadlog je najpomembnejša deseta, ki napoveduje smrt prvorojencev. Bog naroča: »Ta dan naj vam bo v spomin in praznujte ga kot Gospodov praznik; iz roda v rod ga praznujte kot večni zakon!« (2 Mz 12,14) Razodetje je tu povezano s spominom; dogodka se morajo Izraelci spominjati kot Gospodovega praznika. Noč izhoda iz Egipta je podlaga za judovsko in krščansko veliko noč. Osrednji del razodetja Božje moči je rešitev Izraelcev prek morja – nanjo so se odzvali z zahvalno pesmijo in plesom (2 Mz 15). Zahvalna pesem sodi med najstarejše dele hebrejskega pesništva – in je najstarejši dokaz, da je pripoved o izhodu med ljudstvom krožila že v 10. ali 9. stol. pr. Kr., še v času pred prerokoma Ozejem in Amosom. (Assmann 2015, 35–39)

4.2 Drugi pripovedni sklop (pogl. 15–25): sinajska perikopa (izvolitev, zaveza in postava)

2. in 3. pripovedni sklop govorita o *vstopu v nekaj novega*. To novo še ni obljubljena dežela – izpolnitev obljube, dane Abrahamu, Izaku in Mojzesu –, temveč sklenitev zaveze, utemeljene na postavi, in obredna institucionalizacija Božje navzočnosti. Tu gre za simbiozo z Bogom, ki svoje bivališče izbere »sredi svojega ljudstva«. »Spoznali bodo, da sem jaz Gospod, njihov Bog, ki sem jih izpeljal iz egiptovske dežele, da bi prebival v njihovi sredi; jaz sem Gospod, njihov Bog.« (2 Mz 29,46)

Uvod (pogl. 15–19) poroča o dogodkih s poti proti Sinaju: žeji, lakoti, boju Izraela z Amalekom v Refidimu in srečanju Mojzesa s tastom Jitrom. Ljudstvo se je pritoževalo zaradi pomanjkanja in je sanjalo o egiptovskih loncih mesa. Jitro pa že priznava Božjo moč: »Blagoslovljen bodi Gospod, ki vas je rešil iz rok Egipčanov in iz faraonovih rok! Zdaj vem, da je Gospod večji kakor vsi bogovi, ker je rešil ljudstvo izpod oblasti Egipčanov...« (2 Mz, 18,10-11) Tudi pripoved o tej poti je pripoved o postopnem razodevanju Boga Izraelu, ki se je začelo z razodetjem imena in višek doseгло s sklenitvijo zaveze na Sinaju. (Assmann 2015, 39–41)

Razodetje v sklenitvi zaveze (pogl. 19–24) govori o postanku pod goro Sinaj³, kjer je Izrael prejel postavbo. Ta poglavja so vrh razodetvenega dogodka. Tu se jezik iz narativnega spremeni v normativnega (pogl. 20–23); besedilo več ne pripoveduje in ne opisuje, ampak zapoveduje, opozarja, grozi, obljublja. Govorna dejanja niso deskriptivna, ampak performativna: resničnosti ne opisujejo, ampak jo ustvarjajo, projektirajo; ne nanašajo se na resničnost, ki izven govornih dejanj že obstaja, temveč z oznanjevanjem in predpisovanjem ustvarjajo novo resničnost, ki je postala možna šele znotraj sklenjene zaveze. Performativni jezik ustvarja odnose, ki postanejo za govorca in druge, ko jih sprejmejo, obvezujoči: na primer s svojim ,da' ali ,amen' v Cerкви, s priznanjem sodb na sodiščih, pri odvezi v spovednici ali z obljubami pred pričami – prav na performativnem jeziku temeljijo naši medsebojni odnosi. Isti jezik pripiše svetopisemski avtor Bogu – resničnost, ki jo Bog tako ustvarja, pa je neskončno drugačna od te, ki jo ustvarja človek. Kot stvarnik je Bog s svojo besedo ustvarjal svet, v Eksodusu pa je spregovoril kot osvoboditelj iz egiptovske sužnosti, ki je z osvobodenci sklenil zavezo. To, da je Izraelce izpeljal iz Egipta, daje njegovi normativni besedi moč, ki je bila odločilna za zgodovino učinkovanja Eksodusa: tej knjigi, Eksodusu – pa tudi Svetemu pismu kot celoti – je njeno zavezujočo moč dala zaveza. Prav o nastanku zaveze, ki Sveto pismo dela zavezujoče, govori 2. Mojzesova knjiga.

Assmann še posebej poudarja za Eksodus značilno povezavo med zavezo in knjigo. Rezultat te povezave je ,religija razodetja' (*Offenbarungsreligion*). Na svetih spisih sicer temeljijo tudi nekatere druge religije; te religije obenem tvorijo okvir, znotraj katerega nauk svetih spisov živi in se širi. Zgodovina učinkovanja svetih spisov se razlikuje od zgodovine učinkovanja profanih del, ki veljajo za klasična (homerski epi, Shakespearove drame in drugi) – ta dela veljajo za klasična, ker so oblikovana v skladu z umetnostnimi normami. Sveto pismo pa tem kriterijem ne zadošča in ne velja za literarno mojstrovino; svojo življenjsko moč kaže v okviru religijskih zakonitosti – v tem je bistvo učinkovanja svetih spisov, ki jih najdemo tudi v drugih religijah. Za religije razodetja je posebej značilno, da v njih performativni jezik utemeljuje skupnost in življenjski red. Eksodus je prvi primer takšnega vseobsegajočega temelja, ki si ga ni mogoče predstavljati brez poročila o stvarjenju sveta v Genezi. Stvarjenje novega ljudstva v zavezi je mogoče le znotraj že ustvarjenega sveta.

³ V širšem smislu o postanku Izraelcev na Sinaju govori 2 Mz 19 – 4 Mz 10. Posebno enost znotraj tega dela peteroknjžja tvori 2 Mz 25–40, ki ga je ,izvirni pripovedi o eksodusu' – to označujemo z zvezdico: *eksodus (rekonstruirano izvirno pripoved označuje zvezdica) – dodal poznejši duhovniški vir.

Zaveza je bila sklenjena po tem, ko je Bog dal Mojzesu postavo in zapovedi na dveh kamnitih ploščah in ko je Mojzes v knjigo zaveze zapisal vse Gospodove besede (2 Mz 24). Mojzes je tedaj izvedel slovesno žrtvovanje in poškrpil ljudstvo s polovico žrtvene krvi: »Glejte, to je kri zaveze, ki jo je Gospod po vseh teh besedah sklenil z vami.« (v. 8) Prav te besede je uporabil Jezus pri postavitvi zadnje večerje. Mojzes in od Jahveja izbrani predstavniki so odšli na goro »in videli so Izraelovega Boga«. S tem je Bog z zavezo soglašal – slovesnost razglasitve zaveze je bila tako končana. Mojzes se je moral na goro vrniti še enkrat, da je prevzel plošči postave. Na gori je ostal štirideset dni in štirideset noči (vv. 15–18). (Assmann 2015, 41–44)

4.3 Tretji pripovedni sklop (pogl. 25–40): milost in bližina Boga

Ta sklop je najboljšežnejši in se po vsebini razlikuje od predhodnih dveh. Izhaja iz Božjega naročila Mojzesu: »Postavijo naj mi svetišče, da bom prebival med njimi.« (2 Mz 25,8) Sklop v obliki kataloga, vrinjenega v dramatično pripoved o izhodu, opisuje postavitve in opremo svetišč – s tem institucionalizira okvir in obliko, znotraj katerih bo Bog sredi svojega ljudstva prebival. Pogl. 25–31 opisujejo izdelavo štirih najsvetejših predmetov (skrinja, pravni pokrov kaporet, miza in svečnik), druge elemente svetiščnega šotora in določajo voditelja projekta. Pogl. 32–34, ki jih Assmann imenuje »razodetje Božjega bistva«, govorijo o prelomu in spravi, pogl. 35–39 pa o gradnji shodnega šotora.

Razodetje Božjega bistva (pogl. 32–34) – odlomek govori o ljudstvu, ki je obupalo, ker se Mojzes iz ognjenega oblaka ni vrnil štirideset dni. Arona so prosili: »Vstani, naredi nam bogove (*Elohim*), ki bodo hodili pred nami!« (32,1) Aron je iz zlata ulil zlato tele, ki mu je ljudstvo darovalo žgalne daritve in ga v plesu častilo: »To so tvoji bogovi, Izrael, ki so te izpeljali iz egiptovske dežele!« (vv. 2–4) S tem so se resničnemu Bogu izneverili. Ko se je Mojzes vrnil, je v jezi zbral okoli sebe Levijeve sinove in jim naročil, »naj vsak ubije svojega brata, prijatelja in soseda!« Tisti dan je bilo ubitih približno tri tisoč moških (vv. 27–28). Ta odlomek je osrednji del razodetja. Češčenje zlatega teleta je bilo hud prekršek. Bog je Mojzesu ukazal, naj ljudstvo odpelje v obljubljeni deželo, sam pa ljudstva ne bo spremljal, ker je trdovratno. Zato je Mojzes shodni šotor prestavil iz taborišča stran od ljudstva, obenem pa je Boga prosil, naj se ljudstva usmili. Bog je Mojzesu obljubil usmiljenje (2 Mz 33,19) – obljubo je izpolnil, ko se je Mojzes vrnil na Sinajsko goro: »Gospod je šel mimo njega in klical: »Gospod, Gospod, usmiljen in milostljiv Bog, počasen v jezi in velik v dobroti in zvestobi, ki ohranja dobroto tisočem, odpušča krivdo, hudodelstvo in greh, ...« (34,6–7) Ta odlomek, ki ga Assmann označuje kot »formulo milosti«, ker se Bog v svojem bistvu pokaže kot »milostljivi in usmiljeni Bog« (v. 6), je vrhunec biblične teologije (Assmann 2015, 47). Mojzes prosi Gospoda: »Naj hodi, prosim, Gospod sredi med nami.« (34,9) Bog je tedaj zavezo sklenil znova in Mojzesu dal dvanajst zapovedi (vv. 14–26). Ta veličastni prizor Mojzesovega videnja Boga, podobno razodetju pred gorečim grmom, ima osebni, intimni značaj. To videnje je videz Mojzesa spremenilo: koža njegovega obraza je žarela – odslej je imel Mojzes obraz zagrnen v tančico, ki jo je odgrnil le pred Gospodom.

Vstop Božjega veličastva v svetišče opiše 40. pogl po Mojzesovih navodilih o gradnji shodnega šotor (pogl. 35–39). »Shodni šotor je tedaj pokrili oblak in Gospodovo veličastvo je napolnilo prebivališče.« (2 Mz 40,34) Iskana in zelena Božja bližina je sedaj dosežena. Vidna navzočnost oblaka in nevidna navzočnost Božje slave oziroma Božjega veličastva tvorita eno čudežno znamenje. Tu se Bog ne razodeva v izrednih teofaničnih dogodkih kakor v Egiptu, ampak v vsakdanjem dogodku – v oblaku nad šotorom. V tem okviru 3. in 4. Mojzesova knjiga dajeta še druge Božje predpise, zakone in zapovedi. S tem se tema Eksodusa dopolni: Egipt predstavlja *Božjo oddaljenost*, shodni šotor *Božjo bližino* v obliki bivanjske skupnosti z Bogom.

2. Mojzesova knjiga gradi na simetriji. 16 poglavij (1–16) pripoveduje o izhodu, 16 poglavij (25–40) o ureditvi shodnega šotorja; 8¼ poglavij (16–24) govori o sklenitvi zaveze. Razmerje med tremi deli je 2 : 1 : 2. Prvi sklop je zelo vpliven, zadnji veliko manj, z izjemo pogl. 32–34 o zlatem teletu. Češčenje zlatega teleta namreč poruši zavezo (19–24), v kateri se je Bog spravil s človekom po prvem padcu v raju. Češčenje zlatega teleta predstavlja drugi padec. Odlomek o Božji bližini v shodnem šotoru je odgovor na ta drugi padec. To pojasnjuje velik obseg, ki ga ima v Eksodusu oziroma v duhovniškem spisu odlomek o postavitvi shodnega šotorja. Ta kompozicija je rezultat ‚duhovniškega vira‘, ki je ‚duhovniški spis‘ ustvaril. ‚Duhovniški spis‘ povezuje Genezo in Eksodus v enotno zgodovinsko delo, ki sega od stvarjenja pa do razodetja na Sinaju. Tretji sklop Eksodusa (25–40) zato ni zaključek zgolj Eksodusa, temveč celotne duhovniškospisne (*priesterschriftlich*) zgodovinske kompozicije. Zadnji del te kompozicije je osredotočen na svetišče, na obred – tvori cilj celotne pripovedi, ki se začne s stvarjenjem sveta in zaključi s stvarjenjem religije v obliki bivanjske skupnosti Boga in ljudstva v svetišču. To vzporejanje stvarjenja sveta in svetišča sledi egiptovskim in babilonskim predstavam. Drugače od teh predstav pa svetišče ne nastane v dejanju *stvarjenja*, ampak v teku zgodovine v dejanju *razodetja* po tisočletjih najrazličnejših dogodkov. (Assmann 2015, 50)

Eksodusa torej ni mogoče razumeti brez Geneze – obe knjigi tvorita eno celoto, v katero ju je povezal ‚duhovniški spis‘. Med njima so razlike: pripoved v Genezi je razporejena časovno (od Adama do Noeta, od Noeta do babilonskega stolpa; cikli o očakih in pripoved o egiptovskem Jožefu), pripoved v eksodusu je razporejena prostorsko (Egipt, Midian, Egipt, puščava, Sinaj, shodni šotor). Geneza je poenotena manj kot Eksodus. Z vidika duhovniškega spisa pa je cilj dosežen: Geneza s stvarjenjem, s prazgodovino in zgodovino očakov je le predzgodovina – cilj pa je stvarjenje nove religije, ki jo utemeljuje zaveza, sklenjena med Bogom in človekom na Sinaju. (52)

5. Eksodus: zgodovinski dogodek, izročilo, pripoved

Eksodus poznamo kot 2. Mojzesovo knjigo, ki je v današnji kanonični obliki nastala v 6. stol. pr. Kr. kot rezultat duhovniškega vira – pripoveduje pa o šest, sedem stoletij starejših dogodkih. Tako se odpirajo trije vidiki: zgodovinski dogodek; pripovedno izročilo o dogodku; kanonična redakcija pripovedi. Povezavo med kanonično

redakcijo in zgodovinskim dogodkom Assmann obravnava v poglavju z naslovom „Zgodovinsko ozadje – dogodek in spominjanje“ (56–78).

Eksodus, 2. Mojzesova knjiga nikakor ni natančen ‚posnetek‘ zgodovinskih dogodkov izpred stoletij. Dopuščamo, da za Eksodusom stojijo resnični veliki dogodki iz preteklosti (nasilje faraonov nad ljudstvom, beg ljudstva, naravne katastrofe, močna razodetja itd.). Takšni dogodki so ustvarili spomin ter zgodovino učinkovanja in prevzemanja – oblikovali so zavest poznejših rodov, spomin pa je ta tudi preoblikovala. Proučevanje zgodovine učinkovanja omogoča bolje spoznati zgodovinsko ozadje. V veliko pomoč sta egiptologija in arheologija Palestine – z njima je mogoče preveriti, ali obstajajo pisni in arheološki sledovi o Izraelcih v Egiptu, o izhodu, o tem, ali je bil Mojzes egipčanskega ali kakšnega drugega porekla ali pa se za njim skriva kakšna druga zgodovinska oseba, o sledovih izraelske zasedbe Kanaana. Vendar pa Assmann poudarja, da teh sledov ni veliko in da obstajajo o določenih dogodkih le svetopisemska poročila – včasih tudi protislovna. Assmann tako sklene: »Vprašanja o zgodovinski resničnosti vodijo v prazno. Svetopisemske pripovedi so v sebi protislovne in izvensvetopisemski viri in sledi so se komaj našli. ‚Zgodovinski‘ Mojzes se je razletel v nič in dogodka izhoda ni mogoče rekonstruirati iz pripovedi.« (Assmann 2015, 54) Zato v zvezi z Eksodusom po Assmannu pravo vprašanje ni zgodovinsko – kaj se je v resnici zgodilo –; bistveno je, zakaj se ta pripoved pripoveduje, kaj pove in kakšno vrednost ima. Zanima ga *pomen izročila*. S tega vidika vprašanje o Mojzesovem zgodovinskem obstoju zaobidemo in pripoved obravnavamo, »kakor če Mojzes ne bi nikoli obstajal« (*etsi Moses non daretur*). V tej luči se lahko sprašujemo, kaj pripoved nam in vsem, ki so jo poslušali in brali, pove o naši preteklosti in prihodnosti, o našem odnosu do sveta in do Boga. To so vprašanja, ki zanimajo Eksodus, ki sodi med najbolj ‚žive‘ svetopisemske knjige. (54–55) Po Assmannu je v ozadju pripovedi gotovo dogodek, ki so ga Izraelci doživeli kot odrešenje; ta dogodek je postal kristalizacijska točka pripovedi – vsekakor pa ta dogodek ni bil vsedoločujoč, kakor ga Eksodus predstavlja. Poleg zgodovinskega ozadja sta na kanonično redakcijo vplivala tudi mit in literarna predelava izročila.

Assmann obravnava Eksodus tako, da uporablja *metodo zgodovine spomina* (*Methode der Gedächtnisgeschichte*). Ne sprašuje se, ali se je določen dogodek resnično zgodil, ampak *kako se ga spominjamo* – torej: kdaj, zakaj, za koga, po kom, v kakšnih oblikah je ta preteklost postala pomembna. Ta vprašanja zgodovinske razsežnosti pripovedi ne zanikajo. Prek njihove analize je mogoče prodirati k zgodovinskim resnicam – in obratno: iz zgodovinskih izhodišč, ki jih spoznamo, je mogoče slediti poznejšemu razvoju pripovedi v različnih okoliščinah. Assmann v poglavju o zgodovinskem ozadju analizira nekaj povezav, ki bi v egiptovski kulturi lahko bile *spomin* na Izraelce ali v Svetem pismu *spomin* na faraonski Egipt (npr. Hiksi, Amarna, selitve ljudstev, ljudstva z morja, ‚Apiru ali Habiru, ideja božje države). Prav tako je prepričan, da svetopisemska pripoved temelji na določenih *izkušnjah*, ki kličejo po preteklosti – čudežna rešitev iz hude nevarnosti kot kristalizacijska točka, po kateri kličejo poznejši dogodki, kot so osvoboditev severnih plemen Izraela (931 pr. Kr.), obnova templja, bogoslužja in ‚judovstva‘ v 6. in 5.

stol. pr. Kr. Take izjemne izkušnje potrebujejo preteklost – zato jo prikličejo v spomin.

»Klic, na katerega odgovarja spomin, izhaja iz sedanjosti.« (Bergson 1963, 293; prim. Assmann 2015, 73; 76; 100; 118) Po Assmannu pripoved o izhodu odgovarja na potrebe, ki so jih Izraelci imeli ob ustvarjanju etnične, politične in verske identitete – prvič v 10. in drugič v 6. stol. pr. Kr. (Assmann 2015, 73). Assmann pri tem ugotavlja naslednje vzporednice (77):

Klic Zgodovinski kontekst redakcije eksodusa:	Spomin Dogodki, ki se jih eksodus spominja:
- asirsko in pozneje babilonsko zatiranje - 787: padec Jeruzalema, razrušenje templja, deportacija elite	- egiptovska tlaka - osvoboditev iz egiptovske sužnosti - izhod Izraelovih otrok
- 50–70 let babilonskega izgnanstva, zbiranje pravnega in kulturnega izročila	- razodetje postave na Sinaju in sklenitev zaveze - postavitve shodnega šotora
- ok. 520 z nastopom perzijske oblasti vrnitev Judov v domovino, empatična odvrnitev od ‚grehov očetov‘ - upor tistih, ki so ostali v deželi, proti verskim in drugim zahtevam vrnjencev - upor tistih, ki so se v Babilonu uspešno vključili v babilonsko družbo, proti vabilom, naj se vrnejo domov v razrušeni Jeruzalem	- potovanje po puščavi; godrnjanje ljudstva (‚grehi očetov‘) in kaznovanje grešnega rodu (štirideset let v puščavi)
- 520–450: obnova templja, obnova zaveze in nova vzpostavitev Izraela kot judovstva	- zavzetje obljubljenе dežele

6. Eksodus – zgodovina besedila in zgodovina smisla

Eksodus Assmanna zanima kot ‚dogodek spomina‘. Ne da bi zanikal zgodovinsko ozadje, poudarja, da je pripoved o izhodu treba razumeti predvsem kot *delo spomina*, ki je odgovor na določeno sedanjost. Pripoved o izhodu, kot jo poznamo iz svetopisemske 2. Mojzesove knjige, se je oblikovala v 5. stol. pr. Kr., nastajala pa je postopoma skozi stoletja in je po svoji redakciji tudi učinkovala skozi stoletja. V času redakcije je obstajala v dveh pomembnejših oblikah: v devteronomističnem in v duhovniškem izročilu. V nadaljevanju bomo predstavili Assmannovo razlago nastajanja besedila in smisla pripovedi o izhodu (Assmann 2015, 79–119).

Assmann nastajanje Eksodusa deli v tri kompozicijske faze. Najprej si oglejmo dejavnike, ki so na oblikovanje besedila in njegovega smisla skozi stoletja pomembno vplivali.

6.1 Rast besedila – delo negovanja smisla

Svetopisemsko besedilo je večplastno in večglasno; zanj so značilna nasprotja, podvojitve, vrinki, opustitve in glose. V nekaterih knjigah (npr. 1. in 2. Mojzesova knjiga ali preroki) je teh več, v drugih manj. To kaže na postopen zgodovinski razvoj besedila. Drugače od drugih kultur, kjer so se poleg svetih besedil ohranila tudi posvetna (npr. v antični Grčiji imamo poleg homerskih epov še druge epe),

imamo za Izrael iz časa med 10. in 4. stol. pr. Kr. ohranjena le besedila, vključena v Sveto pismo. Sveto pismo je kanonično primerna besedila vključilo, neprimer- na pa – verjetno – ,spregledalo' ali ,potlačilo'. Ohranjena besedila iz tistega časa predstavljajo le 5 % zapisanih besedil – to velja za Izrael, Egipt (3000–300 pr. Kr.) in za druge takratne kulture. Šele v senci postopoma nastajajočega kanona so v Izraelu začela nastajati izvensvetopisemska – devterokanonična – besedila v hebrejskem, aramejskem in grškem jeziku.

Assmanna Eksodus zanima z vidika ,zgodovine učinkovanja' (*Wirkungsgeschi- chte*). Sodobna svetopisemska eksegeza Eksodus že obravnava z vidika ,diahrone tekstne analize' – raziskuje predvsem teološki in filološki vidik besedila v njegovem zgodovinskem razvoju. Zgodovino učinkovanja zanima tekst v dokončni obliki; ta je tista, ki učinkuje naprej – na zgodovino je vplival Faust in ne Prafaust, predsto- pnja Fausta. Vseeno pa se Assmann zgodovini nastajanja Eksodusa posveča: pred- stopnjam Eksodusa, ki naj pomagajo razumeti, kako so njegovi motivi prišli tudi v druga svetopisemska dela, npr. v psalme in preroke. Sinhrono analizo Eksodusa Assmann torej dopolnjuje z diahrono.

Diahrona analiza kaže na štiri razvojne stopnje: 1) ustno izročilo mita o izhodu; 2) knjiga *Eksodus⁴ pred vključitvijo v duhovniški spis, torej *Eksodus kot izvirno, neodvisno literarno delo (kompozicija) poleg drugih spisov, kakor so *Devterono- mij, *cikli zgodb o očakih in *Jožefova zgodba; 3) *duhovniški spis, ki je pripovedi o izhodu in o stvarjenju sicer že povezal v celovito zgodovinsko delo, a se je po- zneje vendarle še spreminjal; 4) poduhovniškospisna (*priesterschriftlich*) pot sko- zi različne kompozicijske stopnje vse do kanona bibličnih knjig, v katerega je Ek- sodus vključen kot druga knjiga Tore – Tora pa kot prvi del hebrejskega Svetega pisma, imenovanega TaNaK.⁵

Assmann privzema sprejeto tezo, da je na redakcijo peteroknjižja bistveno vpli- val duhovniški spis, ki sovпада z nastankom zgodnjega judovstva v času drugega templja (Assmann 2015, 88). Temeljna plast duhovniškega spisa je verjetno na- stala že v 6. stol. v babilonskem izgnanstvu v krogih nekdanjega jeruzalemskega duhovništva; spis so po izgnanstvu dopolnili. Redakcijo peteroknjižja pa so z vklju- čitvijo še drugih virov izdelali ,redaktorji peteroknjižja' v 5. stol. pr. Kr. Kanon he- brejskega Svetega pisma se je tako oblikoval med 2. stol. pr. Kr. in 2. stol. Avtorje duhovniškega spisa je izkušnja padca Judovega kraljestva, ko je leta 587 pr. Kr.

⁴ Z zvezdico (asteriskom) pred imenom določenega dela označujemo njegovo rekonstruirano prvotno obliko.

⁵ Za TaNaK gl. Sveto pismo: Stara zaveza. Jeruzalemska izdaja (Ljubljana: Slovenska škofovska konferenca in UL TEOF, 2018), 13.

Postava (hebr. Tora, gr. Pentatevh, tj. Peteroknjižje) = Prva Mojzesova knjiga (po prvih besedah besedila imenovana »V začetku«); Druga Mojzesova knjiga (»Imena«); Tretja Mojzesova knjiga (»In [Gospod] je poklical«); Četrta Mojzesova knjiga (»V puščavi«); Peta Mojzesova knjiga (»Besede«).

Preroki (hebr. Nebiim) = zgodnji preroki: Jozue, Sodniki, Samuel (1 Sam in 2 Sam združeni v eno), Kralji (1 Kr in 2 Kr združeni v eno); poznejši preroki: Izaija, Jeremija, Ezekiel; dvanajst prerokov po vrstnem redu, ki je prevzet iz Vulgate: Ozej, Joel, Amos, Abdija, Jona, Mihej, Nahum, Habakuk, Sofonija, Agej, Zaharija, Malahija.

Spisi (hebr. Ketubim, gr. Hagiografi) = Psalmi (ali »Hvalnice«), Job, Pregovori, Ruta, Visoka pesem, Pridi- gar (hebr. Kohelet), Žalostinke, Estera, Daniel, Ezra, Nehemija, Kronike (1 Krn in 2 Krn združeni v eno).

babilonski kralj Nebukadnesar II. Jeruzalem in tempelj porušil ter judovsko elito odvedel v izgnanstvo, prisilila k novi predstavitvi zgodovine Izraela – od stvarjenja do potovanja Izraelcev skozi puščavo in Mojzesove smrti. Duhovniški spis (6.–5. stol.) ni nov vir – starejšim, „neduhovniškim“ virom jahvistu (ok. 950 pr. Kr.), elohistu (ok. 800 pr. Kr.) in devteronomistu (7. stol.) dodan pozneje –, temveč redakcija, ki je iz starih virov ustvarila temeljno plast peteroknjižja. Peteroknjižje je torej v svoji zasnovi rezultat duhovniškospisne redakcije. V združitvi izročil o stvarjenju sveta, prastarših/očakah, Jožefovi zgodbi z izročili o izhodu iz Egipta v en vseobsegajoč zgodovinski lok, ki se začne s stvarjenjem sveta in se konča s stvarjenjem shodnega šotora (= pratemplj), je duhovniški spis – po Assmannu – za takratni svet pomenil odločilno, neprimerljivo veliko dejanje. Duhovniški spis torej ni eden od virov, ampak je redakcija, ki svojega vzorca ni našla v preteklosti, temveč ga je ustvarila sama kot odgovor na klic – in na potrebe časa. To je bil čas gradnje drugega templja, obnove Jeruzalema in vzpostavljanja „Izraela“ kot religijske, etnične in politične identitete – duhovniški spis je bil odgovor Izraelcev na čas izgnanstva in obnove po izgnanstvu. (Assmann 2015, 81–82)

Genezo peteroknjižja oziroma Eksodusa je mogoče analizirati tako z vidika kompozicije kot z vidika eksegeze. Cilj *kompozicije* je bil povezati različne vire v pripovedne sklope, v celovito zgodovinsko delo, v historiografijo – to je bilo bolj značilno za Genezo (1 Mz); ta je ločene pripovedi povezovala v cikle o očakah in pa z zgodbo o Jožefu. Nasprotno *eksegeza* teži k „negovanju pomena“ (*Sinnpflege*); zanjso so značilni komentarji, reinterpretacije ali osvetlitve – ti prevladujejo v Eksodusu. (Assmann 2015, 83)

Tako *kompozicijsko* kot *eksegetsko delo* najdemo v obeh strateških prikazih zgodovine Izraela, v devteronomistični in duhovniškospisni redakciji, nastalih v za Izraelce težkih časih – v 7. oziroma 6. stol. pr. Kr. Kaj je za ta dva prikaza značilno? *Devteronomijski prikaz zgodovine* se začneja z izhodom iz Egipta in končuje s porušenjem Jeruzalema; poudarja zlasti moralni vidik – zgodovina je odvisna od zvestobe zavezi. *Duhovniški spis* se začne s stvarjenjem sveta in je usmerjen k stvarjenju pratemplja, to je shodnega šotora, ki je prebivališče Boga med ljudstvom; poudarja teološki vidik zgodovine, razodetje – kolikor bolj se Izrael oblikuje v Božje ljudstvo, da lahko tako postane kraj Božje naselitve v svetu, toliko bolj Bog stopa iz skritosti. Idejo, naj zgodovino predstavijo od začetka stvarjenja sveta, so Izraelci našli v sumersko-babilonsko-egiptovskih listah kraljev – ki pa so bile zgolj liste brez intepretativno-vrednotenjske sestavine, zaradi česar jih ni mogoče imeti za historiografijo.

Genezo besedil je usmerjala dvojna skrb: *negovanje besedila* in *negovanje pomena*. *Negovanje besedila* je skrb za tako obliko besedila, ki podpira spomin ali ustvarja dober učinek, pomemben v magičnih in obrednih besedilih – temelječih na dikciji in prozodiji. Tudi v Devteronomiju najdemo „kanonično formulo“, ki izraža skrb za obliko besedila: »Ničesar ne dodajajte besedi, ki vam jo zapovedujem, in ničesar ji ne odvzemajte...!« (5 Mz 4,2) Besedilo v Devteronomiju se je vseeno spreminjalo, ker je sledilo bolj negovanju pomena kakor besedila. Besedilo se je ustalilo šele s kanonizacijo, ko je postalo sveto in je prevzelo značilnosti magično-

-obrednega besedila. *Negovanje pomena* je bilo še posebej pomembno pri vzgoji bodočih rodov. Tu gre za ‚kulturna besedila‘, ki na mlajše rodove prenašajo vrednote in usmeritve. Mladi so se jih učili na pamet, nato so jih po spominu zapisovali. Tako so učenci pridobivali kulturno identiteto in se seznanjali z literaturo, gospodarskimi tehnikami ali z upravljanjem. Slabši kot je bil jezikovni sistem, pomembnejše je bilo besedilo. Če je bil pri obrednih besedilih poudarek na dikciji in prozodiji, je bil pri kulturnih besedilih poudarek na negovanju pomena. Teh tekstov se niso učili le na pamet, ampak iz srca – s ciljem prenesti jih v življenjsko prakso. V skladu s konkretnimi potrebami so jih tudi aktualizirali, komentirali, dopolnjevali ali jim kaj odvzemali. Tako se je besedilo spreminjalo in raslo; oddaljevalo se je od starega besedila in omogočalo razumevanje v drugačnih okoliščinah. Bolj kot je bilo besedilo kulturno pomembno, večja je bila skrb za negovanje pomena. Tako je mogoče razložiti tekstovno obliko peteroknjižja in Eksodusa z mnogimi nasprotji, dopolnitvami, glosami, dodanimi detajli, okrepitevami ali reinterpretacijami – cilj teh sprememb je bil boljši izraz smisla. Drugače od hipoteze, ki išče prvotne dokumente – to je vire – in izhaja iz arhitektonskega vprašanja o sestavljenosti, je pri Assmannu v ospredju vprašanje o razvoju pomena besedila, ki je omogočal njegovo razumevanje v vedno novih okoliščinah. (Assmann 2015, 84–85)

‚Kulturna besedila‘, kakor Assmann razume besedila, vključena v Eksodus in peteroknjižje, živijo sredi ljudstva v spominu in praksi (kot so prazniki, šola ali branje v javnosti). Osrednje svetopisemsko mesto, ki o tem govori, je odlomek o Ezri iz Nehemija (8,2-8):

»Duhovnik Ezra je dal prinesti postavo pred zbor, pred moške in žene, in pred vse tiste, ki so ji mogli z razumevanjem prisluhniti... Na trgu pred Vodnimi vrati je bral iz nje, od trenutka, ko se je zdanilo, do popoldneva, pred moškimi in ženami in pred tistimi, ki so mogli umeti. Ušesa vsega ljudstva so bila obrnjena proti knjigi postave... Ko je Ezra, ki je stal višje od ljudstva, odprl knjigo pred očmi vsega ljudstva, je vse ljudstvo vstalo. Ezra je hvalil Gospoda, velikega Boga, vse ljudstvo pa je s povzdignjenimi rokami odgovarjalo: ›Amen! Amen!‹... Nato so Ješúa [...] in leviti ljudstvu razlagali postavo. Ljudstvo pa je ostalo na svojih mestih. In brali so iz knjige Božje postave po odstavkih, razlagali pomen, da so mogli razumeti, kar so brali.« (Neh 8, 2–8)

Po Assmannu to mesto govori o trenutku, ko je neko sveto besedilo prvič v zgodovini prenehalo biti ekskluzivna last duhovnikov in postalo skupna posest ljudstva. Yosef Hayim Yerushalmi celo pravi, da je bila to »rojstna ura Svetega pisma (*Schrift*) in istočasno rojstna ura eksegeze«, Othmar Keel pa meni, da je »tu opisano prvo bogoslužje, oblika, ki je odpravila skupen starovzhodnjaški (in antični) obred žrtvovanja in je pozneje postala v sinagogah, cerkvah in mošejah prevladujoča oblika bogoslužja« (v: Assmann 2015, 87). To je zblížalo tempelj in šolo; bogoslužje tu postane oblika pouka in vzgoje. Besedilo je živelo med ljudstvom – ljudstvo ga je recitiralo, komentiralo in spreminjalo; ko pa je pridobilo sluh svetości, se spreminjati ni več smelo – in komentarje so sedaj postavljali ob sveta bese-

dila. Tako se je ob kanonizirani Tori razvila ustna tora, ki so jo pozneje v diaspori zapisali kot Mišno in Talmud.

Ob formativni vlogi kulturnih besedil Assmann poudarja še razlikovanje med *hodegetiko* in *hermenevtiko*, ki ga je uvedla njegova žena Aleida Assmann. V hodegetiki učitelj komentira in učenca v iskanju smisla, ko postane nejasen, vodi – hermenevtika pa zahteva upoštevanje pravil, ki so, ko gre za razlago kanoničnih besedil, veliko strožja. (Assmann 2015, 88)

6.2 Kompozicijske plasti v Eksodusu

Tu bomo sledili Assmannovi analizi treh zgodovinskih plasti, ki jih Eksodus vsebuje kot del duhovniškega spisa (Assmann 2015, 88–100). V katerih stoletjih in kje se pripoved o izhodu iz Egipta pojavi? Na kakšen način se pojavi in kakšno je njeno sporočilo?

Prva kompozicijska plast (730–710 pr. Kr.)

Prva plast pripovedi ali mita je tista, ki jo srečamo pri zgodnjih prerokih Ozeju in Amosu v letih 730–710 – v času, ko so Asirci leta 722 uničili severno kraljestvo (Izrael). Vsebinska pripovedi je legenda o utemeljitvi. Ustvarilo jo je lahko že separatistično gibanje v 10. stol. pr. Kr., ko so se severna plemena ločila od Salomonovega kraljestva; lahko pa sega še dlje nazaj v čas, ko so se prvotni prebivalci pred prodirajočimi Filistejci umaknili v gore. Ta jedrni mit obsega pogl. 1–15: suženjstvo, rešitev, znamenja in čudeži. Tega dela ne moremo razumeti, ne da bi v ozadju videli nakazano celoto v vseh treh korakih: *začetek*-osvoboditev, *sredina*-zaveza in *zaključek*-vstop v obljubljeno deželo. Ta jedrni mit je osnova nekaterih psalmov in drugih svetopisemskih mest, ki se na mit o eksodusu sklicujejo. Mit je torej starejši, čas prerokov Ozeja in Amosa pa je čas stiske, ko so Asirci severno kraljestvo (Izrael) uničili in ljudstvo odpeljali v izgnanstvo. V tem času uničene etnične in verske identitete so preroki identiteto ustvarjali na novo. Ozej je misel o dejstvu izvoljenosti poudarjal z metaforama zaročenstva in sinovstva. Izrael obtožuje ‚prostituiranja‘ s tujimi bogovi – čemur pripisuje uničenje kraljestva. Po drugi strani spominja na Jahvejevo rešitev Izraelcev iz Egipta in prav na tem gradi upanje na nadaljnji obstoj zaveze in prihajajoče rešitve. »Ko je bil Izrael mlad, sem ga ljubil, iz Egipta sem poklical svojega sina.« (Oz 11,1) Podoba sinovstva igra pomembno vlogo že v Eksodusu (2 Mz 4,22–23). Podobo zaročenstva pa sta sto petdeset let pozneje prevzela preroka Jeremija in Ezekiel; uničenje Juda (južnega kraljestva) sta tako razlagala kot kazen jeznega ljubimca – iz nje pa črpata tudi upanje.

Drugače kakor Ozej, ki nezvestobo Bogu interpretira afektivno kot nezvestobo med zaročenci, Amos Izraela obtožuje nepravčnosti in zatiranja ter ga spominja na Božja odrešitvena dela, da bi se spreobrn timer (Am 2,10; 3,1; 4,10). Prelom zaveze so torej za Amosa nepravčnost, krivica in zatiranje, za Ozeja pa češčenje tujih bogov – preroka zahtevata absolutno zvestobo Jahveju, odrešeniku (Avsenik Nabergoj 2021). Zvestobo razume Ozej kultno-teološko, Amos socialno-etično. Izaija, veliki prerok južnega kraljestva, sodobnik Amosa in Ozeja, medtem mita o Mojzeovem eksodusu sploh ne omenja. Lahko torej domnevamo, da je bilo izročilo o

eksodusu doma v severnem kraljestvu, prenašali pa so ga krogi levitov. Ti so bili brez zemlje, živeli so od drobnice – delovali so kot potujoči svečeniki, ki so po deželi opravljali žrtvene daritve, ko kult še ni bil ustaljen v Jeruzalemu. Bili so najpomembnejši prenašalci religijskega izročila. Med njimi najdemo imena egiptovskega porekla: Mojzes, Pinhas in Putiel; morda je bil v tem plemenu bolj živ tudi spomin na njihov postanek v Egiptu in na izhod iz Egipta. (Assmann 2015, 88–91)

Druga kompozicijska plast (720–520 pr. Kr.)

Druga kompozicijska plast se je oblikovala v času med propadom severnega kraljestva in vrnitvijo iz babilonskega izgnanstva, to je 720–520 pr. Kr. Propad južnega kraljestva (Juda), uničenje Jeruzalema in templja ter deportacija judovske elite v Babilon leta 587/6 pr. Kr. to obdobje deli na dva dela: na čas pred izgnanstvom in čas izgnanstva. Obe katastrofi – propad severnega in južnega kraljestva – imata za posledico celovito predelavo do takrat nepovezanih izročil. Podobno je npr. v Egiptu propad starega kraljestva konec 3. tisočletja povzročil literarni razcvet. Za ta čas reprezentativno delo je Devteronomij. *Devteronomij je bil samostojno delo, verjetno nastalo v poznokraljevskem času ali v času zgodnjega izgnanstva, še pred vključitvijo v Toro. Po poznejši legendi so knjigo, ki so jo pripisali Mojzesu, odkrili leta 622 pr. Kr. med obnovitvenimi deli v templju. V resnici pa je knjiga verjetno delo nasprotnikov tedanje dvorne politike, ki se je udinjala asirski nadvladi – in omogočala vdor asirskih verskih navad. Nastop kralja Jošija je opoziciji omogočil, da se upre in uveljavi strogo spoštovanje postave. Knjiga je morda nastala pozneje, a s tem svoje utemeljitvene vloge ne izgubi. Kodificirala je normativna izročila – in tudi če njen avtor ni Mojzes, je sestavljena v njegovem duhu. Verjetno je *Eksodus nastal v istem času. Ni gotovo, katera od obeh knjig je starejša, obe pa uporabljata Ozejevo metaforo o zaročenstvu med Bogom in Izraelom, ki ga razumeta kot ‚sveto poroko‘ – sklenjeno v obliki politične pogodbe o zavezništvu po asirskem vzoru. Pri tem so Devteronomij redaktorji peteroknjižja sestavili kot parentetični, razlagalni povzetek eksodusnega dogajanja – in ga kot peti del dodali eksodusni kompoziciji. To pa pomeni, da je *Eksodus do nas prišel v večkrat predelani obliki. (Assmann 2015, 91–93).

Tretja kompozicijska plast (520–450 pr. Kr.)

Z vidika današnje sestave peteroknjižja je bila po Assmannu odločilna tretja kompozicijska faza. Njen nastanek se umešča v leta 520–450 pr. Kr., čas po vrnitvi iz babilonskega izgnanstva. V tem času nastane temeljno delo zgodnjega judovstva, *duhovniški spis, ki dve izvorno ločeni izraelski utemeljitveni legendi – pripoved o očakih (Abraham, Izak in Jakob) ter pripoved o Mojzesu in izhodu Izraelcev iz Egipta – poveže z miti o stvarjenju in vesoljnem potopu v celovito zgodovinsko delo po vzorcu babilonskih in egiptovskih kraljevih list, ki se začenjajo z nastankom sveta in tako združijo kozmologijo s kronologijo in genealogijo. V času izgnanstva in po njem je pod vplivom babilonskih mitov in perzijskih predstav o bogu nastala *Geneza, ki Boga v univerzalistični perspektivi predstavlja kot stvarnika neba in zemlje – v nasprotju s človeštvom ter posamezniki in njihovimi potomci (Adam in potomstvo; Noe in potomstvo; Abraham in potomstvo). Kot vezni člen med *Ge-

nezo in *Eksodusom je *duhovniški spis uporabil zgodbo o Jožefu, ki je že obstajala kot samostojna literarna pripoved. Kljub temu, da ju *duhovniški spis povezuje, pa se *Eksodus in *Geneza zelo razlikujeta. *Eksodus predstavlja Egipt kot hišo sužnosti, kot utelešenje despotske samovolje, morilskega zatiranja in brezbožne *hybris*, kot deželo, ki jo je treba zapustiti, da bi stopili v novi svet svobode – *Geneza pa ga prikazuje kot rajsko deželo, v kateri je Jožef uspel in je Jožefove brate sprejela. Knjigi omenjata ista ljudstva Kanaana: *Geneza konfliktov med prišleki, kakor je bil Abraham, in staroselci ne omenja, *Eksodus pa Izraelce prikazuje kot do ljudstev Kanaana sovražne – in miroljubne v razmerju do ljudstev izven Kanaana. *Eksodus je torej usmerjen k izključevanju, antagonizmu in nasilju, *Geneza k vključevanju. Raziskovalci si ob tem zastavljajo vprašanje, ali sta bila v Izraelu izvorna mita dva – eden o stvarjenju in očakah, drugi o izhodu Izraelcev iz Egipta. Assmann se nagiba k mnenju, da je pripoved o stvarjenju v Sveto pismo prišla pod babilonskim in perzijskim vplivom; k temu ga vodi ugotovitev, da je duhovniški spis pripovedi oblikoval v skladu s kronološko-genealoškimi shemami, značilnimi za liste kraljev, ki so jih uporabljali v Egiptu in Babilonu. (Assmann 2015, 98)

Kakor *Eksodus je bil tudi *Devteronomij izključujoč. Drugače od *Eksodusa, ki zajema čas od izhoda pa do postavitve shodnega šotora, je *Devteronomij s svojim izročilom zajel čas od izhoda do uničenja Jeruzalema. *Duhovniški spis, ki je povezal *Genezo in *Eksodus, torej pokriva čas od stvarjenja sveta do stvarjenja pratemplja (postavitev shodnega šotora), bivališča Boga sredi njegovega ljudstva – s tem Bog obnovi zavezo, ki jo je ljudstvo s češčenjem zlatega teleta uničilo. V 6./5. stol. pr. Kr. so *duhovniški spis razširili z Levitikom (3 Mz) in z deli knjige Numeri (4 Mz), *Devteronomij pa z devteronomijskim zgodovinskim delom – to je z Jozuetom, s Sodniki ter po dvema knjigama Samuela in Knjige kraljev. Duhovniški spis in devteronomijsko izročilo sta skupaj obsegala devet zvezkov (= enneatevh, deveteroknjižje) – te so končno razdelili v Toro in zgodnje preroke. Obe izročili veljata za utemeljitveni izročili zgodnjega judovstva, ki pa se v teoloških usmeritvah razlikujeta.

Duhovniški spis je poudarjal teologijo stvarjenja in obreda – univerzalizem stvarjenja, po katerem je resničen samo en Bog, ki je Bog vseh ljudstev, je povezal s partikularizmom svetosti, po katerem je Bog za svoje bivališče na Zemlji izvolil Izraela. Izrael je zato poklican, da postane sveto ljudstvo – temu služi institucionalizacija Božje bližine v obredu. *Devteronomij* pa Božjo bližino razume kot osvoboditev in obenem zavezo; med mnogimi bogovi je le en, ki je Izraelov osvoboditelj iz egiptovske sužnosti – zato mu Izrael služi in sprejema njegovo postavo, Bog pa ga odrešuje. Zaveza z Bogom, ki vključuje ideje o izvoljenem ljudstvu, postavi in o obljubljeni deželi, ima zato politično razsežnost – Božja bližina tu ni stvar kulta in duhovništva, ampak zaveze, ki uveljavlja pravičnost in zakon. *Duhovniški spis* sledi idealu svetosti, *Devteronomij* idealu družbene pravičnosti. Te razlike med izročiloma je preiskovala Mary Douglas, ki med drugim razlikuje med hierarhičnim in enklavističnim miselnim slogom (*thought styles*) (v Assmann 2015, 99). *Duhovniški spis* je pripisala hierarhičnemu slogu: navznoter hierarhično organizirana skupnost je navzven odprta in vključujoča. *Devteronomijsko izročilo* je medtem

pripisala enklavističnemu slogu: navznoter demokratično, egalitarno organizirana skupnost je navzven izključevalna. Assmann poudarja, da je bilo nosilec duhovniškega spisa jeruzalemsko duhovništvo, nosilec Devteronomija pa krog laičkih teologov in državnih elit. To nasprotje med vključujočo in izključujočo držo se je po Assmannu ohranjalo skozi vso zgodovino zahodnih verstev – saduceji : farizeji, duhovniki : laiki, katolištvo : protestantizem, v protestantizmu pravovernost : pietizem, v anglikanstvu pa med visoko Cerkvijo in pietizmom, metodizmom in drugimi protiklerikalnimi gibanji. Po Assmannu se živost jedrnih svetopisemskih pripovedi kaže tudi v teh nasprotjih. (Assmann 2015, 100)

V tretji, za nastanek peteroknjižja odločilni kompozicijski fazi prevladuje *duhovniški spis, katerega začetke postavljajo v čas videnj prerokov Ageja in Zaharije ter začetkov vladanja vélikega perzijskega kralja Dareja I (520–518 pr. Kr.). Te okoliščine so bile klic, na katerega je *duhovniški spis odgovoril kot spomin (Bergson). Besedila tu še niso bila kanonično zrela; spis v središče postavlja postavitev shodnega šotora – stvarjenje pratemplja. Spis, ki nosi sledove mnogih posegov, je redakcijsko delo, ki je priklicalo v spomin stare vire (elohista in jahvista), jih na novo oblikovalo in jim dalo moč osmišljanja. Pripovedi, tu združene v eno celoto, so oživele – nove izraze so nato našle v vedno novih *pripovedovanjih (hagada)* znotraj ali izven Tore in tudi v brezštevilnih umetniških poustvaritvah. Njihova *normativna ost (halaka)* pa je spodbujala refleksijo o zavezi in izvoljenosti, o moralnih in pravnih zakonih, o grehu in spravi, iz česar so se navdihovale družbene revolucije in osvobodilna gibanja. (Assmann 2015, 93–100).

7. Pripoved o Mojzesu med mitom in kanonom

Assmann poudarja: duhovniški spis je delo spomina. V novo celoto je povezal *Genezo in *Eksodus in tako združil dve pripovedni, mitični izročili – izraelsko in babilonsko. Temu spisu, ki velja za utemeljitveno delo zgodnjega judovstva, so sledile še druge redakcije vse do ustalitve hebrejskega in krščanskega svetopisemskega kanona. Na naše izročilo je seveda vplivalo Sveto pismo s svojo kanonično vrednostjo, to je kot življenjsko merilo. Kanonično vrednost so v judovstvu pripisovali zlasti moralnim naukom Svetega pisma (*halaka, halakoth*), v krščanstvu pa učiteljsko priznanim resnicam (*dogma*). Kanon je izbor spisov, ki so še posebej zavezujoči, zato besedil kanonu niso več dodajali ali jih odvezemali, določen pa je ostal tudi njihov osnovni pomen. Izbrana kanonska besedila tvorijo ‚jedrno knjižnico‘, ki po judovskem štetju vsebuje 24, po protestantskem 39 in po katoliškem 46 knjig; v faraonskem Egiptu je jedrna knjižnica obsegala 42 najpomembnejših knjig, njihova razčlenitev pa je odsevala tudi v različnih redih duhovništva. Ker kriterij za izbor kanona ni bil enotnost, ampak zavezujočnost, so se lahko v svetopisemsko besedilo vtihotapila mnoga nasprotja – to Assmann označuje kot svetopisemsko polifonijo. Svetopisemski kanon je tako določil pomen temeljnih naukov, ni pa s tem zaustavil poustvarjanja svetopisemskih pripovedi (*hagadoth*). Pripovedi, vključene v kanon, so delovale naprej. Kanoniziran verski in moralni nauk se je ohr-

njal, pripovedi pa so v najrazličnejših časih in okoliščinah ponavljali, komentirali in poustvarjali. Tako je Sveto pismo tudi v novih kulturah ostajalo živo. Ta pojav Assmann opisuje z razlikovanjem med „genotekstom“ in „fenotekstom“ – pripoved v osnovi ostaja ista („genotekst“), toda vsakokrat govori v času in prostoru razumljivi govorici („fenotekst“). Že v samem začetku je tako poleg zapisane tore nastajala tudi ustna tora.

To živost svetopisemskih pripovedi Assmann označuje z besedo ‚mit‘, ne da bi jih s tem hotel razvrednotiti v ‚prazne bajke‘ – s to oznako pripovedi priznava moč, zaradi katere se vedno znova in *na novo* pripoveduje. Po dolgem razvoju je svetopisemski kanon rast besedila in smisla zamejil ter podobo izhoda in Mojzesa, ki tvorita jedro Eksodusa, fiksiral – ni pa s tem zaustavil njene pripovedne moči. Mit o Mojzesu in izhodu je moč izžareval še naprej – ter tako spodbujal komentarje in umetniške poustvaritve.

Po Assmannu sodijo pripovedi, miti v red spomina. Spomin ni trpen posnetek, ampak dejaven privzem preteklega dogodka; ni reprodukcija preteklega dogodka, od katerega bi bil bolj ali manj odmaknjen, ampak delo v službi sedanjosti – spomin odgovarja na klic sedanjosti. Spomin ureja spominjanje in pozabljanje: eno izbere, drugo potlači. »Smo to, česar se spominjamo.« (Assmann 2015, 101) Identiteta spomin uokvirja, ga neguje in omejuje – obenem spomin nosi identiteto. Kolektivno identiteto – ‚mi‘ – nosijo pripovedi; te oblikujejo naš skupni spomin in našo skupno identiteto. Za pripovedi ni pomembno, ali so resnične ali ne, ampak le to, ali imajo svoje mesto v redu spomina, ki jih vedno znova pripoveduje, oziroma v redu samopodobe, ki se z obnavljanjem spominov vzpostavlja in ohranja. ‚Mi‘ pomeni celoto vseh, ki jim isti spomin nekaj pomeni. Pripovedi in miti – torej skupni spomin – ‚mi‘ nosijo in ga povezujejo v eno kulturno identiteto; ‚mi‘ pa te pripovedi in mite obnavlja. Tudi kulturna identiteta je večplastna, polna protislovij in tako heterogena. Naš kulturni prostor, ki ga imenujemo Zahod, črpa svojo identiteto iz istega pripovedno-mitičnega izročila, ki je lahko zelo heterogeno. Prav pripoved o izhodu in Mojzesu, ki je eden od temeljev Zahoda, izkazuje takšno heterogenost. To se kaže v Schönbergovi operi „Mojzes in Aron“, v kateri se prepletajo tri izročila: judovsko, protestantsko in filozofsko. (102)

Reči, da je pripoved o Mojzesu mit, ne pomeni zanikati zgodovinskega izvora pripovedi, ki ji ga pripisuje peteroknjižje. Priznavanje zgodovinskega izvora svetopisemskih pripovedi je del svetopisemskega kanona – reči, da je peteroknjižje izmišljeno, ne bi bilo v skladu s kanonom. Sprejemanje zgodovinskega ozadja pa ne izključuje kritičnega branja. Vsekakor Assmanna ne zanima zgodovinsko ozadje pripovedi, temveč njihova mitična pripovedna moč – in njihova funkcija razodevanja Boga. Te pripovedi so se pripovedovale že davno nazaj, pripovedujejo in poustvarjajo se tudi po kanonizaciji, vedno pa je v njih človek srečeval in spoznaval Boga.

Mit in kanon po Assmannu nista v nasprotju. Kanonizacija Svetega pisma ni zaustavila mitične moči pripovedi, ki težijo k temu, da se pripovedujejo nenehno, na novo – in tudi drugače. Na vprašanje »Kaj Mojzes pomeni?« so odgovarjali mnogi: Filon, Schiller, Heine, Schönberg, Freud, Buber ali Mann – njihovi odgovo-

ri niso bili razlage in v njih je bila pripoved »mišljena dalje« (*weitergedacht*). Thomas Mann je razvil hagado o egiptovskem Jožefu v štirih zvezkih, a te ni več mogoče vključiti v svetopisemski kanon ali je dodati kot komentar. Mit po takšnih poustvaritvah kliče: Hans Blumenberg (1979) to imenuje ‚delo na mitu‘. »Ko slavimo ameriške predsednike Georgea Washingtona, Thomasa Jeffersona in Abrahama Lincolna kot ‚drugega Mojzesa‘ in sedaj umrlega Nelsona Mandelo kot ‚črnega Mojzesa‘, gre tu za Mojzesov mit, in ne za biblično knjigo Eksodus. Pripovedi o Mojzesu ne dojemamo kot enkratni zgodovinski dogodek, ampak kot spominsko figuro (*Erinnerungsfigur*), katere resnica se potrjuje v dejanju spominjanja in v vsaki spominjajoči se sedanjosti.« (Assmann 2015, 105) Mandela ni posnemal Mojzesa, da bi bil ‚črni Mojzes‘ – deloval je povsem samostojno –, in vendar je opravljal isto delo kot Mojzes. To hoče Assmann z izrazom ‚delo na mitu‘ povedati. Z drugimi besedami, mit o Mojzesu, ki govori v Eksodusu in v drugih svetopisemskih besedilih, še ni povedal vsega. Spregovoril je v Mandeli, Washingtonu, Jeffersonu in Lincoln, in še bo govoril v drugih, ki Mojzesa morda ne bodo niti poznali. Mnogi – Schönberg, Freud ali Mann, Judje v času nacizma – pa so se k Mojzesu tudi obrnili, ker so v njem iskali odrešenje in sodbo za svoj čas. Nove in nove različice mita kažejo, da kanon mitov ni zadušil – še več, v sebi nosijo naprej kanonično vrednost svetopisemskih pripovedi. Mit in kanon služita drug drugemu.

Kakšna je torej kanonična razsežnost mita o Mojzesu? Mojzes simbolizira monoteizem. Z njegovim imenom je povezano normativno oznanjevanje enega Boga – to je izključujoče in narekuje strogo razlikovanje med enim resničnim Bogom in mnogimi lažnimi bogovi, ki jih je ustvaril človek. To razlikovanje je navzoče v mnogih zapovedih in prepovedih: kliče torej k ustreznim odločitvam in ravnanju. »Spominjati se na Mojzesa pomeni spominjati na to razlikovanje, kakor to narekuje trenutna potreba: med zvestobo in izdajo, svobodo in suženjstvom, pravico in krivico, čistim in nečistim, redom in brezpravjem, civilizacijo in barbarstvom, čustvenostjo in duhovnostjo ali resnico in neresnico.« (106)

8. „Mojzesovska distinkcija“ in „monoteizem zvestobe“

Pripoved o Mojzesu, kakor jo podaja peteroknjižje, je prvotno spominska figura, ki bralca ali poslušalca oblikuje, spreminja, usmerja, spodbuja, opozarja in osmišlja – njen prvotni namen ni prikazovati zgodovinsko resnico, ampak utrditi duha Izraelcev v časih, ko so jim katastrofe uničile temelje – politične, verske in kulturne. Ta svetopisemska pripoved je po svoji funkciji torej najprej spominska figura, ki jo je ustvaril spomin kot odgovor na klic časa, da bi duha ljudstva dvignila, oblikovala, usmerila in celo na novo utemeljila. To funkcijo Mojzesa kot spominske figure želi Assmann izluščiti in artikulirati, ne da bi ji pri tem odrekel zgodovinsko funkcijo. Zanj je značilno, da učinkuje – da zgodovino ustvarja. Ko Sveto pismo govori o Mojzesu, ne govori o ‚zgolj‘ zgodovinskem Mojzesu – pomembnem posamezniku iz izraelske preteklosti –, ampak pripoved uporablja kot spomin z namenom ustvariti nov duhovni, kulturni okvir oziroma *milje*. Mojzes je kot spominska figura

naše izročilo oblikoval najgloblje; po Assmannu naš zahodni svet še vedno stoji na mojesovskih temeljih (2016, 76).

Izročilu, v katerem živimo, je svetopisemska pripoved o Mojzesu dala temeljne usmeritve in okvire. Dva temeljna dosežka Mojzesove svetopisemske figure, ki sta oblikovala naše izročilo, Assmann imenuje „monoteizem resnice“ in „monoteizem zvestobe“ (Petkovšek 2017, 620–623; 2018, 241–243). Izraza se vežeta na Mojzesa; Assmann ju je uvedel že v svojih delih *Mojzes Egipčan* (*Moses der Ägypter*, 1997/98) in *Mojzesovsko razlikovanje* (*Die Mosaische Unterscheidung*, 2003). *Monoteizem zvestobe* zahteva zvestobo Izraelcev enemu Bogu – odrešeniku; obstoj več bogov dopušča, a v nasprotju s politeizmom ne dopušča menjavanja bogov. *Monoteizem resnice* pa priznava samo enega resničnega Boga – drugi so lažni. Razlikovanje med resničnim in lažnim bogom je Assmann v delu *Mojzes Egipčan* in *Mojzesovo razlikovanje* označil tudi kot „mojesovsko razlikovanje“. Vera v enega Boga je obstajala že pred svetopisemskim monoteizmom – šele Sveto pismo pa je na področju religije uveljavilo razlikovanje med resničnim in lažnim bogom. »Pri tej tezi bi vztrajal prej in pozneje,« pravi, a dodaja: »V izročilu o eksodusu razlikovanje med resničnim in lažnim ne igra nobene vloge.« (Assmann 2015, 106)

V svojem *Eksodusu* se torej Assmann odreka splošnemu prepričanju, ki ga je pred tem zastopal tudi sam, da je monoteizem resnice izvirna sestavina pripovedi o Mojzesu. Ta izvirno govori o zvestobi in izdaji, in ne o resničnem in lažnem Bogu – tega razlikovanja zato niti ne bi smeli imenovati „mojesovsko razlikovanje“, kakor je v preteklosti delal Assmann sam. Razlikovanje med resničnim Bogom in lažnimi bogovi je v peteroknjižje prišlo pozneje pod babilonskim in perzijskim vplivom. Vendarle se zdi, da Assmann pojem „mojesovsko razlikovanje“ v svojem *Eksodusu* uporablja tudi za označitev monoteizma zvestobe. (Assmann 2015, 106)

Monoteizem zvestobe ima tri teološke funkcije: rešiteljsko, zavezno in obredno; bistveno zanje je razlikovanje med zvestobo in izdajstvom (*Treue und Verrat*). Znotraj te temeljne paradigme *zvestoba – izdajstvo* se oblikujejo tri dihotomije: 1) Egipt : Izrael; 2) Izrael : druga ljudstva; 3) prijatelj : sovražnik oziroma zvestoba : izdajstvo. Prav te tri dihotomije so substrat Eksodusa. (106–107)

8.1 Egipt – Izrael

Razlikovanje med Egiptom in Izraelom je razlikovanje med služenjem človeku, kar pomeni suženjstvo, in služenjem Bogu, ki je svoboda. Služba Bogu namreč osvobaja; Jahve je Izraela osvobodil, da bi mu ta stregel. Tu smo na simbolni ravni, ki govori o spopadu med *novim* in *starim*: ‚Egipt‘ simbolizira staro, ki ga morajo Izraelci zapustiti, da bi vstopili v novo; ‚izhod‘ je simbol kolektivnega spreobrnjenja. Ta osvobajajoči teološki impulz je imel v vsej poznejši zgodovini učinkovanja osrednjo vlogo. (Assmann 2015, 107–108)

8.2 Izrael – druga ljudstva

Sklenitev zaveze na Sinaju uvaža razlikovanje na *notranje* in *zunanje*, endo- in eksosfero, med pripadnostjo in nepripadnostjo zavezi. Zavezo je Bog sklenil z otroki

Izraela – ne s človeštvom; izvolil jih je za svoje ljudstvo. Zaveza loči svet na Izrael in druga ljudstva. Ta ločitev nima nič skupnega z nasiljem: Bog skrbi tudi za druga ljudstva, do Izraela, ki ga iz kroga ljudstev izloči, pa ima poseben odnos. Temu služi postava, ki Izraela posvečuje. Bogu pripadajo vsa ljudstva, Izrael pa je njegov biser. Izvoljenost Izraela zato ni *mizantropija*, kakor so jo razlagali v antiki. Z notranje perspektive to pomeni: Izraelci živijo strogo po postavi, dani od Boga, da bi postali vzor drugim. Duhovniški spis poudarja vidik svetosti, Devteronomij pa vidik modrosti, vzgoje in pravičnosti (5 Mz 4,5-8). Izrael torej samega sebe ločuje od drugih ljudstev, živi drugače – drugim pa pravice živeti po lastnih zakonih in častiti lastne bogove ne jemlje (3 Mz 20,24.26; Est 3,8). Svojo drugačnost Izraelci dodatno poudarjajo z opisom sebe z vidika drugih narodov: »Glej, ljudstvo, ki biva posebej, se ne prišteva med narode.« (4 Mz 23,9) Ideja o ločenosti je Makabejce spodbudila k uporabi proti asimilaciji s tujci. Rabinska modrost pa je razvila načelo ‚tora in pot‘, ‚kultura in postava‘ – istočasno usmerjenost k zvestobi postavi in spoštovanju do tujcev.

Idejo izločitve, to je posvetitve, najdemo tudi v izročilu o očakih, ki poudarja motiv *alohtonije*, priseljevanja od drugod. To omogoča, da nastanek Izraela kot Božjega ljudstva v smislu religijske in politične identitete razumemo kot *stvaritev iz nič* (*creatio ex nihilo*): otroci Izraela so bili ‚nič‘ – brezpravni, nevredni in nemočni, dokler jih Jahve ni izvolil in pripeljal v Kanaan od čisto drugod. Motiv *alohtonije* namiguje tudi, da Izraelci s staroselci nimajo nič skupnega. Da jih ti ne bi zapeljali v malikovanje, z njimi izvoljeno ljudstvo ne sme imeti nič, zato jih mora izkoreniniti. Izrael ne sme imeti nič ne s tujimi ljudstvi ne s tujimi bogovi – prepoved asimilacije ustreza prepovedi češčenja tujih bogov. V pripovedi torej ne gre zlasti za to, da je Mojzes prišel iz Egipta ali Abraham iz Mezopotamije, ampak za to, da sta oba prišla od drugod – gre torej za motiv *alohtonije*. (Assmann 2015, 108–110)

8.3 Prijatelj – sovražnik

Tudi tretja delitev odpira temeljna vprašanja peteroknjižja oziroma Svetega pisma. Delitev nastane v endosferi, ki je prostor Božje zaveze z izvoljenim ljudstvom. Zaveza prepoveduje češčenje tujih bogov: »Ne priklanjaj se jim in jim ne služi, kajti jaz, Gospod, tvoj Bog, sem ljubosumen Bog...« (5 Mz 5,9) Tisti, ki jih začne častiti, uniči zavezo in se postavi na stran sovražnikov.

Zaveza zavezuje; kdor vanjo vstopi, iz nje ne more izstopiti, ne da bi izzval Božjo jezo. Ta odnos oblikuje posebno semantiko – pojme ljubosumnja, nasilja in greha. Ljubosumnje, s katerim se Jahve in njegovi partnerji za zavezo zavzemajo, povzroča nasilje: ob češčenju zlatega teleta pobijejo tri tisoč ljudi. V okviru zavezno-teološke semantike je malikovanje oziroma idolatrija najtežji greh – uperjen je proti prvi Božji zapovedi in zavezo uniči. Zaveza ima za posledico razlikovanje med prijateljem in sovražnikom: prijatelji zavezo spoštujejo, sovražniki uničijo; s spoštovanjem ali zavračanjem ljudje sami delamo iz sebe prijatelje ali sovražnike. Tu gre torej izvirno za zvestobo ali odpad – in ne za vprašanje resničnega ali lažnega boga. Stopnjevanje odnosa in semantike deli ljudi v prijatelje in sovražnike.

* * *

Pred očmi imamo torej pripoved o Mojzesu, ki jo običajno povezujemo z monoteizmom zvestobe in monoteizmom resnice, vendar pa je povezovati Mojzesa z monoteizmom resnice napačno. Monoteizem resnice je v nastajajoči svetopisemski korpus vstopil pod vplivom zaratustrovstva pozno, v času ahemenidskega Perzijskega cesarstva (550–330 pr. Kr., prostor Velikega Irana), oziroma v času prerokov Drugega Izaija in Danijela. *Monoteizem resnice* časti enega boga, stvarnika neba in zemlje – drugi bogovi ob njem so neresnični, lažni, maliki. *Monoteizem zvestobe* pa obstoj drugih bogov dopušča, a služiti je treba le enemu, Osvoboditelju. Tu torej ne gre za monoteizem v strogem pomenu besede, ampak za *monolatrijo*, to je za služenje enemu Bogu. Izvorno je z Mojzesom povezan ta monoteizem zvestobe.

Povezanost obeh monoteizmov v peteroknjižju daje vtis, da je monoteizem zvestobe splošen religijski pojav, a to ne drži. »Prav nasprotno,« poudarja Assmann (2015, 112), »je teologija zaveze nekaj enkratnega in revolucionarnega, kar je mogoče najti le v Svetem pismu«. Če gledamo na Sveto pismo z vidika njegove celote, tvorita monoteizma neločljivo celoto, zlasti v mlajših spisih Stare zaveze, Nove zaveze in Korana. Napačno pa bi bilo misliti, da se je biblični monoteizem iz partikularne monolatrije razvil v univerzalni monoteizem. Drži pa nasprotno: izvorna svetopisemska ideja Božje zaveze in zvestobe enemu Bogu je bila tako močna, da je ideja o resničnosti le enega Boga, ki so jo Izraelci sprejeli v izgnanstvu, ni mogla preseči in izpodriniti; usidrala – tudi v rabinskem judovstvu, krščanstvu in koranu – se je kot čustvena vsebina svetopisemske vere, ki jo tvorijo zaveza, zvestoba, odrešenje in obljube. »Partikularni monoteizem zvestobe in univerzalni monoteizem resnice obstajata v kompleksnem, večglasnem kanonu svetopisemskih besedil eden ob drugem, pri čemer je monoteizem zvestobe *cantus firmus*.« (112–113) Monoteizem priznava le *enega* Boga: monoteizem zvestobe pa *zahteva*, da med mnogimi bogovi *služimo le enemu, osvoboditelju*; monoteizem resnice *trdi*, da je *le en resničen* med mnogimi lažnimi. Idejo o enem bogu, izvoru sveta, ki jo imenujemo *kozmogonični monoteizem*, najdemo tudi v drugih religijah tistega starozaveznega časa. Svetopisemski nauk prerokov iz časa poznega izgnanstva, da je v skladu s *spoznanjem* resničen le en bog – vsi drugi so lažni –, pa Assmann imenuje *čisti monoteizem*, ki je značilen tudi za starogrškega filozofa Ksenofana. Od kozmogoničnega do čistega monoteizma pot ni dolga.

Monoteizem v pomenski paradigmi eksodusa torej ne pomeni spoznanja, uvida, ampak odnos – ljubezen, absolutno zvestobo odrešeniku in njegovi postavi, ki ni resnična ali lažna, ampak zavezujoča. Nezvestoba je vračanje v egiptovsko suženjstvo, k drugim bogovom. Eksodus ne govori o stvarniku neba in zemlje, ampak o Bogu, ki prijateljem namenja milost, sovražnikom pa jezo. Jeza Boga in strah sta del zaveze – a Božja ljubezen njegovo jezo stokrat presega. »Misel o zavezi in zvestobi je posebnost bibličnega monoteizma. S tem je bila odkrita povsem nova oblika religije – oblika povezanosti in pripadnosti. V mitu o eksodusu je ta nova religija, ki temelji na pojmu zvestobe, dobila svoj zavezujoč izraz.« (113–114) Že Devteronomij (redakcija ok. 620 pr. Kr.) je idejo zaveze oblikoval po asirskem vzor-

cu trojne prisega zvestobe, ki ga je kralj Asarhadon (+ 669 pr. Kr.) dal v prisego svojim vazalom. To načelo politične lojalnosti je Devteronomij prenesel na odnos med Bogom in ljudstvom, a s tremi odločilnimi spremembami: 1) zavezujoč značaj izhaja iz spomina na Božjo osvoboditev ljudstva iz egiptovske sužnosti; 2) zaveza z Bogom ni vsiljena, ampak svobodna izbira ljudstva, ki jo tudi svobodno obnavlja; 3) v Božji zavezi igrajo vidiki milosti, dobrote in potrpežljivosti povsem drugačno vlogo kot v politični prisegi. V zavezi imata svoj izvor razlikovanje prijatelj : sovražnik ter problem nestrpnosti in nasilja. Srd, jeza in ljubosumje sodijo v semantiko zaveze, kakor se kaže v odlomku o zlatem teletu. Tudi Laktancij (250–340), ki pravi, da »ni religije tam, kjer ni strahu« (*De ira Dei*, 11.15), Božjega srda ne pripisuje bistvu Boga, ampak zavezi. Kakor v cesarstvu, ki temelji na prisegi-lojalnosti, tako tudi v zavezi z Bogom noben greh ne ostane brez posledic. »GOSPOD, GOSPOD, ... odpušča krivdo, upornost in greh, toda nikakor ne oprosti krivde, ampak obiskuje krivdo očetov na sinovih in na sinov sinovih, na tretjih in na četrtyh.« (2 Mz 34,6-7) Vloga Boga ni, da bi kakor mnogi drugi bogovi bdel nad izvajanjem pogodb in zakonov, ampak on sam pogodbe in zakone izdaja in določa.

K semantiki prijatelj : sovražnik, ki prevladuje v Eksodusu,⁶ spada tudi *semantika bibličnega antikanaanstva*. V odnosu Izrael : druga ljudstva nasilja ni. Medtem pa so Izraelci v odnosu do sedmih ljudstev Kanaana nasilni, kakor to prikazuje Eksodus (pozor: Geneza ta odnos prikazuje kot miroljuben). To sovraštvo poznamo kot antikanaanstvo, to je kot sovraštvo do kanaanskih ljudstev, ki predstavljajo pogansko predzgodovino obljubljenе dežele. Ta dežela je sedaj »pod ljudstvom zaveze« – antikanaanstvo pomeni očiščevanje ostankov poganske predzgodovine na tem področju, to je v endosferi zaveze, ki je nekaj novega in od Boga danega. Naj poudarimo, da arheološki viri svetopisemskih pripovedi o nasilju Izraelcev nad temi ljudstvi ne potrjujejo. Raziskovalci zato trdijo, da te pripovedi zgodovinsko niso utemeljene. So torej simbolne – govorijo o tem, da mora Izrael v sebi uničiti ‚poganski Kanaan‘. Ker gre za vprašanje zaveze, so vojne tu prikazane kot sveta dolžnost; shema prijatelj : sovražnik se prenese na odnos med ljudstvom zaveze in ljudstvi Kanaana – ta odnos pa je le simbolen, ne realen, v pripovedi, in ne zgodovinski. O sveti vojni govori 5 Mz 20, ki pravi, da so vojne z oddaljenimi ljudstvi običajne, proti ljudstvom Kanaana pa svete. V sveti vojni se ves plen žrtvuje Bogu, na zahtevo katerega se vojna bje in je pod njegovo varstvo tudi postavljena. (Assmann 2015, 115) Simbolni pomen svetopisemskega antikanaanstva izpostavlja Othmar Keel:

»Ni potrebno imeti veliko svetopisemskih znanj, da vidimo, da so bile grozote teh ljudstev, oltarjev in naselbin, ki naj bi jih razrušili, nekoč del religije Izraela, in ne kakšnih nizkotnih ljudstev... ‚Antikanaanstvo‘, ki ga najdemo pri Ozeju, v Devteronomiju in devteronomijskem gibanju, kakor antijudovstvo nove zaveze preganja en del svoje lastne preteklosti in ga poskuša razglasiti kot nekaj tujega in ga zavreči.« (Keel 2007, 1:573)

⁶ Zelo pomembna je Assmannova opomba (2015, 114), da Geneza ne govori niti o prijateljih ali sovražnikih Boga niti o jezi ali ljubosumju Boga, pa čeprav nasilje velikokrat predstavlja (na primer izgon iz raja, vesoljni potop, uničenje Sodome in Gomore, pomešanost jezikov). Tu se Božji srd nikoli ne vname. Odnos Izraelcev do ljudstev Kanaana prikazuje kot miroljuben.

Keel s tem izpostavlja tri pomembne vidike antikanaanstva : 1) izraz, ki je simbol, se nanaša na poganski čas pred sklenitvijo zaveze, na nespreobrnjene v lastnih vrstah, na „notranje poganstvo“, na spreobrnjenje in na nevarnost nezvestobe zavezi; 2) antikanaanstvo ni značilnost celotnega Svetega pisma – pojavi se pri Ozeju in zaznamuje devteronomijsko izročilo; 3) odmev je našlo v novozaveznem protijudovstvu in tudi poznejših kolonialističnih gibanjih, ki so se v Eksodusu navdihovala (npr. prihod puritancev v Ameriko ali Burov v Južno Afriko); ti so simbolne antikanaanse motive iz Svetega pisma zlorabili za opravičenje svojega kolonializma. Krivde zato ni mogoče pripisovati svetopisemskim besedilom, a po drugi strani tudi ni mogoče zanikati pomenskega potenciala teh besedil, ki je takšne interpretacije omogočil.

Dihotomija prijatelj : sovražnik ima za seboj kontroveržno in strahotno zgodovino učinkovanj. V zavezo je prišla s področja politične oblasti – vsaka oblast temelji na lojalnosti podrejenih, ki se delijo na zveste in nezveste, na prijatelje in sovražnike. Oblast sestoji iz zakonov in moči, ki izpolnjevanje zakonov zapoveduje – enako velja za zavezo. Toda zaveza z Bogom ni isto kot politična oblast in z vidika zaveze je širjenje avtoritete postave na tiste, ki zaveze ne sprejemajo, problematično. Svete vojne so se sklicevale na nekatera svetopisemska mesta – v njih Keel prepozna »zakone, ki niso bili dobri«, o katerih govori Ezekiel: »Zato sem jim tudi jaz dal zakone, ki niso bili dobri, in odloke, po katerih niso mogli živeti.« (Ez 20,25) Božja beseda torej govori o tem, da je Bog predvidel, da se slabim zakonom v človeški zgodovini ni mogoče izogniti. (Assmann 2015, 115–117)

8.4 „Mojzesovsko razlikovanje“ in spomin v službi zaveze

Eksodus, ki je spomin na izhod iz Egipta, je obliko, ki jo poznamo iz peteroknjižja, dobil konec 6. stol. pr. Kr. Assmann je glede datuma klica k spominu natančen: 21. dan 7. meseca (= 17. oktobra) leta 520 pr. Kr. Tistega dne je imel prerok Agej videnje: »Po besedi, ki sem se vam z njo zavezal, ko ste šli iz Egipta, ostaja moj duh v vaši sredi; ne bojte se!« (Ag 2,5) V tem trenutku se je rodil klic k spominu – nanj je odgovoril duhovniški spis, ki je povezal Eksodus in Genezo. Spis velja za temeljno delo zgodnjega judovstva. Spis je delo spomina.

Pripoved o izhodu, zapisana v Eksodusu, je spomin, ki narekuje zvestobo. Spomin in zvestoba sodita skupaj kot resnica in uvid. Zvestoba ohranja spomin na Jahvejeva odrešitvena dejanja in na sinajsko zavezo, ki je ljudstvu dala identiteto. Ta spomin je treba ohranjati živ; treba ga je prebujati in srčiti (*Beherzigung*) – to je naloga Eksodusa. Eksodus tudi že ustvarja kulturne mnemotehniko za ohranitev spomina v obredih in praznikih, na vsakdanji, hišni in javni ravni. Spomin je obenem zahvaljevanje Bogu in izpovedovanje grehov ljudstva. Ps 105–107 opevajo čudežna Božja dejanja, naštevajo grehe očetov in Božjo kazen, za vsem tem pa se razodeva bistvo: Božja bližina. Na to Božjo bližino, na zavezo kot temelj upanja obuja Eksodus spomin.

*»Zanje se je spomnil svoje zaveze,
zaradi svoje velike dobrote si je premislil.*

*Pripravil jim je usmiljenje
pred vsemi njihovimi osvajalci.*

*Reši nas, GOSPOD, naš Bog,
izberi nas izmed narodov,
da se bomo zahvaljevali tvojemu svetemu imenu,
da se bomo ponašali s tvojo hvalo.» (Ps 106,45-47)*

Spomin, ki ga je Izrael začel graditi kot odgovor na klic časa, so prinesla različna izročila kot »absolutno zavezujoči temelj ljudstva, države in templja, ki jih je bilo treba na novo vzpostaviti« (Assmann 2015, 119). Ta spomin je torej »absolutno zavezujoči temelj«. Spomin, *priklican*, da na novo vzpostavi ljudstvo, državo in tempelj, odpira dve silni fronti: proti Egiptu in proti Kanaanem. A z vidika dejanskih okoliščin v tistem času za to ni bilo nobene potrebe več: Egipt in Kanaan sta glede Izraela politično moč in vlogo izgubila. Ti dve fronti je zato treba razumeti v simbolnem smislu: Egipt simbolizira zatiranje, Kanaan pa malikovanje. Ta dva veljata za dve glavni področji pregrehe, ki rušita zavezo oziroma njena temelja, pravičnost in zvestobo zavezi – nanju se nanašata plošči postave. Prva plošča z Božjimi zakoni našteva prepovedane oblike odnosov do Boga – to simbolizira Kanaan; druga plošča se z družbenimi zapovedmi usmerja proti družbeni krivici – to simbolizira Egipt. (119)

9. Sklep

9.1 Eksodus z vidika resnice: narativna, zgodovinska in performativna resnica

Na Eksodus pogosto gledamo z vidika zgodovinske resnice – a dvom v celostno zgodovinsko resničnost poročila o Mojzesu in o izhodu je znan in upravičen. Assmann – ne da bi zanikal zgodovinsko ozadje pripovedi – poudarja, da prvi namen redaktorjev Eksodusa ni bil ustvariti zgodovinsko poročilo. Tudi Freudu je bilo jasno, da bistvena vloga poročila o Mojzesu ni bila zgodovinska, ampak v utemeljevanju kulturne identitete judovstva: »Odreči nekemu ljudstvu moža, ki ga samo slavi za največjega med svojimi sinovi, ni nekaj, kar bi človek rad ali lahko storil.« (Freud 1950, 103)

Kakšna je torej prava, izvorna vloga, ki so jo Eksodusu dodelili redaktorji? Na pripoved o izhodu se v svoji zgodovini niso sklicevali samo Judje, ampak tudi drugi: Armenci, Etiopijci, Angleži, Nizozemci ali Američani; nanjo so se sklicevali, ko je šlo za človekove pravice, za latinskoameriško teologijo osvoboditve ali za revolucije. (Assmann 2015, 389) Zakaj? Tu se na Eksodus niso sklicevali, ker bi uporabnike pripovedi zanimala zgodovinska resnica. Pripoved prinaša nekaj drugega. Kaj? Po Assmannu danes v njej vidijo vsebino, ki je fiktivna in literarna. Tudi Mojzesa mnogi obravnavajo kot fiktivno ali literarno figuro – s tem pa ne izključujejo možnosti, da se je v 12. ali 13. stol. pr. Kr. skupina ubežnikov v resnici čudežno rešila

pred zasledovalci. Takšen je lahko bil dogodek v jedru vsakoletnih spominskih praznovanj. Verjetno pa se sam *opis* izhoda in Mojzesa v Eksodusu razlikuje od zgodovinskega dogodka in resnične osebe v ozadju biblične pripovedi. Pripoved, ki je imela *svet spreminjajoče učinke* po zaslugi redakcije pripovedi in njenega razvoja, ima verjetno malo skupnega z zgodovinskim jedrom. Pripoved, kakršno poznamo danes in kakršna je spreminjala svet, bolj kot zgodovinsko resnico vsebuje *človeka ustvarjajočo resnico*. Kaj pomeni, da je pripoved fiktivna, literarna, kakor jo danes mnogi dojemajo? Po Assmannu ti oznaki za Eksodus nista ustrezni. Fiktivna pripoved namreč človeka razvedri, ker ga ne usmerja in mu ne zapoveduje – Eksodus pa prav nasprotno človeka usmerja, zavezuje in zadolžuje. Svoboda, v katero Eksodus vodi, obvezuje, človeku postavlja pogoje, ki jih mora izpolniti. Tudi če torej nekateri v Eksodusu vidijo fikcijo, je ta več kot le rezultat literarne domišljije in ustvarjalnosti – to je Eksodus od samega začetka dokazoval s preusmerjanjem toka zgodovine, ustvarjanjem novega človeka. To bistveno lastnost Eksodusa Assmann imenuje ‚performativnost‘: za performativna besedila velja, da pri njih ‚pred-stavljati‘ (*vor-stellen*) pomeni ‚ustvarjati‘ (*her-stellen*). Tu resnica ni misel, ki realno stanje, zgodovino *posnema*, temveč misel, ki realno stanje, zgodovino *ustvarja*. V neteoretični, performativni perspektivi ima resnica vlogo, ki je z vidika klasičnega, teoretičnega razumevanja resnice težje razumljiva. Tako performativno resnico Assmann ponazarja z besedo ‚faraon‘ (*fira‘ûn*). Takole pravi: faraon, kakor ga Eksodus prikazuje v opisu zasledovanja Izraelcev čez Rdeče morje, ni obstajal – označiti arabskega voditelja z besedo ‚fira‘ûn‘ pa bi imelo za tega voditelja danes uničujoče posledice. Assmann v tej svetopisemski besedi ne vidi zgodovinske funkcije – torej besede, ki bi zgodovinsko osebo natančno opisala –, ampak ustvarjalno funkcijo; uporabiti to besedo za kakega arabskega voditelja danes bi pomenilo njegovo uničenje. Tako po Assmannu pripovedi, uporabljene v Eksodusu, ustvarjajo in uničujejo – izvoljeno ljudstvo varujejo pred načinom življenja, ki ni resničen in vodi v pogubo. Izraelci so torej svoj pravi ‚jaz‘ prepoznali v pripovedih iz Eksodusa, ki velja za temelj judovstva: v njih so našli svojo istovetnost. Ta istovetnost jim je dala moč, da so kot edino antično ljudstvo preživeli vsa uničujoča nasprotja. Zato tudi beseda ‚literatura‘, kolikor jo razumemo v smislu lepih umetnosti, za Eksodus ni ustrezen izraz. Seveda imajo lepe umetnosti v Svetem pismu pomembno mesto: v njem najdemo ljubezensko, obredno in molitveno liriko, pa moralna, modrostna dela, zgodbe in pripovedi. A to bistva Svetega pisma ne izčrpa – to se jasno pokaže pri prerokih. Bistvo Svetega pisma ni v lepih besedah, temveč v tem, da bralec ali poslušalec svetopisemsko besedo sprejme in se po njej ravna. Prerok Ezekiel (33,32) tarna: »Glej, ti si zanje kakor pevec ljubezni, ki ima prijeten glas in dobro brenka na strune: poslušajo tvoje besede, vendar se ne ravna po njih.« Cilj Svetega pisma ni ustvariti estetski užitek, ampak novo prakso, nov način ravnanja – novega človeka. Bistvo Božje besede je torej razodetje Božje volje Mojzesu in ljudstvu; poznati Božjo besedo in se po njej ravhati je jedro judovstva. Božja beseda svoj namen doseže le, če je živeta in človeka spreminja. Če v življenje človeka ni sprejeta in ga ne spreminja, Božja beseda, *dabar* izgubi smisel – *resnična* je le kot *uresničena*. Izvorno in pristno se Božja be-

se da ne izraža v teorijah in besedah, ampak v dejanjih; dokazi zanjo niso arheološka odkritja, ampak pričevanja, dejanja, življenje, eksistenca posameznika ali ljudstva, katerih temelj Božja beseda je – besedi ‚fikcija‘ ali ‚literatura‘ zato funkcije biblične pripovedi oziroma besede ne označujeta ustrezno. Prav tako vsebine in resnice takšnih besedil ni mogoče omejiti na zgodovinsko dokazovanje ali dokazljivost. (Assmann 2015, 391; Osredkar 2021; Pevec Rozman 2021; Klun 2021)

9.2 Razodetje

Eno je gotovo: rdeča nit in glavni namen Eksodusa je razodetje (Assmann 2015, 392–395). Eksodus je pripoved o razodetju in svobodi, ki pa zanj, pravi Assmann, nima besed, *leksemov* – o njima se izraža v obliki pripovedi, diskurza. A Eksodus razodetja – to je razodetje volje boga/bogov človeku – ne razume več na način, kakor so ga do tedaj razumele druge religije. V arhaičnih religijah je bilo razodetje nekaj občasnega, posredovanega po različnih tehnikah, kot sta vedeževanje ali mantika. V Eksodusu je razodetje enkratni dogodek; Bog v njem enkrat za vselej razodene temeljna pravila in navodila, ki življenje človeka in družbe zajamejo v celoti.

Po Assmannu Eksodus sestoji iz petih stopenj razodetja: 1) razodetje imena; 2) razodetje Božje moči; 3) razodetje postave in sklenitev zaveze; 4) razodetje božanstva v shodnem šotoru; 5) razodetje bistva.

Oblike, ki so podobne 1. in 2. stopnji razodetja, najdemo v tudi v drugih religijah: egiptovska božanstva se obračajo na kralje in jim razodevajo svojo voljo; mrtvi iz onstranstva v vlogi bogov nagovarjajo ljudi; Babilonci in Hetiti v naravnih katastrofah vidijo razodetje božje moči.

Biblično novost predstavlja 3. stopnja, ta postavi temelj novega odnosa do sveta: pravni kodeks, po katerem je človek živel, dobi status razodetja; konstitucija določenega ljudstva dobi veljavo absolutne večne resnice – zgodi se teologizacija prava. Ne prinese človek svojega prava pred Boga – Bog dá pravo človeku. V antičnem svetu po Assmannu česa podobnega ne najdemo: Bog človeku, Mojzesu izroči svoje, Božje pravo v obliki plošč postave, ostalo pa mu narekuje. Dekaloga pa Bog ne oznani samo pred Mojzesom, ampak pred celotnim ljudstvom, ki zavezo, pisno overovljeno na ploščah, potrdi z aklamacijo – Bog svoje volje ne razodene prek kralja ali preroka, ampak neposredno, ‚demokratično‘. Da bi z vidika *ius divinum* pridobilo večjo veljavo, so razodetju pridružili tri druge velike kodekse: knjigo zaveze (2 Mz 21–23), zakon svetosti (3 Mz 17–26) in devteronomični zakon. Kot deset Božjih zapovedi tudi te tri kodekse utemeljuje teofanija, Božja beseda, po kateri je Bog ustvaril svet in s katero sedaj nagovarja izvoljeno ljudstvo – ta Beseda je v evangeliju Kristus, ki je meso postala. Assmann poudarja ‚vulkanski‘ značaj teofanije, ki je v središču sinajske perikope in nima vzporednice niti v Svetem pismu niti v drugih religijah.

Tu se zgodi korenit pomenski preobrat, ki izvor prava, po katerem so Izraelci živeli, pripiše teofaniji, Božji besedi – ta revolucija v razumevanju prava se zgodi v *praznem prostoru*, ki je bil posledica izgube države po padcu južnega kraljestva. V

času pred nastankom duhovniškega spisa sinajska perikopa, kot dokazujejo psalmi in preroške knjige, še ni bila del eksodusa. Šele duhovniški spis je ustvaril naravni lok od 1) izhoda in osvoboditve prek 2) izvolitve in zaveze do 3) vstopa v obljubljeno deželo. Duhovniški spis povezuje ta tri narativna jedra v neločljivo celoto. Sinajsko razodetje zato po Assmannu predpostavlja propad kraljestva – ta je imel za posledico teologizacijo prava, ki je v velikem perzijskem kraljestvu skupnost obvarovala izgube verske in etnične identitete. Izguba države je torej Jude prisilila, da so svoje bivanje opredelili na novo – in ta opredelitev je postala temelj judovstva v času drugega templja. V nastajanju Eksodusa gre tu za kompozicijsko stopnjo iz časa babilonskega izgnanstva.

‘Teologizacija prava’ je torej v jedru sinajskega razodetja. Proces teologizacije in njegova implementacija sta v času babilonskega izgnanstva trajala nekaj desetletij. Razlikovati moramo dvoje: 1) razliko med kraljevim in božjim zakonom; 2) razliko med pravom (kot zakonom) in moralo (modrostjo). Božjo sodnost, ki se razlikuje od kraljeve, so poznali tudi v Mezopotamiji in Egiptu – povezovali so jo s predstavo o vseidnem soncu. V Izraelu so medtem Božjo sodnost povezali s pravičnostjo, ki je kraljevi zakon ne more povsem zagotoviti; za Božjo sodnost je značilno, da izhaja iz Božje vsevednosti, zastopali pa so jo zgodnji preroki Izaija, Amos in Mihej, ki so klicali k odgovornosti, skrbi za šibkejša, solidarnosti ali k zvestobi zavezi. Bolj kot za zakon gre pri Božji sodnosti za moralo, za pravičnost. V času izgube države – to je v času izgnanstva – pa so v Božji zakon vključili tudi kraljevi zakon in ga povzdignili v *ius divinum* z Božjo avtoriteto. Ta avtorizacija je bila pomemben del razodetja. Vključitev prava v razodetje se kaže v knjigi zaveze – in v njeni literarni obliki: kraljevo pravo je tu uokvirjeno s socialno-etičnimi in kulturnimi predpisi Božjega prava, s tem pa je preoblikovano v Božje pravo. Tako je nastala ideja neodvisnega pravnega reda, ki ni odvisen od državnih ustanov in zgodovinskih sprememb. Cilj te transformacije je doseči avtonomijo v okoliščinah babilonskega izgnanstva. Rešitev so redaktorji duhovniškega spisa našli v tem, da so ‘očetne zakone’ opredelili kot Božje – in jim tako dali avtoriteto, ki jo ima *lex divina*. Tu se avtonomija uresničuje kot teonomija, kot služba Bogu, ki človeka osvobaja službe človeku, to je suženjstva. Izraelci so bili res vazali perzijskega kralja – živeli pa so v svobodi Božjega zakona. (Assmann 2015, 395)

9.3 Egipt

Glavna tema Eksodusa je razodetje – izhod iz Egipta je drugotna, podporna tema (Assmann 2015, 395–397). Kakšno vlogo ima torej Egipt v Eksodusu? Pripoved o izhodu iz Egipta nosi v sebi izkušnjo izhoda. Izhod pomeni ‘iti ven’, ‘izseliti se’, ‘izstopiti’ – to pa pomeni ‘prestopiti mejo’; pomeni ‘zapustiti staro’, ‘doseči novo’. Eksodus je usmerjen k novemu, ki zapušča staro. Egipt simbolizira staro, ki je območje tlake, suženjstva – in ga je zato treba zapustiti. Razodetje dvigne Izraela nad staro, ga od njega loči in odreši – odpre ga novemu. Izrael je zato ‘sveto’, ‘ločeno’ ljudstvo – obljubljena deleža pomeni novo življenje.

Izrael pomeni novost na treh ravneh: na politični, religijski in duhovni ravni.

Na *politični* ravni pomeni Izrael izstop iz političnega sistema starovzhodnjaških sakralnih kraljestev. Izvoljeno Božje ljudstvo odpre prostor novih oblik politične skupnosti.

Na *religijski* ravni pomeni Izrael izstop iz kozmoteističnega sistema starovzhodnjaških in mediteranskih kultur, ki temelji na zlitju božanskega in človeškega v svetu, in prehod k čisto novi obliki sobivanja med edinim, svet presegajočim Bogom in izvoljenim ljudstvom.

Na *duhovni* ravni pomeni Izrael izstop iz mitičnega reda v zgodovinski red. V mitičnem redu je človek usmerjen v preteklost, živi v skladu z brezčasnimi vzorci mita, nad njim vlada *historia divina*, ki je ‚zgodovina‘ bogov – in ne človeka. V zgodovinskem redu pa je človek usmerjen v prihajajočo, obljubljeno prihodnost, k novemu; živi v *historia sacra*, ki je zgodovina odrešenja, to je odnosov človek – Bog.

Egipt simbolizira staro, ki ga razodetje pušča za seboj. Simbolizira princip sakralne oblasti, to je zlitja boga in države, božanskega v vladarju. Ta princip ni bil nikjer ureničen močnejše in dosledneje kakor v Egiptu – trdi Assmann. Simbolizira tudi princip kozmoteizma, to je zlitosti božanskega s svetom, božanskega v kozmosu, v naravi. Tudi za ta princip Assmann trdi, da ga nobena druga religija teološko ni reflektirala v takšni polnosti besedil in podob kot egiptovska – in je učinkoval še dolgo po propadu egiptovskega sveta. Simbolizira tudi princip mitičnega časa, ki je dominiral z idejo regeneracije, večnega vračanja istega: večnega vračanja k mitičnim pravzorum.

Assmann zato sklene, da je Egipt najjasnejši izraz sveta, iz katerega se je Izrael izselil, da je stopil v svet svetopisemskega razodetja, ki prihaja z novo predstavo Boga in sveta, človeka in družbe, časa in zgodovine. V svojem bistvu je izhod, eksodus razodetje, ki je stopnjevano in progresivno: kot temeljna pripoved izraelskega ljudstva to ljudstvo ustvarja, utemeljuje pa tudi monoteizem zvestobe – vero v enega Boga, ki je Izraela odrešil in izpeljal v svobodo. Končno bivanje človeka v svetu preusmerja od mita v zgodovino. Razodetje pa je ustvarilo tudi okvire sveta, v katerem živimo – Assmann zato Eksodus označuje za »utemeljitveno legendo našega sveta, ki je ostala živa do danes« (397).

9.4 Eksodus – politični mit

Eksodus je ustvarjal tudi politično zgodovino – zato velja za politični mit in model etnogeneze. Na politično zgodovino so vplivale tri temeljne ideje Eksodusa: *ideja izselitve* je tlakovala pot revolucionarnim izhodom iz vélikih imperialnih, kolonialnih zvez; *v ideji izvolitve* so različna ljudstva prepoznala svoje posebno poslanstvo med drugimi ljudstvi; *ideja obljubljenega dežele* je mnoge vodila v kolonizacijo. V vseh treh točkah je prav Eksodus temeljni mit Združenih držav Amerike.

Eksodus je iz Izraela naredil izvoljeno ljudstvo. V Izraelu je zato zavladal *potos* ograjevanja od drugih; sebe je začel dojemati kot nekaj posebnega, kot ljudstvo s posebno nalogo – in ne le kot eno izmed ljudstev. Mit o izvoljenosti po Maxu Weberu konstituira vsako ljudstvo – to ga vodi v *alohtonijo*, v razlago, da je drugačno, z izvori v tujem svetu: Rimljani so jih našli v Troji, prav tako Franki in Normani, Škoti pa v Egiptu.

Eksodus ustvarja tudi pojem ljudstva, celo dva: *‘ām* in *gôj*. Egipt pojma za ljudstvo ne pozna; temelji na pojmu država, ki ga utemeljuje religiozno. Tudi Eksodus pojem ljudstvo utemeljuje religiozno in ga postavlja nasproti Egiptu – državi. Ljudstvo, ki se v zavezi z Bogom vzpostavi na Sinaju, deluje protiegiptčansko, protivladarsko: pojem ljudstva deluje vladarsko kritično. Kot tak se prvič izrazi v 17. pogl. Devteronomija; pomembno vlogo je odigral pozneje v revolucijah. (Assmann 2015, 397–399)

9.5 Eksodus in monoteizem

Sodobna globalna kultura, ki – kakor pravi Assmann – danes stoji na pragu digitalne dobe, ima svoje temelje v svetopisemskem monoteizmu; ta je postavil okvire njenega razvoja, omogočil pa je tudi ateizem kot svoje nasprotje in zanikanje (Žalec 2021). Monoteizem in ateizem sta dve temeljni determinanti našega izročila in sodobne globalne kulture. Tudi tu je Eksodus odigral osrednjo vlogo.

Temeljna značilnost monoteizma, ki se razvije v Eksodusu, ni zgolj *spoznanje* o obstoju enega resničnega Boga med drugimi lažnimi, ampak *zvestoba* enemu samemu Bogu, Jahveju, rešitelju Izraelcev iz egiptovske sužnosti. Drugi bogovi so bili za Izraelce mikavni – a Izraela je izvolil Jahve, ga rešil iz sužnosti in sklenil z njim zavezo. Ta odnos ni bil naraven, kakor je naraven odnos stvarnik-stvarstvo. Ta odnos je bil sad Božje izvolitve in ljubezni; temeljil je na tem, kar je Bog do svojega ljudstva čutil – in kar je od svojega ljudstva zahteval. Ta zveza ni naravna, ampak ‚afektivna‘; zato je prva metafora zanjo prisposoba zaročencev in zakona. Vstopiti v to zvezo, zavezo zahteva ‚izhod‘ iz nečesa drugega. »Odhajati (db. iti ven = *exire*) začne tisti, ki začne ljubiti (*Incipit exire qui incipit amare*),« pravi Avguštín. (*Enarrationes in Psalmos* 64.2, v: Assmann 2015, 5; 24; 241; 399) In nadaljuje: »Mnogi začnejo odhajati v veselju in noge tistih, ki odhajajo, so čutenje srca (*cordis affectus*): odhajajo namreč iz Babilona.« Sv. Avguštín tu razlaga Psalm 65 (64), ki naj bi ga po izročilu napisala preroka Jeremija in Ezekiel v času, ko so se Izraelci začeli iz Babilona vračati v Jeruzalem – Avguštín namreč razlaga ‚Babilon‘ in ‚Jeruzalem‘ v luči razlikovanja med ‚zemeljskim mestom‘ (*civitas terrena*) in ‚Božjim mestom‘ (*civitas Dei*). Človek pripada enemu ali drugemu mestu glede na svojo ljubezen, ki je lahko ljubezen do tega sveta (*amor saeculi*), kot je značilna za Babilon, ali pa ljubezen do Boga – ta pa je značilna za Jeruzalem.

Assmann ne neha poudarjati, da je na Sinaju sklenjena zaveza ‚afektivna‘: temelji na ljubezni in zvestobi, s katerima pa so – kot sence z lučjo – povezani jeza, izdaja in greh; pragreh je odpad od Jahveja, prestop k drugim bogovom. Ljubeči Bog zaveze je ljubosumni, jezljivi Bog. Zaveza je torej ambivalentna; deluje kot dvorezni meč – to je posledica njene afektivne obteženosti. V tem je novost in moč sevanja, ki jo zaveza ima. »Kljub raznim vrstam razvoja in nanosov je ta monoteizem zvestobe ostal prevladujoči element v vseh abrahamskih religijah.« (Assmann 2015, 400)

Monoteizmu zvestobe stoji nasproti vera v enega stvarnika; od njega je vse odvisno. V izraelski religiji so miti o stvarjenju obstajali že zgodaj – šele z duhovniškim spisom,

ki vključi Genezo, pa dobijo zavezujočo teološko obliko. Vključitev Geneze je bila posledica srečanja Izraelcev z babilonskimi in iranskimi predstavami o bogu v času babilonskega izgnanstva. V Genezi vera ni afektivna, ampak je stvar spoznanja, uvida – zato ne govori o zvestobi in jezi, ki sta značilni za Eksodus: za semantiko teologije zaveze. Tudi Egipčani so verovali v enega boga, iz katerega je izšel svet in mnogi drugi bogovi, a ta egiptovski kozmogonični monoteizem dopušča na nižji ravni politeizem. Izraelci pa so ta kozmogonični monoteizem, kot so ga poznali od Egipčanov, Babiloncev in Perzijcev, spremenili v absolutni monoteizem – povezali so ga z monoteizmom zvestobe, ki ne priznava nobenih drugih bogov. Izraelec dolguje absolutno zvestobo Jahveju, ki je Izraelce odrešil iz Egipta – in ta je tudi edini resnični Bog.

Duhovniški spis ustvarja pripovedni lok od stvarjenja do vstopa v obljubljeni deželo, Eksodus – del duhovniškega spisa – pa od izhoda iz Egipta do nastanitve Boga v shodnem šotoru. Tu se kaže revolucionarni preboj teologije zaveze. Pripoved namreč ustvarja lok od skrajne revščine do najvišje izvoljenosti – od egiptovske sužnosti do osvobajajoče Božje službe, od oddaljenosti Boga v Egiptu do simbioze z Bogom. Eksodus o nadaljevanju poti po sklenitvi zaveze in o vstopu v Kanaan ne govori; o tem govorijo druge knjige, Levitik (3 Mz) in Numeri (4 Mz), sam Eksodus pa se konča s postavitvijo in opremo svetišča, to je svetega, shodnega šotora. V tem je koncentrirano bistvo Eksodusa, ki predstavlja revolucionarni preboj – tu Bog stopi v bivanjsko skupnost z izvoljenim ljudstvom. Tu se zgodi nekaj povsem nasprotnega temu, kar je značilno za ‚poganski svet‘, za Egipt in Babilon, kjer bogovi in boginje bivajo v obredih v božjih mestih – mestni bogovi so središče družbenega in prostorskega reda. Eksodus pa Božje domovanje prestavi v tabor, v šotor – tu je sedaj Bog navzoč neposredno, med ljudmi. Vezanost na prostor, značilna za mesto, nadomesti gibljivost šotora, potovanje – ki ima za cilj obljubljeni deželo. Boga, navzočega v obrednih opravilih, nadomesti živa naselitev Boga, navzočega v njegovi slavi (*kāvôd*) – ki jo ponazarja oblak –, v njegovih besedah, navodilih in usmeritvah. Takšna predstavitev Božje navzočnosti razbija dotedanjo obredno (mestno) umeščenost navzočnosti bogov.

S tem, ko je duhovniški spis povezal Genezo z Eksodusom, je pripoved odločilno razširil. Stvarjenje sveta je povezal s postavitvijo šotora, to je poznejšega tempelja: s tem je tempelj dvignil na raven drugega stvarjenja, na raven dovršitve stvarjenja. Tako je ustvaril novo religijo – v tem je revolucija naše ere, ki jo je prinesel in sprožil Eksodus.

Sveti šotor povzema izkušnjo izgnanstva: šotor ni vezan na eno mesto, je gibljiv. Sveti prostor ni narejen iz neuničljivih, nepremakljivih kamnov, ampak je to ljudstvo samo, ki je v gibanju; to se posvečuje z zvestobo zakonom in postavi – v njem se Bog naseljuje. Na primeren literarni način – Assmann izpostavlja ‚katalogno poezijo‘ – pa je mogoče sveti šotor ‚postaviti‘ tudi v domišljiji bralcev in poslušajoče skupnosti. Prav v tej poduhovljeni obliki je postal temelj, ki je Izraelskemu ljudstvu omogočil preživeti v diaspori in se med ljudstvi tega sveta kot edino izmed antičnih ljudstev čudežno ohraniti v svoji etnični, kulturni in religijski identiteti vse do danes. (Assmann 2015, 402)

Assmann sklene: pojem religije se je v Eksodusu transformiral. Tu najde religija svoj temelj v razodetju; razodetje se v nasprotju z neposredno danostjo vedno bolj uveljavlja kot rastoča resnica in zahteva. Razodetje se ne omejuje na običaj, na obred ali na sveto, temveč se širi na sfero pravičnosti, življenjskih oblik in načinov, na praznike in navadne dni, državo in družino. S tem se religija loči od vsakokratne kulture – do nje vzpostavlja kritičen odmik. Na tak način tudi pridobiva prvenstvo v razmerju do vseh drugih vrednostnih sfer, kakor so politika, pravo, gospodarstvo, znanost ali umetnost – v razmerju do teh področij se torej vzpostavlja kot nekaj nadrejenega. Ta nepredstavljeni preobrat se je zgodil v Eksodusu. Poznejši zgodovini je tlakoval pot – ta se je v njem navdihovala, zlasti so se v njem navdihovali drugi utemeljitveni preobrat: duhovni, religijski ali politični.

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Caro salutis est cardo: Tertulijanova antropologija v razmerju med telesom, odrešenjem in zdravjem

Caro salutis est cardo: Tertullian's Anthropology in the Relationship between Body, Redemption, and Health

Povzetek: Prispevek odpira vprašanja Tertulijanove antropologije v novi luči. Ta antropologija velja za unitarno: kljub osnovnemu razlikovanju dveh delov v človeku (duša in telo) teh ne razume kot medsebojno sovražnih, pač pa kot komplementarne. Tovrsten pogled na človekovo telesno razsežnost, ki se znotraj patristične antropologije uvršča v azijsko-antiohijsko teološko izročilo, Tertulijanu posebej v slovitem delu *O vstajenju mesa* omogoča pozitivno vrednotenje telesa (*corpus*) oz. mesa (*caro*), zato je mogoče govoriti o t. i. *karnalni* antropologiji. Prispevek izpostavlja dve posledici takega nauka o človekovem telesu: pritrdilno vrednotenje medicine na eni in prepleten, vzajemen odnos med odrešenjem in zdravjem na drugi strani.

Ključne besede: patristična antropologija, odrešenje, telo, meso, duša, zdravje, *O vstajenju mesa*

Abstract: The paper raises in a new light some questions of Tertullian's anthropology, which is considered unitary, i.e., that despite the basic distinction between two parts in man (soul and body), these are not seen as mutually hostile, but complementary. This kind of view of man's bodily dimension, which within Patristic anthropology is rooted in the Asian-Antiochian theological tradition, allows Tertullian, especially in his famous work *On the Resurrection of the Flesh*, to positively evaluate the body (*corpus*) or the flesh (*caro*), which is why we can speak of a so-called *carnal* anthropology. The article highlights two consequences of this kind of doctrine of the human body: the affirmative evaluation of medicine on the one hand, and the intertwined, reciprocal relationship between salvation and health on the other.

Keywords: Patristic anthropology, redemption, body, flesh, soul, health, *De resurrectione carnis*

1. Uvod

Pojmovanje telesa v poganski in krščanski antiki kot pojava samega po sebi¹ – pa tudi z njim povezanih preostalih človeških razsežnosti – je bilo v zadnjih desetletjih pogosto predmet raziskav, a so to zanimanje navadno navdihovala predvsem socialno-zgodovinska metodološka izhodišča.² Cilj naše raziskave, ki se osredotoča na učenje najzgodnejšega latinskega teologa, kartažanskega učitelja Tertulijana († ok. 230; Dunn 2004, 2–8), predvsem na njegovo slovito delo *O vstajenju mesa*, je nadgradnja prej nakazanih pristopov na dveh ravneh: po eni strani je za celovito razumevanje semantike telesa nujno osvetliti njeno teološko konstrukcijo, po drugi strani pa se ob aktualnih epidemičnih razmerah odpirajo nova, neraziskana vprašanja, ki omogočajo novo in globlje teološko razumevanje starodavnih besedil samih – v tem primeru vprašanja o razmerju med telesom, odrešenjem in zdravjem (Amundsen 1982; Boudon-Millot in Pouderon 2005; Globokar 2020; Strahovnik in Scasserra 2021).

2. Razpotja patristične antropologije

Znotraj antične krščanske misli o človeku lahko na podlagi svetopisemske antropologije v grobem sledimo dvema smerema razvoja: eni v skladu z 1 Mz 1,26 (skupaj z 1 Mz 2,7) in drugi v skladu s Pavlovo antropologijo, zasidrano v kristologiji (Grossi 2006). Na podlagi preproste trditve apostolskih očetov, da je človek iz 1 Mz 2,7, oblikovan iz zemlje, enak človeku iz 1 Mz 1,26, narejenemu po Božji podobi in podobnosti, je sledil dvojni razvoj. Če so cerkveni očetje v splošnem sicer sprejeli grško dihotomično shemo o človeku, sestavljenem iz telesa in duše, pa te zaradi skupne vere kristjanov v utelešenje Besede in vstajenje telesa ni zaznamovalo ostro dualistično ločevanje.

Krščanska misel se je torej na podlagi temeljne enotnosti človeškega bitja, kot je razvidna iz svetopisemskega poročila o stvarjenju, antropološko razdelila v dve smeri: 1. aleksandrijska in zahodna (posttertulijanovska) tradicija poudarjata razumsko prvino človeka (*nous*) (1 Mz 1,26); 2. (malo)azijska in antiohijska tradicija medtem dajeta večji poudarek *plasis*, samemu oblikovanju človeškega telesa (1 Mz 2,7).

Aleksandrijski antropološki pristop si je človeka prizadeval opredeliti po njegovi bistveni sestavini – *nous*; to temelji na opisu stvarjenja v 1 Mz 1,26. Gre za človeka po Božji podobi in podobnosti, ki je duhovni in popolni človek, ki pa mora v konkretnem obstoju izkusiti omejitve človeka iz prsti iz 1 Mz 2,7 – omejitve, ki se je

¹ Prispevek je nastal v okviru raziskovalnega programa št. P6-0262 („Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga“), ki ga sofinancira Javna agencija za raziskovalno dejavnost Republike Slovenije.

² Poleg znamenite Brownove študije (slovenski prevod iz leta 2007) lahko na tem mestu zgolj opozorimo še denimo na knjigo Aline Rouselle (1988), predvsem pa na četrti zvezek znamenite serije *Histoire de la sexualité* avtorja Michela Foucaulta, posvečen prav razumevanju spolnosti v krščanski antiki, ki je posthumno, na podlagi njegovih zapiskov, izšel leta 2018 pod naslovom *Les Aveux de la chair* (slovenski prevod je nastal leta 2020).

mora popolni človek osvoboditi z nenehno askezo. V tej perspektivi Kristus človeka iz prsti ni ustvaril, temveč je zanj postal predvsem etični model, za katerega si je treba prizadevati: Božji Logos je v tako v bistvu prava pot nazaj k temu, kar človek v resnici je. Na to antropološko usmeritev je vplival predvsem platonizem, ki je začrtal metafizično antropologijo brez posebne pozornosti za zgodovinskega človeka.

Azijsko-antiohijski antropološki pristop, predvsem pri dveh zgodnjih eminentnih predstavnikih Ireneju Lyonskem in Tertulijanu, je na drugi strani v ospredje postavil zgodovinskega človeka, ustvarjenega iz zemeljskega prahu – ki je Božja podoba v vsej svoji izoblikovanosti (*plasma*), ne zgolj v enem delu (duši). Utelesena Beseda tako ne predstavlja le etičnega modela človeka, temveč človeka kot Božjo podobo. Po tej shemi kristologija postane hermenevtično načelo antropologije, kar je Irenej izrazil z znamenitimi besedami: »Bog se bo poveljčal v svoji ustvarjenini (*plasma*), ko jo bo naredil skladno in podobno svojemu Sinu.« (*Zoper krivoverstva* 5.6.1) Biti ustvarjen po Božji podobi torej v tem izročilu ni sovpadalo predvsem ali zgolj s človekovimi intelektualnimi sposobnostmi: človek je podoba Boga v vsej svoji somatičnosti, telesnosti, kar pomeni, da je povezan s počelom, ki ga presega – to je z Bogom. Prvotno dejstvo ustvarjenosti je torej skupno vsem bitjem, razlikujejo in določajo pa jih različni cilji. Povedano drugače: azijsko-antiohijska tradicija bere 1 Mz 1,26 pod vplivom vere v utelešenje Besede znotraj konteksta 1 Mz 2,7. Božja podoba v človeku se nanaša na celotnega človeka in s tem tudi na njegovo telo. V zvezi s tem je Irenej v 1 Mz 1,26 uvedel razlikovanje, ki sicer ni izvirno biblično: »podobo' (εἰκών) je razumel kot naravno sestavino človeka, »podobnost' (ὁμοίωσις) pa kot njegovo življenje v Duhu (*Zoper krivoverstva* 5.1.3; 5.28.4). Kristus z antropološkega vidika tako predstavlja konkretnega človeka, »podobo-podobnost' – s čimer postane pot, kako človek postane »podoba-podobnost' Boga. Čeprav Duh v zgradbo človeka (meso/telo-duša) neposredno ne spada, pa v zgodovini zagotavlja, da človek postane to, kar mora biti. Zato Irenej pravi, da človeka sestavljajo trije elementi: meso, duša in Duh (5.6.1; 5.9.1). To antropološko pojmovanje poteka na zgodovinsko-dinamični ravni. Človek zanj ni predvsem nekaj ustvarjenega, temveč dejansko to, kar bo postal – zato ni le »Božje delo' v smislu, da ga je ustvaril Bog, ampak predvsem »jamstvo' (*Res.* 6.5), pravzaprav »jamstvo Duha', kot se je izrazil Irenej (*Zoper krivoverstva* 5.8.2).

Za Ireneja je utelesena Beseda nosilka Božje podobe v skladu z 1 Mz 1,26, s čimer vzpostavlja bistveno povezavo med kristologijo (utelešeni Kristus kot Božja podoba) in antropologijo (človek kot Kristusova podoba) ter razširja *imago Dei* iz 1 Mz 1,26 na človekovo telesnost in umnost. Človekovo meso je Božja podoba v obzorju mesa Utelesene Besede. Ta t. i. *somato*-antropologija je nastala kot reakcija zoper gnostike in platonike, ki so telesnemu možnost odrešenja odrekli, zato značilnosti utelesene Besede pripisuje tudi človeški podobi. Tertulijan tako lahko zapiše: »V kakršnikoli že obliki je bil oblikovan tisti prah, je bil v njem že mišljen Kristus, ki bo postal človek.« (*Res.* 6.3)³

³ Slovenski prevodi odlomkov iz dela *O vstajenju mesa* so avtorjevi. V bližnji prihodnosti je sicer predviden izid poslovenjenega izbora Tertulijanovih apologetskih, polemičnih in katehetskih spisov. Del izbora bo tudi integralni prevod dela *O vstajenju mesa*.

3. Tertulijan in pozitivno vrednotenje telesa/mesa

Tertulijanova antropologija je bila – tudi v zadnjem času – predmet pogostih analiz (Waszink 1947, 263–264, 431–433; Braun 1977, 301–303; Fernandez 1979, 307–398; Leal 2001, 17; Fredouille 2005, 324; Brown 2007, 93–114). Razlagalci si glede ocene konsistentnosti njegove antropološke terminologije zaradi njene velike kompleksnosti niso vedno enotni, a v splošnem iz spisov lahko izluščimo, da Tertulijan v večini primerov pojma *caro* (meso) in *corpus* (telo) razume kot sopomenki, pri čemer je drugi izraz splošnejši, prvi pa uporabljen zlasti takrat, ko želi Tertulijan poudariti snovno razsežnost človeka. Ta je bila v antiki podvržena pogostim kritikam, ki so izvirale tako iz filozofskih (predvsem platonističnih) tradicij kot iz gnostičnih krogov, kartažanski učitelj pa na temelju Kristusovega učlovečenja in vstajenja poudarja njeno pozitivno vrednost.⁴

V splošnem Tertulijan dihotomično antropološko shemo priznava – kar lepo prikazuje ena izmed njegovih opredelitev: *homo sit qua caro et anima* (*De carne Christi* 13.6; 14.4) –, vendar pri tem prevladuje izrazito holistično pojmovanje človeka. Tertulijan – verjetno na sledi stoiški misli, da je vse, kar obstaja, iz dveh *substrata* – navaja različne dvojice: človek da je sestavljen iz duše in telesa, mesa in duha, mesa in duše, duha in duše. Človeka sestavljata dve temeljni substanci – telo in duša (*Apologeticum* 22.5). Ti substanci se sicer razlikujeta (*Res.* 35.5), vendar ju ni mogoče ločiti, saj nastaneta sočasno (*De anima* 37.1). To enovitost lahko prekine le smrt (*Adversus Marcionem* 5.9.3) – pri čemer je duša od telesa ločena, vendar le dokler ne bo zopet združena z vstalim telesom. (Fredouille 1972; Alexandre 2001; Leal 2001; Fredouille 2005; Vicastillo 2006; Montero 2007)

S paradoksalnim mišljenjem, ki je za Tertulijana značilno, smo pri kartažanskem katehetu po eni strani priča ostremu zavračanju sveta – to se izraža tudi v visokih asketskih zahtevah –, po drugi pa izraziti obrambi mesa kot takega in dobrosti stvarstva. V tej obrambi gre Tertulijan, čeprav sam kot prvi latinski teolog stoji šele na začetku dolgega izročila, dlje kot kateri koli drug zgodnjekrščanski pisec, ki mu je sledil. Posebej v njegovem spisu *De resurrectione carnis* srečamo v začetnih poglavjih eno najizrazitejših lavdacij mesa v vsej krščanski tradiciji. Ta njegov *praeconium carnis*, 'hvalnica mesu' v poglavjih 5–10, je nasploh eno najznačilnejših pozitivnih vrednotenj človekove telesne razsežnosti.

Tertulijan svojo hvalnico mesu oz. telesu na začetek spisa umešča kot odgovor krivovercem – markionitom in predvsem gnostikom več vrst (docketisti, valentini-janci, Bazilid, Apel) –, ki ob preziranju mesa mislijo zgolj na vstajenje duše; s tem po njegovem mnenju prezirajo Gospoda mesa (*Res.* 2.12). Zoper tovrstne poglede kartažanski pisec nastopi s pozitivnim vrednotenjem mesa: po njegovem je bilo v redu božanskega stvarjenja človeško meso ustvarjeno pred dušo (5.8).

Ob koncu 7. poglavja Tertulijan izreka zagovor mesu najprej znotraj splošnega antropološkega obzorja:

⁴ Naj na tem mestu zgolj spomnimo na dilemo o slovenjenju besede *incarnatio* (prim. različne sorodne grške izraze: ἑνωματώσις, ἐνωάρκωσις, ἐνανθρώπησις), za katero po našem prepričanju dovolj ustreznega prevedka še vedno ni. Najbolj uveljavljena izraza, učlovečenje in utelešenje, ne izražata polnosti latinskega pojma, ki poudarja prav razsežnost mesa; bi zato lahko govorili raje o uměsenju?

»9. Je Bog dušo torej postavil v meso ali jo raje vstavil in vmešal mesu? Tako tesno ju je povezal, da ne moremo biti gotovi, ali meso (*caro*) nosi naokrog dušo (*anima*) ali duša meso, ali je meso v službi duše ali duša v službi mesa. 10. Čeprav je bolj verodostojno, da je duša, ki je bolj sorodna (*proxima*) Bogu, nošena s strani mesa in da gospoduje, je tudi to – da vsebuje dušo, ki je sorodna Bogu, in da ji daje v posest to isto oblast – v prid slavi mesa. 11. Kajti kakšno rabo narave, kakšen sad sveta, kakšen okus prvin lahko uživa duša, če ne s pomočjo mesa? Kaj menite? Preko mesa dušo bogati celoten aparat čutov: vid, sluh, okus, vonj, dotik. Preko mesa se duša napaja z božansko močjo, saj za vse poskrbi z govorom, četudi le predhodno, v tišini. Tudi govor namreč izhaja iz mesa kot svojega organa. 12. Preko mesa so mogoče obrti, preko mesa svobodni in strokovni študiji, preko mesa dela, dejavnosti, službe; in v takšni meri pripada celotno življenje duše mesu, da je za dušo prenehati živeti povsem enako, kot da bi se iz mesa umaknila. Tako samo umiranje pripada mesu, ker mu pripada tudi življenje. 13. Poleg tega, če so prek mesa vse stvari podvržene duši, so podvržene tudi mesu: pri uporabi neke stvari moraš nujno uporabiti orodje, s katerim jo uporabljaš. Tako je meso – čeprav velja za služabnika in slugo (*ministra et famula*) duše – njen sopotnik in sodedič (*consors et coheres*). Če pa v posvetnih stvareh, zakaj ne tudi v večnih?» (*Res.* 7.9–13)

Bog je dih svojega duha pomešal z mesom in po Tertulijanu ni mogoče reči, ali meso nosi dušo ali duša meso (7.9). Čeprav mora duša prevladati nad telesom, to dejstvo daje slavo tudi telesu, saj je duša blizu Bogu (7.10). Tem splošnim premislekom o zagovoru mesa se nato v odlomku, ki obsega tudi značilno Tertulijanovo izjavo *caro salutis est cardo*, pridružujejo še značilno krščanski:

»2. Zadostovalo bi dejstvo, da nobena duša ne more doseči odrešenja, če ne začne verovati v času, ko je v mesu: tako je meso os odrešenja (*caro salutis est cardo*); ker je namreč duša preko odrešenja povezana z Bogom, je meso tisto, ki omogoča, da Bog izvoli dušo. 3. Tudi telo umijemo, da bi bila očiščena duša; telo mazilimo, da bi bila posvečena duša; telo zaznamujemo (s križem), da bi bila zaščitena tudi duša; telo zastremo s polaganjem rok, da bi bila z Duhom razsvetljena tudi duša; telo hranimo s Kristusovim telesom in krvjo, da bi bila z Bogom nasičena tudi duša. Pri plačilu torej ni mogoče ločiti tega, kar je povezano v delovanju.« (8.2–3)

Ta zagovor mesa (*suffragium carnis*) vsebuje slovito izjavo, v kateri Tertulijan meso označuje za *cardo* odrešenja (8.2) – torej za os, tečaj, jedro, zglob, nasadilo oz. vrtilišče, na katerem visi in od katerega je odvisno odrešenje celotnega človeka. To se po Tertulijanovem mnenju najlepše kaže pri zakramentalnem delovanju (8.3), kjer je vidno telo zaznamovano z znamenji in materijo, da bi to ustvarilo učinek v nevidni duši. Kar se Tertulijana tiče, je jasno, da človek nujno vstopa v odnos z Bogom prav prek telesa:

»4. Kajti tudi boguvšečne daritve – v mislih imam mrtvičenja duše, poste, pozno in skromno hrano ter nevšečnosti, ki spremljajo ta naš trud – sproža

meso s svojimi lastnimi neprijetnostmi. Poleg tega so devištvo, vdovstvo ter skrivna, zgolj navidezna sklenitev zakona in enkratno zakonsko spoznanje tudi daritve Bogu na podlagi dobrin mesa. 5. No, kaj si mislite o mesu, ko ga zaradi vere v Ime vlečejo v javnost in se bori izpostavljeno javnemu sovraštvu, ko se v zaporih muči v ogabnem izgonu od svetlobe, v pomanjkanju vsakega okrasja, v bedi, umazaniji, sramotni hrani – svobodno ni niti v spanju, saj je celo priklenjeno na posteljo in iznakaženo zaradi svojega ležišča –, ko ga nato celo pri dnevni svetlobi raztrgajo z vsemi mučilnimi pripomočki, ko ga naposled uničijo z usmrtitvijo, potem ko si je prizadevalo poplačati Kristusa s smrtjo zanj, pogosto z istim križem, da ne omenjam še hujših kaznilnih pripomočkov? 6. Da, preblazeno in preslavno je, ko lahko pred Kristusom Gospodom poravna tako velik dolg, da mu ne dolguje ničesar razen tega, kar mu je prenehalo dolgovati; toliko bolj zvezano, kolikor bolj je bilo osvobojeno.« (8.4–6)

Meso se bori za Kristusovo ime in je izpostavljeno človeškemu sovraštvu: mor da bo moralo iti celo v ječo, pretrpeti vsa nasprotovanja in se na koncu v smrti darovati za Kristusa. Meso mora biti najbolj blagoslovljeno in slavno, ko lahko svojemu Učitelju v celoti povrne velikanski dolg, ki ga ima do Njega (8.5sl.).

V nadaljevanju kartažanski učitelj izpostavlja odličnost mesa v ontološki perspektivi, saj ga je Bog kot edino ustvarjenino ustvaril s svojimi rokami in ga zato ne bo pustil propasti, ampak ga bo obudil (9). Sledi serija dialektičnih obratov v obrambo mesa na podlagi svetopisemskih navedb, v katerih pa si Tertulijan oči pred slabotnim stanjem mesa ne zatiska, temveč odgovarja z razlago o Božjem milostnem posegu, ki to šibkost mesa pravzaprav predpostavlja.

»1. Torej, če povzamem: meso, ki ga je Bog z lastnimi rokami napravil po Božji podobi (*ad imaginem dei struxit*); ki ga je z lastnim dihom oživil po podobnosti svoje življenjske moči; ki ga je postavil za obdelovanje, uživanje in gospodovanje nad vsemi svojimi deli; ki ga je oblekel v svoje skrivnosti in nauke; čigar čistost ljubi, čigar mrtvičenje odobrava, čigar trpljenje pri sebi šteje za dragoceno – mar to meso, ki je tolikokrat postalo Božja stvar, ne bo zopet vstalo? 2. Nikar, nikar naj Bog večnemu uničenju ne prepusti dela svojih rok, pozornosti svoje spretnosti, posode svojega diha, kraljice svoje stvaritve, dediča svoje velikodušnosti, duhovnika svoje vere, bojevnika svojega pričevanja, sestre svojega Kristusa! 3. Vemo, da je Bog dober; poleg tega nas je njegov Kristus poučil, da je on edini nadvse dober. Tisti, ki zapoveduje ljubezen – najprej do sebe in nato do bližnjega (Mt 22,37) –, to, kar zapoveduje, izvršuje tudi sam. On ljubi (*diligit*) telo, ki je na toliko načinov njegov bližnji: 4. čeprav je slabotno, se vendar »moč izpopolnjuje v slabotnosti« (2 Kor 12,9); čeprav je šibko, vendar »ne potrebujejo zdravnika zdravi, marveč bolni« (Lk 5,31); čeprav je neugledno, vendar neuglednim stvarjem dajemo večjo čast« (1 Kor 12,23); čeprav je izgubljeno, vendar pravi: »Prišel sem rešit, kar je izgubljeno« (Lk 19,10); čeprav je grešno, vendar pravi: »Rajši imam rešitev grešnika kot njegovo smrt« (Ez 18,23); čeprav je pogubljeno, vendar pravi:

»Jaz bom udaril in bom ozdravil« (5 Mz 32,39). 5. Zakaj grajate v mesu to, kar pričakuje Boga, kar upa na Boga? Čemur Bog pomaga, to tudi odlikuje. Drznim si reči: če meso ne bi imelo teh pomanjkljivosti, bi bila Božja dobrota, milost in usmiljenje, vsaka njegova dobrotna moč, prazna.« (9.1–5)

V sklepnem odlomku predstavljene evlogije mesa Tertulijan eksegetsko dialektiko nadaljuje – in tako starozaveznim kot pavlinskim mestom, ki govorijo o šibkosti mesa, zoperstavlja druga mesta, ki naznanjajo rešitev tudi za telesno razsežnost človeka.

»1. Oklepate se Pisem, v katerih je meso nepomembno; ohranite tudi tista, v katerih je poveljučano. Berete, ko je ponižano; naglejte se tudi, ko je povzdignjeno. 2. »Vse meso je trava« (Iz 40,6). Izaija ni izrekel le tega, ampak tudi: »Vse meso bo videlo Božje odrešenje« (Iz 40,5). V Prvi Mojzesovi knjigi je zapisano, da Gospod pravi: »Moj duh ne bo ostal na teh ljudeh, ker so meso« (1 Mz 6,3), po Joelu pa ga slišimo reči tudi: »Od svojega Duha bom izlil na vse meso« (Jl 2,28). 3. Tudi apostola ne bi smeli poznati zgolj po tej eni sami témi, s katero pogosto zbada meso. Čeprav namreč zanika, da bi v njegovem mesu prebivalo kaj dobrega (Rim 7,18), čeprav trdi, da tisti, ki so v mesu, Bogu ne morejo ugajati (Rim 8,8), ker meso poželi zoper Duha (Gal 5,17), in če zatrjuje še kaj podobnega – s čimer dejansko vendarle ne obsoja bistva (*substantia*), marveč delovanje (*actus*) mesa –, bom v nadaljevanju povedal, da mesa ni prav kriviti, razen v smislu grajanja duše, ki si meso podreja za svojega služabnika. 4. Pavel je namreč v teh spisih opisan kot tisti, ki na svojem telesu nosi Kristusova znamenja (Gal 6,17); ki prepoveduje skruniti naše telo, ki je Božji tempelj (1 Kor 3,16–17); ki naše telo napravlja za Kristusove ude (1 Kor 6,15); ki nas opominja, naj v svojem telesu nosimo in poveljučujemo Boga (1 Kor 6,20). 5. In če nečasti mesa pomenijo zaničanje njegovega vstajenja, zakaj ne bi potem njegove časti bolj vodile k njegovemu vstajenju? Kajti Bogu je bolj primerno, da k odrešenju povrne tisto, kar je včasih grajal, kot da izroči pogubi tisto, kar je celo odobril.« (10.1–5)

Po Tertulijanu se torej celotno dogajanje vere odvija v telesu. V nadaljevanju tudi opisuje, kako usta izgovarjajo svete besede, jezik se vzdrži bogokletja, srce se izogiba razdraženosti, roke pa dajejo in delajo (45.15). Da bi se izognil izkrivljenim razlagam tovrstne antropologije, po katerih naj bi pozitivno vrednotenje človekove telesne razsežnosti odprlo moralno relativističen pogled na telo, Tertulijan jasno razlikuje med telesno danostjo v človeku in deli mesa, ki da jih je treba zatirati: »Tisti, ki ne morejo ugajati Bogu, niso tisti, ki so v mesu, ampak tisti, ki živijo po mesu; medtem ko tisti, ki so v mesu, vendar hodijo po Duhu, Bogu ugajajo.« (46.3)⁵ Po njegovem je način našega življenja v mesu treba spremeniti v način svetosti, pravičnosti in resnice (49.7). Preobrazba naših teles v podobo Kristusovega telesa bistvo mesa ohranja – tako da bo isto telo, ki je raztrgano zaradi mučeništva, nosilo krono (56.11). Telesa, ki so bila pred smrtjo ali po njej pohabljeni, bodo ob

⁵ Ključ za diferenciacijo je torej etično ravnanje, prim. Petkovšek 2021.

vstajenju ponovno pridobila svojo popolno celovitost (57.2). Ob vstajenju bo tako meso postalo sposobno nove vrste življenja, ne da bi izgubilo svojo bistveno identiteto (59.1sl.). Božja sodba bo uničila grešno meso in rešila tisti njegov del, ki je celovit, čist. Tertulijan se zaveda, da si v istem mesu, v katerem je nekoč prešuštoval, zdaj prizadeva za vzdržnost. V naši moči je namreč, da grešno meso, ki je trava, pokosimo – in ohranimo meso, ki ga bo Bog rešil (59.3sl.). Uporabnost vstalega mesa ni vprašljiva, saj v Božji navzočnosti ne bo brezzdelja (60.9). Tako meso kot duh sta združena v Kristusu, ki ju je združil kot nevesto in ženina, *sponsa* in *sposus* (63.3): »Meso je tisto, ki je nevesta, saj je v Jezusu Kristusu s pomočjo krvi sprejelo duha za ženina.« (63.3)

Tertulijanov paradoks hkratnega zanikanja – ki se ga v tej predstavitvi ni bilo mogoče dotakniti – in pozitivnega vrednotenja sveta odraža božansko ekonomijo, ki se giblje od stvarjenja do vstajenja – in za katero je treba živeti svoboden od grešnih poželenj in v polnosti mesa, ki bo ponovno vstalo. Telo in duša obstajata v harmoniji in imata skupno prihodnost v vstajenju. Bog je uredil stvarstvo za človeka, ki je hkrati duša in telo (5). Čeprav je človek sestavljen iz telesa in duše, je njegovo življenje nedeljiva enotnost – človekovega mesa ni mogoče zavreči; njegov končni cilj se mora nanašati tako na dušo kot na telo – in ne le na en del človeka.

4. Izpeljave Tertulijanove *karnalne* antropologije

Očrtana pozitivna *karnalna* antropologija, kot je značilno izražena pri Tertulijanu, neizogibno – že skozi polivalenten pojem *salus*⁶ sam – odpira več vprašanj, ki zadevajo tudi vrednotenje medicine (ukvarja se namreč s telesom) ter posledično odnos med odrešenjem in zdravjem.

Kot metodološko pojasnilo je treba tu dodati, da gre tudi pri razumevanju tovrstnih posledic Tertulijanove antropologije zgolj za poskus historične kontekstualizacije. Medtem pa se velja – vsekakor ob priznavanju določenega transkontekstualnega pomena antične oz. patristične misli za razbiranje znamenj tudi današnjega časa – že vnaprej metodično distancirati od kakršne koli pretirane anahronistične aktualizacije.

4.1 Pozitivno vrednotenje medicine

Razlagalci Tertulijana že dolgo opisujejo kot prvega krščanskega pisca, ki izkazuje precejšnje poznavanje medicine: analiza korpusa njegovih del razkriva dosledno spoštovanje zdravnikov, poglobljeno razumevanje medicinske znanosti in pa ustvarjalno uporabo medicinskih metafor (Amundsen 1982, 344–345; Fredouille 2005; Hayne 2011). Njegovo medicinsko znanje, ki ga je črpal predvsem iz Sorana Efeškega in Plinija Starejšega, je bilo globlje od znanja predhodnih kristjanov in

⁶ Slovenjenje besede *salus* (prim. tudi izraze *sanitas*, σωτηρία, ύγεια) le stežka zajame njeno široko semantično polje, ki sega od pomenov ,zdravje', ,blagostanje', ,varnost', ,čilost', ,sreča' pa vse do pomenov ,rešitev' in ,odrešenje'.

zdi se, da se je za časa njegovega življenja še poglobilo. Večina zgodnjekrščanskih piscev je medicino na splošno (dokler je bila podrejena Bogu) sprejemala, vendar podrobnosti medicinske znanosti ni poznala. Razen Atenagora Atenskega in Klementa Aleksandrijskega pred Tertulijanom noben kristjan posebne medicinske erudicije ni izkazoval. A če so nekateri krščanski pisci tiste, ki so vero zamenjali z medicinsko teorijo (kot npr. Galenovi častilci pri Evzebiju, *Historia ecclesiastica* 5.28.14), obsojali, je obenem zelo malo zgodnjih kristjanov zdravniški poklic odkrito kritiziralo. Medicina ni bila nikoli vključena na sezname poklicev, ki bi bili kristjanom prepovedani. Spoštovanje do zdravnikov in medicine je nakazano z uporabo medicinskih metafor pri prvih očetih, pri čemer je šlo za združitev poganškega metaforičnega izročila z evangelijskimi poročili o tem, kako se je Kristus sam imenoval za zdravnika bolnikov (Mt 9,12; Mr 2,17; Lk 5,31).

Po drugi strani vsaj pri dveh krščanskih avtorjih, Tacijan in Origenu, zadrške do medicine je mogoče zaslediti. Tacijan, ki je bil pred Tertulijanom in je nanj vplival, je uporabo *pharmakeie* zavračal – in trdil, da se mora kristjan za ozdravitev obrniti na Boga (Tacijan, *Govor proti Grkom* 4.17–18). Origen je manj radikalno verjel, da je medicina sicer Božji dar – kristjanom dovoljen –, vendar je tudi predlagal, naj tisti, ki želijo »živeti na način, ki je boljši od življenja množic,« raje molijo, kot da se zatekajo k medicini (*Contra Celsum* 8.60). Za Origena – zaradi njegove antropologije, ki daje prednost umskemu delu človeka – je najvišji zdravnik Kristus. To se lepo pokaže v argumentaciji, da kakor med boleznimi telesa obstajajo tudi takšne, ki jih nobena zdravniška spretnost ne more pozdraviti, po drugi strani v umu ni tako močnega zla, da ga ne bi mogla premagati vrhovna Beseda in Bog: »Kajti močnejša od vsega zla v duši je Beseda in zdravilna moč, ki prebiva v njej; in to zdravljenje po Božji volji uporablja za vsakega človeka.« (8.72)

Tertulijan ni nikoli trdil, da bi se morali 'boljši' kristjani medicini odpovedati – niti v svojih poznejših, bolj elitističnih (montanističnih) delih. Eden od razlogov za to spoštovanje medicine je v njegovi antropologiji: Tertulijan je – drugače kot Tacijan in Origen – telo dojemal kot časti vredno in bil zato globoko prepričan o neločljivi enotnosti mesa in duše, o intimni in nedeljivi enotnosti občudovanja vrednega telesa s telesno dušo. Oborožen s to antropologijo je Tertulijan v poznavanju in spoštovanju medicine presegal mnoge nekrščanske in krščanske predhodnike. Tertulijan vidi telo (*caro*, *corpus*) kot veliko dobrino, in ne kot neoplatonsko ali gnostično ječo. Bolj kot kateri koli drug zgodnjekrščanski pisatelj *caro* zagovarja; ne le zato, ker je *imago Dei* in *templum Dei*, ampak ker je Bog sam rasel v telesu, zdravil telesne bolezni, umrl v telesu – in ga bo spet obudil. Adam je bil imenovan *homo*, ko je bil še zgolj *caro* (še preden je prejel svojo *animo*), medtem ko se Pavlova sintagma 'dela mesa' po Tertulijanu dejansko nanaša na nerazumne izbire duše (*Res.* 17; 40.3; 53.4–9). V Tertulijanovi perspektivi bi bilo zato telo nerazumno zaničevati ali poškodovati (morda tudi ne dovolj skrbeti zanj), saj lahko človek dobra dela, krst, askezo in mučeništvo opravlja samo prek mesa (7–11; *Adversus Marcionem* 5.7.4–5.).

V Tertulijanovi misli sta *anima* in *caro* neločljivo združena od spočetja do smrti – zato lahko težave telesa prizadenejo dušo, pa tudi obratno. Enotnost teh so-

rores substantiae je še posebej intenzivna, ker je duša sama po sebi – na podlagi stoiškega materialističnega nauka – *corpus*, ki prebiva na istem mestu kot meso in je dejansko sposobna bolečine in užitka (*De anima* 7–10; 52.3; 58.3–5; *Res.* 17.3–5). Tako lahko spodobna prehrana *animo* nahrani, medtem ko jo pretirano uživanje hrane, pijače ali spolnosti oslabi (*De ieiunio* 6.2–7; *De anima* 25.3–4; 6.6). Ker pomeni telesna bolezen presežek ali primanjkljaj, ki nasprotuje naravi, preko telesa vpliva tudi na dušo: bolezn, vključno s *febris*, *phrenesis*, *lethargia* ali *paralysis*, lahko *animo* oslabijo (*Apologeticum* 17.5; *De praescriptione haereticorum* 16.2; *Scorpiace* 9.13; *De anima* 5.5; 17.9; 20.4; 25.4; 43.8). Askeza in medicina imata očitno, v nasprotju s tem, kar bi morda mislili, skupni cilj – izboljšati duhovno zdravje (*De anima* 20.4; *Ad martyras* 3.4; *De ieiunio* 17.7–8; *Apologeticum* 46.2–15). Čeprav telesno zdravje ni ne osrednja prioriteta ne absolutna nujnost, se zdi, da bi se moral človek bolezn vsaj delno izogibati, saj Tertulijan trdi, da je težje moliti z vznemirjenim umom (*De oratione* 12.1). V nasprotju z Origenom Tertulijan ne zagovarja eterične predstave, da bi se morali resnično „duhovni ljudje“ zdravnikom kar odpovedati. Tertulijan zdravnikov tudi nikoli ni zaničeval, kot to velja za mnoge njegove sodobnike – kljub temu pa Galena očitno ni poznal in medicina zanj nikoli ni bila osrednja, prednostna naloga.

4.2 Tertulijanova *salus*: med odrešenjem in zdravjem

Zavedanje o odličnosti in dostojanstvu mesa, ki – kot razlaga Tertulijan – temelji na posebni pozornosti Boga pri stvarjenju, vsekakor narekuje skrb za to meso. Njega je namreč Stvarnik – drugače kot druge ustvarjenine, ki so nastale z Besedo – edinega ustvaril s svojimi rokami, kot o tem poroča biblično poročilo o stvarjenju (1 Mz 1,26).

Tertulijan na podlagi svoje antropologije do zdravnikov in obenem povezave med zdravljenjem in telesnim zdravjem (razen, razumljivo, da očitno nasprotuje splavu) kaže pozitiven odnos (*De anima* 25; *Ad nationes* 1; *Apologeticum* 9). Pri tem medicinskih metafor ne uporablja zgolj kot način razlage Svetega pisma, kot izraz osebnega mnenja o zdravju oz. zdravju človeške duše ali o terapevtskem razmerju med telesom in dušo, pa kot enoznačne ustreznice – npr. krivoverci in vročica, krst in ozdravljenje, potrpežljivost in zdravje, pokora in medicina (Kamimura 2017, 6). Tovrstne metafore namreč širi tudi na področja, ki vključujejo časovno spremembo, rast in implikacijo izpolnitve odrešenja: denimo preroške metafore o ozdravitvi (v spisu *De baptismo*) in pojmovanje sedanjega trpljenja v funkciji prihodnjega odrešenja (v spisu *De paenitentia*). Med zdravjem in odrešenjem po njegovem obstajajo različne vzporednice: človek trpi bolečine, ker je grešil; kot morajo bolni ljudje prestati grenko bolečino zdravljenja, tako morajo grešniki prestati neprijetno bolečino pokore, ki vodi k odrešenju:

»Sredstva, ki so neprijetna, vendarle opravičujejo bolečino, ki jo povzročajo, in to z ozdravitvijo, ki jo povzročajo, saj sedanje trpljenje naredijo prijetno zaradi koristi, ki bo prišla v prihodnosti.« (*De paenitentia* 10.10)

Poleg patološkega in kirurškega znanja je torej Tertulijan očitno pristopal tudi k zdravljenju duše in telesa ter iskal terapevtske možnosti za zdravljenje obojega – duše in telesa. Na podlagi svoje unitarne antropologije se je zavedal, kako zelo je oboje v človeku prepleteno, neločljivo. Platonistična *epimeleia tēs psychēs* – skrb za dušo – tako v tertulijanovski perspektivi postane skrb za celotnega človeka, za *totius hominis salus*.

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After the Catastrophe: What Can We Learn from Fictional Apocalyptic Scenarios?

Po katastrofi: kaj se lahko naučimo iz domišljjskih apokaliptičnih scenarijev?

Abstract: Narratives often take the form of a thought experiment, trigger intuitive responses, and aim at the moral conversion of the audience. The current article introduces two stories concerning the environmental crisis, Richard Routley's *Last Man Thought Experiment* from 1973, and the satirical film *Don't Look Up* from 2021. Although they belong to different genres, both function as thought experiments designed to highlight issues of ecological concern. The article provides an analysis of the context and argumentation of the two imaginary scenarios and of the way they motivate responsible action. They both offer an adequate but differing criticism of their contemporary societies and might help to overcome the triviality of the talk about an impending environmental catastrophe.

Keywords: environmental crisis, thought experiment, apocalyptic scenarios, *Last Man*, *Don't Look Up*, Richard Routley

Povzetek: Pripovedi se pogosto pojavljajo v obliki miselnih eksperimentov, sprožajo intuitivne odzive in težijo k moralni spreobrnitvi gledalcev. Prispevek obravnava dve zgodbi na temo okoljske krize: *Miselni eksperiment poslednjega človeka* Richarda Routleya iz leta 1973 in satirični film *Ne glejte gor* iz leta 2021. Čeprav sta različnih zvrsti, obe zgodbi delujeta kot miselni eksperiment za poudarjanje ekološke občutljivosti. Prispevek ponuja analizo konteksta in argumentacije obeh domišljjskih scenarijev ter načina, kako motivirata odziv z odgovornimi dejanji. Oba scenarija ponujata ustrezno in hkrati medsebojno različno kritiko sodobne družbe – in lahko pripomoreta k preseganju trivialnosti, ko se govori o grozeči okoljski katastrofi.

Ključne besede: okoljska kriza, miselni eksperiment, apokaliptični scenariji, *Poslednji človek*, *Ne glejte gor*, Richard Routley

In 2022, it is extremely difficult to talk about the impending environmental catastrophe endangering the earth and us, human beings. The talk about this real threat often seems to be trivial in both religious and secular discourse. (Opatrny 2017, 34–41) We have become accustomed to the state of being constantly at risk, similar to the persistence of COVID-19 in our everyday lives.

One reason for this apparent triviality might be our continuous and intense occupation with the question in the last decades in popular and academic discourse. Most major news sites publish stories and articles on environmental issues on a daily basis. Neither individuals nor communities are able to provide a solution to the constant feeling of being endangered since the environmental issue is a global problem requiring global solutions. The helplessness resulting from how far off true, effective and comprehensive solutions are, might be responsible for this sense of triviality.

Another reason is the need of academics to work with comprehensive statements of facts concerning the climate crisis and its effects on human beings. Mateja Pevec Rozman's description is a good example of this comprehensiveness:

»Humanity has become the master of nature, but nature and our environment are increasingly vulnerable and endangered. /.../ With his consumer way of life, man contributes significantly to unfavourable climate change. /.../ We live in a paradoxical situation where man has become a victim and a slave to his progress. The question arises as to whether we prepare for climate change and what we are willing to do to survive and preserve planet Earth for future generations.« (2021, 836)

Certainly, her article provides further elaboration on this state of affairs, but this short quotation still points to the core of the climate crisis and the responsibility the current situation poses to us. The words 'survive' and 'preserve' show clearly what is at stake. There is another question concerning all texts about the climate crisis, namely, whether they are able to induce moral conversion by making ethically important values visible and actuating responsible actions.

The current article introduces two stories – more precisely thought experiments –, which were created for the purposes mentioned above: making values visible and actuating responsible actions. The first was formulated by Richard Routley (Sylvan) and became part of the environmental canon as the *Last Man Thought Experiment*. It is a characteristic thought experiment from the 1970s, while the other one is a contemporary thought experiment coined in the form of a movie, the satirical film *Don't Look Up* from 2021. Although they both belong to different genres, I will treat them as thought experiments designed to highlight issues of ecological concern.¹ The question to be answered is: what is the nature of values that the two thought experiments illuminate, and what is their capacity to actu-

¹ By ethical thought experiment I understand »(1) imaginary scenarios (2) referring to selected morally relevant aspects of reality and (3) aiming at testing moral beliefs, theses or theories (4) by activating the moral intuitions of the audience« (Kovács 2021, 54).

ate responsible action? Further, this article will consider whether it is possible to reformulate them to serve as thought experiments applicable to the current ecological crisis, that is to show relevant aspects of reality and to induce ecological conversion (Porras 2015, 136).

1. The context of the *Last Man Thought Experiment*

If one had to choose an encyclical and a popular movie to describe the current crisis, one would probably name the encyclical „*Laudato si'*“ by Pope Francis (2015) and Adam McKay's movie *Don't Look Up* (2021). The crisis of the 1960s also has its emblematic papal encyclical and popular film: „*Pacem in terris*“ by Pope John XXIII (1963) and Franklin J. Schaffner's *Planet of the Apes* from 1968. While the former were born in the context of global warming, the latter were created in the shadow of the threat of war. Ted Post's *Beneath the Planet of the Apes* from 1970 presents an iconic apocalyptic scene: Taylor, the astronaut who arrives on earth after making a long space journey in a state of hibernation, pushes the button of a doomsday device, thereby destroying all living beings, including superior apes and inferior humans.

Just three years later, in 1973, Richard Routley drew a similar apocalyptic picture at the 15th World Congress of Philosophy by asking the audience to imagine Mr. Last Man after a global cataclysm as he destroys all living beings, plants and animals completely. Does Mr. Last Man act in a morally right way, knowing that there will not be any sentient or intelligent being in the future who could experience and enjoy the presence of flora and fauna?

It is no coincidence that Routley formulated his thought experiment at this time. Not only the two movies and the general fear drove him to draw up this apocalyptic scenario, but also the apperception of the ecological crisis (Mathews 2010, 543). The Club of Rome published its ground-breaking report „*The Limits to Growth*“ in 1972, providing an extensive and data-based prognosis on the ecological effects of population and economic growth (Meadows et.al. 1972). In 1967 Lynn White Jr. published his famous essay „*The Historical Roots of Our Ecologic Crisis*“, where he outlines a history of ideas – including Christianity, among others - which had influenced the relationship of the Western world with the environment (White, 1967, 1203–1207). He argues that Western culture, where everything revolves around us humans, needs to be changed: »Despite Copernicus, all the cosmos rotates around our little globe. Despite Darwin, we are not, in our hearts, part of the natural process. We are superior to nature, contemptuous of it, willing to use it for our slightest whim.« (1204)

Routley, who together with his wife, Val Routley, participated actively in Australian environmental movements, calls attention to the limits of anthropocentrism. He raises his voice against Western, chauvinistic ethics, according to which »one should be able to do what he wishes, providing (1) that he does not harm

others and (2) that he is not likely to harm himself irreparably« (Routley 1973, 207). This principle, however, only refers to human beings and overlooks the environment. Routley not only wants to extend Western ethics to consider the environment, but he also wants to develop a new, environmental ethics, which considers nature less as an instrument, but rather as intrinsically valuable.

2. *The Last Man Thought Experiment as social criticism*

Although Routley does not use the term thought experiment in his original article, the example about Mr. Last Man fits the definition of thought experiments in practical philosophy. Since it searches for the answer to how »should we evaluate what would happen« in that particular imaginary situation, it should be considered as an ethical thought experiment (Gendler 2013, 25). Routley's thought experiment goes as follows:

»The last man (or person) surviving the collapse of the world system lays about him, eliminating, as far as he can, every living thing, animal or plant (but painlessly if you like, as at the best abattoirs). What he does is quite permissible according to basic chauvinism, but on environmental grounds what he does is wrong. Moreover, one does not have to be committed to esoteric values to regard Mr. Last Man as behaving badly (the reason being perhaps that radical thinking and values have shifted in an environmental direction in advance of corresponding shifts in the formulation of fundamental evaluative principles).« (1973, 207)

Although it differs from traditional thought experiments by starting with a statement instead of a question, it can still easily function as a thought experiment. As all thought experiments do, the Last Man Example sets up a trap for the audience. If someone condemns the actions of Mr. Last Man, he or she thereby departs from the chauvinism criticised by Routley. Since the death of Mr. Last Man is also the death of the last intelligent being, no one remains to experience the potential effects of the survival or devastation of the natural environment.

3. *Does Nature have Intrinsic Value?*

The thought experiment brings the audience into a world without a subject and asks whether nature possesses value on its own, without the presence of human beings. If »natural entities possess intrinsic value, this would most likely provide the strongest plausible reason for preserving them when they might otherwise be destroyed for their instrumental value as, for example, economic resources« (Carter 2004, 60). This is why it is essential for Routley and other environmentalists to show the intrinsic value of nature. Since, if nature receives distinctive protection along with its non-anthropocentric view, any damage caused to nature cannot be

justified merely by human interests. Routley questions one of the fundamental tenets of Western thought, which draws a clear distinction between humans and other entities of the world. Immanuel Kant writes the followings concerning persons in his *Groundwork of the Metaphysics of Morals*: »The human being, however, is not a thing, hence not something that can be used merely as a means but must in all his actions always be considered as an end in itself.« (2002, 4:429) But if nature has ultimate value, and it, therefore, cannot »be used merely as a means«, it moves into a category that thus far has been reserved only for persons.

If this were to be true, what intuition does the thought experiment trigger? Most people would probably intuitively condemn the pointless destruction since the description does not say anything neither about Mr. Last Man's motivation nor about his character. Destruction motivated by anger is also intuitively turned down as a pointless deed.

4. The Last Man Thought Experiment as Social Criticism

Although Routley's thought experiment fails to certify the intrinsic value of nature, it does succeed in criticizing the way contemporary societies treat nature. Routley formulates three other thought experiments in his article, two of which are modified versions of the original *Last Man Thought Experiment*.

In the Last People Example, Routley describes a group of people who know that they are the last of their kind (Routley 1973, 207–208). They are unable to reproduce themselves due to the damage caused by some sort of radiation. There is no chance that rational beings will ever take their place, thus a succession is ruled out this way, too. The Last People decide to engage in activities through which they exploit all natural resources on earth: »They humanely exterminate every wild animal and they eliminate the fish of the seas, they put all arable land under intensive cultivation, and all remaining forests disappear in favour of quarries or plantations, and so on.« (208) However, in contrast to Mr. Last Man, they are able to justify their actions: »they believe it is the way to salvation or to perfection, or they are simply satisfying reasonable needs, or even that it is needed to keep the last people employed or occupied so that they do not worry too much about their impending extinctions.« (208) Routley finds their actions and their justification that »they do not wilfully destroy natural resources /.../ environmentally inadequate« (208). This shows that Routley did not mean to use this second version as part of the thought experiment, but merely as an example of how it might mislead us if we conceive environmental ethics only as an extension of what Routley calls Western chauvinist ethics.

He is right in claiming that the Last Man Example does not serve his purposes. It does not induce the intuition qualifying the Last People's behaviour as ethically bad. For if their actions are done with good reason, e.g., to sustain their lives or to prevent them from suffering, most people would not be likely to intuitively

condemn their behaviour. A very precious piece of art could be used and even destroyed under certain conditions with good reason - at least when human lives are at stake - and the same is true with the destruction of natural objects. Routley admits that the intuition induced by the argument does not fit with his idea of 'an environmental ethics' according to which »the last people have behaved badly; they have simplified and largely destroyed all the natural ecosystems, and with their demise the world will soon be an ugly and largely wrecked place« (208).

The reasons given in the case of the Last People for the exploitation of nature are intuitively justified, especially since they happen to be mostly for humane purposes. Accordingly, Routley transforms the imaginary scenario to point at purposes justified by Western ethics, which the audience might intuitively reject. He points to the logic of industrialist societies and their relationship with nature to show the failure of ethical chauvinism.

»The last man is an industrialist; he runs a giant complex of automated factories and farms which he proceeds to extend. He produces automobiles among other things, from renewable and recyclable resources of course, only he dumps and recycles these shortly after manufacture and sale to a dummy buyer instead of putting them on the road for a short time as we do. Of course, he has the best of reasons for his activity, e.g. he is increasing gross world product, or he is improving output to fulfil some plan, and he will be increasing his own and general welfare since he much prefers increased output and productivity. The entrepreneur's behaviour is on the Western ethic quite permissible; indeed, his conduct is commonly thought to be quite fine and may even meet Pareto optimality requirements given prevailing notions of being better off.« (208)

The behaviour of the industrialist Mr. Last Man is probably intuitively rejected by most people. Reasons such as »increasing gross world product«, »improving output to fulfil some plan«, or »increasing his own and general welfare« are seen solely as a means to an end; thus, they have only instrumental value. The intuitive response of disgust would suggest that the integrity of nature is more valuable than the reasons mentioned. Routley claims that »the entrepreneur's behaviour is on the Western ethic quite permissible; indeed, his conduct is commonly thought to be quite fine and may even meet Pareto optimality requirements given prevailing notions of being 'better off'« (208). Interestingly, the Great Entrepreneur Example lacks anthropocentrism. It is not the man who is at the centre of Mr. Last Man's actions, but only the optimization of the industrial process and the expansion of the industrial system. Thus, industrialism is falsely identified with anthropocentrism; however, the Great Entrepreneur Example is a clear and legitimate criticism of the contemporary industrial system and its blindness to all-natural systems.

Routley does not stop at the analysis of the logic of industrialism; he also targets the other side of the system: the desire to consume. He uses the actual example of the hunting of the blue whale, which left the population on the verge of

extinction. Routley describes the blue whale as a 'mixed good' which has both public and private value. He, however, focuses on the latter aspect, namely its use »as a source of valuable oil and meat« (208). In the example, the possible harms to individuals or society are neutralized so that whale hunting appears to be almost neutral with regard to human individuals or communities: »it does not harm the whalers; it does not harm or physically interfere with others in any good sense.« (208) Moreover, whalers do not stand in the need of hunting, since those who might be upset by whale hunting are »prepared to compensate the whalers if they desist« (208). Thus, it is assured that the hunting and its final result, the extinction of the blue whale, does not harm anyone. Although he cannot eliminate the suspicion that it might still harm others, even the most obvious harms to man are neutralized. This is because the Vanishing Species Example is an actual example with already existing implications and presuppositions from the audience. Routley claims that »the behaviour of the whalers in eliminating this magnificent species of whale is accordingly quite permissible - at least according to basic chauvinism. But on an environmental ethic it is not« (208). The point is that chauvinism, which is the underlying morality of consumer society and the logic of the free market, is simply blind to the ethical problem of making the world of such a species as the blue whale poorer by hunting.

Both examples, The Great Entrepreneur Example and The Vanishing Species Example, are much closer to the *Lebenswelt* of the audience than The Last Man Example. Industrialism and consumer society have been fundamental experiences of the western world and were especially dominant in the 1970s. Using these examples, Routley managed to point at the blindness of industrialist and consumer mentality towards nature and its value. They induce obvious intuitions which protest against the deeds of the industrialist Mr. Last Man and the whale hunters, and which also succeed at pointing at the wrongness of the senseless destruction of nature. Neither production nor consumption appears to be as valuable – i.e., having final value - which would justify the destruction of nature.

5. The Context of *Don't look up*

The movie *The Planet of the Apes* and Routley's *Last Man Thought Experiment* both focus on a problem recognized not so long ago. The film *Don't Look Up* focuses on challenge mankind has known about for at least half a century. The predictions proposed in the 1972 report proved to be valid, and the processes harming nature persist and bring us closer to the breakdown of natural and social systems (Sjøvaag 2016, 377–390). It is difficult to doubt the thesis saying that we are close to the limits of development, more precisely at the limits of the endurance of nature, which is necessary for the survival of mankind. Certainly, there is a minority that doubts the reality of the natural crisis or global warming. This fact, however, strengthens the case that no one with minimal awareness and information can evade the question. The threat has become permanent by now.

6. *Don't Look Up* as a Thought Experiment

If we want to summarize *Don't Look Up* in the form of a thought experiment, the Last Man Example is not the most helpful for this purpose—not only because in the movie there are people who survive the cataclysm, but also due to its particular perspective. In the Last Man Thought Experiment, we are forced to evaluate the actions of another person, social actor, group or people intuitively, while the movie – through its unmistakable analogy with our world –, places its viewers in the middle of the story which runs towards a catastrophe.

Concerning literary or historical parallels, the story of *Don't Look Up* resembles most closely those prophetic biblical stories in which the prophetic voice is disregarded, and the prophet must suffer humiliation and persecution. If we had to reformulate the story of the movie in the form of a thought experiment, the Trolley Problem Thought Experiment suits this purpose the best:

Imagine that we are in San Francisco and plan to travel on one of its famous cable cars. We are waiting at the station along with our friends and some strangers to enter the vehicle. The crowd is growing, and we are forced to stand on the rails. Suddenly we see that a runaway cable car is barreling toward the station. We realize that if we don't stop it, the monstrous vehicle will run over the passengers waiting on the rails. At this moment we also get sight of a very fancy and expensive car parked nearby. Are the people waiting at the station – even if they have the chance to escape the collision – morally obliged to stop the runaway trolley by pushing the fancy, expensive car onto the rails, if this is the only way to save the lives of the passengers standing on the rails and unable to escape?

Our first intuitive response is certainly a clear 'yes', since people's lives are more important than things, no matter how expensive they might be. But how does it change our intuitive moral response if we provide some additional information concerning the uniqueness of the cable car?

As the cable car advances toward us, we find out that it is unique and irreplaceable, since it was the first cable car traversing the streets of San Francisco. We also know how much income it produces each year as a tourist attraction for the city. Moreover, it is also clear that pushing the fancy and expensive car on the rails is not the only way to stop it. If someone was fast enough to jump into the cable car and was able to pull the emergency brake, the cable car could be stopped without any damage. This plan, however, is very risky and less secure in comparison to pushing the fancy expensive car onto the rails. Although we know that the latter option would result in the destruction of San Francisco's historic first cable car, from an ethical point of view, it is more important to save the human lives at stake.

Similarities emerge in the case of the asteroid approaching the Earth: the protagonists of *Don't Look Up* canvass the world of politics and media in a prophetic fashion, warning people of the imminent danger. The President of the United States still opts for bringing the asteroid to the ground via a very risky operation – instead of destroying it in a straightforward manner, with the help of rockets.

The reason motivating this decision is the valuable precious metals carried by the asteroid. While the two protagonists realize the real danger immediately and can act responsibly, decision-makers and media personnel act differently than one would intuitively – and after rational consideration – respond to the situation. This is the key to the satirical character of the movie.

Don't Look Up provides its viewers with a reverse thought experiment: it tells a morally univocal story – since the scenario with the asteroid threatening all life on Earth cannot be understood as a moral dilemma, just like the triggered intuitive response cannot be labelled as uncertain. The powerful effect of the film lies in the tension between this clear ethical evaluation of the scenario, and the irrational actions of most of the film's characters.

7. *Don't Look Up* as Social Criticism and the Power of Prayer

The film is a powerful criticism of the functional differentiation of societies, namely that the different segments of society – such as economy, industry, health care, education, or religion – each operate according to their own distinctive logic and are unable to transcend the inner rules of their functioning (Luhmann 1977). The means for this criticism are the irrational reactions of the characters to the news of the asteroid approaching the Earth: the hosts of a morning show talk about this imminent danger to mankind and all nature as entertainment news, while the President of the United States is only interested in how the asteroid might affect the upcoming election. Neither the logic of entertainment nor the logic of politics are capable of addressing this simple challenge. One important message of the movie is the need for an all-embracing logic – with the responsible subject at its heart, capable of recognizing problems in a global way and acting accordingly –, transcending the particular logic of the different segments of society.

When considering the fundamental needs of human beings, the current segmentation of the social system might prove itself irrational. This culminates in the prayer of the president's son and chief of staff:

»I've been noticing a lot of prayers recently, for people during this time, and I commend that. But I also want to give a prayer for stuff. There's dope stuff, like material stuff, like sick apartments and watches and cars, and clothes and shit that could all go away, and I don't want to see that stuff go away, so I'm gonna say a prayer for that stuff. Amen.« (Cohen 2021)

This prayer is the most radical criticism of consumer society, since in a borderline situation when the existence of mankind is at stake, it holds things as important, which – at least in this situation – prove to be irrelevant. Borderline situations and prayer both create the space for absolute honesty by virtue of their character. Just as consumer societies are only able to function with the logic of tri-

ggering, sustaining, and increasing consumer appetite, the president's son in the movie is unable to recognize what is important in life.

In contrast, it is Yule – a youngster gamer and son of a born-again Christian mother –, who uses authentic religious language and is able to pray authentically in dire circumstances:

»Dearest Father and Almighty Creator, we ask for your grace tonight, despite our pride. Your forgiveness, despite our doubt. Most of all, Lord, we ask for your love to soothe us through these dark times. May we face whatever is to come, in your divine will, with courage and open hearts of acceptance. Amen.« (Bellm 2022)

This prayer proves to be a plea in favour of religious traditions and institutions responsible for the handing down of religious tradition from one generation to another. Yule relies on the religious language he learned from his born-again Christian mother, whose religious community he has turned his back on. This prayer is authentic in two ways: it is in accordance with the tradition of saying grace at supper, and it mirrors the reality of those around the dinner table and makes hope present even in this hopeless situation. (Platovnjak and Svetelj 2021, 798)

8. Conclusion: Look Up!

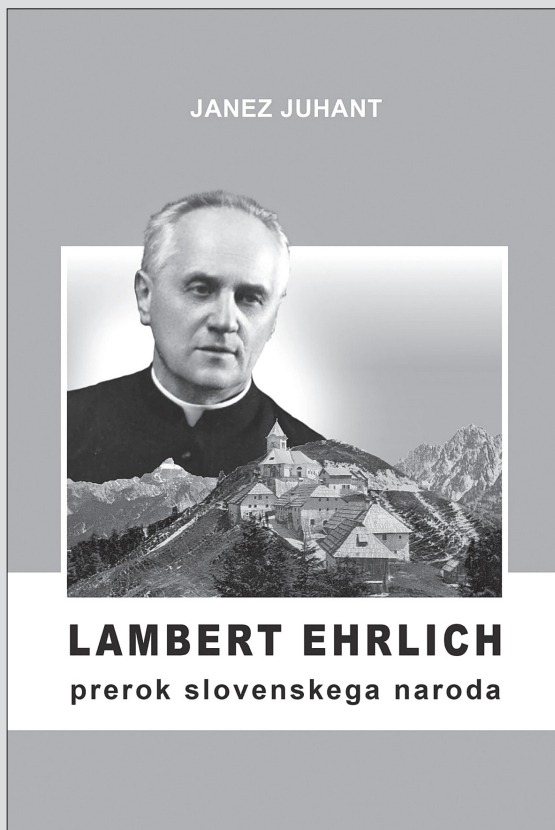
If we put the two stories – that of the Last Man Thought Experiment and the movie *Don't Look Up* –, the pioneering character of Routley's imaginary scenario becomes visible immediately. He tried to approach a reasonably new problem in a novel way. Despite its academic achievement concerning the intrinsic value of nature, it had little effect on the cause of environmentalist pursuits since it drew a sharp line between man and nature. All versions of the Last Man Thought Experiment ended in an imaginary world without the presence of human beings. This distancing from the existential relevance of nature was a necessary element in each of these scenarios since they were designed to support the idea of intrinsic value.

It is different from the story of *Don't Look Up*, since the asteroid approaching the Earth is an obvious analogy to the environmental crisis – more particularly to global warming – which is threatening our world. In contrast to the *Last Man Thought Experiment*, the film tries to point at a value not independent of human cognition, but rather within the *Lebenswelt* of human beings. It does not take the intrinsic value of nature as its starting point, but rather pursues the answer to the question concerning the existentially valuable things in human life: What is worth living for and what is not? This contrast is displayed by the 'prayer for stuff', uttered by the President's son on behalf of the public, and the penultimate scene of grace at the dinner table, which does not intend to inform the public but is an act of those present addressing God, who creates and sustains humankind and the world both.

The film formulates a clear message for everyone: decision-makers should surpass the logic of particular goals, and everyday people are urged to discover what is important here and now in their lives. The last scene seems to be the odd one out since it is not an organic part of the thought experiment proposed by the film. Still, it provides us with a new theological perspective: we can look at humankind from beyond our current history, watching human beings' floundering steps on Earth with mercy and love (Malmenvall 2018, 389).

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Janez Juhant

Lambert Ehrlich, prerok slovenskega naroda

Knjiga je celovit prikaz osebnosti Lamberta Ehrliche (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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Emil Salim

Church Unity as Political Unity: An Eastern Orthodox Perspective¹

Cerkvena edinost kot politična edinost: pravoslavni pogled

Abstract: The image of the Church as a holy city is present in the Scriptures, in the writings of the holy fathers, and in the thoughts of modern Orthodox theologians. If the church is a polis, the unity of the Church must, in some ways, although not exhaustively, be a political unity. In this article, I argue that the Church is a City of God both as a present and as an eschatological reality. First, by seeing the Church as a polis, one can reconfirm that Orthodox unity is a unity in the ecumenical councils, canons, and creeds. Second, by seeing the Church as a polis, one can use the concept of citizenship to understand which behaviours would be considered dishonourable. The concept of citizenship would also provide a new vocabulary to explain the relations between Orthodox Christians, Orthodox Christians who are not in communion with each other, and non-Orthodox Christians.

Keywords: ecclesiology, city, polis, citizenship, councils, constitutions

Povzetek: Podoba Cerkve kot svetega mesta je prisotna v Svetem pismu, besedilih cerkvenih očetov in misli modernih pravoslavnih teologov. Če je Cerkev polis, mora biti njena edinost v nekaterih pogledih – čeprav ne izključno – politična. V prispevku zagovarjamo stališče, da je Cerkev božje mesto tako v sedanjosti kakor tudi večnostni resničnosti. Prvič, gledati na Cerkev kot na polis lahko potrdi, da je pravoslavna edinost zaobjeta v ekumenskih koncilih, kanonih in veroizpovednih obrazcih. Drugič, gledati na Cerkev kot na polis omogoča uporabo koncepta državljanstva za razumevanje, katera ravnanja so nečastna. Koncept državljanstva bi lahko tudi prispeval k novemu besednjaku za razlago razmerij med pravoslavnimi kristjani, pravoslavnimi kristjani, ki med seboj niso v občestvu, in nepravoslavnimi kristjani.

Ključne besede: ekleziologija, mesto, polis, državljanstvo, koncili, ustave

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1. Introduction

The image of the Church as a holy city is present in the Scriptures, the writings of the holy fathers, and in the thoughts of modern Orthodox theologians. This understanding of the Church as a polis, however, has not contributed much to the discourses on Church unity. When discussing Church unity, many theologians understandably discuss the more familiar image of the Church as the body of Christ (Lossky 1957, 174; Bordeianu 2011, 185; Zizioulas 1997, 147–148; Malmenvall 2018, 393; Raczyński-Rożek 2019, 760). Yet the Church is also a polis. If the Church is a polis, then Church unity must in some ways, although not exhaustively, be a political unity. Furthermore, if unity is necessary for the existence of a polis, then it is also necessary for the survival and the flourishing of the Church *qua* polis.

In the first section of this article, I show that the Scriptures, the holy fathers, and some modern theologians see the Church as a polis not only as an eschatological reality, but also as a present reality. In the second section, I propose two examples of how understanding the Church as a polis can contribute to the discourses on church unity. First, understanding the Church as a polis will reaffirm the necessity of conciliar unity. The reason is that just as the councils, the constitution, and concord are central to political unity, the same is true of Church unity. Second, understanding the Church as a polis would provide a new vocabulary for speaking about the relation between the Orthodox Church and non-Orthodox churches. I will end the article with a brief conclusion.

2. The Church as Polis

In this section, I will show that the Scriptures, the holy fathers, and some modern theologians see the Church as a polis. I will also argue that this political nature of the Church is already a present reality, not just an eschatological reality.

2.1 The Scriptural Basis

The Sermon on the Mount offers an initial remark of the Church as a city. After saying that the disciples are the light of the world, Jesus uses the image of the city to illustrate his point further: a city (*polis*) built on a hill cannot be hidden (Matt 5,14), just like his disciples are the light of the world that should not be hidden.

St. Paul elaborates further on the idea that the church is a polis. He writes that the citizenship (*politeuma*) of believers is in heaven (Phil 3,20) and that they are now fellow citizens (*sumpolitai*) in the covenant of promise (Eph 2,19). I argue here that this citizenship is already a present reality, not merely an eschatological projection. The reason for this is twofold. First, in Eph 2,19, St. Paul uses the present tense (*este*) in his description of believers as fellow citizens. The same case obtains with Phil 3,20, where St. Paul says that the citizenship of believers exists (*huparchei*)—in the present tense—in heaven. Second, Eph 2,19 also says in the same sentence that Christians are members of the household of God. There is no questi-

on that believers are members of the household of God now (Evdokimov 2011, 49). If that is the case, it is only consistent that believers are also fellow citizens now. On this model, one might say that if the Church is the city of God, then the different jurisdictions (e.g., the five ancient patriarchates) could be the households in the city, with their respective *paterfamilias* in the office of the patriarch or the pope.

The language of citizenship in Ephesians and Philippians suggests that the believers are citizens of something. I argue that the believers are citizens of the polis of God, which is the Church. One evidence for this is available in the Epistle to the Hebrews, where the polis of God is directly identified with the Church. Heb 12,22-23 says that »you [the believers] have come (*proselēluthate*) to Mount Zion, to the city (*polei*) of the living God, to the festal gathering of the thousands of angels, to the church of the firstborn (*ekklēsia(i) prōtotokōn*) whose names are written in heaven.« [my translation] This passage literally asserts that the Church is the city of God and that Christians have already come—in the perfect tense—to this city. Accordingly, Christians are already citizens of the City of God.

Finally, the book of Revelation contrasts the great city of Babylon with the holy city of Jerusalem which has twelve foundations, which are Christ's apostles (Rev 21,14). The New Jerusalem is not a human achievement, but something that comes down out of heaven (21,2). It is also the Bride of the Lamb (21,2), which points out that the city is in fact the Church because the Church is the Bride of Christ (cf. Eph 5,25-27). The image of the Church as a polis in the Book of Revelation is undoubtedly eschatological.

The passages discussed above are evidence that the Scriptures describe the Church as the city of God both as a present and as an eschatological reality. This understanding is confirmed by the holy fathers, to whom I now turn.

2.2 The Writings of the Fathers

Some of the Church fathers agree that the Church is a polis. I will only mention three in this article. First, in one of his commentaries, St. Cyril of Alexandria quotes Heb 12,22-23 to describe the Church as the city of heavenly Jerusalem:

»And the boast of the church will never end or cease because the souls of the righteous are leaving earthly matters behind and sailing to the city above, the heavenly Jerusalem, the church of the firstborn ›who is our mother,‹ as Paul says« (2013, 356).²

Second, St. Basil the Great also sees the Church as a polis, which he explicitly asserts in his commentary on Ps 59 (*Homily* 20):

»The shoe of the divinity is the God-bearing flesh, through which he approaches men. In this hope, pronouncing blessed, the time of the coming of the Lord, the prophet says: ›Who will bring me into the fortified city?‹

² Note, however, that in another commentary, he sees the Church as a mountain instead of a city (2008, 63–64).

Perhaps, he means the Church, a city, indeed, because it is a community governed conformably to laws« (1963, 339).

More importantly, he thinks that the description of the Church as polis does not apply only to the New Jerusalem above, but also to the Church at present: »Since God is in the midst of the city, He will give it stability, providing assistance for it at the break of dawn. Therefore, the word, ‚of the city‘, will fit either Jerusalem above or the Church below (1963, 304).« (Homily 18 on Ps 45)

Lastly, Blessed Augustine is famous for his *De Civitate Dei* (11.1), in which he argues that the Church is the city of God, based on Ps 87,3 (»Glorious things are said of you, city of God« [NIV]), Ps 48,1 (»Great is the LORD, and most worthy of praise, in the city of our God, his holy mountain« [NIV]), and Ps 48,8 (»As we have heard, so we have seen in the city of the LORD almighty, in a city of our God.« [NIV]).

In addition to the writings of St. Cyril, St. Basil, and Blessed Augustine, the description of the Christian Church as a polis, specifically as Jerusalem or the city of God, is also present in other Greek and Latin texts before and during Augustine's time, for example, in the writings of Ambrose and Origen (O'Daly 1999). I shall now discuss the writings of more recent theologians.

2.3 The Writings of Modern Theologians

Some Orthodox theologians believe that the Church is a polis. A few, like Christos Yannaras, believe that the Church is already a polis at this present age. Yannaras draws a comparison between the Greek *ekklēsia* as a political assembly and the Church as a Christian assembly (2013, 21–22). For him, a polis is not simply a settlement, but rather an event; it is a way of life. In the same way, the church is not a building, but an ecclesial/Eucharistic event. The Christian polis is characterized by trust in God and love for each other (Gounopoulos 2018, 64; 79). A joint Orthodox-Catholic document in 1982 also seems to assert that the Church is a polis, which is manifested as a present reality in the local church (Joint International Commission, 1982; 2014, 57).

While Yannaras is very explicit about the fact that the Church is already a polis even in the present age, Sergei Bulgakov is a little bit unclear about whether the Church is already a City of God or not. He indeed puts a strong emphasis on the eschatological aspect of the Church as polis. In the *Bride of the Lamb*, he sees the Church, the heavenly Jerusalem, the City of God, as a future reality at the end of the world (1976, 521). The City of God is not a part of history, but something that is meta-history. I am guessing that he means the City of God is fully realized ‚after‘ (*meta*) the history of the world ends. That the City of God is something eschatological is also asserted by Bulgakov in an essay in his *Two Cities*, when he discusses the Russian intelligentsia: »A certain unworldliness, the eschatological vision of the City of God, the coming kingdom of righteousness /... / make up the familiar, invariable and distinctive characteristics of the Russian intelligentsia.« (1999, 74) Here he seems to say that the City of God is still yet to come. However, in an article entitled „On the Question of the Apocatastasis of the Fallen Spirits“, he says

that the Church as the City of God is already present now: »The history of the world, which is also the history of the Church, is the building of the Kingdom of God, the City of God.« In this work, he identifies history with temporality, which concerns both ,the present æon' and eternity (1995, 28–30).

Finally, some theologians tend to emphasize the eschatological aspect of the Church as polis. For instance, in his reflection on the Holy and Great Council of 2016, Metropolitan Amfilohije Radović quotes Rev 21,2; 22-23, implying that the Church is a Holy City, which will be manifested at the end of the world (2017, 43). In the same way, Nikolai Berdiaev notes that Khomiakov does not believe that the Church is the City now, although Khomiakov believes that the Church is the Coming City (1998, 335–336).

In the remainder of the article, I will continue with the assumption that the Church is already a City of God even in the present age, although it is still imperfect in many ways.³ In a sense, then, the Church is ,already, but not yet' the City of God. I will now discuss the benefits of seeing the Church as a polis for the discourses on church unity. I will begin with a discussion of the councils, the constitution, and concord.

3. Church Unity as Political Unity

A simple definition of a polis, which is also accepted by St. Basil, is that it is »an established community (*sustēma*) administered according to law (*nomon*)« (1963, 302). There are two elements of a polis that are explicit in this definition, viz., an organization of people and a law. This way of understanding the polis is also present in Aristotle, who says in the beginning of his *Politics* that »every state (*polin*) is a community of some kind (*koinōnian tina*), and every community is established with a view to some good« (1252a1–2).⁴ The political community must share a constitution in common: the constitution is a ,fellowship' (*ē gar politeia koinōnia tis esti*) (1260b40). The constitution, which describes the political offices and the telos of a polis, in turn will determine the rest of the administrative laws for the polis (*Politics* 4.1). Based on this definition of the polis, political unity should be understood in terms of the unity of the community in accordance with the accepted constitution. In the following, I will first discuss the importance of councils, constitution, and concord for political unity. Afterwards, I will discuss the issue of citizenship in political unity.

³ In one of his books, Frank Senn, a Lutheran scholar, argues that the church is a *civitas*: »The church itself is to replicate on earth the new Jerusalem that the Seer in his revelation saw coming down out of heaven from God (Revelation 21:10). Here in the Apocalypse we see a sectarian faith that stands against the world and moves toward the most catholic model of Christianity—that of the *polis* of a world empire whose *Kyrios* or *Dominus* is Christ Jesus.« (2006, 139)

⁴ The English translation of Aristotle's texts in this paper is taken from Aristotle (1984).

3.1 Councils, Constitution, and Concord

Hannah Arendt observes that an ancient polis is primarily not a physical space surrounded by walls, but instead an organization of people who act and speak together (1998, 198). To live a political life embodies freedom, and everything must be decided by words and persuasion (1998, 26). This is a correct observation of the political life in ancient Greece, where a polis or a city-state is ruled by a special assembly of people, in the form of a council. The assembly would consist of citizens who are free and equal in their political rights to partake in decision-making for the city, including in producing legal and political documents. In *Politics*, Aristotle writes that »there must be a body which convenes the supreme authority in the state. In some places they are called ,probuli‘ (*probouloi*), because they hold previous deliberations, but in a democracy more commonly ,councillors‘ (*boulē*).« (1322b, 15–17) The Roman Republic, at least in the early days, can also be imagined as a polis. In the Roman Republic, the Senate is the center of power, but it has less constitutional power than its Greek council counterpart. The Roman Senate is functioning more as an advisory assembly. There are, however, more forms of the popular assembly in the Roman Republic than in the ancient Greek society. These Roman assemblies are the *comitia curiata*, *centuriata*, *tributa*, and the *concilium plebis*. Both in ancient Greece and in Rome, it is the assemblies or councils of citizens that have the authority to decide on legal and political matters.

This fact about the polis has a direct relevance to the Church. If the Church is a polis, then Church matters must also be decided ultimately by a council or an assembly. The very first significant deliberative meeting of Christ’s apostles happened in Jerusalem (Act 15), where the New Testament Church began during the Feast of Pentecost. The Jerusalem meeting in Act 15 would be a precedent for the future conciliar meetings of the Church as the City of God.

The early Church prefers to adopt the image of Greek *ekklēsia* instead of the Jewish *qahal* (Hovorun 2015, 4). This is simply a historical fact. The similarity between the Greek council or the Roman senate and the Church council is widely recognized. Cyril Hovorun also highlights the political nature of the Church by agreeing that »the council is not just an appendix to the Church, but the Church itself is a council« (2017, 82). He goes on to argue that the ecclesial conciliar procedures are adapted from the Roman senate to be a blueprint for the works of the bishops, including the emphasis on the equal rights to speak and vote (*isēgoria*) of the council participants (2017, 84). Moreover, Leo Donald Davis mentions that the collective deliberations of the bishops follow the official Roman senatorial formulæ of convocation (1983, 23).

Just as the unity of the ancient polis depends on the conciliar unity, the unity of the Church as polis should be a conciliar unity. John Meyendorff writes that »wherever and whenever there is disagreement, the tradition of the Church recommends that a conciliar procedure take place« (1987, 126). When the bishops meet, they deliberate as equals. As Bulgakov says, there cannot be any *episcopus episcoporum* or a super-bishop (1999, 124).

Furthermore, just as the Greek councils are responsible for the legislation of the polis, the Church councils are responsible for the canons of the Church. For the Church to be united, not only should the councils be recognized as the supreme authority for deliberation, but also the canons resulting from those councils should be obeyed. Aristotle's idea of political unity is useful here. In the polis, some people are rulers and legislators, and others are the ruled. Both the rulers and the ruled must be virtuous in their own capacity (Deslauriers 2013, 138–139). Political unity can obtain only when the legislators produce excellent legislation through the conciliar procedure, when the rulers virtuously govern the people in accordance with the laws, and the ruled willingly obey the laws. In the same way, unity in the Church can obtain only when the Church councils produce great canons that are obeyed by the Church community under the rule of the bishops. This understanding of Church unity reaffirms the fact that the Church is indeed a canonical community (Clapsis 2000, 117). How one interprets the canon law of the Church is indeed a complicated issue, but the reception of the canons in the life of the Church must avoid the extremes of legalism and anarchism (Erickson 1991, 10–12).

In the ancient polis, obedience to the law is essential to achieve concord among citizens (Bakke 2001, 119). Concord is a necessary element for political unity. In the *Nicomachean Ethics*, for example, Aristotle says that »friendship (*hē philia*) seems too to hold [cities] (*tas poleis*) together, and lawgivers to care more for it than for justice; for [concord] (*hē homonoia*) seems to be something like friendship, and this they aim at most of all, and expel faction (*tēn stasin*) as their worst enemy« (1155a, 22–26). Again, later in the *Nicomachean Ethics*, Aristotle says that »a city is [in concord] when men have the same opinion about what is to their interest, and choose the same actions, and do what they have resolved in common« (1167a, 25–28). Blessed Augustine, too, in *De Civitate Dei* emphasizes the importance of concord for the unity of the city: »For the rational and well-ordered concord of diverse sounds in harmonious variety suggests the compact unity of the well-ordered city.« (17.14)⁵

Since the very beginning of the Church, civil conflict or dissension is a reason for split or division. The first Jerusalem council in Act 15,2 begins with a sharp dispute (*staseōs*) between Paul and Barnabas and the party of the circumcisers about the matter of circumcision of the Gentile believers. Canon 15 of Nicea I says that in case there are discords (*tas staseis*), the Canon must be obeyed. Such obedience, in turn, will result in concord.

The importance of concord is attested in other documents of the early church, such as in „Apostolic Canon“ 34 (Hagiorite and Agapius 1957, 50):

»But let not even such a one do anything without the advice and consent and approval of all. For thus will there be concord (*homonia*), and God will be glorified through the Lord in Holy Spirit; the Father, and the Son; and the Holy Spirit.«

⁵ The translation is taken from Philip Schaff (1977).

In the *Life of Constantine*, Eusebius describes how Constantine oversees Nicea I, »There was no other way of resolving important issues except by synodal meetings; /... / [Constantine] promoted peace and concord by assembling the priests of God in obedience to the divine law« (1.51). As Kallistos Ware writes, the aim of every council is to attain a ,common mind' through collective discernment (2019, 23).

The first letter of Clement to the Corinthians also emphasizes the importance of concord (*homonía*) and peace to stave off sedition (*stasin*) (20; 30; 51; 60–61). 1 Clem 30,3, for example, asks the readers to clothe themselves in concord and to avoid backbiting and slander.⁶

One practical consequence that comes from the emphasis on concord is the fact that the Church members as fellow citizens must become political friends with each other, which means that they would subscribe to the ideal of the City of God for a noble life, reaffirm the necessity and centrality of the conciliar fellowship, and obey the canons of the Church as best as they can. Such attitudes and actions will result in concord and peace.

In this section, I have shown that taking the image of the Church as polis seriously contributes to the discussion of church unity in that there is a strong confirmation of the need for conciliar unity, obedience to the canons, and concord. I will now discuss the issue of citizenship in a polis.

3.2 Citizenship

One other possible contribution from understanding the Church as a polis for the discourses on church unity comes from the issues of citizenship and church membership. Aristotle defines citizenship in his *Politics* (1275b, 17–21):

»The conception of the citizen (*politēs*) now begins to clear up. He who has the power to take part in the deliberative (*bouleutikēs*) or judicial (*kritikēs*) administration of any state is said by us to be a citizen of that state (*tēs poleōs*); and, speaking generally, a state is a body of citizens sufficing for the purposes of life.«

Aristotle also mentions that sometimes a polis will admit aliens as citizens if the law permits them to be (1278a, 26–27). In his definition of ,citizen', Aristotle emphasizes the fact that citizens would potentially be able to hold public or political office.

The public offices or public roles in ancient Greece are called *hai timai* or honours. Those who are committing dishonour or disgrace (*atimía*) lose their privileges in public or political life. Aristotle makes the distinction between citizens as follows: »Hence, as is evident, there are different kinds of citizens; and he is a citizen in the fullest sense who shares in the honours of the state. Compare Homer's words »like some dishonoured (*atimēton*) stranger«; he who is excluded from the honours of the state is no better than an alien (*metoikos*).« (1278a, 34–38)

⁶ See also Werner Jaeger's discussion of Clement (1961, 16–17).

Atimia should be avoided to stave off penalty or exile. In the ancient polis, *atimia* is a designation for cases deserving of outlawry, such as establishing tyranny, overthrowing the democracy, or intentional homicide (Forsdyke 2005, 10–11).

If the Church is a polis, then *atimia* would be something that needs to be avoided to stave off schism or excommunication. In the Scriptures, the word can refer to sins, such as shameful lusts (Rom 1,26), or to a social disgrace, such as when a man wears long hair (1 Cor 11,14). St. Chrysostom thinks that having illegitimate children with slaves or prostitutes is an *atimia* (Wet 2015, 249).

The canons of the ecumenical councils do not speak much of *atimia* other than in Canon 6 of Constantinopolitanum I (Hagiorite and Agapius 1957, 213):

»But if anyone, scorning what has been decreed in the foregoing statements, should dare either to annoy the emperor's ear or trouble courts of secular authorities or an ecumenical council to the affrontment (*atimasas*) of all the Bishops of the diocese, let no such person be allowed to present any information whatever, because of his having thus roundly insulted the Canons and ecclesiastical discipline.«

Nevertheless, this rare appearance of *atimia* is very informative: dishonour is attributed to those who would belittle the canons, which in this context concerns accusations against Orthodox bishops. The canons emphasize the importance of honour or office (*timē*) repeatedly, for example, in Nicea I (Canons 7–8), Constantinopolitanum I (Canon 3), and Chalcedon (Canon 4).

My proposal is that the unity of the Church must be the unity of its members who have the honour (*timē*). *Atimia* will undermine church unity. It is very interesting that Yannaras, in his 2018 article on the hubris of autocephaly, uses the idea of *atimia* when talking about the Patriarch of Moscow with regards to the Episcopal Council of the Phanar. Yannaras thinks that the Patriarch »blackmails the economically (or politically) Moscow-dependent ,primates' to follow him in his abstaining. In ecclesiastical language, such behaviour is characterized as ,cheese', in common language: ,dishonesty' (*atimia*)« [translated by Dimitri Conomos] (Yannaras 2018). The issues that are at hand here are far from uncontroversial and it is not my intention to offend the parties involved. What is important here is for the Church to identify which behaviours are considered an *atimia* and what appropriate responses need to be made to those behaviours.

What is interesting about the idea of *atimia* is that it is not only about dishonour, but also about the deprivation of political office. The word *timē* can mean honour or office. A citizen with full political rights would be a citizen with *timē*. However, one can be a citizen although at the same time an *atimos* (without honour or office). This would be a case in which a citizen is committing a punishable mistake or is being suspended in political activity or being exiled. In the same way, one can be a resident alien or a metic (*metoikos*) who is *atimos*. A metic is not a slave but barred from political participation and holding property (Nussbaum 1990, 419).

If Christians are fellow citizens in the City of God, then it is important to under-

stand who can be citizens, what is considered *atimia*, and who are considered the metics. In Orthodox theology, the citizens of the City of God are those who have received valid baptism and chrismation. It is probably safe to say that non-Christians can be considered metics or resident aliens.⁷ What about non-Orthodox Christians? Are they not fellow citizens of the City of God?

Some Orthodox theologians do not believe that baptisms of other churches can be fully recognized as valid. Some utilize the principle of the sacramental economy for the baptisms of the Roman Catholics and the Reformed Protestants (Merras 1998, 144). The baptisms of non-Orthodox churches are difficult for the Orthodox Church to accept because the sacraments of baptism, chrismation, and eucharist are ultimately inseparable (Joint Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church 1993, 65).

Bulgakov understands the problem. To him, there needs to be a distinction between non-Christians and non-Orthodox Christians. While non-Christians probably are deprived of the sacraments and the life of grace, it is not entirely clear that non-Orthodox Christians are also on the same boat as the non-Christians (Nikolaev 2007, 90). And then there are the Oriental churches and Orthodox churches that are non-canonical. How should one view these groups? Canon 95 of the Council of Trullo clearly makes a distinction in the reception of different groups of people. Some need to be rebaptized, some need to be baptized, some need to be chrismated only, and some only need to repudiate their heretic beliefs.

The language of citizenship in the City of God might be able to provide a new vocabulary here. From the Eastern Orthodox point of view, Eastern Orthodox Christians are usually citizens with *timē*, unless someone is excommunicated.⁸ I argue that it is reasonable to think of those who are not Eastern Orthodox as analogous to passive citizens, i.e., citizens without *timē*. This would be true because one cannot hold an ecclesiastical office as a deacon or a priest in Eastern Orthodox Church without being Eastern Orthodox. But this is true as well in Roman Catholicism. The vocabulary of 'passive citizens' can in fact be used by other mainline Protestant denominations. Isn't it true that one needs to be a Lutheran to be a pastor in the Lutheran church? And isn't it true that one must be a Dutch Reformed of a certain denomination to be a pastor in that denomination?

In this section, I have argued that seeing the Church as a polis is beneficial in understanding Church unity. The reason is that one can try identifying forms of *atimia* and then avoid them at all costs. The language of citizenship also might provide a new vocabulary to understand how Orthodox Christians relate to non-Orthodox Christians.

⁷ An older Greek constitution refers to those who do not believe in Christ as metics, who can't be officers but can be soldiers (Arnakis 1998, 115).

⁸ Bernd Wannenwetsch reminds us that a full citizen of the Church's polis can still be no more than a *paroikos* in the secular community (2004, 142).

4. Possible Concerns

One immediate concern about my proposal to take the city metaphor seriously might be about the competing claims of different Christian groups to be the true city of God, i.e., the true catholic church. How does the metaphor of the city help the relations between Christian groups not in communion with each other, who each think that they are the genuine city of God? My answer to this concern would be to point out that the problem of competing claims made by different Christian groups is present not only for the metaphor of the city of God, but also for other metaphors, such as the body of Christ. The Catholics believe that they are the true body of Christ, just as the canonical Orthodox believe that the true body of Christ only extends to the canonical jurisdictions (Jillions 2009, 296–297). Given these competing claims, the city metaphor might in fact offer a political language by which Christian groups may interact. For example, they need to be courteous to one another in ,diplomacy' (e.g., dialogues and gifting of relics and icons), ,hospitality' (e.g., papal visits and delegations), and ,trade' (e.g., exchange of goods and services for liturgical and legal purposes).

The second possible concern might be that this metaphor might not have a normative force. In other words, one might ask how the metaphor of the Church as a polis translates into a prescription that the Church must be politically united. To respond to this concern, I would like to quote Jesus' wise words against the Pharisees, when he was accused of casting out demons by the power of Beelzebul, that a city (polis) divided against itself will not stand (Matt 12,25). Although not his main point in the immediate discourse, Jesus is saying that unity is an existential necessity and an ideal to pursue if a city wants to flourish. If the Church is indeed a polis, it is an existential concern that the Church must be politically united. In other words, the normativity emerges from existential needs to survive.

The third concern might be about how to determine which metaphors on church unity are most appropriate. The Scriptures depict the Church not only as a city, but also as a human body, a household, and a temple. The kind of unity in each of these metaphors is quite different. A human body has more unity than a household, and a household has more unity than a polis. Which unity is more important? As a response, this concern is actually not specific only for those who see the Church as a polis, but also for those who believe that the Church is depicted in many ways in the Scriptures. I believe each metaphor for the Church is useful in different ways. The metaphor of the Church as a polis is probably most useful when thinking about the Church as a hierarchical organization with its canon laws. The metaphor of the Church as the body of Christ, by comparison, might be more useful when discussing the various gifts that Christians can offer in their ministries together.

Another concern might be that my discussion of political unity is too materialistic, given the fact that the Church is actually a spiritual or alternative reality, not a physical reality. My answer to this concern would be to say that the utilization of political apparatus in the life of the church does not necessarily undermine the

spiritual nature of the Church. In fact, just as liturgy must be embodied in the worshipers, the spiritual nature of the Church is embodied in the political administration of the Church.

The last concern might be that the image of the Church as a polis is not really adding any practical or real-life contribution to the discussion of church unity. For example, what if people do not want to obey the canons and constitutions? To respond to this concern, my proposal to see the Church as a polis is not primarily motivated by the desire to give a practical contribution, but instead an affirmation of what the Scriptures and the holy fathers have presented to us, the teaching of which does have practical ramifications. The fact that some people are not obedient to the political administration of the Church simply shows the reality that the Church is still not ideal. The same kind of concern is present for other metaphors of the Church as well. For example, the image of the Church as the body of Christ is subject to the very same problem of noncompliance and anarchy of the different bodily parts. Still, theologians think that there are values to using the metaphor of the body of Christ for the Church.

5. Conclusion

In this article, I have argued that the Church is a City of God as both a present and an eschatological reality. This idea is attested in the Scriptures, in the writings of the Church fathers, and in contemporary Orthodox discourses. Taking this political image of the Church seriously directly impacts the discourses on Church unity at least in two ways.

First, just as a polis is united by its people and its laws, one can reconfirm that Orthodox unity is a unity in the ecumenical councils, canons, and creeds. Efforts towards Church unity should then aim for a common acceptance of essential Church constitutions and conciliar decisions. This is not a reductive understanding of Church unity, because it can recognize other kinds of unity such as liturgical unity (Rommen 2017, 75–76; Vukašinović 2013, 255).

Second, just as a polis has different kinds of residents (e.g., active citizens, passive citizens, and aliens), the Church *qua* polis can be seen as a city with different kinds of members. Invoking the idea of citizenship would provide a new vocabulary to explain the relations between Orthodox Christians, Orthodox Christians who are not in communion with each other, and non-Orthodox Christians. More specifically, the idea of ‘passive citizens’ can be used to refer to other Christian groups. This strategy avoids categorizing other Christians as unbelievers (or, in political terms, as metics or aliens), and encourages discussions on the necessary conditions for having *timē* (honour or ecclesiastical office) for purposes of working towards Church unity.

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Matteo Campagnaro

„Fratelli Tutti“ e sviluppo umano integrale: un lungo cammino da Paolo VI a Francesco

„Fratelli Tutti“ and Integral Human Development: A Long Journey from Paul VI to Francis

„Vsi bratje“ („Fratelli tutti“) in celovit človeški razvoj: dolga pot od Pavla VI. do Frančiška

Riassunto: Quest'articolo vuole dare un contributo per una lettura intelligente e contestualizzata dell'ultima Enciclica di Papa Francesco „Fratelli tutti“. Nelle pagine seguenti vogliamo dimostrare, infatti, come la „Fratelli tutti“ sia il culmine di un cammino che parte lontano, dalla Lettera Enciclica „Populorum Progressio“ di Paolo VI del 1967 che, a sua volta, nasce dall'esperienza delle chiese di periferia, in particolare dall'esperienza della Chiesa in America Latina. C'è infatti un filo rosso che inizia dalla „Populorum Progressio“ e attraverso eminenti documenti quali la „Sollicitudo Rei Socialis“ di Giovanni Paolo II (1987) e la „Caritas in Veritate“ di Benedetto XVI (2009) arriva fino alla „Fratelli tutti“ legando così, nello spirito dell'ermeneutica della continuità, l'insegnamento sociale di tutti i Papi postconciliari. Questo filo rosso è il concetto di *sviluppo umano integrale*.

Parole chiave: sviluppo umano integrale, Paolo VI, Papa Francesco, teologia del popolo, Fratelli tutti, America Latina

Abstract: The article aims to make a contribution to an intelligent and contextualized reading of the latest Encyclical by Pope Francis „Fratelli Tutti“, demonstrating how it is the culmination of a journey that starts far away, from the Encyclical Letter „Populorum Progressio“ of Paul VI of 1967 which, in turn, it arises from the experience of the peripheral churches, in particular from the experience of the Church in Latin America. In fact, there is a red thread that begins with „Populorum Progressio“ and through eminent documents such as John Paul II's „Sollicitudo Rei Socialis“ (1987) and Benedict XVI's „Caritas in Veritate“ (2009), it reaches the „Fratelli Tutti“, thus linking, in the spirit of the hermeneutics of continuity, the social teaching of all post-conciliar Popes. This red thread is the concept of integral human development.

Keywords: integral human development, Paul VI, Pope Francis, Theology of the people, Fratelli tutti, Latin America

Povzetek: Prispevek želi pripomoči k razumnemu in obenem kontekstu ustreznemu branju zadnje okrožnice papeža Frančiška „Vsi bratje“ (Fratelli tutti). V prispevku želimo pokazati, kako pomenijo Vsi bratje vrhunec dolge poti od okrožnice „Populorum Progressio“ Pavla VI. iz leta 1967, ki se poraja iz izkušnje Cerkev na obrobjih, zlasti iz izkušnje Cerkve v Latinski Ameriki. Obstaja torej rdeča nit: začenja se pri „Populorum Progressio“, nadaljuje z zelo pomembnimi dokumenti, denimo s „Sollicitudo Rei Socialis“ Janeza Pavla II. (1987) in „Caritas in Veritate“ (2009) Benedikta XVI., ter zaključuje pri „Fratelli tutti“ – in na tak način v duhu hermenevtike kontinuitete povezuje družbeni nauk vseh pokoncilskih papežev. Omenjena rdeča nit je koncept celovitega človeškega razvoja.

Gljučne besede: celovit človeški razvoj, Pavel VI., papež Frančišek, teologija ljudstva, Vsi bratje, Latinska Amerika

L'enciclica „Fratelli tutti“ (in seguito FT), firmata dal Santo Padre Francesco il 3 ottobre 2020 sulla tomba di San Francesco ad Assisi, rappresenta un prezioso compendio dell'insegnamento pontificio di Papa Bergoglio. Come osserva Bruno Forte, «si ha fra le mani una preziosa ricapitolazione» che aiuta a sistematizzare il pensiero del Pontefice e offre «stimoli numerosi e fecondi al pensiero della fede ed all'azione» (Forte 2020, 17). Dopo averci regalato l'enciclica scritta a quattro mani con Benedetto XVI „Lumen Fidei“ e l'enciclica sociale „Laudato si“ sulla cura della casa comune e sulla necessità di una ecologia integrale, con FT ci propone una riflessione sorprendentemente attuale, sulla fraternità e l'amicizia sociale: tema questo molto caro al Pontefice che, come fa notare Spadaro (2020, 115) proprio dal concetto di fratellanza fece iniziare il suo pontificato. Al popolo riunito in Piazza San Pietro dopo la sua elezione al soglio pontificio chiese di iniziare assieme un «cammino di fratellanza, di amore, di fiducia tra noi» (Francesco, 2013). Francesco ci propone, dunque, un'altra enciclica sociale e, prendendo ad esempio il suo patrono San Francesco che «non faceva la guerra dialettica imponendo dottrine, ma comunicava l'amore di Dio» (FT 4), cerca come fece il Poverello d'Assisi, un luogo meta-teologico d'incontro, una piattaforma di dialogo con tutti gli uomini «di buona volontà, al di là delle loro convinzioni religiose» (56). Questo non stupisce un attento conoscitore dell'ambiente teologico nel quale è nato e cresciuto Francesco, il quale fin da giovane gesuita, poi come provinciale, rettore e infine vescovo e arcivescovo di Buenos Aires ha sempre cercato, nel suo agire pastorale squisitamente poliedrico, il dialogo con le altre culture e le altre religioni. Il poliedro, infatti, «rappresenta una società in cui le differenze convivono integrandosi, arricchendosi e illuminandosi a vicenda, benché ciò comporti discussioni e diffidenze. Da tutti, infatti, si può imparare qualcosa, nessuno è inutile, nessuno è superfluo.» (215) Francesco, teologo del popolo, ci propone un documento scritto dalla posizione dei popoli più oppressi, dal punto di vista delle periferie, convinto che chi «vive in esse ha un altro punto di vista, vede aspetti

della realtà che non si riconoscono dai centri di potere dove si prendono le decisioni più determinanti» (215).

Per riuscire a cogliere appieno la ricchezza dottrinale e pastorale di FT, non possiamo prescindere dall'esaminare il tessuto culturale e teologico che hanno formato il suo autore. Troppo spesso infatti l'ignoranza sulle origini del pensiero di Papa Francesco, di cui purtroppo siamo testimoni in molti ambienti europei, porta a inutili discussioni e polemiche che non hanno alcuna valenza accademica ma sono spinte solamente da convinzioni ideologiche. Quest'articolo vuole dare un piccolo contributo per una lettura intelligente e contestualizzata dell'Enciclica pontificia. Nelle pagine seguenti vogliamo dimostrare, infatti, come la „Fratelli tutti“ sia il culmine di un cammino che parte lontano, dalla Lettera Enciclica „Populorum Progressio“ do Paolo VI del 1967 che, a sua volta, come vedremo, nasce dall'esperienza delle chiese di „periferia“, in particolare dall'esperienza della Chiesa in America Latina (PP 4). C'è infatti un filo rosso che inizia dalla „Populorum Progressio“ (in seguito PP) e attraverso eminenti documenti quali la „Sollicitudo Rei Socialis“ (in seguito SRS) di Giovanni Paolo II (1987) e la „Caritas in Veritate“ (in seguito CIV) di Benedetto XVI (2009) arriva fino alla FT legando così, nello spirito dell'ermeneutica della continuità, l'insegnamento sociale di tutti i Papi postconciliari. Questo filo rosso è il concetto di sviluppo umano integrale. Questo concetto viene introdotto nell'insegnamento della Chiesa per la prima volta da Giovanni XXIII nella sua enciclica „Mater et Magistra“ del 1961. Papa Roncalli usa per la prima volta questo termine in riferimento al bene comune quando invita gli «uomini investiti di autorità pubblica» ad avere «una sana concezione del bene comune»; essa, «si concretizza nell'insieme di quelle condizioni sociali che consentono e favoriscono negli esseri umani lo *sviluppo integrale* della loro persona.» (MM 51) Gli fa eco Paolo VI, secondo il quale lo sviluppo, per essere autentico, «deve essere integrale, il che vuol dire volto alla promozione di ogni uomo e di tutto l'uomo» (PP 14). Il tema principale della FT rappresentato dall'idea di fraternità e amicizia sociale è realizzabile solamente attraverso la ricerca e l'attuazione, appunto, di uno sviluppo umano integrale: «l'inequità e la mancanza di sviluppo umano integrale non permettono che si generi pace» (FT 235) e impediscono la realizzazione della fraternità tra i popoli. Ecco allora che lo sviluppo integrale a livello personale e internazionale è condizione della fraternità e sua meta: i segni dei tempi, infatti, «mostrano chiaramente che la fraternità umana e la cura del creato formano l'unica via verso lo sviluppo integrale e la pace» (Francesco 2020b).

Divideremo l'articolo in tre parti: nella prima ripercorreremo brevemente la nascita della PP e ne mostreremo gli stretti legami che la legano al pensiero latinoamericano che ne fu d'ispirazione. Nella seconda parte, ci soffermeremo sulla SRS di Giovanni Paolo II e sulla CIV di Benedetto XVI esaminando il percorso del concetto di sviluppo umano integrale. Infine, nell'ultima parte, tenderemo una sintesi che dimostri da una parte la continuità dottrinale della FT con l'insegnamento pontificio postconciliare e, dall'altra, la sua attualità e importanza per la società odierna.

1. Lo sviluppo integrale nella „*Populorum Progressio*“, l'enciclica „latinoamericana“ di Paolo VI

Il 26 marzo 1967 Papa Paolo VI firma l'enciclica sullo sviluppo „*Populorum Progressio*“. Questa enciclica è certamente tra i documenti più importanti del magistero della Chiesa nella seconda metà del Novecento, dove «la riflessione sul tema dello sviluppo tocca una dei livelli più alti sotto il profilo culturale e dottrinale» (Zaninelli 1987). La PP, prima enciclica scritta dopo il Concilio Vaticano II, è frutto maturo dell'aggiornamento conciliare: ispirata dalla Costituzione Pastorale sulla Chiesa nel mondo contemporaneo „*Gaudium et Spes*“, ricerca una risposta concreta ai «segni dei tempi» (GS 4) in quel periodo così turbolento che era la società degli anni '60 caratterizzato da una sempre maggior disuguaglianza tra paesi sviluppati e paesi poveri. Inoltre la guerra fredda tra Stati Uniti e Russia, l'intervento militare degli Stati Uniti nel Vietnam, la rivoluzione culturale in Cina, la rivoluzione cubana, il crescente malessere sociale - di cui furono inizialmente interpreti i giovani - che stava preparando l'esplosione del '68, sono solo alcuni degli avvenimenti di scala mondiale che danno inizio ad una nuova fase della storia del Novecento. Essi fanno sì che la questione sociale acquisti «dimensione mondiale» (PP 3). I popoli della fame, ricorda Paolo VI, «interpellano oggi in maniera drammatica i popoli dell'opulenza». Di fronte a ciò «la chiesa trasale davanti a questo grido d'angoscia e chiama ognuno a rispondere con amore al proprio fratello» (3).

Tra i popoli della fame c'era certamente l'America Latina. Fu proprio il viaggio di Paolo VI in Brasile nel 1960, invitato da Mons. Dom Helder Câmara per predicare gli esercizi spirituali ai vescovi brasiliani, (Rampon 2016, 58) che permise al Pontefice di «quasi toccar con mano le gravissime difficoltà che assalgono popoli di antica civiltà alle prese con il problema dello sviluppo» (PP 4). In America Latina a metà degli anni '60, infatti, la fiducia che il progresso economico imposto dai paesi più sviluppati potesse risolvere quasi automaticamente i problemi sociali, stava cedendo il posto ad una crescente consapevolezza dei meccanismi economici connessi a un tipo di sviluppo portatore di nuova dipendenza e di forme asservimento neocoloniale. (Campagnaro 2020, 56) Le „*políticas desarrollistas*“ portate avanti da organismi internazionali a partire dagli anni '50, intendevano lo sviluppo dei paesi poveri come un conformarsi alle società più sviluppate del mondo moderno. Queste politiche non diedero però i risultati sperati a causa di vari ostacoli sociali, politici e culturali messi in atto dalle strutture arcaiche proprie dei paesi sottosviluppati in quanto società di transizione. Inoltre, il sempre più crescente bipolarismo nella società creato dall'ingiustizia sociale, provocava delle difficoltà serie nell'azione pastorale della Chiesa (Scatena 2007, 93). Da qui l'urgenza di affrontare in modo nuovo i problemi dello sviluppo e del dialogo fra paesi poveri e paesi sviluppati.

Fu per questo che un anno prima della promulgazione della PP, il tema dello sviluppo venne trattato dalla X assemblea del CELAM che si tenne a Mar del Plata, in Argentina dal'11 al 16 ottobre del 1966. Quest'incontro, che si rivelò determinante nel processo di stesura della PP, mise a tema proprio la presenza della Chiesa nello

sviluppo e nell'integrazione del continente alla luce del Vaticano II. (Campagnaro 2020, 56–60) L'incontro di Mar de la Plata fu aperto dalla lettura di un messaggio inviato da Paolo VI che fornì in modo autorevole delle linee guida ai dibattiti dell'assemblea e che, in un certo senso, contiene già concetti che si troveranno successivamente nella PP. Il Papa all'inizio partendo dalla GS richiamava alcuni punti fondamentali appunto sul tema dello sviluppo (Scatena 2007, 190). Paolo VI ricordava ai vescovi riuniti che la Chiesa non era chiamata ad essere esperta in sociologia o economia, ma essa deve contribuire alla promozione dello sviluppo con le risorse di ordine religioso e soprannaturale ricevute da Cristo. (Paolo VI 1966, 423–429) Inoltre, di fronte «ad un materialismo pratico e teorico, che racchiude l'uomo nella sua prigionia terrestre», Paolo VI invitava i vescovi a presentare un umanismo cristiano ed una visione cristiana dello sviluppo. Esso infatti non andava identificato «con la crescita puramente economica di beni», ma, per essere autentico doveva essere infatti anche integrale, «indivisibile e armonico, ordinato in tutte le sue componenti, sorretto da un principio unificatore e guidato da un intervento razionale e continuo dell'intelligenza e della volontà dell'uomo.» In questo senso il ruolo della Chiesa doveva essere un'opera illuminatrice che doveva tendere ad infondere allo sviluppo un'anima, «per cui esso non sia fine a se stesso, ma mezzo per facilitare la formazione completa della facoltà dell'uomo, nella piena espansione di una ordinata vita individuale e sociale». Infine il Pontefice richiamava la questione del rapporto, sempre molto instabile tra, da una parte, la necessità di condurre uno sviluppo graduale evitando metodi violenti e, dall'altra, «l'esigenza di profonde riforme di struttura e profondi mutamenti della società» (Scatena 2007, 190).

L'incontro di Mar del Plata fu importante anche perché le sue conclusioni furono approvate dalla Sante Sede e pubblicate formalmente (CELAM 1967). Il documento finale fu dato alle stampe il 30 novembre 1966 e conteneva otto capitoli nei quali si articolavano le conclusioni basati su una prospettiva tricotomica: fatti, riflessione, raccomandazioni (evidente è il richiamo allo schema jocista del vedere-giudicare-agire¹). Il documento si basò in gran parte sul messaggio di Paolo VI dedicando la sezione introduttiva ad una riflessione teologica sullo sviluppo e successivamente esaminando concrete norme di azione pastorale tenendo presente sia gli obiettivi finali – quali sviluppo integrale, pace, società responsabile – sia gli obiettivi intermedi come l'integrazione, le riforme di base, la creazione di nuove forme e metodi pastorali.

La PP fu accolta in modo entusiastico dalla Chiesa in America Latina, che vedeva in essa una conferma autorevole delle conclusioni contenute nel documento finale di Mar del Plata. Come fa notare Scatena (2007, 213), se il messaggio di Paolo VI rivolto ai vescovi riuniti a Mar del Plata il settembre precedente influenzò notevolmente il dibattito e le conclusioni dell'incontro, queste ultime prepararono a loro volta il terreno per un'enciclica che Paolo VI disse a McGrath di aver scritto «per voi» (213).

¹ Questo metodo è stato sviluppato dal fondatore della Gioventù Operaia Cattolica (JOC) e più tardi Cardinal Joseph Cardijn (1882–1967).

La novità magistrale della PP consiste nel fatto che essa coniuga definitivamente la qualifica di integrale, già presente nel messaggio di Paolo VI ai vescovi latinoamericani del settembre precedente, al concetto di sviluppo, che veniva a sostituire l'idea di progresso, associata ormai alle ideologie liberali; inoltre, l'enciclica, pur riproponendo su quasi tutti i punti il patrimonio classico della dottrina sociale della Chiesa, «richiamò l'attenzione dell'opinione pubblica per la sua novità» (SRS 5): per la prima volta trattava il problema della giustizia sul piano mondiale ed entrava direttamente nel merito delle attitudini pratiche dei cristiani e di tutti gli uomini di buona volontà, ai quali era esplicitamente indirizzata. La PP, con un linguaggio accessibile a tutti, forniva un orientamento cristiano sui problemi della giustizia e dello sviluppo dei paesi del terzo mondo, inserendosi al tempo stesso nel dibattito su quelle ideologie *desarrollistas* che proprio in America Latina avevano trovato il principale campo di applicazione (Scatena 2007, 214). Oltre ad accennare alla questione sociale che, come abbiamo visto aveva ormai assunto una dimensione mondiale, Paolo VI collocava la situazione dei paesi del terzo mondo nel contesto del processo di decolonizzazione e, riconosceva le negative conseguenze di un certo colonialismo, sottolineando che le potenze colonizzatrici «hanno spesso avuto di mira soltanto il loro interesse, la loro potenza o il loro prestigio, e che il loro ritiro ha lasciato talvolta una situazione economica vulnerabile, legata per esempio al rendimento di un'unica coltura, i cui corsi sono soggetti a brusche e ampie variazioni.» (PP 7)

Paolo VI, dunque, insistette sulla necessità di un superamento dei rapporti neocoloniali di dipendenza economica, attraverso un riequilibrio delle relazioni internazionali e una correzione dei meccanismi di indebitamento dei paesi in via di sviluppo. È proprio questa dipendenza, per il Santo Padre, a aumentare il rischio di conflitti: «Si danno certo delle situazioni» afferma Paolo VI, «la cui ingiustizia grida verso il cielo. Quando popolazioni intere, sprovviste del necessario, vivono in uno stato di dipendenza tale da impedir loro qualsiasi iniziativa e responsabilità, e anche ogni possibilità di promozione culturale e di partecipazione alla vita sociale e politica, grande è la tentazione di respingere con la violenza simili ingiurie alla dignità umana.» (30)

Come la definì Mons. Helder Camara, la PP era «l'enciclica che ci mancava» e per questo divenne subito un fondamentale punto di riferimento per i vescovi dei diversi paesi latinoamericani che in essa trovarono la conferma della necessità di quei processi di riforma già avviati e l'*imput* per la ricerca del modo più appropriato di rapporto con l'inquieta società latinoamericana (Scatena 2007, 216). Inoltre la PP, propone come urgenza sociale e pastorale l'idea di sviluppo che, «per essere autentico sviluppo, deve essere integrale, il che vuol dire volto alla promozione di ogni uomo e di tutto l'uomo». In questo senso per Paolo VI l'idea di sviluppo può essere intesa solo partendo da una sana antropologia, che rispetti l'innata dignità dell'essere umano: «noi non accettiamo di separare l'economico dall'umano, lo sviluppo dalla civiltà dove si inserisce. Ciò che conta per noi è l'uomo, ogni uomo, ogni gruppo d'uomini, fino a comprendere l'umanità tutta intera.» (PP 14) Ogni uomo ricorda il carattere globale (tutti gli uomini) in una dimensione integrale, cioè in gerarchie di valori uno sviluppo armonico.

2. Lo sviluppo umano integrale in Giovanni Paolo II e Benedetto XVI

L'idea di sviluppo umano integrale, concettualizzata per la prima volta nella MM e sviluppata da Paolo VI nella PP, trova eco in altri documenti pontifici promulgati dai successori di Papa Montini. In questo senso vediamo che la dottrina sociale della Chiesa riguardo la necessità di uno sviluppo integrale, si evolve secondo un'ermeneutica della continuità. Dopo Papa Montini fu proprio Giovanni Paolo II che, per il ventesimo anniversario della PP «nella convinzione che gli insegnamenti dell'Enciclica „*Populorum Progressio*“, indirizzata agli uomini ed alla società degli anni Sessanta, conservano tutta la loro forza di richiamo alla coscienza» (SRS 4) decise di scrivere la Lettera Enciclica „*Sollicitudo rei socialis*“, proponendosi «sullo scorcio degli anni Ottanta» e restando sempre «nell'ottica del motivo ispiratore, lo sviluppo dei popoli» di prolungare l'eco della PP, collegando i suoi insegnamenti «con le possibili applicazioni al presente momento storico, non meno drammatico di quello di venti anni fa» (4).

Il papa polacco scrive chiaramente da un'altra prospettiva temporale e sociale, come figlio di una nazione allora ancora sotto il regima comunista di influenza sovietica. «La configurazione del mondo», infatti, fa notare Papa Wojtyła, «nel corso degli ultimi venti anni, pur conservando alcune costanti fondamentali, ha subito notevoli cambiamenti e presenta aspetti del tutto nuovi.» (4) La SRS viene promulgata negli anni che segnano la fine della guerra fredda, e il tramonto dell'ideale comunista. Gli avvenimenti di quegli anni portano anche ad un cambiamento della geografia politica in Europa, Asia e America Latina. Certamente questi avvenimenti non ebbero luogo tutti nel 1987, anno di promulgazione della SRS, ma sicuramente alcuni processi erano già in atto al momento della sua stesura e altri sarebbero maturati immediatamente dopo: basti pensare agli scioperi dei sindacati dei lavoratori in Polonia (il Papa polacco visse di prima persona questi eventi, non solo incoraggiando i sindacati che lottavano con il regime comunista ma anche visitando la Polonia per ben 3 volte in un decennio: 1979, 1983, 1987) che scatenò poi la caduta del muro di Berlino nel 1989, simbolico inizio delle riforme dei regimi politici nei paesi già sottoposti al dominio sovietico quali, oltre la già citata Polonia, l'Ungheria, la Cecoslovacchia e la Romania. Anche in altre parti del mondo, con tempi e modalità diverse, ci fu il crollo delle dittature e un ritorno alla democrazia, come, per esempio, nelle Filippine e in molti paesi dell'America latina. Tutti questi avvenimenti che caratterizzano il decennio degli anni '80, segnarono in modo drammatico il passaggio da regimi autoritari a governi democratici e provocarono grandi cambi sociali, politici ed economici. Il tema dello sviluppo rimaneva, dunque, quanto mai attuale e diventava per questo argomento centrale nella dottrina sociale della Chiesa e tema fondamentale della SRS.

Giovanni Paolo II, dopo aver spiegato l'importanza e la novità che ebbe la PP quale «risposta all'appello conciliare» (PP 6) alle concrete situazioni di miseria e sottosviluppo, propone uno sguardo realista al problema dello sviluppo, ritenuto da alcuni addirittura pessimista (Charrier 1988, 1): «le speranze di sviluppo», così

vive negli anni '60, «appaiono oggi molto lontane dalla realizzazione» (PP 12). Il Santo Padre constata, infatti, che persiste e spesso si allarga quel «fossato tra l'area del cosiddetto Nord sviluppato e quella del Sud in via di sviluppo». Per Giovanni Paolo II l'autentico sviluppo umano si può raggiungere solo attraverso un cambiamento degli atteggiamenti culturali e la promozione di nuove categorie morali quali l'interdipendenza, la solidarietà, la corresponsabilità, l'unità, la comunione, la convivenza sociale; solo così, si può sperare di promuovere in modo opportuno il vero sviluppo dei popoli, in quanto «il vero sviluppo non può consistere nella semplice accumulazione di ricchezza e nella maggiore disponibilità dei beni e servizi, se ciò si ottiene a prezzo del sottosviluppo delle moltitudini, e senza la dovuta considerazione per le dimensioni sociali, culturali e spirituali dell'essere umano» (PP 9). Il giudizio sullo sviluppo che si trae dall'enciclica non è dunque solamente socio-economico ma soprattutto morale: la disegualianza economica che porta a un nuovo tipo di colonialismo di mercato, se non è retto da norme morali, impedisce lo sviluppo integrale sia a livello internazionale quanto a livello personale. Giovanni Paolo II indica quale sia la caratteristica fondamentale per uno sviluppo pieno, più umano, che sia «in grado di mantenersi all'altezza dell'autentica vocazione dell'uomo e della donna» (SRS 28): lo sviluppo deve fare riferimento a quella vocazione all'eternità iscritta nel cuore dell'uomo, creato ad immagine di Dio. Per questo,

«uno sviluppo soltanto economico non è in grado di liberare l'uomo, anzi, al contrario, finisce con l'asservirlo ancora di più. Uno sviluppo, che non comprenda le dimensioni culturali, trascendenti e religiose dell'uomo e della società nella misura in cui non riconosce l'esistenza di tali dimensioni e non orienta ad esse i propri traguardi e priorità, ancor meno contribuisce alla vera liberazione. L'essere umano è totalmente libero solo quando è se stesso, nella pienezza dei suoi diritti e doveri: la stessa cosa si deve dire dell'intera società.» (46)

Il tema dello sviluppo umano integrale, verrà ripreso in un'altra enciclica pontificia, la CIV di Benedetto XVI. Scritta in un contesto sociale diverso da quello della PP e SRS, in un contesto cioè di globalizzazione e post-modernità, a solo un anno dall'enorme crisi finanziaria che sconvolse i mercati mondiali nel 2008, è considerata da Toso (2010), «Magna Charta dell'evangelizzazione del sociale di questo inizio di Terzo Millennio e della nuova presenza dei cattolici nella società civile.» La CIV inizia la riflessione sociale partendo proprio dalla PP e dalle «due grandi verità» (CIV 11) che essa ci ha lasciato: la prima è che «tutta la Chiesa, in tutto il suo essere e il suo agire, quando annuncia, celebra e opera nella carità, è tesa a promuovere lo sviluppo integrale dell'uomo», la seconda è che «l'autentico sviluppo dell'uomo riguarda unitariamente la totalità della persona in ogni sua dimensione» (11). In questo luogo Benedetto XVI fa eco a quanto affermato anche da Giovanni Paolo II nella SRS, sulla dimensione morale dello sviluppo, che per i credenti deve basarsi sulla fede e sull'antropologia cristiana, in quanto «senza la prospettiva di una vita eterna, il progresso umano in questo mondo rimane privo

di respiro» (11). Le grandi questioni etiche, biologiche, economiche, tecnologiche, ecologiche vengono analizzate come elementi di un'unica grande questione sociale che, come sottolinea il pontefice, «è divenuta radicalmente questione antropologica, nel senso che essa implica il modo stesso non solo di concepire, ma anche di manipolare la vita, sempre più posta dalle biotecnologie nelle mani dell'uomo» (75). Secondo la CIV, nella questione sociale è in gioco l'identità dell'uomo: egli, limitandosi al livello meramente materiale e tecnico dello sviluppo, non è in grado di raggiungere di svilupparsi pienamente, in quanto tale sviluppo richiede «una visione trascendente della persona, ha bisogno di Dio: senza di Lui lo sviluppo o viene negato o viene affidato unicamente alle mani dell'uomo, che cade nella presunzione dell'auto-salvezza e finisce per promuovere uno sviluppo disumanizzato.» (11). È proprio in questo piano teologico che Benedetto XVI inserisce il tema della fraternità, così caro a Papa Francesco e tema della FT. Quello che impedisce di arrivare ad una piena fraternità è la natura ferita dell'uomo, il peccato originale, che influisce anche in campo economico. La convinzione «della esigenza di autonomia dell'economia, che non deve accettare influenze di carattere morale, ha spinto l'uomo ad abusare dello strumento economico in modo persino distruttivo» (34). Una piena fraternità non può prescindere da un riferimento trascendentale, in quanto la comunità umana «non potrà mai con le sole sue forze essere una comunità pienamente fraterna né essere spinta oltre ogni confine, ossia diventare una comunità veramente universale: l'unità del genere umano, una comunione fraterna oltre ogni divisione, nasce dalla con-vocazione della parola di Dio-Amore.» (34)

3. La „Fratelli Tutti“: lo sviluppo integrale che porta alla fraternità

Ed è proprio al tema della fraternità tra i popoli, legata allo sviluppo integrale di ogni persona, che Francesco dedica la FT. Ritengo che essa si debba leggere a partire dalla lunga storia del concetto di sviluppo umano integrale che abbiamo tentato di tratteggiare in quest'articolo e che ha le sue origini nella PP, a sua volta ispirata dalla ricerca di risposte ai «segni dei tempi» inaugurata dal Concilio Vaticano II, e che si evolve nei decenni successivi grazie alle encicliche SRS e CIV che abbiamo avuto modo di esaminare. Nella FT l'idea di sviluppo integrale si presenta, da un parte, come culmine del percorso di maturazione della dottrina sociale della Chiesa nel post-concilio, dall'altra come strumento pastorale. La FT, come afferma Barrios Pietro (2020) è «una nuova bussola che indica anche dal punto di vista politico «il percorso verso lo sviluppo umano integrale», mostrando come i nostri sistemi economici e politici vadano plasmatis dalla fraternità e dal dialogo. In questa continua ricerca di uno sviluppo integrale che porti alla pace tra popoli e singoli (FT 257) si evince chiaramente quell'impronta del mondo culturale, sociale e religioso in cui Papa Francesco è cresciuto. In modo particolare si notano influenze della teologia del popolo argentina. Questo si nota soprattutto nell'at-

tenzione del Papa verso i movimenti popolari, più volte citati nella FT (116, 169). Con essi, secondo Papa Bergoglio, «sarà possibile uno sviluppo umano integrale, che richiede di superare quell'idea delle politiche sociali concepite come una politica *verso* i poveri, ma mai *con* i poveri, mai *dei* poveri e tanto meno inserita in un progetto che riunisca i popoli» (169).

La teologia del popolo può essere definita come il tipo argentino della teologia della liberazione, che ha imboccato la sua propria strada, sviluppando un suo specifico profilo (Kasper 2015, 29). I rappresentanti principali di questa corrente sono Lucio Gera, Rafael Tello, Juan Carlos Scannone. L'ambiente in cui nasce la *teologia argentina del popolo* fu la Commissione Episcopale di Pastorale – COEPAL – costituita nel post-concilio (1966) dalla Conferenza Episcopale Argentina per impostare un piano nazionale di pastorale secondo lo spirito del Concilio Vaticano II. La teologia del popolo si differenzia dalle altre correnti della Teologia della liberazione innanzitutto perché non parte, da un'analisi delle condizioni socio-politiche ed economiche né dai contrasti sociali; essa inizia la propria riflessione teologica da un'analisi storica della cultura del popolo, unito da un *ethos* comune (Kasper 2015, 29). Il soggetto dell'intelligenza di fede nella teologia del popolo, intesa come carità operante, è il popolo di Dio incarnato nei diversi popoli. Questa linea teologica valorizza, dunque, in modo particolare la religiosità del popolo e la dimensione religiosa della prassi liberatrice. Il punto centrale che la differenzia dalla teologia della liberazione classica, consiste nella comprensione che ha della realtà *popolo* e della posizione diversa che assume verso l'analisi marxista. Essa concepisce, infatti, il popolo innanzitutto in un'ottica collettivo-comunitaria, storico-culturale – ovvero unito da cultura comune, memoria comune, stile di vita comune, comune destino – ed etico-politico che si manifesta come comunità organica autodefinita socialmente, politicamente e storicamente; la teologia del popolo ritiene che le categorie desunte dalla storia e dalla cultura latinoamericana (popolo, anti-popolo, mescolanza culturale) siano più adatte di quelle marxiste (di classe) per interpretare la realtà del continente. Per questa corrente *popolo* è il soggetto comunitario di una storia concreta (quella dei singoli paesi latinoamericani) e di una cultura intesa come stile di vita. (Midali 2008, 271)

Questa sensibilità verso il rispetto della cultura di ogni popolo, è argomento fondamentale anche nella FT e proprio qui si nota più chiaramente l'influenza della teologia del popolo nel documento pontificio; per Bergoglio, infatti, «la parola ,cultura' indica qualcosa che è penetrato nel popolo, nelle sue convinzioni più profonde e nel suo stile di vita» (FT 216). Per il pontefice argentino, l'economia globale strumentalizzando «i conflitti locali e il disinteresse per il bene comune» vuole imporre un modello culturale che «unifica il mondo ma divide le persone e le nazioni, perché la società sempre più globalizzata ci rende vicini, ma non ci rende fratelli» (12). È proprio nel dialogo e nell'integrazione tra le culture dei popoli che si può dare uno sviluppo umano integrale. Un Paese si sviluppa, infatti, «quando dialogano in modo costruttivo le sue diverse ricchezze culturali: la cultura popolare, la cultura universitaria, la cultura giovanile, la cultura artistica e la cultura tecnologica, la cultura economica e la cultura della famiglia, e la cultura dei me-

dia.» (199) Il dialogo tra culture è fondamentale per il raggiungimento di uno sviluppo umano integrale; esso rimarrebbe però arido se non partisse dal livello morale e trascendentale dell'uomo. In continuità con i suoi predecessori Papa Francesco mostra come «la ricerca del bene degli altri e di tutta l'umanità» passa essenzialmente attraverso la «maturazione delle persone e delle società nei diversi valori morali che conducono ad uno sviluppo umano integrale» (112). Anche per Papa Francesco questa maturazione nella moralità può avvenire solamente attraverso un riferimento al trascendente: riprendendo la *Centesimus Annus* di Giovanni Paolo II Papa Francesco ricorda che «se non esiste una verità trascendente, obbedendo alla quale l'uomo acquista la sua piena identità, allora non esiste nessun principio sicuro che garantisca giusti rapporti tra gli uomini» (273). Il riconoscere l'esistenza di un Dio creatore che è «Padre di tutti» (272) è anche elemento fondamentale del dialogo inter-religioso in quanto le diverse religioni «offrono un prezioso apporto per la costruzione della fraternità e per la difesa della giustizia nella società» (271). Nonostante Papa Bergoglio stimi molto il valore del dialogo inter-religioso, con chiarezza mostra anche quale sia la sorgente della moralità cristiana, della dignità umana e della fraternità: essa «sta nel Vangelo di Gesù Cristo» (277). Da esso, infatti, «scaturisce per il pensiero cristiano e per l'azione della Chiesa il primato dato alla relazione, all'incontro con il mistero sacro dell'altro, alla comunione universale con l'umanità intera come vocazione di tutti» (277).

Lo sviluppo integrale dell'uomo è uno dei temi fondamentali dell'insegnamento sociale di Francesco. Sicuro che «in tutto il suo essere e il suo agire, la Chiesa è chiamata a promuovere lo sviluppo integrale dell'uomo alla luce del Vangelo» (HP 1), con la lettera apostolica in forma di *Motu Proprio* „*Humanam Progressionem*“, il 17 agosto 2016 istituisce il Dicastero per il Servizio dello Sviluppo Umano Integrale che nasce dalla fusione dei seguenti Consigli Pontifici: per la Giustizia e la Pace, della Pastorale per i Migranti e gli Itineranti, il *Cor Unum* e il Pontificio Consiglio per gli Operatori Sanitari per la Pastorale della Salute. Questo nuovo dicastero dovrà occuparsi delle «questioni che riguardano le migrazioni, i bisognosi, gli ammalati e gli esclusi, gli emarginati e le vittime dei conflitti armati e delle catastrofi naturali, i carcerati, i disoccupati e le vittime di qualunque forma di schiavitù e di tortura» (1). Questo nuovo dicastero è un segno concreto dell'attenzione di Francesco verso le „periferie esistenziali“, cioè verso i più poveri e i più fragili.

Concludendo questo articolo è necessario fare un riferimento al difficile periodo sanitario provocato dal Covid-19: il tema dello sviluppo integrale della persona riproposto da Francesco nella FT, infatti, porta con sé un importante suggerimento pastorale e sociale che può aiutare concretamente le nostre comunità in questo periodo di pandemia «che ha messo in luce le nostre false sicurezze» (FT 7). Oggi siamo spettatori, invero, di come i vari Paesi in tutto il mondo stiano facendo del loro meglio per preservare la salute fisica dei propri cittadini di fronte alla minaccia del Covid-19. Tanti governi, ammette Papa Francesco, «hanno profuso grandi sforzi per dare priorità al benessere del loro popolo, agendo con determinazio-

ne per proteggerne la salute e per salvare vite» (Francesco 2020, 32). In questa ricerca di salvaguardia della salute fisica non ci si può, però, dimenticare dell'integrità della persona, cioè della sua salute psichica e spirituale. In questo, il concetto di sviluppo integrale della persona può essere una chiave per uscire dalla crisi. Infatti, la pandemia ha mostrato come l'uomo fosse fragile e come la mancanza di un sistema valoriale vissuto e profondamente accettato, porti, di fronte a tragedie come la pandemia, ad una forte crisi umana ed esistenziale. Ecco allora che «ogni società ha bisogno di assicurare la trasmissione dei valori, perché se questo non succede si trasmettono l'egoismo, la violenza, la corruzione nelle sue varie forme, l'indifferenza e, in definitiva, una vita chiusa ad ogni trascendenza e trincerata negli interessi individuali» (FT 113). La persona deve crescere integralmente, svilupparsi al meglio fisicamente e spiritualmente, per poter essere veramente se stessa, libera e felice. Questa è la grande lezione che la FT, rimarcando il tema dello sviluppo integrale, propone oggi al mondo. «Il dolore, l'incertezza, il timore e la consapevolezza dei propri limiti che la pandemia ha suscitato», ricorda il Pontefice «fanno risuonare l'appello a ripensare i nostri stili di vita, le nostre relazioni, l'organizzazione delle nostre società e soprattutto il senso della nostra esistenza» (33).

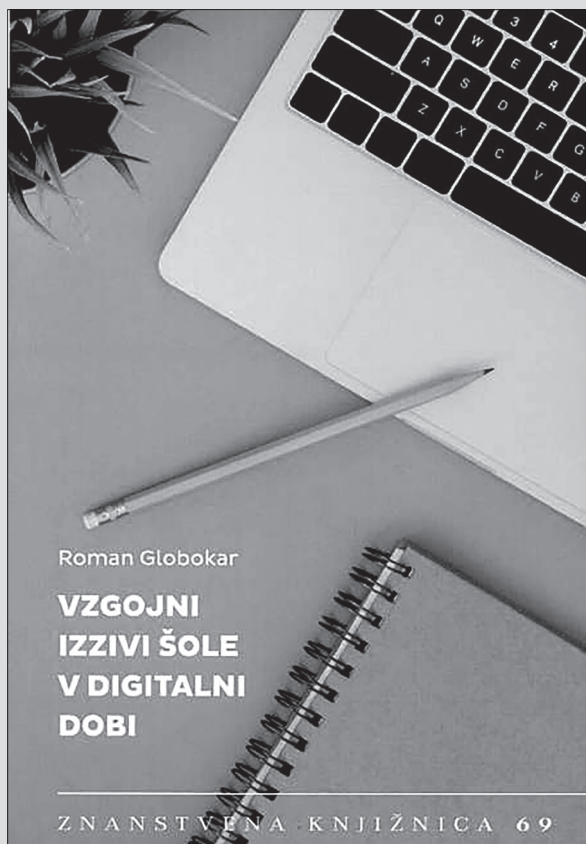
Abbreviazioni

- CIV** – Benedetto XVI. 2019 [Caritas in Veritate].
FT – Francesco 2020c [Fratelli Tutti].
GS – Concilio Vaticano II 1965 [Gaudium et Spes].
HP – Francesco 2016 [Humanam Progressionem].
MM – Giovanni XXIII. 1961 [Mater et Magistra].
PP – Paolo VI. 1967 [Populorum Progressio].
SRS – Giovanni Paolo II. 1987 [Sollicitudo Rei Socialis].

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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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Wojciech Zyzak

The Theory of the Spiritual Senses

Teorija duhovnih čutov

Abstract: The author of the article tries to systemize the approaches of Christian writers about spiritual senses. He presents theological bases of the theory of spiritual senses, concepts of their existence, quantity, a hierarchy of importance, nature and subject. The text is mainly based on the Holy Bible, the Fathers of the Church and the most important theologians dealing with this issue. The text shows, that in the Christian tradition spiritual senses refer to an integral experience of Christian mystery by a believer and even more by a mystic who experiences God in a total and integrating communion through Jesus Christ.

Keywords: spiritual senses, incarnation, Holy Spirit, spirituality, Fathers of the Church

Povzetek: Avtor prispevka poskuša sistematizirati pristope krščanskih avtorjev pri obravnavi duhovnih čutov. Predstavlja teološke temelje teorije o duhovnih čutih, koncepte njihovega obstoja, števila, hierarhije pomembnosti, narave in področja. Besedilo temelji zlasti na Svetem pismu, cerkvenih očetih in najpomembnejših teologih, ki so se z dano temo ukvarjali. Kaže, da se duhovni čuti v krščanskem izročilu nanašajo na sestavni del izkušnje krščanske skrivnosti – že pri verniku, še bolj pa pri mistiku, ki izkuša Boga v popolnem in celovitem občestvu po Jezusu Kristusu.

Ključne besede: duhovni čuti, učlovečenje, Sveti Duh, duhovnost, cerkveni očetje

1. Preface

The spiritual Christian experience has been analyzed over the centuries from the point of view of the description of the content. Nevertheless, throughout this time we can always find authors who have also considered the theological and anthropological conditions of this experience, creating theories of spiritual cognition. The most important basis of this has been the Holy Scripture. A particular

example of spiritual interpretation of the Bible in the tradition of the Church is the doctrine of five spiritual senses: »Christian authors of all ages have used sensory language to express human encounters with the divine.« (Gavrilyuk and Coakley 2012, 1) They have understood this in various ways. On the one hand, Anselm of Canterbury, in *Proslogion*, complained about the incomprehensibility of God in the human experience:

»Still You hide away, Lord, from my soul in Your light and blessedness, and so it still dwells in its darkness and misery. For it looks all about and does not see Your beauty. It listens and does not hear Your harmony. It smells and does not sense Your fragrance. It tastes and does not recognize Your savor. It feels, and does not sense Your softness.« (Anselm of Canterbury 1996, 97)

On the other hand, Augustine, in his *Confessions* describes this experience in a positive way: »Thou didst call and cry aloud, and didst force open my deafness. Thou didst gleam and shine, and didst chase away my blindness. Thou didst breathe fragrant odors and I drew in my breath; and now I pant for thee. I tasted, and now I hunger and thirst. Thou didst touch me, and I burned for thy peace.« (Augustine 1955, 38) The purpose of the following text is a reflection on the meaning of the above and similar texts which suggest a sensory experience of God.

2. Theological Foundations

The sources of theological foundations for reflection on spiritual senses are found in the Bible. Since Philo, the Book of Exodus has been allegorically interpreted as the soul's spiritual ascent to God, similarly to Moses climbing Mount Sinai. Philo inspired many patristic authors, who had to struggle with the problem of how the invisible God, whose theophany was potentially lethal to human beings (Ex 33,20), could be manifested in a visible form. The crucial epistemic clue for dealing with the problem has been found in the Johannine emphasis that the incarnate Word made the knowledge of the Father possible. At the same time Paul's words about the transformative, eschatological vision in 1 Cor 13,12 were the inspiration for reflection on the beatific vision. The Song of Songs, which has often been referred to, elicited meditation on the soul's spiritual union with Christ. Descriptions of embraces and kisses prompted a further elaboration of tactile, gustatory and olfactory imagery. In addition, the religious experiences of prophets and the gospel miracles of the healing of sight and hearing complete the concept of spiritual senses.

»Beginning with Origen, the authors attuned to our theme saw in the parable of the ten virgins (Mt 25,1-13) a framework for talking about the five physical senses represented by the foolish virgins, and the five spiritual senses represented by the wise ones. The five yokes of oxen men-

tioned in the parable of the great dinner (Lk 14,15-24), as well as the five husbands of the Samaritan woman (Jn 4,16-18), prompted Augustine to ponder the self's attachment to the five physical senses. Even more suggestive were the post-resurrection recognition scenes, such as the *Noli me tangere* (20,17) or the opening of the disciple's eyes during the supper at Emmaus (Lk 24,30-31).« (Gavrilyuk and Coakley 2012, 11).

In the writings of Origen, the description of the sacrifice of the paschal lamb in Ex 12 includes many allusions to the senses, however, it should be noted that the Bible itself offers no doctrine of the spiritual senses.

The teaching of the Holy Scripture in connection with the Greek culture, especially Platonism, which treated embodiment as hindering the vision of the divine, needed a deeper reflection. The 'baptism' of the Platonic version of the intellectual vision was bound to an ambivalent attitude towards the role of the body in the contemplation of God in the scriptures of Origen and Pseudo-Dionysius (7). However, an authentic Christian concept of anthropology claims that contact with the spiritual reality is made through man in his substantial unity, whose body together with the soul experiences God's grace.¹ That is why there is a participation of senses in the spiritual life which, according to the mystery of Incarnation, joins body and spirit (Borriello 2009, 16). Hence it is obvious that in the history of spirituality attempts to develop a theory of spiritual senses were based both on the truth of the Word incarnate and the role of the gifts of the Holy Spirit. The Word became incarnate making God 'comprehensible' for the human senses, healing them through faith and making the belief of the spiritual realities, lost in the original sin, possible. This happens thanks to the power of the Holy Spirit (Platovnjak 2018, 1043–1054; Platovnjak and Svetelj 2019, 675–678). Sometimes authors present two points of view, focusing both on the contemplation of the Word incarnate and illumination by the Spirit. Origen in *Contra Celsus* VI, 77 assumes a certain evolution among apostles who at the beginning experienced Jesus in kenosis, so that only three of them could see Him transfigured whilst after the resurrection He was seen by those whose senses had been purified. Therefore, not all of those looking at the body could see the Word, because in order to do so faith is necessary (Canévet 1988, 608–610). Looking for a bond between the perception of the outer and inner senses, based on the mystery of Incarnation in the experience of mystics, especially women like Mechthild, reaches both back to the history of Adam and Eve, who were able to see God with their corporeal eyes (Roszak and Huzarek 2019), and to eschatology since the second Person of the Trinity does not lose the human nature even after the ascension (McGinn 2012, 203; 209).

Theological foundations for the theory of spiritual senses have not only a Trinitarian, pneumatological, Christological or eschatological dimension, but in the

¹ In Christian anthropology human being is a spiritual and a material being, as a 'whole' he is a religious being. True religiosity is in expropriation, true religiosity is mystical, which means that 'man 'expropriates' himself, gives up all his expectations, including the expectations and ideas he has about God. Expropriation is in transcending oneself and one's belief, expropriation is in openness to God, to his call and love.« (Pevce Rozman 2017, 298)

framework of a deepened Christology also a clearly ecclesiological one. Especially from early scholastic theological discourse the bond of spiritual senses and *visio beatifica*, as well as the Eucharist and particularly mystical body of Christ, can be seen (Gavrilyuk and Coakley 2012, 14). According to Alexander of Hales, incarnate Christ possessed the spiritual senses and communicates them to the members of his body. From Him as the head, the spiritual senses flow down into the members of the ecclesial body. He is the source of spiritual senses firstly for the Church as his body and secondly for individual members. This theory also has a sacramentological dimension, because in baptism the ability for spiritual senses is activated and the Eucharist feeds it. Similarly, the idea of Alexander that the contemplation of Christ's divinity restores the spiritual senses like the contemplation of his humanity the exterior ones and, in connection to this, that the incarnation of the Word would have been useful even if Christ had not suffered, has soteriological consequences, because it precedes later Franciscan teaching about God's intention to incarnate even in the absence of a fall (Coolman 2012a, 127; 129).

3. Existence of Spiritual Senses

The theological foundations mentioned above have found, in the history of Christian thought, different specific forms of application in the theory of spiritual senses. When mystics try, despite difficulties, to express the inexpressible, they inevitably start to use images drawn from sensual cognition. Describing in such a way the experience of God they speak about seeing, hearing, touching, tasting and smelling spiritual realities. The main source of this language is, for them, the Holy Bible (Borriello 2009, 177). Numerous texts point to certain features of human cognition that make perception-like contact with God possible. However, the idea of special spiritual senses in theological-spiritual literature seems to be highly debatable (Gavrilyuk and Coakley 2012, 1–2).

A century ago, theologian Dunstan Dobbins claimed, that speaking about spiritual senses is reasonable only when the intensity of the experience of grace must be underlined. In his opinion 'spiritual senses' sounds like an oxymoron. Senses are concerned with receiving the corporeal world, but the spiritual reality cannot be experienced physically, so spiritual senses are a metaphor at best (LaNave 2012, 161). It has been observed that if a given author discusses only one perceptual mode, he probably uses the name of a sense figuratively, referring to ordinary mental acts. In such a way some words taken from sensual perception become metaphors describing forms of thinking. That is why, in the twentieth century, in discussions on the topic, the analogical and metaphorical functions of the language of spiritual perception were commonly distinguished. Analogy happens when the operation of the spiritual senses is described in terms similar to the operation of physical sensation. Metaphorical use can be assumed when no closer similarity with the functioning of a physical sensorium is intended. However, it must be taken into consideration, that not every correlation of the senses with

the intellect can be reduced to a metaphor depicting ordinary mental activity (Gavrilyuk and Coakley 2012, 6). When leading thinkers within Christianity rejected the concept of spiritual senses, they did so by suggesting it would be »an unnecessarily literal reading of poetic license, or an offensively elitist grading of human noetic capacity, or a redundant epistemological addendum to an already assumed theory of the intellect« (18).

Especially in the Middle Ages the gradual adoption of Aristotelian sense-psychology appears correlated with an eclipse of the traditional doctrine of the spiritual senses (Coolman 2012a, 136). The leading thinker of the age, Thomas Aquinas, seldom referred to spiritual senses, speaking about Christ as the Head of the Church. This is more concerned with metaphors relating to the acts of intellect (Gavrilyuk and Coakley 2012, 15). For him, the beatific vision is an act of intellectually cognitive power and the senses, as directed merely to material particulars, cannot be involved in it (Cross 2012, 182). Later scholastic thinkers would agree with Thomas that there is no need to posit spiritual senses. The development of Aristotelian principles in cognitive psychology and theories of will and emotions in mainline medieval philosophy eliminated the necessity to suppose the existence of spiritual senses (189).

The modern positive concept of spiritual senses, that does not deal with metaphors defined as the use of the language of five senses to express the spiritual perception of immaterial reality, is owed to Karl Rahner and his investigation of this issue in the writings of Origen (Rahner 1932, 114). The translation of a fragment of the Book of Proverbs: »Thou shalt find a divine sense« (2,5) was an occasion to develop the whole doctrine based on analogy and not metaphor, independently of the results of discussions between such authors as John Dillon, who sees this analogy only in the late writings of Origen, and Mark J. McInroy, who follows its evolution in the early biblical commentaries and in *De principiis* (McInroy 2012a, 21–24; Dillon 1986, 446–447). The results of analysis of the works of Origen show that throughout the period of his literary activity a mix of analogy and metaphors occurs while describing spiritual senses (McInroy 2012a, 26–35). It is important that Origen constructed his doctrine in discussion with Celsus who accused the Christians of preaching corporeal-sensual cognition of God. In this context, the author explains that it concerns senses which, with corporeal ones, only have a common name (Borriello 2009, 178).

In connection with the writings of Origen, the doctrine of spiritual senses in the Patristic Period was also developed by Gregory of Nyssa, which was an occasion for the modern further investigation of the topic by *Jean Daniélou* (1953, 224). It is impossible to omit the works of Pseudo-Dionysius the Areopagite who is a great authority in spiritual theology. His reflection on the special, based on the grace of baptism, ability to see (θεωρία) cannot be reduced to a metaphor or identified with sensual seeing or cognition. Generally, the author considers that apart from physical sensuality and intellectual cognition, people are capable of a higher-order, non-discursive mental apprehension of reality. Sometimes Dionysius uses in this context his own original terminology, like ‚supercosmic eyes‘

(ὑπερκοσμίαι ὀφθαλμοί) (Gavrilyuk 2012, 96–97). In Medieval theology Anselm of Canterbury, Alexander of Hales and Bonaventure were influential continuators of the thought of Origen (Tedoldi 1999, 326). Also, in the later period, Origenist heritage had followers, which is illustrated by the attempt to join it with the Aristotelian psychology in the works of Nicholas of Cusa (Green 2012, 210). The existence of the spiritual senses was not only a topic for catholic authors, which can be seen in the cases of John Wesley and Robert Moberly in the XVIII and XIX centuries (Abraham 2012, 276). In the Catholic milieu, the question was widely discussed in theological treatises, especially about spiritual direction, by such authors as Giovanni Battista Scaramelli, Augustin-François Poulain, Karl Rahner and Hans Urs von Balthasar (Fields 1996, 226). Poulain, particularly meritorious for the theory of mystical theology, maintained that the soul possesses spiritual senses similar to physical ones because it is analogically able to feel the presence of pure spirits above all, God (1921, 71).

4. Quantity and Hierarchy of Senses

Among Christian authors who accept the existence of spiritual senses, many say important things, although they do not constitute a kind of complete system and often deal with fewer than five instruments of spiritual perception. The most important specialists from the patristic period, like Origen, Gregory of Nyssa, Augustine, Pseudo-Dionysius, Maximus the Confessor and Gregory the Great did not elaborate on a coherent doctrine. In the Middle Ages Alexander of Hales, Thomas Gallus and Bonaventure accentuated more a twofold division into senses connected with intellect and affectivity. Karl Rahner mentioned the case of Diadochus of Photike who emphatically spoke of a single spiritual modality. That is why when speaking about five spiritual senses I do not intend to discredit a unitary conception focusing on only one sense in the writings of some authors (Gavrilyuk and Coakley 2012, 3; 5). It seems to be the case for Pseudo-Dionysius the Areopagite who does not develop his lecture on the five senses because in his doctrine the mystical ascent, in which noetic vision plays the main role, is described as progressive unification and simplification, which seems to exclude a division of spiritual perception into the five distinct modalities (Gavrilyuk 2012, 99). The original concept was proposed by Alexander of Hales, underlining that there is greater unity in the acts of the intellect than in the physical senses. The plurality of spiritual senses is not a function of many objects or powers, but it is because of the mode of perceiving. Here to see is the same as to hear but taking into consideration the mode of perceiving it is not the same (Coolman 2012a, 131).

Most Christian authors are inclined to describe spiritual senses as analogues to physical ones. This analogy was sometimes extended to other parts of the body due to this it was said that a spiritual person has spiritual hands, feet and heart (Canévet 1988, 599–600). Origen even maintained that »every member of the external human being is also called the same thing in the inner human being«

(McInroy 2012a, 21). In the texts of Bonaventure, there is a clear division into five spiritual senses based on *intellectus* or *affectus*. The *intellectus* is connected more with sight and hearing, the *affectus* with smell, taste and touch. These senses also relate to theological virtues: sight and hearing to the faith, smell, taste and touch to the love.² So, the activity of the senses engages different aspects of the experienced object (Tedoldi 1999, 327). Obviously, it is possible, while investigating classical spiritual texts, to focus on singular senses, but the safest way seems to be to follow the path laid out by Karl Rahner, according to whom, one can reasonably speak about a doctrine of spiritual senses only when these partly figurative, partly literal expressions are found integrated into a complete system of the five instruments of the spiritual perception of suprasensible religious realities (Gavrilyuk and Coakley 2012, 3).

Acceptance of the concept of five spiritual senses raises the question concerning their hierarchy, although some authors underline more the domination of one sense over the others than their hierarchy (Canévet 1988, 601–602). There are also Christian writers who in the case of spiritual senses remain faithful to Aristotle whose fivefold division of senses was composed according to the importance in the following way: sight, hearing, smell, taste and touch. When for Christian authors sight is assumed to be the highest spiritual sense, it is connected with the concept of the eschatological culmination of the encounter with God expressed predominantly in terms of the beatific vision (Gavrilyuk and Coakley 2012, 8). For example, in the teaching of Augustine, happiness consists in ‚possessing God‘, which can be achieved by His vision. The fullness of human knowledge is the result of the perpetual vision of God by the »eyes in your heart« (*oculos cordis*) (O’Connell 2012, 205). In this context, the Doctor of the Church speaks clearly about spiritual sight. However, the same author left us the famous sentence which shows that the touch is the peak of perception: »Tactus enim tamquam finem facit notionis.« (Augustinus, *De Trinitate* 1.9.18)

Christian writers taking the Song of Songs as a point of departure freely rearranged the ranking of the senses established by Aristotle showing that in the mystical ascent spiritual hearing and sight were toppled by spiritual touch as the mode of perception implying closer contact with its subject. The operation of spiritual taste was often treated within the framework of Eucharistic practices. In the Latin sources, wisdom (*sapientia*) was connected with ‚tasted knowledge‘ because of the word ‚taste‘ (*sapor*). In patristic and later sources spiritual smell was sometimes associated with spiritual discernment, taken as a paradigm of the »senses that are trained to discern good and evil« (Heb 5,14) (Gavrilyuk and Coakley 2012, 9). Especially the doctrine by Bonaventure gives rhythm to the cognitive process according to which the subject (*cognitum-amatum*) is at first seen and kept in the memory of the heart by the senses of sight and hearing, then it is investigated as a presence of smell, tasted in its worth and finally reached by touch (*tactus*) in union (Tedoldi 1999, 327–328). Karl Rahner when writing about Bona-

² Regarding faith and love as a (direct) resonant relationship (with God), see Žalec 2020, 273; 275–276.

venture underlined the meaning of spiritual touch equated with ecstasy (McInroy 2012b, 259). The mystical touch as the most perfect union with God can also be found in the texts of many other authors, such as William of Saint-Thierry, Alexander of Hales, Thomas of Vercelli and Thomas Gallus. Such an approach in mystical theology has become classic (McGinn 2012, 193; Coolman 2012a, 133; 2012b, 157). The analysis above shows the extent to which Gordon Rudy is mistaken when he claims that the Christian tradition is dominated by a dualistic and intellectualistic tendency which reduces the importance of the bodiless because in spiritual senses the privileged place takes sight, being the most spiritual and the least corporeal sense (Rudy 2002, 35).

5. The Nature of Spiritual Senses

In the history of theology, one can identify many different concepts of the nature of spiritual senses and their relation to physical ones. Some aspects of medieval mysticism of such authors as Bernard of Clairvaux, William of Saint-Thierry, Hadewijch of Antwerp, Mechthild of Magdeburg and Richard Rolle seem to undermine the very differentiation between experiences of physical and spiritual senses (Knauss 2013, 114). Especially the anthropology of Hans Urs von Balthasar forbids separation of the corporeal from the spiritual, as the corporeal senses perceive the material form and the spiritual senses behold the splendour and luminosity of being as it is revealed in the supersensory aspect of the form (McInroy 2012b, 272–273). Analysing the works of Origen, Mark McInroy proposed the idea that the physical senses themselves may undergo a transformation in developing intimacy with God (Gavrilyuk and Coakley 2012, 12). Likewise, in the writings of Gregory the Great, in his description of the experiences of prophets, one can find the suggestion that their senses are able to behold things spiritually (Demacopoulos 2012, 79). Especially based on the mystery of Incarnation and in connection with the teaching of Gregory of Nyssa, the theologians speculate about the possibility of the gradual transformation of physical senses into spiritual ones (Canévet 1988, 604–606). In contrast to this opinion, there is a theory that physical and spiritual senses are disjunctive faculties, in active competition with one another (Demacopoulos 2012, 82). Alexander of Hales and Thomas Gallus are cited as teaching that the spiritual senses are not transformed physical counterparts but totally different cognitive faculties (Coolman 2012a, 130; 2012b, 157).

Among the experts on spiritual senses, the majority underlines the biblical and integral vision of the human as a spiritual-corporeal union. However, for them, in the conception of *sensus spiritualis*, the accent on the spiritual dimension inspired by Bonaventure is very important. His respect for the empirical sphere is connected with the priority of God's grace, which constitutes the basis of 'the descending way' in the development of spiritual senses. For Bonaventure, the spiritual senses are not new faculties but *usus* of grace. In his opinion, thanks to theological virtues, human regains spiritual senses which are acts of intellect (sight

and hearing) and will (taste, smell and touch). They are a reference of inner grace to God making it possible to experience Him as present proportionally to the five senses (Tedoldi 1999, 326–330). The emphasis on the importance of grace and theological virtues identified as spiritual senses can also be found outside the catholic environment, as confirmed by John Wesley (Bartels 2004, 171).

The development of spiritual senses, thanks to which human becomes able to experience God, constitutes regaining the condition of paradise lost by original sin (Daniélou 1953, 222). The consequence of this assumption is the agreement with the thesis that the perfect harmony of spiritual and physical senses has an eschatological dimension and will occur only after the resurrection (Pereira 2012, 54; 60–61). However already in earthly life, according to Gregory the Great, the recovery of the spiritual senses is a consequence of God's grace and ascetic progress (Demacopoulos 2012, 71). Saint Francis of Assisi is an example that a proper subjugation of bodily senses does not result in their disappearance but transformation and perfect obedience to the spirit (LaNave 2012, 170).

It is possible to show the dynamism of the development of the spiritual senses as they mature, in which the language of spiritual senses constitutes a diachronic spectrum of possibilities in human responses to God (Gavrilyuk and Coakley 2012, 13). The starting point is the situation in which the use of corporeal senses has the advantage over the use of spiritual senses. For Bonaventure *incurvatio sensuum* has its root in the human heart, where adhering to sin defines a negative influence concerning the spirit and, in an inevitable way, also the body (Tedoldi 1999, 332). The fourth-century Fathers of the Church like Cyril of Jerusalem, John Chrysostom and Ambrose of Milan had already connected the activation of the spiritual sense to baptismal initiation and participation in the sacramental life of the Church (Gavrilyuk and Coakley 2012, 13). Especially Pseudo-Dionysius the Areopagite introduced the concept of 'divine birth' (θεογενεσία) to underline that baptism marks the beginning of the process of illumination and the activation of the spiritual senses. Thus, the spiritual perception becomes activated in baptism and purified through participation in the sacramental life of the Church (Gavrilyuk 2012, 92). Such authors as Maximus the Confessor or later Alexander of Hales underlined in this context the special meaning of the Eucharist. One can also not forget the importance of spiritual direction for the development of spiritual senses, which was very important for Gregory the Great. It is worth mentioning that Teresa of Avila in her *Interior Castle* describing seven mansions assumed the first three concern mostly asceticism and not until the fourth is connected with awakening of spiritual senses in the prayer of quiet (Rebidoux 2014, 216).

6. Object of Perception

The major object of perception of spiritual senses is God. Saint Augustine expressed it clearly in his *Confessions*:

»But what is it that I love in loving thee? Not physical beauty, nor the splendour of time, nor the radiance of the light - so pleasant to our eyes - nor the sweet melodies of the various kinds of songs, nor the fragrant smell of flowers and ointments and spices; not manna and honey, not the limbs embraced in physical love - it is not these I love when I love my God. Yet it is true that I love a certain kind of light and sound and fragrance and food and embrace in loving my God, who is the light and sound and fragrance and food and embracement of my inner man - where that light shines into my soul which no place can contain, where time does not snatch away the lovely sound, where no breeze disperses the sweet fragrance, where no eating diminishes the food there provided, and where there is an embrace that no satiety comes to sunder. This is what I love when I love my God.« (*Confessions* 10.6)

Saint Anselm explained, that as created, the physical world has sensible objects perceived by corporeal senses, in a similar way the spiritual soul has senses that perceive the uncreated divine nature. He assumed that despite the essential simplicity of the divine nature *in se*, it has diverse and distinguishable attributes, that the soul may encounter variously, through its own diversified spiritual sensorium. Later scholastics will consistently orient the spiritual senses toward two transcendental properties of God: the true (*prima veritas*) and the good (*summum bonum*) (Coolman 2012a, 123).

Gregory the Great developed a theory based on a spiritual sense of sight, thanks to which, through God's grace, it is possible to get participation in God's knowledge. Sometimes he wrote about the illumination by God's inspiration thanks to the Holy Bible (Demacopoulos 2012, 83–84). However, the senses were mostly associated with both truth and goodness. According to Alexander of Hales, the object of spiritual senses are divine *veritas* and *bonitas*. In this concept, every sense gets a subject distinguishable from other subjects, two of which are identical to transcendentals, namely, truth correlated with sight and goodness connected with the sense of touch. So, the human spirit has five senses in relation to God: two of them are related to the truth namely sight and hearing, three of them are related to goodness, namely smell, taste and touch. In the simplicity of God *veritas* and *bonitas* do not differ from each other, but they are perceived differently as distinguishable manifestations of God's nature (Coolman 2012a, 132).

The theological texts concerning spiritual senses in the strict Christian context take on a special meaning regarding the incarnation of the Word. Especially Bonaventure connected the uncreated Word with spiritual senses of sight and hearing, the inspired Word with the spiritual sense of smell and the incarnate Word with the spiritual senses of taste and touch. In *Breviloquium* Christ as Splendor »is seen by spiritual sight, as Word is heard by spiritual hearing, as Wisdom is apprehended by spiritual taste, as inspired Word is smelled by spiritual smell and as incarnate Word is embraced by spiritual touch.« In the teaching of Bonaventure, the corporeal senses experience their Passover in the humanity of Christ and the

spiritual senses in His divinity. Before they reach their fullness in this way, the senses interpreted in a Christocentric manner find their purification in the cross and fulfilment in the life of Resurrected (LaNave 2012, 167; Tedoldi 1999, 330).

The above introduces us to the eschatological dimension of the subject of spiritual senses. According to Augustine the human being endowed with both corporeal and spiritual senses finds true happiness after the resurrection in the use of spiritual senses completely directed to God. However, the life of resurrected will still engage both modes of perception. Bodily and spiritual perception in the resurrected body will not offer a fragmented and limited experience, but one of immediacy, clarity and fulfilment, in which God will be seen and known in the sense of spiritual comprehension by everything in Himself (Lootens 2012, 70). In a similar way, Alexander of Hales and William of Auxerre maintained that the present activity of spiritual senses will find its consummation in patria, where the eschatological perfection of *sensus Dei* began and *in via* takes place. The spiritual senses will exist in a more perfect form in the next life. There the highest Truth will be known as a vision and word, and the highest Goodness as smell, taste and touch. Spiritual senses will be perfected through the contemplation of Christ's divinity and the corporeal senses through the contemplation of His humanity (Coolman 2012a, 135).

7. Conclusion

This article presents the results of research into spiritual senses in Christian literature. These results show that contrary to the opinion of Jean Daniélou, it is difficult to speak about a doctrine understood as something systematic and consequent. Rather than about a doctrine, one can speak, in the case of given authors, about the experience of spiritual sense which enables the avoidance of a static reification of a dynamic experience, which is characteristic of a theory. For Bonaventure, it was the difference between theory and wisdom in which the aim of a doctrine is to be experienced and shown in a dynamic action (Daniélou 1953, 239–240). Maximus the Confessor in the context of relations to God differentiated propositional knowledge from knowledge by acquaintance being not only knowledge of something about somebody, but somebody, that leads to the deification (θεωρία) (Aquino 2012, 118). It proves that the topic of spiritual senses is at the very center of spiritual theology. The most common result of the analysis of such different approaches suggests that there are five spiritual senses that, thanks to God's grace, enable people to contact God and in the process of uniting with Him prepare for an eschatological dimension of integration lost by the original sin.

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Marjan Turnšek (ur.)

Stoletni sadovi

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Stanislav Slatinek

Vera zakoncev, ki so utrpeli zakonsko ločitev

The Faith of Spouses Who Have Suffered a Divorce

Povzetek: Na cerkvenih sodiščih (v zadnjem času) beležimo povečano število zakonskih razvez oz. ločitev. Na prvi pogled se lahko zdi, da pastorala ta pojav pogosto razlaga kot ‚krizo vere‘ poročenih. Cerkevno pravo medtem ugotavlja, da so prav ničnostne zakonske pravde pogosto znamenja ‚prebujene vere‘ trpečih zakoncev, ki so izkusili zakonsko ločitev. Tožbeni spisi za ničnost zakona so pogosto polni vere, da ni vse izgubljeno. Tudi raziskava ničnostnih zakonskih pravnih na cerkvenem sodišču v Mariboru (2010–2020) kaže, da se cerkveni zakoni pri mnogih zakoncih niso sklenili zaradi ohranjanja krščanske tradicije in da zakonska zveza ni bila zgolj nekaj naključnega. Ugotavljamo, da so mnogi zakonci dober zakon iskreno želeli skleniti, pa so doživeli zakonski ‚brodolom‘ (ločitev). Z ničnostno pravdo pa se je pri mnogih sled ‚vere v Boga‘, ki jo podpira božja milost – v smislu besede *verovati, verjeti*, da bodo vsaj drugič (oz. prvič, po sodbi o ničnosti) pravi zakon v smislu popolne podaritve in zakonske zvestobe lahko sklenili –, ponovno prebudila.

Glavne besede: zakonska vez, osebna vera, ločitev, ničnost zakona, blagor zakoncev

Abstract: In the ecclesiastical courts (recently) we have seen an increase in the number of divorces. At first sight, the pastoral ministry often seems to interpret this phenomenon as a ‚crisis of faith‘ of the married. Canon law, however, notes that it is often the annulments that are signs of the ‚awakened faith‘ of suffering spouses who have suffered a divorce. Marriage annulment lawsuits are often full of faith that all is not lost. Even a study of annulment lawsuits in the ecclesiastical court in Maribor (2010–2020) shows that for many spouses, church marriages were not contracted in order to preserve Christian tradition and that the marriage was not just something accidental. We find that many spouses sincerely wanted to make a good marriage, but experienced a marital ‚shipwreck‘ (divorce). However, the nullity lawsuit has reawakened in many a trace of ‚faith in God‘ (in the sense of the word believe), supported by God’s grace, so that at least the second time (or the first time, after the nullity judgment) they will be able to enter into a true marriage, in the sense of total consecration and marital fidelity.

Keywords: marital bond, personal faith, divorce, nullity of marriage, the well-being of the spouses

1. Uvod

Vsak veren zakonec je poklican, da v svojem zakonu živi vero in ljubezen. Temu najvišjemu cilju se noben veren zakonec ne sme odpovedati. Verni zakonci so prvi poklicani, da bi živeli in hkrati posredovali vrednote ljubezni, sprejemanja drugih brez zadržka, spoštovanja vsakega človeškega bitja – ne glede na njegovo misel, čustvo, prakso in celo njegove grehe. Medtem ko se v sedanji družbi bohota individualizem, so verni zakonci poklicani, da drug drugega ljubijo »kot najpomembnejše človeško bitje, kakor da bi na svetu poleg njega ne bilo nikogar drugega« (FT, čl. 193), ki bi ga še lahko ljubili.

Razprava opozarja na ločitve in razveze ter na pomanjkanje vere pri zakoncih, kar privede do hudih posledic za odrasle, otroke in celotno družbo – to pa slabi posameznika in družbene vezi. Iz propadlih zakonov se porajajo novi odnosi, novi pari, nove zveze in novi zakoni, ki ustvarjajo zapletene in pogosto problematične družinske situacije (AL, čl. 41; Müller 2015). Ugotavljamo, da zakonske krize nekatere zakonce od vere in Boga oddaljijo, drugim pa Božjo navzočnost omogočijo prepoznavati – in tako »ohranjati in poglobljati vero« (Osredkar 2021, 860).

2. Vprašanje ,osebne vere' zakoncev

Vera je skrivnost, »ki človeka povezuje z Bogom, in je nekaj osebnega, intimnega« (Valentan 2019c, 6). Skrivnost ,osebne vere' se zgodi v intimnem odnosu med Bogom in človekom (De Paolis 2017, 270). Je »osebna pritrditev človeka Bogu« (Turnšek 2021, 980) in hkrati »odgovor na celovit osebni nagovor razodetega Boga« (Klun 2021, 789). Pojem osebne vere mora zato vključevati »osebni odnos z umrlim in vstalim Gospodom« (Turnšek 2021, 980). Zakonci, ki verujejo, se prepoznavajo kot ljudje, vredni spoštovanja. Osebna vera zakonce osredinja na bistveno: češčenje Boga in medsebojno ljubezen. »Iskreno in ponižno češčenje Boga« zakoncev »ne vodi k delitvam, sovraštvu in nasilju« (Frančišek 2015, tč. 139), temveč k spoštovanju in ljubezni. Moč zakoncev je prav v tem, da središče moči postavijo izven sebe in zaupajo v Boga, ki je njihova moč (Klun 2021, 789). Tako zakonci lahko iščejo skupne stvari, ki so dobre – in si prizadevajo za mirno sožitje.

V današnjem času škandali in veri nenaklonjena civilna družba osebno vero v Boga v zakoncih uničujejo. Bolj kot osebna vera se ohranjata tradicija in ritualizem, ki pa za stabilno zakonsko življenje še zdaleč nista dovolj. »To pa odseva v razkoraku med osebno vero in obhajanjem zakramentov.« (Turnšek 2021, 980) Zato mnogi zakonci živijo brez osebne vere in so od Boga oddaljeni. O tem pričajo številne raziskave in študije (Simoni, Osweska in Pate 2019, 540–544).

»Kadar osebna vera izključuje identifikacijo z izpovedovanjem vere Cerkve in z življenjem Cerkve, takrat vera ni več vključitev v Kristusovo skrivnostno telo in zato vodeni. Poleg skušnjave privatizacije vere obstaja nasprotna nevarnost: pozunanjena vera. Ta vera resda besedno pristaja na veroizpo-

ved Cerkve, je pa ne naredi za svojo z osebnim sprejetjem (molitev). Subjektivna privatizacija in ritualizem sta dve nevarnosti, ki ju je treba nenehno premagovati.« (Turnšek 2021, 983)

Ko zakonci Boga iz svojega življenja izključijo, na koncu častijo idole in kmalu izgubijo same sebe, njihovo dostojanstvo je poteptano. Med najpomembnejše vzroke za zakonsko krizo spada odmik od osebne vere v Boga, pa tudi prevlada individualizma. Na kompleksnost tega vprašanja je papež Frančišek opozarjal zlasti ob sinodah o družini (2014 in 2015).

»Iz razprav je predvsem izstopila zavest o veliki različnosti možnih stopenj vere krščenih (zakoncev), ki so lahko: nevedni, takšni, ki po veri ne živijo, takšni, ki so vero izgubili, a ohranili neko religioznost, takšni brez vsake religioznosti, takšni, ki poznajo razumevanje verskih resnic, a jim nasprotujejo, takšni, ki zavračajo vsako svetost in versko institucionalnost.« (986)

Ob vse pogostejšem usihanju osebne vere zakoncev se vera dejansko spreminja v malikovanje, Bog sam pa v malika. V zakoncih posledično ugaša tudi namen skleniti resnični (zakramentalni) zakon (Osredkar 2021, 861).

3. Raziskava vere zakoncev, ki so utrpeli zakonsko ločitev

Številni analitiki menijo, da je krizo vere v Boga povzročila prav kriza družine. Zato je vsaka raziskava družinskih oziroma zakonskih odnosov koristna in neobhodni pogoj (*conditio sine qua non*) za novo sintezo, ki omogoča razumeti, kako se kriza družine prepleta s krizo vere – na kar je opozoril že zaslužni papež Benedikt XVI. (2019, 13–15). S to predpostavko je bila na Mcs-MB izvedena kvalitativna raziskava posebej izbranih tožbenih spisov o vprašanju vere zakoncev, ki so utrpeli zakonsko ločitev.

V obdobju 2010–2020 (T1) je bilo na Mcs-MB vloženi 279 tožbenih spisov za ugotavljanje ničnosti zakona; od tega je bilo 120 tožnikov moških (43,1 %) in 159 žensk (56,9 %). Največ (152) tožbenih spisov je sodišče prejelo v letih od 2016 do 2019 (54,0 %), najmanj (le 12) pa leta 2013 (4,3 %).

	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	Šs	%
M	9	10	5	4	7	10	20	11	15	17	13	120	43,1
Ž	10	9	13	9	9	11	22	18	25	24	9	159	56,9
Šs	19	19	18	12	16	21	42	29	40	41	22	279	100
%	6,8	6,8	6,6	4,3	5,7	7,5	15,0	10,4	14,3	14,7	7,9	100	

Legenda: T1 = tabela 1; M = tožnik je moški; Ž = tožnica je ženska; Šs = število tožbenih spisov po posameznih letih; % = pretvorba v odstotke

Tabela 1: Vložene tožbe za ničnost zakonske zveze.

Za raziskavo vernosti zakoncev ni nepomemben podatek (T2), da se je 165 za-

konskih parov (59,1 %) pred poroko poznalo samo 1 do 2 leti. Prav tako preseneča podatek, da se je kar 40 zakonskih parov (14,3 %) pred poroko poznalo manj kot 1 leto. Zelo majhen odstotek zakonskih parov (4,2 %) se je pred cerkveno poroko poznal več let (od 8 do 15 let).

	0	1	2	3	4	5	6	7	8 +	Šs
2010	5	7	2	1	-	2	-	1	1	19
2011	2	4	9	-	-	2	-	1	1	19
2012	5	5	3	-	2	-	-	2	1	18
2013	-	4	2	-	-	1	3	2	-	12
2014	3	5	-	1	3	2	-	2	-	16
2015	2	4	7	3	-	2	-	2	1	21
2016	4	8	14	6	-	4	-	4	2	42
2017	5	10	-	2	6	4	-	2	-	29
2018	5	7	5	5	-	4	6	4	4	40
2019	4	8	12	4	5	4	-	3	1	41
2020	5	7	2	2	1	2	1	1	1	22
Šs	40	69	56	24	17	27	10	24	12	279
%	14,3	24,7	20,1	8,6	6,1	9,7	3,6	8,6	4,3	100

Legenda: T2 = tabela 2; število 0–8 = število let poznavanja pred poroko; Šs = število tožbenih spisov po posameznih letih od 2010 do 2020; % = pretvorba v odstotke

Tabela 2: Poznavstvo pred poroko.

Le kratko in bežno spoznavanje zaročencev v času pred poroko je eden ključnih razlogov, da so zakonske zveze hitro razpadle. Iz raziskave (T3) je vidno, da je 177 zakonskih parov (63,5 %) vztrajalo v zakonski zvezi 3 leta. Samo eni petini zakonskih parov (21,1 %) je uspelo zakon ohraniti 7 let. Slabi šestini zakoncev (15,4 %) pa je uspelo zakonsko skupnost ohraniti tudi nad 8 let.

	0	1	2	3	4	5	6	7	8 +	Šs
2010	6	1	1	3	-	1	-	-	7	19
2011	1	3	4	1	-	-	-	1	9	19
2012	2	3	-	1	2	1	1	1	7	18
2013	3	1	1	2	-	-	1	1	3	12
2014	-	1	2	3	-	2	1	-	7	16
2015	3	-	2	1	2	1	-	3	9	21
2016	6	10	10	2	4	2	2	6	-	42
2017	5	3	5	6	2	4	4	-	-	29
2018	6	14	13	5	1	1	-	-	-	40
2019	10	8	8	4	8	1	1	1	-	41
2020	6	2	1	8	1	1	1	1	1	22
Šs	48	46	47	36	20	14	11	14	43	279
%	17,3	16,5	16,8	12,9	7,2	5,0	3,9	5,0	15,4	100

Legenda: T3 = tabela 3; število 0–8 = število let trajanja zakonske zveze; Šs = število tožbenih spisov po posameznih letih; % = pretvorba v odstotke

Tabela 3: Trajanje zakonske zveze.

Zakonci, ki so se civilno ločili hitro (T4), so imeli največ enega otroka (36,9 %), mnogi pa tudi nobenega (33,7 %). Iz raziskave je razvidno, da je rojstvo drugega ali tretjega otroka verjetno nekakšen poskus zakoncev, da bi zakonsko krizo rešili z rojstvom otroka.

	0	1	2	3	4	Šs
2010	6	10	3	-	-	19
2011	5	6	8	-	-	19
2012	7	5	4	2	-	18
2013	3	7	1	1	-	12
2014	5	6	5	-	-	16
2015	7	5	7	2	-	21
2016	14	10	14	4	-	42
2017	10	12	5	2	-	29
2018	13	17	8	2	-	40
2019	15	16	9	1	-	41
2020	9	9	4	-	-	22
Šs	94	103	68	14	-	279
%	33,7	36,9	24,4	5,0	-	100

Legenda: T4 = tabela 4; število 0–4 = število otrok ob civilni ločitvi; Šs = število tožbenih spisov po posameznih letih; % = pretvorba v odstotke

Tabela 4: Število otrok ob civilni ločitvi.

V raziskavi smo iskali odgovore zlasti na vprašanja o vernosti oz. prejeti verski vzgoji zakoncev v primarni družini. Zanimala so nas vprašanja, povezana z vero, versko vzgojo in odnosom do Boga v domači družini. Osebna vera se namreč lahko spočne in živi že v domači družini.

Šs M	%	Toženi zakonec	%	Vprašanja o verski vzgoji zakoncev v primarni družini – tožnik je moški; tožena je ženska
42	35,0	12	10,0	tradicionalna verska vzgoja, nedeljska maša, zakramenti
23	19,2	33	27,5	verska vzgoja, krst in maša za praznike
15	12,5	21	17,5	samo krst
12	10,0	25	20,9	brez verske vzgoje
9	7,5	13	10,8	nasprotovanje verski vzgoji oz. njeno oviranje
7	5,8	1	0,8	vzgoja v nekrščanski veri
12	10,0	15	12,5	sovražen odnos do Boga
120	100	120	100	

Tabela 5a: Verska vzgoja zakoncev v primarni družini.

Šs Ž	%	Toženi zakonec	%	Vprašanja o verski vzgoji zakoncev v primarni družini – tožilka je ženska; toženi je moški
51	32,0	14	8,8	tradicionalna verska vzgoja, nedeljska maša, zakramenti
43	27,0	37	23,3	verska vzgoja, krst in maša za praznike
17	10,7	42	26,4	samo krst
12	7,5	38	23,9	brez verske vzgoje
16	10,1	13	8,2	nasprotovanje verski vzgoji oz. njeno oviranje
7	4,4	6	3,7	vzgoja v nekrščanski veri
13	8,3	9	5,7	sovražen odnos do Boga
159	100	159	100	

Legenda: T5 = tabela 5; M = tožnik je moški; Ž = tožnica je ženska; toženi zakonec = kadar je tožnik moški, je toženi zakonec ženska in obratno; Šs = število tožbenih spisov, ki so jih vložili moški ali ženske; % = pretvorba v odstotke

Tabela 5b: *Verska vzgoja zakoncev v primarni družini.*

V tožbenih spisih (T5a), ki so jih vložili možje, beremo, da je kar 65 moških (54,2 %) v svoji primarni družini imelo tradicionalno versko vzgojo (nedeljska maša, zakramenti uvajanja). Ko možje opisujejo versko vzgojo svojih žena, je zanimiv podatek, da je tudi pri njih velika večina, kar 58 (48,4 %), v svojih primarnih družinah tradicionalno versko vzgojo imela. K maši so žene hodile samo za praznike ali pa so prejele samo krst. Tudi žene same (T5b) versko vzgojo, ki so jo prejele v svoji primarni družini, opisujejo podobno. Velik odstotek žena (59 %) je v primarni družini prejel tradicionalno (oz. ritualno) versko vzgojo. Ženske kot tožnice poudarjajo, da so njihovi možje (50,3 %) v svoji družini prejeli samo krst ali celo ostali brez verske vzgoje. Oboji zakonci izpovedujejo, da je bila v njihovih primarnih družinah navzoča predvsem tradicionalna oz. ritualna verska vzgoja – in zelo površna podoba o Bogu. V tožbenih spisih so opisani tudi zelo negativni vzorci (nasprotovanje verski vzgoji, sovražen odnos do Boga itd.). V tožbenih spisih zakonci še opisujejo, kakšne so bile njihove osebne oz. družinske vrednote, npr. družina, spoštovanje, pravičnost, solidarnost, delo, prijateljstvo, šport, poštenost in drugo. Ugotavljamo, da so zakonci, ki so utrpeli zakonsko ločitev, v svojih primarnih družinah prejeli precej šibke nastavke za oblikovanje osebne vere. Le pri redkih zakoncih je opazna nekaj skrbnejša domača verska vzgoja. Ta ugotovitev kliče k resnemu premisleku, na kaj naj bo Cerkev pri pripravah na zakon v prihodnosti pozorna.

V raziskavi smo posebno pozornost namenili tudi vprašanju, kako sta zakonca po poroki svojo vero živela in kako je vera zaznamovala njuno življenje v družini. Zanimala nas je podoba o Bogu, ki so jo zakonci v času trajanja zakona imeli, in kako so versko vzgojo prenašali na svoje otroke. Ugotavljamo, da so se pri mnogih zakoncih samo ponovili verski vzorci, ki so jih prejeli v svojih primarnih družinah. Le tu in tam se opazijo premiki v pozitivno ali negativno smer.

Šs M	%	Šs Ž	%	Vprašanja o verskem življenju zakoncev: pozitivna podoba o Bogu
12	10,0	12	7,5	zakramenti uvajanja pred poroko
6	5,0	19	11,9	osebna molitev v zakonu
30	25,0	41	25,8	udeležba pri maši (nedelja, prazniki, med tednom)
16	13,3	23	14,5	verska vzgoja otrok
35	29,2	25	15,7	praznovanje cerkvenih praznikov
12	10,0	24	15,2	vera v Boga
9	7,5	15	9,4	prošnja k Bogu za rešitev zakona
120	100	159	100	

Tabela 6a: Versko življenje zakoncev v času trajanja zakonske zveze.

Šs M	%	Šs Ž	%	Vprašanja o verskem življenju zakoncev: negativna podoba o Bogu
18	15,0	34	21,4	nevednost o Bogu
19	15,8	24	15,2	zanikanje Boga
18	15,0	22	13,8	norčevanje iz vere v Boga
17	14,2	13	8,2	sovražno vedenje do vernega zakonca in otrok
23	19,2	38	23,9	nasprotovanje verski vzgoji otrok
18	15,0	22	13,8	oviranje verske vzgoje otrok
7	5,8	6	3,7	prakticiranje nekrščanske vere
120	100	159	100	

Legenda: T6 = tabela 6; M = tožnik je moški; Ž = tožnica je ženska; Šs = število tožbenih spisov, ki so jih vložili moški ali ženske; % = pretvorba v odstotke

Tabela 6b: Versko življenje zakoncev v času trajanja zakonske zveze.

Najprej smo (T6a) pri zakoncih po sklenitvi zakonske zveze raziskovali pozitivno podobo o Bogu. Kar 54,2 % moških omenja, da so kot zakonci z družino hodili k maši in praznovali cerkvene praznike. Za osebno vero se jih je opredelilo samo 10 %. Tudi 41,5 % žena je v tožbenem spisu navedlo, da so v času trajanja zakonske skupnosti hodile k maši in da so v družini praznovali cerkvene praznike. Precej skromnejši odstotek (15,2 %) žena se je opredelil za osebno verne. Kvalitativna raziskava kaže na upad osebne molitve in prošnje k Bogu za rešitev zakona. Iz zbranih podatkov je razvidno, da se je za osebno verne izrazilo komaj 36 zakoncev (25,2 %). Nekoliko večji odstotek zakoncev (27,8 %) si je v zakonu prizadeval za ohranitev verske vzgoje otrok, kljub temu da je bila – po njihovem mnenju – družbena klima veri zelo nenaklonjena.

Raziskovali smo tudi (T6b) negativno podobo o Bogu. Precej velik odstotek zakoncev (43,1 %) opisuje, da je v zakonu vsaj eden od zakoncev verski vzgoji otrok nasprotoval. Nekoliko nižji odstotek zakoncev (36,4 %) trdi, da sta bila o Bogu nevedna oba zakonca oz. da je vsaj eden od njiju vero v Boga v svojem življenju celo zavrgel (31,0 %). Presenetljivo je tudi, da zakonca opisujeta, da se je običajno eden

od zakoncev iz Boga norčeval (28,8 %) ali pa se do vernega zakonca vedel skrajno sovražno (22,4 %).

4. Razprava o veri zakoncev, ki so utrpeli zakonsko ločitev

4.1 Splošne ugotovitve

Sistematičen pregled tožbenih spisov odkriva številne vzroke, zaradi katerih so zakoni razpadli. Tožbe kažejo na širok spekter motenj osebnosti, ki se v medicini imenujejo travmatične (npr. psihopatološke, depresivne, perverzne, nevrotične itd.) in pristen zakonski odnos onemogočajo (Barbieri 2019, 37; Palombi 2019, 116–159). V kanonskem pravu jih imenujemo preprosto hibe v privolitvi (Slatinek 2018, 110–114).

Ugotavljamo, da so številni zakoni razpadli zaradi nepričakovane nosečnosti. Mnoge mlade pare je v zakon pahnila prav nosečnost, kasneje pa so nosečnost nekateri zakonci izpostavili kot ničnostni razlog. Številne raziskave (Slatinek 2016) opozarjajo, da je nepričakovana nosečnost kriza sodobnega časa. Nosečnica in njen partner bi se po mnenju številnih avtorjev morala najprej drug drugemu posvetiti, se dobro spoznati; šele nato nosečnost, ki ju je pripeljala skupaj, povzdigniti tudi v zakonsko zvezo. Odločitev za zakon v trenutku nosečnosti je pogosto samo beg pred stisko mladega para – saj za širšo okolico nepričakovana nosečnost pomeni tudi sramoto in je odločitev za poroko zgolj način reševanja družinskega ugleda (Dastoli 2019, 65–66). Raziskava potrjuje, da nepričakovana nosečnost v nosečnici sproži travmo, zaradi katere se počuti grešno, ranjeno, nelagodno in krivo. Zato je v tem primeru odločitev mladega para za zakon pogosto dejanje čustvene razburjenosti, pomanjkanja jasne volje – znamenje negotovosti in obupa. Še posebej nosečnica svojo nosečnost doživlja kot rano v srcu in mesu. Številni avtorji menijo, da so za mnoge zakonce prav ,rane‘ ključna beseda: del vsakdana, ki jih najprej pahne v zakonsko zvezo in kasneje v ločitev (Aiello 2019, 102–104; Janiri e Cristiano Barbieri 2019, 122).

Drug pereč razlog za zakonsko ločitev so primeri patološke spolnosti (kot npr. nimfomanija, homoseksualnost, vaginitis, sadomazohizem itd.), zaradi katere se je že pred sklenitvijo zakona ali tudi šele v zakonu pokazala nesposobnost zakoncev za zakonske obveznosti (kan. 1095, tč. 3; DC, čl. 205). Prof. Luigi Janiri – specialist za psihiatrijo – meni, da mnogi zakonci zakonske zvestobe, popolne izročitve in sprejetja drug drugega ne dosegajo prav zaradi težav v spolnosti – in zato trpijo zaradi resničnega pomanjkanja popolne ljubezni (2019, 84).

Raziskava je pokazala, da zakonski konflikti mnoge zakonce od Boga oddaljijo. V konfliktu namreč zakonci običajno vidijo predvsem temne plati zakona, ki jih poženejo v beg in v hitro zakonsko ločitev. Le redkim zakoncem kriza vero v Boga okrepi (Eisenring 2020).

Tožbeni spisi kažejo na beg iz trpečega odnosa, ki ni bil zares zakonski. Za mnoge zakonce je ničnostni postopek pomenil začetek nove poti – kot nova priložnost,

da se rane iz travmatičnega odnosa pozdravijo. Tudi številne mednarodne raziskave poudarjajo, da je lahko prav ničnostni zakonski postopek prvi korak, ki ga Cerkev ranjenim zakoncem ponuja, da se rešijo iz trpečega odnosa. Slediti pa bi moral še drugi korak, to je spremljanje. To nalogo Cerkev nalaga škofom, duhovnikom, zlasti župnikom (Sabbarese 2019, 74–88). Del njihove službe se vedno nanaša na zakonce kot protagoniste oltarnih skupnosti – da jim nudijo spremljanje. Papež Frančišek pravi, da ‚spremljati‘ pomeni zakoncem pomagati, »da bi lahko krize, v katere zaidejo, presegli, da se bodo sposobni soočiti z izzivom in krizam odmeriti pravi prostor v življenju družine« (AL, čl. 232).

4.2 Posebne ugotovitve

4.2.1 Tradicionalna vzgoja v primarni družini ni garancija za osebno vero zakoncev

Raziskovalni vzorec kaže, da je pri zakoncih, ki so utrpeli zakonsko ločitev, osebne vere zelo malo. Prav tako skromno je zaupanje v Boga ter praznovanje nedeljskih maš in praznikov. Raziskava potrjuje, da je bila tradicionalna verska vzgoja v devetdesetih letih 20. stoletja, ko so ti zakonci sklepali zakonsko zvezo, zelo živa. Čeprav je velika večina zakoncev v svoji domači družini tradicionalne verske vzgoje bila deležna, zakonci pa so vzorec kasneje v zakonski zvezi tudi ponovili, se v mnogih osebna vera ni prebudila. Raziskava nakazuje pojav nove duhovnosti ‚brez vere‘ kot posledico zgolj tradicionalne religioznosti, kar pa že kaže na ničnost zakonske zveze (Slatinek 1998, 297; Ruiz 2004, 20; Ruysen 2018, 435). Prav tako je presegljivo, da tradicionalna verska vzgoja pri mnogih zakoncih kasneje sproža različne oblike sovražnosti do Boga in Cerkve. Raziskava kaže tudi na prisotnost nekakšne ‚religije vrednot‘, kaj je zakoncem sveto. Zakonci na prvo mesto postavljajo družino, pravičnost, solidarnost, delo, prijateljstvo, ljubezen, vero, svobodo, kulturo itd. Vera in svoboda sta torej na lestvici ‚zakonskih svetinj‘ bolj pri repu.

4.2.2 Zaupanje v Boga v času zakonske krize je pri zakoncih zelo šibko

Zakonci v tožbenih spisih izpostavljajo »oddaljevanje od Cerkve na področju morale«. Opazen je velik premik stran od poudarjanja greha proti moralni praznini, ki se vse bolj ujema s kultom individualnosti. Zakonci se obnašajo nadvse samozavestno, brez zadržkov poudarjajo osebno vedenje kot izraz svobode. Gre za nekakšen postmoderni ‚narcizem‘, značilen za infantilno generacijo (Sammassimo 2019, 460–464).

Raziskava izpostavlja resen dvom glede zaupanja zakoncev v Boga. Čeprav je raziskovalni vzorec zgolj bežni kazalec krize vere, lahko upamo, da bodo to raziskavo vzeli resno zlasti tisti, ki so v Cerkvi oz. za vse razsežnosti, ki so za oblikovanje bodočih zakoncev ključne, odgovorni.

Poleg očitnega oddaljevanja od osebnega zaupanja v Boga raziskava razkriva umik zakoncev v zasebno sfero, v lastno duhovnost, v neko ‚religijo vrednot‘. Seveda se s takšno prakso izgublja skupnostna razsežnost vere. To je zaskrbljujoče,

saj če je pomembno, da ima religiozna izkušnja osebno, individualno (recimo ji zasebno) razsežnost, je vendar pomembno tudi, da ima obenem javno razsežnost (kot npr. vključitev v oltarno občestvo). Javna razsežnost religiozne izkušnje namreč zasebni razsežnosti daje smisel in pomen. V nasprotnem primeru druga postane žalosten umik vase.

4.2.3 Zakonci, ki so utrpeli zakonsko ločitev, Boga iščejo šele po razpadu zakona

Raziskava kaže na številne nove razsežnosti v Cerkvi, ki ne sledijo starim paradigmam, vendar pa tudi danes gotovo obstajajo ljudje, ki versko izkušnjo živijo, jo živijo predano, so iskreni – in za to resničnost vlagajo in zastavljajo svoja življenja.

Zakonci, ki so bili v domači družini deležni tradicionalne vzgoje, so kasneje fizično udeležbo pri liturgijah, praznovanjih in srečanjih začeli v veliki meri opuščati. Kljub temu se od verske razsežnosti kot take niso popolnoma oddaljili.

V kvalitativni raziskavi se odnos zakoncev do vere v Boga razkriva skozi dihotomije: življenje ali smrt; sreča ali bolečina; vsakdanje življenje ali zabava; iskanje Boga ali bližnjega itd. O prebujanju vere priča predvsem eno dejstvo: vsi zakonci, ki so vložili tožbeni spis, s svojo prisego zagotavljajo, da so po več letih iskanja sreče vendarle prišli do spoznanja, da jih Bog ni zapustil – in to kljub razpadlemu zakonu. Cerkev jim verjame (Valentan 2019a, 161–163), da so začeli osebno vero v Boga v sebi prebujati šele po tragični izkušnji propadlega zakona.

Raziskava je pokazala, da velika večina zakoncev, ki so utrpeli zakonsko ločitev (72 %), po letih samote načrtuje nov zakon. Čas po ločitvi preživijo v spokornosti, ko presojajo preteklost in načrtujejo prihodnost. Postajajo drugačni in tudi bolj odprti za presežno. Načrtovanje novega zakona jim vzbuja upanje, ki je močnejše od maščevanja za prejete rane iz preteklosti. Na tej točki se mnogi zakonci ponovno srečajo z Bogom. V njih se prebudi vera iz otroštva, ki se nikoli ni otrsela tradicionalnih vzorcev. Kljub temu postaja njihova vera bolj osebna, čista in usmiljena. Hrepenijo po tem, da bi bili v cerkvenih občestvih dobrodošli in lepo sprejeti. Za to resnico bo naša oltarna občestva v prihodnosti treba vzgajati. Treba bo več govoriti o tem, kaj so civilno ločeni zakonci pretrpeli. Mnoge ženske so bile žrtve nasilja, zlorab in številnih travm (Simonič, Osewska in Pate 2019, 536–538). Vsaka zakonska ločitev je tudi rana na telesu Cerkve. To verigo, ki se zdi neizogibna, je treba zdrobiti.

4.2.4 V želji po sklenitvi novega zakona je skrita vera, ki je drugačna od tradicionalnih oblik religioznosti

Raziskava kaže, da civilno ločeni zakonci niso popolnoma brez osebne vere. Sled vere v Boga je v življenju večine zakoncev, ki so utrpeli zakonsko ločitev, prisotna – čeprav se tradicionalni vzorci vere, ki so jih prejeli v otroštvu, niso popolnoma izbrisali. Sled vere v Boga je v večini ostala. Zakonci, ki so utrpeli bridko izkušnjo civilne ločitve, so pogosto odprti za nove izraze vere, ki niso povsem v skladu z uradnim liturgičnim izkustvom Cerkve. Privlačijo jih svobodne oblike molitve. Iščejo nov odnos z Bogom. Za mnoge je prav želja po sklenitvi novega zakona referenčna točka za osebno vero (Gas-Aixendri 2020, 676).

Pri zakoncih, ki si željo skleniti nov zakon, je skrita religioznost, ki ni več formalna, sestavljena iz obredov, kot je sodelovanje pri praznovanjih, udeležba pri nedeljski maši – vendar pa bolj premišljena, meditativna, zato tudi bolj skrivnostna, skrita in sramežljiva. Tako se pri mnogih tradicionalnih vernikih prebuja dvom, ali ti zakonci (ker so odprti za nove oblike religioznosti, za nove oblike vere, o katerih se včasih zdi, da že mejijo na magičnost in vraževernost) sploh verujejo. V resnici pa gre samo za novo iskanje Drugega. Iščejo molitev na drug način. Obstaja veliko, res nešteto novih formul, ki v nekaterih pogledih tradicionalni verski praksi postanejo alternativa – v mnogih drugih pogledih pa obstaja kontinuiteta, povezave se ohranjajo. Gre za iskanje svetega, morda celo drugačnega od tega, ki so ga vajene tradicionalno naravnane oltarne skupnosti.

Kljub temu njihova vera ni povsem stabilna, ni stalna, je nihajoča – s skoki naprej in skoki nazaj v preteklost. Čeprav negotova, je utemeljena z moralo, ki temelji bolj na subjektivnem kot na zaupanju temu, kar pravijo drugi – morda celo duhovniki, škof ali papež. Zato ti zakonci, ki so se civilno ločili in morda znova civilno poročili, v sodobni svet, ki je že precej individualističen, prinašajo novo duhovnost, ki je osebna in hkrati za marsikatero oltarno skupnost nova. Ni vedno solipsistična, čeprav temelji na osebni izkušnji. V mnogih primerih so lahko njihovi izrazi duhovnosti za Cerkev bogastvo – sploh če pomislimo na vse vrste karizem ali gibanja, ki so za cerkvena občestva kot novo vino.

4.2.5 Prejem zakramentov pred poroko je pogosto razlog za versko nestrpnost v zakonu

Treba je omeniti še eno bridko spoznanje. Raziskava zelo jasno kaže, da prejem zakramentov uvajanja pred poroko za razvoj osebne vere in ljubezni do Cerkve ni najkoristnejši – mnogi zakonci, ki so prejeli zakramente na hitro, pred poroko, brez temeljite priprave, se v zakonu pogosto obrnejo proti Bogu in proti Cerkvi. Postanejo celo nestrpni in vernemu zakoncu versko prakso ovirajo. V nekaterih primerih lahko pri sebi razvijejo zelo negativno podobo o Bogu kot tekmeču, proti kateremu se borijo z agresivno retoriko do vernega zakonca in otrok (Slatinek 2014, 296–301).

5. Sklep

Za sklep lahko zapišemo, da na cerkvenih sodiščih v zadnjem času beležimo povečano število zakonskih razvez oz. ločitev. Na prvi pogled se zdi, da pastorala ta pojav pogosto razlaga kot 'krizo vere' poročenih. Cerkveno pravo pa ugotavlja, da so prav ničnostne zakonske pravde pogosto znamenja 'prebujene vere' zakoncev, ki so utrpeli zakonsko ločitev. To potrjuje tudi raziskava, ki smo jo opravili na Mcs-MB in je predstavljena v tej razpravi. Med ugotovitvami iz razprave, ki so za kanonsko pravo in pastoralo zelo koristne, je najdragocenejše spoznanje, da so tožbeni spisi za ničnost zakona pogosto skriti izrazi vere, da ni vse izgubljeno. Raziskava ničnostnih zakonskih pravnih na Mcs-MB (2010–2020) kaže, da se cerkveni

zakoni pri mnogih zakoncih niso sklenili niti v globoki veri niti zaradi ohranjanja krščanske tradicije. Raziskava kaže tudi, da obravnavane zakonske zveze (ki so res razpadle) niso bile zgolj nekaj naključnega. Ugotavljamo, da so mnogi zakonci dober zakon hoteli skleniti iskreno, pa so doživeli zakonski ‚brodolom‘ (ločitev). Z ničnostno pravdo pa se je pri mnogih ponovno prebudila ‚drobna sled vere‘ (*vestigium fidei*) – ki je sicer za sklenitev veljavnega zakona potrebna in brez katere ni mogoče govoriti, da si bodoča zakonca želita storiti to, kar dela Cerkev (*faciendi id quod facit Ecclesia Christi*). ‚Vere v Boga‘ (v smislu besede *verovati*, *verjeti*), ki jo podpira Božja milost, da bodo (prvič nesrečno poročeni) zakonci pravi zakon v smislu popolne podaritve in zakonske zvestobe lahko sklenili vsaj drugič (oz. prvič, po sodbi o ničnosti).

Kratice

AL – Frančišek 2016b [*Amoris laetitia*].

DC – Papeški svet za zakonska besedila 2014 [*Dignitas connubii*].

FT – Frančišek 2020 [*Fratelli tutti*].

Mcs–MB – Metropolitansko cerkveno sodišče v Mariboru.

MIDI – Frančišek 2016a [*Mitis Iudex Dominus Iesus*].

ZCP – Zakonik cerkvenega prava 1983.

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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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Sebastijan Valentan

Pravne dimenzije verskega pouka v slovenskih šolah od knezoškofa Napotnika do danes

Legal Dimensions of Religious Education in Slovenian Schools from Prince-Bishop Napotnik to the Present Day

Povzetek: Slovensko šolstvo se je začelo razvijati znotraj avstrijskega šolskega sistema. Knezoškof Mihael Napotnik, ki je mariborsko škofijo vodil od leta 1889 do 1922, je verskemu pouku v šoli namenil posebno skrb, saj je tu prepoznal pomanjkljivost šolskega pouka. Z novo politično ureditvijo na Slovenskem je postal od leta 1952 dalje v vseh treh slovenskih škofijah edina oblika verskega pouka župnijski verouk, ki pa ni bil v sestavu šolskega programa. Stanje se je na področju vzgoje in izobraževanja malenkostno izboljšalo po slovenski osamosvojitvi, ko je v novi državi lahko zaživel zasebno šolstvo z integracijo verske dimenzije. Vključevanje religijskih vsebin v javni osnovnošolski program bi lahko dolgoročno pozitivno pripomoglo k mirnemu sožitju in potrebnemu dialogu v slovenski družbi.

Ključne besede: verski pouk, šola, osnovna šola, religija, izobraževanje, vzgoja, vera, Napotnik, odnosi država–Cerkev

Abstract: Slovenian education began to develop within the Austrian school system. Prince-Bishop Mihael Napotnik, who governed the Diocese of Maribor from 1889 to 1922, paid special attention to religious education in schools, as he recognized the shortcomings of school education in this respect. With the new political system in Slovenia, from 1952 onwards in all three Slovenian dioceses, the only form of religious education was the parish religious education, which was not part of the school curriculum. The situation in the field of education improved slightly after Slovenian independence when private schooling with the integration of the religious dimension was able to come to life in the new country. The inclusion of religious content in the public primary school curriculum could positively contribute to peaceful coexistence and the necessary dialogue in Slovenian society in the long term.

Keywords: religious education, school, primary school, religion, education, upbringing, Napotnik, State-Church relations

1. Uvod

Kot pri drugih narodih so tudi pri Slovencih začetki načrtnega izobraževanja povezani z najstarejšimi jezikovnimi zapisi. Literarna produkcija zgodnjega srednjega veka je bila sicer na območjih slovenske naselitve skromna in, podobno kakor v drugih delih Evrope, po vsebini predvsem verska, po obliki in jeziku pa latinska. Samostani so bili najstarejša tako kulturna kot izobraževalna središča, ki so – poleg zagotavljanja vzgoje in izobraževanja za redovne novince – izobraževali tudi širše z namenom obširnejše in ne le verske rabe, tako v smislu izobraževanja prebivalstva glede poljedelstva kot recimo gospodarstva. Najstarejši literarni in drugi spisi so nastali prav v samostanih. Edini prostor, kjer so v srednjem veku izobrazbo pridobivala dekleta, so bili ženski samostani, sicer pa so bila v smislu izobraževanja ponekod zapostavljena še daleč v 19. stoletje.¹ Od druge polovice 18. stoletja naprej je absolutistična država izgrajevala državni šolski sistem prav z uporabo premoženja ukinjenih samostanov in ob pomoči delujočih redov. Slovensko šolstvo se je začelo razvijati znotraj avstrijskega šolskega sistema in v okviru njega uveljavljalo slovenski učni jezik. Ta sistem se vsaj v vsebinskem smislu do leta 1848 ni posebej spreminjal. Predvsem na področju elementarnega šolstva je dobre sadove prinašalo sodelovanje Cerkve in države. Na zakonodajni ravni je šolstvo v habsburški monarhiji urejala „Politična šolska ustava“ (*Politische Schulverfassung*). V skladu z zakonodajo je bil na območju župnije za izvajanje šolskih zakonov zadolžen krajevni šolski nadzornik (župnik), na območju dekanije okrajni šolski nadzornik (dekan) in na območju škofije škofijski šolski nadzornik (kanonik škofijskega konzistorija), ki je o šolskih zadevah poročal najvišjemu državnemu uradu v deželi. Z deželne ravni so poročila pošiljali študijski dvorni komisiji na Dunaj, ki je vodila ves šolski sistem v monarhiji. V burnem političnem ozračju so v dunajskem parlamentu leta 1869 sprejeli zakon, ki je dotedanji osnovnošolski sistem bistveno spremenil. Dve leti pred tem je „Zakon o splošnih pravicah državljanov“ določil, da je država tista, ki prevzema vodstvo in nadzor nad vzgojo in izobraževanjem – Cerkvam ali verskim skupnostim pa prepušča nadzor nad verskim poukom v šoli (Okoliš 2008, 8–13, 58, 79). Organiziranost šolstva so urejali deželni zakoni. Za Štajersko in Koroško so tako recimo predpisovali osemletni obvezni program, čeprav je bil v drugih deželah šestletni.

Tretji avstrijski osnovnošolski zakon iz leta 1869 je namen osnovne šole opredelil tako:

»Ljudski šoli je naloga, otroke nravno-versko vzgajati, razvijati jim duševne moči, oskrbovati jih s potrebnimi znanostmi in zvedenostmi, da se lahko dalje izobražujejo za življenje in dajati jim pravo predstavo, da bodo kdaj vrli ljudje in državljani.« (Melik 1970, 46)

¹ V župnijo Sv. Petra v Malečniku pri Mariboru je tamkajšnji župnik in častni kanonik Marko Glaser (1806–1889) npr. poklical šolske sestre iz Algersdorfa (kasneje Eggenberga) pri Gradcu, ki so nato leta 1869 začele z dekliškim poukom. Njihova dekliška šola je 23. februarja 1879 od deželnega šolskega sveta prejela pravico javnosti (Zmazek 1879, 39).

2. Sinode v lavantinski škofiji in verski pouk

Knezoškof Mihael Napotnik, ki je mariborsko škofijo vodil od leta 1889 do 1922, je sklical pet škofijskih sinod, na katerih so obravnavali različne vidike cerkvenega življenja, kot npr. delovanje cerkvenih устав, zakramenti, bogoslužje, socialna vprašanja, cerkvena glasba ter razmerja med Cerkvijo in državo. Posebno skrb pa je Napotnik namenil verskemu pouku v šoli, saj je na tem področju prepoznal pomanjkljivost šolskega pouka (Ambrožič 2010, 407).

O vprašanih kateheze oziroma verskega pouka v šolah se je sicer razmišljalo že na pastoralnih konferencah leta 1862. Te so jasno podprle sklic sinode in posebej omenile pričakovanja glede izboljšanja katekizma. Po dvajsetih letih je knezoškof Jakob Maksimilijan Stepišnik leta 1882 v škofijskem uradnem listu napovedal sklic sinode za prihodnje leto (Urlep 2010, 96). Na drugi generalni kongregaciji sinode leta 1883 so odbori v obravnavo med drugim predložili prošnjo, da se katehetom zagotovi prevoz za lažje obiskovanje šol v oddaljenih krajih.

Kateheza je bila obravnavana že na drugi Napotnikovi sinodi, medtem ko je bilo na četrti izpostavljeno vprašanje o dolžnostih katehetov ter o dobrem razumevanju med kateheti in učitelji. Najbolj pa se je tematiki verskega pouka v šoli posvetila peta Napotnikova sinoda, saj je govorila o učnem načrtu za verouk v ljudskih in srednjih šolah ter izpitih za srednješolske profesorje verouka (Ojnik 1987, 33–35).

3. Napotnikov učni načrt za verski pouk

Prve norme o verskem pouku v ljudskih šolah, obvezujoče za lavantinsko škofijo, so bile izdane leta 1873 pod naslovom „Lehrplan für den Religionsunterricht an den Volksschulen der Diözese Lavant“. Ko so leta 1894 avstrijski škofje izdali nov katekizem, se je pojavila potreba po reformi verskega pouka v ljudskih in meščanskih šolah. Leta 1897 je tako izšlo navodilo o uvajanju katekizma, ki pa je zaradi raznolikosti med deželami in škofijami prepuščalo razdelitev učne snovi v posameznih šolskih razredih krajevnim škofom. Leta 1899 je bil nato v cerkvenem uradnem listu za lavantinsko škofijo objavljen natančen učni načrt za verski pouk v omenjenih šolah lavantinske škofije (Kirchliches Verordnungs-Blatt für die Lavanter Diözese 1899, 155–164), ki je prav zaradi objave katekizma upošteval določbe drugih ordinarijev, obenem pa učni načrt, ki se je v lavantinski škofiji uporabljal že dotlej.

Popolno ljudsko šolo je sestavljalo pet razredov ljudske in trije razredi meščanske šole. Za učence, ki šolanja niso nadaljevali na meščanskih šolah, da bi dopolnili izobrazbo, ki presega učni namen ljudskih šol, so bili po mestih ustanovljeni dodatni razredi, kjer so lahko pridobili določen poklic. Učno snov za verski pouk je bilo mogoče ustrezno predelati le po učnem načrtu za posamezne razrede v popolni ljudski in meščanski šoli, in tak učni načrt je bil opredeljen kot za verski pouk običajen. V različnih drugih ljudskih šolah je bilo treba učno snov za verski pouk skržiti sorazmerno z razredi in oddelki.

Na peti škofijski sinodi, ki jo je sklical knezoškof Napotnik (šesti za lavantinsko škofijo od prestavitve škofijskega sedeža iz Št. Andraža v Labotski dolini v Maribor dalje) leta 1911, je bil sprejet „Normalni učni načrt za verski poduk na ljudskih in meščanskih šolah Lavantinske škofije“ (Knezoškofijski lavantinski ordinariat 1912, 321–349).

Normalni učni načrt je določal snov, ki so jo morali kateheti v posameznih razredih obdelati, le v temeljnih obrisih. Katehet naj bi si na njegovi podlagi že ob začetku šolskega leta izdelal natančen učni načrt za vsako uro posebej. Ta načrt je moral biti pripravljen tako, da je imel katehet dovolj časa, da je predelano snov tudi obnovil, pripravil otroke na sveto spoved in obhajilo, hkrati pa je moral v pouk vključiti liturgiko in cerkveno zgodovino.

Katehet je moral razlagati katekizem – splošni krščanski zakonik. Pri njegovi razlagi je moral biti natančen in se je moral za vsako uro vestno pripravljati. Učni načrt je določal bližnjo katehetsko pripravo: najprej si je moral narediti kratek osnutek, premišljevati resnice, ki jih je želel pri uri razlagati, in si zamisliti, kako jih bo otrokom nazorno razložil. To pripravo je morala spremljati kratka molitev. Dalj-na katehetova priprava na verski pouk pa je obsegala njegovo redno in zvesto izobraževanje, prebiranje ustrezne literature in izdelavo katehez.

Verski pouk je moral katehet izvajati redno. Učni načrt je določal tudi izjeme, ko zaradi kakšnega cerkvenega opravila ali drugega važnega vzroka katehet v šolo ni mogel. To je moral sporočiti vodstvu šole in hkrati napovedati, kdaj se bo izpuščena snov nadomeščala. V razredu je lahko sedel ali stal, a vedno na istem mestu – tako, da je imel vse otroke pred seboj.

Otroci so morali kateheta pozdravljati s »Hvaljen bodi Jezus Kristus!«, on pa jim je moral mirno odgovoriti: »Vekomaj. Amen.«. Sledila je molitev pred poukom, kot jih je naučil; preveriti je moral, ali so bili otroci minulo nedeljo ali praznik pri sveti maši in kako so se pri njej vedli.

Napotnikov normalni učni načrt se je dotikal tudi vprašanja, ali naj se otroci odgovorov iz katekizma učijo na pamet in dobesedno, ali pa naj bo poznavanje teh odgovorov bolj splošno. Med kateheti so obstajali tako tisti, ki so glede katekizma zagovarjali dosledno poznavanje, kot tisti, ki so menili, naj se od otrok dobesednih odgovorov ne terja, saj bi to pri otrocih povzročilo površnost, nerazumevanje in nesmiselno naštevande – odgovore pa bi nato v kratkem pozabili. Učni načrt je bil jase in je zahteval, da se otroci, kolikor je le mogoče, odgovorov iz katekizma naučijo dosledno in odgovarjajo dobesedno – lahko pa je katehet izvel vprašanja, ki bi bila po njegovi presoji za učence, ki jih je poučeval, prezahtevna. Prav tako ni bilo dovolj, da so otroci na vprašanja odgovarjali zgolj z da ali ne oziroma z nedokončanimi stavki, ampak so morali odgovarjati jasno in popolno ter posamezne besede pravilno naglašati.

Normalni učni načrt je zagovarjal stališče, da si otroci vsebino katekizma zapomnijo lažje, če ga katehet razlaga temeljito, razlago pa dopolni oziroma obogati s prilikami in reki iz Svetega pisma. Pri tem je katehetova razlaga verskih resnic morala ustrezati predmetu, starosti in osebnosti otrok, sam pa je moral izbrati tudi

ustrezno metodo. Njegova razlaga je morala biti praktična in nazorna, segati pa je morala od konkretnega k abstraktnemu.² Katehet je moral otrokom snov približati tako, da so lahko vzljubili Boga, Jezusa, Mater božjo, angela varuha, pa tudi svojega krstnega zavetnika, Katoliško Cerkev in papeža. Prizadevati si je moral tudi, da bi otroci spoštovali škofa, duhovnike in domačo cerkev ter da bi gojili dobroto do bližnjega in bili odkritosrčni.

Z Napotnikovim normalnim učnim načrtom ni bila zapovedana nobena posebna metoda poučevanja, se je pa priporočalo, da katehet sledi tistim načinom, ki so jih zagovarjali priznani pedagogi in ki so obenem njegovi osebnosti blizu. Uporabljati je moral jezik, ki je bil otrokom razumljiv – ne previsok, a vendar tudi ne preveč vsakdanji. Katehet otrok ni poučeval le verskih resnic, ampak je bil tudi pravi vzgojitelj, saj je moral ob koncu vsake ure otrokom nameniti kako prijazno besedo in jih tudi opozoriti na lepo vedenje po poti domov. Nagajivih in nevestnih otrok katehet ni smel kaznovati ob koncu pouka, ampak že prej, da bi iz šole odšli z dobrim vtisom. Kljub vsemu pa naj bi kaznoval le v primeru, da bi se otroci močno pregrešili in ne bi zalegel noben opomin. Posebej je bilo določeno, da naj katehet telesno otrok nikdar ne kaznuje, ampak to prepušča staršem. Verski pouk je moral zaključiti z molitvijo.

Lavantinski knezoškof Mihael Napotnik je torej v petih škofijskih sinodah nakazal poti in glavne usmeritve cerkvenega življenja. Bil je aktiven na številnih področjih in ni želel ničesar prepuščati naključju. Obenem mu je delovanje v dvojni monarhiji omogočalo široko seznanitev s problemi in potrebami tistega časa – vse to pa je odlično vključeval v svoje okolje, ki mu je ostajal zvest in predan. Napotnikova skrb za šolo, ki naj vzgaja in izobražuje, je bila na seznamu njegovih prioritet visoko, zato so bile z njo povezane vsebine aktualne in dosledne – z namenom integralne in perspektivne poti v versko in družbeno prihodnost.

4. Kateheza in religijski pouk danes

Novejši razvoj kateheze v Cerkvi na Slovenskem sega v zgodnja petdeseta leta dvajsetega stoletja, ko je na ozemlju ljubljanske in mariborske škofije do 1. februarja 1952 verouk potekal v šolskih prostorih, medtem ko je na Primorskem potekal v cerkvenih prostorih – torej zunaj šole – postopno že od leta 1923 naprej, ko je takratna zasedbena oblast prepovedala javno rabo slovenščine. V letih 1947–1952 je bil verouk na Primorskem formalno uveden v javne osnovne šole. Edina oblika verouka od leta 1952 dalje je bil v vseh treh škofijah župnijski verouk, ki pa ni bil v sestavu šolskega programa. Nanj je treba gledati skozi njegov povojni razvoj. Po vsebini je bil to verski pouk in vzgoja h krščanskemu življenju s poudarkom na uvajanju v zakramente. Pri katehetskem načrtovanju je kateheza v Sloveniji postopno in po svojih močeh upoštevala smernice drugega vatikanskega koncila in poznejše cerkvene katehetske usmeritve (Plenarni zbor Cerkve na Slovenskem 2002, 77–78). Ko Slovenija še

² Napotnikov učni načrt je vseboval Aristotelovo misel: *Nihil est in intellectu, quod non prius fuerit in sensu*.

ni bila samostojna država in tudi še ni imela samostojne škofovske konference, je bila Katoliška cerkev na Slovenskem del Jugoslovanske škofovske konference. Ta je leta 1989 izdala smernice o obnovi verske vzgoje in kateheze, posebno pismo o tem so istega leta napisali tudi slovenski škofje. Medškofijski katehetski svet je medtem vsa leta pripravljala katekizme, priročnike za katehete in delovne zvezke za otroke.

Plenarni pokrajinski cerkveni zbor, ki se je v Sloveniji začel leta 1997 in trajal pet let, je v svojem sklepnem dokumentu katehezo opredelil kot celostno uvajanje v krščanstvo in dodal, da kateheza predstavlja specifično nalogo Cerkve pri pastora-li odraslih, mladine in otrok, ki omogoča pristno življenje v hoji za Kristusom, s poudarkom na njegovi osebi.³ Dejansko gre za poznavanje vere in življenje po veri. Plenarni pokrajinski cerkveni je poudaril, da je v Sloveniji župnijska kateheza osnovna oblika krščanskega uvajanja v vero in da je njena prednost v tem,

»da je v polni pristojnosti Cerkve, kar pa je hkrati njena meja, ker težje doseže obrobne in oddaljene ter je večkrat naravnana pretežno na uvajanje v zakramentalno življenje otrok. Umestitev verskih vsebin v nacionalni šolski sistem bi pomenila ustrezno razširitev in dopolnitev sedanje kateheze.« (2002, 78)

Plenarni pokrajinski cerkveni je izpostavil potrebo po enotnem katehetskem načrtu za vse škofije, ki naj jasno izrazi svoje posebnosti in hkrati usklajeno povezuje v celoto različne katehetske procese, ki jih škofija predlaga za ljudi v različnih življenjskih obdobjih. Prav zaradi enovitosti in usklajene katehetske dejavnosti naj bi bil katehetski načrt enoten za vso Slovenijo. Slovenska škofovska konferenca je po petnajstih letih 1. 2017 na svoji 102. redni seji potrdila „Slovenski katehetski načrt“. Gre za dokument, ki želi katehetu predstaviti smer katehetskega dela in v ospredju katerega je celoten proces kateheze v vseh življenjskih obdobjih. SKN poudarja, da se pojem ‚kateheza‘ ne nanaša zgolj na verouk kot poučevanje v veri, temveč zajema dejavnost vzgoje v veri vse od posameznikovega rojstva pa do smrti. Obenem opozarja, da je kateheza odgovornost celotne krščanske skupnosti. V skladu s SKN namreč za uvajanje v krščanstvo ne skrbijo le kateheti ali duhovniki, temveč vsi verniki. SKN želi poudariti procesni pogled na katehezo, ki se ne ustavi ali začne z vstopom posameznika v formalno versko izobraževanje, temveč je v zvezi z njegovo temeljno osebnostno in duhovno rastjo. Tako se lahko v proces vključi na kateri koli stopnji, nato pa vsebinsko sledi ciljem svojega starostnega obdobja. Pomenljiva je tudi opredelitev, da se zakramenti (zlasti zakramenti uvajanja) ne podeljujejo zgolj po kriteriju starosti, temveč tudi po kriteriju osebnega pristopa in izraženi osebni prošnji – v smislu katehumenatskega značaja uvajanja v krščanstvo (SKN 2018, 8).

Med zakramente uvajanja spada tudi sveta birma in SKN v konkretizaciji ciljev glede na namen katehetskega načrta predvideva, da otroci po ustrezni pripravi ta zakrament prejmejo med 12. in 14. letom starosti. Če začnejo otroci v Sloveniji osnovno šolo obiskovati, ko so stari šest let,⁴ to pomeni, da bi zakrament birme

³ Ta oseba se razodeva po Božji besedi v vsem, kar je ustvarjeno (Fryvaldsky 2021, 95).

⁴ Prvi odstavek 45. člena Zakona o osnovni šoli določa, da morajo starši v prvi razred osnovne šole vpisati otroke, ki bodo v koledarskem letu, v katerem bodo začeli obiskovati šolo, dopolnili starost 6 let.

prejeli enkrat med 7. in 9. razredom osnovne šole. Ta praksa je v glavnem uveljavljena in po slovenskih župnijah in škofijah tako tudi poteka.

V letošnjem letu je murskosoboški škof Peter Štumpf v slovenskem katehetskem prostoru uvedel novo prakso.⁵ Na 2. seji Duhovniškega sveta svoje škofije (9. junij 2022) je Štumpf spregovoril o birmi in birmanskih botrih ter omenil, da se duhovniki in kateheti pri pripravi otrok na prejem zakramenta svete birme – pa tudi on sam ob birmovanju – soočajo s težavami.⁶ V razpravi, ki je sledila, je Duhovniški svet razpravljal o primernem času za podelitev zakramenta svete birme in o birmanskih botrih ter izpostavil ugotovitev, da večina ljudi pogojev za opravljanje službe botra ne izpolnjuje – prav tako pa starost otrok, pri kateri so zakrament birme prejemali doslej, ni primerna. Štumpf je predlagal, da bi se v veroučnem letu 2022/23 zakrament birme podelil otrokom vse od 5. pa do 9. razreda, da se do nadaljnjega služba birmanskega botra ukine in da se od veroučnega leta 2023/24 dalje v vseh župnijah murskosoboške škofije zakrament birme podeljuje vsako leto v 5. razredu, torej v starosti 10 let – in Duhovniški svet je njegov predlog podprl (Štihec 2022, 168). Gre vsekakor za pomembno novost, ki bi lahko vplivala tudi na odločitve po drugih škofijah.

5. Religijski pouk v slovenski šoli

Slovenski pokrajinski cerkveni zbor je menil, da bi umestitev verskih vsebin v nacionalni šolski sistem pomenila ustrezno razširitev in dopolnitev kateheze. To se kljub prizadevanjem Katoliške cerkve ni zgodilo. Pouk o religijah – s poudarkom na avtohtonih – v osnovni šoli bi pomembno vplival tudi na splošno razgledanost slovenskih državljanov, saj se tisti otroci, ki verske vzgoje niso deležni,⁷ v vprašani religije sicer ne srečujejo in se v kasnejši dobi s temi vsebinami težje soočajo.

Leta 1996 sprejeti „Zakon o organizaciji in financiranju vzgoje in izobraževanja“ (ZOFVI), ki je bil kasneje še velikokrat dopolnjen in spremenjen, v svojem 72. členu opredeljuje pojem avtonomije šolskega prostora. ZOFVI določa, da se dejavnosti, ki z vzgojo in izobraževanjem niso povezane, v javnem vrtcu ali šoli lahko izvajajo le z dovoljenjem ravnatelja, konfesionalna dejavnost pa v njih (načelno) ni dovoljena. V tistih vrtcih in šolah, ki imajo koncesijo, ZOFVI konfesionalno dejavnost dovoljuje, kadar se izvaja zunaj programa, ki se opravlja kot javna služba. Konfesionalna dejavnost je v vrtcih in šolah s koncesijo dovoljena le, če časovno ne prekinja in prostorsko ne ovira programa, ki se izvaja kot javna služba. Izvajanje konfesionalne dejavnosti mora biti organizirano tako, da tistim, ki se te dejavnosti ne želijo udeležiti, omogoča nemoten prihod in odhod. ZOFVI še pojasnjuje, da konfesionalna dejavnost obsega verouk ali konfesionalni pouk religije s ciljem vzga-

⁵ O tem je pisal tudi katoliški tednik *Družina* (Purger 2022).

⁶ Murskosoboški škof Peter Štumpf je svojim duhovnikom, katehetom in katehistinjam glede zakramenta svete birme leta 2021 napisal posebno pismo, v katerem jim je predstavil nekatere svoje poglede na trenutno stanje, težave in vprašanja. V pismu jih je tudi prosil za mnenja (Štumpf 2021, 152), ki so bila očitno temelj za razpravo na DS.

⁷ O verski vzgoji v družini glej Slatinek 2017.

jati za to religijo ter pouk, pri katerem o vsebinah, učbenikih, izobraževanju učiteljev in primernosti posameznega učitelja za poučevanje odloča verska skupnost; kot konfesionalna dejavnost so razumljeni tudi organizirani verski obredi.

Medtem ko je v vrtcih in šolah po ZOFVI delovanje političnih strank, njihovih podmladkov prepovedano, pa lahko minister na predlog ravnatelja v prostorih javnega vrtca/šole izven pouka ali izven časa delovanja vrtca/šole verouk ali konfesionalni pouk religije izjemoma dovoli, če v lokalni skupnosti za tako dejavnost ni drugih primernih prostorov.⁸ V vsakem primeru se po aktualni slovenski zakonodaji konfesionalni religijski pouk v sklopu programa javnih šol ne izvaja in ni del kurikulumata javne osnovne šole. Tako je le še v Albaniji, Makedoniji in Ukrajini, kjer verski pouk v javni šoli ni redni predmet – te države pa verskega pouka z drugimi ukrepi pomembneje tudi ne podpirajo. Slovenija se torej prišteva k omenjeni peščici evropskih držav (Čepar 19. 4. 2017).

6. Vzgoja v skladu z verskim prepričanjem

Dodatni protokol k „Evropski konvenciji o varstvu človekovih pravic“ v 2. členu zagotavlja pravico staršev, da otroke izobražujejo v skladu s svojim verskim in filozofskim prepričanjem. Drugi odstavek 26. člena „Splošne deklaracije človekovih pravic“, ki jo je sprejela Generalna skupščina Združenih narodov,⁹ določa, da mora biti izobraževanje usmerjeno k polnemu razvoju človekove osebnosti in utrjevanju spoštovanja človekovih pravic in svoboščin. Prav tako mora pospeševati razumevanje, prijateljstvo in strpnost med verskimi skupnostmi. Po tretjem odstavku istega člena je staršem dana prednostna pravica pri izbiri vrste izobraževanja svojih otrok. Četrta alineja prvega odstavka 29. člena „Konvencije ZN o otrokovih pravicah“, podpisana leta 1989, v Sloveniji kot najširši ratificiran mednarodnopravni dokument s področja človekovih pravic veljavna od leta 1992, določa, da mora biti izobraževanje otrok usmerjeno k pripravi otroka na odgovorno življenje v svobodni družbi v duhu prijateljstva med vsemi narodi in verskimi skupnostmi. 1. alineja prvega odstavka 28. člena „Konvencije o otrokovih pravicah“ še pred tem določa, da mora biti vsem zagotovljeno brezplačno dostopno osnovno šolanje. Tudi „Listina Evropske unije o temeljnih pravicah“, ki je bila sprejeta leta 2000, pravno obvezujoča pa je postala z uveljavitvijo „Lizbonske pogodbe“, v 14. členu govori o pravici do izobraževanja. V tretjem odstavku tega člena je opredeljena pravica staršev, da otrokom zagotavljajo vzgojo in izobraževanje v skladu s svojimi verskimi, svetovnonazorskimi in pedagoškimi prepričanji. Ta pravica se spoštuje v skladu z nacionalnimi zakoni.

Republika Slovenija in Sveti sedež sta leta 2004 ratificirala „Sporazum o pravnih vprašanjih“ (BHSPV). V 10. členu BHSPV je dogovorjeno, da lahko Katoliška cerkev

⁸ Leta 2009 je bilo v Sloveniji okrog 50 šol, ki so omogočale izvajanje verouka po pouku v svojih prostorih, ker bi bila pot iz veroučne učilnice do šole za otroke nevarna (Štuhec 2010, 15).

⁹ Od 58 takratnih držav članic jih je za njeno sprejetje glasovalo 48, osem pa se jih je glasovanja vzdržalo – med njimi tudi Jugoslavija, Sovjetska zveza in Savdska Arabija. Težko si predstavljamo, da danes Slovenija z določili Splošne deklaracije človekovih pravic ne bi soglašala.

v skladu s slovensko zakonodajo in kanonskim pravom ustanavlja šole vseh vrst in stopenj ter da bo slovenska država take ustanove podpirala. Status učencev teh ustanov je izenačen s statusom učencev v podobnih državnih ustanovah.

Ustava RS v 54. členu določa, da so starši tisti, ki imajo pravico in dolžnost svoje otroke izobraževati in vzgajati. Po 57. členu Ustave RS je izobraževanje svobodno. Osnovnošolsko izobraževanje je obvezno in se financira iz javnih sredstev, država pa ustvarja možnosti, da si državljani lahko ustrezno izobrazbo pridobijo.

V Sloveniji konfesionalnega pouka religije v državnih šolah ni (verouk poteka zasebno po župniščih in tudi ni priznan kot izbirni ali dodatni predmet, ki bi se kakorkoli štel v kvoto priznanih šolskih predmetov in dejavnosti – kot na primer pevski zbor ipd.), pouk o religijah in verstvih pa se večinoma tudi ne izvaja, saj mora biti za to dovolj interesentov (otroci katoličanov verouk, kjer pridobijo znanja tudi o drugih religijah, tako ali tako obiskujejo). Tako lahko verni starši pravico do izobraževanja otrok v skladu s svojim verskim ali filozofskim prepričanjem – ob zavedanju, da je njihova naloga opolnomočiti otroke za samostojno življenje – uresničujejo le z vpisom otrok v zasebne šole, kjer pa zaradi neenakovrednega financiranja državnoveljavnih in drugih programov v teh šolah omenjeno pravico izvršujejo na omejen način.¹⁰ Čeprav je to ugotovilo tudi Ustavno sodišče RS (2014), zakonodajalec protiustavnosti dolgo ni odpravil, še več: da bi se spoštovanju odločbe Ustavnega sodišča RS izognil, je želel celo spremeniti ustavo. To mu naposled ni uspelo, prav tako pa so poslanci Državnega zbora zavrnil predlog zakona glede financiranja izobraževanja, ki odločbe Ustavnega sodišča RS ni spoštoval v celoti. To sodišče je leta 2020 o problematiki financiranja programov v zasebnih osnovnih šolah odločalo ponovno in pojasnilo tudi razliko med obveznim javno veljavnim programom ter razširjenim programom osnovnošolskega izobraževanja. Toda kljub temu diskriminacija otrok v zasebnih osnovnih šolah ostaja, saj morajo po l. 2021 noveliranem delu ZOFVI starši otrok v teh šolah doplačevati stroške dopolnilnega pouka, jutranjega varstva in podaljšanega bivanja.

Če ob vsem tem preverimo, kako lahko v Sloveniji starši izvršujejo pravico do vzgoje in izobraževanja otrok v skladu s svojim verskim prepričanjem, ugotovimo predvsem dvoje: prvič, staršem to pravico dajejo mednarodni in domači pravni dokumenti; drugič, izvajanje te pravice je ovirano in preprečevano.

Katoliška cerkev v Sloveniji lahko po BHSPV šole ustanavlja, država jih podpira – in status učencev naj bi bil izenačen s statusom tistih v javnih (državnih) šolah. V trenutnih razmerah, ko dostopnost do javnoveljavnih programov niti v državnih niti v zasebnih šolah ni izenačena (zaradi različnega financiranja), o izenačenosti statusa enih in drugih učencev težko govorimo. Učenci zasebnih osnovnih šol in njihovi starši so v neenakovrednem položaju, saj morajo del osnovnega izobraževanja doplačevati – in to zato, ker tak program obiskujejo v šolah, kjer jim je omogočeno izobraževanje v skladu z verskim prepričanjem.¹¹

¹⁰ Glej tudi Valentan 2018.

¹¹ Na Hrvaškem se verouk izvaja v osnovnih šolah. To obliko sta na ustavnem sodišču izpodbijala dva hrvaška državljana, vendar je hrvaško ustavno sodišče leta 2018 odločilo, da verouk v vrtcih in šolah ni v nasprotju z ustavo – in da država in verske skupnosti niso absolutno ločene (Ustavno sodišče Republike Hrvaške 2018).

7. Zaključek

Od časa knezoškofa Mihaela Napotnika pa do danes so se razmerja med državo in Cerkvijo ter percepcija verskega pouka v slovenskih šolah močno spremenili, kar je nenazadnje logična posledica sekularizacije slovenske (enako kot evropske) družbe. Da je v primerjavi z drugimi evropskimi državami Slovenija, kar se tiče vključevanja verskih vsebin v javno šolo oziroma državne podpore tem vsebinam na druge načine, osamljen otok, gre pripisati tudi dolgotrajnemu in sistematičnemu komunističnemu obvladovanju slovenskega družbenega prostora v partijskih časih. Partija je onemogočala vsako organizirano obliko javne vzgoje in izobraževanja (zasebno šolstvo), ki bi bila v nasprotju z njeno enoumno doktrino. S tem, ko je verouk izločila iz javne šole, je iz izobraževanja hotela izločiti tudi krščanstvo (Vodičar 2010, 35) – in tako nadaljevala svoj moralno vsaj vprašljiv, če ne neetičen pohod (Petkovšek 2021, 991).

Ce kaj (in tudi, kaj) danes otroci v državnih osnovnih šolah o krščanstvu izvedo, je odvisno od tistih, ki jim snov posredujejo – pa še to morda bolj pri pouku zgodovine ali slovenščine. So osnovnošolski učitelji za to sploh usposobljeni, če sami recimo versko niso bili vzgojeni, v času javnega vzgojno-izobraževalnega procesa pa o krščanstvu niso mogli biti (ustrezno) poučeni? Razlage, da je slovenska šola nevtralna, so depasirane, saj vsaka šola izobražuje in vzgaja po določenem nazorskem programu – četudi ateističnem.

Nenazadnje se je treba ob vsem zapisanem vprašati, kakšna je pri nas konsolidacija pravice do verske svobode, ki je lakmusov papir stanja demokratičnosti, odprtosti in pravne države – če se k vprašanjem, povezanim s krščanstvom oziroma Katoliško cerkvijo, s katero slovensko ljudstvo veže večstoletna povezanost, kot to v preambuli BHSPV priznava Republika Slovenija, pristopa na izključujoč in a priori negativen način (Valentan 2022, 5). Ob vse večjem zavedanju o pomenu religije v svetu¹² upravičeno pričakujemo, da bi z vključevanjem religijskih vsebin v javni osnovnošolski program k mirnemu sožitju in potrebnemu dialogu v družbi dolgoročno pozitivno lahko pripomogla tudi Slovenija.

Kratice

BHSPV – Sporazum med Republiko Slovenijo in Svetim sedežem o pravnih vprašanjih.

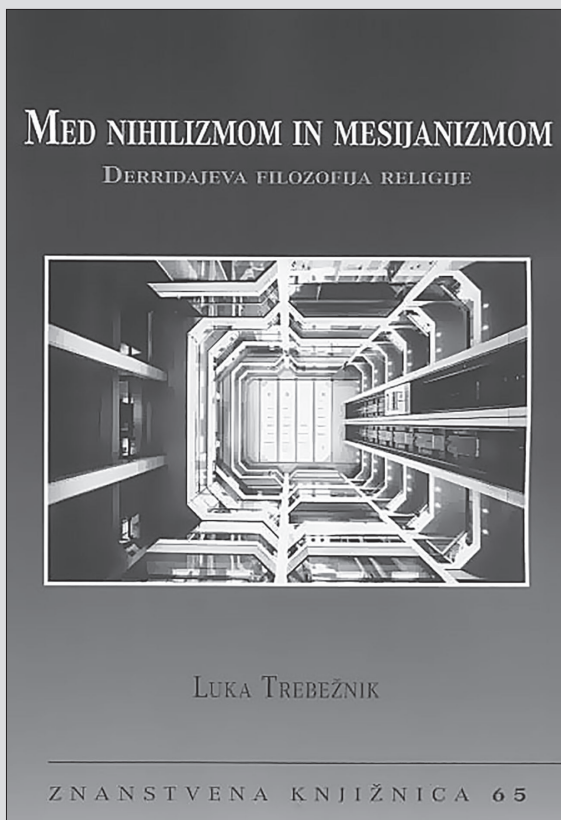
SKN – Slovenski katehetski načrt 2018.

ZOFVI – Zakon o organizaciji in financiranju vzgoje in izobraževanja 1996.

¹² Organizacija Združenih narodov (OZN) denimo prepoznava dragocen prispevek ljudi vseh religij ali prepričanj k človeštvu ter prispevek dialoga med vsemi verskimi skupnostmi k boljšemu zavedanju o skupnih vrednotah in njihovem razumevanju za celotno človeštvo. Generalna skupščina Organizacije združenih narodov je ob seznanitvi z vsemi mednarodnimi, regionalnimi, nacionalnimi in lokalnimi pobudami, obenem pa tudi prizadevanji verskih voditeljev za spodbujanje medverskega in medkulturnega dialoga – kot je npr. srečanje med papežem Frančiškom in velikim imamom Al-Azharja Ahmadom al-Tayyibom 4. februarja 2019 v Abu Dabiju, ko je bil podpisan dokument „O človeškem bratstvu“ – 4. februar z resolucijo 75/200 21. decembra 2020 razglasila za Mednarodni dan človeškega bratstva. Papež in veliki imam sta pomembno prispevala k širjenju verske svobode v svetu. Od leta 2018 dalje se organizira tudi mednarodna ministrska konferenca o svobodi vere ali prepričanja (letos jo je med 5. in 6. julijem gostila vlada Velike Britanije).

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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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Wiesław Przygoda

What Parish for the 21st Century? Parish Renewal Guidelines in the Context of Current Cultural Changes in Europe¹

Kakšna naj bo župnija v 21. stoletju? Smernice župnijske preнове v kontekstu trenutnih kulturnih sprememb v Evropi

Abstract: On the 29th of June 2020 the Vatican's Congregation for the Clergy released a new pastoral instruction on the parish: "The pastoral conversion of the Parish community in the service of the evangelizing mission of the Church." The organizational structure of the Church, well-established over previous epochs, is currently undergoing a certain crisis – a consequence of a wider crisis of the Church and even a wider crisis of the Christian faith in the countries of Western civilization. It is not only the declining number of priests but also the decreasing number of Catholics that has led to a weakening of the parish status. Bishops in Germany, Switzerland and other countries in Western Europe have probably already accepted this phenomenon and are focusing on the development of pastoral care in supra-parish organizations, such as unions (communities) of several parishes or large regional pastoral centers. Unfortunately, these organisms resemble religious services and Church administration stations rather than former parish communities bustling with religious life.

The aim of this study is to determine the chances of survival for the parish under the current circumstances of the Church in Europe. If a parish is to survive the current cultural changes, it is necessary to answer the following questions: What should the parish be like? What are the sources of its renewal and strengthening? The methodological tool behind the theses developed here will be the analysis of the above-mentioned instruction released by the Congregation for the Clergy and statements made by the last three popes, especially Pope Francis. After a short introduction, the current cultural context of parish pastoral work in Europe will be outlined, and then three directions of parish renewal will be presented: the parish as a missionary community, the parish as a com-

¹ The article is a part of the project funded by the Ministry of Education and Science, Republic of Poland, „Regional Initiative of Excellence“ in 2019–2022, 028/RID/2018/19, the amount of funding: 11 742 500 PLN.

munity of communities, and the parish as a community of co-responsible service.

Keywords: parish, pastoral care, Church, community, missionary renewal

Povzetek: 29. 6. 2020 je vatikanska Kongregacija za kler izdala novo pastoralno navodilo za župnije z naslovom „Pastoralno spreobrnjenje župnijske skupnosti v službi evangelizacijskega poslanstva Cerkve“. Organizacijska struktura Cerkve, dobro izoblikovana v preteklih obdobjih, se trenutno spopada z določeno krizo, ki je posledica širše krize v Cerkvi – in še širše krize krščanske vere v državah zahodne civilizacije. Ne le zmanjševanje števila duhovnikov, temveč tudi zmanjševanje števila vernikov je privedlo k oslabitvi vloge župnij. Škofje v Nemčiji, Švici in drugih državah Zahodne Evrope so to dejstvo verjetno že sprejeli in se osredotočajo na razvoj pastoralne oskrbe v nadžupnijskih organizacijah – kot denimo v zvezah (skupnostih) več župnij ali v velikih pokrajinskih pastoralnih središčih. Takšni organizmi na žalost bolj spominjajo na verske storitve in postaje cerkvene uprave kakor pa na nekdanje župnijske skupnosti, kjer cveti versko življenje.

Cilj te študije je opredeliti možnosti preživetja župnij v trenutnih razmerah v Evropi. Če naj bi župnija trenutne kulturne spremembe preživela, je treba odgovoriti na naslednja vprašanja: Kakšna naj bo župnija? Kateri so viri njene prenov in okrepitve? Metodološko orodje v ozadju tez, ki jih razvijamo, je analiza prej omenjenega navodila, ki ga je izdala Kongregacija za kler, in izjave zadnjih treh papežev – zlasti papeža Frančiška. Za kratkim uvodom je orisan trenutni kulturni kontekst župnijskega pastoralnega dela v Evropi, nato pa so predstavljene tri smeri župnijske preнове: župnija kot misijonska skupnost, župnija kot skupnost skupnosti in župnija kot skupnost soodgovornega služenja.

Ključne besede: župnija, pastoralna oskrba, Cerkev, skupnost, misijonarska prenova

1. Introduction

The parish is a social structure of the Church, the one closest to Catholics. Most Christians discover the Church through the parish (Rahner 1967). Owing to the parish, the Church becomes a visible sign of redemption and a tool for a community of believers to lead a holy life, united at the table of God's Word and at the altar of the Communion, penetrated by the power of the Holy Spirit, the first activator of faith and love in the Christian hearts. Although other forms of the Church community are possible, the ecclesial community finds its direct and clear role in parish life.

The parish is a multifaceted phenomenon with two basic dimensions that can be recognized: institutional and communal. The former makes the parish a visible, specific, historical reality, which belongs to the diocese, subject to social changes.

What is of major importance here are parish institutions and a community of the faithful both performing various functions and roles. The latter, internal and invisible in character, makes the parish a community of faith, religion, and love. The decisive role is performed here by God through the Holy Trinity, a source of grace and love. Unity of the faithful with Christ, achieved through the Holy Spirit, on the way to the Father's house, is a fundamental aim of the parish community.

On the 29th of June 2020, the Congregation for the Clergy announced a new pastoral instruction regarding the parish. It seems that this well-established organizational structure of the Church is undergoing a crisis in Europe. There are many causes lying at the foundations of the crisis. Predominantly, the crisis of the parish is a consequence of a crisis within the Church, and even from a broader perspective, of a crisis of the Christian faith observed in Western civilization. A decreasing number of priests and Catholic believers has led to the weakening of the parish in many European countries. However, is the process of parish degradation irreversible? Or can it be stopped and reversed? We would like to address the issue of the survival chances of the parish as a basic organizational structure of the Church and the chances for the development of parish pastoral care in Europe. This will be achieved on the basis of an analysis of the above-mentioned instruction published by the Congregation for the Clergy. We also heavily rely on the teachings of John Paul II, Benedict XVI, and Francis. This study will briefly outline the current cultural context of parish pastoral work in Europe in order to offer three synthetic conclusions.

2. The Current Cultural Context of Parish Pastoral Care in Europe

The cultural context of parish pastoral care in Europe at the beginning of the 21st century can be characterized by its multi-dimensional nature and great dynamics of changes (Świąt 2019, 75). Pluralism even manifests itself in the descriptions of society (modern, post-modern, post-capitalist, democratic, civil society, etc.). In the religious context, one may talk about a lay, secular, de-christianized, churchless, neopagan society (Mariański 2010, 19–20). The domain of culture produces more and more content characteristics of post-modern societies. These are: a) an increasing rebellion against an established order (in culture and the arts), leading to postmodern chaos and pluralism of cultures, worldviews and religions, b) a lack of accepted authorities, c) the rising importance of information and the media, leading to information noise, d) a crisis of the Enlightenment's rationalism, e) triumph of the idea of the common liberty and civic society, f) the renaissance of localism and new individualism, g) global and civilizational threats, e.g. terrorism, pollution, rebellions of the excluded ones in the richest countries (Śliż and Szczepański 2008, 9).

Contemporary Europe is dominated by a consumerism culture, prioritizing personal happiness, individualism, self-fulfilment, youth, agility, pleasure, comfort,

and entertainment. The realization of these values fulfils many of people's needs, although it impedes social relationships, hampers the pursuit of higher values, promotes egoistic attitudes, limits oneself to worldly goods, and weakens the feeling of being responsible for oneself and others. The consumerism culture is shaped mostly by the mass media, in particular by advertising campaigns (Świąś 2019, 78). Contemporary culture has become a marketing culture. The way it functions is strictly connected with products for sale. Through a process of McDonaldization, culture has become ludic and easily accessible, simple in terms of its structure and cognitive reception. Andrzej Potocki, a sociologist of religion, observes that »we have gone away from the source – from the cultivation which requires some effort from us« (2016, 89).

Cultural changes in Western Europe take place in the context of ideological secularism, which manifests itself through a spread of atheistic beliefs and attitudes. As observed by the Spanish archbishop Fernando Sebastián, »yesterday atheism was present in the minds of a few philosophers. Today atheism is present in our houses, among cousins, grandchildren, neighbors. Atheism concerns all of us and living as if God did not exist became atheism by negligence.« (GilTamayo 2013, 61) The issues such as faith deconstruction in the lives of many baptized European citizens, the issue of egoism, moral relativity, the triviality of sexual experience and dehumanization of culture become challenges facing the Church (Huzarek, Fiałkowski and Drzycimski 2018, 133–154). Pope Benedict XVI drew attention to the dramatic character of the current situation, expressed not only through indifference to the Christian faith but also its relegation to the margins of social life. Faith exerts an ever-diminishing influence on culture and »people wish to belong to the Church, but they are strongly shaped by a vision of life which is in contrast with the faith« (Benedict XVI 2011).

However, the biggest change took place in the sphere of marital and family life. Individualism verging on the absurd destroys the Christian vision of marriage understood as *communio personarum*. Liberty is understood as anarchy and an inability to create steady relationships consequently leads to the breakup of marriage and family. Marriage suffers even greater harm due to gender ideology, suggesting that gender identity is not a result of human nature but is a socio-cultural construct. Family, according to gender ideology, is not a social unit serving the common good but is a place where the individual needs of its members are met. Hence, the family cannot be defined as it is a project of an individual, where time, gender, and duration are relative and depend on personal preferences (Porada 2014, 77–90).

According to Bahovec, »contemporary postmodern culture is so pluralistic and diverse that the features of pluralism are also expressed in Christianity« (2020, 896). Pluralism is the coexistence of diverse, often contradictory realities. In a pluralistic society, there is no place for any hierarchy of values, everything is allowed and equal. Modern pluralism is not only the existence of various options, but it is a fundamental value that is the source and goal of modern society, in which everyone can choose what they want without having to justify their choice

and without remaining faithful to values once chosen. Multiple choices and their diversity usually lead to conflicts and social unrest. Hence, in a situation of pluralism, the only guarantee for maintaining order and peace in society is tolerance, which appears as a necessary value (Mąkosa 2009, 138–139).

Cultural pluralism also has an effect on religious life in parishes. The Vatican instruction mentions mobility and digital culture, which challenge the territorial character of the parish. The pandemic brings out the need to rely on digital tools, which cannot fully replace traditional participation in the life of the Church, especially when it comes to sacraments (broadcasting a holy mass, similarly to broadcasting a gourmet dinner, cannot satiate the hunger). The religious life of the faithful in Europe is shaped by other cultural phenomena, not mentioned by Vatican instruction. This is, for instance, the dominance of a post-modern mentality present in public discourse, contesting the idea of God, as well as the notion of objective truth, rational cognition, and constant values that lie at the foundation of stable morality. All of the above have a destructive impact on faith, even if people are not aware of it. When the mentality of ‚fluid modernity‘ (Baumann 2000) is accompanied by sexual scandals among the clergy – cases of paedophilia – it is no wonder then that religious life suffers in many parishes. However, such a bad tendency could be reversed, which requires that the priests and the faithful make an effort to renew the parish.

3. Parish Renewal in the Context of the Current Circumstances of the Church in Europe

The instruction of the Congregation for the Clergy entitled „The pastoral conversion of the Parish community in the service of the evangelizing mission of the Church“ points out that »the parish is a house among houses and is a response to the logic of the Incarnation of Jesus Christ, alive and active among the community. It is visibly characterized then, as a place of worship, a sign of the permanent presence of the Risen Lord in the midst of his People.« (PC 7) Therefore, the parish cannot be crossed out from the Church’s map and replaced with another pastoral structure. For most Christians around the world, the parish is a natural place to experience the Church. Also, for Christians in Ljubljana and Warsaw, it is the parish that is the ultimate and closest location of the Church (John Paul II 1988, 26). Hence the parish should be defended and renewed so that it still plays an important role in the process of animation of religious life (Slatinek 2019, 1069). Inspired by the above-mentioned Vatican instruction, we will point towards a few directions for the renewal and strengthening of the parish community in the context of current cultural challenges facing the Church in Europe.

3.1 The Parish as a Missionary Community

The very title of the document released by the Congregation for the Clergy draws attention to a need for a missionary conversion of the priests and all the faithful.

A missionary spirit, proof of the living faith and other forms of evangelization are first and foremost a step towards the renewal and strengthening of the parish community in these challenging historical and cultural times for the Church. The Church has been paying attention to such a direction of parish renewal at least since the Second Vatican Council: »the care of souls should always be infused with a missionary spirit.« (Paul VI 1965, 30) John Paul II in a speech delivered to the members of the Congregation for the Clergy highlighted that the parish should be »making evangelization the axis of all pastoral activity since it is an urgent, preeminent and important demand« (John Paul II 1984). Benedict XVI taught that »the parish is a beacon that radiates the light of the faith and thus responds to the deepest and truest desires of the human heart, giving meaning and hope to the lives of individuals and families« (Benedict XVI 2006). Pope Francis, at the very beginning of his papacy, stated that »the parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community« (2013c, 28). There is no doubt then that the parish must be a missionary community. However, a question remains: how to complete such a task amidst the current circumstances of the Church in Europe?

The Congregation for the Clergy stresses out that »the Parish no longer being the primary gathering and social centre, as in former days, it is thus necessary to find new forms of accompaniment and closeness« (PC 14). Attempts to renew the parish community in the missionary context have been undertaken for a long time. In France, the concept of the parish as a missionary community was developed and implemented by Rev. Georges Michonneau (1899–1983), together with his colleagues from the Sons of Charity. He believed that the parish should be an open community, spreading light to the surrounding, de-christianized society. G. Michonneau was inspired to look for his own concept of renewal of the parish community by the book by H. Godin and Y. Daniel, *France, pays mission?* (Paris 1943). The authors, on the basis of sociological studies, showed the inadequacy of the available pastoral forms to the French society, which required new forms of evangelization in the context of working classes in big cities. Michonneau's views and activity were influenced by the Catholic Action, dynamically developing before the Second World War, especially its branch Jeunesse Ouvrière Chrétienne, as well as two charity foundations established by E. Suhard, i.e. Mission de France (1941) and Mission de Paris (1943).

In 1945 G. Michonneau published a book entitled *Paroisse, communauté missionnaire*, offering a description of his concepts of the parish as a missionary community. Michonneau believed that parish pastoral care was at that time ineffective in the context of a growing process of secularization. He deemed it necessary to widen the scope of pastoral activity, from a narrow circle of those belonging to the parish to all the inhabitants of the parish area. He also claimed that the parish community can affect the distanced Christians through spreading of the Word of God, liturgy and testimony of the Christian faith. He postulated a missionary revival of the parish through the inclusion of lay people in the planning and

realization of pastoral tasks. Michonneau's teachings are filled with kerygmatic predictions and postulates to spread the Gospel not only in Churches but also in public places. He placed his hopes on the direct ministry of Catholics realized in groups of neighbours and on the parish-based religious instruction of adults. He showed appreciation for the missionary character of the liturgy. He believed that the testimony of faith and love shared by parishioners gives credibility to the parish community and directly contributes to the spread of Christianity. He attached great importance to small parish groups, especially to priests (Przygoda 2006, 482–483) when it came to missionary activity.

Michonneau's concepts were regarded after the Second World War as a brave attempt to renew the parish community. It should be acknowledged that it is still a valid strategy for strengthening the impact of the parish on a local community. However, Pope Francis noted that »the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented« (Francis 2013c, 28). Hence, the task of missionary conversion did not become outdated in the parish environment, and the instruction released by the Congregation for the Clergy states that »[i]f the Parish does not exude that spiritual dynamic of evangelization, it runs the risk of becoming self-referential and fossilized, offering experiences that are devoid of evangelical flavor and missionary drive« (PC 17). The missionary renewal of the parish requires a new approach and new pastoral solutions »so that the Word of God and the sacramental life can reach everyone in a way that is coherent with their state in life« (18).

We live in times of dynamic social and cultural changes and it is difficult to pin down one way for the missionary renewal of the parish in Europe. It seems that there are as many ways to achieve this goal as there are ideas developed by theologians of pastoral care, together with priests and lay people in a given parish. One pastoral postulate seems to be particularly adequate to the parish in general, i.e. so that the parish becomes »a sanctuary where the thirsty come to drink in the midst of their journey and a centre of constant missionary outreach« (Francis 2013c, 28; PC 26).

An interesting solution is to bring back the post-baptism catechumenate, which relies on

»spreading the Christian word to those who were baptized and confirmed, in accordance to their religious consciousness and spiritual development, openness to God's word and cooperation with the Lord's Grace. The existential circumstances of a particular person should be by all means taken into account. Such an approach should lead to their genuine conversion, internal change and mature faith, always built on the foundation of baptism.« (Krakowiak 2006, 352)

A proper objective of baptism formation is the development and strengthening of all manifestations of the Christian life in specific cultural contexts. Contemporary

disciples of Christ should not only be reminded about the moral principles of conduct but also should be provided with a profound and convincing intellectual justification thereof. What is needed is attractive and tailor-made religious instruction targeted at adults. The faithful should be taught how to participate in liturgy, which binds the community. In the current circumstances, loneliness is a weakness, community is power. Religious instruction targeted at adults should make frequent references to baptism as a genuine basis and source of the Christian life. Conversion of the baptized is nothing short of renewing faith in God and the grace of baptism. It is based on such a renewal and aims at its full development. Only well-prepared and fully-fledged parishioners can be involved in missionary activity with a local community.

3.2 The Parish as a Community of Communities

According to the Second Vatican Council, the Church is a mystery of unity and community, since it is the sacrament and icon of the Holy Trinity, »a people made one with the unity of the Father, the Son and the Holy Spirit« (Vatican II 1964, 4). Each parish is supposed to be a sign of community, unity and Trinitarian love. The experience of results of social studies show how difficult it is for contemporary parishes to realize this Trinitarian model of interpersonal community. Many contemporary parishes resemble centers of religious service rather than communities of faith, hope, and love. Therefore, a question is raised concerning how to build a parish community in the spirit of the theology of the Second Vatican Council.

The Congregation for the Clergy indicates in the instruction that the parish – understood as a community which integrates, spreads evangelization, showing sensitivity to the poor – should become a community of communities.

»The various components that make up the Parish are called to communion and unity. When each part recognizes its complementary role in service of the community, on the one hand, we see the fulfilment of the collaborative ministry of the Parish Priest with his Assistant Priests, while on the other hand, we see how the various charisms of deacons, consecrated men and women and the laity, cooperate in building up the singular body of Christ (1 Co 12:12).« (PC 28)

The model of the parish as a community of communities is well known in Poland, due to the involvement in the parish renewal on the part of Rev. Franciszek Blachnicki and his colleagues from the Institute of Pastoral Theology at the John Paul II Catholic University of Lublin and the charismatic Light-Life Movement. Blachnicki's idea to renew the parish community was a methodical formation among religious adolescent and family-oriented groups, which were to consider the Word of God during weekly meetings run by lay animators and confront it with their personal experience. An important role was also to be played by a well-prepared and shared Sunday liturgy and the Eucharist. Attempts to renew the parish on the basis of the model of a community of communities were undertaken by R. Lombardi, who established the Movement for a Better World in Italy (a mo-

del of the parish as a community of neighbouring communities), P. Perini and G. Macchoni, priests of the Church of St. Eustorgius in Milan (a model of the parish as a community of smaller units – *oikos*), and lately an author of the Newpastoral.net initiative (a model of a community of parish-based home groups). A team of priests and lay assistants can always develop a new model for the renewal of the parish community on the basis of the existing group categories, apostolic teams or communities of charismatic renewal (Przygoda 2003, 130–144).

The Vatican instruction stresses that »the ,spiritual and ecclesial style of Shri-nex – which are true ,missionary outposts‘ in their own right – is not extraneous to the Parish, characterized as they are by their spirit of welcome, their life of prayer and silence that renews the spirit, the celebration of the Sacrament of Reconciliation and their care for the poor« (PC 30). In the contemporary, ever more secular society, parishes begin to perform a similar role to sanctuaries, the centers of spiritual life and beacons of hope for the poor. Today, the holy places to which at least some of the faithful make pilgrimages are parish churches. It is difficult to neglect this fact in the pastoral care strategy. According to the instruction released by the Congregation for the Clergy, charity activity should be revived not only in sanctuaries but also in parishes as they are:

»the first place of personal human encounter that the poor have with the face of the Church. Priests, deacons and consecrated men and women are among the first to have compassion for the ‘wounded flesh’ of their brothers and sisters, to visit the sick, to support the unemployed and their families, thereby opening the door to those in need. With their gaze fixed upon them, the Parish community evangelises and is evangelised by the poor, discovering anew the call to preach the Word in all settings, whilst recalling the ,supreme law‘ of charity, by which we shall all be judged.« (33)

Hence, the renewal of the parish understood as a community of communities requires not only taking care of spiritual development and animation of all the religious groups within a parish but also caring for the horizontal relationships between parishioners. What is needed to achieve this goal is a pattern of sanctuary functioning, being the centers of spiritual life, model liturgy and radiating love in reference to the poor, those in need of material, psychological, social, and spiritual support (Ujházi 2020, 792–793). The pandemic limited the possibilities of sanctuaries affecting the faithful, which should motivate parish priests to take some forms of pastoral care previously available in sanctuaries.

3.3 The Parish as a Community of Service Based on Co-responsibility

The Vatican instruction reminds us of a postulate of pastoral conversion and renewal of the parish’s mission through the words of Pope Francis. A question is raised: how to achieve this goal given the diminishing number of priests at the parish? Priests get older, retire, cannot take the pressure, experience moral and ethical doubts. After the Second Vatican Council, great hopes were placed on the renewal of the

permanent diaconate, which indeed took place in 1972, and on greater opportunities to be involved in the parish life and pastoral care of the laity. Deacons are in fact ordained to serve, and cannot obtain the sacrament of priesthood. They can assist bishops and presbyters but cannot replace them, i.e. they cannot celebrate masses, hear other's confession, perform last rites or become parish priests. This is the result not of legal but theological issues. The parish priest is a representative of the diocesan bishop as a visible head of the local Church. There is a subtle bond between the bishop and the parish, without which the parish could not become a realization of the Church, and consequently would become an out-of-Church being. That is why the parish priest cannot be a lay or consecrated person. Being ordained at least as a presbyter is an absolute condition to represent the visible head of the Church in a parish. The Vatican instruction reminds us about such an important premise of fulfilling the role of a parish priest, especially in the context of recent experiments and attempts to solve the problem of vacant positions of parish priests in various corners of the world. Not all of these attempts were successful and acceptable. The Vatican instruction rectifies certain misuses in running a parish, which were noted in some of the local Churches, through the strengthening of the role of a parish priest, which can be only an ordained steward (PC 66–74).

Although the parish priest is »the pastor of the Parish entrusted to him« (CIC, can. 519), it does not mean that he is the only one responsible for the animation of religious life in the parish. The Congregation for the Clergy warns against the mistake of clericalizing pastoral activity and affirms that »the whole community, and not simply the hierarchy, is the responsible agent of mission, since the Church is identified as the entire People of God« (PC 38). Each parish community consists mostly of the lay faithful, whose essential vocation and mission is to »to strive that earthly realities and all human activity may be transformed by the Gospel« (85). There is no return from the model of co-responsibility for pastoral care and parish apostleship. Therefore, it is vital to create new and support the already existing finance and pastoral councils in the parish.

A keyword for the proper functioning of the finance councils in the parish is co-responsibility for the materialistic goods of the Church. This area of parish life shows links with evangelization, since as Pope Francis noted »[m]oney contributes greatly to many good works for the development of the human race« (2013b). The instruction offers encouragement to establish a finance council in each parish that should consist of at least three people, and which, under the supervision of the parish priest, would handle financial and legal issues. The Congregation for the Clergy hopes that the council will play »a role of particular importance in the growth, at the level of the Parish community, of a culture of co-responsibility, of administrative transparency, and of service to the needs of the Church« (PC 106). Transparency of its actions, attained, among others, by publishing the annual financial report presented to the local ordinary, can contribute to the credibility and reliability of the Church. The financial council should consist of the skilled and competent lay faithful, who will not only help to run the finances of the parish but also find new ways of finding funds for investments and pastoral enterprises.

It seems that an even more significant role in the process of building the parish as a co-responsible community is played by the Pastoral Parish Council. Pope Francis is convinced that neither the bishop nor the parish priest may run the diocese without the Pastoral Parish Council (Francis 2013a). The Council is written in the constitutive reality of the Church and it contributes to the development of the spirit of the communion. The diversity of charisms and services available in the parish, which stem from the inclusion into Christ and gifts from the Holy Spirit, cannot be subject to uniformity in order to become »uniformity, where everyone has to do everything together and in the same way, always thinking alike« (2017). The Pastoral Council »highlights and realizes the centrality of the People of God as the subject and active protagonist of the evangelising mission, in virtue of the fact that every member of the faithful has received the gifts of the Spirit through Baptism and Confirmation« (PC 110). The Vatican document states that the main function of the Pastoral Council is »to investigate everything pertaining to pastoral activities, to weigh them carefully and to set forth practical conclusions concerning them so as to promote conformity of the life and actions of the People of God with the Gospel« (110). Moreover, it recommends that the Pastoral Council should »should consist for the most part of those who have effective responsibility in the pastoral life of the Parish, or who are concretely engaged in it, in order to avoid the meetings becoming an exchange of abstract ideas that do not take into account the real life of the community, with its resources and problems« (114).

A challenge for the Church in Europe is to be an ecclesial formation, which should acknowledge Pope Francis' recommendations concerning co-responsibility, dialogue and cooperation in the missionary activity of the Church consisting of priests, clerics, and the laity. It is necessary to get rid of the dominant, at least in some local Churches located in Central-Eastern Europe, an individualistic vision of redemption for the sake of an inclusive, integrating and communion-based vision. The parish is the priority environment in which the vision should be brought into life. Therefore, it is not the parish priest alone but he together with the support of the Parish Council that should be the cornerstone of unity and communion in the parish. Despite all difficulties that may arise in appointing and leading a team of the faithful, the Parish Council is indispensable for the parish to become a dynamic structure, changing in accordance with social, cultural, and religious circumstances and able to respond adequately to new challenges.

4. Conclusions

What are the main conclusions and postulates that may hint at possible directions for the renewal of the parish community in Europe under the current cultural circumstances? It is important not to be focused categorically on the number of the faithful but rather concentrate on the quality of their faith, i.e. the quality of their relationship with God's people. If parishes are to be the centers of spiritual life and the hubs of the Church's renewal mission, pastoral care should revolve

around various ways of formation leading to sanctity. The sanctity, based on love, should be evidenced through marriages and families, and then in the local community, the environment of life, work, and leisure.

In light of the instruction released by the Congregation for the Clergy, parishes should undoubtedly attempt to extend the number of the pro-active faithful engaged in various forms of Christian life and apostleship. It is strictly intertwined with the establishment and animation of the finance and pastoral councils. It is still necessary for both priests and the laity to look for new forms of pre-evangelization and evangelization, adjusted to specific parish communities. It is a challenge, not only during the coronavirus pandemic, to take care of the poor, the sick, and the unemployed, »whilst recalling the ,supreme law' of charity, by which we shall all be judged« (PC 33).

In order to renew the parish in line with the missionary message, it is vital to animate the testimony of the authentically Christian life of priests, clerics, catechists, spouses, parents, and all other parishioners. What is more, an atmosphere of calm and tranquillity should be cultivated, together with regular praying and adoration of the Host. Last but not least, activity taken outside of the parish ought to be considered. Namely, other parishes should be taken care of, especially in the missionary countries that are in need of financial, organizational, personal and spiritual support. The Church is not restricted by space or limited to ,our parish'. This postulate could be extended also to parishes of other Christian denominations and other religious communities.

Abbreviations

CIC – Codex Iuris Canonici 1983.

PC – Congregation for the Clergy 2020 [Pastoral conversion].

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VRAČANJE RELIGIJE
V POSTMODERNEM KONTEKSTU



BRANKO KLUN, LUKA TREBEŽNIK (UR.)

ZNANSTVENA KNJIŽNICA 68

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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Sunday Pedagogy: A Commitment to the Renewal of the Church

Nedeljska pedagogika: predanost prenovi Cerkve

Abstract: Year after year the Church celebrates the Day of the Lord, a celebration that has transcended the boundaries of evangelization as the most sublime thing in the Church. This is why there is a need for a dynamic, pastoral and priestly pedagogy, which will make Sunday a real place for the transformation of spiritual experiences, and which, from a hermeneutic analysis of the texts and authors that have to the survey is used as a tool for collecting information on priests to measure their pedagogical formation and the results which show the need for an articulation between the pedagogical and the pastoral, in which a contribution is made to the formation of priests through a revitalization of the liturgy, especially the celebration of the Lord's Day. This is why this research is an extremely important contribution to the ecclesial renewal in the celebration of the Lord's Day, so that the clergy, from their pastoral work, implement pedagogy as an articulating element of evangelization and the will of the Church focused on the Gospel of Christ.

Keywords: Pedagogy, pastoral, church, clergy, Sunday celebration

Povzetek: Leto za letom Cerkve obhaja Gospodov dan – gre za praznovanje, ki pre-sega meje evangelizacije in ki je v Cerkvi nekaj najvišjega. Od tod izvira potreba po dinamični, pastoralni in duhovniški pedagogiki, ki naj nedeljo naredi za re-snični kraj preobrazbe duhovnega izkustva. Hermenevitična analiza besedil in avtorjev, sodelujočih v anketi, je uporabljena kot orodje za zbiranje informacij o duhovnikih, s čimer se ugotavlja njihova pedagoška formacija in rezultati, ki kažejo na potrebo po razmejitvi med pedagoškim in pastoralnim področjem. Predlagana je tudi formacija duhovnikov s pomočjo pozitivne liturgije, zlasti obhajanja Gospodovega dne. Na tem temelju je raziskava pomemben prispevek k cerkveni prenovi pri obhajanju Gospodovega dne – da bi tako duhovniki na podlagi svojega pastoralnega dela uresničevali pedagogiko kot utemeljevalno prvo evangelizacije in kot voljo Cerkve, osredotočeno na Kristusov evangelij.

Ključne besede: pedagogika, pastorala, Cerkve, duhovščina, nedeljsko praznovanje

1. Introduction

Pedagogy is that differentiating element that allows priests to appropriate it to energize evangelization and make Sunday a day, as John Paul II states: »The Day of the Lord -as Sunday has been called since apostolic times« (DD, 1); moreover, it is a meeting of celebration and worship, a place in which the transformation of the subject is proposed. While it is true that priests receive a strong academic formation rich in ecclesiology, biblical, sacramental, theology and pastoral care, all this formation must be accompanied by the pedagogical element that makes it possible to carry out the evangelizing work of the Church.

In this order of ideas, and bearing in mind that Sunday Day, according to the Spanish Episcopal Conference (1991, 2): »is one of the first and most original Christian institutions. His birth must be sought in the fact that the Lord rose and manifested himself to his own the first day of the week as all the Evangelists testify«, so Sunday is the time of meeting of the communities that gather around listening to the Word and the Fraction of the Bread; it suffers pedagogical and didactic elements that allow in the participation of the faithful in the meaningful celebration, which helps not only to live the faith in Christ, but also to become a transforming experience of the human and the social, since the well-explained Word and the Eucharist are very dynamic, they make the experience of the human God been felt and experienced: Jesus in the realities of the man and woman of today, in other words: »He finds that only the Church which responds to concrete problems of concrete people, especially the weakest and most vulnerable, is consistent with its mission.« (Žalec 2020, 268)

From this perspective, then, the need arises to answer the question: How to make the celebration of Sunday truly become a place of transformation of the spiritual experiences of the faithful, in such a way that it serves as the axis of the experience of faith in Christ Jesus? Answering this question implies thinking of a priestly pedagogy, which involves the formative differentiating elements for the pastoral work of the validly ordained priest and brings to an evangelizing quality in the style of Jesus the Teacher and Pedagogue par excellence.

2. Pedagogy and Pastoral Work Are the Articulating Axes That Energize the Sunday Celebration

Since the beginning of the history of knowledge, there has always been speculation about how humankind gradually developed knowledge, learning and knowing, elements so significant that have been in all cultures, people, nations, traditions, languages and idiosyncrasies from generation to generation; till reaching the knowledge developed from the disciplines and knowledge supported in didactics that enable holistic learning, that allows the development of the capacities that according to (Nussbaum 2012, 40) »It refers to the potentialities of humankind, substantive freedoms that individuals have to develop as functions that allow them

to realise themselves and achieve well-being«; however, from these substantive freedoms of individuals, pedagogy¹ plays an important role in the development of the capacities of thinking subjects, culture, society, religion and in this sense in the evangelizing pastoral of the Church, understood as it manifests: »As a renewed and vigorous organic pastoral action, so that the variety of charisms, ministries, services and organizations are oriented in the same missionary project to communicate life in their own territory.« (CELAM 2007)

However, pastoral care, understood from this ecclesial and Latin American context, is based on the very roots of the Gospel, when in Saint Mark we find the divine mandate of Jesus when he says: »Go in to all the world and preach the Gospel to every creature. He who believes and is baptized will be saved, but he who does not believe will be condemned.« (Mk 16:15-16)

Therefore, evangelization is then a human and divine action that makes it possible to focus its evangelizing activity on the culture, society and communities that make up not only the conglomerate of people to be evangelized but also, the community of the baptized who must be accompanied in the formation process from the faith and in the certainty of impregnating with hope in the face of the daily vicissitudes that are presented to the man and the woman of today: since »Only the Church that responds to concrete problems of concrete people, especially the weakest and most vulnerable, is consistent with its mission« (Moore 1995, 572).

3. Formation in Pastoral Pedagogy for Priests: A Commitment to Ecclesial Transformation

The pedagogical formation of the priest helps to qualify the evangelizing action of the Church, thus fostering a good community and especially formative climate, as Pope John Paul affirmed in the 1994 Encyclical „*Pastores dabo vobis*“: »Certainly there are also purely human reasons that must impel the priest to permanent formation. This is a requirement of progressive personal fulfilment, since every life is an unceasing journey towards maturity, a continuous formation.« (PDV 66)

Consequently, all this makes it possible to apply pedagogical formation as a new transversal trend in the field of evangelization, in such a way that it serves as an effective means for a personal experience of the Lord's Day as a place of living encounter with the faith and in which the Second Vatican Council expressly states in the Dogmatic Constitution „*Sacrosanctum Concilium*“: »On the day that is rightly called ‚The Day of the Lord‘ or Sunday. On this day the faithful must gather in order to hear the word of God and participate in the Eucharist.« (SC 106)

¹ The notion of pedagogy is linked to the social, cultural and educational climate of each historical moment, as well as to contexts in which new conceptions and approaches emerge. Although it has been part of the training processes since ancient times, its major developments coincide with the emergence of modernity. Today it is associated with the apogee of the ‚postmodern‘ discourses of education and the transformation of social relations and, in this way, with the constitution of new realizations of subjectivity, identity and individual and collective social practices. (Díaz Villa 2019).

In the same way, the evangelizing, celebrational and liturgical work of the Church is seen as an imperative need for the priest's human, Christian, biblical, catechetical, liturgical and pedagogical formation, as John Paul II puts it: »In the human dimension, the priest must increase and deepen that human sensitivity which enables him to understand the needs of today and to accept the pleas, to share the hopes and expectations, the joys and the works of ordinary life« (PDV 69), which means that this firm Sunday decision must permeate all the ecclesial structures and all the pastoral plans of the dioceses, parishes, religious communities, movements and any institution of the Church.

No community should be excluded from entering decisively, with all its strength, into the constant celebratory renewal, without losing the essential: the celebration of The Lord's Day, and from abandoning the obsolete structures that no longer favour the transmission of the faith. Faith is therefore closely intertwined with trust in God, so we can conclude that faith is a source of human strength. (Žalec 2020, 272)

Thus, this formative need emerges as the fruits of testimonies through the survey and the facts observed, based on the experience of the parish communities that have deepened in pedagogical practices to evangelize, which presumes the need to implement a new comprehensive pedagogical formation that is appropriate to the continuing formation of the priest and his communities, so as not to »Lament the deficiencies in the participation of the Eucharist« (Ratzinger 2012) and with strategies to structure in the pastoral, a theoretical-practical foundation, in relation to the teaching of the faith within a dynamic and meaningful framework for the faithful and communities as proposed in the Constitution „Sacrosanctum Concilium“: »Zeal to promote and reform the sacred liturgy is rightly regarded as a sign of God's providential dispositions in our time, as the passing of the Holy Spirit through his Church.« (SC 43)

It is, therefore, a question of building and proposing participatory, creative, flexible, integrated and relevant didactics that respond to the most sensitive needs, interests and problems of the communities, which celebrate the faith on the day of the Lord as Pope Francis points out in the Encyclical „Laudato Si'“: »Sunday is the day of the Resurrection, the ›first day‹ of the new creation, whose first fruit is the risen humanity of the Lord, guarantee of the final transfiguration of all created reality.« (LS 237)

In short, it seeks to rescue the pedagogical part of the priest in the construction of his evangelizing work as well as harmonize the different aspects of pastoral care, so that it can carry out a true transformative action that has transcendence in the priestly life; as Pope John Paul II insistently invites: »Sunday, established as a support for the Christian life, naturally has a value of witness and proclamation. A day of prayer, communion and joy, which radiates energies of life and reasons for hope.« (DD 84)

Now, to renew and revitalize the Church's Sunday celebration and evangelizing, it is necessary to read the reality and apply the methods of Jesus' pedagogy in order to be more effective in the day that has been entrusted to the Church and that in the words of John Paul II is understood as »The day of rest is such first of all because it is

the day ,blessed' and ,sanctified' by God, that is, separated from the other days to be, among all, the ,day of the Lord'« (DD 14) and to proclaim the Gospel, with the witness of life and the word, in such a way that every Sunday celebration becomes a ,Delivery' (Mc 16;15, Mt 28;19) that Jesus proposed to his disciples; which involves going out, accompanying, pointing out the way, proposing and interpreting the message of salvation today and applying it to the cultural reality from the liturgical experience and from the Day of the Lord.

However, as worship is an act of Christ and the Church, the first host is God, who through the Holy Spirit makes humanity visited by God. This encounter with the One who brings salvation is the expression of God's greatest hospitality. The Church, however, must remember this hospitality of God by becoming the host of the Eternal Communion. (Krajnc 2020, 489)

In this regard, the Church is called to think about the renewal of the communities to which CELAM (2007) insists with determination: »The entire parish community is called to be the space where the Word is received, celebrated and expressed in the adoration of the Body of Christ, and thus is the dynamic source of the missionary disciple«; this interest is born from systemic reflection, traced by the Aparecida document as an integrated model of parish communities and of the priest who mediates the processes of the transformation and reconfiguration of the liturgical and pastoral celebration, who must have as their basis a properly founded epistemological knowledge and with clear methodological criteria, which allow effective processes of evangelization, supported by pedagogical knowledge and the human sciences that study the fact of learning to learn and learn to teach. »In this way, learning the art of celebrating, passing through the liturgy of each Sunday (one day of the Lord, one day for the Lord, one day to the Lord to enter into the mystery.« (Lopez-Corps 2019, 15)

4. Methodology

This research is qualitative-ethnographic, carried out in the Archdiocese of Medellín. It aims to analyse the pedagogy used by the priests of the parish communities in the celebration of Sunday and how they appropriate the concepts of pedagogy, didactic, and the pedagogical methods used in the celebration to transmit the Sunday message, in such a way as to help raise the quality of evangelization according to the will of Pope John Paul when he affirms in the encyclical *Dies Domini*: »The Lord's Day, as Sunday has been called since apostolic times, has always been given special consideration in the history of the Church because of its close relationship with the very core of the Christian mystery« (DD 1); this research then succeeds, through the survey, in establishing the importance of Sunday in parish communities and through the interpretative analysis the researcher collects.

The object of study of the research are the priests of the Archdiocese of Medellín, whose population is as follows: 722 validly ordained Catholic priests, of which 100 priests are sampled.

Analysis of Information

1. IMPORTANCE OF SUNDAY IN THE CHRISTIAN LIFE		
	Percentage	Number of answers
Always	41%	41
Almost always	19%	19
Occasionally	4%	4
Never	11%	11
Don't know/No response	25%	25
Total	100%	100

Table 1: *Importance of Sunday in the Christian Life. Source: Orozco (2021).*

Information from question 1

41% of the sample clearly defined the importance of Sunday in their parish communities, while 19% stated the importance of transforming Sunday celebrations into Christian life; 25% of the respondents were concerned because they did not know how to answer the question asked (see Figure 1).

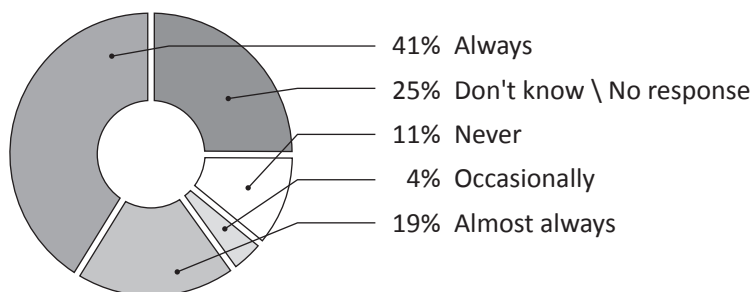


Figure 1: *Importance of Sunday in Christian Life. Source: Orozco (2021).*

2. PEDAGOGICAL METHODS USED IN THE SUNDAY CELEBRATION		
	Percentage	Number of answers
Exegetical method	22%	22
Catechetical method	20%	20
Discursive method	43%	43
Pedagogical method	15%	15
Total	100%	100

Table 2: *Pedagogical methods used in the Sunday celebration. Source: Orozco (2021).*

Information obtained from question 2

Discursive method 43% of the population surveyed are not clear about the pedagogical methods to be used during Sunday celebrations, while Exegetical method 22% of the priests surveyed answered that pedagogical methods are always used on the Lord's Day, which means that they are focused on the pedagogical methods required by today's evangelization so that the message of the Good News can be used. On the other hand, Catechetical method 20% respond that almost always,

which makes it clear that on Lord's Day, some use these methods to make the Gospel message more explicit. All this makes it possible to analyse the urgent need to train the archdiocesan clergy in pedagogical methods so that pastoral work may be more effective and relevant in changing times. It is important to bear in mind that 15% of the interviewees have pedagogical methods, which means that pedagogical training is needed for the Sunday celebration. (See Figure 2).

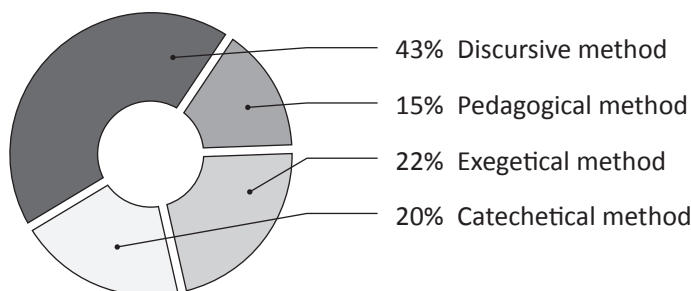


Figure 2: *Pedagogical methods used on Sunday celebration* Source: Orozco (2021).

3. PEDAGOGY OF THE PRIEST TO KNOW HOW TO TRANSMIT THE SUNDAY MESSAGE		
	Percentage	Number of answers
Always	11%	11
Almost always	15%	15
Occasionally	65%	65
Never	9%	9
Total	100%	100

Table 3: *Pedagogy of the priest to know how to transmit the Sunday message.* Source: Orozco (2021).

Information obtained from question 3

Regarding the pedagogy used by the priest to convey the Sunday message, 11% of the respondents replied that they always used it, while 15% replied that they almost always used methods to explain the Gospels. In a high percentage, 65%, that is, 65 priests occasionally use methods to celebrate on Sunday. 9% say that there is never any pedagogy by the priest (see Figure 3).

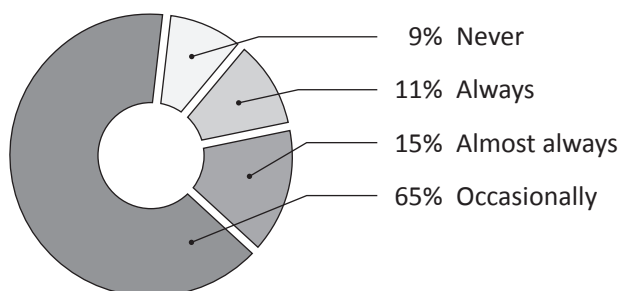


Figure 3: *Pedagogy of the priest to know how to transmit the Sunday message.* Source: Orozco (2021).

4. THE CELEBRATION OF SUNDAY TRANSFORMS		
CHRISTIAN LIFE		
	Percentage	Number of answers
Always	67%	67
Almost always	12%	12
Few times	16%	16
Never	5%	5
Total	100%	100

Table 4: *The celebration of Sunday transforms Christian life. Source: Orozco (2021).*

Information obtained from question 4

In question 4, which is based on the transformation of a Christian life of Sunday celebration, a high percentage of 67% responds that whenever they go to Sunday celebration, it transforms them, while 12 priests almost always, while if the percentages of few and never times are added, 21% of the faithful who take part in Sunday celebrations do not feel transformed as Christians (see Figure 4).

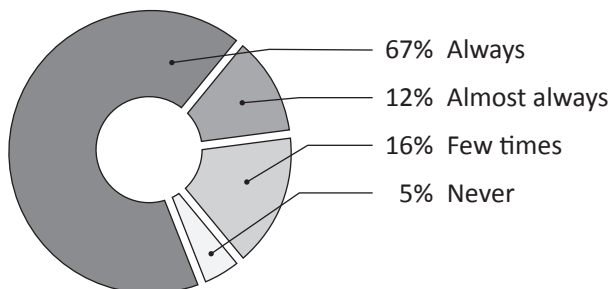


Figure 4: *Sunday celebration transforms Christian life. Source: Orozco (2021).*

5. Interpretative Analysis – Discussion

This research does not only try to reproduce reality but constitutes a development based on perception and thought. Its success is the result of interaction with the subjects under investigation, who in turn take the influence of assessment and points of view.

Once the technique has been applied, the analysis allows us to elucidate the basic categories of the importance of Sunday for the communities, from the pedagogical methods to the pedagogy of the priest to transmit the Sunday message, how Sunday the Lord's Day must transform Christian life. In this sense, John Paul II affirms: »The discovery of this day is a grace to be asked for, not only to live to the full the demands of faith but also to give a concrete answer to the deepest longings of the human being« (DD 7); according to the survey, the answers show that Sunday is truly the Day of the Lord; this is demonstrated by the answers to questions 1, 4: »Sunday is therefore a sign of the Easter event of the Lord's Day. Past and anticipation, through faith and hope, of God's rest, the perfect and endless future life.«

From the category of Pedagogical Methods used in the Sunday celebration, which is linked to the pedagogy used by the priest to transmit the Gospel message on the Lord's Day, it is relevant to note that, from the answers to questions 2 and 3, and that in words (Orozco Gómez 2015, 176) it is understood as: »procedures, forms, systems and Education laws allow teachers and intellectuals interested in the subject to acquire clear and precise concepts and then to introduce themselves to the great complexity that these subjects have acquired today.«

With regard to the category of ,Priestly Pedagogy for Knowing how to Transmit the Sunday Message in the Homily', which is linked to the way in which practical elements are used, not only for catechetical pastoral care but also for the biblical and celebratory pastoral care of the Church, it should be noted that from the survey carried out and the answers to questions 2 and 3, it can be deduced that among the priests of The dioceses of Medellín need to strengthen the use of new didactics so that the Sunday Gospel message can come to an end. In this regard, CELAM (2007): »The pastoral efforts directed towards the encounter with the living Jesus Christ have borne fruit. Among others, we highlight the following: the efforts of pastoral renewal in parishes are growing, fostering an encounter with the living Christ, through various methods of new evangelization.«

These answers suggest that priests need a pedagogical and didactic formation so that they can overcome difficulties in the transmission of the Sunday message through practical means, with the advice of the Apostolic and Roman Catholic Church, Pope Francis affirms: »The homily cannot be an entertaining spectacle, it does not respond to the logic of the media resources, but it must give fervour and meaning to the celebration. It is a peculiar genre; it is a preaching within a liturgical celebration.« (EG 138)

After highlighting the importance of the Pedagogy of the Priest to know how to transmit the Sunday message, the analysis leads to another category: The celebration of Sunday transforms Christian life. The survey and the answers to questions 1 and 4 allow us to have a clear vision of the need for a Sunday celebration that transforms the lives of believers, in which the Encyclical *Dies Domini* notes: »Man's relationship with God requires moments of explicit prayer, this relationship becomes an intense dialogue that involves all the dimensions of the person. The ,day of the Lord' is, par excellence, the day of this relationship.« (DD 16)

6. Final Considerations

The above research leads to the conclusion that pastoral pedagogy is of the utmost importance in the formation of priests, since it not only makes it possible to use didactic and pedagogical tools for evangelization and the formation of grassroots ecclesial communities and the celebration of the Lord's Day but also makes possible a commitment to today's ecclesial transformation and renewal.

The research contributes to the pedagogical formation of the priest, although it is true that his initial formation in theology, pastoral care, catechesis, ecclesiol-

ogy, biblical and exegetical formation, among others, pedagogy is an important element that serves as a basis for linking priestly activity with methodological didactics for the new evangelization. especially in the celebration of Sunday day.

The contributions that have supported the research, have served as a cross-cutting axis for the research development, it is clear that all of them allow the solidification of pastoral pedagogy, since pedagogical elements are needed that can energize evangelization and the transformation of parish communities through a pastoral pedagogy that is evident, dynamic and innovative.

Based on this research, it is possible to carry out further research on pedagogy and what to do with the priest, for the sake of the new tendencies of the modern and globalized world, in which the Church and her Pastors must strive for didactics and methodologies new in their ardour, new in their expression and new in their language, always respecting the Magisterium of the Church and its doctrine.

Abbreviations

DD – John Paul II 1998 [Dies Domini].

EG – Francis 2015 [Evangelii Gaudium].

LS – Francis 2015 [Laudato Si’].

NMI – John Paul II 1992 [Novo Millennio Ineunte].

PDV – John Paul II 1992 [Pastores Dabo Vobis].

SC – Vatican Council II. 2004 [Sacrosanctum Concilium].

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Spiritual and Religious Factors of Recovery from Alcoholism¹

Duhovni in verski dejavniki okrevanja po alkoholizmu

Abstract: Recovery from alcoholism is a complex, dynamic, personal and social process aimed not only at abstaining from alcohol but also at improving the quality of various areas of life. In this process, individuals rely on a variety of internal and external resources. One of these is spirituality/religiosity, which contributes to the results of alcoholism treatment in various ways. In this paper, where we used the systematic literature review method to analyze 28 different studies in the field of spirituality/religiosity in the recovery process from alcoholism, we present findings that indicate the role of spirituality as one of the components in this process. We shed light on several spiritual and religious factors that are, each in its specific way, important support to the individual in the process of recovery from alcoholism.

Keywords: addiction, alcoholism, abstinence, relationship with God, religion, spirituality

Povzetek: Okrevanje po alkoholizmu je kompleksen, dinamičen, oseben in socialen proces, katerega cilj ni samo abstinenca, ampak izboljšanje kvalitete življenja na različnih življenjskih področjih. V tem procesu se ljudje naslonijo na različne notranje in zunanje vire. Med njimi je tudi duhovnost/religioznost, ki na različne načine prispeva k rezultatom zdravljenja odvisnosti od alkohola. V prispevku, v katerem smo z metodo sistematičnega pregleda literature analizirali 28 različnih raziskav s področja duhovnosti/religioznosti v procesu okrevanja od odvisnosti od alkohola, predstavljamo ugotovitve, ki nakazujejo, kakšna je vloga duhovnosti kot ene izmed komponent v procesu okrevanja od posledic odvisnosti od alkohola. Izpostavljeni so različni duhovno-religiozni dejavniki, ki na raznolike načine predstavljajo pomembno podporo posamezniku v procesu okrevanja od odvisnosti od alkohola.

Ključne besede: odvisnost, alkoholizem, abstinenca, odnos z Bogom, religija, duhovnost

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1. A Modern Understanding of Alcoholism

Recent research in the field of addiction confirms that alcoholism is not just a mental disorder of addiction but also a chronic physical disease that damages the biological balance in the brain (Urschel 2009, 5). From the point of view of mental health, alcoholism is diagnosed as a pattern of harmful consumption of a psychoactive substance (alcohol) that causes health problems and addiction syndrome. The latter is characterized by a strong desire to drink alcoholic beverages, persistent consumption of alcohol despite harmful consequences, higher commitment to alcohol consumption than other activities and obligations, increased tolerance and in some cases physical disorders due to substance withdrawal (World Health Organization 2016, 289–291). Alcohol addiction is thus manifested in the specific behaviour, thinking and emotions of an individual and at the same time causes permanent changes in brain function, especially in impaired frontal lobe function and in the damaged neurotransmitter system.

Although alcoholism is often described as an addictive behaviour driven by either the pursuit of pleasure or self-destructive motives, experts find that behind addictive behaviour there is deep and strong psychological pain (Gostečnik et al. 2010, 364–365; Khantzian 2014, 33). In understanding and dealing with alcoholism, it is thus increasingly important to understand mental development and, above all, the factors that cause and maintain psychological stress and pain in an individual during development. The disorder of self-regulation because of traumatic experience (De Bellis 2002, 164; Wright 2014, 27) or insecure attachment (Khantzian 2014, 36) and systemic adjustment of relationships to non-functional behavioural patterns are recognized as risk factors for the development of alcoholism (Vetere 2014, 62). Inappropriately regulated psychological contents associated with various forms of (relational) trauma are thus in the background of the dynamics of alcoholism, and addiction is a way of inappropriate regulation of these internal states.

2. The Process of Recovery from Alcoholism

Coping with alcoholism can be aimed at reducing the harmful effects of addiction or at maintaining abstinence (Wright 2014, 12). The recovery process can be based on the principles of non-spiritual approaches, non-religious spiritual approaches, or religious approaches (Brown et al. 2006, 655–656). All of these approaches should include medical, psychotherapeutic, and supportive interventions. Because alcoholism is understood as a disease, the first step in recovery must be a medical approach (especially for patients with withdrawal symptoms and comorbid mental disorders, for example, severe depression). With medicaments, we enable the brain to regain the ability of paying attention, listening and memorizing, thus meeting basic conditions for further psychotherapeutic and supportive treatment (Urschel 2009, 23, 27).

When we talk about psychotherapeutic support in the recovery process, the importance of re-establishing relationships is increasingly emphasized (Khantzian

2014, 53; Vetere 2014, 63). In this phase, the recovery process should therefore be focused primarily on building attachment, forming reliable interpersonal relationships and reorganizing traumatic relational experiences (Wright 2014, 17). New experiences in relationships enable new mechanisms of self-regulation (Khantzian 2014, 63) and thus one's autonomy and free and secure attachment to another person. Through interpretation, understanding, and explanation, conscious, verbal information is reorganized, and through the experience of this subjective environment the implicit relational knowing changes (Stern et al. 2010, 14). In the relational context, recovery from addiction is supposed to represent a new satisfaction of basic relational needs, where the way of connecting and establishing the basic elements of attachment in relationships is key. The satisfied need for significance and recognition is especially important since it is supposed to help the recovering individual to regain a sense of trust in relationships and the ability to re-attach to a person (which replaces attachment to the substance) (Khantzian 2014, 63).

3. The Importance of Spirituality in Recovery after Alcoholism

When we talk about the spiritual or religious approach in the treatment of addiction, we have in mind various support interventions that include these two dimensions (Brown et al. 2006, 656). These are two different, but inevitably connected and overlapping constructs. Spirituality is usually understood more broadly than religiosity and defines a personal and internalized sense of the transcendent, the sacred, where the individual establishes a deep and personal relationship with God or the transcendent being. Religiosity, on the other hand, is seen as a more external and organized expression of spirituality, also including an institutional and community dimension, spiritual life according to institutional rules and belief according to the value system of a particular religion (Bent-Goodley and Fowler 2006, 283). Religiosity can thus be understood as an expression of a spiritual relationship in certain forms, ways, beliefs, and practices that develop within a community with others who share the same experiences with transcendent reality (Hodge 2011, 22). In principle, we can say that spirituality can exist without religiosity, while religiosity is empty if it does not include spirituality (Brown et al. 2006, 654).

There are various ways in which spirituality and religiosity are linked to alcohol abuse and the recovery process. Spirituality and religiosity can help deal with stress (Pargament et al. 2001, 64), as religious coping can reduce or accelerate the effects of stressful events, depending on how it is involved in the process. Secondly, spirituality and religiosity can promote healthy behaviours and emotions, e.g. higher levels of spirituality and religiosity are associated with lower indicators of depression (Chatters et al. 2008, 958). Some religions explicitly forbid the consumption of alcohol, and almost all of them claim that alcohol abuse is a mistake (sin). Active and spiritually marked behaviours appear to promote self-esteem and create positive emotions such as being loved and forgiven (2000, 335). Final-

ly, spiritual and religious behaviour typically involves rather intense formal and informal social activities (e.g., inclusion in various groups) that are known to reduce stress and have a positive effect on psychological health (Miller and Saunders 2011, 2–3). From this point of view, spirituality is an important factor in the process of recovery from alcoholism (Jerebic and Jerebic 2012, 307).

Support groups for the treatment of alcoholism (e.g. Alcoholics Anonymous - AA) highlight the basic principles of self-help with which a person can find ways to maintain abstinence and offer a new social network in which individuals can try new ways to meet their relational needs (Urschel 2009, 110). In support groups with a spiritual or religious component, a person satisfies the need for recognition and the need to be with people they perceive as similar and sharing the same experience (Erskine 1998, 239). In addition, engaging in religious rites and cultivating a genuine spiritual relationship with God or another transcendent being during recovery can also alter attachment patterns (Kerlin 2017, 405) as a person in their vulnerability regains the experience of safe shelter and distress regulation when the contact is broken. Expressing gratitude through prayer and affection through religious rituals enables the individual in the recovery process to awaken spiritually and to reach a new state of consciousness, characterized by faith in the transcendent and joy of life (Dermatis and Galanter 2016, 511). Spirituality thus plays an important role in recovery from addiction, as it is associated with a more optimistic view of the world and stronger social support, which allows for healing and changing one's behavioural patterns (Pardini et al. 2000, 352).

In a personal relationship with God, a person in the process of recovery can experience new dimensions of understanding themselves, relationships, and the world. The spiritual identity of the individual, as an explicit and implicit expression of the relationship to God (Davis, Granqvist and Sharp 2018, 8), is important in the recovery process as it gives the individual a sense of confidence, efficiency, control and value. A relationship with a God who does not judge or disgrace and where there is always a place for human vulnerability can offer a new experience of security (Kirkpatrick 2005, 61) that replaces meeting security needs with addictive behaviour. Thus, by changing the attitude toward God, when in moments of vulnerability a person experiences its importance for living, they form or change the explicit perception of spirituality as well as the inner implicit attitude towards God, thus creating support in coping with challenges in the process of recovery.

4. The Purpose of the Study

Most studies on alcoholism, focusing on its aetiology and treatment, rely mainly on the medical model of understanding. Therefore, little research would focus on the qualities of alcoholics who have opted for sobriety. The recovery process is based not so much on medical or biological predispositions, but on how an individual seeks meaning and purpose, the ability to make moral decisions, the decision to know and work on oneself, and the ability to be creative. Recovery from alcoholism is an internal phenomenon, it is a 'success story' that can only be told from

within. Of course, alcoholics often opt for abstinence due to external pressures from family or society. This decision, however, must also become internal; a transformative process must evolve in which the alcoholic discovers the internal factors, including spirituality, that lead to change (Wisner Bowden 1998, 337–338). In this regard, the purpose of this paper is to present a systematic overview of the findings of recent scientific studies that have examined the role of spirituality in the process of recovery from alcoholism. Based on the analysis, we want to present the role of spirituality as one of the components in the process of recovery.

5. Method

5.1 Systematic Literature Review

For the research method, we used the systematic literature review method, which is similar to meta-analysis. It can be described as a method that compares the results of qualitative and quantitative studies, using a qualitative approach (Snyder 2019, 335). It provides an objective and systematic overview of the field and offers a good insight into a particular scientific field by identifying, critically evaluating and integrating findings of important qualitative studies addressing a specific research topic (Cooper 2003, 5). The method needs to be based on the preparation of a detailed analysis protocol, and the research material consists of relevant studies that comply with pre-defined criteria for inclusion in and exclusion from the analysis (Ressing, Blettner and Klug 2009, 457). The result is a comprehensive and systematic review of the results of a large number of already published quantitative and qualitative research in a particular field. By integrating the findings and perspectives derived from the various empirical findings of these studies, we obtain answers to research questions in a way that no single study can (Snyder 2019, 333). In our study, by a systematic literature review we identified, summarized, and synthesized achievable research that addressed various aspects and the role of spirituality in the process of recovery from alcoholism.

5.2 Procedure

For this study, we searched for scientific articles of qualitative and quantitative studies on two online bases of articles, Scopus and Web of Science. To capture the articles, we selected the period from January 2000 to December 2021. We searched the databases for results under the search terms ,alcoholism', ,recovery', ,spirituality' and ,religion', which were found in the title, summary or keywords. The following criteria were considered in identifying relevant studies:

- The full article presented an original study (quantitative or qualitative) in English and was published in a peer-reviewed scientific journal between January 2000 and December 2021.
- The content of the article referred (also) to aspects of spirituality/religiosity in the process of recovery from alcoholism (even if the article dealt with the process of recovery from abuse of other substances and addictions, we focused only on the part that was related to recovery from alcoholism).

- The research sample consisted (also) of individuals with the experience of alcohol addiction and were currently or in the past involved in the process of recovery from alcoholism.

Articles were first evaluated based on their title and abstract. In articles that were not excluded we then looked at the full text that seemed relevant. By the set criteria, we designed the final selection of articles, which we analyzed in detail in accordance with the purpose of our research. The entire process of finding and selecting articles is shown in Figure 1.

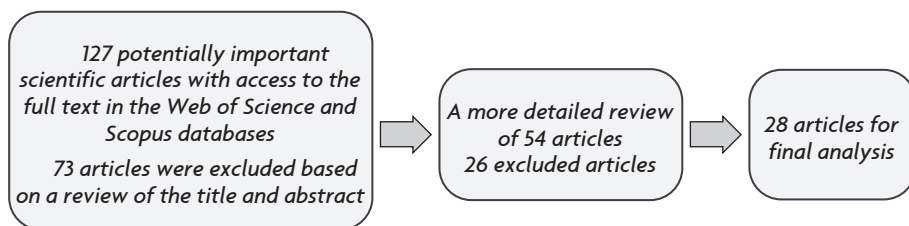


Figure 1: Process of obtaining and selecting studies.

6. Results

Table 1 presents the main features of the included studies. Of the 28 studies included, 21 were quantitative and 7 used qualitative research approaches.

Survey (authors, year) and type of survey	Sample	Research approach and method of data collection
Andó et al. (2016) Quantitative research	Adults involved in addiction treatment programs (N=169)	Statistical analysis (questionnaires)
Atkins and Hawdon (2007) Quantitative research	Participants in addiction treatment support groups (N=924)	Statistical analysis (questionnaires)
Blakeney, Blakeney and Helmut (2005) Qualitative research	Chronic addicts who have entered the recovery process in the Jewish community (N=29)	Phenomenological content analysis (semi-structured interviews)
Brown et al. (2007) Quantitative research	Participants in the program of recovery from alcoholism (N=26)	Statistical analysis (questionnaires)
Brown et al. (2013) Quantitative research	Adults cured of addiction (N=91)	Statistical analysis (questionnaires)
Doty-Sweetnam and Morrisette (2018) Qualitative research	Women in the process of recovering from alcoholism with at least 5 years of abstinence (N=7)	The phenomenological method with content analysis (interviews)
Galanter, Dermatis and Santucci (2012) Quantitative research	Young participants of AA groups (N=266)	Statistical analysis (questionnaires)
Galanter et al. (2013) Quantitative research	Adult participants (physicians) who were AA members (N=144)	Statistical analysis (questionnaires)
Galanter et al. (2020) Quantitative research	Participants of the Narcotic Anonymus program (N=450)	Statistical analysis (questionnaires)
Jackson and Cook (2005) Qualitative research	Members of a spiritual group in the community recovery program for people with alcohol problems (N = 5)	Content thematic analysis (analysis of topics that emerged at the meetings)

Survey (authors, year) and type of survey	Sample	Research approach and method of data collection
Kelly and Eddie (2020) Quantitative research	Adults (USA national sample) (N=2002)	Statistical analysis (questionnaires)
Kerlin (2017) Quantitative research	Women involved in integrative institutional treatment of addiction (N=95)	Statistical analysis (questionnaires)
Lewis and Allen (2017) Qualitative research	50+ years old Alaskan natives involved in the People Awakening project (N=10)	Thematic analysis (interviews)
Mason et al. (2009) Quantitative research	Men involved in a substance abuse rehabilitation program (N=77)	Statistical analysis (questionnaires)
Medlock et al. (2017) Quantitative research	Adults diagnosed with a serious addiction disorder (N=131)	Statistical analysis (questionnaires)
Miller and Saunders (2011) Quantitative research	Persons in the process of group and individual therapy (N=55)	Statistical analysis (questionnaires)
Murray, Goggin and Malcarne (2006) Quantitative research	Members of AA (N=144)	Statistical analysis (questionnaires)
Necula, Baciú and Punga (2019) Qualitative research	Participants in the alcoholism treatment program organized by the Blue Cross Association from Romania (N=over 700)	Triangulation of methods (direct observation, analysis of daily reports and interviews with users of the recovery program)
Panati et al. (2020) Quantitative research	Adults diagnosed with alcohol addiction syndrome (N=50)	Statistical analysis (questionnaires)
Pardini et al. (2000) Quantitative research	Adults cured of alcohol and/or other drug addiction (N=236)	Statistical analysis (questionnaires)
Piderman et al. (2007) Quantitative research	Adults in the process of treating alcohol addiction (N=74)	Statistical analysis (questionnaires)
Piderman et al. (2008) Quantitative research	Adults who have completed an alcohol addiction treatment program (N=74)	Statistical analysis (questionnaires)
Polcin and Zemore (2004) Quantitative research	Participants in AA groups and other treatment programs (N=200)	Statistical analysis (questionnaires)
Robinson et al. (2007) Quantitative research	Adults cured of alcohol addiction (N=123)	Statistical analysis (descriptive longitudinal study) (questionnaires)
Selvam (2015) Qualitative research	Participants (a man and a woman) with experience of alcohol abuse included in a program where elements of Christian contemplation were practised (N=2)	Case study (interview and questionnaires)
Wade (2013) Qualitative research	Alcoholics in the process of recovery in AA (N=12)	Phenomenological method (interviews)
Webb et al. (2006) Quantitative research	Adults with alcohol addiction included in a community treatment program (N=157)	Statistical analysis (questionnaires)
Yeterian, Bursik and Kelly (2015) Quantitative research	Adolescents one year after the end of treatment (N = 127)	Statistical analysis (questionnaires)

Notes: AA - Alcoholics Anonymous. In articles that included different types of addiction in the research, we analyzed only data related to alcohol addiction.

Table 1: *Included studies and their characteristics.*

Research mostly emphasizes that various spiritual variables develop and function in the recovery process and that this spiritual development is associated with achieving better results in the process of recovery from alcoholism. With the exception of two studies (Atkins and Hawdon 2007; Yeterian, Bursik and Kelly 2015) that did not confirm that the spiritual/religious dimensions increase an individual's ability to maintain abstinence, studies highlight some important aspects of spirituality. These are related to lower levels of craving for alcohol, one remains sober more easily and with higher certainty, and better recovers psychologically. The findings of research on the role of spirituality as one of the components in the process of recovery from alcoholism can be summarized in the following topics: the level of spirituality, spiritual practice, religious coping, spiritual growth and personal relationship with God.

6.1 Level of Spirituality/Religiosity

The research results show a positive correlation between higher levels of spirituality/religiosity and positive aspects in the recovery process, which also contribute to a higher ability to maintain abstinence. A higher level of spirituality is associated with a higher level of self-confident decisiveness to maintain sobriety (Brown et al. 2013). Spirituality and religiosity are associated with a more optimistic life orientation, greater perception of social support, higher resilience to stress and lower levels of anxiety, which contributes to a more successful coping with addiction (Pardini et al. 2000). When a higher level of spirituality in the recovery process is also associated with a person's self-efficacy, i.e. a proactive attitude that leads to change, the desire for alcohol decreases (Mason et al. 2009; Piderman et al. 2007). A higher level of spirituality is also associated with less negative affect, more social and positive behaviour, and more appropriate self-care (Panati et al. 2020), thereby increasing the power to abstain from alcohol.

In general, spiritually/religiously-oriented individuals are expected to have a lower propensity to consume alcohol and other substances, and strengthening spirituality/religiosity provides a stronger commitment to maintaining abstinence during recovery. Developing spiritual and religious beliefs in the recovery process in addicts is also therapeutic and increases the chances of treatment success (Necula, Baciú and Pungă 2019). Research confirms that in recovery programs that include spiritual growth, the level of spirituality and faith increases, which helps to maintain sobriety (Brown et al. 2007), as the symptoms of anxiety decrease in relation to a higher level of spirituality (Andó et al. 2016). Spirituality is said to be more important in the recovery process for individuals who have completed formal treatment than for those who have recovered without it. In addition, higher levels of spirituality/religiosity are expected to contribute differently to major changes according to certain characteristics (e.g. they have shown more significance in African Americans than Caucasians and in women compared to men in the recovery process) (Kelly and Eddie 2020).

6.2 Spiritual Practice

Some research has focused on general or specific aspects of spiritual/religious practice associated with the recovery process. In general, personal spiritual practices increase the possibility of maintaining abstinence (Piderman et al. 2007; 2008). Promoting spirituality through reading spiritual texts, discussions, listening to others, and participating in conversations about spirituality is an important factor in achieving sobriety (Brown et al. 2007). Christian contemplative practice, which promotes spiritual growth through strengthening self-awareness, self-regulation, humility, forgiveness, social responsibility and intelligence, also has the potential to lower cravings for alcohol (Selvam 2015). Prayer and attending church/Mass, which enable a personal relationship with God while also providing a support network outside the ‘drinking company’ (non-drinking social environment), are important factors in motivating sobriety (Lewis and Allen 2017). Attending Mass (and sacramental practice) can promote the complex recovery process, as there one can listen to God’s word and pray with others, thus establishing a sense of community, which also promotes recovery by lowering the feelings of loneliness and alienation (Wade 2013).

6.3 Spirituality as a Way of Coping with Stress (Religious Coping)

Some studies have focused on examining the relationship between the role of spirituality/religiosity as a mechanism for coping with stress and the aspects of the recovery process. They find that various interventions in the recovery process deepen many positive dimensions of spirituality and religiosity, including positive religious coping (Robinson et al. 2007). They confirm that positive religious coping (incorporating spiritual/religious aspects of coping with stress, which stems from a sense of positive connection and collaborative relationship with God, from which one draws strength to face one’s trials) is associated with higher success in the recovery process (Polcin and Zemore 2004). For example, this way of religious coping is associated with a lower level of alcohol consumption before entering the recovery process and a tendency to stronger mutual support of participants in the recovery process, which is reflected in a lower desire for substance and abstinence that is more reliable after dismissal (Medlock et al. 2017).

6.4 Spiritual Growth

Research that has examined the progress of persons in the area of spirituality in the recovery process, without exception points to the fact that the dimensions of spirituality and religiosity in people in the recovery process are strengthened. Higher levels of spirituality are also associated with greater success in maintaining sobriety. Spiritual growth in the recovery process is often the result of interventions that specific recovery programs include in the recovery process (e.g. spiritual content in discussion groups, discussions, reading texts with spiritual/religious content) (Brown et al. 2007), as well as relationships with other persons (friends, relatives) that encourage spiritual growth (Doty-Sweetnam and Morrisette 2018).

Thus, in the process of recovery, a kind of spiritual awakening occurs (Galanter, Dermatis and Santucci 2012). Participants experience God's presence on a personal level and as a result, their sense of connection with God deepens (Galanter et al. 2013), their daily spiritual experience increases, they experience a deeper meaning of life (Robinson et al. 2007) and feel higher existential well-being in general (Miller and Saunders 2011). In recovered participants, we may find that spiritual growth they experience in the recovery process increases their optimistic life orientation and openness to social contacts and resilience to stress, while it lowers anxiety (Pardini et al. 2000) and depression (Galanter et al. 2020). An important dimension of spiritual growth in the recovery process is also the achievement of forgiveness (to self and others), which is a noteworthy component of successful recovery, as it allows one to overcome unresolved aspects that may drive alcohol abuse (Webb et al. 2006). All of the listed dimensions of spiritual growth in the recovery process are associated with a lower craving for alcohol.

6.5 Personal Relationship with God

The dimension that emerges from research and explains how spirituality and religiosity help in the recovery process and support the maintenance of abstinence, is an aspect of experiencing a relationship with God on a deeper, personal level. It is important to experience God's genuine presence, also reflected in a secure attachment to God, which is associated with less craving for alcohol and maintaining sobriety (Galanter et al. 2013; Kerlin 2017). Persons in the healing process deepen their personal relationship with God, where they experience God as a personal saviour who has helped them survive all the dangers of addiction and stop drinking. For them, the decision to stop drinking and to recover equals a crucial moment of change in their lives, and they believe that they would not be able to persevere on this path and would start drinking again if they did not experience support and salvation from God (Lewis and Allen 2017). This personal and saving relationship with God is also the result of spiritual awakening (Galanter et al. 2013), and they experience it as mentally 'hearing' how God speaks inside them (2020). Many experience their addiction to alcohol as something they have replaced God with, and feel that intense hunger and thirst for God lie behind their addiction. Because of drinking, they faced inferiority and feelings of loneliness and alienation, which, however, diminished in their personal relationship with Jesus in the Eucharist, where they felt accepted by Jesus even though they were sinners. They experienced his mercy and forgiveness - and without a sense that one has been forgiven, there is no recovery. The Eucharist ensures the true presence of Jesus and thus a relationship in which one can be felt, restructure one's existing life and observe new things in real life, as well as to continue sobriety. The Eucharist means to unite with Christ, who is life, and to go with him through the process of recovery, which is death and resurrection. During these experiences, as well as in belonging to the Church and community, they felt safe, and above all, they were inspired by the view of death and resurrection, which is an important parallel to the recovery process (Wade 2013). For persons in the process of recovery, a per-

sonal relationship with God thus represents an internal point from which control over alcohol abuse can take place (a decision to quit, a decision to remain sober) (Murray, Goggin and Malcarne 2006).

7. Discussion

Using the method of a systematic literature review, we identified five areas that cover the results of research in the field of spirituality and recovery from alcoholism. These are: level of spirituality, spiritual practice, religious coping, spiritual growth and personal relationship with God. It turned out that these are the main areas through which we can explain the importance of spirituality for the process of recovery from alcoholism.

Spirituality or religious practices, which an individual develops as part of their experience and behaviour, contribute to a more successful coping in the process of recovery from addiction and also from the consequences of addiction. Spirituality and religiosity often help people find meaning and purpose in their lives, especially in stressful and traumatic situations (Hill and Pargament 2003, 64–65; Peres et al. 2007, 346), and also contribute to faster post-traumatic growth after difficult experiences (Calhoun et al. 2000, 522), as well as in recovery from addiction (Kerlin 2017, 398). In coping with difficulties, the spiritual dimension is often one that helps to understand the seemingly incomprehensible and achieve control over something that is difficult to manage at first glance (Erzar 2021, 928–929), which also seems challenging in the process of recovery from alcoholism. Based on the results of the research, we can conclude that aspects of spirituality and religiosity enable an individual to divert attention from addiction, learn new strategies for satisfying basic relational needs, new strategies for coping with stress and finding new meaning in life.

What is important here is that spiritual or religious coping with stress is based on a strong and secure relationship with God (or other transcendent being) from which a person draws a sense of certainty and trust. Research, too, shows that a personal relationship with God is an important factor in successful coping with addiction, especially in maintaining abstinence. For many religious people, God (or other transcendent being) is not an abstract or distant being, but an important person who has an important place in their intimate world. Many theorists and researchers of the relational psychology of religion find that the intrapsychic image of God has the psychic energy and dynamics of a living person. God is a psychic reality whom one feels as real, alive, someone it is possible to be in a real and living relationship with. (Belford Ulanov 2001, 17–22) Even in moments of stress and vulnerability, it is a relationship that calms, offers refuge and comfort (Beck and McDonald 2004, 93). Namely, when we face emotional turmoil, feelings of loneliness, guilt, and anxiety, and we are vulnerable, secure and trusting relationships are of paramount importance (Johnson, Makinen and Millikin 2001, 146). Providing a sense of security when we are vulnerable is also said to be one of the

main functions of religion (Durkheim 1965, 419–421). It is in times of trouble and crisis that people feel vulnerable and fragile, which is awakened in the process of recovery from alcoholism, that they turn to God (or another transcendent being) and seek protection, security and comfort (Rowat and Kirkpatrick 2002, 638–639). Such a relationship with a transcendent being provides people with security and confidence to function more easily in daily life and helps them cope more easily with trials and tribulations.

In this light, spirituality also opens up the possibility of post-traumatic growth after coping with the consequences of addiction. Due to the distress caused by facing addiction and its consequences, people in their vulnerability find and establish contact with God in a new way. They often experience a spiritual awakening, which promotes the process of recovery from alcoholism, by establishing contact with a higher power through prayer and meditation, which are the cornerstones of recovery support programs (Kerlin 2017, 405–406).

The presented study is thus a starting point for further research into the importance of spirituality in the process of recovery from alcoholism. Above all, it focuses on the importance of an individual's spirituality as a significant aspect of coping with addiction. Here we recognize the need for further research that would shed even more light on aspects of the experience of those recovering from alcoholism. There is especially a need for additional qualitative research, which would provide in-depth insight into how spiritual dimensions enter this structure of experience and what is their role and contribution in the process of recovery from alcoholism.

8. Conclusion

The nature of the process of recovery from alcoholism is extremely complex: it is a continuous and multifaceted life change that allows a person to first recover and then eventually maintain sobriety (Pouille et al. 2020, 2; Wade 2013, 1138). It is a distinctly personal process, and abstinence being only one aspect of it; in this process, the individual embarks on a path of deeper transformation and personal growth, part of which is spiritual growth. Spirituality in recovery can be understood as a relationship with someone/something with meaning transcending the individual. The findings suggest that substances are of particular importance to the addict (McCauley and Reich 2008, 25). Addicts develop a deep emotional attachment to a substance and can give it very personal meaning. It, therefore, seems reasonable to think that only something with similar depth and greater personal significance, both spiritual and emotional, can transcend and change this attachment. From this perspective, addicts must first recognize and acknowledge the depth of their emotional attachment to the substance and then accept guidance towards finding higher meaning and significance in some other aspect of life. Spirituality and growth in this area can therefore be of paramount importance in the process of recovery from alcoholism.

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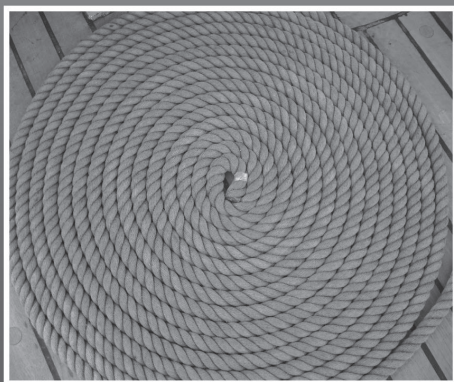
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TEOLOGIJA ODNOSA

IN BESEDA JE ČLOVEK POSTALA



MARI JOŽE OSREDKAR

ZNANSTVENA KNJIŽNICA 51

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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Mihaela Kežman, Jana Goriup in Mitja Gorenak¹

Pomen prenosa vrednot med generacijami

The Importance of Passing on Values between Generations

Povzetek: Demografske spremembe vplivajo tudi na sodobno družino. Ta se namreč spreminja. Medgeneracijsko sodelovanje kot del skupnega bivanja ni več samoumevno. Zdi se, da se vrednote družinskega življenja v procesih, ki jih družina doživlja v postmoderini družbi, nekako izgubljajo. Slednje nas je vodilo v raziskovanje, kako se vrednote prenašajo skozi medgeneracijski odnos starih staršev in njihovih vnukov. S tehniko anketnega vprašalnika smo na vzorcu 405 starih staršev v starosti od 65 do vključno 75 let ugotavljali, katere vrednote so obema populacijama pomembne in katere ter v kolikšni meri lahko stari starši prenašajo na svoje vnuke. Uporabljen instrumentarij je bil zasnovan na podlagi Muskove lestvice vrednot (MLV). Na osnovi dobljenih empiričnih podatkov smo ugotovili, da so vrednote, ki so osebno pomembne starim staršem, pomembne tudi za prenos na njihove vnuke. *Vera* se je izkazala kot najpomembnejša vrednota (vrednost korelacije 0,812), saj jo stari starši, ki jim je ta vrednota pomembna, prenašajo tudi na svoje vnuke. Odkrili smo tudi nekatere razlike glede na spol starih staršev, medtem ko pri večini vrednot, ki smo jih raziskovali, vpliva starosti nismo zaznali. Raziskava je gotovo spodbuda za nadaljnje raziskovanje – posebej v času krize, ko je družina toliko bolj pomembna in vrednote še toliko bolj nujne.

Ključne besede: vrednote, stari starši, vnuki, družina, vera

Abstract: Demographic changes that we are seeing happen have a significant influence of families. Intergenerational cooperation is no longer seen as something that we can take for granted based purely on the fact that various generations live together. Based on all of this it seems that values are losing their power. This has led us to research the area of values, in particular, we were interested in how values are being transmitted from grandparents to grandchildren through intergenerational relations. We have used a paper-pencil survey where we gathered responses from 405 respondents, aged between 65 and 75 years of age inclusive, asking them how important selected values are for their personal and how important do they see these same values for being

¹ Korespondenčni avtor.

transmitted to their grandchildren. We have found out that those values that are important for grandparents themselves are also important to be transmitted to their grandchildren. For this purpose, we have used a pre-existing questionnaire based on Musek value survey (MLV). Another interesting discovery of our research is also that the value of faith (correlation value 0,812) has proven to be the most important value for transmission to their grandchildren based on the views of grandparents. Our research also identified certain differences when it comes to the gender of grandparents and age of grandparents in relation to the transmission of values. Results of the survey can be directly used or can be used for further research purposes especially now when in times of crisis family is a value, we all must foster as necessary.

Keywords: values, grandparents, grandchildren, family, faith

1. Uvod

Podaljševanje življenjske dobe in intenziven porast starejšega prebivalstva ne spreminja samo starostne strukture prebivalstva, temveč tudi oblike in vsebine družinskega življenja ter družinskih vlog (Coale in Hoover 2015, 9–18; Goriup in Lahe 2018, 32; Samir in Lutz 2017, 18–192; Pol 2017, 3–15; Vaupel, Villavicencio in Bergeron-Boucher 2021). Temeljna značilnost demografske prihodnosti evropske (tudi slovenske) družbe je torej staranje. Vsak človek doživlja staranje in starost drugače. Vsak ima svoje značilnosti, ki jih je treba spoštovati, vsak tudi posebne potrebe, ki morajo biti zadovoljene, če želimo govoriti o kakovosti življenja v starosti (Filej in Kaučič 2019, 556). Pri trenutnem staranju prebivalstva so že vidne posledice demografske dinamike (Reynaud in Miccoli 2019, 8–9), ki je zaznavna ne le pri starejših, temveč tudi pri mladih. V preteklosti so bili starejši mlajšim generacijam glavni vir znanja, veščin in informacij za vsakdanje življenje in delo, kar je gotovo neposredno povezano z vrednotami. Bistvena sestavina doživljanja smisla starosti je prav prenašanje spoznanj in izkušenj mlajšim generacijam. Generacije so v zadnjem stoletju dosegle velik izjemno velik razvoj znanja na materialno-tehničnem in naravoslovnem področju, medtem ko sta znanje in možnost za kakovost osebnostnega razvoja in medčloveškega sožitja delno zaostala – prav to pa je odločilnega pomena za kakovostno staranje in solidarno sožitje med generacijami. Starejši in nemočni ljudje so v današnji družbi pogosto marginalizirani. V takih družbenih razmerah tudi sami starejši starosti ne sprejemajo in specifičnih možnosti, ki jih ponuja tretje življenjsko obdobje vse do konca življenja, ne vidijo (Goriup in Lahe 2018, 164–165). Družbeni prehodi od ene generacije k drugi že od nekdaj omogočajo prenašanje dediščine na mlajše. V sodobnih družbah, družinah so se medgeneracijska razmerja bistveno spremenila, vsaka generacija življenje in življenjske izzive doživlja na svoj način (Kump in Jelenc Krašovec 2013, 11). Prenašajo se ne le znanja, temveč stari starši na svoje vnuke prenašajo tudi svoje poglede, razmišljanja in vrednote.

Prav slednje nas je vodilo v raziskovanje področja prenosa vrednot med generacijo starih staršev in generacijo vnukov, ki se v okoliščinah, v katerih smo se kot družba znašli, kaže zelo pomembno – posebej v času, ko pogosto slišimo, da je družina v krizi in da se odnosi v družinah spreminjajo in krhajo.

2. Teoretična izhodišča

2.1 Družina kot osnovna celica družbe

Družina je vrednota (Musek 1995, 207), uvrščena v sam vrh na lestvici vrednot (Potočnik 2009, 261), in še vedno osnovna družbena enota. Družina niso zgolj posamezniki, ki jo sestavljajo, ampak veliko več (Chambers in Gracia 2021). Družine uživajo tudi številne pravice in privilegije, tako formalne kot neformalne, ki drugim niso zagotovljene (Powel 2014, 2). V širšem smislu je osnovna in najpomembnejša eksistencialna celica, znotraj katere se oblikujejo najpomembnejši socialni odnosi – tako v jedrni družini kot tudi skozi odnose z drugimi člani razširjene družine (Chambers in Gracia 2021). Pearce, Hayward, Chassin in Curran (2018, 592) ugotavljajo, da so družinski člani lahko med seboj povezani po krvnem sorodstvu, po zakonski zvezi ali glede na drugo trajno vez (skrbništvo, posvojitev ali sobivanje). V preteklosti je bila funkcija (jedrne) družine zlasti vzgoja in socializacija otrok ter skrb za materialno in čustveno stabilnost njenih (odraslih) članov. Pozneje se je temeljna funkcija družine iz strukturne enote družbene organizacije spremenila; te spremembe so posledica prilagajanja posameznikov – in družinskih članov – spreminjajočim se gospodarskim, demografskim, tehnološkim in kulturnim razmeram (Furstenberg 2014, 12). Različni člani imajo v družini različne vloge, ena pomembnejših pa je – po mnenju Goriupove in Lahetove (2018, 105–106) – prav vloga starih staršev, saj ti preko svojih otrok z vnuki vzpostavljajo povezavo med preteklostjo in prihodnostjo. Na ta način uresničujejo ne le medgeneracijsko sožitje, temveč tudi prenos vrednot.

2.2 Vloga starih staršev v sodobni razširjeni družini

Razširjene družine so sestavljene iz več generacij in lahko vključujejo biološke starše in njihove otroke ter stare starše, tete, strice in (druge) sorodnike. Razširjena družina ima osrednjo vlogo (LaFave in Thomas 2017, 52), saj so njeni člani otrokova opora in zavetje, ga razvajajo – so pa tudi osebe, na katere se otrok obrača po pomoč (Gurtler 2013, 7). Goriupova in Lahetova (2018, 106) trdita, da je zelo pomemben tudi emocionalni vidik vloge starih staršev, saj ti v družinskem življenju (ponovno) postajajo nepogrešljiv člen. Večgeneracijska sobivanja povečujejo odpornost in sposobnost družine zadovoljevati potrebe vseh družinskih članov – kljub več dejavnikom tveganja, ki vključujejo zapletena razmerja in pogosto tudi generacijski konflikt (Papić 2017, 75). Čas, ki ga vnuki preživijo s svojimi starimi starši, je neprecenljiv. Odnos med njimi je namreč edinstven in drug drugega lahko naučijo marsikaj. Dovolj varni medosebni odnosi, da se človek v ranljivosti in ne-

popolnosti lahko razkrije, z njima sooči ter išče nove in bolj učinkovite življenjske poti in drže, so namreč pomembni (Simončič 2018, 217).

V sodobni postmoderni družbi je razširjenih družin, ki živijo v istem gospodinjstvu ali vsaj bližnji soseski, vse manj. Prostorska ločenost nuklearne družine (starši in otroci) od razširjene (s starimi starši) zmanjšuje priložnosti za ustaljene medgeneracijske transferje. Zaradi takšne ločenosti postajajo tako mladi kot starejši bolj ranljivi. Vse več vnukov ima s starimi starši stike redko. Pa bi jim ti z vsemi izkušnjami in modrostjo lahko nudili oporo pri odraščanju, učenju in razumevanju nepredvidljive postmoderne družbene realnosti. Obenem pa so zaradi omejenih stikov z vnuki tudi stari starši prikrajšani za pripadnost, neposredno seznanjanje s sodobnimi družbenimi dogajanjem in novimi tehnologijami. Vse to jim vnuki, če živijo dovolj blizu, lahko nudijo. Tako (lahko) oboji, stari starši in vnuki, izgubljajo medsebojno podporo.

2.3 Družbena vloga starih staršev

Klasična podoba starih staršev običajno slika potrpežljive, ljubeče in modre ljudi, ki imajo svoje vnuke (brezpogojno) radi in ki svojim otrokom – tudi že staršem – priskočijo na pomoč vedno, ko jih ti potrebujejo. To je vsekakor idealizirana podoba. Vlogi stare mame (babice, ome, none) in starega očeta (dedka, nona, opa) nista zgolj zgodovinski stalnici, saj ju vsaka družba in generacija razume, pa tudi interpretira drugače. Obe vlogi sta tesno povezani z družbenim doživetjem starosti in pričakovanjem glede obeh vlog v določeni kulturi, časovnem obdobju in družbenem prostoru. Knudsen (2012, 232–237) opazuje, da so babice pri skrbi za stike s širšo družino tradicionalno spretnejše – s svojo žensko in materinsko intuicijo lažje poiščejo ustrezne načine, kako se vključiti v pomoč mladi družini. Vendar je prednost tako za dedka kot babico, če to vlogo opravljata skupaj. Po drugi strani avtor izpostavlja, da se tudi moški v vlogi dedkov pravzaprav znajdejo dobro. Morda bodo vnuki preko tega učenja sami nekoč dobro odigrali ravno te naučene vloge. Kajti, kot pravi Nežič Glavica (2019, 201), izkustveno učenje omogoča poglobljen odnos, ki nagovarja na eksistencialni ravni – in tako spodbuja k samorefleksiji in osebni rasti.

Druženje starih staršev in vnukov je v (sodobnih) družinah nedvomno pomemben vidik medgeneracijske solidarnosti. S tem namreč poteka tako imenovana medgeneracijska vzgoja (Andoljšek Mravljak in Ramovš 2017, 54). Pri tem poudarjamo, da so – ne glede na norme oziroma zakonske opredelitve v družbi – veliko pomembnejša pričakovanja in vrednote, na katerih temeljijo medgeneracijski odnosi v vsaki posamezni družini. V mnogo družinah so stari starši tudi zaradi dolgega delovnika staršev zelo pomembni pri (so)vzgoji otrok – in neprecenljivi zaradi svojih izkušenj ter življenjske opore. V primeru neustreznosti vzgoje ali prisotnosti nasilja ter prepogoste fizične ali čustvene odsotnosti staršev pa so večkrat celo tisti, h katerim se vnuki zatekajo. Tako lahko stari starši včasih postanejo nadomestni starši – zatočišče, kjer vnuki dobijo občutek varnosti in ljubljenosti. Vnuki zato potrebujejo stare starše skoraj tako kot starše. Starši jim dajejo očetovsko in materinsko oskrbo, brez njih bi bilo življenje težavnejše in revnejše. Stari starši

pa nudijo vnukom pomoč v stiski, tudi npr. denarni ali zdravstveni. Nudijo jim tudi lastne izkušnje in omogočajo dogodivščine. Če želijo ustvariti kvalitetne medsebojne odnose, jih morajo (znati) zgraditi (Gurtler 2013, 5–7). Takšno druženje pri naša kreativno preživljanje časa, saj temelji na medgeneracijskem sodelovanju ter prenosu vrednot z mlajših na starejše in obratno. Buchanan in Rotkirch (2018) poročata o raziskavi na več kot 1500 otrocih, starih med 11 in 16 let, ki je pokazala, da so imeli stari starši, ki se z vnuki ukvarjajo pogosto, manj čustvenih in vedenjskih težav in da tesne vezi med starimi starši in vnuki pri slednjih pomenijo manj čustvenih in vedenjskih težav ter manj težav z vrstniki. Ti odnosi so tudi pomagali zmanjšati škodljive vplive različnih izkušenj – npr. ločitev staršev in vrstniško nadlegovanje.

Pomen tradicionalnih oblik pripadnosti je tudi danes pomemben. Kljub individualistični naravi sodobnih družb namreč posameznikova identiteta ni nekaj povsem poljubnega. Je posledica procesov socializacije, ki jim je posameznik podrejen in preko katerih so mu posredovane vrednote, moralne norme, mišljenjski in vedenjski vzorci skupnosti. Pri tem imajo globoko zakoreninjeni elementi kulture, ki so povezani z religijo določenega okolja in z zgodovinskim spominom posamezne nacionalne skupnosti, zelo veliko vlogo (Golob idr. 2020, 174).

2.4 Vrednote starih staršev so pomembne

Za psihologijo in sociologijo so vrednote del osebnosti. Slovar slovenskega knjižnega jezika – SSKJ (s.v. »vrednôta«) vrednôto opredeljuje kot nekaj, »čemur priznava kdo veliko načelno vrednost in mu zato daje prednost: doživljati, ohranjati, priznavati vrednote; družbene, osebne vrednote; estetske, moralne vrednote; ljubezen, resnica, svoboda in druge vrednote«. Köthemann (2014, 9) navaja, da je definicijo in strukturo vrednot že leta 1951 oblikoval Kluckhohn (1962). Zanj vrednota pomeni kodo ali standard, obstojen skozi čas, ki organizira sistem delovanja kot koncept pojmovanja, ki je, eksplicitno ali implicitno, želeno značilen za posameznika ali skupine in ki vpliva na izbiro razpoložljivih načinov, sredstev ter zaključkov vedënja in delovanja. Isti avtor vrednote torej razume kot idejo (za)želenega. Milton Rokeach (1973, 5) idejo Kluckhohna (1962) nadgrajuje – vrednote opredeljuje kot »trajna prepričanja, da je določen način obnašanja oziroma stanje obstoja na osebni ali družbeni ravni bolj sprejet kot nasprotni, oziroma obratni način obnašanja ali stanje obstoja« (Rokeach 1973, 5). Tudi Reich in Adcock (1976, 18) vrednote razumeta kot prepričanja, ki sprožijo reakcijo posameznika glede na njegova stališča.

Med slovenskimi avtorji je področje vrednot raziskoval Musek (1995; 2000; 2015), ki jih je opredelil kot »motivacijski cilj najvišjega hierarhičnega reda«. Vrednote je klasificiral, jih razdelil na dionizične in apolonske, te pa na hedonske – čutne, zdravstvene, varnostne (veselje, zabava, vznemirljivo življenje, udobje, uživanje, zdravje in varnost), potenčne – statusne in patriotske (moč, ugled, slava, denar, politični uspeh, ljubezen do domovine, narodnostni ponos), moralne – socialne, societalne in tradicionalne (ljubezen, družinska sreča, razumevanje s partnerjem, mir, sloga, enakost, poštenost in delavnost) in naposled izpolnitvene –

spoznavne, kulturne, estetske, aktualizacijske in verske (resnica, modrost, lepota, narava, umetnost, kultura, samoizpolnjevanje, vera in upanje) (2015, 30). Definicije vrednot so torej različne, imajo pa skupne značilnosti, ki jih Rokeach (1973, 3) opredeljuje s petimi ključnimi lastnostmi: »posameznik ima relativno majhno število vrednot; vsi posamezniki imajo iste vrednote, le njihov pomen je različno močan; vrednote so povezane v vrednotne sisteme; korenine vrednot lahko izsledimo v družbi, kulturi, institucijah ter osebnosti in posledice delovanja vrednot bodo vidne v vseh raziskovalnih fenomenih, ki jih bodo raziskovali«. Rokeach (34) izpostavlja še, da so splošne vrednote odraz osebnih, saj osebne vrednote vodijo v družbene vrednote, te pa v splošne vrednote.

Vrednote se spreminjajo, saj doživljamo premik od dionizičnih k apolonskim vrednotam kot nekaj skoraj »naravnega« (Musek, Lešnik Musek in Musek Lešnik 1993, 34). Kljub temu so rezultati raziskave pokazali, da s starostjo relativno upada pomen hedonskih in potenčnih vrednot – ob tem pa ne upada pomen moralnih vrednot in narašča pomen izpolnitvenih vrednot. Zato naj bi bile generacijske razlike v vrednotah posledica intraindividualnih sprememb (ki imajo določene zakonitosti) v vrednostnem razvoju posameznikov (25–26).

Vera ima mesto tako v zasebnem kot tudi javnem prostoru sodobnih evropskih družb, vsekakor pa številnim ljudem osmišlja in napolnjuje sicer pogosto prazna vsakodnevna življenja (Ruparčič 2022, 83). Igra dragoceno vlogo pri ohranjanju odnosov skozi različne vrste izzivov, vključno z izrazito neugodnimi okoliščinami in obdobji velikega dvoma (McKaughan 2018, 195). Vera kot odnosna resničnost je nekaj živega, dogajajočega se, zato so njen sestavni del rast, zorenje – seveda lahko tudi slabljenje in izginjanje (Turnšek 2021, 982). Filejeva in Kaučič (2019, 566) trdita, da je za starejše duhovni dejavnik najpomembnejši dejavnik, ki vpliva na kakovost življenja. Iz tega lahko sklepamo, da je duhovni vidik gotovo pomemben tudi za prenos vrednot na vnuke. Tudi Musek, Lešnik Musek in Musek Lešnik trdijo, da s starostjo narašča zlasti pomen vrednot, kot so spoštovanje družbenih načel, varnost in vera (1993, 29) – čeprav Potočnik (2008, 335) ugotavlja, da vera v družini izgublja pomen. Vera je osebnostno dogajanje (Turnšek 2021, 984); močno je povezana tudi z duhovnostjo, katere namen je, da človek v življenju najde pomen in smisel ter se čuti celega in povezanega (Perko in Čotar Konrad 2018, 261).

Na podlagi teoretičnega pregleda smo za potrebe raziskave postavili sledeče raziskovalne hipoteze:

- H 1: Dojemanje osebnega pomena vrednot ima močno pozitivno korelacijo z dojemanjem pomena prenosa vrednot na vnuke.
- H 2: Največjo pozitivno korelacijo dojemanja osebnega pomena vrednot z dojemanjem pomena prenosa vrednot na vnuke ima vrednota vera.
- H 3: Ženske statistično značilno višje ocenjujejo pomen prenosa vrednot na vnuke kot moški.
- H 4: Starejši anketiranci statistično značilno višje ocenjujejo pomen prenosa vrednot na vnuke kot mlajši anketiranci.

3. Metodološki pristop

V empiričnem delu raziskovanja smo za obvladljivost količine podatkov in zagotavljanje reprezentativnosti vzorca glede na celotno populacijo vzorec zamejili tako, da smo vanj zajeli starejše odrasle v starostni skupini od 65 do vključno 75 let, ki imajo vsaj enega vnuka ali vnukinjo. V nadaljevanju predstavljamo zasnovo anketnega vprašalnika, potek raziskave ter vzorčenje, karakteristike in zanesljivost vzorca.

3.1 Zasnova anketnega vprašalnika

Vprašalnik je bil iz dveh delov: prvi del vprašalnika smo namenili raziskovanju vrednot, pri čemer smo uporabili Muskovo lestvico vrednot (v nadaljevanju: MLV) (Musek 2000, 29). Gre za predhodno validirano lestvico, ki je rezultat 15-letnega raziskovanja avtorja. Musek (2000) je svojo lestvico oblikoval postopno, za našo raziskavo smo tako uporabili MLV z 31 vrednotami. Najprej smo MLV uporabili za raziskavo pomembnosti vrednot za anketirance osebno, nato pa v smislu pomena za prenos na vnuke in vnukinje. Drugi del vprašalnika je bil naš lasten in je služil za zbiranje socio-demografskih in ekonomskih podatkov o starejših, vključenih v raziskavo – vendar smo se pri tem zgledovali po drugi raziskavi (Naterer idr. 2019). Tu so nas zanimali spol, starost, izobrazba, urbanizacija, oblika bivanja, ocena lastnega trenutnega zdravstvenega stanja in pa osebni mesečni neto dohodek.

3.2 Potek raziskave in zbiranje podatkov

Podatke smo zbirali tako, da smo se povezali z vsemi petnajstimi večgeneracijskimi centri (v nadaljevanju VGC) v Sloveniji. Z vodji VGC smo se vnaprej dogovorili, kdaj bodo izvajali aktivnosti za starejše, in takrat smo se srečanj udeležili tudi mi. Udeležencem smo podali navodila in kuverte s tiskanimi vprašalniki. V navodilih smo pojasnili, kaj vsak sklop, na katerega odgovarjajo, pomeni – in dodatno pojasnili tudi, da ne gre za zbiranje osebnih podatkov, temveč zgolj za zbiranje socio-demografskih in ekonomskih podatkov, ki jih bomo uporabili izključno za potrebe znanstvenoraziskovalnega dela. Prosili smo jih, da izpolnjene ankete oddajo v kuverti v za to namenjeno škatlo. Zbiranje podatkov je bilo popolnoma anonimno, prostovoljno in je trajalo od aprila do septembra 2021.

3.3 Vzorčenje

Vprašalnik je zajel vzorec anketiranih, ki je reprezentativen za uporabljeno starostno skupino v Sloveniji. Velikost reprezentativnega vzorca smo določili na podlagi podatkov Statističnega urada Republike Slovenije (SURS 2021) in teoretičnih spoznanj (Kalton in Vehovar 2001).

Statistični urad Republike Slovenije vodi statistiko o demografskih podatkih prebivalcev Republike Slovenije, pri čemer je bil za nas pomemben delež starejših, starih od 65 in do vključno 75 let. V Sloveniji je bilo po podatkih Statističnega urada Republike Slovenije (SURS 2021) na dan 31. 12. 2020 v tej starostni skupini 250.631 oseb. Za zagotavljanje reprezentativnosti vzorca celotne populacije

(250.631 oseb v starostni skupini od 65 do vključno 75 let) smo izračunali minimalno število anketnih vprašalnikov, potrebnih za doseganje reprezentativnosti na 384 anketirancev. Pri tem smo se odločili za 95-odstotno raven zaupanja in 5-odstotno tveganje, kar se v družboslovnem raziskovanju šteje kot sprejemljivo (Cohen, Manion in Morrison 2011). Zajeli smo torej anketirance, stare od 65 do vključno 75 let, iz vseh statističnih regij; pri tem je bilo vzorčenje priložnostno. S tem smo želeli zagotoviti geografsko pokritost celotne Slovenije in reprezentativnost po najmanj treh socio-demografskih in ekonomskih kazalnikih. Kadar namreč zagotavljamo reprezentativnost po najmanj treh socio-demografskih in ekonomskih kazalnikih, lahko iz značilnosti vzorca sklepamo o celotni populaciji (Hannan in Freeman 1977, 929–964). Podatke smo vnesli v računalniške baze in jih obdelali s pomočjo programov Excel ter SPSS for Windows.

3.4 Reprezentativnost vzorca

V fazi raziskave smo zbrali več od predvidenega (384) števila anketnih vprašalnikov, in sicer 435. Nepopolne smo izločili in tako dobili 405 veljavnih vprašalnikov. Ob pridobitvi 405 veljavnih vprašalnikov smo preverili reprezentativnost vzorca: tega smo v primerjavi s populacijo izračunali s pomočjo testa hi-kvadrat (χ^2), ki je za spremenljivko spol pokazal vrednost 2,324 (pri stopnji prostosti $df = 1$) in signifikanco $p = 0,127$. Za spremenljivko starost je test hi-kvadrat pokazal vrednost 17,331 (pri stopnji prostosti $df = 10$) in signifikanco $p = 0,067$. Pri urbanizaciji pa je test hi-kvadrat pokazal vrednost 0,892 (pri stopnji prostosti $df = 1$) in signifikanco $p = 0,345$. Vrednosti porazdelitve hi-kvadrata (χ^2) pri signifikanci 0,05 (torej 5 %) so za spremenljivke z eno (1) stopnjo prostosti (spremenljivki spol in urbanizacija) 3,8415, za spremenljivke z desetimi (10) stopnjami prostosti (spremenljivka starost) pa 18,307 (Košmelj in Rovar 1997, 290). Na podlagi dobljenih rezultatov lahko torej potrdimo, da je vzorec veljaven in tudi reprezentativen za celotno populacijo.

3.5 Značilnosti vzorca

Pri demografskih vprašanjih so nas zanimali spol, starost, stopnja izobrazbe, urbanizacija, oblika bivanja, ocena zdravstvenega stanja in osebni mesečni dohodek. Rezultati analize demografskih podatkov so prikazani v Tabeli 1.

Spremenljivka	Število odgovorov	%
Spol anketiranca		
moški	177	43,8
ženski	227	56,2
Starost anketiranca		
od 65 do vključno 69 let	201	49,8
od 70 do vključno 75 let	203	50,2
Kje živite?		
urbano okolje	229	57,1
ruralno okolje	172	42,9
Stopnja izobrazbe		
osnovnošolska ali manj	32	8,0

poklicna srednješolska	81	20,1
srednješolska	122	30,3
višja/visoka strokovna	108	26,9
univerzitetna	50	12,4
magisterij ali doktorat	9	2,2
Osební mesečni neto dohodek		
do 600 €	58	14,6
od 601 € do 900 €	172	43,2
od 901 € do 1200 €	100	25,1
nad 1201 €	68	17,1

Tabela 1: Demografija anketirancev.

Iz Tabele 1 lahko razberemo, da je med vsemi anketiranci, ki so odgovorili na vprašanje, 177 (43,8 %) moških in 227 (56,2 %) žensk. Iz Tabele 1 je tudi razvidno, da je v starostni skupini od 65 do vključno 69 let 201 (49,8 %) anketiranih, v starostni skupini od 70 do vključno 75 let pa 203 (50,2) anketiranih. Povprečna starost anketirancev je znašala 69,60 let. Pri stopnji izobrazbe prevladujejo anketiranci s srednješolsko izobrazbo – 122 (30,3 %), sledijo tisti z višjo ali visoko strokovno – 108 (26,9 %), s poklicno srednješolsko – 81 (20,1 %), univerzitetno – 50 (12,4 %), osnovnošolsko ali manj – 32 (8,0 %); najmanj anketiranih pa ima magisterij ali doktorat – 9 (2,2 %). Iz Tabele 1 še lahko razberemo, da 229 (57,1 %) anketirancev živi v urbanem okolju, 172 (42,9 %) pa v ruralnem okolju. Najpogostejši osebni mesečni dohodek anketiranih znaša med 601 € in 900 €, takšnih je 172 (43,2 %), sledijo anketirani z osebnim mesečnim dohodkom od 901 € do 1200 € (100 oz. 25,1 %), 68 (17,1 %) anketiranih ima osebni mesečni dohodek nad 1201 €, medtem ko ima najnižji osebni mesečni dohodek, torej do 600 €, 58 (14,6 %) anketiranih.

3.6 Zanesljivost merjenja

Zanesljivost merjenja smo preverjali s testom Cronbach alfa, ki smo ga izvedli, še preden smo se lotili poglobljenih analiz vsebine vprašalnika. Ker je ta sestavljen iz več različnih delov, smo merjenje s testom Cronbach alfa temu prilagodili. Najprej smo zato testirali vprašanja prvega sklopa – in sicer v kolikšni meri anketiranci ocenjujejo, da je posamezna vrednota pomembna za njih osebno. Cronbach alfa za ta sklop je 0,878, kar predstavlja visoko zanesljivost merjenja. V nadaljevanju smo testirali drugi sklop vprašalnika, kjer anketiranci ocenjujejo, v kolikšni meri je posamezna vrednota pomembna za prenos na vnuke in vnukinje. Cronbach alfa za ta sklop je 0,903, kar prav tako predstavlja izjemno visoko zanesljivost merjenja. Test Cronbach alfa smo nato izvedli še za vse postavke – znašal je 0,939, kar je zopet zelo visoka zanesljivost merjenja. Slednjo opredeljujemo na podlagi mnenja, da vrednost testa Cronbach alfa nad 0,800 kaže na visoko zanesljivost merjenja (Ferligoj, Leskovšek in Kogovšek 1995).

4. Analiza podatkov

4.1 Združevanje spremenljivk

Zaradi velikega števila spremenljivk (31 vrednot iz MLV) smo se odločili za združevanje vrednot v skupine, ki jih je predpostavil že Musek (2000), in s tem postavili nove združene spremenljivke. V prvo skupino vrednot smo pri tem združili vrednote: veselje, zabava, vznemirljivo življenje, udobje, uživanje, zdravje, varnost; te je Musek (2000) imenoval čutne, varnostne in zdravstvene vrednote (CVZ). Drugo skupino predstavljajo vrednote: moč, ugled, slava, denar, politični uspeh, ljubezen do domovine, narodnostni ponos – po Musku (2000) statusne in patriotske vrednote (SP). Tretjo skupino predstavljajo vrednote: ljubezen, družina oz. družinska sreča, razumevanje s partnerjem, mir, sloga, enakost, poštenost, delavnost: te je Musek (2000) poimenoval socialne, societalne in tradicionalne vrednote (SST). V četrto skupino so vrednote: resnica, modrost, lepota, narava, umetnost, kultura, samoizpopolnjevanje, vera, upanje – te je Musek (2000) označil kot spoznavne, estetske, kulturne, aktualizacijske in verske vrednote (SEKAV).

Združevanje zajema tako segment samoocene pomembnosti vrednot za posameznika kot tudi segment ocenjevanja pomena prenosa vrednot na vnuke. Po združevanju smo opravili analizo združenih spremenljivk, ki je pokazala, da tudi take še vedno nimajo karakteristik normalne porazdelitve, zato v nadaljevanju za analizo uporabljamo neparametrične teste. Najprej nas je zanimalo, kolikšne so korelacije med združenimi spremenljivkami.

4.2 Analiza korelacij

Rezultati analize korelacij med združenimi spremenljivkami ob uporabi Spermanovega testa korelacij so prikazani v Tabeli 2.

	CVZ – prenos na vnuke	SP – prenos na vnuke	SST – prenos na vnuke	SEKAV – prenos na vnuke
CVZ – osebno pomembno	0,650**			
SP – osebno pomembno		0,762**		
SST – osebno pomembno			0,749**	
SEKAV – osebno pomembno				0,772**

**p<0,01

Tabela 2: Korelacija združenih spremenljivk (sklopov vrednot).

V Tabeli 2 lahko vidimo, da so prav vsi pari združenih spremenljivk močno povezani, na kar kažejo visoke vrednosti Spermanovega koeficienta. Najvišjo stopnjo povezanosti (tj. 0,772**) izkazuje združena spremenljivka *spoznavne, estetske, kulturne, aktualizacijske in verske vrednote* (SEKAV); pri njej anketiranci najpogosteje ocenjujejo, da so vrednote v tej združeni spremenljivki za prenos na vnuke pomembne. Najnižjo (tj. 0,650**), a še vedno precej visoko stopnjo povezanosti smo zaznali pri združeni spremenljivki *čutne, varnostne in zdravstvene vrednote*

(CVZ), saj anketiranci to skupino vrednot pogosteje ocenjujejo kot za prenos na vnuke pomembno. Ker smo prav pri združenih spremenljivki *spoznavne, estetske, kulturne, aktualizacijske in verske vrednote* (SEKAV) ugotovili najvišjo stopnjo korelacije, smo se v nadaljevanju odločili korelacije posameznih vrednot v omenjenem sklopu analizirati podrobneje; rezultati so prikazani v Tabeli 3.

Posamezne vrednote »Spoznavne, estetske, kulturne, aktualizacijske in verske vrednote«	Spearmanov koeficient (ρ)
vera (osebno pomembno) – vera (pomembno za prenos)	0,812**
umetnost (osebno pomembno) – umetnost (pomembno za prenos)	0,707**
kultura (osebno pomembno) – kultura (pomembno za prenos)	0,703**
lepota (osebno pomembno) – lepota (pomembno za prenos)	0,647**
narava (osebno pomembno) – narava (pomembno za prenos)	0,621**
modrost (osebno pomembno) – modrost (pomembno za prenos)	0,563**
resnica (osebno pomembno) – resnica (pomembno za prenos)	0,550**
samoizpolnjevanje (osebno pomembno) – samozipolnjevanje (pomembno za prenos)	0,521**

** $p < 0,01$

Tabela 3: Korelacija posameznih vrednot iz sklopa SEKAV vrednot.

Podrobnejša korelacija posameznih vrednot v omenjenem sklopu je pokazala, da so prav vsi pari spremenljivk močno povezani, saj izkazujejo visoke vrednosti Spearmanovega koeficienta. Najmočnejšo povezanost smo zaznali pri vrednoti vera (0,812**), sledita vrednoti umetnost (0,707**) in kultura (0,703**). Najnižjo, vendar še vedno močno povezanost smo zaznali pri vrednoti samoizpolnjevanje (0,521**).

V nadaljevanju nas je zanimalo tudi, kako na zaznano pomembnost prenosa posameznih skupin vrednot na vnuke anketirancev vplivajo različni demografski dejavniki.

4.3 Analiza demografskih razlik

Z Mann-Whitneyjevim U testom in testom Kruskal-Wallis smo ugotavljali statistično značilne razlike pri dojemanju pomena prenosa vrednot na vnuke glede na posamezne izbrane demografske kazalce. Najprej smo ugotavljali razlike glede na spol anketirancev.

Združena spremenljivka	U	p	Srednji rang	
			moški	ženske
čutne, varnostne in zdravstvene vrednote – CVZ	17047,000	0,017	216,59	188,93
statusne in patriotske vrednote – SP	17080,500	0,024	215,34	189,08
socialne, societalne in tradicionalne vrednote – SST	17020,500	0,014	185,32	213,02
spoznavne, estetske, kulturne, aktualizacijske in verske vrednote – SEKAV	17680,500	0,047	188,96	212,11

Tabela 4: Mann-Whitney U test združenih spremenljivk glede na spol.

Analiza statistično značilnih razlik glede na spol je pokazala obstoj statistično značilne razlike pri vseh štirih združenih spremenljivkah. Moški namreč statistično

značilno ($U = 17047,000$ in $p = 0,017$) višje (srednji rang 216,59) ocenjujejo združeno spremenljivko čutne, varnostne in zdravstvene vrednote (CVZ) kot ženske (srednji rang 188,93). Prav tako moški statistično značilno ($U = 17080,500$ in $p = 0,024$) višje (srednji rang 215,34) ocenjujejo združeno spremenljivko *statusne in patriotske vrednote* (SP), kot to velja za ženske (srednji rang 189,08). Po drugi strani pa smo ugotovili, da moški statistično značilno ($U = 17020,500$ in $p = 0,014$) nižje (srednji rang 185,32) ocenjujejo združeno spremenljivko *Socialne, societalne in tradicionalne vrednote* (SST) kot ženske (srednji rang 213,02). Podobno moški statistično značilno ($U = 17680,500$ in $p = 0,047$) nižje (srednji rang 188,96) ocenjujejo še združeno spremenljivko *Spoznave, estetske, kulturne, aktualizacijske in verske vrednote* kot ženske (srednji rang 212,11).

Ker nas je zanimalo, ali med anketiranci obstajajo statistično značilne razlike glede na starostni skupini, ki smo ju opredelili, smo izračunali še Mann-Whitney U Test.

Združena spremenljivka	U	p	Srednji rang	
			Od 65 do vključno 69 let	Od 70 do vključno 75 let
čutne, varnostne in zdravstvene vrednote – CVZ	18360,000	0,133	209,77	192,44
statusne in patriotske vrednote – SP	17378,500	0,023	187,27	213,47
socialne, societalne in tradicionalne vrednote – SST	19757,500	0,759	199,29	202,70
spoznavne, estetske, kulturne, aktualizacijske in verske vrednote – SEKAV	19336,500	0,409	197,18	206,75

Tabela 5: Mann Whitney – U test združenih spremenljivk glede na starost.

Tako ugotavljamo, da smo med proučevanima skupinama statistično značilno razliko ($U = 17378,500$ in $p = 0,023$) zaznali le pri združeni spremenljivki *statusne in patriotske vrednote* (SP) – starejši anketiranci (od 70 do vključno 75 let) pomen prenosa vrednot na vnuke namreč ocenjujejo višje (srednji rang 213,47) kot anketiranci starostne skupine od 65 do vključno 69 let (srednji rang 187,27).

5. Razprava

Individualni pomen vrednot za posameznika se je v preteklosti dokazoval že večkrat (Rokeach 1973; Musek, Musek Lešnik in Lešnik Musek 1993; Gorenak 2020). V naši raziskavi smo se osredotočili na pomen konkretnega prenosa vrednot s starih staršev na vnuke. Raziskovali smo tako osebni pomen posameznih vrednot starih staršev kot njihove ocene pomembnosti prenosa teh vrednot na vnuke. Postavljeno H 1: *Dojemanje osebnega pomena vrednot ima močno pozitivno korelacijo z dojetjem pomena prenosa vrednot na vnuke* lahko na podlagi rezultatov Tabele 2 potrdimo. Iz Tabele 2 je še vidno, da smo pri vseh sklopih vrednot zaznali zelo visoko pozitivno korelacijo; najvišja (0,772**) je bila korelacija pri združeni spremenljivki spoznavne, estetske, kulturne, aktualizacijske in verske vrednote. Visoke pozitivne vrednosti korelacije med posameznimi sklopi jasno potrjujejo,

da so tiste vrednote, ki jih stari starši ocenjujejo kot pomembne zase, tudi tiste, ki jih želijo prenesti na vnuke. Stari starši si želijo vrednote, ki so jim pomembne, prenesti tudi na vnuke ter s tem spodbujati spoštovanje in hvaležnost med generacijami (Noriega in López 2020, 1130). V nadaljevanju smo postavili hipotezo H 2: *Najmočnejšo pozitivno korelacijo dojemanja osebnega pomena vrednot z dojemanjem pomena prenosa vrednot na vnuke ima vrednota Vera*. Tudi to hipotezo lahko na podlagi rezultatov Tabele 3 potrdimo, saj je iz nje lahko razberemo zelo visoko vrednost Spermanovega koeficienta – najmočnejšo povezanost osebnih vrednot in vrednot prenosa (SEKAV vrednot) zaznali ravno pri vrednoti Vera (0,812**). Na podlagi te ugotovitve lahko trdimo, da stari starši, ki jim je vera kot osebna vrednota pomembna, želijo to vrednoto prenesti tudi na vnuke. Gutierrez idr. (2014, 9) to trditev nadgrajujejo z lastno empirično raziskavo, kjer še bolj specifično pojasnjujejo, zakaj pri prenosu vere najpomembnejšo vlogo igrajo matere in babice. Musek (2000, 111) ugotavlja, da s starostjo pomen religioznih vrednot narašča. V nadaljevanju smo postavili tretjo hipotezo H 3: *Ženske statistično značilno višje ocenjujejo pomen prenosa vrednot na vnuke kot moški*. Podatki iz Tabele 4 kažejo, da so ob statistično značilnih razlikah ženskam (babicam) bolj kot moškim (dedkom) za prenos pomembne Socialne, societalne in tradicionalne vrednote (SST), pa tudi Spoznavne, estetske, kulturne, aktualizacijske in verske vrednote (SEKAV), medtem ko se jim zdijo Čustvene, varnostne in zdravstvene vrednote (CVZ) ter Statusne in patriotske vrednote (SP) manj pomembne, kot to velja za moške (dedke). Tako lahko hipotezo H 3 zavrnilo. Delno se te ugotovitve ujema tudi z Muskovimi (2000, 149), ko pravi, da so – na splošno – ženskam pomembnejše socialne, družinske, societalne in varnostne vrednote, moškim pa so pomembnejše čutne, statusne in patriotske vrednote. Povsem na koncu smo postavili še zadnjo hipotezo H 4: *Starejši anketiranci statistično značilno višje ocenjujejo pomen prenosa vrednot na vnuke kot mlajši anketiranci*. Tabela 5 kaže, da je statistično značilna povezanost le pri Statusnih in patriotskih vrednotah (SP), ki so pomembnejše starejšim kot mlajšim starejšim. Tistim v starosti med 70 in 75 let so Statusne in patriotske vrednote za prenos načeloma pomembnejše. Zato lahko hipotezo 4 zavrnilo – trdimo, da starost statistično značilnih razlik pri oceni pomena prenosa vrednot na vnuke ne prinaša. Gutierrez idr. (2014, 3) pravijo, da pri veri ta razlika obstaja, saj so ugotovili, da starejši udeleženci (upokojenci) raziskave versko življenje vidijo kot za prenos pomembnejše.

6. Zaključek

Stari starši simbolizirajo družino in so vez med generacijami. Pregovor pravi, da ko umre starejši, je tako, kot da bi pogorela knjižnica – sestavljena iz različnih, a za življenje še kako pomembnih bogastev. Vez med vnuki in starimi starši je zelo posebna in pomembno vpliva na razvoj otrokove osebnosti, saj omogoča prenos vrednot, ki so pomembne za obe generaciji. Skozi medgeneracijske vezi lahko oboji razvijejo obojestransko dostojanstven odnos, se čustveno obogatijo, razvijejo nači-

ne učenja vrednot (med katerimi izstopa vera) za življenje v zahtevni postmoderni družbi. Oblikovanje generacije vnukov poteka skozi prenašanje vzorcev obnašanja in vrednot, ki so za stare starše pomembni – in ki jih vnuki ponotranjijo ter uporabijo, ko se znajdejo pred pomembnimi življenjskimi odločitvami: ob vprašanih o samem sebi, v iskanju identitete in vključevanju v družbo. In ker je človek bitje odnosa, vedno potrebuje nekoga, da lahko vidi in razume (tudi) samega sebe – zato je medgeneracijsko sožitje velikega pomena za vse, ki so vanj vpeti.

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VRAČANJE RELIGIJE
V POSTMODERNEM KONTEKSTU



BRANKO KLUN, LUKA TREBEŽNIK (UR.)

ZNANSTVENA KNJIŽNICA 68

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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Jože Krašovec. *God's Righteousness and Justice in the Old Testament*. Grand Rapids: Eerdmans Publishing Company, 2022. 479 str. ISBN 978-0-8028-8211-0.

Znanstvena monografija akademika Jožeta Krašovca *Božja pravičnost in pravica v Stari zavezi*, ki je izšla pri priznani ameriški založbi Eerdmans, obravnava tematiko, ki je primarnega pomena za področje biblicistike in osnovnega bogoslovja, v veliki meri pa tudi za druga področja humanistike – še zlasti za področje etike. Avtor obravnava zelo kompleksno tematiko razsežnosti pravičnosti pod dvema vidikoma – zato ima monografija dva dela. V prvem delu z naslovom „Razsežnosti Božje pravičnosti v dejanjih stvarjenja in odrešenja“ po semantični metodi analizira vse oblike hebrejskega korena *šdq*, ki v hebrejskem Svetem pismu označuje različne vidike pravičnosti na kozmološki, družbeni in osebni ravni. V tem delu avtor ugotavlja, da Božja pravičnost v hebrejskem Svetem pismu povsod označuje predvsem Božjo zvestobo v razmerju do izvoljenega ljudstva Izraela in vsega človeštva – zato pa pogosto tudi sodbo nad krivičnimi posamezniki in skupinami (narodi), ki zatirajo pravične. V drugem delu z naslovom „Razsežnosti Božje pravičnosti in pravice med kaznijo in odpuščanjem“ pa avtor po intertekstualni metodi literarne analize relevantnih besedil iz celotnega hebrejskega Svetega pisma išče odgovore na vprašanje, kako Bog Svetega pisma, ki je stvarnik

in rešitelj pravičnih, uporablja svojo pravico za kaznovanje krivičnih, kakšni so pogoji za Božje odpuščanje in spravo ter kakšno vlogo pri tem igra samožrtvovanje pravičnih. Obširna literatura, ki jo avtor navaja, kaže na poglobljene preliminarne študije posameznih vidikov pravičnosti v različnih vrstah in zvrsteh svetopisemskih besedil z namenom čim bolj ustrezno prikazati notranje povezanosti kompleksnega razmerja pravičnosti in pravice na kozmični, družbeni in osebni ravni – tako glede na razmerje Boga do človeka kot na razmerje ljudi do Boga in sočloveka.

V obeh delih avtor po primerjalnem postopku semantične in literarne analize svetopisemskih besedil v odnosu do religij starega Bližnjega vzhoda in nekaterih poznejših vplivnih pesnikov, pisateljev in filozofov prihaja do zaključka, da so v Bibliji zastopane vse tri dimenzije pravičnosti in pravice (kozmoloska, družbena in osebna) – a glede na druge antične kozmološke in kolektivistično usmerjene religije in kulture v svetopisemskih upodobitvah Boga v odnosu do človeka in obratno izrazito prevladuje osebna razsežnost pravičnosti in pravice. Zato med religijami in kulturami starega Egipta, Mezopotamije in Grčije ter Izraela glede možnosti oziroma nemogućnosti odpuščanja in sprave obstajajo bistvene razlike. Za vse kozmološko in kolektivistično usmerjene religije in kulture je značilno, da čutenja in razprave o odpuščanju in spravi dejansko ne dopuščajo – saj kozmični red in zakoni kolektivističnih družb dopuščajo le uspeh

ali propad, ne dopuščajo pa možnosti rehabilitacije po neuspehu oziroma propadu. V ozadju teh nesvetopisemskih pogledov je ciklično pojmovanje časa in zgodovine.

Krašovec v svoje delu pokaže, da Sve-to pismo izstopa po težišču na kompleksnem osebnem razmerju med Bogom in člani izvoljenega ljudstva Izraela, pa tudi celotnega človeštva. To pomeni, da Bog v vlogi stvarnika vesolja pričakovanu uveljavlja absolutno avtoriteto v vseh pogledih. Absolutno pozitivna narava Boga pa pomeni, da namen Božjega delovanja v svetu nikoli ni negativen, temveč vedno pozitiven. Od tod osrednje mesto Boga kot rešitelja izvoljenega ljudstva – in vseh zvestih v svetu sploh. Od tod tudi linearno pojmovanje časa in zgodovine v razponu med začetkom v stvarjenju in koncem v dopolnitvi stvarjenja. V tej teleološki naravnosti zgodovine odrešenja ima kazen vedno vzgojni namen: da Bog načelno po vseh krizah zaradi nezvestobe izvoljenega ljudstva in narodov izpostavlja možnost svojega brezpogojnega odpuščanja in sprave ‚zaradi svojega imena‘, se pravi zaradi svoje absolutne naravnosti na odrešenje – in zaradi manjšine pravič-

nih. Vsi temeljni vidiki razmerja med razlogi za kazen in odpuščanje so v drugem delu monografije vsestransko primerjalno osvetljeni z vsebinami svetopisemskih besedil na eni strani in zgodovine hermenevtike teh besedil v poznejši literaturi, teologiji in filozofiji na drugi strani.

Monografija akademika Jožeta Krašovca odgovarja na temeljna vprašanja vsega človeštva glede izvora in namena vesoljstva, glede hierarhije avtoritet, glede vrednotenja človekovega dostojanstva, glede njegovih pravic ter morale in etike na osebni in družbeni ravni. S tem študija odpira prave osnove tudi za medverski in medkulturni dialog v današnjem času. Delo je krona vseživljenjskega raziskovanja akademika Krašovca o pojmovanju pravičnosti ter na edinstven način povezuje poglobljeno poznavanje interpretacij v zgodovini in njihove možne aplikacije v sodobnem času. Monografija predstavlja pomemben prispevek k mednarodnemu diskurzu o navedenih vprašanjih – in je nena zadnje promocija slovenske humanistike na globalni ravni.

Roman Globokar

François Moog. *Éducation intégrale: Les ressources éducatives du christianisme*. Pariz: Éditions Salvator, 2020. 188 str. ISBN 978-2-7067-1982-0

Avtor knjige François Moog je doktiral iz teologije na Pariškem katoliškem inštitut (ICP) in na Lavalovi univerzi v Québecu (Université Laval de Québec). Je pro-

fesor na Teološki fakulteti (ICP), kjer predava predmete s področja ekleziologije in praktične teologije. Je tudi član francoskega uredniškega odbora revije *Lumen vitae* in sourednik revije *Cahiers Internationaux de Théologie Pratique*.

Leta 2020 je pri založbi Salvator v Parizu izšla knjiga z naslovom: *Éducation*

intégrale (Les ressources éducatives du christianisme). Avtor izhaja iz sodobne družbe, ki jo zaznamujejo številne krize: socialna, gospodarska, ekološka, zdravstvena ... V tem kontekstu je proces izobraževanja postal ključno vprašanje tako za starše, vzgojitelje, učitelje kot za politične, družbene in verske voditelje.

Knjiga je razdeljena na pet delov. V prvem delu avtor prikazuje, kako je Cerkev začela govoriti o 'celostni vzgoji'. Pojem se je najprej pojavil v drugi polovici 19. stoletja znotraj filozofske tradicije, ki je bila daleč od krščanstva. Pod vplivom Jacquesa Maritaina je izraz dobil svoje mesto tudi v katoliški tradiciji. François Moog se ustavlja pri Maritainovem pojmovanju, ki temelji na integralnem humanizmu in predpostavlja določeno vizijo človeka, njegove poklicanosti in svobode. Vabi nas, da se vrnemo k pojmu osebe, ki danes ni več samoumevna.

Sprašuje se tudi o mestu vere v procesu izobraževanja. V nadaljevanju skuša izluščiti pojem celostne vzgoje v okviru II. vatikanskega koncila, ki je izraz prevzel in vzpostavil povezavo med antropologijo in vzgojo. Kongregacija za katoliško vzgojo je pripravila besedilo (sintezo) o tej tematiki šele leta 1977. Gre za način izobraževanja, ki si prizadeva preoblikovati osebo, družbo in svet, ter usposabljanje, ki vzgaja, saj osebo vodi k njeni izpolnitvi. Avtor prvo poglavje sklepa s celostno vzgojo v katoliških šolah (*l'école catholique*). Osvetliti želi odnos med kulturo, vero in življenjem.

V drugem poglavju avtor razjasni nekaj temeljnih pojmov. Že naslov pomenljivo kaže, da je človek izpolnjen kot oseba. V podpoglavjih razmišljanje vodi od narave k človeku in razumevanju

pojma osebe. Nato skuša osvetliti stanje človeka kot bitja, ki je poklicano v odnos z Bogom. V sklepnem delu drugega poglavja dostojanstvo osebe poveže s kulturo.

Tretje poglavje podčrtuje povezanost med kulturo, vero in življenjem, ki je osrednja os katoliškega izobraževanja. V tem poglavju je bistvena ugotovitev, da je krščanska vera vir za kulturo in življenje. Pri tem izpostavlja mesto evangelija v vzgojnem procesu – tako se oblikuje vera, ki človeka 'potisne' v dejavno življenje. Božja pedagogika postaja 'norma' za katoliško izobraževanje.

V zadnjem poglavju se avtor osredinja na domače okolje – katoliški šolski sistem v Franciji. V uvodu predstavlja poseben družbeni in pravni okvir katoliškega šolstva v Franciji kot priložnost – avtor želi predstaviti katoliško šolo kot prostor, primeren za projekt integralnega izobraževanja. Odločilno značilnost katoliške šole vidi v izobraževalni skrupnosti. V tem sklopu se mu zdi pomembno tudi izobraževanje vzgojiteljev, ki so nosilci in posredovalci vrednot.

Ob branju knjige o celostni vzgoji nas preseneča, da je uspeh katoliškega izobraževanja nesporen – kar je za sekularizirano (francosko) družbo presenetljivo. Hkrati pa gre za dejstvo, ki Cerkev obvezuje, da pomen svojega poslanstva na področju vzgoje poglobi. Tudi pedagoško delo (posredovanje znanja) se sooča s težavami, ki so posledice kriz na področju antropologije, kulture in ekologije. Prav zato ima Cerkev s svojo metodološko in didaktično metodo priložnost, da naredi korak naprej.

Avtor citira francoskega sociologa in filozofa Edgarja Morina, ki je zapisal, da je zaradi naraščajočega individualizma,

omajane avtoritete, razdrobljenega znanja, pospešenega razvoja tehnologije, zmanjševanja temeljnih razlik (moški in ženske, človek in žival, človek in robot) temeljna naloga »naučiti se, kaj pomeni biti človek«. Prav zaradi vseh naštetih sprememb je ta naloga težja in zahtevnejša. Pomembno pa je tudi dejstvo, da izobraževanje ne reproducira samo tega, kar je bilo, ampak ustvarja kulturo in gradi ljudi – ustvarja civilizacijo. Ko govorimo o celostnem izobraževanju, ne gledamo samo v preteklost, temveč tudi v sedanjost, ki je poroštvo za prihodnost.

S tem prepričanjem François Moog predlaga proučitev katoliškega predloga ,celostne vzgoje'. Sprašuje se, kateri so viri krščanstva, ki bodo v sedanjem družbenem in kulturnem kontekstu

omogočili prenovno vzgojnih načel, praks, sistemov, ki bi lahko spremljali človeštvo v sodobni kulturni in družbeni preobrazbi.

François Moog prepričljivo pokaže, da krščansko izročilo ponuja veliko več kot le vzgojna načela. V času kriz je vir, ki varuje skrivnost osebe, spremlja njeno rast in spodbuja nastanek novih umetnosti življenja. Cerkev ostaja zavezana vzgoji in želi biti ,dostopna' za vse. Knjiga nam tako kaže, da celostna vzgoja presega polje golega izobraževanja – slednje je le njen sestavni del. Knjiga je aktualna za vse, ki delajo na področju izobraževanja, saj prinaša ,spomin' iz preteklosti in daje smernice za ,prihodnost'.

Andrej Šegula

Siv Ellen Kraft, Bjørn Ola Tafjord, Arkotong Longkumer, Gregory D. Alles in Greg Johnson. *Indigenous Religion(s): Local Grounds, Global Networks*. Abingdon, Oxon; New York, NY: Routledge, 2020. 196 str. ISBN 9780367898588.

Monografija *Indigenous Religion(s): Local Grounds, Global Networks* je rezultat projektnega sodelovanja petih profesorjev religiologije iz Norveške, Škotske in Združenih držav Amerike. Na 190 straneh odgovarjajo na vprašanje, kako se domorodna religioznost konkretno izraža v današnjem svetu, natančneje na ozemlju Sápmi, Talamance, Havajev, Nagalandije in Gujarata. Domorodna religija je več kot le veroizpoved

– predstavlja identiteto vsakega domorodnega naroda in je s svojimi animističnimi prviniami neizbežno povezana s stvarstvom.

Delo je razdeljeno na pet poglavij. Prvo od petih z naslovom „Translating Indigeneities“ avtorja Bjørna Oleja Tafjorda govori o dojemanju različnih domorodnih verskih praks, vse od Trømsa (Norveška) pa do Talamance (Kostarika). Avtor po osebni izkušnji s Sámi in Bribriji opisuje stik s pojmom domorodnosti in mesto domorodne verske prakse v kulturni identiteti naroda. S pojavom domorodnega aktivizma in zahtevo po pravicah je domorodnost začela pridobivati svoj glas. Po drugi strani jo je popularni družbeni sistem oskrnil. Pri

tem se odpira vprašanje, kako domorodnost in njeno versko prakso prikazati in razložiti današnjemu svetu brez izgube domorodne identitete. Tafjord poudarja, da je ključ do pravilnega pristopa k domorodnosti na kateremkoli akademsko-raziskovalnem področju prav domorodna izvirnost kulture in religije, v odnosu do katere moramo ostajati trajnostno občutljivi.

Namen avtorice Siv Ellen Kraft je od blizu prikazati domorodni aktivizem, natančneje sámijski aktivizem v 20. in 21. stoletju. Drugo poglavje tako uvaja zgodba o protestu proti gradnji hidroelektrarne v norveški Alti, ki je pritegnil pozornost tako skandinavske kot svetovne (zlasti domorodne) javnosti: danes velja v domorodnem aktivizmu za enega pionirskih dogodkov. Še več, gre za dogodek, ki je sprožil ti. sámijsko pomlad – petje *joika* (obredna sámijska pesem), izobešanje sámijske zastave, nošenje *gáktija* (tradicionalnega sámijskega oblačila) in (predvsem presenetljivo) obuditev sámijskega šamanizma – vse to je vodilo do preoblikovanja kolektivne narodne zavesti Sámijev. Leta 2017 so Sámiji podoben aktivizem ponovili v rezervatu ameriških staroselcev, imenovanem Stoječa skala (*Standing Rock*), ob protestu proti gradnji naftnega plinovoda. Primerjava obeh dogodkov prinaša sintezo, v kateri avtorica ugotavlja, da je prav domorodna verska praksa (v tem primeru šamanizem) tista, ki ima sposobnost medsebojno povezovati celo najbolj oddaljene domorodne kulture.

Arkotong Longkumer nas s tretjim poglavjem, naslovljenim „Indigenous Futures“, popelje v Nagaladijo. Ljudstvo Naga je ena od etničnih manjšin, ki prebiva v Indiji in Mjanmaru. Klic po samo-

stojnosti se je začel že leta 1947, ko je Indija postala neodvisna – a Nagalandija del Indije ostaja vse do danes. Avtor tako v podpoglavjih išče utemeljitve za morebitno bodočo suverenost Nagajcev. Prvo in obenem najpomembnejšo točko predstavlja religija: kljub temu, da se 95 % prebivalcev izreka za krščanske baptiste, je domorodna verska praksa še vedno močno prisotna: kot *arasent-zurji* (dobesedno Božji ljudje) prebivalci doživljajo videnja, zamaknjenja, imajo moč ozdravljati ipd. Znotraj domorodne verske prakse so najpomembnejša t. i. prerokovanja o zedinjenju Nagajcev v en narod, neodvisen od Indije, kar simbolizira upanje. Kakor ostaja odprta prihodnost Nagajcev, zaključuje Langkumer, tako ostaja odprta prihodnost vseh domorodnih ljudstev – in čeprav v več primerih zanemarljiv člen, je prav domorodna verska praksa lahko ključ do uspeha.

Četrto poglavje „Imagining Global Adivisi-ness“ Gregoryja D. Allesa odpira vprašanje lokalne in globalne domorodnosti. Izraz *Adivasis* označuje prvotne naseljence Indije: njihovo zgodovino, življenje in pravice. Kot versko udejstvovanje pa *adivasi* pomeni tako *biti* kot *pripadati*. Avtor v središče postavlja verski praznik *adivasi*, ki ne predstavlja le lokalnega dogodka, temveč ima globalno razsežnost: pomeni namreč, da indijska država, ki staroselcev še zdaleč ne obravnava enakopravno, domorodna ljudstva, njihove pravice, kulturo in versko življenje priznava. Ponos in edinnost, ki ga omenjeni praznik prinaša, je pot do zagotovitve obstanka ljudstva, zaključuje Alles.

Zadnje, peto poglavje Grega Johansona z naslovom „Engaged Indigeniety“ govori o havajskih domorodcih in kon-

fliktu TNT (*Thirty Meter Telescope*) na območju vulkana Mauna Kea. Ta konflikt, ki je dosegel vrh leta 2019, je sicer poskrbel za prebujenje domorodne verske prakse: Mauna Kea pri mnogih havajskih plemenih namreč velja za sveto goro. Boj za nedotakljivost vulkana je pripeljal do enkratnega dogodka – združenja različnih havajskih domorodnih verskih praks (*indigenous religions*) v eno samo (*indigenous religion*). V edivosti so z jasnim versko obarvanim sporočilom izrazili svojo domorodnost, ki je iz lokalnega okolja prerasla v globalno.

Gradnja TNT je res propadla, staroselski religijski fenomen pa s krepitvijo havajske domorodne kulture ostaja prisoten.

Obravnavana knjiga s predstavljenimi prispevki ni le še ena od mnogih, ki odnos narod – kultura – religija obravnavajo teoretično, temveč prav nasprotno – s študijskimi primeri petih skupnosti kaže raznolikost domorodnosti na lokalni ravni in njihovo enost na globalni, vse to utemeljeno v eni točki: domorodni religiji.

Liza Primc

Mednarodna konferenca o katehumenatu

Pariz, Katoliški inštitut, 5.–7. maj 2022

Od 5. do 7. maja 2022 se je v Parizu na Katoliškem inštitutu odvijala mednarodna konferenca o katehumenatu z naslovom „Uvajanje v krščansko življenje – kakšna je prihodnost?“ („L'initiation à la vie chrétienne : quel avenir?“). Konferenca se je izvajala hibridno: v dvorani nas je bilo navzočih 85, po aplikaciji Zoom pa še okrog 200 udeležencev iz različnih držav: Francije, Belgije, Kanade, Amerike ipd.

Že koncilski očetje so na II. vatikanskem koncilu pozvali k obnovi katehumenata odraslih v več stopnjah in k reviziji obreda krsta odraslih. Obrednik z naslovom „Ordo initiationis christianae adultorum“ (OICA) je papež Pavel VI. razglasil 6. januarja 1972. Gre za obred, temelječ na preizkušeni liturgični praksi, ki pa je izginila že v pozni antiki. Obred je bil postopoma prilagojen različnim jezikom in kulturam. Ta prilagajanja so v različnih državah privedla do različnih izvedb in praks. Od leta 1977 Katoliška cerkev katehumenat obravnava tudi kot navdih za katehezo. Obrednik OICA je zato postal referenčni katehetski dokument – od katehumenata se namreč zahteva, da svoje misijonarsko spreobrnjenje okrepi. Petdesetletnica obrednika OICA je bila tako priložnost za razmislek o obredu krsta odraslih in o procesu krščanske iniciacije nasploh. Predavatelji so v predavanjih skušali odgovoriti na naslednja vprašanja: Kako je z novostjo obreda krsta odraslih, z različnimi prilagoditvami, kako so sprejete? Kako lahko krščansko iniciacijo vidimo z ekumenskega vidika? Pod kakšnimi pogoji je mogoče ponovno proučiti pojem krščanske iniciacije ob upoštevanju njenega razvoja in sedanjega konteksta?

Mednarodna konferenca je poskušala odgovoriti na ta vprašanja v treh korakih: s pregledom zgodovine OICA in praks krščanske iniciacije (Od kod prihajamo?), s pregledom sedanjega stanja in njegovih izzivov (Kje smo?) ter z odpiranjem možnosti za prihodnost (Kam gremo?).

Prvi dan konference je bil namenjen pogledu v preteklost. Predavatelji in tematike so bili naslednji: David Pitt je spregovoril o nastanku in uredniškem delu OICA; Maxwell Johnoson o zgodovinskih, liturgičnih in teoloških raziskavah uvajanja v krščanstvo po II. vatikanskem koncilu; Roland Lacroix o prilagoditvi obrednika za francosko govoreče skupnosti; Philippe Portier o velikem razvoju katolištva v zadnjih 50 letih; Marco Gallo je poskušal odgovoriti na vprašanje, kako je katehumenat postal navdih za katekizem v času od koncila do zadnje izdaje „Pravilnika za vzgojo“ leta 2020.

Drugo dopoldne je bilo namenjeno delavnicam, delu po skupinah. Tematsko so se dotikale naslednjih področij: kdo in kakšni so nosilci pastoralne katehumenata; pomen spremljevalcev in razločevanja; prepoznavanje navzočnosti Boga v človeški krhkosti; obred krsta kot priložnost za evangelizacijo; Cerkev kot kraj sprejetosti; katehumenat kot kateheza in mistagogija. V nadaljevanju so predavatelji analizirali današnjo situacijo: Marie-Josée Poiré in Isaïa Gazzola sta predstavila trenutno stanje in prilagoditve obrednika OICA v različnih izdajah. Bruce Morrill je predstavil, kako obred uvajanja v krščanstvo za odrasle vpliva na liturgično in zakramentalno teologijo. Sklep dneva je bila okrogla miza, na kateri so sodelovali: Job de Telmessos kot predstavnik Pravoslavne cerkve, Nicolas Cochand kot predstavnik Združene protestantske cerkve Francije in Cécile Éon kot predstavnica Katoliške cerkve. Predstavili so različne poglede na situacijo krstne pastoralne in njen ekumenski vidik. Posebej zanimiva je bila informacija, da v eni od svojih župnij v Franciji protestanti katehumene pripravljajo na prejem zakramenta svetega krsta skupaj s katoličani.

Tudi tretji dan se je ob pogledu v prihodnost začel z delavnicami. Odprtih je bilo več vprašanj: problematika formacije za področje spremljanja katehumenov (od laikov, duhovnikov, vse do škofov); vprašanje vključevanja novokrščencev v domača občestva; odprtost za nove oblike tako formalnega kot neformalnega pastoralnega delovanja; mesto Svetega pisma v življenju novokrščencev; pokrstna kateheza, ki vključuje tako kerigmatične kot mistagoške elemente kateheze. Prav tako pa je bilo izpostavljeno vprašanje spremljanja po sprejemu zakramenta svetega krsta. V popoldanskem delu so spregovorili: Marie-Jo Thiel, ki se sprašuje, v kakšno Cerkev novokrščenci vstopajo in katera so za današnji čas bistvena eklesiološka vprašanja; Andrea Grillo o vprašanju iniciacijskih praks ter pojavi ekskulturacije. Na koncu je Paul Turner spregovoril o sicer krščenih, a ne katehiziranih, ne v polnosti uvedenih kristjanih. Zastavil si je še sklepno vprašanje, kakšno mesto imajo krščeni v obredu krščanskega uvajanja odraslih.

Vsebina mednarodne konference o katehumenatu je nadaljevanje raziskovanja katehetskih praks, ki se je začelo leta 2010 s prvo konferenco, ki je bila v Parizu. Veliki teologi, kot sta Jean Daniélou in Joseph Alois Ratzinger, sta namreč že zelo zgodaj razumela, da se bo praksa krsta počasi spreminjala (od krščevanja otrok k vedno večjemu številu krsta odraslih). Drugi mejnik je bil kongres v Santiagu de Chile leta 2014, kjer so ugotavljali, da se katehumenat razume kot nov navdih za pastoralno delo – zlasti kot metafora za razmišljanje o novih misijonarskih in pedagoških dinamikah kateheze. Ob aktualizaciji obrednika OICA lahko dobimo v kontekstu postmoderne kulture občutek paradoksa, saj ponovno uvaja tradicijo, medtem ko sodobni utrip, čas in svet iščejo avtonomijo in novost. Na konferenci v Parizu 2016 je bilo poudarjeno, da gre za razvoj uvajanja v krščanstvo v smeri razumevanja, da se je Božja beseda utelesila.

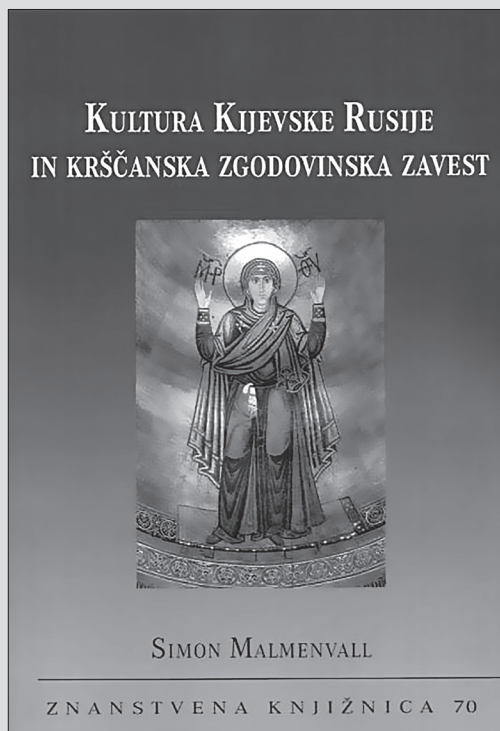
Profesor dr. Joël Molinario je v sklepnem delu izpostavil vprašanja, ki so se na tej konferenci pojavila. Gre za spoznanje, ki ni novo, je pa obsežno: katehumenat in ves kontekst uvajanja – v liturgičnem, katehetskem in teološkem pogledu – je dejansko delo II. vatikanskega koncila. Najprej je to ekumensko vprašanje, ki se je

pojavi kot dokaz z delitvijo katehetskih praks in krstnih liturgij; z delitvijo je prišlo do težav, ki jih je bilo treba premagati. V povzetku poudarja štiri vidike: 1. Ekumenizem: nedavni „Ekumenski vademekum“, ki ga je izdal Papeški svet za pospeševanje edinosti kristjanov, v točki 25 navaja, da je vsak ekumenizem krstni. Če je vsak ekumenizem krstni, potem lahko trdimo, da nas na ekumensko pot usmerja prav vsako krstno vprašanje. To velja še toliko bolj, ker OICA uporablja zakramentalnost izven neosholastičnih kategorij. Krščanska (torej ne le katoliška) iniciacija odraslih je zato priložnost za ekumensko gibanje, ki si prizadeva za zakramentalno vez edinosti. Nedvomno lahko pojem katehetskega navdiha razumemo kot skupno področje delovanja. 2. Pluralnost: na naštetih konferencah se je pokazala raznolikost oblik krščanske iniciacije v zgodovini. Razumevanje OICA in raznolikost izvajanja zakramentov. Obred krsta daje upanje tudi v državah, ki jim grozi tako imenovana ekskulturacija. In pričujoča krščanska iniciacija kljub vsem negativnim trendom daje neko upanje. 3. Krščanska iniciacija v življenje Cerkve doživlja svojo krhkost zlasti danes, ko se kaže toliko prizadetosti, ranljivosti, pa tudi nostalgčnosti: kriza katolištva, kriza duhovnih poklicev, kriza prenosa vere, zlorabe mladotnikov itd. Vse to odpira več različnih pogledov in razumevanja: temeljni je v sprejemanju dejstev, drugi je v vseh možnih alternativnih oblikah: napad, nestrinjanje ipd. Pričevanja katehumenov nas lahko veliko naučijo. Čeprav rane Cerkve vidijo, na naša vrata trkajo. So nekakšna znamenja, da je za nov odnos evangelija do postmoderne družbe značilno krščansko spreobrnjenje. Sočutna oseba (katehumen) se namreč odloči postati kristjan zaradi odločilnega srečanja z Jezusom. Bog je Bog tukaj in zdaj – in katehumen ga želi sprejeti kljub vsemu. 4. Izziv, ki ostaja, je prenos vere, posredovanje vere. Gre za dožemanje zgodovinskosti vere v Kristusa, pa tudi zgodovinskosti velikonočne skrivnosti s pojavom Razodetja v zgodovini vsakega posameznika. In tako se Kristus uteleša tudi danes.

K boljšemu razumevanju konteksta te mednarodne konference lahko pripomore dejstvo, da je letos (2022) ob velikonočnih praznikih prejelo zakramente krščanskega uvajanja odraslih (krst, birma in evharistija) 4278 odraslih. Letošnje število se je v primerjavi z veliko nočjo leta 2021 povečalo za približno 14 %. Število odraslih, ki so sprejeli zakrament svetega krsta, se je v zadnjih petih letih gibalo okoli dobrih 4000. Tri četrtine letošnjih krščenih je mlajših od 40 let. Še najbolj pa se je povečal delež mladih od 18 do 25 leta, ki predstavljajo skoraj tretjino katehumenov (28 %). Njihovo število se je v enem letu povečalo za 30 %.

Naslednja mednarodna konferenca je načrtovana za leto 2023.

Andrej Šegula



Simon Malmenvall
**Kultura Kijevske Rusije
in krščanska zgodovinska zavest**

Monografija spada v okvir kulturno-idejne zgodovine in historične teologije. Gre za prvo celovito osvetlitev oblikovanja krščanske kulture Kijevske Rusije (najstarejše vzhodnoslovanske državne tvorbe, ki je obstajala med 10. in 13. stoletjem) v slovenskemu znanstvenemu prostoru. Pri tem je posebna pozornost namenjena proučitvi zgodovinske zavesti (kot zgodovine odrešenja) takratne staroruske povelje in cerkvene elite v času neposredno po uradnem sprejetju krščanske vere. Poglavitni del monografije se posveča štirim zgodovinsko-religijskim narativnim virom, sestavljenim med sredino 11. in sredino 12. stoletja: pridigi Beseda o postavi in milosti, letopisu Pripoved o minulih letih, hagiografiji Branje o Borisu in Glebu in potopisu Življenje in romanje Danijela.

Ljubljana: TEOF, 2019. 313 str. ISBN 978-961-6844-82-6, 11€.

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Obseg rokopisa izvirnega znanstvenega članka naj praviloma ne presega dolžine ene avtorske pole (30.000 znakov); pregledni članki in predhodne objave naj ne obsegajo več kot 20.000 znakov, poročila ne več kot 10.000 znakov, ocene knjig ne več kot 8.000 znakov. Za obsežnejša besedila naj se avtor dogovori z urednikom. Besedila daljša od 8.000 znakov morajo vsebovati podnaslove. Tabele in slike morajo biti izpisane na posebnem listu papirja, v besedilu članka mora biti označeno mesto, kam sodijo.

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Na koncu članka pripravimo **seznam referenc oz. literature**. Knjižna dela navajamo v obliki: Priimek, Ime. Letnica. Naslov. Kraj: Založba. Npr.: Janžekovič, Janez. 1976. *Krščanstvo in marksizem: od polemike do razgovora*. Celje: Mohorjeva družba. Članke iz revij navajamo v obliki: Priimek, Ime. Letnica. Naslov članka. Ime publikacije letnik:prva-zadnja stran. Npr.: Krašovec, Jože. 1991. Filozofsko-teološki razlogi za odpuščanje. *Bogoslovni vestnik* 51:270-285. Pri referencah z interneta navedemo spletni naslov z datumom pridobitve dokumenta. Če je bil dokument objavljen v periodični publikaciji, to označimo za naslovom dokumenta. Priimek, Ime. Letnica. Naslov. Ime publikacije, dan. mesec. URL (pridobljeno datum. mesec leto). Npr.: Rebula, Alojz. 2006. Rekatolizacija ali recivilizacija? *Družina*, 7. aprila. <http://www.druzina.si/ICD/spletnastran.nsf/> (pridobljeno 16. oktobra 2006).

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