

# Bogoslovni vestnik

*Theological Quarterly*  
EPHEMERIDES THEOLOGICAE

- Matjaž Gams idr.** *Katoliški nauk in znanost o demografskih vprašanjih*
- Sebastián Contreras-Aguirre** *Speculative and Practical Theology in the Second Scholasticism*
- Zdenko Širka** *Orthodox Reading of Martin Luther*
- Martin Perčič** *Koncept participacije Karola Wojtyła ...*
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- Grzegorz Szamocki** *The Universalism of the Spirit of Prophecy in Numbers 11:26-29*
- Irena Avsenik Nabergoj** *The Semantics of Love in the Song of Songs ...*
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- Benaouda Bensaid et al.** *Crossroads between Islamic Spirituality ...*
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- Domen Kušar idr.** *Lesena sakralna arhitektura v sodobni arhitekturni praksi*

**Glasilo Teološke fakultete Univerze v Ljubljani**

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## RAZPRAVE / ARTICLES

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*Matjaž Gams in Mari Jože Osredkar***Katoliški nauk in znanost  
o demografskih vprašanjih***Catholic Doctrine and Science on Demographic Issues*

*Povzetek:* V prispevku so predstavljeni temeljni demografski trendi v Sloveniji in po svetu s poudarkom na izumiranju malih evropskih narodov, kakor so Slovenci. Na temelju analize upadanja števila rojstev v svetovnem merilu in v Sloveniji predstavljamo predloge katoliškega nauka in znanstvena dognanja demografske stroke za povečanje števila rojstev. Članek prinaša spoznanje, da je precejšnja skladnost med pogledoma katoliškega religijskega nauka o demografskih vprašanjih, ki ga uči Teološka fakulteta v Ljubljani, in spoznanji slovenske demografske stroke, kako rešiti demografsko krizo.

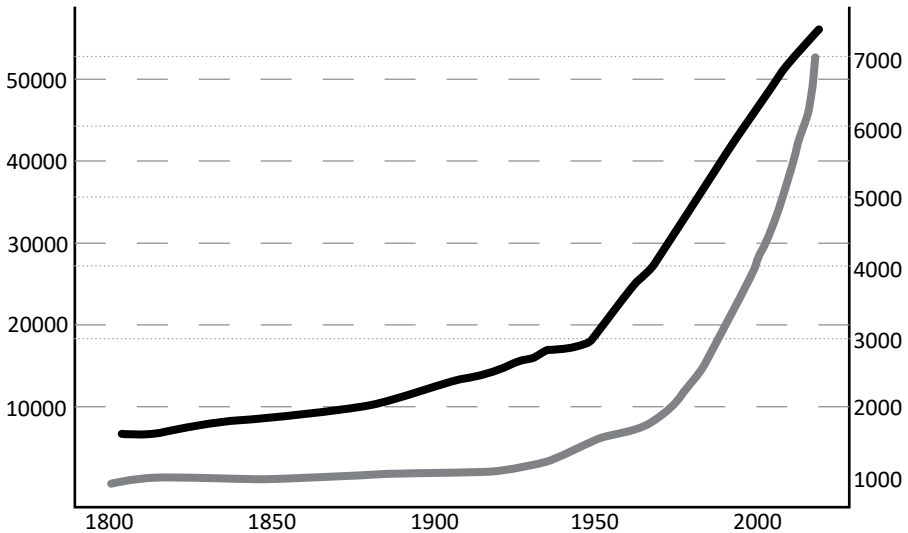
*Ključne besede:* demografija, nataliteta, Slovenija, Teološka fakulteta, Inštitut Jožef Stefan

*Abstract:* The article presents basic demographic trends in Slovenia and globally with an emphasis on the extinction of small European nations like Slovenia. Based on an analysis of the decrease in the number of births worldwide and in Slovenia, we introduce proposals of Catholic doctrine and Slovenian scientific findings to increase the number of births. The article shows that there is definite coherence between the views of the Catholic religious doctrine on demographic issues taught by the Faculty of Theology in Ljubljana and findings of the Slovenian demographic profession on how to solve the demographic crisis.

*Keywords:* Demography, Birth Rate, Slovenia, Faculty of Theology, Jožef Stefan Institute

**1. Uvod**

Inštitut Jožef Stefan in Teološka fakulteta, predvsem po zaslugi avtorjev tega prispevka, že 15 let sodelujeta pri organizaciji demografske konference v okviru Informacijske družbe. Leta 2018 sta avtorja prispevka sodelovala pri posvetu v Državnem svetu (Državni svet 2020) na temo demografije; predstavila sta vsak svoj



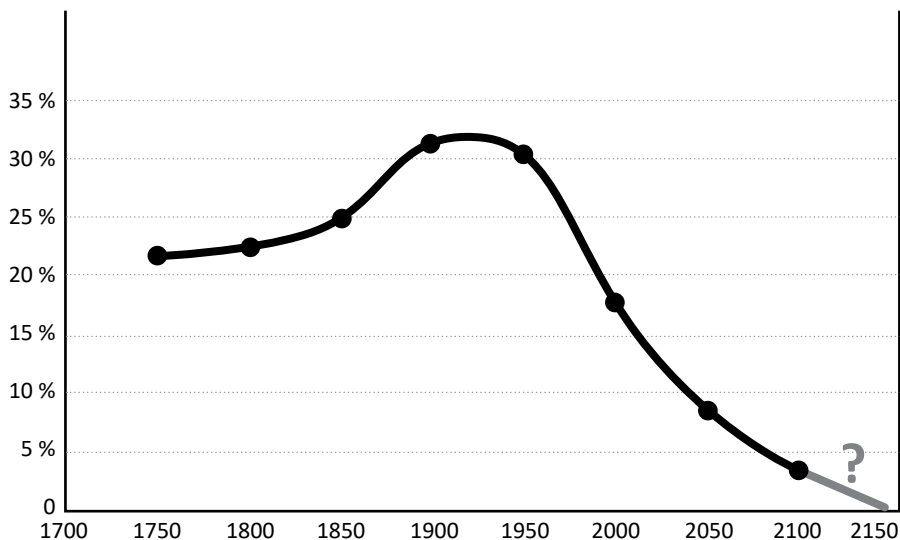
**Slika 1:** Eksponentna rast prebivalstva zadnje stoletje se sklada z uničevanjem živalstva in okolja. Pod grafom imamo napisane letnice od 1800 do 2000. Številke na desni označujejo število zemeljskega prebivalstva, izražene so v milijonih (vijolična zgornja linija), številke na levi pa označujejo izgubo vrst v smislu zmanjšanja biotske raznovrstnosti (zelena linija spodaj). Vir: Scott, J.M. 2008. *Threats to Biological Diversity: Global, Continental, Local*. U.S. Geological Survey, Idaho Cooperative Fish and Wildlife, Research Unit, University of Idaho.

referat. Dr. Matjaž Gams, ki je tudi državni svetnik, je v svojem predavanju nakazal, kako preprečiti izumiranje slovenskega naroda (Gams 2018). Pri tem dogodku sta sodelovala tudi dr. Drago Čepar in prof. dr. Janez Malačič, strokovnjaka z najdaljšim ‚demografskim stažem‘ v Sloveniji. Razprave so zbrane v Beli knjigi slovenske demografije, ki je postavila temelje za strokovno obravnavo demografske tematike (Gams in Malačič 2019). Nivo znanstvenih razprav ni ostal neopažen v slovenski politiki, saj je predsednik Republike Slovenije g. Borut Pahor povabil oba avtorja tega članka na posvet o demografskih vprašanjih v predsedniško palačo in njun prispevek na diskusiji je bil odmeven (Šokić 2019).

V članku bomo predstavili demografsko stanje v Sloveniji, ki ga bomo postavili v kontekst globalnih demografskih problemov. Glavni namen in hkrati izvirno sporočilo prispevka pa je, pokazati na podlagi predstavitve katoliškega nauka in znanstvenega pogleda na demografska vprašanja precejšnjo sorodnost med katoliškim naukom in spoznanji slovenske demografske stroke v analizi demografskega stanja in v spodbudah za rešitev demografske krize.

## 2. Demografsko stanje po svetu

Graf na sliki 1 nam pokaže, da sorazmerno z eksponentnim naraščanjem števila ljudi na zemlji izumirajo tudi živalske vrste. V zadnjih 40 letih je upadlo število živali



**Slika 2:** Zmanjševanje deleža Evropejcev v svetovni populaciji. Pod grafom so letnice od 1700 do 2150; na levi strani so odstotki deleža Evropejcev v svetovni populaciji. Vir <https://www.pngwing.com/en/free-png-nuudh>.

(ali število njihovih kilogramov) za polovico in trendi šestega velikega svetovnega izumiranja živali in rastlin so očitni (Kolbert 2014). Verjetno ni treba posebej razlagati, kako v zadnjih desetletjih industrija segreva zemeljsko ozračje in kot posledica tega uničuje možnosti za življenje na zemlji. Demografska rast, ki jo predvidevajo projekcije, če bi se nadaljeval trend zadnjih desetletij in predvsem današnji način življenja človeštva, bi bila očitno nevzdržna na daljše obdobje. To pa ni edini in tudi ne največji demografski problem. Problematično je upadanje rojstev!

Omenimo položaj v zahodnem svetu. V Evropi resda ni zunanje fizične ali pravne prisile glede rojevanja otrok, toda liberalistično-hedonistične težnje ustvarjajo javno mnenje, ki ni naklonjeno povečanju natalitete. To mnenje prek klasičnih in spletnih medijev vpliva na pare, da se odločajo za minimalno število otrok ali se celo ne odločajo za otroke. Zato v Evropi beležimo negativni naravni prirastek.

»Na začetku stoletja se je v Evropi začela skupna stopnja rodnosti zniževati. V letih 2001 in 2002 je stopnja znašala 1,46 živorojenega otroka na žensko. Do leta 2010 se je sicer povišala na 1,62, nato se je do leta 2013 znižala na 1,54, leta 2014 pa znova povišala na 1,58. V razvitih delih sveta se za stopnjo naravnega obnavljanja prebivalstva, tj. za raven, na kateri bi bilo število prebivalstva brez priseljevanja ali izseljevanja dolgoročno stabilno, šteje skupna stopnja rodnosti 2,10 živorojenega otroka na žensko.« (Eurostat 2020)

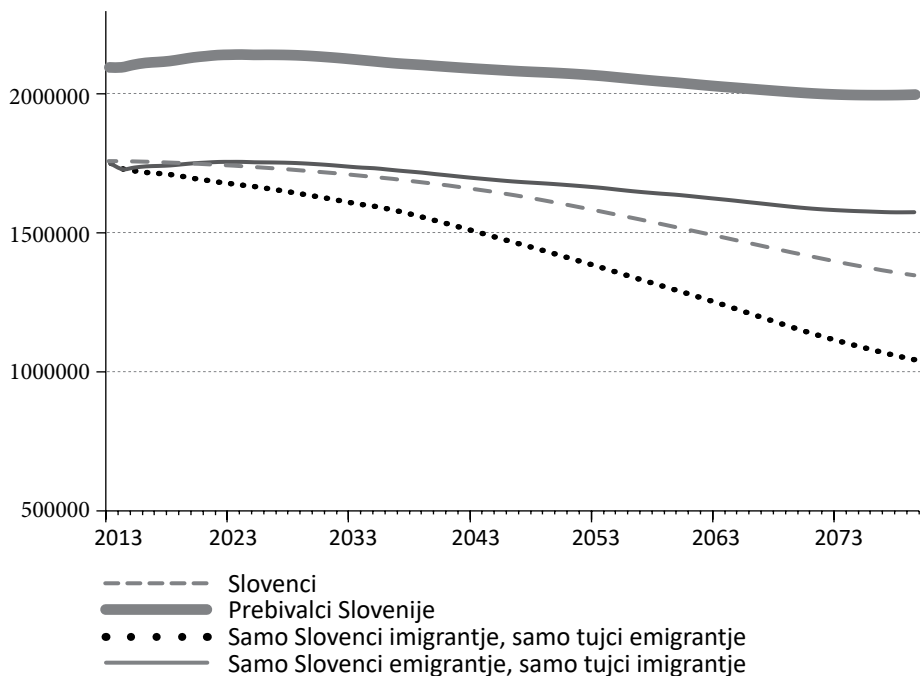
Posledici zmanjšane natalitete sta staranje prebivalstva in izumiranje narodov. To zadnjo trditev potrjuje graf na sliki št. 2, na kateri krivulja prikazuje zmanjševanje

deleža prebivalcev evropskega izvora (v Evropi ali kjerkoli po svetu) v svetovni populaciji. Z drugo besedo, kaže na izumiranje evropskih narodov (Volset idr. 2020).

Ko govorimo o demografski sliki človeštva, ne moremo ne opaziti, da kljub naraščanju prebivalstva radikalno pada rodnost. Razlog ni znan, lahko je zaradi okolja (Levine in Swan 2016; Swan in Colino 2021), iz kulturno-socioloških razlogov ali zaradi obojega. Ta trend lahko močno opazimo predvsem v razvitih državah, v nekoliko manjši meri pa v deželah tretjega sveta. Vsekakor lahko zapišemo, da se število novorojenih otrok v zadnjih 10 letih v svetu praktično ne povečuje več (Pearce 2008). Nobena država, ki je padla pod mejo reprodukcije 2,1 otroka na žensko, se ni vrnila nazaj čez to mejo, vsaj do sedaj ne. Niti Kitajska, ki je začela z močnimi spodbujevalnimi ukrepi, ko se rodnost po ukinitvi prepovedi rojevanja več kakor enega otroka ni dvignila. Tabela 1 prikazuje, da se je v svetovnem merilu rodnost od leta 1955, ko beleži 4,97 otroka na žensko, do leta 2020 zmanjšala na 2,47. Hkrati pa se je povprečna starost med omenjenima letnicama zvišala od 23 do 30,9 leta. Pričakovana življenjska doba se je zvišala po celem svetu (po podatkih Svetovne zdravstvene organizacije na svetovni ravni znaša povprečno 70 let). V 45 letih smo tako pridobili 12,2 leta življenja oziroma se pričakovana življenjska doba v zadnjih 150 letih povečuje za šest ur na dan. Prihajajoči demografski problem na svetu torej ni več veliko število prebivalcev, temveč vse manjša rodnost, posledica tega pa sta staranje prebivalstva in izumiranje manjših narodov.

Leto (julij 1)	Prebivalci	Letna rast	Povprečna starost	Rodnost	Urbana pop. %
2020	7,794,798,739	1,05 %	30,9	2,47	56,2 %
2019	7,713,468,100	1,08 %	29,8	2,51	55,7 %
2018	7,631,091,040	1,10 %	29,8	2,51	55,3 %
2017	7,547,858,925	1,12 %	29,8	2,51	54,9 %
2016	7,464,022,049	1,14 %	29,8	2,51	54,4 %
2015	7,379,797,139	1,19 %	30	2,52	54,0 %
2010	6,956,823,603	1,24 %	28	2,58	51,7 %
2005	6,541,907,027	1,26 %	27	2,65	49,2 %
2000	6,143,493,823	1,35 %	26	2,78	46,7 %
1995	5,744,212,979	1,52 %	25	3,01	44,8 %
1990	5,327,231,061	1,81 %	24	3,44	43,0 %
1985	4,870,921,740	1,79 %	23	3,59	41,2 %
1980	4,458,003,514	1,79 %	23	3,86	39,3 %
1975	4,079,480,606	1,97 %	22	4,47	37,7 %
1970	3,700,437,046	2,07 %	22	4,93	36,6 %
1965	3,339,583,597	1,93 %	22	5,02	N.A.
1960	3,034,949,748	1,82 %	23	4,90	33,7 %
1955	2,773,019,936	1,80 %	23	4,97	N.A.

**Tabela 1:** Svetovna populacija – temeljni demografski podatki. Vir: <https://www.worldometers.info/world-population>.



**Slika 3:** *Projekcija prebivalcev Slovenije in Slovencev po narodnosti znotraj Slovenije. Vir: Gams 2017.*

### 3. Demografsko stanje v Evropi in v Sloveniji

Demografski fenomeni so, razen v vojnah, katastrofah ali epidemijah, navadno dolgotrajni in zato manj pomembni za javnost in tudi za politike, ki najpogosteje razmišljajo pretežno o časovnem razponu nekaj let. Posledica tega je, da so dolgoročne demografske napovedi v javnosti pogosto sprejete z nezainteresiranostjo in tudi s skepso, čeprav so v resnici dolgoročno najpomembnejše. Slovenski demografski dogodki (Gams in Malačič 2019) prinašajo ključno spoznanje, da je človeštvu pred desetletji grozila prevelika demografska rast, ki pa se bo po modernih projekcijah ustavila (Volset idr. 2020), hkrati pa, zaradi upadanja števila rojstev, predvsem malim evropskim narodom grozi izumrtje (Bricker in Ibbitson 2019). Kaj pomaga malo večja ali manjša gospodarska rast, če je vsako leto v Sloveniji 10 000 slovenskih državljanov premalo (Čepar 2021) in so dolgoročne demografske projekcije izredno problematične? Pred izumrtjem pa bosta nastopili slabljenje pomena držav s premajhno rodnostjo in nazadovanje gospodarstva (Lee idr. 2014). Vrnimo se še nekoliko k sliki 2, ki nam prikazuje delež Evropejcev v svetovni populaciji in pričakovane spremembe v deležu svetovne populacije. Leta 1950, to je, po drugi svetovni vojni, je bilo Evropejcev skoraj 22 % svetovne populacije. Leta 2015 jih je bilo 10 %, leta 2100 jih bo le še 6%. To kaže na katastrofalne posledice evropske demografske politike. A medtem ko bo za velike evropske narode govor le o

nekem določenem zmanjšanju, bodo manjši evropski narodi, kakor sta slovenski in hrvaški, izumrli, če ne bo bistvenih sprememb. Demografske projekcije so enake za Slovence po narodnosti in domicilnih prebivalcih – ni bistvene razlike glede obeh pogledov. Delež Slovencev v svetu se zmanjšuje: z 0,6 promila leta 1950 na 0,2 promila leta 2015 in po projekcijah na 0,09 promila leta 2100. Od druge svetovne vojne do leta 2100 se bo torej delež Slovencev v svetu zmanjšal za 6-krat.

Slovenska demografska gibanja smo analizirali z vrsto svojih lastnih programov in smo jih primerjali s programi EU in Eurostat (Eurostat 2020). Izkazalo se je, da so predikcije zelo podobne, to pa pomeni, da je ob sedanjih predpostavkah prihodnost izrazito predvidljiva. Seveda se lahko razmere spremenijo, to vpliva na projekcije, a neodvisne analize projekcij prof. Malačiča so pokazale, da so bile zgodovinske napovedi nekaj desetletij nazaj zelo točne in natančne (Malačič, Ogrin in Gams 2020). Glavne slovenske analize smo predstavili na sliki 3. Število Slovencev po narodnosti smo zasnovali glede na obstoječe podatke, od zadnjega popisa po narodnosti. Treba je zapisati, da so najnovejši popisi brez opisovanja narodnosti (saj tudi števila splavov ne vodimo), to pa je močno vprašljivo tako s stališča stroke kakor glede vprašanj o hiperglobalni miselnosti, ki namenoma degradira lokalno prebivalstvo (Gams 2017).

Projekcije kažejo, da bo okoli leta 2100 v Slovenji le še pol prebivalcev Slovencev po narodnosti. Podrobnejše analize so dokaj definitivno odgovorile, kaj so ključni vzroki za upadanje rojstev in s kakšnimi ukrepi bi lahko povečali število slovenskih rojstev oziroma preprečili izumrtje Slovencev. Nacionalna marginalizacija Slovencev, podobno kakor večine evropskih manjših narodov, je nakazana do leta 2100 (Slika 3). Manjši narodi bodo, podobno kakor vsi manjši jeziki, ki izumirajo zaradi globalistične angleščine, v nekaj sto letih preprosto izumrli. Celo za Japonsko so projekcije, da bodo Japonci izumrli do leta 2100 (NDTV 2012; Wikipedia 2021). Seveda bodo prej sledila desetletja fizičnega, kulturnega in civilizacijskega nazadovanja, a konec je predvidljiv z osnovnošolsko matematiko: leta 2100 bo v Sloveniji samo še 50 % Slovencev, leta 2500 manj kakor 10 000. Takrat bo tudi vseh avtohtonih državljanov Slovenije (Hrvatov, Italijanov, Madžarov itd.) skupaj manj kakor 10 000. Celemu svetu grozi nazadovanje (Bricker in Ibbitson 2019), vendar se to pri velikih narodih ne pozna tako radikalno kakor pri manjših, kamor sodi tudi Slovenija z dvema milijonoma prebivalcev. Slovenskih državljanov je za 0,03 % svetovnega prebivalstva. Ob ohranitvi stopnje rodnosti na obstoječi nizki ravni bo povprečna starost prebivalcev v Sloveniji do leta 2050 narasla na 48,6 leta, medtem ko je leta 2017 po podatkih Statističnega urada Republike Slovenije znašala 43,2 leta. Obenem se bo zmanjšala populacija v najbolj aktivni dobi – od 20 do 64 let (do leta 2030 predvideno zmanjšanje za 125 000 oseb). Vse to bo med drugim pomembno vplivalo tudi na trg dela. Napovedi torej kažejo, da lahko v naslednjih tridesetih letih v Sloveniji pričakujemo močno absolutno povečanje števila starejših prebivalcev in še hitrejšo rast njihovega deleža v celotnem prebivalstvu, to pa bo ključno vplivalo na gospodarske razmere, na pokojnine in na kvaliteto življenja (Lee idr. 2014). Spoznanja po začetnih odporih in napadih na nosilce demografskih objav v Sloveniji počasi iščejo v večinskih vsaj poljudnoznanstvenih in strokovnih medijih (Sever 2021, 15–20).

## 4. Analiza položaja

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Kdo in kako forsira ukrepe za zmanjševanje rodnosti oziroma kdo vpliva na življenje modernih Evropejcev in Slovencev? Po nekaj letih študij informacijske družbe ugotavljamo (Pivec, Krisper in Gams 2019), da so zlasti mladi pod velikim ideološkim pritiskom oziroma medijsko propagando, ki spreminja način razmišljanja, podobno kakor so ga sistemi komunističnih držav (Jugoslavija, Rusija, Severna Koreja). Ta medijska propaganda ima dokaj vidne nosilne teme: neoliberalizem, globalizem, potrošništvo, egoizem, raztrganje vseh socialnih vezi od države do družine.

V Sloveniji 17 % žensk nima otrok, mladi moški pa imajo 50 % semenčic glede na stanje pred 40 leti. Če se ustavimo pri zadnjem podatku – nekaj deset let so se večinski mediji posmehovali raziskavam, ki so trdile, da pada število semenčic pri mladih Evropejcih. Hkrati so jih strokovno klasificirali kot statistično nezanesljive. Šele nedavno (Swan idr. 2021) se je spoznanje razširilo v strokovni javnosti. Te motnje so bistveno hujše, kakor bi kdo naivno pomislil. Iz 2,5 milijona semenčic jih normalno ob polni rodnosti moškega in ženske le 20 pride do kraja oploditve. Če je semenčic pol manj, strmo pade možnost zanositve. Iz analiz in objav ni jasno, zakaj se dogajajo omenjene motnje, najbolj verjetna teorija pa je povezana s hormonskimi motilci.

Sistem vrednot potrošništva in protirodnosti širijo svetovne elite, pogosto prek dobrodelnih organizacij. Med njimi je zagotovo tudi fundacija Billa in Melinde Gates, ki deluje prioritarno v dobro človeštva in na tem nivoju je ključno zmanjšanje rojstev. Del tega ideološkega pritiska v svetu pa ni znan, morda nastaja sam od sebe, emergentno, kot del moderne informacijske družbe. Ve se tudi, s katerimi ukrepi ustaviti preveliko število rojstev: razbiti družino, omogočiti lahke ločitve, razbiti poroko in druge ustanove družine, propagirati svobodno izbiro partnerjev, otežiti starševstvo, povečati strošek in ceno otrok, trgati tradicionalne oblike socialnih vezi ...

## 5. Predlogi Teološke fakultete za povečanju natalitete

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V javnih občilih ali pa v osebni komunikaciji je zelo pogosto izraženo mnenje, da je katoliška Cerkev ‚zaostala‘. Mnogi so prepričani, da je konservativna v smislu, da uči nauk, ki ni več aktualen v današnji družbi, ki ni skladen z znanostjo in živi v ‚srednjem veku‘. Zakaj? Razlog so vrednote, ki se dotikajo družinskega življenja, rodnosti, abortusa, evtanazije in spolne morale. Ne le v Sloveniji, tudi drugje v zahodnem svetu katoliškim vrednotam nasprotujejo predvsem levo usmerjeni liberalni mediji. Ne le da nasprotujejo katoliškemu nauku, ki ga uči Teološka fakulteta v Ljubljani, v zadnjih časih smo v Sloveniji priče njihovi ekstremistični drži, ki se izraža z agresivnimi dejanji.<sup>1</sup> Ali je Cerkev zares zaostala, ker zagovarja življenje kot vrednoto? Kaj je vrednota? To je cilj, ki omogoča življenje in preživetje; ne le

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<sup>1</sup> Nasprotovanje državnega financiranja društev, ki so proti splavu, in risanje svastike na fasade njihovih prostorov.

posamezniku, temveč vsem posameznikom in družbi kot celoti. V bistvu je vrednota samo to, kar omogoča preživetje.

Jeseni 2010 je evropska škofovska konferenca povabila vse evropske katoliške škofove na posvet z naslovom *Katoliška Cerkev je vznemirjena zaradi ‚demografske zime‘ v Evropi.*<sup>2</sup> Zavedajoč se, da koeficient 1,5 otroka na žensko še zdaleč ne zadošča za ohranjanje evropske populacije, ki se stara, so škofje sklenili, da je edina rešitev za Evropo trdna in za življenje odprta družina. Rezultat posveta je knjiga *I vescovi europei su demografia e famiglia in Europa*, v kateri je izražena spodbuda evropskim državam, da bi stimulirale nataliteto s pomočjo družinam in da bi z zakonodajo omogočile spremembo načina mišljenja in življenja. V bistvu so samo povzeli nauk, ki ga katoliška Cerkev oznanja že 2000 let in ga bomo v nadaljevanju predstavili.

Krščanstvo kot religija je skozi stoletja pogosto doživljalo pritiske vladajočih elit, a se je s stališča demografije razširilo predvsem zato, ker je dalo družini ključni pomen in ker je vztrajalo pri nauku, da je življenje sveto in neodtujljivo (Kranjc Jakša 2020). Katoliški nauk o družini izhaja iz opredelitve zakonske zveze, ki je temelj družine: »Nobena ideologija ne more zbrisati iz človeškega spoznanja gotovosti, da obstaja zakonska zveza samo med dvema osebama različnega spola.« (GS, tč. 48) Cerkev razume in spoštuje osebe s homoseksualno spolno usmerjenostjo, toda dve osebi istega spola ne moreta spočeti otrok. »Zakonska zveza, s katero mož in žena ustanovita celovito življenjsko skupnost in je po svoji naravi naravnana v blagor zakoncev in roditev ter vzgojo otrok, je med krščenimi od Kristusa Gospoda povzdignjena v dostojanstvo zakramenta.« (ZCP 1055 §1) Katoliška Cerkev je prepričana, da trdnost vezi v družini, ki so bistvene za rodnjo in vzgojo otrok, v največji meri zagotavlja nerazveznost zakona. V Apostolskem pismu o družini je Janez Pavel II. poudaril, da je »med najpomembnejšimi in najnujnejšimi nalogami zakonskih parov v našem času pričevanje za neprecenljivo vrednoto nerazvezljivosti zakonske zveze in zvestobe« (Janez Pavel II., tč. 24).

Sodobna družba na vsakem koraku poudarja človekove pravice. Pri tem pa pozablja priznati pravice najšibkejšim. Katoliški nauk prepoznava človeško osebo od združenja moške in ženske spolne celice pri spočetju zarodka pa do človekove biološke smrti: »Želja po materinstvu in očetovstvu ne upravičuje nobene ‚pravice do otroka‘, pač pa so očitne pravice tistega, ki prihaja na svet. Temu je treba zagotoviti najustreznejše bivanjske razmere s trdno – na zakonu in komplementarnosti dveh podob, očetovske in materinske – utemeljeno družino.« (*Kompendij družbenega nauka Cerkve*, tč. 235). »Otrokove pravice morajo biti zavarovane s pravnim redom /.../ Prva otrokova pravica pa je, ‚da se rodi v družini z materjo in očetom‘, pravica, katere spoštovanje je bilo vedno težavno in ki pozna danes zaradi razvoja genetske tehnologije nove oblike kršitev.« (tč. 244) Cerkev je prepričana, da ima država dolžnost, da varuje družino in otroke:

»Politična skupnost ima dolžnost, da družino spoštuje, jo podpira in ji zagotavlja predvsem: svobodo, da si osnuje svoje ognjišče, da ima otroke in jih vzgaja v

<sup>2</sup> Zagreb, 30. september–3. oktober 2012.



skladu s svojimi nravnimi in religioznimi prepričanji; zaščito trdnosti zakonske zveze in družinske ustanove; svobodo, da izpoveduje svojo vero, jo predaja naprej, vzgaja v njej svoje otroke s potrebnimi sredstvi in ustanovami; pravico do zasebne lastnine, svobodo, da osnuje podjetje, dobi delo, stanovanje, pravico, da se izseli; na podlagi institucij dežele pravico do zdravstvenega varstva, do pomoči za ostarele in do družinskih doklad; zaščito varnosti in zdravstva, zlasti z ozirom na nevarnosti, kakor so mamila, pornografija, alkoholizem itd., svobodo, da skupaj z drugimi družinami osnuje združenja in da so tako zastopane tudi pri civilnih oblasteh.« (*Katekizem Katoliške Cerkve*, tč. 2211)

Papež Frančišek je pred časom poudaril, da spoštuje vse tiste, ki živijo drugače, kakor uči Cerkev. Imajo osebno svobodo in pravico, izbrati način življenja, ki jim ustreza. Cerkev in znanost pa ugotavljata, da današnja družba z zametavanjem vrednote življenja (abortus, evtanazija, hedonizem, egoizem) drvi v izumrtje. Še več, Cerkev je prepričana, da življenje po katoliškem nauku zagotovo omogoča preživetje. Življenje po verskem nauku je namreč pravica katoličanov (Strehovec 399–400). V *Beli knjigi demografije* je dr. Tadej Strehovec predstavil podatke, ki potrjujejo, da verska prepričanja zelo vplivajo na rodnost (95–98). Projekcije stopnje rodnosti v okviru posameznih verskih skupnosti<sup>3</sup> kažejo, da se bo do leta 2050 stopnja rodnosti v okviru posameznih verskih skupnosti višala, v največji meri med verskimi skupnostmi, ki se uvrščajo v monoteistična verstva (islamska verska skupnost predvideva porast vernikov za 73 %, v okviru krščanskih skupnosti pa 35 % porast), medtem ko naj bi leta 2050 delež tistih, ki ne izkazujejo verskega prepričanja, v primerjavi s celotno svetovno populacijo znašal 9 %.

## 6. Predlogi demografske stroke za povečanje natalitete

Po nekaterih pesimističnih ocenah smo tako v Sloveniji kakor v Evropski uniji najbolj ugoden čas za odziv na demografske spremembe že zamudili, tako da ni mogoče z dokaj preprostimi ukrepi preprečiti izumrtja, a vendarle bi bilo treba demografsko krizo, tako kakor tudi vse druge, s katerimi smo se ali se še soočamo (ekonomska, okoljska, energetska), dojemati predvsem kot vzgonski element, ki nas lahko vodi k spremembam, in ne kot nepremagljivo težavo. Po mnenju nekaterih strokovnjakov je možno z relativno malo dodatnimi sredstvi doseči korenite spremembe na bolje, predvsem pa obrniti negativni trend v pozitivnega. Treba se je zavedati, da premajhna rodnost ni samo ekonomski problem, zaradi nje pomembno pade tudi kakovost življenja in medčloveških odnosov.

Matjaž Gams je kot poročevalec 1. oktobra 2018 državnemu svetu predložil rešitve, ki jih predlaga stroka za preprečitev izumiranja slovenskega naroda. Najprej je poudaril, da priseljevanje v Slovenijo ne bo rešilo naših demografskih težav. Nasprotno pa izseljevanje mladih iz Slovenije pogloblja demografsko krizo. Slovenija mora mladim ponuditi kakovostnejše življenjske možnosti, da ne bodo odha-

<sup>3</sup> Študije Pew Research Centre iz leta 2015.

jali v tujino. Predstavil je nekaj konkretnih predlogov, kako je možno reševati problematiko demografskih sprememb. V Sloveniji bi bilo treba dvigniti delež financiranja dolgotrajne oskrbe s sedanjih 0,9 % BDP na vsaj 1,3 % BDP, z ohranjanjem gospodarskega razvoja pa je treba, ob staranju delovne sile, v čim večji meri vključiti starejše in upokojene in vzgajati od vrtca do univerze za tretje življenjsko obdobje za novo solidarnost med generacijami. Uvesti je treba način sodelovanja in komuniciranja v okviru družine, službe in družbe; za to že obstajajo ustrezna orodja in metodologije.<sup>4</sup> Nato pa se je osredotočil na pomen družine, to pa tudi podrobneje predstavljamo.<sup>5</sup>

Nekateri strateški dokumenti na ravni EU (v obliki zelenih knjig na temo rodnosti, pokojninskih sistemov in migracij) in v Sloveniji (npr. „Strategija dolgožive družbe“<sup>6</sup>; v povezavi z „Resolucijo o družinski politiki 2018–2028 ‚Vsem družinam prijazna družba““ (ReDP18–28) in „Strategija ekonomskih migracij za obdobje od 2010 do 2020“) so že sprejeti. Pomemben element reševanja problematike nizke rodnosti v Sloveniji namreč lahko pomeni ustrezna družinska politika, ki jo je treba razumeti v najširšem možnem smislu in ob upoštevanju vseh področij, ki lahko vplivajo na položaj družin v družbi (materialni in vrednostni ukrepi itd.). Družinska politika mora delovati na vseh področjih družinskega življenja in v celotnem obdobju vzgoje in skrbi za otroke. Ukrepi družinske politike morajo biti naravnani pozitivno in zagotavljati neko določeno stopnjo varnosti staršem, ki se odločajo za prvega otroka ali širitev družine. Zaradi številčno čedalje manjših generacij bi bilo treba vložiti več sredstev in truda v to, da se bodo ljudje prej odločili za kakega otroka več in nasploh za družino. Kot možni ukrepi so med drugim prepoznani: a) spodbujanje mladih k porokam in k ustvarjanju družin na podlagi finančnih spodbud ob poroki in ob višjih otroških dodatkih, ki naj bodo neodvisni od premoženja družine; b) omogočanje dostopa do stanovanj za mlade družine pod ugodnejšimi pogoji (imamo 150 000 praznih stanovanj); c) spremembe pokojninske zakonodaje z uvedbo nekaterih bonitet v povezavi s številom otrok v družini.

Stroka se zaveda, da so močni pritiski v smeri zmanjšanja rodnosti, ki bodo kot stranski produkt povzročili izumrtje Slovencev po narodnosti in avtohtonih prebivalcev Slovenije. Zakaj se tega ne zave tudi politika in ne sprejme primernih ukrepov? Konec koncev je nekaj tega dejansko že uspelo, ko smo prek prvih demografskih konferenc dvignili rodnost z 1,2 na 1,5–1,6. Žal pa je do 2,1 še daleč. In zakaj sprejemamo nove in nove ukrepe v negativni smeri, ki še povečujejo pritisk na izumiranje? Zgled je starševski očetovski dopust – veliko sredstev gre za to, učinek pa je negativen, ker zmanjšuje možnosti za uspešno kariero staršev in povečuje celoviti strošek za otroka. Analize kažejo, da je ključna postavka to, kako s povečano ‚ceno‘ (finančno, človeško ...) zmanjšati pozitivne učinke otrok oziroma jih

<sup>4</sup> Razvijajo jih na Inštitutu Antona Trstenjaka za gerontologijo in medgeneracijsko sožitje.

<sup>5</sup> Predloge stroke za rešitev demografske krize povzemamo iz *Bele knjige demografije* (Gams in Malačič 2018).

<sup>6</sup> Osredotoča se na vprašanje dolgoživosti družbe v povezavi z demografskimi spremembami in s tehnološkim razvojem, ki zahteva spremembe v gospodarstvu in v celotni družbi, nenehno prilagajanje, pridobivanje novega znanja, fleksibilizacijo trga dela, spremembe v življenjskem ciklu ipd.

narediti ‚predrage‘. Če mora mati delati ves dan v službi, preprosto nima časa za otroke. Če očetje ostanejo doma, škodijo svoji karieri in gospodarstvu/družbi precej bolj, kakor je pozitivnih učinkov zaradi tega ukrepa. Bistvo je to, da otroci niso ‚predragi‘ in da prinesejo več koristi kakor negativnih posledic. Ko predlagamo takšne ukrepe, se zgamejo domači in tuji ideološki lobisti in zgroženo očitaajo, da to pa že ne. Recimo en sam preprost ukrep, ki nič ne stane in je pravzaprav ekonomsko najbolj pošten: število zaposlenih otrok naj se upošteva pri višini pokojnine. Pokojnino dobivajo upokojenci po medgeneracijskem dogovoru tako, da sočasno zaposleni plačujejo pokojnino za svoje starše. Če nekdo nima otrok, je svoje dodatke resda predal svojim staršem, zato pa ni nikogar, ki bi prispeval zanj. Tisti pa, ki imajo otroke, so zagotovili pokojnino sebi in tistim brez otrok. Kje je tu pregovor »Čisti računi, dobri prijatelji« in zakaj ne sprejmemo takšnega ukrepa v smislu spodbujanja števila rojstev? Takšnih ukrepov je cela vrsta, so pa vsi v konfliktu s propagandno ideologijo zmanjševanja rojstev, ki je resda nujna za dobro planeta in človeštva globalno, lokalno v Sloveniji pa njeno uveljavljanje pomeni izumiranje.

## 7. Sklep

EkspONENTNO večanje števila prebivalcev na našem planetu je demografski problem, vendar ne največji, še zdaleč pa ni usoden za človeštvo. Veliko resnejši je problem upadanja rojstev, ki ga zaznavamo po vsem svetu. Inštitut Jožef Stefan je k temu problemu pristopil znanstveno in povezal spoznanja slovenske demografe: prof. Malačič (Malačič 2006), dr. Milivoja Vida Šircelj (Šircelj 2020) in drugi. Objavljena spoznanja v zbornikih 14 demografskih konferenc in Bele knjige slovenske demografije (Gams in Malačič 2019) so relevantne strokovne podlage za odločanje v naši državi. Po drugi strani pa v slovenski javnosti obstaja veliko zavažanja glede demografskih sprememb, ki so ob konfliktu s stroko privedle do kritik in ideoloških napadov prek socialnih omrežij in v večinskih medijih. Neoliberalni pogledi in gibanja kot tako imenovani ‚cancel culture‘ (moderna spletna oblika ostrakizma, ko se iz družbe izločajo ‚drugačni‘) so se tako razširili v slovenski in v evropski družbi, da so demografske raziskave pogosto pod pritiski. Hkrati pa ugotavljamo, da se profesorji s Teološke fakultete v Ljubljani in raziskovalci Inštituta Jožef Stefan ujemajo v analizi demografskega stanja in da se njihovi predlogi za rešitev demografske krize v bistvenih točkah ujemajo. Obojni se zavedajo usodnosti liberalistične in hedonistične miselnosti za slovenski narod in za človeštvo. Rešitev demografske zime vidijo v trdni družini, v kateri bosta oče in mati imela izpolnjene možnosti za sprejetje in vzgojo otrok, otroci pa bodo deležni podpore obeh staršev. Strokovne predstavitve in besedila predstavnikov obeh ustanov zdržijo v primerjavi z moderno znanstveno literaturo (Volset idr. 2020). Lahko zapišemo, da je to zgled, ko gresta religijski nauk in znanost skupaj z roko v roki za preživetje slovenskega naroda in človeštva.

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*Sebastián Contreras-Aguirre*

## **Speculative and Practical Theology in the Second Scholasticism: Melchor Cano (c. 1507–1560)<sup>1</sup>**

*Spekulativna in praktična teologija druge sholastike: Melchor Cano (ok. 1507–1560)*

*Abstract:* This article reviews the principal theological doctrines of Melchor Cano, perhaps the greatest dogmatic theologian of the Second Scholasticism. His *De locis theologicis* marked a watershed in the definition of theology as the ‘fundamental science,’ and his writings on morals attest to the practical sense of the Salamanca theological school. Since theology is both speculative and practical, this paper deals with the main aspects of Cano’s theoretical and moral theology, namely, his doctrine of theological places, his vindication of the Indian’s freedom and political power, his teaching about the distinction between natural and positive law, and Cano’s conception of the right of war.

*Keywords:* Second Scholasticism, Melchor Cano, theoretical theology, practical theology, Spanish Scholasticism, *loci theologici*

*Povzetek:* Članek ponuja pregled glavnih teoloških nauk Melchorja Cana, verjetno največjega dogmatičnega teologa obdobja druge sholastike. Njegovo delo *De locis theologicis* je bilo prebojno pri opredelitvi teologije kot ‘temeljne znanosti’, njegovi spisi o morali pa pričujejo o praktičnem smislu salamanške teološke šole. Ker je teologija tako spekulativna kakor tudi praktična, članek obravnava glavne vidike Canove teoretične in moralne teologije, to je: njegov nauk o teoloških mestih (virih), njegov zagovor svoboščin in politične moči Indijancev, njegov nauk o razlikovanju med naravnim in pozitivnim zakonom in njegovo dojemanje pravice do vojne.

*Ključne besede:* druga sholastika, Melchor Cano, teoretična teologija, praktična teologija, španska sholastika, *loci theologici*

The renewal of scholastic theology in Early Modernity saw Melchor Cano<sup>2</sup> –

<sup>1</sup> The author is grateful for the sponsorship of FONDECYT-Chile, project 1180510.

<sup>2</sup> Melchor Cano entered the Dominican order in 1523 and studied arts and theology in Salamanca, where he attended Francisco de Vitoria’s lectures. He has been acclaimed as Vitoria’s favorite disciple, but the same has been said of Domingo de Soto and Alonso de la Veracruz.

Melchor de Santa Marta – as one of its protagonists: he inaugurated a new theological method, systematised and ordered the insights of precedent theologians, and elaborated the first great dogmatics of modern Scholasticism (Lang 1962; Vilanova 1991; Belda 2000). Cano, known as ‘the Cicero of the schools’,<sup>3</sup> writes at a challenging time for the Church. In Cano’s words, the disintegration of Christianity stemming from the ‘Lutheran disease’, as well as from the poor or null formation of Christians, wreaked havoc and brought upon a terrible doctrinal dispersion both inside and outside the Church (Cano 1871, 514).

Cano articulates Thomistic and Salamancan theology with Aristotelian philosophy, shaping it according to the classical scheme of the ‘topics’. These ‘new topics’, which the tradition calls ‘theological places’, form a complex system that incorporates the Holy Father’s teachings, the ideas of the medieval theologians, the science of the canonists, and the theses of the other Salamancan theologians. Cano does not shut his mind to any current of thought (provided that the adherence to other’s ideas is critically legitimated) since, according to the principles of the scholastic method, science is about truth, and truth can be found anywhere. Now, Cano respects and follows St. Thomas and Francisco de Vitoria and the great scholastics, whose doctrines he expands on (1900a, l. 12 c. 1). For this reason, some scholars have argued that Cano is both a conservative and modern writer, since, on the one side, he belongs to a particular school of thought and, on the other side, he independently argues for his position in dogmatic and practical theology (Belda 2013, 102; Lang 1925, 242).

This paper surveys the theological synthesis of ‘the terrible Cano’, ‘the admiration of Trent’ (Tellechea 2003–2007; Menéndez Pelayo 2006–2007).<sup>4</sup> After a brief description of theology as the fundamental science, the main aspects of Cano’s speculative and moral theology are exposed, specifically his theory of the theological places, his ideas on the freedom of the Native Americans and the relationship of natural law with positive law, and Cano’s teaching on the law of war. To conclude, this article refers to Cano’s defence of political power.

## 1. The Theological Science

According to Scholasticism, theology is a rational discourse about God. Natural theology is the metaphysics of God as the last cause, and supernatural theology is the science of God starting from revelation. Accordingly, the knowledge coming

<sup>3</sup> Also known as the ‘Quintilian of the theologians’. See Menéndez Pelayo 1994; Menéndez Pelayo 2006–2007; Caballero 1871.

<sup>4</sup> Besides his intellectual merit, Cano is remembered for his brutal persecution of Bartolomé Carranza and the Society of Jesus. He was convinced that the Jesuits are ‘harmful to the Christian religion.’ Cano deemed heretical both them and Carranza. Witnesses of that persecution abound among the Jesuits; the accusations Cano presented to the Inquisition concerning Carranza’s catechism are also documented. Although some present-day historians try to downplay this persecution, the fact is that Cano was particularly harsh to the Ignatians and Carranza de Miranda. Two examples should suffice. About the Jesuits he wrote: ‘What do I feel about that family? Something very serious, too grave to say it in a letter. I do not write about it, but I fear greater damage than in Germany;’ and about Carranza he says that many of his ideas ‘sounds like heresy.’



from revelation surpasses natural human capacities. (Cano 1900a, l. 12 c. 2)

The formal reason for supernatural theology is the revelation communicated directly by God or through His grace infused in men. This science requires a light superior to the light of natural reason. Mystical theology investigates a double object: primarily God himself, His nature and His attributes, and secondarily men regarding God. Theology exceeds any other science because it is based on divine authority, the safest source of knowledge. (l. 12 cc. 2–3)

Like any science, theology requires evident principles and safe conclusions deduced from principles. Theological principles are hierarchically ordered. First come the most general and fundamental principles, such as »God exists« and »God rewards those who seek him.« The following principles are more determined, as in the articles of faith. Third, some principles are not sought for their own sake but to explain the previous ones. Finally, theology picks some principles from the human sciences. The two fundamental principles, that »God exists« and that »God rewards those who seek him,« are true axioms: if the theological science does not start from them, it cannot unfold. Cano affirms that whoever wishes to acquire supernatural knowledge must have grasped these principles. (l. 12 c. 2)

Not every theological principle is written in the Scripture. Some have been inherited orally through apostolic traditions, providing the best explanation for specific scriptural passages. Concerning the principle »God rewards those who seek him« (Heb 11:6), it declares the nature of God as God. That is, if God did not reward good men, he would not be God because that would mean that he is blind and unjust. (Cano 1900a, l. 12 c. 3)

Theology also studies man, for it is the material creature most similar to God. From the theological perspective, man is a »composite of flesh and spirit, as a midpoint between beasts and angels,« who seeks God as his end and hopes to please him with his acts and decisions (1972, c. 1). Thus, Cano claims that man belongs to theology, a characteristic feature of the School of Salamanca (Belda 2013, 104).

Lastly, theology is practical and speculative, although it is mainly theoretical because the end of man is the vision of God.

## 2. Theoretical Theology and the so-called Theological Places

Cano's principal contribution to Second Scholasticism —undoubtedly his *masterpiece*— is the *De locis theologicis*, a classic work in fundamental Catholic theology and scholars' opinion, the essential methodological writing of modern theology (Grabmann 1933, 152–153). Cano could not complete his original project; even so, he thought his work was necessary for theology (»/.../ nobody, as far as I know, has carried out something like this«).<sup>5</sup>

<sup>5</sup> See Cano 1900a, proemium. With this work, the independence of the theological method was established for the first time (Humbert 1911).

The work originates from the Vitorian reforming intention to overcome the ‚verbosity‘ of Late-medieval Scholasticism. It outlines the paradigm for theology until the middle of the 20th century and revolutionises theological epistemology.<sup>6</sup> It is still useful today. Furthermore, as Schmutz points out, »it is the fundamental writing for understanding the difference between medieval and modern theology« (2010, 117).

Cano did not invent the notion of theological places. Aquinas and Vitoria had already advanced a similar doctrine. Before Cano, Carranza used the expression ‚theological places‘. The same must be said of Soto. Cano posits ten theological places: the authority of Scripture, of the traditions, of the universal Church, of the councils, of the Roman Church, of the Holy Fathers, of the scholastic theologians and canonists, of natural reason, of the philosophers and human history.

‚Theological places‘ are like the Aristotelian topics: just as philosophical arguments stem from the topics, every theological argument is based on theological places. However, the different theological places have unequal importance: the first seven are called ‚proper places‘ and the other three are called ‚foreign places‘. Within the proper places, the first two are »constitutive places of theology« since they designate »the legacy of the faith« (Hünemann 2003b, 165). On the other hand, foreign places are complementary (Cano 1900a, l. 1 c. 3).

The theological places are *domicilia omnium argumentorum theologorum*, in the words of Cano (l. 1 c. 3). They are the principles that epistemologically support theological discussions (Hünemann 2003b). They are instances for defining the faith and sources of Christian truth. They include »all existing ways of arguing in theology« (Cano 1900a, l. 1 c. 3).<sup>7</sup>

### 3. The Ten Theological Places

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#### 3.1 The Authority of Holy Scripture

Divinely inspired authors wrote the Holy Scriptures. These books are the most secure source of theology. Since God, the author of the sacred books, cannot lie to us, their truth is fundamental to the Christian life. These books are like the principles of theological science, for they are necessary for any discourse about the revelation of God to men. (l. 2 c. 1)

The debate about the authority of Scripture relates to the Church’s role in determining the canonicity of the sacred books. Martin Luther and the Protestants deny that this power resides in the ecclesiastical authorities because the Scriptures do not require any kind of approval (l. 2 c. 6). Cano reports the writings of John

<sup>6</sup> See Belda 2013, 35; Körner 2017, 924–925; Körner 2000, 257–269; Hünemann 2003a, 1–21.

<sup>7</sup> Cano’s exposition of the theological places remains valid in contemporary research. For instance, the Second Vatican Council has insisted on the importance of history and philosophy, and has concluded that traditions are a firm source of truths of faith.

Calvin, for whom the power to judge on the Scripture cannot reside in anyone but God. However, Cano remarks that the Scriptures cannot be judged by themselves; thus, there must be an adequate judge. (l. 2 cc. 6–7)

Unlike Luther, Cano believes that men, as particular individuals, cannot judge the canonicity of the sacred books. Not even in secular republics do citizens exercise a similar faculty. The only possible court of law is the Roman Church, defining a book as inspired or not revealed. The preceding derives from 1 Tim 3:15, where it is affirmed that the Church is the foundation of truth (l. 2 cc. 7–8).

Cano writes that even Protestants admit that, in *De captivitate babilonica Ecclesiae*, Luther recognises that only the Church can distinguish human from divine words. Therefore, »against their will, the Lutherans accept that the ecclesiastical authority has the power to resolve which are and which are not sacred books« (l. 2 c. 7).

Cano closes his analysis by pointing out that the first responsible for resolving the canonicity of the sacred books are the apostles. Indeed, »there are no other sacred books in the Old and New Testaments than those which the apostles determined as revealed« (l. 2 c. 7). Cano adds that the Church cannot err and that »if we follow the determinations of the Church, we will not be wrong« (l. 2 c. 18). Accordingly, when the Church establishes that a book should be considered canonical, everyone must accept it as legitimate. If the Church does not hold that power, faith could hardly advance.

The Church determines the canonicity of the sacred books through the councils. The conclusions of a council, as we will see later, are firm rules of faith. However, disagreements may arise among the council fathers. The Pope is in charge of resolving such disagreements.

Cano observes that human demonstrations are not decisive in matters of faith. They support faith, but they cannot settle by themselves supernatural problems. We should bear in mind that the Church's binding decisions are legitimate not because they come from the Church but because God has wanted them to be legitimate. For example, the Gospel of Matthew is not true because the Church has willed it, but because God has revealed it as accurate. Cano, then, concludes the following: »we believe that the Holy Spirit has inspired the Church to define the books that should be considered as canonical, but not to determine their veracity or authority.« (l. 2 c. 8)

### 3.2 The Authority of Traditions

Cano's elucidation about this theological place starts examining the Lutheran objection of the fragility of traditions. According to the testimony of Thomas of Walden, the same criticism was proposed by Erasmus and, before him, by Wyclif. Cano deems it a standard heretical error. Simultaneously, Cano remarks that much in the sacred books is difficult to understand, as seen in the many obscure passages which have been variously interpreted. If diverse readings of a text are offered, which one should we follow? If each reader sticks to his reading as the true one,

wouldn't great chaos ensue? Moreover, without agreement on the meaning of revelation, under which criterion may we determine what belongs to the faith? Only the authority of the Tradition discloses the precise meaning of the Scriptures. (I. 3 cc. 2–3)<sup>8</sup>

Christ and others instituted some traditions by the apostles. The traditions inherited directly from Christ are called perpetual. Nobody may abrogate them, and they are immutable. However, if the apostles have instituted the traditions as ecclesiastical pastors, those traditions can be changed or left without effect. (I. 3 c. 5)

### 3.3 The Authority of the Universal Church

Cano explains that *ecclesia* is a Greek word that means 'convocation', 'assembly'. In the Church, everyone is gathered together by faith in Christ. The Church is not a physical place. It is the community of Christian faithful, the meeting of all the baptised, be they saints or not. (I. 4 c. 2; I. 4 c. 6)

The Church is a visible institution. That is a typical thesis of the Spanish scholastics against Lutheran theology, which understands the Church as a purely spiritual entity. The faith of the Church cannot err. God endorses everything that the Church believes to be true. Whoever denies the inerrancy of the Church in matters of faith denies thereby the assistance of the Holy Spirit and the power of binding and loosing delivered by Christ to Peter and the apostles. (I. 4 c. 4)

### 3.4 The Authority of Councils

Cano defines councils as meetings of bishops and priests that define the faith and customs of the Church. Ordinary men should not solve the problems of faith. Christ gave the keys of the Kingdom to the apostles and not to the ordinary people. (I. 5 c. 2)

The acts of a council are jurisdictional. There are three kinds of councils: general, provincial and diocesan. General councils call together all bishops. A general council convoked by the Pope does not lose validity due to the absence of some bishops; it suffices that everyone is summoned. Provincial councils gather the bishops of an ecclesiastical province. Finally, diocesan councils are synods of priests from a particular church that are promoted by the diocesan bishop. (I. 5 cc. 2–3)

General councils not convoked or confirmed by the Pope and provincial councils not confirmed by the Pope can err (but their conclusions can be corrected). Without the Pope's assent, the jurisdictional acts of a council lose validity. Accordingly, general and provincial councils confirmed by the Pope provide certain doctrines in matters of faith. The contrary conclusion, Cano maintains, is heresy.

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<sup>8</sup> The faith of the early Church was not founded on the Scripture —at the beginning, there was no canon of the Scriptures! Furthermore, »not everything belonging to the faith is in the Scripture.« Cano gives the example of the perpetual virginity of Mary, which, he writes, is not formally formulated in the biblical texts. The same must be said of the cult of the martyrs and of the cult of images, traditions that the Church considers as revealed by God.

If councils endorsed by the Pope could err, there would be no way to resolve the problems of faith. Finally, the diocesan councils confirmed by the Pope offer sure arguments. (I. 5 c. 4)

### 3.5 The Authority of the Roman Church

Cano contends that the Church of Rome cannot err in matters of faith because Peter, who cannot err as a pastor, was constituted as the head and foundation of the Church. When Peter dies, the Church looks for a new head because, as in any society, authorities are required to achieve social goals. Therefore, if it is reasonable to sustain the Church's unity and interior harmony, a ruler with enough power to solve the doubts and discussions that may arise at the intra and extra-ecclesial level is necessary. (I. 6 c. 3)

The Pope is the highest authority in the Church. No norms may be dictated without his approval. Accordingly, the Church of Rome has always prevailed over the rest. This is so established by divine law, which commands that the Roman Church be the foundation of the Universal Church. (I. 6 c. 7)

In the exercise of his functions, the Pope cannot err. That is, the Pope is infallible when he decrees on matters of faith. The ideas of *De locis* are complemented by Cano's handwritten lessons on the art. 8 of the *quæ. 1* of the *Prima Pars*: »the Pope cannot err. If he did, we could not turn to him as a firm judge. It would be necessary to resort to somebody more learned and holier than him. In addition, the Church is built on the Pope, and the Church cannot fall. Consequently, its foundation cannot fall either. Otherwise, the whole building would collapse.« The infallibility of the Pope exists because »the Supreme Pontiff, when defining matters of faith, does not use human power, but is led by the Holy Spirit« (1982a, ff. 13–14).

### 3.6 The Authority of the Holy Fathers

In dogmatic theology and the Holy Scriptures, the opinion of the Holy Fathers is classed as probably accurate. To overestimate their opinion is imprudence, and to reject it, daring. Cano fosters the respectful reading of the Holy Fathers, although with critical judgment and a certain detachment. They should be followed as teachers, not as lords.

Cano criticises the Protestants saying that »Lutherans have the habit of opposing the common opinion of the Fathers of the Church« Contrary to them, the author considers that the antiquity of the Fathers' ideas is a guarantee of their veracity (1900a, I. 7 c. 3).

### 3.7 The Authority of the Scholastic Doctors and Canonists

According to Cano, the new Protestants tend to reject the authority of scholastic theologians. Luther, for example, holds that Scholasticism only entangles us in ignorance regarding faith. However, we should remark that Luther's criticism of Scholasticism does not point to Aquinas —contrary to what Cano thinks—but to Gabriel Biel's nominalist theology, in which Luther was educated (I. 8 c. 1).

Cano argues that many heresies are born from the rejection of Scholasticism and suggests that opposing it endangers faith. Cano warns that not all versions of scholastic theology should be followed. It is only beneficial to focus on Scholasticism founded upon the Scriptures. In this context, Cano explains that the scholastic theologians defend truth and reject error »because the error that is not explained is accepted,« what is a severe evil. They reason with precision and discipline and confirm the teachings of Christ with the knowledge provided by human sciences. Among the scholastic theologians, the majority consensus is not an argument. If the thesis of the minority is solid, it can be defended. In this context, Cano writes: »the School allows us to defend any doctrine freely.« (l. 8 cc. 2–4)

Together with the scholastic theologians, we must consider the canonists. Canon law and theology are like ‚sister sciences‘ since the cure of souls requires knowledge of ecclesiastical law, and the work of canonists is ordered to the truth about God. Now, God has wanted canonists to exist. The Holy Spirit has inspired the ecclesiastical laws, and as God does not lack in what is necessary, He put the canonists and theologians side by side (l. 8 c. 7).

### 3.8 The Authority of Natural Reason

Just as it is a mistake not to consider the arguments provided by theology when examining natural subjects, it is wrong to ignore the arguments of natural reason: neither should reason be worshipped nor banished from theological discourse. Reason and faith are complementary paths (l. 9 cc. 1–2).

To suppose that theological arguments can dispense with reason is tantamount to believing that a man can live without intellectual capacity. Humanity and reason coexist (»by despising reason men cease to be men«). Theology cannot exist without genuine reason. Many tenets of faith are incomprehensible without recourse to it (l. 9 c. 4).

Without natural reason, as expressed in different sciences, faith cannot be protected or interpreted. This *ratio naturalis* is multiform. First, it is expressed in the unprovable principles of human knowledge and then in the conclusions drawn from the principles (Hünemann 2003b).

### 3.9 The Authority of Philosophers

Philosophers express the authority of natural reason. Luther, an anti-Aristotelian, according to Cano, had sown doubts about the authority of philosophy. In Luther’s opinion, the Scriptures account for themselves and the only science that matters is the experience of the Christian life.

It is worth saying a few words about Luther’s criticism of Aristotelianism. As a general rule, scholars conceive of Luther as a thinker who breaks with the previous Tradition —MacIntyre, for example, speaks of the Lutheran rejection of the classical conception of man (2007, 165–180). The break would be marked by statements such as »the ethics of Aristotle is the enemy of grace« (Luther 1883, 1:226) and »the Holy Spirit matters more than Aristotle« (6:511). An inattentive

reading could lead us to that conclusion. However, there are good reasons to suppose that the reformer is closer to classical philosophy than it seems: Luther's statement that the Holy Spirit matters more than Aristotle is understood when we bear in mind that Luther is discussing not with the great medieval scholastic interpretation of Aristotle, but with polemicists like Prierias, who wrote that the teaching of Aristotle dazzles more than the sun (Svensson 2016a).<sup>9</sup>

Some think that Luther's rupture with Aristotle is due to his criticism of the power of reason, such as it is found in *De servo arbitrio*. However, Luther points out elsewhere that »after sin, God did not remove the greatness of reason, but confirmed it« (Luther 1883, 39/1:175). Even more, he says that intelligence »... is still a good instrument« (Luther 1883, TR 3, 2938b, 105, 15). Thus, the reason is a kind of light, something like a god that illuminates the things of our temporal world. Its apprehensive capacity has not been wholly lost (Svensson 2016b, 102–106; 2019, 1–15). Despite this, Luther emphasises the effects of sin in weakening our intellectual capacity much more than the authors of Late Scholasticism (Contreras 2018).

Returning to the question of the authority of philosophy, it should be noted that not all philosophers are recommendable. On the contrary, only a few philosophers aid theologians. One should only study those who wrote on nature's causes and the essence of moral life (Cano 1900a, l. 10 c. 3).

Paraphrasing Aristotle, Cano points out that those who are driven by the old doctrines do well. He so highlights the truthfulness of an idea based on its antiquity. By the way, Cano dedicates some sections of book X of *De locis* to analyse the philosophy of Aristotle. According to Cano, Aristotle, »wise most of the time,« does not own the truth. Consequently, he argues that the Scriptures must be more profusely read and preferred than Aristotle's doctrine, whose philosophy, anyhow, brings clarity and precision to theological discourse. (l. 10 cc. 4–5)

### 3.10 The Authority of Human History

Theologians who do not know about history are ignorant (l. 11 c. 2). Secular history is essential for understanding the Scriptures because men must believe that other men do not want to become like beasts, and faith in reports of historical facts is similar to religious faith. Society would be destroyed if friends did not trust each other or if children did not believe their parents. The bond of friendship would be ruined, and nothing could save interpersonal relationships. (l. 11 c. 4)

In this context, Cano notes that God implanted in men a natural tendency to believe, trying to prove so that trust is most necessary for life. Therefore, those who oppose this natural inclination are fools and fight against the gods as if they had the strength to do so. (l. 11 c. 4)

<sup>9</sup> According to the actual stand of research, Aristotle is not a concern for Luther. He is rather interested in the purification of theology, like Cano. Hence, »Luther's anti-Aristotelianism is not even paradigmatic /... / for his immediate surroundings. Next to him is Melancthon, who, although he yields for a brief time owing to the impression caused by Luther, later profusely comments on Aristotle, presenting his philosophy as the less sophisticated one that the nascent Protestant universities had at hand« (Svensson 2016a, 56).

## 4. Practical and Legal Questions

Although theology is primarily a theoretical science, the Second Scholasticism profusely enriched practical theology. Proof of this are the monumental treatises *De iure* and *De legibus* written, among others, by Domingo de Soto, Luis de León, Domingo Báñez and Francisco Suárez.

Cano, too, regards theology as a science concerned with concrete social and political problems. The *De locis* presents his incipient legal theory in the section where he argues for the legal formation of theologians and confessors. Thus, he makes a case for law as a theological place. His legal theory will be further developed by writings which, in general, the contemporary scholars have not considered, such as his lessons on the freedom of the Native Americans or the law of war. We will sketch, therefore, the main thrusts of his practical theology and his theology of law.

### 4.1 Native Americans' Freedom

Cano refers to the Native Americans' rights in *De dominio indorum* (1982b, ff. 28–40). It aims to show that Americans are not slaves by nature, unlike the barbarians of whom Aristotle speaks in the *Politica*. Since they are free, neither the Emperor nor any human authority may deprive the Native Americans' of their goods or enslave them.

According to Cano, slavery consists of being subject to the will of a master and accordingly losing power over one's actions. Cano believes that no man is subject to another by natural right, except children to parents and women to their husbands. For this reason, no one may subjugate the Native Americans. Natural law proves that there is no distinction between one man and another. All are equal. Likewise, no one is by nature a prince but is constituted as such by men. Therefore, no one is subject to another by nature.

Despite the above, there is a reason why a man may rule over another one: his greater intellectual capacity. According to the natural order of things, those who exceed in reason must govern the less wise. That is why man governs beasts, and angels preside over men. For the same reason, Cano points out, brute men should be governed by the most prudent. Furthermore, fools should be led by the wise. Cano, so, proposes the following conclusion: »When it is necessary for the preservation of the republic, I grant that it is of natural law that the weak of mind be governed by others who excel, and if the wise do not do so, they sin against natural law. However, the weak-minded cannot be forced to do so any more the prodigal may be forced to hand over his property.«<sup>10</sup>

<sup>10</sup> If a prince wants to benefit the Native Americans, may he subdue them? Cano remarks that beneficence belongs to charity and not to justice, unless it is a duty ensuing from the office. Thereby, a prince may legitimately use force when, for instance, the innocent is harmed in the community of the Native Americans. Only in cases like this is the authority allowed to intervene, because »it is lawful for any person to help those who are driven to death as a consequence of a possible crime. We must know, however, that it is not a question of a title of justice, but of charity, hence it only authorizes to defend, not to conquer them.« (Cano 1982b, ff. 28–40)



## 4.2 The Distinction between Natural Law and Positive Law

Melchor Cano posits a bipartite division of law like Aristotle and other Spanish scholastics: the law is either natural or positive. Laws that derive from man's nature and express the person's social-rational character are called natural. Such rules cannot be abrogated and are perpetual (1973, ff. 3–4). On the other hand, the norms of positive law are contingent, and each republic dictates different precepts because social circumstances are diverse in different places.

Natural law contains primary or self-evident principles and derived principles. The primary principles are known to everyone with the use of reason. These are rules common to all peoples, and each person recognises them thanks to the light of the agent intellect, which reveals to us what is concordant with nature. These principles, which are immediately known, i.e. without the need of rational discourse, are foundations of practical knowledge; hence, whoever denies them rejects the possibility of proper knowledge in the field of *praxis*.

Intellectual light is the participation of divine reason in our mind. That light is the same in every man. It illuminates everyone with the same intensity to show the fundamental principles of morality. Directing one's life by that light could save us, even without explicit faith (1900b, pars II num. 17).

The natural principles are affirmative and negative. Those who command actions are called affirmative, and those who impose omissions are negative. Within the opposing principles, some are absolute and prohibit acts that are always unlawful. Cano tries to reconcile this doctrine with the problem of so-called natural law's exceptions: how could theft be wrong if God ordered the Jews to take the Egyptian vessels? No one does evil if he acts according to the divine will. Considering this single fact, it seems that taking the Egyptian vessels is justified because God has determined it. The answer, however, is not to suppose that God has wanted something arbitrarily. Instead, this act is lawful because its moral species is not that of theft: there is no theft if God owns everything and gives the vessels to the Jews. This act is legitimate because »the Egyptians had not paid the Jews for their service and had harshly oppressed them with forced labour /.../ and with every kind of servitudes. For this reason, even in times of peace, Jews had the right to keep their own /.../ because there was no other way to claim what they were owed.« (1900a, l. 2 c. 4)

Therefore, Cano implies that the robbery is not justified even if God allows it. Cano thinks that God's transfer of the Egyptian vessels to the Jews cannot be defined as theft. The act of appropriation of the Jews and robbery only have in common their biological or natural species.

Cano goes further than St. Thomas. Where the medieval says that the problem of the Egyptian vessels is resolved by appealing to the infinite power of God, Cano postulates a valid reason of justice to legitimise the behaviour of the Jews. Thus, he escapes from the 'decisionism' that usually characterises the scholastics' solutions and other exceptional cases.

Natural law is necessary by itself; that is to say, republics cannot subsist without natural law. Positive law, on the contrary, is derivatively necessary, according to the circumstances of civil society. This law depends on a variety of places, and it is coercive. It obliges in conscience and orders social life in every point not regulated by natural law. (1982b, ff. 28–40)<sup>11</sup>

Book VIII of *De locis* reads that most of the norms of life are transmitted in the Scriptures. I think this statement must be qualified. The Scriptures contain several moral norms and an abundant number of precepts of positive law, but they do not contain or transmit all the norms required for achieving a whole social life. They cannot contain them because the adequate norms for each republic are — for the most part — contingent and cannot be anticipated since the problems that will require these laws cannot be anticipated.

### 4.3 The Law of War

War is a form of legitimate defence between political societies. The authors of the Second Scholasticism discuss the law of war starting from the distinction betwixt the *ius ad bellum* and the *ius in bello*, that is, from the difference between the right to declare war and the justice during the war. The main question in the *ius ad bellum* is the just cause to wage war. Only a severe attack on the common good may legitimate waging war. It must be effective damage, not future, because according to the general rules of self-defence, the defensive action is only justified against current or imminent aggressions. (1981, q. 1)

Cano tries to confront Luther and the pacifist authors. Luther and his followers think that war is always immoral because it causes irreparable damage to the lives of men. However, Luther does not realise that the defence of the innocent or the common good can be a legitimate cause to initiate an armed defence: sometimes war is the only way to preserve social peace.

Neither the disparity of religion nor the war carried out for the sake of the rulers' usefulness or under the pretext of expanding the Christian faith just causes for waging war.

For the *ius in bello*, the means deployed require careful analysis. These means must be proportionate to the end of the defence, and they may not imply the extermination of innocent civilians. Cano, like Vitoria, condemns the voluntary killing of innocents. The innocent may only die *per accidens*, as a collateral effect of the defence. (1981, q. 1)

### 4.4 Political Authority and Natural Law

Although natural law neither subdues men to each other (for »...they are all born equal,« as Cano writes) nor directly designates the princes, authorities with the power to dictate laws and enforce them are necessary (1982b, ff. 28–40).

<sup>11</sup> In Cano's view, positive law includes the *ius gentium*. If the law of nations were natural, »no republic could be exempted from it, since it would compel everyone. Now, it is evident that some republics can exempt themselves from this right, like the Christian republic, which /... / exempts itself from private property, because in the primitive Church all things were common, and even now among the religious.« (Cano 1973, ff. 3–4)

In Cano's opinion, Aristotle's optimal state of nature states that the clever dominate and the strong obey once the political society is formed. Such organisation is the most convenient for the republic.

Those governing must seek the social good and the temporal peace of the republic (1981, q. 1). Cano refers to the nature of authority in the *Parecer sobre la guerra contra el papa Paulo IV*, where he writes that authorities owe their loyalty to their communities (1871, 515). They swore to protect and defend the lands that are under their government »from any person who tries to force and harm them«. The defence of society is a solemn obligation, so not doing so could cause great social evils (515–517).

## 5. Conclusion

Cano has elaborated a superlative, perhaps second to none, synthesis of scholastic theology. Cano's writings harmonise the Catholic Tradition —the patristic and medieval theologians interpreted through the doctrines of ancient philosophers— with the ideas of the flourishing Salamanca scholastics, more concerned with the social reality than with empty disputations, that ‚sophistic scholasticism‘ so criticised by Erasmus and even by Cano himself (1900a, l. 9 c. 1; l. 9 c. 7).

An issue that especially concerned Cano was the protection of the native Americans' rights. According to Cano, who deemed that the Amerindians were persons like the Spaniards, natural law was an excellent tool for intercultural dialogue and the justification of the rationality and autonomy of the indigenes. Furthermore, many of Cano's doctrines outlined in the *De locis theologicis* remain valid – for instance, his teaching on natural justice – but many others still lack attention in contemporary research. Thereupon is a pending challenge to examine Cano's work and contributions to dogmatic theology, philosophical and theological ethics, spiritual theology, and legal theory in detail.

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## **Orthodox Reading of Martin Luther: Protestantism as a Pan-heresy according to St Justin Popović<sup>1</sup>**

*Pravoslavno branje Martina Lutra: protestantizem kot vse – herezija po sv. Justinu Popoviću*

*Abstract:* This study suggests a comparison between Orthodox scholar Justin Popović and reformer Martin Luther and focuses on the methodology of how to evaluate Protestantism from the Orthodox perspective. First is explained a historical and a theological context in which Father Justin mentions Protestantism, then the hermeneutical presuppositions of his critique are introduced, third, his methodology is brought under scrutiny; finally, a closer assessment with German reformer Martin Luther is proposed, of their aims, methods, key concepts. It is claimed here that Popović and Luther should be considered brothers in arms and that they are much closer than Justin Popović has been aware of.

*Keywords:* Serbian Orthodox Theology, Justin Popović, Reformation, Humanism, Priesthood of all Believers, Original Sin

*Povzetek:* Študija ponuja primerjavo med pravoslavnim učenjakom Justinom Popovićem in reformatorjem Martinom Lutrom, osredotoča se na metodologijo vrednotenja protestantizma s pravoslavnega zornega kota. Na začetku je pojasnjen zgodovinski in teološki kontekst, v katerem oče Justin omenja protestantizem, nato so prikazane hermenevitične predpostavke njegove kritike, temu pa sledi preučitev njegove metodologije. Na koncu pa je predloženo podrobnejše ovrednotenje Popovića v razmerju do reformatorja Martina Lutra, njihovih ciljev, metod in do ključnih pojmov. Tu je zastopano stališče, da je Popovića in Lutra treba obravnavati kot brata v skupnem boju in da sta si medsebojno veliko bližje, kakor se je tega zavedal Justin Popović.

*Ključne besede:* srbska pravoslavna teologija, Justin Popović, reformacija, humanizem, duhovništvo vseh vernikov, izvirni greh

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## 1. Introduction

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This study further develops a thesis published in an article in *Ostkirchliche Studien* about the theology of tradition in the work and writings of Serbian Orthodox theologian Justin Popović (1894–1979). The following was claimed there (Širka 2018, 340): »It exceeds the possibilities of this short study, but let me strongly confirm that there are not so many differences between Luther and Justin as it seems: quite the opposite, they are very similar in their attitude, in their terminology, and in their theological accents.« This is actually not so apparent as Popović criticized Protestantism in his writings quite sharply and heavily, calling it a pan-heresy. However, if we place a question: Would Justin Popović and Martin Luther understand each other? One must answer positively: yes, they would almost certainly understand each other and might agree on many issues.

Therefore, the starting point is the statement that St. Justin Popović and German reformer Martin Luther (1483–1546) are much closer than may be evident at first sight, as both thinkers share disapproval of sin and desire to improve the world. This contribution aims to provide further details: to analyse Justin's texts as he discusses Protestantism and Luther, as well as to evaluate them from the perspective of Protestant theology. As is assumed from this perspective, they should be considered allies.

When one says ‚an ally‘, we have in mind a similar situation between current Greek Orthodox theologian Christos Yannaras and German philosopher Martin Heidegger. Yannaras finds inspiration in Heidegger's work, from whom he takes his thorough critique of the development of Western philosophy from the time of Plato. In his book *On the Absence and Unknowability of God*, Yannaras uses Heidegger's interpretation of Nietzsche's proclamation of the death of God. He argues that God in the West had been reduced to the best solution, first cause and highest value, all in order to justify Western social structures: papacy, hierarchy, monarchy (Yannaras 2005, 39–58). In other words, Yannaras found an ally *in* the West *against* the West.

## 2. Martin Luther and His Reformation Theology

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Who was Martin Luther? He was a former Augustinian monk, a church reformer against his own will and a professor of theology in Wittenberg. He claimed that the church of his time went astray from the original apostolic and biblical teachings and should return to its roots, *ad fontes*. According to Luther, salvation cannot be earned by our good deeds but is received only as a gift of God's grace through the believer's faith in Jesus Christ as the Messiah. In his theology, Luther challenged the office of the Pope by claiming that the Bible is the only source of knowledge. This is why he translated the Bible into German and made it more accessible to his people, which impacted both the church and German culture.

The most important concept that Luther brought forward was the doctrine of justification, which meant that God declared a sinner righteous by faith alone

through God's grace. Luther summarised his concept in the *Smalcald Articles* (1537) like this (Luther 2021):

»The first and chief article: That Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification (Rom 4:25). And He alone is the Lamb of God which taketh away the sins of the world (Jn 1:29), and God has laid upon Him the iniquities of us all (Is 53:6). /.../ Now, since it is necessary to believe this, and it cannot be otherwise acquired or apprehended by any work, law, or merit, it is clear and certain that this faith alone justifies us.«

In other words, Luther opposes the teaching of the Catholic Church of his day that the righteous deeds of believers are performed in cooperation with God. Instead, he claims that Christians receive such righteousness from outside of themselves, that righteousness is imputed to Christians (rather than infused into them) through faith.

Mentioning Martin Luther and Orthodoxy in one sentence is not unusual, especially in the Finnish Luther research that dates back to the mid-70s. A group of Finnish scholars, led by the Tuomo Mannermaa (1937–2015) from the University of Helsinki, proposed a new way of understanding Luther's teaching on justification with the Orthodox concept of salvation as *theosis* (deification), which builds a theological intersection of two traditions (Jenson 1998; Trueman 2003, 231–244; Briskina 2008, 16–39). In order to explain this new theological reading of Luther and to bring a more ecumenical potential to Lutheran-Orthodox relations than had been assumed, they released a series of publications that challenged the dominant German interpretation of Luther. The external impulse for this new wave of Luther studies came from the ecumenical dialogue between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church. In his work, Mannermaa proves that the current Luther research had been held captive by neo-Kantian ontological assumptions and that Luther had already employed the language of deification, words such as: *vergotten, durchgotten* (Mannermaa 1990, 11–26).

The results of the Helsinki circle reveal the broader contours of this article, which show the ecumenical potential of Luther studies in relation to the Orthodox. However, far more, they show that when we bracket the confessional terminology, such as deification, sanctification, justification and third use of the law, to focus on the content behind those terms, suddenly common ground opens for dialogue. Let us call it ecumenical in the broad sense, to wit, universal.

### 3. Justin Popović on Luther and Protestantism

Let us now return to Justin Popović and begin with where and how he writes about Luther and Protestantism. The results of our reading can be summarized within several general claims.

(a) Father Justin did not write much about Luther and Protestantism. None of his essays dealt extensively with this topic. Several paragraphs and occasional sentences exist throughout his books; the longest elaboration is an almost three-page discussion concerning original sin in the first volume of his *Dogmatics*.

(b) In certain places, Justin talks about ‚Luther‘, while in others, he chooses the word ‚Protestantism‘ and seems to use them as synonyms. Justin is aware that Luther and Protestantism are not the same and denotes Luther as the father of Protestantism, yet still, they contain the same content. In other words, he believes that Protestantism is what Luther taught. By saying ‚Protestantism‘, he actually means ‚Lutheranism‘, but not as a historical ecclesiological term, but only as the movement that follows Luther. In academic circles, this is called Luther-studies, and by any means, it is not meant Lutheranism or Protestantism, as these have developed over time and in many ways abandoned many of Luther’s ideas.

(c) Justin does not use the word ‚Protestantism‘ as an ecclesiological category, as is commonly done today – an umbrella term for all churches that emerged after the 16<sup>th</sup> century Reformation. These would include not only the Evangelical Lutheran Church (Augsburg Confession) and Reformed Calvinistic (Helvetic Confession), but also such evangelical denominations and non-conformist churches as Baptists, Methodists, Mennonites and Pentecostals.

(d) Whenever Justin spoke about Protestantism, he spoke about it in connection with Catholicism: more precisely, he started with the critique of Roman Catholicism and papacy and then brought Protestantism into a discussion. The context in which he talks about these two traditions contrasts European humanism and St Savaist (*svetosavski, bogočovečanski*) humanism. Still, but not always, when he writes about Roman Catholicism, he mentions Luther and Protestantism, at least not explicitly. For example, his *Dogmatics* contain the discussion about the *filioque* and Immaculate Conception of Mother Mary, which do not include the Protestant perspective (Popović 2003, 217; 2004, 288).

A short preliminary evaluation is now in order: (a) Justin’s knowledge of Luther’s teaching was correct but not complete, and (b) the diachronic aspect is missing, as in what happened afterwards, how Luther’s teaching was questioned, discussed and altered. An excellent example of where this is visible is Justin’s text on original sin that included both the Roman Catholic and Protestant perspective (2003, 333–338).

#### 4. Protestantism and the Original Sin

As far as Justin Popović is concerned, he sees the Orthodox position on original sin as lying between the Roman Catholic and Protestant stance. Roman Catholic teaching is too optimistic for Justin since it says that the fall of the first men consisted only in their refusal of outer grace (*iustitia originalis*), which was not the organic part of the spiritual and moral nature of the human being. By doing so,



after the fall, the nature of man remained the same as it was before the fall (334). Justin criticizes this; for him, human nature has been so impaired after the Fall that even those who desire to do good perform evil. He quotes the Apostle Paul from Rom 7:18–20 to support his view (335).

Protestant teaching, as Justin understands it is another extreme, a pessimistic one, as here the consequence of the fall is a totally destroyed image of God, the nature of man became sin (336). Therefore, man is not able to do any good, and all he/she wants and does is sin. The fall entered the nature of human beings up to a level that no power in this world can liberate them from sin, not even baptism.

Father Justin sees this Protestant concept as incorrect, for Protestant teaching identified Adam's nature and the original grace (*prvobitna pravednost*). Justin opposes this by the Holy Scripture, which says that even a fallen human being owns the remains of good, keeps a tendency toward good, a desire to do good, and these remains could not have remained if Adam had received the image of Satan instead of the image of God (see Exod 1:17; Matt 5:46; 7:9; Acts 28:2; Rom 2:14–15).

However, the crucial question that remains reads as follows: Is this really a Protestant, Luther's perspective?

From his early *Lectures on Romans* (1515–1516), where Luther claimed the central aim of the epistle was to expose the pervasiveness of sin, comes his definition of original sin (Luther 2003, 95):

»But what, then, is original sin? According to the Apostle it is not only the lack of a good quality in the will, nor merely the loss of man's righteousness and ability. It is rather the loss of all his powers of body and soul, of his whole outward and inward perfections. In addition to this, it is his inclination to all that is evil, his aversion against that which is good.«

As we see, Luther's commentary includes a critique of self-interest, as deeply rooted in human nature due to original sin. Although nature was created good, it has been so deeply corrupted that such a curving in of human nature upon itself became natural. In his *Disputation Against Scholastic Theology* (1517), where he criticized nominalist theologians who argued that human free will confirms the image of God, Luther stated (Lull 2009, 34–39) that, on account of original sin, we »can only will and do evil« and that our will »is captive.« While in his commentary on Romans, he talks about *inclination*, here he talks about the captive will. Luther recapitulated his ongoing critique of works of righteousness and underscored the fundamental bondage of the will to sin. He abandoned the concept of grace as *gratia infusa* (infused into the human being by God) that works together with free will on its way to the perfection of human nature.

Where do Luther's ideas come from? As an Augustinian monk, the writings of Augustine of Hippo formed his theological training. As Jairzinho Lopes Pereira claims in her latest book, it is precisely Augustine's understanding of human sal-

vation from whom Luther took the notion of a general condemnation in Adam and brought it to radical consequences. In his works *Ad Simplicianum and Confessiones*, St Augustine maintained that the first step a human being makes towards God is itself a divine gift and that the sheer will to believe in God's grace. Still, this assessment constituted a »break with the patristic tradition« (Pereira 2013, 7) on the issue of salvation. In line with Augustine, Luther's teaching of justification by faith alone was also an effort to show that salvation's beginning and accomplishment belongs only to God. The teaching of other Church Fathers, who claimed that human beings begin, and God together accomplish the salvation process, may have seemed to Luther as too similar to the teaching of the nominalist theologians he so vehemently opposed.

Up to this point, it seems that Justin's interpretation of Luther's position is correct. However, two things are missing. First, it is important to point that this is only one side of the coin and that Justin's claim that Luther is too pessimistic does not really stand its ground. Namely, in order to grasp the problem of sinfulness and righteousness within human beings, Luther introduces several concepts, formulated as perfect pairs, such as law and gospel, or alien righteousness (*iustitia aliena*) and the proper righteousness (*iustitia propria*). However, the most important for us at this moment is: *simul iustus et peccator*, absolute sinners and absolutely righteous. What does this mean?

According to Luther, individuals are simultaneously absolute sinners *coram hominibus* (righteousness before men) and absolutely righteous *coram Deo* (righteousness before God). With this understanding, Luther opposed the claim of scholastic theologians that justification depends on the human ability to overwhelm sin with good deeds, as well as the claim that humans are sinners (or righteous) only to a certain extent. While claiming that all people have sinned and lack the glory of God, Luther wanted to show the need to acknowledge the totality of sin in order to reveal the glory of God's grace. In his *Lectures on Romans* (1515–1516), where he stated that humans are simultaneously actual sinners and righteous through God's imputation and promise of complete recovery, he expressed this with a famous sentence (Luther 1972, 258): »They are sinners in fact but righteous in hope.« Elsewhere in his essential writing *On the Freedom of a Christian* (1520), Luther unfolded binary anthropology that discerns between the ,inner' human being, who is righteous through Christ, and the ,outer' human being, who inhabits a world of sin.

A second issue that will complement Justin's interpretation is that the controversy in this particular issue continued after Luther's death, between so-called Gnesio-Lutherans (a party that considered themselves to be authentic Lutherans) and Philippists (followers of Philip Melanchthon) over the issue of free-will. Melanchthon and his followers held that free will cooperates in appropriating the salvation offered by God through the gospel (Kilcrease 2017, 600–602). Against this, the Gnesio-Lutherans maintained Luther's belief in the radical nature of original sin and denied that free will had any ability to cooperate with the grace of God (Lump 2017, 308–310). It should be mentioned that Melanchthon at first

agreed with Luther about the radical nature of original sin, and both agreed that, apart from the supernatural influence of the Holy Spirit in word and sacrament, people are unable to respond to God. Nevertheless, in 1535 (edition of the *Loci Communes Theologici*) Melanchthon modified his position (Kilcrease 2017, 600) and added the human will among the list of the causes of conversion, along with the Word and the Spirit.

To summarise in one sentence, what Justin Popović sees as the Protestant position is actually an *incomplete* Luther position, only partly correct, and the awareness of a further discussion and development of this position is missing.

## 5. Context: Humanism, Papal Infallibility

The context in which the discussion concerning Protestantism appears in Justin's writings is the discussion about humanism or, more precisely, the contrast between two types of humanism: European and St Savaist. Justin already talked about it in 1925, in an article published in the journal *Christian life*, later published in *Philosophical Divides* as „European man on an Incandescent Crossroad“ (Evropski čovek na žeravičnoj raskrsnici). (Popović 1999, 284–90; 2019, 26–35)

Justin's opening position is his observation that Orthodox Serbs live in a geographical and spiritual watershed between two worlds, two cultures, East and West. These two worlds cannot function together. Arguing from a theological perspective, he made a sharp contrast or distinction between the ‚spiritual‘ East, where a sense of community prevails and which offers salvation, and the ‚rationalised‘ and ‚mechanised‘ Europe, where a fragmented society had lost its humanity.

‚European humanism‘ is a term that Justin uses to denote an uncritical trust in human capabilities and possibilities, where humanism is a new salvific Gospel founded on man (Popović 2019, 26). We believe that when Justin says human being or man, he primarily means self-referential *cogito*, and that his words should be understood as a very explicit critique of rationalism and enlightenment. It is the *cogito* that replaced God, that »declared man to become God« (34) and became the measure of »all things visible and invisible« (32).

The results of this event are catastrophic, as he says. Many monsters »roared out from each and every pore /.../ wheezing and shaking the Earth« (26): such are futurists, decadents, anarchists, nihilists, Satanists, and are causing the apocalypse. Let us emphasise that these movements are not what he means by humanism. They are only the result of humanism – humanism is the »father« (26) of these movements. Please note that the word ‚European‘ is often omitted, as he rarely uses this adjective in the previously mentioned article.

According to Popović, the problem is that when negating the existence of God, humanism negates its own value. A model that does not include any highest value inevitably contradicts itself and if all values are relative, this leads to a fight for the highest one. Justin predicts that the only way this can happen is through total

destruction, and nihilism is therefore, the final consequence of European humanism.

Without the God-man, humans are always enslaved to death, slaves to evil and the devil, so human beings voluntarily reduce themselves to a devil-like state of sin. The idea of man as the measure of everything still reigns in the idolatrous and polytheistic unchristian world, even today and even in the Christian Church. From the fetishistic to a papist, all European humanisms are based on the belief that man is alone amid his spiritual situation. This idea synthesises the very spirit of Europe and all its goals, ideals and values (1981, 276).

Protestantism is mentioned very early in Justin's famous article *The Supreme Value and Infallible Criterion*. This highly valued lecture introduces Justin's main theological position, the key to all Christian life and existence, placing God-Man as the »fundamental truth upon which no compromises can be made« (2009, 36). Here he connects humanism with the first fall of man, his first rebellion against God »when man has driven God out« (20) from the immanent to the transcendent sphere and is entirely left with himself and within himself. At the same time, this is where he connects humanism with Christianity, with the spirit of ancient Rome detected in Roman Catholicism, no less even in Protestantism, its faithful collaborator. As Popović writes (33–37):

»In Western Europe Christianity has gradually transformed into humanism. With time and with effort the God-man has been shrunk, and finally reduced to man: to an infallible man in Rome, and to a lesser infallible man in Berlin. Thus there developed a Western Christian-humanistic maximalism—papism—which takes everything away from Christ, and a Western Christian-humanistic minimalism—Protestantism—which seeks very little from Christ, and often nothing at all. In both papism and Protestantism man has replaced the God-man as both the supreme value and the supreme criterion.«

It should be noted that Father Justin does not say that humanism and Western Christianity are the same thing. Then, as we read, they »gradually transformed« which means that he accepts that there was a period before the transformation, but he fails to give us any further information on this. We do not know when the transformation happened and what were the attributes of the period before the transformation. Further, it is not clear whom he means by a »man in Berlin«, but we know that the infallible man in Rome is meant to be the Pope, and by that he means »papal infallibility«, the dogma of the Roman Catholic Church formally defined in 1870 at the First Vatican Council.

This teaching on papal infallibility states that the Pope is preserved from the possibility of error when speaking *ex cathedra* (from his office and by his supreme apostolic authority), as well as when he defines a doctrine that concerns faith or morals to be held by the entire Church (document Pastor aeternus 1870). However, this is not so unproblematic in the West as Justin thinks. Let us just mention

that a disagreement arose among Catholics over the meaning of papal infallibility, and the dissenters, while still believing that the Councils of the Church are infallible, were opposed to the dogma of papal infallibility. Hence a schism arose between them and the Roman Catholic Church, which resulted in forming communities that became known as the Old Catholic Churches. Another example is the well-known 20<sup>th</sup> century Roman Catholic theologian Hans Küng, author of *Infallible?*, who refused to accept papal infallibility as a matter of faith and was sanctioned by the Church by being excluded from teaching Catholic theology (Küng 1970).

For Popović, the dogma of papal infallibility (appointing the Pope as vicar of Christ on Earth) means that man has declared himself to be higher than God, and this is the first protest against God, the »first Protestantism« (Popović 2009, 34; 2000, 120), as he cites here the words of the Slavophile thinker Aleksey Khomiakov (2000, 149). Justin uses a play of words here, using the word ‚protest‘ in two meanings. Protestantism as a historical movement is just a second inevitable step, »papism applied in general« »whose basic principle is carried out in life by each person individually« (2009, 34).

Let us note that, for Justin, both Roman Catholicism and Protestantism share this common transfer of the foundation of Christianity from God-man to transitory man. For Justin, every Protestant is »a duplicated infallible man, for he claims personal infallibility in matters of faith. One could say that Protestantism is the vulgarization of papism, but bereft of mysticism, authority, and control.« (34) The result of this transformation of Western Christianity is that it was transformed into humanism and transformed the divine-human religion into a humanistic one. »What a tragic logic, to appoint a vicar and representative for the omnipresent God and Lord« writes Father Justin (34). Western Christianity proclaimed an all-present God as absent, and instead of him, set his deputy in Rome. The Pope usurped for himself the entire jurisdiction appropriated only to God-man and proclaimed himself as ruler of everything.

In his book about ecumenism, Justin writes more about papist humanism and infallibility, which he sees as a »renaissance of atheism and paganism« (2000, 139–51). He calls the Pope a Zeus of the European Pantheon, and more importantly, this is the event that caused the apocalypse of Europe, which has already begun (143). In this regard, he discusses the three falls of Adam, Judas and the Pope because all three share the wish to become good by one’s own efforts, but only the Pope’s fall supplemented the God-man by man (145). As he writes (149–50):

»No other heresy has so radically and so comprehensively risen against Christ the Theanthropos and His Church as papism has through the dogma of infallibility of the Pope, a man. This is undoubtedly the heresy above all heresies. It is the horror above all horrors. It is an unseen rebellion against Christ the God-Man. It is, alas, the most dreadful banishment of the Lord Christ from the earth. It is the repeated betrayal of Christ, the repeated

crucifixion of the Lord Christ, not on a wooden cross this time but on the golden cross of papist humanism.«

The Second Vatican Council of the Roman Catholic Church (1962–1965), though considered as a rebirth of all European humanisms, persisted in maintaining the dogma of the infallibility of the Pope or, as Justin writes (Popović 2000, 148): »re-birth of all European humanism, a renaissance of corpses.«

What about Protestants? Protestants are no different from Roman Catholics, as they accepted this papist dogma and applied it to the teaching of values for each man, where every human is infallible in understanding the Bible. There is no substantial difference between the Vatican and Protestantism, as Protestantism initiated the teaching about »an infinite number of popes throughout Europe« (149). Protestantism is just a consequence of the papacy. A little further in the same book, in the chapter about humanistic ecumenism, one finds a summarizing paragraph describing Protestantism, as (153): »the dearest and most loyal child of papism, blunders from heresy to heresy through its rationalist scholasticism, constantly drowning in diverse poisons of its heretical fallacies /.../ In principle, every Protestant is an independent pope, an infallible pope, in all matters of faith.«

In a sense, Justin considers the Pope the father of Protestantism and Protestantism as the final stage of papism, its child. Was he right?

## 6. Luther on the Papacy, Universal Priesthood and Interpretation of the Bible

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First of all, Father Justin does not seem to sufficiently consider that Protestantism began (also) as a critique of the papacy. In fact, before burning the 1520 Papal bull *Exsurge Domine* that contained his excommunication, Martin Luther was a pious Roman Catholic monk who had a high opinion of the Pope. He actually believed that the problem lay with the curia and those around the Pope rather than with the Pope himself. Even after publishing the 95 theses in 1517 (nailed to the door) and pleading for a public, academic dispute, he hoped to get a hearing with the Pope concerning the need to correct some moral issues and doctrinal errors.

Let us mention at least a few theses that prove this. In thesis no. 5, we see that Luther is mainly concerned with regulating the powers of the Pope, which should be under Gospel standards: »The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.« (Noll 1991, 29) The popes cannot give absolution if God has not granted it and can only act within the boundaries set by the Word of God (29): »The pope cannot remit no guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.« (6)

A bit later on (visible in his writing *Resolutio Lutherana ... de potestate papae* against Johannes Eck in 1519), Luther begins to oppose the claims of the primacy of the Pope with the primacy of Scripture. The authority of the Holy Scripture should be above the authority of popes and Councils, which means that he considers the institution of the Pope to be a historical and human institution. As there is no direct connection between Peter and Pope, Christians are not obligated to obey and follow the popes.

Still, only after his excommunication in 1520, Luther expounded his radical critique of the Papacy. His works are full of references to the Pope as the supreme adversary of the Christian faith and the institution of Papacy as a power structure that no longer serves the cause of the Gospel but exists only for the carnal interests of curia and Pope. The Pope is considered a counterfeit of Christ and, therefore, the Antichrist, preparing his final attack on the Church of Christ.

Luther's *Smalcald Articles* were already mentioned, here he speaks of the Pope's power as »false, mischievous, blasphemous, and arrogant«, mainly interested in »diabolic affairs« (4). Further, he writes (Luther 2021):

»And yet it is manifest that the holy Church has been without the Pope for at least more than five hundred years, and that even to the present day the churches of the Greeks and of many other languages neither have been nor are yet under the Pope. And the Papacy is also of no use in the Church, because it exercises no Christian office; and therefore it is necessary for the Church to continue and to exist without the Pope.«

It is important to emphasise that his critique draws on theological and historical arguments rather than on his personal experience with the Papacy.

The second point, beyond Luther's critique of the Pope, is that when Justin Popović writes about the »infinite numbers of popes«, he has in mind Luther's concept of the universal priesthood, also called the priesthood of all believers. This means that all believers are spiritually equal because of faith and baptism, and it was the reaction opposing the Roman teaching holding that clergy was of a higher estate than lay people. Luther did not have in mind only the hierarchical structure and practical issues but was especially interested in matters of faith. It is those matters of faith that should not be dominated solely by the clergy. As Carin Riswold asserts, Luther wanted to vest the power and authority to all Christian believers (Riswold 2017, 634–35).

There are several consequences of this teaching foundation for Protestantism. The most important is that while ordinary Christians share a common priesthood, they have direct access to God through the mediation of Jesus Christ (Bayer 2004, 15–26). However, this does not mean that each human being can interpret Scripture as one wants and relativise one true meaning (Christological and Messianic in this case), but he points to a personal relation to Christ without mediators. At the very centre of this teaching is the baptism (Thompson 2004, 39), and Luther returns to the creation of human beings according to the image of God (*imago*

*Dei*) and the idea expressed in 1 Pet 2:9, that »you are a chosen race, a royal priesthood, a holy nation, God’s own people.«

In his essay *To the Christian Nobility of the German Nation*, which is pivotal for his understanding of the priesthood of all believers, Luther talks about the three walls: (a) when the spiritual power is above the temporal, (b) that only the Pope may interpret the Scriptures, and (c) that no one may summon a council but the Pope? (Luther 1966, 11) Luther attempts to challenge and weaken these walls. He calls as »pure invention« (12) the assertion that Pope, bishops, priests, and monks are called the spiritual estate, while princes, lords, artisans, and farmers are called the temporal estate. To that end (14): »Because we are all priests of equal standing, no one must push himself forward and take it upon himself, without our consent and election, to do that for which we all have equal authority.«

One of the major consequences of the teaching of the universal priesthood that best represents the implications of the theological assertion of the priesthood of all believers, and perhaps the one Justin has in mind, is the project of translating the Bible into vernacular languages. The reformer intended to correct what he considered to be the Catholic Church’s errors and achieve this by a call to the uniqueness of the authority of the Bible. However, focusing on *Sola scriptura* does not ignore history, tradition, or the Church when reading and interpreting it. Instead, it sees the Church as the *regula fidei* (embodied in the ecumenical creeds) and as the interpretive context.

Therefore, Luther was not so extreme to deny ordained ministry, and the teaching of the priesthood to all believers does not exclude order and authority within congregations and denominational organizations. For example, Lutheranism maintains the biblical doctrine of ‚the preaching office‘ or the ‚office of the holy ministry‘, as stated in the Augsburg Confession in article 14 (Noll 1991, 91): »It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call.«

## 7. Concluding Remarks

First of all, to state our claim, irreconcilability between East and West in Justin’s writings should not be understood in the sense of geopolitics or in strictly geographical terms, but as a contrast between the European man (a style developed in Christian Europe) and the *svetosavski* man, as two philosophies and two possibilities concerning how to live the life of Christ. What Justin has in mind is not an opposition between European countries and Serbia in a political or nationalistic manner, nor opposition between Orthodoxy in Serbia and Roman Catholic or Protestant Churches. He talks in strictly theological terms, has in mind opposition between good and evil, God-man and Antichrist.

East and West are theological categories. Due to historical reasons, he sees most of the ‚theological‘ West in the ‚geographical‘ West, but he sees a lot of ‚the-



ological' West in the ,geographical' East as well. ,European man' is not really a man who lives on the continent of Europe (West of East of Europe), but ,European man' is a metaphor for a sinful man (Lubardić 2020, 45–47). Hence, the method that Father Justin uses lies in the intertwining of the ontological-theological and historical layers of meaning, using words with primary geographical and historical meanings, but giving them theological meaning.

Therefore, it is evident that the common thing for both is sincere care for others. This is where everything begins and ends both for Luther and Justin – the soul of a Christian. Both were great scholars, but both were publicly active as pastors and preachers, as shepherds of a flock, for each the central place remains Church, liturgy and sacraments. Indeed, many differences exist: whereas Justin moved to the Church Fathers as the authority, Luther focused on an individual's relation with Christ. Luther's equivalent to *sobornost* is *ad fontes*, return to the beginnings, to build the catholicity with the apostolic tradition. Both stressed the importance of Christology: *Sola Christus* and God-Manhood; these two concepts are of the highest importance for each of them, the core of their theology.

It has been shown that Justin's interpretation of Protestantism and Luther's teaching were not errorless; that is the one thing that should not be forgotten. Still, the final evaluation must not put Justin Popović in a negative light, as one must be aware of the methodology he uses (intertwining of historical and theological categories, very typical for Early Church Fathers). Awareness of his methodology will prevent reading his words literally and fundamentalistically. This kind of reading will not only be incorrect, but it will not even be fair to Father Justin. It will prevent fundamentalist Orthodox believers from saying »Pope, Luther, all is from devil,« while at the same time preventing Western believers from saying »Justin had no knowledge about the things he was writing about.« This would not be fair either.

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## **Koncept participacije Karola Wojtyła kot odgovor na medosebno odtujenost**

### *Concept of Participation of Karol Wojtyła as a Response to Interpersonal Alienation*

*Povzetek:* Sodobna virtualna kultura je, kljub mnogim novim možnostim za medsebojno povezovanje, odtujena. Odtujenost pomeni izziv tako za teologijo kakor tudi za antropologijo, saj ta fenomen sega na vsa področja človeškega življenja. Medosebna odtujenost, ki se stopnjuje na različnih področjih bivanja, tako odpira vprašanja o možnostih za iskanje temeljev za ponovno ovrednotenje osebe, medosebnih in socialnih odnosov, to pa je velik izziv, pred katerega smo postavljeni. V prispevku bomo pogledali, kako Karol Wojtyła dojema osebo, medosebne odnose in skupnost, in na podlagi njegovih dognanj poizkušali najti temelj za preseganje odtujenosti. Osredotočili se bomo na koncept participacije, ki ga je razvijal v svojem obsežnem opusu in po našem mnenju daje odlične temelje za odgovore na izzive sodobne kulture.

*Ključne besede:* oseba, odnos jaz – ti, skupnost, alienacija, solidarnost, nasprotovanje, konformizem, izogibanje, participacija

*Abstract:* Modern virtual culture is, despite many new possibilities for interpersonal connections, alienated. Alienation poses a challenge to both theology and anthropology, as this phenomenon extends to all areas of human life. Interpersonal alienation, which escalates in different areas of living, thus raises questions about the possibilities of finding the foundations for the re-evaluation of a person, interpersonal and social relationships, which is undoubtedly a great challenge we face. In the article, we will look at how Karol Wojtyła perceives a person, interpersonal relationships, and community, and based on his findings, try to find a foundation for overcoming alienation. We will focus on the concept of participation, which he developed in his extensive oeuvre, and which, in our view, provides an excellent foundation for the answers to the challenges of contemporary culture.

*Keywords:* person, I-You relationship, we community, alienation, solidarity, opposition, conformism, avoidance, participation

## 1. Uvod

Razvoj digitalne tehnologije ima korenit vpliv na način življenja sodobnega človeka. Zaradi eksponentnega razvoja sodobne tehnologije in socialnih omrežij sodobna nevrološka znanost že opozarja na nevarnosti socialnih omrežij za človeško osebo (Bauman in Leoncini 2018; Globokar 2019, 17; Spitzer 2017; 2021). Čeprav naj bi socialna omrežja pripomogla k rasti in zorenju odnosov, stroka opozarja, da ni tako, saj prav socialna spletna omrežja vodijo v »socialno osamo in k površnim stikom« (Spitzer 2017, 24). Raziskave so namreč pokazale, da so socialna omrežja prispevala k razmahu alienacije, saj se današnja mladina kljub vsem sodobnim možnostim za povezanost počuti osamljeno in nezadovoljno (Globokar 2019, 27; 77; Spitzer 2021, 117; 119). Sodobna komunikacijska sredstva bolj kakor povezujejo medosebno odtujujejo, to pa vodi v okrnjenost odnosov (Globokar 2018). K temu zagotovo prispeva tudi sodobni način življenja, saj si tako zelo prizadevamo, da bi čimbolj izboljšali svoje življenja, in zato »imamo čedalje manj časa za socialne stike« (Globokar 2019, 77–78; Spitzer 2017, 104). Globokar ob tem izpostavi še drugo problematiko: zaradi uporabe mobilnih telefonov je vse manj komunikacije med ljudmi v neposredni bližini (2019, 81).

Spitzer poudarja, da povečana uporaba digitalnih omrežij zmanjšuje razvoj empatije, saj »zaslonski mediji škodujejo sposobnosti vživljanja ter socialnim sposobnostim in sprejetostim« (2017, 178). Življenja v odnosu se naučimo le ob neposrednem druženju z ljudmi (2017, 103–114). Spitzer navaja rezultate raziskave, ki pravijo »da mladi ljudje izkazujejo tem manj sočutja do staršev in prijateljev, čim več svojega dnevnega časa preživijo ob zaslonskih medijih« (Spitzer 2021, 93; Globokar 2019, 75–76). Prav tako se je pokazalo, da »mladi danes velikokrat kritiko ali negativno sporočilo raje posredujejo v virtualnem svetu, ker se počutijo bolj varne pred čustvenim odzivom druge osebe« (Globokar 2019, 76), saj sta »računalnik in internet neverjetno mogočna pripomočka za brezimnost«, če »nihče ne ve, kdo si, se lahko brez posledic obnašaš neotesano« (Spitzer 2017, 100; 103). Tako bo treba ponovno ovrednotiti etične norme (Globokar 2019, 28), v nasprotnem bo nastopilo popolno razvrednotenje vrednot; temu pa smo ta trenutek nekako priče v virtualnem svetu, ki lahko škoduje moralnemu in socialnemu vedenju (Spitzer 2017, 246).

Na predstavljeno problematiko bomo pogledali s stališča koncepta participacije Karola Wojtyła. Najprej bomo ocenili, v kakšnem razmerju so med sabo oseba, odnos in medosebne skupnosti. Nato bomo videli, kako Wojtyła dojema alienacijo, ob tem bomo predstavili drže, ki jih Wojtyła karakterizira kot avtentične in neavtentične. V sklepu pa bomo odgovorili na vprašanje, zakaj je participacija v skupnostih odgovor na alienacijo, ki se kaže kot posledica razmaha socialnih omrežij.

## 2. Oseba in skupnost pri Karolu Wojtyłu

### 2.1 Oseba

Osebno izkustvo je izhodišče antropologije Karola Wojtyła. V izkustvu samega sebe, ki je prvo izkustvo osebe, je oseba istočasno subjekt, ki izkuša, in objekt, ki je izkušan. Ob izkušanju samega sebe pa oseba izkuša tudi druge osebe; to se zgodi drugače kakor pri izkustvu samega sebe. Človekovo izkustvo tako zaobjema notranji in zunanji vidik. Notranji vidik izkustva zadeva izkušanje samega sebe iz notranjosti; to naredi osebno izkustvo edinstveno in neodtujljivo. Zunanji vidik izkustva pa zadeva druge osebe, ki jih oseba izkuša. Wojtyła pravi, da je izkustvo druge osebe povezano z izkustvom samega sebe (1979, 7–8; 1998, 3), hkrati pa poudari, da se izkustvo osebe, ki je subjektivno bitje, razlikuje od izkustva preostale stvarnosti. Kakor pravi, je duhovna narava človeške duše tisto merilo, ki osebo razlikuje od preostalih objektov, to pa opiše v študiji Ljubezen in odgovornost:

»Oseba se razlikuje od stvari v *strukturi in stopnji popolnosti*. Strukturi osebe pripada notranjost, v kateri najdemo elemente duhovnega življenja, in to je tisto, kar nas prisili, da priznamo *duhovno naravo človeške duše*. Oseba ne sme biti postavljena na isto raven kot stvar ali pa kot posamezna žival.« (Wojtyła 2013, 103–104)

Ob tem izpostavi, da se človeška oseba ne more v polnosti izkusiti in razumeti v ločenosti ali nasprotovanju drugim osebam, saj se po svoji naravi v polnosti izkuša v povezanosti z drugimi osebami. Medosebni odnosi so namreč tista entiteta, ki omogoča recipročno izkušanje in razodevanje oseb v njihovi osebni subjektivnosti. V tem recipročnem razodevanju bi se osebe morale sprejemati in potrjevati v resnici o njihovi osebni subjektivnosti (2008, 221; 245). Naravna danost, ki omogoča aktivno vključevanje v odnose, ter sprejemanje in potrjevanje osebne subjektivnosti druge osebe je *participacija*, ki jo Wojtyła razume na dva načina, najprej:

»kot *lastnost osebe*, lastnost, ki izraža zmožnost človeških bitij, da darujejo svoj lastni obstoj in dejavnost z osebno (personalistično) razsežnostjo, ko obstajajo in delujejo skupaj z drugimi. Drugič, ... kot *pozitivno razmerje do človeškosti (humanity) drugih*, pri čemer *človeškosti* tukaj ne pojmem kot abstraktno idejo človeškega bitja.« (1998, 12–13)

Participacija tako zadeva notranjost osebe, ki biva in deluje skupaj z drugimi, to pa omogoča osebno uresničitev. Oseba je namreč prva entiteta v razmerju do skupnosti; to je glavni razlog, da lahko bistvo bivanja in delovanja skupaj z drugimi dojamemo le, če izhajamo iz človeškega bitja kot osebnega subjekta. Za adekvatno razumevanje participacije in problematike alienacije moramo izhajati iz človeka kot osebnega bitja in ne človeka kot posameznika svoje vrste. (1979, 261–264; 1998, 13)

## 2.2 Medosebne skupnosti

Za razumevanje koncepta participacije je pomembno tudi jasno razlikovanje med skupnostjo in družbo, tudi če sta ta dva pojma v sodobni govorici pogosto enačena. Medosebna skupnost označuje specifično enost množstva mnogih subjektov, ki so edinstveni in neponovljivi jazi, pripadnost skupnosti pa označuje način življenja osebe. Za skupnost je namreč značilno, da nastane prek odnosa posameznih jazov. Tudi če je oseba primarna entiteta, je skupnost bistvena za razumevanje subjektivnosti osebnih jazov, ki so del skupnosti. Ob tem moramo poudariti, da znotraj širše družbe obstoji nevarnost, da postanejo okrnjeni odnosi vzrok za odtujitev oziroma alienacijo (1998, 13; 2017, 358–361). Wojtyła takole oriše razlike med skupnostjo in družbo:

»Skupnost ni preprosto družba in družba ni preprosto skupnost ...V določenem smislu bi bilo mogoče tudi reči, da je *družba to, kar je, zaradi skupnosti njenih članov*. Zdi se, da je *skupnost bolj bistvena resničnost*, vsaj iz zornega kota osebne subjektivnosti vseh članov dane družbe ali družbene skupine ... Skupnost je bistvena resničnost za človeško sobivanje in sodelovanje in v drugem smislu služi kot temeljno merilo za takšno sobivanje in sodelovanje.« (1998, 14)

Wojtyła razlikuje med dvema razsežnostma skupnosti, kot prvo izpostavi odnose jaz – ti, kot drugo pa skupnost, ki jo lahko označimo z zaimkom mi. Oseba najprej vstopa v jaz – ti odnose, ki se nato povežejo v mi odnose. Povedano drugače, oseba iz medosebnih odnosov vstopa v družbeno razsežnost odnosov, ki se izraža z zaimkom mi.

### 2.2.1 Medosebna skupnost jaz – ti

Medosebna razsežnost skupnosti oziroma jaz – ti odnos je recipročna vez dveh subjektov, to je: pristna povezanost subjektov. Eden glavnih namenov jaz – ti skupnosti je razodevanje osebe in vstopanje v odnos z drugo osebo. Človeška oseba se namreč znotraj jaz – ti odnosa razkriva v najgloblji strukturi, s tem pa hrepeni po uresničitvi. Hrepenenje po uresničitvi v jaz – ti odnosu Wojtyła opiše takole:

»*Ti* stoji pred mojim samstvom kot pravo in dovršeno ‚drugo samstvo‘. /.../ V tej subjektivni strukturi *ti* kot ‚drugo samstvo‘ predstavlja svoje lastno težnjo k samoizpolnitvi. Ta polna struktura osebne subjektivnosti, lastne *jaz-u* kot samstvu in *ti-ju* kot drugemu samstvu, se medsebojno razodeva skozi skupnost, lastno *jaz – ti* odnosu, ker sem zaradi vzajemnosti *jaz – ti* odnosa *jaz* sočasno *ti* za *jaz*, ki je *ti* zame. Na ta način odnos *jaz – ti* kot medsebojno razmerje dveh subjektov ne le privzema pomen, ampak tudi resnično postaja pristna subjektivna skupnost.« (1998, 17)

Glavna značilnost jaz – ti medosebne skupnosti je recipročno razodevanje dveh ali več osebnih subjektov, ki skupaj bivajo in delujejo. V tej jaz – ti skupnosti bi se tako morala izražati medosebna odgovornost subjektov (1979, 169–174; 2008,

245–246). Wojtyła takole oriše medsebojno razodevanje in potrjevanja oseb v jaz – ti odnosu, ki pa hkrati razodeva vidik odgovornosti:

»Skozi *jaz – ti* odnos bi se morala *razodevati* drug drugemu v svoji najgloblji strukturi samoposedovanja in samoobvladovanja. Predvsem bi se morala razodevati v njenem hrepenenju po samoizpolnitvi, ki dosega vrhunec v dejih zavesti in pričuje za presežnost, lastno človeškemu bitju kot osebi. V medosebnih *jaz – ti* odnosih bi se partnerji morali ne le odstirati drug drugim v resnici svoje osebne resničnosti, pač pa bi morali tudi sprejemati in potrjevati drug drugega v tej resnici. Takšno sprejemanje in potrjevanje je izraz *npravnega (etičnega) pomena* medosebne skupnosti.« (1998, 17)

Wojtyła *jaz – ti* medosebno skupnost razume kot resničnost, ki omogoča, da se *jaz* prek odnosa s tujem uresničuje in s tem postaja moralna osebnost. V dinamiki postajanja moralna osebnost je drugi *jaz* tisti, ki prispeva k boljšemu razumevanju mojega jaza, to pa potrjuje tudi sodobna nevrološka znanost (Shaver in Mikulincer 2012; Siegel 2001; 2012).

Odnos med *jaz* in *ti* se torej oblikuje v medosebni povezanosti obeh oseb, ki sta udeleženi v odnosu; to pa je proces, ki zahteva, da se osebi odpreta ena drugi in tako razodevata svojo lastno subjektivnost. Kakor pravi Wojtyła:

»Čim globlja, celovitejša in intenzivnejša je vez med *jaz* in *ti* v teh medsebojnih odnosih in čim bolj privzema značaj zaupanja, darovanja in kolikor je mogoče, v razmerju ene osebe do druge, posebne oblike pripadanja, tem večja je potreba po medsebojnem sprejemanju in potrjevanju *jaza po tiju*.« (1998, 17)

### 2.2.2 Družbena razsežnost skupnosti *mi*

Družbena razsežnost skupnosti *mi* drugače od *jaz – ti* skupnosti poudari množstvo in le posredno njej pripadajoče osebe. *Mi* torej označuje skupek subjektov, ki na kakršenkoli način skupaj bivajo in delujejo. Kljub temu da *mi* poudarja množstvo, je *jaz – ti* razsežnost medosebnih odnosov resničnost, ki vodi v oblikovanje *mi* odnosov, saj nas:

»*mi* uvede v drug svet človeških odnosov in se nanaša na drugo razsežnost *skupnosti*, namreč na družbeno razsežnost, ki se razlikuje od prejšnje razsežnosti, medosebne razsežnosti skupnosti, utemeljene v *jaz – ti* odnosih.« (1998, 18)

Družbena razsežnost medosebnih odnosov ne nasprotuje *jaz – ti* odnosom, ampak iz njih izhaja, jih povezuje in usmerja k skupnemu dobremu. Kakor pravi Wojtyła:

»*Mi* je veliko človeških bitij, veliko subjektov, ki na neki način obstajajo in delujejo skupaj. Delovati »skupaj« ne pomeni udejstvovanja v številnih de-

javnostih, ki nas nekako spremljajo na vseh straneh. Pomeni, da so te dejavnosti, vzporedne z obstojem teh številnih *jazov*, postavljene v razmerje do ene same vrednote, ki si zaradi tega zasluži, da jo imenujemo *skupno dobro*.« (1998, 18; 2008, 247)

Človeške osebe z vstopanjem v mi odnose na povsem nov način izkušajo same sebe v bivanju in delovanju ‚skupaj z drugimi‘, saj znotraj mi odnosov življenje in delovanje konkretnih oseb nista izničeni ali izgubljeni, spremeni pa se način delovanja, ki je usmerjen v skupno dobro:

»Skozi ta odnos človeško bitje, konkreten *jaz*, odkrije različne potrditve svoje osebne subjektivnosti v tem, kar se pojavlja v medosebnih odnosih. In ta potrditev subjekta *jaz* v skupnosti *mi* se globoko sklada z naravo tega subjekta /.../ V bistvu *mi* nima za posledico zmanjšanja ali izkrivljanja *jaza*.« (1998, 19)

Družbena razsežnost skupnosti tako presega zgolj medosebno razsežnost skupnosti, to pa pomeni, da se *jaz* nekako konstituira v svoji lastni subjektivnosti tako, da biva in deluje ‚skupaj z drugimi‘, in to v različnih oblikah skupnosti *mi*. Prav tako širša skupnost na drugačen način potrjuje subjektivnost človeške osebe, kakor se to zgodi znotraj *jaz – ti* odnosa. Ob tem moramo izpostaviti, da je hkratni odnos več *jazov* do skupnega dobrega posebnega pomena za transcendenco človeške osebe, saj je »skupno dobro bistveno dobro mnogih in v svoji najpopolnejši razsežnosti dobro vseh« (1979, 19).

Na participacijo je tako treba gledati kot na opredelitev človeka, ki izraža svoj lastni obstoj kot osebni subjekt. Biti subjekt bivanja namreč ne pomeni zaprtja človeka v samega sebe, ampak možnost za osebni način odpiranja za druge osebe. Participacija torej omogoča, da človek avtentično izraža svojo osebno transcendenco, to se pravi, da je participacija potrditev personalne vrednosti človeka. Hkrati pa je participacija tudi dolžnost: prizadeva si za uresničitev vsakega človeka, ki je znotraj skupnosti poimenovan kot *jaz* in je s tem v polnosti sprejet kot človek. Pri poimenovanju in sprejemanju človeka nimamo v mislih abstraktnega razumevanja, ampak konkretni *jaz*, ki stoji nasproti mojega *jaza*. Mi odnosi tako v polnosti uresničijo *jaz – ti* medosebne odnose. (1979, 323–328; 2017, 332–337)

### 3. Odtujitev pri Karolu Wojtyłu

Čeprav bi si morala družba prizadevati za oblikovanje trdnih skupnosti, človeško izkustvo kaže, da ni vedno tako. Odtujenost, ki je stanje, nasprotno življenju v skupnosti, moramo postaviti znotraj konteksta osebe in odnosov, v razsežnostih *jaz – ti* in *mi*. Saj le »ta vidik omogoča dojeti bistveno značilnost človeških *jazov* in njihovega odnosa, tako medsebojnega kot skupnostnega« (1998, 22), to pa je tudi razlog, da Wojtyła za adekvatno razumevanje participacije in alienacije izhaja iz subjekta osebe. Saj se:



»celotna problematika odtujitve (alienacije) ne nanaša na človeško bitje kot individuum vrste in zatorej ne na človeško bitje, kot ga pojmuje opredelitev vrste, pač pa na človeško bitje kot osebni subjekt. Stojim na stališču, da je odtujitev bistveno personalističen problem in v tem smislu tudi humanističen in etičen.« (1998, 23; 2008, 255–256)

Kot antiteza skupnostni naravi osebe se lahko odtujitev pokaže v obeh razsežnostih odnosov:

»V družbeni razsežnosti je navzočnost odtujitvenih dejavnikov očitna, ko je množstvo človeških subjektov, katerih vsak je posamičen *jaz*, nezmožno pristnega *mija*. Družbeni proces, ki bi moral voditi k pristni subjektivnosti vseh, je tedaj zadržan ali celo zaobrnjen, ker se ljudje v tem procesu ne morejo najti kot subjekti. Družbeno življenje se nadaljuje, kakor da bi šlo mimo njih /.../ Sicer obstajajo in celo delujejo »skupaj z drugimi«, vendar se v tem življenju ne izpolnijo, bodisi zaradi tega, ker so postali tuji, bodisi zaradi tega, ker jim družba skozi kakšno napačno strukturo ne daje osnov za samoizpolnitev ali jim celo zanika pravice, ki jih potrebujejo za to.« (1998, 23; 2008, 256)

Odtujitev tako ni zgolj problem *mi* skupnosti, ampak tudi medosebnih odnosov *jaz – ti*, tudi če v manjši meri. Kakor pravi Wojtyła, je lahko alienacija v skupnosti *jaz – ti* še bolj boleča, saj je večina odnosov oblike *jaz – ti*:

»V *jaz – ti* razsežnosti odtujitev /.../ *spodkoplje* živeto izkušnjo resnice človeškosti, resnice bistvene vrednosti osebe v človeškem tiju. *Jaz* ostaja neprizanesljiv in ločen od tija in tako ni v polnosti razprt niti samemu sebi. V takšnih medosebnih odnosih tudi »bližnji« izgine, vse, kar ostane, je »drugi« ali celo »tujec« ali odkrit »svoznik« /.../ *Skupnost* postane v tej razsežnosti izkrivljena in izgine v razmerju z izginotjem živete izkušnje človeškosti, izkušnje, ki na pristen način pripelje ljudi skupaj in jih poveže.« (1998, 24; 2008, 256–257)

Odtujitev tako v svojem bistvu negira subjektivno razsežnost človeške osebe, s tem pa človeško osebo oropa za resničnost, ki ji omogoča bivanje in delovanje skupaj z drugimi. Stanje alienacije tako opustoši odnos *jaz – ti*, okrne možnost izkustva drugega človeškega bitja, s tem pa zavira možnost nastanka *mi* skupnosti (2008, 206). Wojtyła ob tem dopušča, da sama družba spodbuja alienacijo, ki sčasoma osebo osami od drugih oseb. Ob tem pravi:

»Če bi se to kdaj zgodilo, bi bilo treba iskati vzrok na področju razmerja do skupnega dobrega. To razmerje mora biti pomanjkljivo na različne načine – tako s strani človeškega *jaza*, ali več takšnih *jazov*, in s strani tega, kar velja kot skupno dobro za številne *jaze*.« (1998, 19)

Izguba osebne izkustva odnosa *jaz – ti* in skupnosti je za osebo pogubna. Odtujitev namreč omeji človeka v iskanju uresničitve, saj mu ne dovoljuje, da bi pre-

segal samega sebe v iskanju drugih, s tem pa posameznik ne pridobi izkustva mi odnosov oziroma skupnosti. Prav tako pa nasprotuje možnosti personalnega izkustva delovanja in uresničevanja kot oseba v delovanju. Kakor pa pravi Wojtyła, ima človek ‚naravno pravico‘ do opravljanja dejanj in uresničenja v delovanju (1979, 272).

»Odtujitev tako lahko označimo kot stanje, v katerem je človeška oseba oropana možnosti samouresničitve znotraj skupnosti, saj odnosna razsežnost življenja tako rekoč teče mimo človeka, četudi ta biva in deluje skupaj z drugimi ljudmi. Pogosto do te situacije pripelje način družbenega življenja, ki, zaradi pomanjkljivih struktur, osebi ne dopušča osebne uresničitve znotraj skupnosti. Nemalokrat se je celo dogajalo, da so družbeni sistemi neposredno nasprotovali tej nalogi človeške osebe. Odtujitev tako nasprotuje možnosti za bivanje v odnosu, ki osebi omogoča, da drugega prepozna kot ‚jaz‘, kar privede do odpovedi resnični vrednoti osebe v človeškem ‚ti‘. V situaciji, ko drugega ne zmoremo prepoznati in poimenovati, pa ne moremo razumeti niti samih sebe. Posledično drugi postane neznan in v konec koncev tudi sovražnik. Odtujitev namreč ne odvzame človeku narave individuuma v njegovi vrsti, pač pa ogrozi osebo kot subjekt bivanja, s tem pa človeka razčloveči na njegovi transcendentni, torej duhovni ravni. Stanje odtujitve se lahko razvije iz dveh strani: s strani posameznika, ki se v tem primeru iz različnih razlogov odpove bivanju in delovanju ‚skupaj z drugimi‘, ter s strani skupnosti, ki trpi za nekakšno ›sistemsko napako‹, ki onemogoča aktivno participacijo vsake osebe.« (1979, 329)

Ena vidnejših dimenzij medosebne odtujenosti je individualizem, saj lahko postane poudarek na individuumu vir nepredstavljivega egoizma. Stanje egoističnega individualizma povzroči, da postane človek zazrt le v svoje potrebe in zahteve ter s tem zaprt pred drugimi. Wojtyła pravi, da skrajni individualizem vidi v posamezniku vrhovno in fundamentalno dobro, ki mu je podrejena celotna skupnost ali družba. Individualizirani posameznik je namreč osredotočen le nase in na svoje dobro (273–274). Podobno kakor Wojtyła tudi slovenska filozofija vidi, da je temna stran individualizma »osredotočanje na sebe, kar tako sploščuje kot zožuje naša življenja, jih dela revnejša v smislu, in zaradi česar nas manj skrbi za druge ali za družbo« (Pevc Rozman 2002, 33; Jamnik 2012, 78). Za individualizem je tako značilno, da je posameznik oziroma individuom absolutni temelj odločitve, ki se odloča, kako bo živel, kaj bo verjel in ali bo sploh verjel (Muršič Klenar 2020, 577). Skrajni individualizem zagovarja »takšen pojem osebe, pri katerem ni možnosti, da bi vrednote neke družbe in pojmovanje dobrega postali bistveni del posameznikove identitete« (Jamnik 2013, 428), to pa nasprotuje odnosni razsežnosti osebe. Jamnik ob tem izpostavi, da bi kot družba morali oblikovati »takšno pojmovanje osebnosti, ki pri oblikovanju posameznikove identitete poudarja prav pomen dobrega in skupnosti« (428). Podobno kakor slovenska filozofija Wojtyła v individualizmu vidi nevarnost, da postaneta bivanje in delovanje ‚skupaj z dru-

gimi' dojeti kot zgolj nujnost, ki se jima mora posameznik podrediti in sta popolnoma nasprotni naravi posameznika. Individualizem namreč morebitnim oblikovanim skupnostim priznava en sam namen, to je: zaščititi dobro posameznika pred drugimi ljudmi (Wojtyła 1979, 330–331).

## 4. Način sobivanja: avtentične in neavtentične držē

Karol Wojtyła se je globoko zavedal nevarnosti medosebnega odtujevanja oziroma alienacije, ki je že v sredini prejšnjega stoletja ogrožala podobo osebe, odnosov, skupnosti in družbe, to pa je tudi glavni razlog za oblikovanje koncepta participacije. V nadaljevanju bomo pogledali temeljne značilnosti avtentičnih držē, ki spodbujajo participacijo, in neavtentičnih držē, ki participaciji nasprotujejo (332).

### 4.1 Solidarnost in nasprotovanje

Solidarnost izhaja iz resničnosti, da oseba živi in deluje skupaj z drugimi, in označuje konstantno pripravljenost za sprejemanje in uresničevanje deleža, ki pripada vsaki osebi v skupnosti. Z uresničevanjem solidarnosti človek izvršuje, kar naj bi izvršil, ne samo zato, ker je del skupnosti, ampak predvsem zaradi skupnega dobrega. Resnična solidarnost tako na neki način preprečuje, da bi človek prevzemal obveznosti in dolžnosti drugih ljudi kot svoje lastne obveznosti in dolžnosti (341). Ker pa je solidarnost poroštvo recipročnih odnosov, iz zavedanja pomena skupnega dobrega izhaja, da oseba v specifičnih okoliščinah preseže zgolj svoj delež v skupnosti, tudi če ji to ne omogoča neposrednega uresničevanja svojega lastnega dobrega. Solidarnost tako v nekaterih primerih označuje prevzemanje nalog in pomoč drugim osebam, saj bi v nasprotnem primeru osebe izkazovale pomanjkanje solidarnosti. Solidarnost je tako prežeta z resnico o skupnem dobrem in z zavedanjem pomena prevzemanja višjega deleža delovanja in odgovornosti kakor navadno. Čut za potrebe druge osebe ali skupnosti je specifičen za solidarno držō, saj tako oseba izrazi razpoložljivost, da s svojim delovanjem dopolni tisto, kar drugi delajo znotraj skupnosti, in tako potrdi medosebno komplementarnost. Medosebna komplementarnost je namreč na neki način notranji del same narave solidarnosti in participacije in osebi omogoča uresničevanje samega sebe v pomoči drugim osebam (342).

Wojtyła ob tem izpostavi, da drža solidarnosti ne izključuje možnosti izražanja nasprotovanja oziroma oporekanja, ki v bistvu ni nasprotno solidarnosti. Ob tem pravi, da oseba, ki izrazi nasprotovanje, ne zavrača solidarnosti z drugo osebo ali skupnostjo niti ne zavrača skupnega dobrega. Pri Wojtyłu zadeva izražanje nasprotovanja predvsem razumevanje in uresničevanje skupnega dobrega, za popolnejše uresničenje solidarnosti (342–343). Ob tem pravi, da mnoga izkustva nasprotovanj, ki so lahko izražena na področju bivanja in delovanja skupaj z drugimi, kažejo, da se ljudje, ki izrazijo nasprotovanje, ne želijo oddaljiti od skupnosti in ji tudi ne nasprotujejo. Prav nasprotno, te osebe iščejo svoje mesto znotraj skupnosti, iščejo možnost participacije in tisto razumevanje skupnega dobrega, ki jim omogoča boljše, polnejše in učinkovitejše bivanje in delovanje v skupnosti (343).

Tako lahko sklenemo, da je drža nasprotovanja pristna prosocialna in solidarna drža, ki izraža potrebo po pripadnosti skupnosti. Kot takšna je izraz zrelosti skupnosti, ki mora dopuščati konstruktivno izražanje nasprotovanja, da bi se tako izboljšale možnosti za participacijo v skupnosti. Skupnost namreč ni zrela, če se ne pokaže konstruktivno nasprotovanje, prav nasprotno. Konstruktivno oziroma solidarnostno nasprotovanje je izraz zrele in normalno delujoče skupnosti, ki omogoča upravičeno nasprotovanje iz želje po uresničevanju skupnega dobrega in pripadnosti skupnosti (343–344).

## 4.2 Konformizem in izogibanje

Konformizem in izogibanje, ki ju Wojtyła označi kot neavtentični držji, se lahko razvijeta iz avtentičnih drž solidarnosti in nasprotovanja. Avtentične držje lahko gradualno postanejo neavtentične držje, pri tem pa se solidarnost spremeni v konformizem in nasprotovanje v izogibanje. Konformizem in izogibanje nasprotujeta personalni naravi človeka in jaz – ti ter mi odnosom (344–345).

Konformizem označuje težnje po podobnosti in usklajenosti z drugimi ljudmi; to je v specifičnih okoliščinah povsem konstruktivna in kreativna drža. Avtentična drža človeka k ustvarjalnim in kreativnim povezavam z drugimi ljudmi je namreč izraz pristne solidarnosti (345–346). Vendar moramo poudariti, da konformizmu, kljub tem pozitivnim asociacijam, manjka resnična oziroma avtentična solidarnost. Kljub temu da si konformistična drža prizadeva za izogibanje medosebnemu nasprotovanju, je ta drža zgolj površinska in nasprotna osebi, resnični medosebni solidarnosti in skupnemu dobremu. Konformistična drža je izraz nekakšne populističnosti in pasivne predanosti, v kateri je oseba zgolj objekt procesov in ne subjekt, ki je zmožen oblikovanja stališč, drž in zavezanosti skupnosti. Pasivna predanost procesom tako pomeni, da se oseba odpove aktivnemu soustvarjanju skupnosti, s tem pa dejansko dopušča, da jo vodi in obvladuje družba oziroma kolektiv. Predanost družbi, o kateri govorimo, ne označuje zavestnega vstopanja v odnose jaz – ti oziroma mi odnose, namesto tega izraža notranjo odpoved možnosti za uresničevanje samega sebe v pristni skupnosti. Tedaj lahko celo rečemo, da oseba dopusti skupnosti, da ji odvzame samo sebe (346).

S tem ko oseba dopušča, da jo skupnost odvzame sami sebi, hkrati oseba sebe odvzame skupnosti, saj je konformizem negacija možnosti participacije; resnična skupnost je namreč zamenjana s prividom skupnosti, to pa se izraža v površinskem prilagajanju drugim osebam, brez zaupanja in brez pristne predanosti. S tem je omejena naravna danost osebe za kreativno oblikovanje skupnosti, to pa negativno vpliva na skupno dobro, ki izhaja iz resnične participacije. Konformizem tako označuje nekakšno stanje, nasprotno participaciji, saj ustvarja stanje indiferentnosti, nasprotno skupnemu dobremu. Medtem ko se konformizem izogiba izražanju nasprotovanja, se izogibanje izogiba konformističnemu prilagajanju skupnosti. Vendar je treba poudariti, da izogibanje ni avtentična drža nasprotovanja, saj je izraz zavrnitve možnosti participacije, tega pa ne moremo enačiti z avtentično držjo nasprotovanja, pri kateri so kljub vsemu navzoče želje po pripadnosti skupnosti (Wojtyła 1979, 347; Siegel 2012 in 2014). Ob tem moramo poudariti, da je

lahko konformizem tudi ambivalentni izraz individualizma, kakršen za masko zunanje pojavnosti prikriva beg od skupnosti, ki je dojeta kot ogrožajoča za posameznika.

Podobno kakor Wojtyła tudi Daniel Siegel zagovarja stališče: konformistična drža omogoča, da se oseba le na zunaj prilagaja skupnosti, da bi tako imela od nje koristi in bi se s tem izognila neprijetnostim, ki jih za konformistično osebo predstavljajo resnične skupnosti (Wojtyła 1979, 346–347; Siegel 2012; 2014). Konformistična drža je tako izrazito protipersonalna in protisocialna, to pa povzroča nepopravljive izgube tako osebi kakor skupnosti. Druga od neavtentičnih drž, ki jih obravnava Wojtyła in jo v svojih delih izpostavi Siegel, je drža izogibanja. Za to držo se zdi, da je nekakšno nasprotje drži konformizma, ki smo jo pravkar predstavili. Lahko bi celo rekli, da je ta drža malo bolj avtentična kakor konformizem, kljub temu pa ji manjkajo avtentične personalne lastnosti, ki bi ji dale polno avtentičnost. Siegel pravi, da se lahko oseba v odnosnem svetu prilagodi na številne načine, med drugim tudi z izogibanjem, ambivalentnostjo in dezorganizacijo. Saj obstaja veliko okoliščin, v katerih osebe niso na nikogar navezane, to pa se izraža prek izogibanja (Siegel 2014, 120). Pogosto je razlog za izogibanje prav strah pred anihilacijo – popolnim uničenjem in zapuščenostjo (2012, 328).

Izogibanje je tako lahko nekakšna nadomestna drža osebe, ki ne zmore biti solidarna, prav tako pa ne verjame v možnost izražanja nasprotovanja in v možnosti za spremembe v skupnosti. Izogibanje je izraz zavestne odločitve osebe za izogibanje, ob tem pa moramo izpostaviti: povsem možno je, da znotraj skupnosti obstojijo razlogi, ki upravičujejo držo izogibanja. Kadar je participacija v skupnosti nemogoča, potem skupnost ne živi na pravi način. Če člani skupnosti vidijo edino rešitev v umiku, potem je to zanesljiv znak, da je skupno dobro v tej skupnosti napačno zasnovano. (Wojtyła 1979, 347; Siegel 2012 in 2014) Povsem mogoče je, da se konformizem in izogibanje združita in manifestirata v nekakšnem konformističnem izogibanju. Tako združeni drži povzročita, da se oseba povsem odpove hrepenenju po uresničitvi in izpolnitvi v delovanju skupaj z drugimi. Posameznik je prepričan, da mu skupnost preprečuje uresničitev, to je tudi razlog njegovega umika. V konformizmu se nezaupanje v skupnost izraža z ohranjanjem videza povezanosti s skupnostjo, pri izogibanju pa oseba niti ne izrazi zanimanja za skupnost. Obe drži prikrajšata osebo za nekaj bistveno osebnega, to je, za možnosti bivanja in delovanja v pristni skupnosti (Wojtyła 1979, 348).

## 5. Sklep

Videli smo, da se medosebna odtujenost izraža na različne načine, vsem pa je skupno, da ne dopuščajo osebne uresničitve in izkustva drugega človeka kot osebe. Največja skrb ob porastu alienacije ob napredku virtualne tehnologije je, da človeški osebi odvzame možnost neposrednega sobivanja in sodelovanja z drugo osebo oziroma skupnostjo oseb. Digitalno okolje namreč ne dopušča, da bi osebe v polnosti izkusile svojo lastno človeškost in človeškost drugih ljudi. S tem ko

so osebe medsebojno odtujene, jim je odvzeta možnost medosebnega oziroma skupnostnega življenja. Na neki način je s tem okrnjeno tudi bivanje človeške osebe, saj v medosebni odtujenosti oseba ne more v polnosti izkusiti življenja. Karol Wojtyła je v svoji mladosti globoko izkusil korenine medosebne alienacije, to pa ga je vodilo k oblikovanju koncepta participacije, ki temelji na njegovem dojemanju človeške osebe. To dojemanje lahko strnemo v tri poudarke: človeška oseba ima sposobnost, da daje osebno vrednost svojemu lastnemu bivanju in bivanju skupaj z drugimi ljudmi (1); človeška oseba se more sklicevati na človeškost drugih oseb, ki so prav tako edinstveni in nepriobčljivi jaz (2); medosebna alienacija oziroma odtujenost je nasprotna participaciji in vodi v depersonalizacijo človeške osebe (3). Medosebna odtujenost ni zgolj izziv sodobne virtualne kulture, ampak je to fenomen, ki ima korenine v prejšnjem stoletju in se v obdobju razvoja virtualnega sveta stopnjuje v nepoznane razsežnosti.

Participacija oziroma soudeležnost v življenju drugih oseb, kakor jo razvija Karol Wojtyła, tako odpira mnoge možnosti za izkustva medosebnih odnosov. To človeško osebo vodi k uresničitvi v iskrenem podarjanju samega sebe (CS, tč. 24,3), ki je izraz uresničevanja evangeljske zapovedi ljubezni (Wojtyła 1979, 352–355). Evangeljska zapoved ljubezni je nekakšna alternativa sodobni individualizirani in odtujeni družbi, ki omogoča, da oseba prepozna drugo osebo kot sebi enako in s tem kot osebno vrednoto, ki ne ogroža, ampak omogoča osebi njeno lastno bivanje in uresničevanje. Spoznanje, da je bližnji oseba, ki je vredna ljubezni, bi moralo prevladovati v odnosih z drugimi osebami, v nasprotnem primeru se odnos spremeni v utilitaristično izkoriščanje (Perčič 2018, 72). V občestvu oseb, ki temelji na ljubezni, se človeška oseba odpre in sčasoma v polnosti uresniči.

Ob soočenju s problematiko in izzivi alienacije v obdobju prevlade virtualnega sveta in odnosov je lahko filozofija človeške osebe Karola Wojtyła izhodišče za prepoznavanje narave človeške osebe ter pravih temeljev zrelih medosebnih odnosov in skupnosti, ki bodo omogočale preseganje odtujenosti in s tem ponovno ovrednotile resnične medosebne odnose.

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*Marjan Turnšek (ur.)*

## **Stoletni sadovi**

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

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*Nik Trontelj*

## **Frančiškanski misijonarji med slovenskimi izseljenci v Egiptu v 19. in 20. stoletju**

### *Franciscan Missionaries among the Slovene Emigrants in Egypt in the 19<sup>th</sup> and 20<sup>th</sup> Centuries*

*Povzetek:* Prispevek predstavi osem slovenskih frančiškanov, ki so v razdobju 70 let delovali med slovenskimi izseljenci v Egiptu. Frančiškani iz Slovenske (kranjske) frančiškanske province sv. Križa so bili navzoči v mestih, kjer sta bili največji skupnosti Slovencev: v Aleksandriji (1894–1957) in v Kairu (1908–1965). Kot apostolski misijonarji so bili odgovorni za ureditev verskega življenja rojakov, obenem pa so skrbeli tudi za ohranjanje njihove narodne zavesti. Zaslužni so bili za ustanovitev slovenske šole in raznih društev in za prihod slovenskih šolskih sester sv. Frančiška Kristusa Kralja iz Maribora, s katerimi so sodelovali pri vodenju azila za brezposelna dekleta. V prispevku smo na podlagi časopisnih objav, strokovne literature in arhivskega gradiva predstavili pastoralno in narodno delovanje frančiškanskih duhovnikov med slovenskimi izseljenci v Egiptu.

*Ključne besede:* frančiškani, Egipt, Sveta dežela, izseljenci, aleksandrinke, 19. stoletje, 20. stoletje

*Abstract:* The article presents eight Slovene Franciscans who have worked among the Slovene emigrants in Egypt in the course of 70 years. Franciscans of the Slovenian (Carniolan) Province of the Holy Cross were present in two cities with the most significant communities of Slovenes, namely, in Alexandria (1894–1957) and Cairo (1908–1965). As apostolic missionaries, they were responsible for organising a religious life for compatriots, and at the same time, taking care of preserving their national identity. They were credited with the foundation of a Slovene school, various associations and the arrival of the Slovene School sisters of St. Francis of Christ the King, with whom they were running an asylum for unemployed women. In the article, we presented the Franciscan priests' pastoral and national awakening work among the Slovene emigrants in Egypt based on newspaper articles, professional literature, and archival sources.

*Key words:* Franciscans, Egypt, Holy Land, emigrants, Alexandrian women, 19<sup>th</sup> century, 20<sup>th</sup> century

## 1. Uvod

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V zadnjih desetletjih so mnoge humanistične študije z najrazličnejših vidikov obravnavale zgodovino slovenskega izseljevanja v Egipt. Zanimanje za vprašanje tako imenovanih aleksandrink se kaže v mnogih izdanih publikacijah, v strokovnih sročanjih in v kulturnih prireditvah ter dokumentarnih filmih. Razprave se dotikajo problematike izseljevanja, socialnega in kulturnega pomena ženske emigracije ipd. Razumljivo je, da raziskovalci temu izrednemu zgodovinskemu fenomenu pretežno ženskega izseljevanja namenjajo veliko pozornosti, saj je bilo preseljevanje v deželo ob Nilu množično in dolgotrajno in se je vleklo od zadnje četrtine 19. stoletja do druge svetovne vojne. Na prelomu stoletja je bilo v Egiptu nad 4000 Slovencev, po nekaterih ocenah celo več kakor 7000. (Drnovšek 2001, 11) Kljub široki in celostni obravnavi mnogih vidikov omenjenega znanstvenega vprašanja pa doslej nismo zasledili študije, ki bi več pozornosti namenila delovanju slovenskih frančiškanov. Ti frančiškani so sedemdeset let prebivali s Slovenci v Egiptu in zanje organizirali versko, narodno in socialno oskrbo ter jim tako lajšali preizkušnje izseljenskega življenja v tujini. V tem oziru je o naših duhovnikih še največ napisala Dorica Makuc v temeljnem delu *Aleksandrinke* (Makuc 2006), ki je prvič izšlo leta 1993 in je v njem predstavila nekatere dušne pastirje. Ob ustvarjanju podobe slovenskega izseljenca (ali bolje, izseljenke) v Egiptu, je raziskovalce delovanje duhovnikov torej zanimalo le v njihovi ožji povezavi z življenjem slovenske skupnosti.

Izvirnost našega prispevka je v tem, da bomo v središče zanimanja postavili slovenske duhovnike in njihovo delo med izseljenci. Raziskava vsebuje sistematično predstavitev vseh frančiškanov, ki so med rojaki delovali v dveh največjih egiptovskih mestih. S predstavitvijo posameznih frančiškanov in njihovega delovanja želimo prispevati k osvetlitvi tega poglavja v narodni in cerkveni zgodovini. Cerkev na Slovenskem in domača frančiškanska provinca sta z razširitvijo polja delovanja pozitivno odgovorili na potrebe in izzive slovenske skupnosti v Egiptu, ki je ob koncu 19. stoletja vztrajno prosila za duhovno oskrbo v domačem jeziku. Več generacij frančiškanov je bilo nato do druge polovice 20. stoletja odgovornih za razvejane dejavnosti, ki so Slovincem pomagale ohranjati stik z domom in vero in so jih tudi medsebojno povezoval. V prispevku bomo na podlagi časopisnih objav, arhivskih virov in strokovne literature predstavili posamezne frančiškane. Kot apostolski misijonarji so vodili narodni misijon med egiptovskimi Slovenci in tako izkazali zvestobo svojemu narodu, ki so mu bili kot duhovniki poklicani služiti.

## 2. Misijon med izseljenci v Egiptu

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V Egiptu se je do prihoda slovenskih frančiškanov naselilo že večje število Slovencev, zlasti deklet in žena z Goriške, ki so v večjih egiptovskih mestih (Aleksandrija, Kairo, Port Said idr.) služile kot hišne pomočnice. Slovenci so bili v duhovnem oziru sprva prepuščeni sami sebi, po letu 1890 pa sta skrb zanje v Aleksandriji prevzela dva hrvaška frančiškanska duhovnika za vse Slované, najprej p. Ivan Jurić iz Bosne,

za njim pa p. Jeronim (Hieronim) Golubović iz Kustodije Svete dežele. (Snoj 1905, 46) Slovenci so se zaradi jezikovne in narodnostne različnosti težje vključili v njuno pastoralno delo. Od leta 1902 dalje je hrvaški frančiškan p. Luka Terzić pastoralno skrb poleg dela med dalmatinskimi Hrvati namenil tudi Slovencem v Kairu (Makuc 2006, 78), a so mu ti ob njegovem odhodu očitali premajhno skrb za vernike zunaj rednih dejavnosti v cerkvi. (D 1908, 236) Postajalo je jasno, da Slovenci po vzoru drugih narodov potrebujejo domačega izseljenskega duhovnika, ki bo poznal in delil usodo slovenskega izseljenstva. Prvi, ki je sprožil pobudo za prihod slovenskega frančiškana,<sup>1</sup> je bil ljubljanski bogoslovni profesor dr. Frančišek Lampe (1859–1900), ki je leta 1891 potoval po Egiptu in po Palestini in v Aleksandriji obiskal frančiškanski samostan sv. Katarine. (Lampe 1892, 47) Želja mnogih Slovencev se je uresničila leta 1894, ko je v Aleksandrijo prišel p. Hubert Rant, leta 1908 pa v Kairo p. Evgen Stanet.<sup>2</sup> Naši frančiškani, razen v obdobju vojnega ujetništva dveh slovenskih frančiškanov med prvo svetovno vojno, obeh mest niso več zapustili, dokler tam v drugi polovici 20. stoletja ni upadla navzočnost Slovencev. Tako so se v sedmih desetletjih zvrstili naslednji patri: Hubert Rant (1870–1931), Benigen Snaj (1867–1942), Evgen Stanet (1876–1942), Adolf Čadež (1871–1948), Bruno Schiffrer (1893–?), Ferdinand Zajec (1876–1949), Kerubin Begelj (1895–1964) in Jozafat Ambrožič (1903–1970).

Delovne naloge misijonarjev za izseljence so bile posejane na tri temeljna področja: pastoralno delo, narodnobuditeljsko delo, socialno varstvo. Dejavnosti s prvega področja so opravljali v cerkvi<sup>3</sup> in v kapelah šolskih sester sv. Frančiška Kristusa Kralja, delo za krepitev narodne zavesti je poleg srečevanja pri bogoslužju potekalo zlasti v organizaciji slovenskih društev, socialno pomoč pa sta zagotavljali zavetišči za brezposelna dekleta in za ostarele žene, ki so ju vodile šolske sestre v Aleksandriji in Kairu. Za razvoj navedenih dejavnosti so bili v največji meri zaslužni sami. Pri tem sta patra Rant in Snaj oralna ledino. (Kolar 1991, 294) Dosegla sta priznanje nedeljske maše za Slovence, (so)ustanovila različna društva in bedela nad poslanstvom zavetišča za brezposelne služkinje. Preostali so nato nadaljevali začeto delo.<sup>4</sup> Kljub temu da so delovali daleč od doma, so ostajali tesno povezani z domovino. Bili so redni naročniki slovenskih knjig in časopisov, ki so jih širili med izseljenci. Domovino so prosili za darove za slovenski misijon. Velja omeniti, da so pogosto pomagali tudi v nasprotni smeri in namenjali denarno pomoč

<sup>1</sup> Frančiškanom je že v 14. stoletju papež zaupal posebno nalogo za oskrbovanje svetih krajev. Sv. Frančišek se je leta 1219 v Egiptu osebno srečal s sultanom al-Kamilom in nanj naredil dober vtis, zato so lahko Frančiškovi bratje v teku stoletij ostali v muslimanskih deželah in nemoteno opravljali svoje delo. (Salmič 2019, 26–27) Misijonski okraj v Sveti deželi se je postopno razvil v Kustodijo Svete dežele s sedežem v Jeruzalemu.

<sup>2</sup> Rant je že ob svojem prihodu v Aleksandrijo poudarjal tudi potrebo po slovenskem frančiškani v Kairu. (ZD 1895a, 46)

<sup>3</sup> Slovenski frančiškani so v Aleksandriji delovali v cerkvi sv. Katarine, v Kairu pa pri sv. Jožefu. P. Jozafat Ambrožič je v Aleksandriji deloval tudi pri sv. Antonu v četrti Moharram Bey, v Kairu pa v cerkvi Marijinega vnebovzvetja v četrti Muski.

<sup>4</sup> Slovenska šola, ki je bila avstro-ogrska ustanova, je ob začetku prve svetovne vojne prenehala delovati (AM 1941b, 5). Podobno je po vojni zamrlo slovensko društveno življenje (Jagodic 1967, 209). Slovenci so se srečevali v cerkvi in v zavetišču šolskih sester, od leta 1936 dalje pa tudi v Jugoslovanskem domu.

raznim potrebam v domovini: za žrtve požara, za delovanje časopisov, za gradnjo cerkve v Šiški in za obnovo svetogorske bazilike, za slovensko sirotišnico v Gorici itd.

Naši frančiškani so v Egiptu delovali kot apostolski misijonarji, ki jih je na delo poslala rimska Kongregacija za širjenje vere. V samostanu so imeli službo kurata za Slovence, zaradi znanja tujih jezikov in sočasnih potreb pa so pogosto oskrbovali tudi druge Slované in nemško in italijansko govoreče skupnosti. Stanovali so v samostanih, ki so sodili v bližnjevzhodno frančiškansko provinco Kustodije Svete dežele. Tako so delovali na ozemlju tuje province, a so ostali člani matične slovenske province, razen Ambrožiča, ki je bil član beneške province. Nekateri od njih so zasedli pomembna mesta v upravi kustodije. Frančiškani so se med svojim bivanjem vključevali v novo okolje. Hubert Rant se je, denimo, učil arabskega jezika. (ZD 1895b, 87) Sodelovali so s krajevnimi verskimi predstavniki, tedaj zlasti s katoličani drugih obredov. Snój je poročal o svoji navzočnosti pri blagoslovu nove koptske katoliške Cerkve (S 1902, 3), Ambrožič je prejel odlikovanje sirske katoliške Cerkve, Begelj je prihodnost krščanstva v Egiptu videl v obstoju koptskih katoličanov. (NŠAL, Poročila 15. 10. 1955, 62) V pregledanih virih ne zasledimo posebnih stikov z večinskimi muslimani, a so frančiškani sobivali v miru z njimi.

### 3. Slovenski izseljenski misijonarji v Egiptu

V Egiptu je delovalo osem slovenskih frančiškanov, ki so kot izseljenski duhovniki opravljali svoje poslanstvo med tamkajšnjimi Slovenci. Na misijon so potovali iz Trsta. Praviloma sta v Egiptu hkrati delovala dva slovenska frančiškana, eden v Aleksandriji in drugi v Kairu. V posameznih obdobjih se je njihova zastopanost spreminjala in je bilo v samostanih celo več Slovencev, v krajšem obdobju po prvi svetovni vojni pa tudi manj, ko je slovenski frančiškan deloval le v Kairu. Zasedba je bila povečana zlasti v letih pred prvo svetovno vojno. Viri beležijo tedanjo navzočnost slovenskih frančiškanskih redovnih bratov. Tako je v letih 1909–1911 v Aleksandriji ob slovenskem duhovniku deloval br. Rok Kastelic, v Kairu pa v letih 1909–1912 br. Tomaž Perovšek,<sup>5</sup> ki je nato odšel v Emavs. V letih 1912–1914 je v Aleksandriji deloval br. Viktorijan Žnidaršič.<sup>6</sup>

V biografskem pregledu slovenskih dušnih pastirjev predstavljamo frančiškane, ki so imeli redno skrb za delo med Slovenci. V tem oziru izpuščamo nekatere hrvaške frančiškane, ki so svoje delovanje začasno razširili med Slovence,<sup>7</sup> pa tudi

<sup>5</sup> Br. Tomaž Perovšek (1872–1939) je v Sveti deželi preživel 31 let. Sprva je deloval v Egiptu, nato pa v Palestini. Od leta 1914 dalje je bil zakristan v samostanu Presvetega Odrašenika v Jeruzalemu, kjer je po 25 letih delovanja tudi umrl. Pokopan je bil na frančiškanskem pokopališču na Sionu. (CVF 1939, 94–95)

<sup>6</sup> Podatke vsebujejo koledarji Družbe sv. Mohorja za navedena leta v imeniku naročnikov.

<sup>7</sup> Med Slovenci so delovali hrvaški patri: Ivan Jurić in Jeronim Golubović (v Aleksandriji po letu 1890), Luka Terzić (v letih 1902–1908 je v Kairu v omejenem obsegu deloval med Slovenci) in Stanko Perović (skrb za Slovence je ob odsotnosti slovenskega duhovnika prevzel dvakrat: leta 1942 v Kairu in po letu 1957 v Aleksandriji).

slovenske duhovnike, ki so slovenskim kuratom pomagali ob posebnih priložnostih ali so se v Egiptu mudili iz drugih razlogov.<sup>8</sup> Predstavitev je urejena po kronološkem redu službovanja slovenskih pastirjev. Ob koncu dodajamo tudi grafično podobo njihovega delovanja. Večina obravnavanih frančiškanov v prispevku je prvič deležna sistematičnega življenjepisnega prikaza s poudarkom na njihovem delovanju v Egiptu, saj nekateri v dosedanjih študijah s tega področja niso bili niti omenjeni.

### 3.1 Hubert Rant

Hubert (Avgust) Rant (1870–1931) se je rodil 29. aprila 1870 na Koroški Beli. V frančiškanski red je vstopil na Trsatu, nato pa je živel v samostanih v Kamniku in na Kostanjevici pri Gorici. V Ljubljani je bil 9. julija 1893 posvečen v duhovnika. (Letopis ljubljanske škofije 1894, 206) Po enoletnem duhovniškem službovanju v župniji Marijinega oznanjenja v Ljubljani je sprejel zahtevno delo izseljenskega duhovnika med Slovani v Aleksandriji, kamor je prišel 29. septembra 1894. (Rant 1894, 239) Njegovo delo v župniji sv. Katarine je obsegalo predvsem skrb za slovenske izseljenke, ki so med Slovani iz avstrijskih dežel številčno prednjačile. Rant je v Egiptu z vzpostavitvijo bogoslužja za Slovence in z organizacijo društvenega življenja povezal dotlej razpršene slovenske rojake in jih potrjeval v njihovi verski in narodni istovetnosti. V njegovem času so se Slovenci začeli organizirano zbirati pri nedeljskem bogoslužju v cerkvi sv. Katarine. Rojake je v domačem jeziku prvič nagovoril že prvo nedeljo po svojem prihodu, in to na rožnovensko nedeljo 1894. V začetnem obdobju je pri predstojnikih izkušal nasprotovanje zaradi slovenske besede pri bogoslužju, a je kmalu uveljavil svojo pravico do redne slovenske pridige, ki je izhajala iz njegovega imenovanja za slovanskega kurata. Rimska Kongregacija za širjenje vere ga je v službenem odloku namreč imenovala »curato per gli Slavi« (240). S Slovenci je vsako leto slovesno praznoval god sv. Cirila in Metoda, običaj, ki ga je pozneje nadaljeval tudi njegov naslednik. Rant je bil leta 1895 med ustanovitelji slovensko-hrvaškega društva Sloga (od leta 1898 dalje Slovenska palma ob Nilu), v katerem je opravljal delo društvenega duhovnika. Članice društva so bile v potrebi deležne socialnega in zdravstvenega varstva ter posredovanja služb, drugače pa so se zbirale k razvedrilu in druženju, ki je krepilo domoljubje.

Rantovo šestletno delovanje v Aleksandriji je bilo polno naporov za duhovno in materialno blaginjo Slovencev, ki so se v zahtevnih življenjskih razmerah v tujini srečevali z različnimi preizkušnjami. V svojih dopisih v *Zgodnji danici* je prosil za darove za pomoč posameznikom v denarni stiski. Tako si je, denimo, prizadeval za pomoč slovenski deklci, ki je zapuščena mati samohranilka ni mogla preživljati (ZD 1895b, 86). Vztrajno je zbiral darove tudi za Jurija Hermina, slovenskega učitelja na frančiškanski samostanski šoli pri sv. Katarini, ki je po njenem zaprtju ostal

<sup>8</sup> Nekateri slovenski duhovniki v Egiptu: Engelbert Pollak (spovedoval na ljudskem misijonu v Aleksandriji leta 1906), koroški župnik Jurij Trunk (ob večmesečnem zdravljenju tudi pomagal v Aleksandriji leta 1906), neki »p. Kerne« (skrbel za aleksandrijske Slovence leta 1939 – B 1939, 70), ljubljanski škofijski duhovnik Stanislav Natlačen (med drugo svetovno vojno vojaški kurat na Bližnjem vzhodu, leta 1944 v Egiptu) idr.

brezposeln in nato ustanovil manjšo zasebno šolo za preživljanje družine, s katero je živel v Aleksandriji (ZD 1895a, 46; 1895c, 110–111). Za duhovni blagor in sprostitvev izseljencev je skrbel tudi z načrtovanjem slovenskih romanj v Sveto deželo (S 1896a, 1; 1896b, 2). Iz domovine je uredil pošiljanje knjig Mohorjeve družbe in revije *Domoljub*. Rant je kot prvi slovenski duhovnik v Aleksandriji postavil temelje za ureditev verskih, socialnih in kulturnih razmer naših rojakov, zato je bil njegov prihod »neprecenljivega pomena« (Soča 1897, 1). Poleti 1900 je zapustil Egipt in nastopil novo službo vojaškega kurata. Do prve svetovne vojne je bil v Gorici, Innsbrucku, Trstu in v Dubrovniku, med vojno na ruski in italijanski fronti, po vojni pa je kot »jugoslovensko orijentirani narodnjak« deloval v Novem Sadu in se leta 1930 upokojil kot višji vojaški duhovnik (SN 1931, 2). Umrl je novembra 1931 v Leonišču v Ljubljani (B 1932, 20) in bil pokopan pri Sv. Križu na ljubljanskih Žalah.

### 3.2 Benigen Snoj

Benigen (Franc) Snoj (1867–1942) se je rodil 17. septembra 1867 v Zagorju ob Savi. Leta 1886 je vstopil v frančiškanski red. V samostanih na Trsatu (1887) in v Kostanjevici pri Novi Gorici (1888–89) je nadaljeval gimnazijsko izobraževanje ter leta 1889 v Kamniku vstopil v bogoslovje in tam dve leti študiral teologijo (1889–1891). V drugem letniku bogoslovja ga je 17. decembra 1890 v Ljubljani v duhovnika posvetil škof Jakob Missia (AM 1938, 12). Nadaljnji dve leti teološkega študija je opravil v škofijskem semenišču v Ljubljani (1891–1893), kjer je končal študij. Po duhovniškem službovanju v Kamniku in v Novem mestu je aprila 1901 odšel v Aleksandrijo k sv. Katarini, kjer je postal izseljenski misijonar za Slovence in tam ostal do leta 1909. Pozneje je bil prvi slovenski duhovnik, ki je deloval v Kairu, in to med letoma 1909 in 1913 v novozgrajeni cerkvi sv. Jožefa. Skupaj s predhodnikom p. Rantom velja za glavnega organizatorja slovenskega izseljenskega življenja.

Snoj se je v Egiptu posvečal mnogim pastoralnim in organizacijskim dejavnostim (Trontelj 2019, 788). Versko življenje je spodbujal z vsakoletnimi postnimi duhovnimi vajami (Snoj 1905, 47). Že prvo leto je v Kairu in v Aleksandriji organiziral tudi enotedenski adventni ljudski misijon (Kolar 2018, 151). Med Slovenci je redno širil versko literaturo. Kot zastopnik Družbe sv. Mohorja je urejal naročnine za knjige iz Mohorjeve zbirke. Iz ZDA je pridobil pošiljke *Amerikanskega Slovenca* (AM 1941a, 5), od leta 1903 dalje so v Egiptu iz Ljubljane prejemale revijo *Bogoljub* (B 1903, 16), med aleksandrinkami je širil tudi glasilo *Ave Maria* (AM 1916, 24). Za njihovo duhovno rast se je posebej zavzemal. Dekleta je spremljal ves čas njihovega bivanja, pogosto organiziral romanja, v Kairu je vodil Frančiškov tretji red. Njegova duhovniška skrb za Slovenke je očitna v spisu *Slovenka v Egiptu* (CVF 1910a, 237–241; 1910b, 269–275), v katerem je objavil navodila slovenskim izseljenkam za zgledno versko in domoljubno življenje. Med Snojeve največje organizacijske dosežke uvrščamo pridobitve, ki so naše izseljence povezale tudi v širšem narodnem in kulturnem napredku. Kljub delovanju društva Slovenska palma ob Nilu, v katerem je bil odbornik, je leta 1902 v Aleksandriji ustanovil še društvo Krščanska zveza Slovenk, ki je organiziralo redna prostočasna nedeljska srečanja z veroukom, občasne gledališke predstave, različna praznovanja in dejavnosti. V

Kairu je vodil podobno Društvo sv. Cirila in Metoda, krajši čas tudi Gospejno društvo za varstvo deklet, ki je skrbelo za sprejem deklet in posredovanje služb (NČ 1912, 5–6). Leta 1907 je bil v Aleksandriji med ustanovitelji ljudske šole za slovenske in hrvaške otroke. Spodbudil in uredil je prihod slovenskih šolskih sester sv. Frančiška Kristusa Kralja, ki so od leta 1908 dalje vodile šolo in od leta 1912 dalje tudi (avstrijsko) zavetišče za slovenske služkinje. V začetku leta 1913 je bil iz Kaira poklican v Jeruzalem, kjer je v vodstvu Kustodije Svete dežele kot prvi Slovenec nastopil službo svetovalca (diskreta) za Slovane in Nemce in postal ožji sodelavec kustosa (D 1913, 158). Delo je opravljal do novembra 1914, ko je sprejel vodstveno službo komisarja slovenskih, hrvaških in slovaških bratov v Brooklynu. V ZDA je prišel spomladi 1915 in na različnih postojankah preživel največji del svojega duhovniškega poslanstva in tam ostal do smrti. Umrl je 10. maja 1942 v Lemontu, kjer je pokopan.

### 3.3 Evgen Stanet

Evgen (Martin) Stanet (1876–1942) se je rodil 23. aprila 1876 v Vurberku na Štajerskem. V frančiškanski red je vstopil oktobra 1895 in bil 25. julija 1901 posvečen v duhovnika. Najprej je nekaj let deloval po frančiškanskih postojankah na Slovenskem, na Sveti Gori pri Gorici, v Kamniku in v Ljubljani. Aprila 1906 je prvič deloval med slovenskimi izseljenci, ko je bil krajši čas na Vestfalskem v Porenju (B 1906a, 187). Leta 1907 je bil določen za apostolskega misijonarja med egiptovskimi Slovenci, ki so tudi v Kairu potrebovali slovenskega duhovnika. Za to delo ga je navdušil Snój, ki je tedaj deloval v Aleksandriji. Stanet je v Egiptu nato služboval vse svoje življenje, skoraj ves čas v Kairu. Dne 2. marca 1908 je najprej prispel v Aleksandrijo, kjer je med 8. in 15. marcem vodil postne duhovne vaje za tamkajšnje Slovence, zatem pa se je preselil v Kairo in tam nasledil predhodnika p. Luka Terzića ter postal prvi slovenski izseljenski duhovnik pri sv. Jožefu. Tam je od 22. do 29. marca že vodil duhovne vaje za številno kairsko slovensko skupnost (D 1908, 236). Decembra 1908 je bilo po prizadevanju Slovenke Elizabete Mrak, dobrotnice naših izseljenk, v Zavodu sv. Elizabete ustanovljeno društvo sv. Cirila in Metoda.<sup>9</sup> Njegov prvi duhovni voditelj je postal Stanet. Pater je sprva v Kairu ostal le do septembra 1909, ko je bil na njegovo mesto iz Aleksandrije prestavljen Snój, sam pa se je za skoraj štiri leta preselil v Aleksandrijo. V tem času je s Snojem usmerjal delo Rafaelove družbe za izseljence v Egiptu in 27. maja 1911 pripravil praktična navodila za sprejemanje Slovenk in o nadzoru nad njimi (NŠAL, Konkretna navodila za vodstvo Rafaelove družbe v Egiptu 1911). Leta 1913 je znova prišel v Kairo in tam (razen med prvo svetovno vojno) ostal do smrti.

Med prvo svetovno vojno so ga Angleži kot avstrijskega državljana internirali. Leta vojnega ujetništva je preživel v zaporu vojašnice pri palači Ras el Tin na morskem obrežju v Aleksandriji (CVF 1916, 330–331). Tam je z drugimi frančiškanskimi jetniki ob smrti avstrijskega cesarja Franca Jožefa leta 1916 obhajal žalno bo-

<sup>9</sup> Delovanje društva je bilo med prvo svetovno vojno ustavljeno, leta 1920 ponovno obnovljeno, leta 1929 pa se je zaradi dotrajanosti stavbe zavoda preselilo k šolskim sestram, ki so v Kairu odprle svojo podružnico (Žigon 2003, 15). Društvo so poleg naših frančiškanov odtlej vodile tudi sestre.

goslužje v improvizirani kapeli na hodniku zapora (1917, 156–157). Po koncu vojne se je vrnil v Kairo. Poleti 1921 je šel še v Jeruzalem, kjer je do konca leta štiri mesece opravljal službo v cerkvi božjega groba. Nato se je kljub vabilu za selitev v ZDA raje spet vrnil v Kairo, da bi skrbel za slovensko skupnost (E 1922, 2). Pri svojem dušnopastirskem delu je bil ves na voljo našim izseljencem, zato so mu rekli tudi duhovni oče egiptovskih Slovencev. Slovenska primorska dekleta pa so ga imenovala kar »naš očka« (V 1938, 155). V Egiptu je redno skrbel za širjenje slovenskih časopisov in za ohranjanje stika z domovino. Naročal je *Koledar družbe sv. Mohorja* in *Koledar Goriške matice*. Med Slovenkami so v času njegovega delovanja v Kairu krožili tudi ženski katoliški list *Vigred* in časopisa *Bogoljub* in *Glasnik Srca Jezusovega*. Stanet je za slovenska dekleta v Kairu vodil manjše prosvetno društvo, ki je imelo na voljo oder za gledališke in druge kulturne predstave (J 1935, 5). Za Slovence je v cerkvi sv. Jožefa maševal v nedeljo ob 7. uri zjutraj in imel slovensko pridigo. Popoldne je imel za Slovenke v kapeli šolskih sester skupni blagoslov, nato pa so se izseljenke sprostile ob veselih domačih pesmih (V 1938, 155).

Ob delovanju v Egiptu ni pozabil niti na Slovence v domovini, saj je domov pogosto pošiljal darove za razne potrebe. Kljub oddaljenosti od doma je ostajal povezan z rojaki na Slovenskem. V obdobju med obema vojnama je večkrat prišel na obisk v domovino. Znani so njegovi obiski v Ljubljani v letih 1923, 1929 in 1935, ko je pri frančiškanih preživel krajši oddih. Ob prvem obisku je v Ljubljani 6. avgusta obiskal prostore Družbe sv. Petra Klaverja, ki je skrbel za pomoč misijonom v Afriki, in prevzel razne zvezke afriških igrice za razvedrilo (OA 1923, 103). Drugič je bil na obisku le nekaj dni (CVF 1929, 375). V domovini je bil zadnjič poleti 1935 (R 1935, 7). Umril je 2. (ali 4.) februarja 1942 v Kairu. Pogreba pri sv. Jožefu so se udeležili mnogi Slovenci in visoka predstavnik jugoslovanskega poslaništva (AM 1942, 23). Pokopan je na latinskem pokopališču v Kairu.

### 3.4 Adolf Čadež

Adolf (Janez) Čadež (1871–1948) se je rodil 4. maja 1871 v Trati pri Gorenji vasi v Poljanski dolini. V frančiškanski red je vstopil 9. januarja 1890 in bil 9. junija 1895 posvečen v duhovnika (NŠAL, Seznam članov province, 2). Novo mašo je obhajal dva dni pozneje v cerkvi Marijinega obiskanja na Rožniku (ZD 1895d, 188). Najprej je služboval v samostanu v Nazarjah, od leta 1902 dalje pa pri frančiškanih v Ljubljani. Čez dve leti se je na prošnjo avstrijske vlade prvič odločil za pot v tujino. Kot misijonar je od novembra 1904 do avgusta 1906 deloval v Carigradu, kjer je bil kaplan v avstrijski bolnišnici v okrožju Galata (CVF 1924, 75). Po vrnitvi v domovino je najprej služboval na Brezjah (B 1906b, 315), nato štiri leta na Kostanjevici pri Novi Gorici, od leta 1910 dalje pa tri leta v Žabnicah v Kanalski dolini.

V Egiptu je deloval v dveh obdobjih. Službo med slovenskimi izseljenci je prvič nastopil pred izbruhom prve svetovne vojne. V začetku leta 1913 je nastala potreba po novem slovenskem duhovniku v Kairu, ker je dotedanji dušni pastir Snój nastopil novo službo v vodstvu frančiškanske kustodije v Jeruzalemu. Čadež je prevzel skrb za Slovenke, ki so tam služile pri bogatih družinah. Po enomesečnem bivanju v Kairu je zamenjal mesto s Stanetom, ki se je vrnil v Kairo, sam pa je do



leta 1914 ostal v Aleksandriji. Julija 1914 je v cerkvi sv. Katarine sodeloval pri maši za ustreljenega prestolonaslednika Franca Ferdinanda in njegovo ženo, avgusta je v kapeli slovenskih šolskih sester maševal ob rojstnem dnevu cesarja Franca Jožefa. (CVF 1928, 152; 155) Sledila so težka leta vojnega ujetništva na Malti, ki ga je preživljal v taboru Verdala in v St. Clemens Camp. V njegovem pismu frančiškanskemu sobratu beremo, da je vsako jutro maševal v improvizirani kapeli in se učil tujih jezikov (AS 1915, 3). V angleškem zaporu na Malti je preživel več kakor pet let, od novembra 1914 do januarja 1920, ko se je vrnil v domovino. Nekaj let je opravljal službe v domači provinci, in to pri Sveti Trojici v Slovenskih Goricah (1920–1922), v Novem mestu (1922–1924) in v Ljubljani (1924–1925). V tem času je bil odgovoren za zbiranje prispevkov za gradnjo cerkve v Šiški. (CVF 1924a, 37–38)

Novembra 1925 je ponovno odšel v Aleksandrijo in opravljal svoje delo med Slovenci in tudi med Nemci in Italijani (B 1925, 282). Bil je spovednik nemških sester iz Družbe sv. Karla Boromejskega. Med svojim drugima bivanjem v Egiptu je objavljaj daljše misijonske spomine v revijah *Ave Maria*, *Cvetje in Bogoljub*. Na posebno literaren način je predstavil izbruh okužbe zapoznele ‚španske gripe‘ (virus influence) v samostanu leta 1926. (AM 1927, 215–216) Leta 1926 je prvič obiskal Sveto deželo, od leta 1932 dalje pa je tam do smrti opravljal različne službe v Kustodiji Svete dežele. Najprej je deloval v samostanu Betfage v Jeruzalemu (ponovno leta 1939), nato v Betlehemu (leta 1934), v baziliki božjega groba v Jeruzalemu, v Jafi (leta 1942) in drugod. Umril je 10. januarja 1948 v Jeruzalemu in bil pokopan na Sionu.

### 3.5 Bruno Schiffrer in Ferdinand Zajec

Bruno (Kazimir) Schiffrer in Ferdinand (Franc) Zajec (tudi Zajc) sta v Egiptu zaradi različnih razlogov preživela manj časa, kakor je bilo načrtovano. Tedaj je veljalo: misijonar naj bi med izseljenci opravil vsaj šestletni mandat (CVF 1927, 82). Bruno je svoje poslanstvo končal predčasno, ker je zapustil duhovni poklic, Ferdinand pa se je moral vrniti zaradi zdravstvenih težav.

Temeljni vir za predstavitev življenjepisnih podatkov skrivnostnega Bruna Schiffrerja je njegovo pismo predstojnikom ob izstopu iz kleriškega stanu, ki ga je napisal v italijanščini (NŠAL, Curriculum vitae Casimiri Schiffrer 1926). Rodil se je 19. februarja 1893 na Rudniku pri Ljubljani. V frančiškanski red je vstopil oktobra 1908. Noviciat je opravil v Brežicah. V mašnika je bil posvečen 22. junija 1915, še preden je mogel zaradi bolezenskega stanja (nevračenija) končati teološki študij pri frančiškanih v Ljubljani. Do odhoda v Egipt je po eno leto služboval v samostanih v Brežicah in v Nazarjah, nato je šel v Maribor, kjer je v samostanu končal študij. Zatem je služboval pri Sveti Trojici v Slovenskih Goricah, kjer je bil tedaj gvardijan p. Adolf Čadež, ki je nanj naredil velik vtis. Kmalu je sprejel priložnost službovanja med slovenskimi izseljenci v Aleksandriji, ki že od začetka prve svetovne vojne in Čadeževega ujetništva niso imeli svojega dušnega pastirja. Edini slovenski frančiškan Stanet je namreč deloval med kairskimi Slovenci. Tako je Schiffrer postal prvi slovenski duhovnik, ki je po večletni odsotnosti slovenskega frančiškana pri sv. Katarini v Aleksandriji ponovno zasedel mesto izseljenskega misijonarja med tam-

kajšnjimi rojaki, oskrboval pa je tudi nemško govorečo skupnost. V Aleksandrijo je prišel ob koncu oktobra 1921 in ostal skoraj tri leta. Maja 1922 je bil izvoljen za predsednika odbora jugoslovanske dobrodelne družbe, ki se je zgledovala po drugih izseljenskih narodnih skupnostih, ki so že imele svojo „Société de Bienfaisance“ (S 1922, 3), s katero so skrbele za socialno pomoč rojakom. Zaradi krize posvečenega življenja je 26. avgusta 1924 nenapovedano zapustil samostan sv. Katarine in prek Aten odpotoval na Dunaj, kjer je sprožil postopek laizacije in začel obiskovati tamkajšnjo znano konzularno akademijo. O njegovem življenju pozneje ni veliko znanega. Iz njegovih drugih dopisov, ki jih hrani NŠAL, je razvidno, da se je leta 1927 z Dunaja preselil v Zemun.

Schifferrja je novembra 1924 v Aleksandriji nasledil Ferdinand Zajec, glasbenik in slikar. Rodil se je 30. maja 1876 v Novem mestu. V red je vstopil 12. septembra 1892, v mašnika pa je bil posvečen 30. oktobra 1898. Dostopni podatki pričujejo, da je bil leta 1904 organist in učitelj pri frančiškanih v Novem mestu (DN 1919, 74). Na podlagi letopisov ljubljanske nadškofije za posamezna leta izvemo, da je bil leta 1909 v samostanu na Tromostovju, v letih 1910–1917 na Viču, leta 1918 v Kamniku, kjer je bil *magister cantus*, leta 1919 pa ponovno v Novem mestu. Pred odhodom v Aleksandrijo je bil nekaj let na Viču, kjer je vodil pevski zbor in dvakrat (leta 1922 in leta 1924) organiziral koncert z orkestrom (Župnija Vič 2021). V Aleksandrijo je odpotoval 10. novembra 1924 in svoje potovanje in življenje v novem okolju opisal v dveh člankih za *Slovenca*, in to v prvem (1924, 3) in drugem delu (1925, 3) potopisa. Kot apostolski misijonar je med Slovenci deloval le eno leto, vendar je s prizadevnim delom pustil pečat v zgodovini duhovne oskrbe izseljencev. Za obdobje njegovega bivanja v Afriki vemo, da je na željo krajevnega škofa, apostolskega vikarja Nutija,<sup>10</sup> in za potrebe župnije sv. Katarine pripravil popis vseh slovenskih rojakov v Egiptu, ki ga je prvi naredil že Benigen Snoj (3). S šolskimi sestrami si je prizadeval za zgraditev Slovenskega doma, ki bi prevzel poslanstvo avstro-ogrskega zavetišča (GS 1925, 75, 2), a načrt ni bil nikoli uresničen. Sestre so od leta 1926 dalje azil vodile v svojem samostanu in ga pozneje preimenovali v Azil sv. Frančiška.<sup>11</sup> Zajec je bil ob nedeljah navzoč na rednih srečanjih rojakov v zavetišču, kjer je za Slovenke med drugim vodil pevske vaje in z njimi pripravljaj gledališke predstave (M 1925, 432). Svete maše za Slovence je v cerkvi sv. Katarine opravljal ob nedeljah ob pol sedmih zjutraj. Novembra 1925 se je vrnil v domovino, v Egipt pa je ponovno prišel Čadež (D 1925, 487). Po vrnitvi je veliko pozornosti vzbudilo njegovo pismo o stanju slovenskih deklet v Aleksandriji, ki sta ga objavila časopisa *Cvetje* in *Goriška straža* (CVF 1927, 82–84). V njem je odsve-toval iskanje zaposlitve v daljnih krajih in opozarjal na grešno življenje nekaterih izseljenk. Prizadete Slovenke so v odgovoru za *Goriško stražo* pojasnile razmere in izrazile zaskrbljenost zaradi krivic, ki jih je sprožil Zajčev članek (GS 1928, 3). Po vrnitvi v domačo provinco je deloval v Kamniku (1926) in v Novem mestu (1926), nato v Ljubljani (1930), Novem mestu (1931), pri Novi Štifti (1936), po letu 1944

<sup>10</sup> Nadškof Igino Nuti (apostolski vikar v Aleksandriji v letih 1922–1949) se je julija 1939 udeležil mednarodnega kongresa Kristusa Kralja v Ljubljani in vodil polnočno mašo pri frančiškanih (S 1939a, 1).

<sup>11</sup> Šolske sestre so azil odprle tudi v Kairu (1929).

pa ga spet zasledimo v Ljubljani. Umrli je 9. avgusta 1949 v Sodražici. Pokopan je na Žalah v Ljubljani (NŠAL, Seznam članov province, 2).

### 3.6 Kerubin Begelj

Kerubin (Franc) Begelj (1895–1964) se je rodil 25. julija 1895 v Cerkljah na Gorenjskem. Gimnazijo je obiskoval v Kranju. V frančiškanski red je vstopil 28. julija 1910, v mašnika je bil posvečen 22. aprila 1917 (NŠAL, Seznam članov province, 6). Sprva je deloval v samostanih na Sveti Gori in na Višarjah, nato pa že sprejel zahtevno službo med ameriškimi Slovenci, ko je v slovenski župniji v New Yorku postal kaplan (1925) in župnik (1926) ter tam nasledil prvega župnika, nekdanjega egiptovskega dušnega pastirja Benigna Snoja. Po nekaj letih se je vrnil v domovino in deloval v Kamniku in krajši čas kot kaplan v Ljubljani pri Marijinem oznanjenju (1931). Obogaten z dragocenimi izkušnjami misijonskega dela v ZDA, je sprejel novo nalogo. Maja 1932 je v Aleksandriji nasledil Čadeža, ki je odšel v Palestino (IV 1932, 16). V pismu domači provinci je nekoč zapisal, da je bil že od gimnazijskih let očaran nad egiptovsko deželo in nad tamkajšnjim delom naših frančiškanov (NŠAL, Poročila slovenske frančiškanske province 15. 10. 1955, 61–62). Z odhodom v Egipt se mu je uresničila tiha želja, zato ne preseneča dejstvo, da je med aleksandrijskimi Slovenci preživel kar 25 let.

V letih svojega bivanja na severu Afrike je bil kot njegovi predhodniki tudi sam društvenik Mohorjeve družbe in je skrbel za dobavo slovenskih knjig in časopisov. V pastoralnem oziru je v velikem tednu pred veliko nočjo organiziral tridnevne duhovne vaje. Spodbujal je tudi društveno življenje. Poleg sodelovanja v slovenskem azilu sv. Frančiška, ki je sodil v ožji delokrog naših frančiškanov in je pomenil kraj srečevanja narodne skupnosti, se je do druge svetovne vojne dalje rad udeleževal tudi družabnih in kulturnih dogodkov pod okriljem Jugoslovanskega doma, ki so ga leta 1936 v Aleksandriji ustanovili jugoslovanski rojaki, med katerimi je bilo največ Slovencev.<sup>12</sup> Zaradi njegovega vestnega dela pri razvoju verskega in kulturnega življenja med izseljenci ga je jugoslovanska vlada leta 1939 odlikovala z redom sv. Sava (S 1939b, 4). Ob rednem delu za naše izseljence je bil na voljo tudi slovenskim romarjem in popotnikom. Ob prizadevanju za ohranitev slovenske besede v cerkvi in v družabnem življenju je doživljal veliko nasprotovanja, ki je raslo iz sočasnega uveljavljanja fašizma v mednarodnem prostoru. Po drugi svetovni vojni in zlasti po egiptovski revoluciji (leta 1952) so se tujci iz Egipta postopno začeli izseljevati, zato je začelo upadati tudi število Slovencev. Begelj je leta 1955 poznal le še kakih sto rojakov, ki so v Aleksandriji živeli redno versko življenje. Ti so se ob nedeljskem bogoslužju zbirali v kapeli šolskih sester. Mnogi Slovenci pa so se oddaljili od verskega in narodnega življenja pod okriljem slovenske frančiškanske misije in se porazgubili ali poročili z nekatoličani in drugoverci. (NŠAL, Poročila 15. 10. 1955, 62) Zaradi poslabšanega zdravja in upadanja slovenske navzočnosti v Aleksandriji se je Begelj

<sup>12</sup> Jugoslovanski dom je zaradi političnih delitev začasno prenehal delovati po drugi svetovni vojni. Ponovno je deloval med letoma 1954 in 1970, zatem pa je v Egiptu dokončno zamrlo organizirano slovenstvo. (Žigon 2003, 20–21)

poleti 1957 vrnil v domovino, in to na Kostanjevico pri Novi Gorici.<sup>13</sup> Sprva naj bi se naselil v samostanu v Ljubljani, a je izrazil željo po nastavitvi v kraju s toplejšim podnebjem, ki se ga je privadil v Egiptu. Na Kostanjevici je do smrti opravljal delo spovednika. Bil je tudi član Cirilmetodijskega društva katoliških duhovnikov SRS (*Delo* 1964, 8). Umril je 17. avgusta 1964 in bil naslednji dan pokopan na Sveti Gori. Begelj je bil zadnji slovenski frančiškan, ki je v Aleksandriji opravljal službo izseljenškega duhovnika za Slovence. Po njegovem odhodu je za Slovence še nekaj let skrbel p. Ivo (Stanislav) Perović (1913–1995).

### 3.7 Jozafat Ambrožič

Jozafat (Janez) Ambrožič se je rodil 24. avgusta 1903 v Krnici pri Bledu. Leta 1930 je vstopil v beneško frančiškansko provinco sv. Antona Padovanskega. Študij filozofije je opravil v frančiškanskih šolah v Benetkah in v Padovi ter tudi v samostanu v Kopru, ki je med obema vojnama sodil v beneško provinco. Po ukinitvi klerikata v Kopru je odšel na študij teologije na Antonianum v Rim, kjer je izrekel slovesne obljube za redovno življenje. Po dveh letih študija je leta 1935 kot prostovoljec odšel v Jeruzalem in od blizu spoznaval življenje vzhodnih Cerkva ter čez dve leti končal teološki študij. Jeruzalemski patriarh Luigi Barlassina ga je 18. julija 1937 v Nazaretu posvetil v duhovnika. Novomašne podobice v ruščini pričujejo o Ambrožičevem zanimanju za bizantinsko obredje in o zavzemanju za edinost med slovanskimi kristjani. (CVF 1938, 25)

P. Jozafat je po krajšem delovanju v samostanu pri božjem grobu v Jeruzalemu leta 1938 nastopil službo med številnimi Slovenci v Aleksandriji, kjer se je pridružil dvema slovenskima frančiškanoma, ki sta že skrbelo zanj, Beglju in Kernetu. Naselil se je pri cerkvi sv. Antona v naselju Moharram Bey, ki je bil Slovincem znan, saj je tam do leta 1926 deloval Azil Franca Jožefa. Leta 1939, ob 400. obletnici Marijinih prikazovanj na Sveti Gori, je organiziral slovesno večerno procesijo s svečami po mestnih ulicah s sliko svetogorske Kraljice, ki drugače krasi notranjost aleksandrijske kapele slovenskih šolskih sester sv. Frančiška. Procesija je potekala od samostana šolskih sester do cerkve sv. Antona in nazaj (KG 1989, 6). Menda se nikoli prej ali pozneje v Egiptu ni zbralo toliko Slovencev kakor pri tej pobožnosti. Ambrožič je leta 1943 odšel v Kairo in pri sv. Jožefu nasledil umrlega predhodnika Staneta (1942) in postal kurat za Slovence. Pred Ambrožičevim prihodom je za naše izseljence eno leto začasno skrbel Perović. V Kairu je nato Ambrožič preživel več kakor dvajset plodnih in ustvarjalnih let in skrbel za mnoge Slovence v različnih preizkušnjah. Poleg duhovne in materialne oskrbe naših izseljencev se je med drugo svetovno vojno zanimal tudi za slovenske vojake jugoslovanske kraljeve armade, ki je s kraljem prebegnila v Egipt. Armadi so se po porazu Italije in po angleškem ujetništvu pridružili tudi primorski Slovenci, ki so bili do zloma italijanske afriške ofenzive

<sup>13</sup> Begljev odhod iz Egipta zaradi upada števila Slovencev po drugi svetovni vojni ni bil osamljen primer, saj so tudi izseljenski kurati drugih narodnosti zapuščali samostan sv. Katarine in se je osebje v samostanu po vojni močno zmanjšalo.

italijanski vojaki.<sup>14</sup> Za zajete vojake je ob koncu leta 1942 ob nedeljah maševal v vojaškem taborišču El Tahag.

V samostanu sv. Jožefa, kjer je bival do leta 1962, je opravljal delo vikarja in knjižničarja (Franciscans 1950, 39). Veliko se je posvečal raziskovalni in pisateljski dejavnosti. Med vojno je kot »cerkveni cenzor« (Novačan 1986, 253) bedel nad izhajanjem slovenskega družbenopolitičnega glasila *Bazovica*, ki je v letih 1941–1944 izhajalo pod vodstvom slovenskega narodnega delavca Ivana Rudolfa v Kairu in skrbelo za dobro moralo v Jugoslovanskem kraljevem gardnem bataljonu<sup>15</sup> (Torkar 2014, 150). Ambrožič je v Kairu sestavil strokovni knjižni deli, *Gorje* (1958) in *Slovenci v Sveti deželi* (nedokončano) (Kolar 2013), a deli javnosti nista dostopni. Napisal je tudi tako imenovano egiptovsko pravljico za otroke o pomenu molitve, ki jo je goriška revija *Pastirček* leta 1974 objavila za postni čas. V duhu zbliževanja vzhodnega in zahodnega krščanstva je pogosto raziskoval po koptskih knjižnicah in zbiral gradivo o vzhodnem krščanstvu. Večkrat so ga gostili menihi na Sinaju. Zaradi ekumenskega delovanja je od patriarha sirske katoliške Cerkve Ignacija Tappounija prejel častni naziv kornega škofa ali prvega kanonika (1947), ki ga vzhodne Cerkve podeljujejo zaslužnim posameznikom (neškofofom) že od prvih stoletij krščanstva dalje.

Kot pastoralni delavec je za Slovence pogosto organiziral romanja in izlete po Sveti deželi in v Egiptu. Med njegovim delovanjem v Kairu so se Slovenci pri sv. Jožefu k bogoslužju zbirali ob nedeljah in zapovedanih praznikih ob 6. uri. Ob 9. uri je maševal tudi v zavodu pri slovenskih šolskih sestrah, vsak dan pa v kapeli usmiljenih sester sv. Karla Boromejskega. (Trontelj 2020, 15) Zadnja tri leta bivanja v Kairu (1962–1965) je preživel kot župnik in gvardijan v četrti Muski, kjer deluje inštitut za vzhodne krščanske študije. Leta 1962 je srebrno mašo praznoval v domači župniji v Gorjah, kjer mu je pridigal provincial p. Benjamin Tomšič. Leta 1965 je sprejel odločitev kustosa Svete dežele za premestitev k sv. Petru v Tiberijo ob Galilejskem jezeru, kjer je pet let vodil obsežno župnijo z majhnim številom katoličanov. V tistih letih je rad sprejemal romarje v Sveto deželo, ki so bili pogosto tudi Slovenci. Umrli je 2. decembra 1970 v samostanu Betfage na Oljski gori. Pokopan je v Jeruzalemu. Do konca je ostal član beneške province, čeprav je vse življenje kot duhovnik deloval v postojankah Kustodije Svete dežele. Bil je zadnji slovenski frančiškan, ki je deloval med slovenskimi izseljenci v Egiptu.

<sup>14</sup> Največ primorskih Slovencev, članov italijanske vojske, se je znašlo v zavezniškem ujetništvu po izgubi bitke pri El Alameinu novembra 1942. Podobno so bili med ujetniki tudi Slovenci iz zajetih nemških enot. (Ajlec 2013, 153) Pridružili so se kraljevi vojski, nekateri so pozneje prestopili v enote NOV in konec vojne pričakali v domovini, drugi pa so ostali v kraljevi vojski in se po koncu vojne naselili po različnih celinah. Tem je pri selitvi v Argentino pomagal tudi Ambrožič. (Kolar 2013)

<sup>15</sup> Rudolfu so pomoč pri njegovem domoljubnem delovanju v Egiptu, ki ga je uresničeval z izdajanjem *Bazovice* in z zavzemanjem za preganjane primorske Slovence v domovini, zagotavljale tudi šolske sestre. (Stanonik 2018, 161; 167)

## 4. Tabela slovenskih frančiškanov v Egiptu

Tabela spodaj prikazuje grafično sliko službovanja naših frančiškanov v Aleksandriji in v Kairu po kronološkem redu. Prikaz zajema vse frančiškanske duhovnike, ki so delovali kot slovenski kurati med našimi izseljenci in smo jih obravnavali v tem prispevku.

Aleksandrija	Kairo
p. Hubert Rant (1894–1900)	
p. Benigen Snoj (1901–1909)	p. Evgen Stanet (1908–1909)
p. Evgen Stanet (1909–1913)	p. Benigen Snoj (1909–1913)
p. Adolf Čadež (1913–1914)	p. Adolf Čadež (1913)
p. Bruno Schiffrer (1921–1924)	p. Evgen Stanet (1913–1914)
p. Ferdinand Zajec (1924–1925)	p. Evgen Stanet (1920–1942) <sup>1</sup>
p. Adolf Čadež (1925–1932)	p. Jozafat Ambrožič (1943–1965)
p. Kerubin Begelj (1932–1957) p. Jozafat Ambrožič (1939–1943) <sup>2</sup>	

**Tabela 1:** Seznam slovenskih frančiškanov, ki so v obdobju 1894–1965 delovali v Aleksandriji in v Kairu.

## 5. Sklep

Zgodovina slovenske frančiškanske province priča o trdni vezi med frančiškani in slovenskim narodom. Frančiškovi bratje so se v 20. stoletju za rojaki odpravili v vse smeri neba, kjerkoli po svetu so se ti rojaki v iskanju boljšega življenja naselili v večjem številu. Tako provinca še danes ohranja navzočnost med slovenskimi potomci v ZDA in v Avstraliji, kjer so jim redovniki na voljo v različnih postojankah. Dokler je v Egiptu obstajala slovenska naselbina, so svoje pastoralno delo organizirali tudi v Aleksandriji in v Kairu. Za Slovenci so se odpravili, ko je domače okolje ob koncu 19. stoletja z nezaupanjem vrednotilo množično izseljevanje ženskega prebivalstva v Egipt in so posamezni duhovniki v časopisju opozarjali na negativne vidike tega dogajanja (Mlekuž 2016, 167–168). Čeprav so tudi sami redno svarili pred izzivi življenja v tej afriški deželi, so se v edinosti s cerkvenim vodstvom, ki se je zavedalo resnosti problema slovenskega vsesplošnega izseljevanja in se zavzelo za ukrepanje pri ohranitvi vere in slovenskega jezika v tujini (Riman 2020, 135), odločili, da bodo izseljencem sledili. V Egiptu so izseljencem ves čas njihove navzočnosti zagotavljali široko podporo v verskem in narodnem življenju ter jim na mnoge načine pomagali reševati socialne stiske. V prispevku se s hvaležnostjo oziramo na požrtvovalnost in vztrajnost slovenskih frančiškanov pri njihovem dolgoletnem delu za Slovence v deželi faraonov.

<sup>1</sup> Manjka točen podatek o vrnitvi Staneta v Kairo iz ujetništva po prvi svetovni vojni. Leto 1920 je najzgodnejša izpričana letnica, ko je ponovno deloval v Kairu. (GS 1920, 3)

<sup>2</sup> Begelj in Ambrožič sta v Aleksandriji nekaj let delovala istočasno, a je Begelj stanoval v samostanu sv. Katarine, Ambrožič pa vsaj na začetku pri sv. Antonu.

Ob koncu velja dodati, da so trajne sledi v širšem prostoru Svete dežele pustili tudi drugi slovenski duhovniki, ki so tam na prelomu iz 19. v 20. stoletje in pozneje opravljali pastoralne ali raziskovalne dejavnosti. Koroški duhovnik Martin Ehrlich (1871–1929) je bil v letih 1902–1910 ravnatelj avstro-ogrskega romarskega gostišča v Jeruzalemu. Nekateri duhovniki raziskovalci so izdali potopise: Frančišek Lampe (*Jeruzalemski romar* 1892), Ivan Knific (*Spomini na Sveto deželo* 1902; *Ob piramidah* 1903), Matija Slavič (*V deželi faraonov* 1914), Anton Jehart (*Iz Kaire v Bagdad* 1929) idr. Pozneje sta pomembno delo na Bližnjem vzhodu opravljala frančiškan p. Metod Brlek (1926–2013), od leta 1959 do smrti član Kustodije Svete dežele in profesor na frančiškanskih ustanovah v Izraelu in v Egiptu, in salezijanec Franc Zajtl (1947–2018), študent filozofije in teologije v Betlehemu in poznejši dolgoletni misijonar v Egiptu. Tudi ti pričujejo o pomembni zgodovini slovenske navzočnosti v svetopisemskih deželah, ki so tolikim duhovnikom prinesle navdih za služenje Bogu in ljudem.

## Kratice

- AM** – *Ave Maria* (Lemont).
- AS** – *Amerikanski Slovenec* (Joliet).
- B** – *Bogoljub* (Ljubljana).
- CVF** – *Cvetje z vrtov sv. Frančiška* (Gorica-Ljubljana).
- D** – *Domoljub* (Ljubljana).
- DN** – *Dolenjske novice* (Novo mesto).
- E** – *Edinost* (Chicago).
- GS** – *Goriška straža* (Gorica).
- IV** – *Izseljenski vestnik* (Ljubljana).
- J** – *Jutro* (Ljubljana).
- KDM** – *Koledar Družbe sv. Mohorja* (Celovec).
- KG** – *Katoliški glas* (Gorica).
- M** – *Mladika* (Gorica).
- NČ** – *Novi čas* (Gorica).
- NŠAL** – Nadškofijski arhiv Ljubljana.
- OA** – *Odmev iz Afrike* (Ljubljana).
- R** – *Izseljenski vestnik Rafael* (Ljubljana).
- S** – *Slovenec* (Ljubljana).
- SN** – *Slovenski narod* (Ljubljana).
- V** – *Vigred* (Ljubljana).
- ZD** – *Zgodnja danica* (Ljubljana).

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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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## The Universalism of the Spirit of Prophecy in Numbers 11:26-29<sup>1</sup>

### *Univerzalnost preroškega duha v 4 Mz 11,26-29*

*Abstract:* This article attempts to explain and interpret the mention in Num 11:26-29 of the prophesying of Eldad and Medad in the context of the historical-literary formation process of Num 11, the Book of Numbers as a whole, and other texts dealing with the primary history of Israel.

The presented study results suggest that Num 11:4-32 is a coherent story that received its final form in the late Persian period. The passus in Num 11:26-29 is an addition to the already existing story about the murmuring of the Israelites, the quails, and the prophesying of the seventy elders, which was edited in stages. Its presence can be attributed to the universalising rereading presumed in this article as a phase in the text's formation under consideration, which followed the Hexateuchal and the Pentateuchal redaction. This rereading reflects the universalising tendencies present in the theological and social concepts of the post-exilic community of Judah, which was concerned about its identity. In the case of Num 11:26-29, it emphasises the democratisation of prophecy and the universalism of the prophetic Spirit.

*Keywords:* Old Testament, Numbers, prophecy, Spirit, universalism, identity

*Povzetek:* Članek poskuša pojasniti in interpretirati omembo iz 4 Mz 11,26-29 o prerokovanju Eldada in Medada v kontekstu literarnozgodovinskega oblikovanja 11. poglavja 4. Mojzesove knjige, te knjige kot celote in drugih besedil, ki obravnavajo prazgodovino Izraela. Rezultati pričujoče študije vodijo k ugotovitvi, da predstavlja 4 Mz 11,4-32 celovito zgodbo, ki je svojo končno podobo dobila v poznem perzijskem obdobju. Odlomek 4 Mz 11,26-29 je dodatek k že obstoječi zgodbi o stiskah Izraelcev, njihovih bojih in prerokovanju sedemdesetih starešin, ki se je urejala v različnih fazah. Obstoj odlomka lahko pripišemo univerzalističnemu ponovnemu branju (reinterpretaciji), ki ga predpostavljamo kot eno izmed faz v oblikovanju proučevanega besedila – sledila je redakcijam šesteroknižja in peteroknižja. Takšno branje odraža težnje k univerzalnosti, prisotne v teoloških in družbenih konceptih judovske skupnosti v skrbi za njeno

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identiteto po izhodu iz Egipta (eksodusu). V primeru 4 Mz 11,26-29 gre tako za poudarjanje demokratizacije prerokovanja in univerzalizma preroškega duha.

*Ključne besede:* Stara zaveza, 4. Mojzesova knjiga (Numeri), preroštvo, duh, univerzalnost, identiteta

## 1. Introduction

The story of the Israelites' complaining and the gift of the spirit of prophecy in Numbers 11 has already received various interpretations both in terms of the theological message and the history of the formation of the text, which is related to differences in the perception of the historical becoming of the Book of Numbers and the entire Pentateuch, and also of the books that follow it in the Hebrew Bible. The current text of Num 11 is the fruit of redaction and elaboration. It concerns the Israelites' complaints and murmuring against Moses and God, God's anger and Moses' intercession, and God's response in the form of the gift of quails and the spirit of prophecy to the elders of the people.

The seventy elders came to the tent of meeting, and there, as God foretold, they received the spirit that was on Moses, and they prophesied. In contrast, Eldad and Medad received the spirit of YHWH and began to prophesy as well, even though they had not come to the tent of meeting. Contrary to Joshua's objections to the prophesying of Eldad and Medad, Moses expressed the wish: »Would that all YHWH's people were prophets, that YHWH would put his spirit on them.« (Num 11:29b)

The aim of this study is not so much to discuss the relationship of God's spirit with prophecy or the nature of the prophecy of the elders and their prophetic status in comparison with the status and authority of Moses but to attempt to indicate the historically possible process of formation of the text with the mention of Eldad and Medad in Num 11, along with what conditioned it, and to discover the message addressed to the first recipients of the current text.

## 2. Num 11:26-29 in the Structure of Num 11

The text of Num 11 as a larger thematic pericope can easily be separated from the preceding and the following context. Num 10 concludes with a mention of the Israelites' three-day march »from the mount of YHWH« after »the ark of the covenant of YHWH« (vv. 33-36). The beginning of Num 11 is a short, schematic presentation of the people's murmuring as they wandered through the desert (vv. 1-3)<sup>2</sup>. The passage mentions the people's murmuring and complaining, the anger of God, Moses' intercession, the cessation of God's anger, and the etiologi-

<sup>2</sup> The schematic order of this passage and its function as an introduction to the cycle of seven stories about complaints, rebellion and conflict present in the Book of Numbers was indicated by T. Römer (2007, 433-434). In Num 11:1-3, a link is also seen between the image of the ideal situation of the Israelites marching from Sinai (Num 10:11-36) and the story of the grumbling of the people (Num 11:4-12:16) at the beginning of the unsuccessful conquest of the Promised Land from the south side (Num

cal explanation of the name of the place of murmuring (Tabera). The section of Num 11:4-32 provides a more extensive description of the Israelites' complaints and YHWH's solution to the problem. The statement in Num 11:33-34, with the mention of YHWH's anger against the people and the etiology of the place's name (Kibrot-Hattaawa), recalls thematically and terminologically Num 11:1-3, thus closing the entire pericope of Num 11.<sup>3</sup> The last verse of the chapter tells us that the people undertook the next stage of their wandering (v. 35). The theme of Num 12 from the very beginning is the rebellion of Miriam and Aaron against Moses.

The complaining scene described in Num 11:4-32 first gives the reason for the people's complaints. This was food. They wanted meat and had only manna (vv. 4-9). The people's cry ignited the anger of YHWH. It did not please Moses either (v. 10). He then turned to YHWH, bemoaning his fate as a leader and the fact that he was unable to give meat to the people for whom he was concerned (vv. 11-15). YHWH responded to Moses' words by announcing that two things would be given: (1) a spirit for the seventy elders to enable them to bear the burden of the people with Moses (vv. 16-17), and (2) meat for all the people to eat (vv. 18-23). The following verses, in addition to the note that Moses made known to the people the words of YHWH (v. 24a), describe the fulfilment of God's announcements (vv. 24b-32): the gift of the spirit (vv. 24b-30) and meat (vv. 31-32).

There are two parts in the passage about the gift of the spirit (vv. 24b-30). The first (vv. 24b-25) concerns the endowment of prophecy to the seventy elders who came to the tent of meeting. The text mentions the gathering of the elders around the tent (v. 24b), the descent of YHWH and the transmission of the spirit to the elders (v. 25a), and their prophesying (v. 25b). The content of the second part (vv. 26-29) is the episode with Eldad and Medad. According to the biblical text, the spirit rested on Eldad and Medad, and they began to prophesy even though they did not come to the tent (v. 26). A young man said to Moses that Eldad and Medad were acting as prophets (v. 27). Joshua, on the other hand, asked Moses to stop them (v. 28). And Moses expressed the wish that all the people would prophesy through the spirit of YHWH (v. 29). After the words of Moses, it is mentioned in the text that he and the elders went back to the camp (v. 30).

Schematically, the entire section of Num 11:4-32 can be presented as follows:

- vv. 4-15 the complaints of the people and the complaints of Moses
- vv. 16-34 God's reaction
  - vv. 16-24a commands and announcements
    - vv. 16-17 announcement of the gift of the spirit for the seventy elders
    - vv. 18-24a announcement of meat for the people
  - vv. 24b-34 fulfilment of announcements
    - vv. 24b-30 fulfilment of the announcement of the spirit

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13:1–14:45), a kind of programmed opening of the saga of that unsuccessful campaign (Knierim and Coats 2005, 172–173).

<sup>3</sup> Common words: ,anger of YHWH' /,his anger' (*'ap yhw /'appô*), ,burn' (*hârâ /wayyihar*), ,against the people' /,against them' (*bâ'am /bâm*). In Num 11 the same vocabulary is present more in v. 10ba (*wayyihar-'ap yhw m'ôd*).

- v. 24b gathering of the elders around the tent
- v. 25 bestowing of the spirit on the seventy elders
- vv. 26-29 bestowing of the spirit on Eldad and Medad
  - v. 26 the resting of the spirit on Eldad and Medad and their prophesying
  - vv. 27-29 controversy over the prophesying of Eldad and Medad
- v. 30 return of Moses and the elders to the camp
- vv. 31-32 fulfilment of the announcement of meat (quails)

The content-thematic structure of this section of Num 11:4-32 appears ordered and planned. The lamentation of the people and the complaints of Moses provoke God's response through the gift of the spirit of prophecy and the gift of meat. In the structure read this way, the only surprise is the episode with Eldad and Medad (Num 11:26-29).<sup>4</sup> This element is not necessary for the content completeness of the entire section's utterance: granting the spirit to the seventy elders was sufficient for YHWH's announced relief of Moses. At least, for this reason, the passage presenting the episode with Eldad and Medad can be considered the result and evidence of the historical development of the Num 11 text.

### 3. Num 11:26-29 in the History of the Formation of Num 11

In the current discussion on the origin of the Book of Numbers, the opinion appears to be correct that the text of Numbers in its last form is the fruit of both redactional work, especially of the post-exilic redactors of the Pentateuch (and even Hexateuch), and numerous so-called *Fortschreibungen*, that is, successive reworkings, re-readings, revisions, updating and additions to earlier texts.<sup>5</sup> We can see the rise of Num 11 in this context of literary work.

Most commentators see two intertwined stories in Num 11: (1) about the grumbling over the lack of meat, and the miracle of the quails, and (2) about the elders and the spirit bestowed on them. Researchers generally agree on the chronological precedence of the story about complaining and quails, often identifying it as Yahwistic (J). The material about the elders and the gift of the spirit for them would be attached to it a little later (Noth 1966, 75; Seebass 2003, 42-45; Schmidt 2004, 27; Knierim and Coats 2005, 176-178).<sup>6</sup> So, scholars see Num 11 as a narrative that has grown in stages (Noth 1966, 79-81; Knierim and Coats 2005, 176-177).

For R. Achenbach, the literary foundation of this chapter was not an old Yahwistic, but a narrative fragment of the post-exilic reformulation of the legends about the exodus, speaking about the miracle of the quails (Achenbach 2003, 219-235).

<sup>4</sup> Structural distinctiveness of the Eldad-Medad element was noticed and emphasized e.g. by Knierim and George in their reading of the narrative structure of Num 11 (2005, 173-177). For more on other different approaches to this issue, see e.g. Milgrom 1990, 83-84; Achenbach 2003, 220; Seebass 2003, 34-38.

<sup>5</sup> For the main trends in current research on the issue, see e.g. R. Achenbach (2003; 2007, 1-5), H. Seebass (2008, 234-259), T. Römer (2007, 419-445; 2008, 28-34; 2013, 19-20), R. Albertz (2011a, 171-183; 2011b, 336-347), C. Frevel (2013, 6-32; 2014, 255-299), J.L. Ska (2014, 106-108), and also J. Lemański (2014, 148-155).

<sup>6</sup> Otherwise, e.g. B.A. Levine, who prefers to regard Num 11 as a coherent composition, instead of distinguishing diachronically two themes (1993, 327-328).

This story was later reworked in the Hexateuchal redaction (in the first half of the 5<sup>th</sup> century BC) into a story about murmuring and rebellion. The redactor of the Pentateuch (in the second half of the 5<sup>th</sup> century BC), in turn, extended this basic narrative by adding another about the relief of Moses by the seventy elders, which, in terms of content and language, is not closely related to the story about the quails and its negative interpretation. Instead, it was composed as a legend about the origins of the council of elders (237). In substance, this legend would include the lamentation of Moses (vv. 10aβ.bβ.11-12.14-15), the command and announcement of YHWH (vv. 16-17), the gathering of the seventy elders at the tent of meeting (v. 24b), the descent of YHWH and the giving of the spirit to the elders (v. 25), and the episode with Eldad and Medad (vv. 26-29), followed by an ending (v. 30). The event's location at the tent of the meeting is to testify to the post-Priestly (post-P) Pentateuchal redaction of the material (Achenbach 2003, 246–251). Furthermore, the idea of the council of elders does not allow the redaction of the story to be dated before the 5<sup>th</sup> century BC (251–259). According to R. Achenbach, the history of relieving Moses in Num 11 is part of the reworking that constituted the Torah in the final process of its formation, and the episode with Eldad and Medad (Num 11:26-30) is a necessary haggadic continuation of this story (Achenbach 2003, 262–263).

In the episode with Eldad and Medad, however, suddenly new content elements appear: the names Eldad and Medad, the enlargement of the group of men endowed with the spirit from seventy to seventy-two, the criterion of being among the written, the unjustified absence of Eldad and Medad at the meeting tent. Both these elements and the fact mentioned above that the episode with Eldad and Medad is not necessary for the content completeness of the section's statement on the fulfilment of YHWH's announcement (vv. 24b-34), rather indicate that the fragment about Eldad and Medad is a separate supplement to the already written history.<sup>7</sup> The observations and analyses presented here, as well as other historical-critical research, however ambiguous, lead to the preliminary opinion that the passage about Eldad and Medad is a compositional supplement to the post-Priestly story about the elders and the alleviation of Moses' burden.

#### 4. Analysis of Some Expressions and Motifs from Num 11:26-29

Verse 26 states that the two men remained in the camp and did not go out to the tent of meeting, even though they »were of those who were written« (*bakk<sup>e</sup>tubîm* [v. 26]). The list would therefore include seventy-two elders, but only seventy were gathered around the tent, as commanded by YHWH. Some rabbis believed that Moses had a problem with how to appoint seventy elders from among the people. So first, he chose six from each tribe, so seventy-two in all, and then by drawing lots, two of them were excluded (Sanh 17a; Bemidbar Rabbah 15:18-19)

<sup>7</sup> Some of the arguments for such a position have already been presented by M. Noth (1966, 80), L. Schmidt (2004, 21.27), and also S. Germany (2017,199–200). H. Seebass includes in this addition also v. 25b (2003, 52–53).

(Goldschmidt 1996, 520; Feuer 2020). Eldad and Medad would therefore be those drawn not to be included in the assembly by the tent. According to another interpretation, the term »were written« refers to the entire body of Israel's elders, of whom seventy were selected (Gray 1956, 114). However, if the episode with Eldad and Medad was added by the redactor at a later stage in the development of the text, as stated above, then the supplementation of the number of the gifted elders to make it up to seventy-two can be understood as a literary reflection of a universalising tendency: the spirit was received by two elders from each tribe of Israel. All of Israel was represented by them.

Whatever the reason for Eldad and Medad's absence at the tent of meeting was, »the spirit rested on them (*tānaḥ [nwh] 'ēlêhem hārûaḥ*) /.../ and they prophesied (*wayyitnabb<sup>e</sup>û* [nb' - hitp]) in the camp« (Num 11:26). In the Hebrew Bible, there are references to the mighty coming (*šlh /hyh 'al*) of the spirit of God /YHWH, which introduced a prophetic ecstasy. It was experienced by a group of prophets (1 Sam 10:5-6) and by Saul and his messengers (1 Sam 10:10; 18:10; 19:20.23). However, this prophetic rapture was not permanent, nor was it directed towards transmitting God's message.

The narrative of Elijah and Elisha conveys instead that the spirit accompanied the prophetic activity. It was strongly associated with the person of the prophet and could be inherited. There, too, the spirit does not cause words, but only a demonstration of power (2 Kgs 2:9.14-15) (Albertz and Westermann 1993, 749; Tengström 1993, 413-415; Levison 2003, 518; Palmisano 2019, 88-89). This was not the case with Balaam. »The spirit of God came upon him (*t<sup>e</sup>hî 'ālāyw*), and he uttered his oracle.« (Num 24:2-3)

Some texts identified as post-exilic clearly indicate the relationship between the spirit of God /YHWH and prophecy and testify that the spirit enabled prophesying (2 Chr 15:1; 20:14; 24:20). Prophetic utterances were inspired by the spirit of God (Neh 9:30; Isa 61:1; Zech 7:12; Mic 3:8) (Albertz and Westermann 1993, 749). Through the prophet Joel, God foretold that he would pour out his spirit on all humanity and all would prophesy (Joel 3:1-2).

There are mentions in the Old Testament that the fruit of endowment by the spirit was charismatic giftedness, which allowed some heroes to take on specific tasks and social roles assigned to them by God, especially leadership. Thus, the craftsman Bezalel, of the tribe of Judah, was filled with God's spirit, that it might guide the work on the construction of a desert sanctuary (Exod 35:30-35). The spirit of YHWH stirred Samson and made him very strong (Judg 13:24-25; 14:6.19; 15:14). This spirit also clothed Gideon when he undertook the mission of delivering Israel from the hand of the Midianites (Judg 6:34), and the spirit was with Judge Othniel and Jephthah (Judg 3:10; 11:29.32). The mighty coming of YHWH's spirit upon Saul was first a sign of his appointment as king of Israel, and then also, as later in the case of David, made him able to carry out his royal duties (1 Sam 10:6.10; 16:13-14) (Tengström 1993, 414-415). Isaiah's prophecy in 11:2 mentions that the spirit of YHWH shall rest upon a future ruler, and the text of Genesis communicates that the pharaoh recognised the presence of God's spirit (*rûaḥ 'ēlōhîm*) in Joseph when Joseph explained the dream and with his



words proved that God spoke through him (Gen 41:38; cf. 41:16) (Tengström 1993, 413–414; Wenham 2000, 394–395).

According to Num 27:18, YHWH instructed Moses to take Joshua, the son of Nun, in whom was the spirit and laid his hand upon him, to transfer leadership (Num 27:15–23). Joshua qualified as Moses' successor because he already possessed the spirit, which can be understood here as his proper disposition toward YHWH (Milgrom 1990, 235; Block 2004, 810). In Deut 34:9, in turn, we read: »Joshua the son of Nun was full of the spirit of wisdom (*rûah hokmâ*), for Moses had laid his hands on him.« Thus, YHWH provided Joshua with the spirit of wisdom when Moses laid his hands on Joshua in the investiture of leadership. This spirit was a divine gift, an extraordinary divine endowment to fulfil a divinely ordained role. It had to enable Joshua to lead the people after Moses in accordance with God's expectations.

If that ritual of investiture involving both Moses' hands resulted in the transference of the divine spirit to Joshua, it means that Moses possessed the same spirit of wisdom (Block 2004, 810–811; Grisanti 2012, 813). This fact is confirmed in Num 11 in the words of YHWH, who announces that he will take of the spirit which is on Moses and will put it on the seventy elders of Israel that they may bear the burden of the people with Moses (11:17). As a result of this transmission of the spirit to those seventy elders, they prophesied (*wayyitnabb<sup>e</sup>'û*) and so did Eldad and Medad (*mitnabb<sup>e</sup>'îm*) (Num 11:25–27).

The selection of suitable men who had to bear the burden of the people with Moses is also mentioned in Exod 18:13–27 and Deut 1:9–18. Both texts are about taking over Moses's responsibility of judging the people on more uncomplicated matters and the administration. In the first of these texts, such action is the subject of the wise advice of Moses' father-in-law, and in the second, Moses himself takes the initiative in this regard. It is different in Num 11, where YHWH says what to do, and to ease Moses' burden, he gives the chosen men a spirit that enables them to prophesy. By receiving the spirit that was on Moses, they were given a share in the prophetic authority of Moses.

At the end of Num 11:25, after the words mentioning that the seventy elders prophesied, in the Masoretic text there is the clause *lô' yāsāpû*, which is translated as »they did not continue [doing it]«. This addition could mean that this prophesying was just a transient phenomenon that affected the elders on this occasion only in order to provide divine validation for their selection as leaders in the community (Milgrom 1990, 89; Davies 1995, 110; Levison 2003, 519). In such a case, in what exactly would their participation in bearing the burden of the people consist? What would the leadership of the elders come down to? In the verses mentioning the prophecies of Eldad and Medad (v. 26–29), that comment is not made. It is perhaps more legitimate to follow the testimony of targums and the Vulgate, which in v. 25b instead of *yāsāpû* (from *ysp* – ,add, do again, continue') read *yāsupû* (from *swp* – ,cease, come to an end'), and to translate the clause as »they did not cease« (Noth 1966, 74; Scharbert 1992, 50; Seebass 2003, 31; Römer 2007, 438–439). The text of Num 11 only states that the seventy elders, and likewise Eldad and Medad, prophesied. In any case, that prophetic activity may have been less in administering and

judging than in carrying out specific spiritual and pastoral activities, helping Moses to educate the people and strengthening them in faithfulness to YHWH.<sup>8</sup>

According to Num 11:27, the prophesying of Eldad and Medad caused astonishment and stir. This also provoked a reaction from Joshua, who asked Moses to stop them (Num 11:28). Joshua is there referred to as the son of Nun and Moses's assistant (*m<sup>e</sup>šārēt*) from his youth. Earlier, in the Book of Exodus, he is depicted as Moses' assistant who served in the tent of meeting (Exod 33:11). This could already explain Joshua's involvement in the prophecy of Eldad and Medad in the camp, some distance from the tent of meeting. The Old Testament texts that follow Num 11 in the biblical canon refer to Joshua as the successor of Moses and the leader of the Israelite community (Num 27:12-23; Deut 3:23-28; Josh 4:14), representative of the Israelites before God YHWH (Josh 7:6-9), and also the messenger of his will (Josh 4:10; 8:30-35; 23: 6-11), his servant (*ebed yhwh*) (Josh 24:29) and the covenant mediator (Josh 24:25-28). The biblical texts do not directly call Joshua a prophet. However, they allow the conclusion that the portrait of Joshua was made historically more and more prophetic. For example, in Josh 24:2, he addressed all the people with a prophetic formula: »Thus says Yahweh, the God of Israel«. In 1 Kgs 16:34, the narrator speaks about »the word of Yahweh, which he spoke by Joshua the son of Nun«, and in Sir 46:1 Joshua is mentioned as »the successor of Moses in the prophetic office (*en prophēteiais*)«. The role of the prophet was assigned to Joshua clearly in the Apocryphon of Joshua from Qumran (2<sup>nd</sup> – 1<sup>st</sup> century BC). In the prophetised image of Joshua, outlined in these texts, he announces the will of God and interprets history in order to form the addressees of his statements (Blumenthal 2008, 90; Ben Zvi 2013, 85–87; Szamocki 2014, 80–87).

Joshua's protest in Num 11:28 was not due to jealousy that the elders prophesied who were not at the tent of meeting and did not receive the spirit of YHWH as he did, through Moses in a ritualistic ordinance. Moses' question in Num 11:29a: »Are you jealous for my sake?« reveals, however, that in the prophecies of Eldad and Medad, Joshua saw a threat to Moses' authority instead. The author /redactor of Num 11:26-29 thus put in Joshua's mouth words that correspond to the deuteronomistic ideology according to which there is a prophetic succession from Moses (cf. Deut 18:15-22) (Auld 2002, 240; Römer 2007, 438). Since Eldad and Medad began to prophesy independently of Moses, Joshua, who represented the institution of the tent, expressed concern about the disregard for the role of Moses. Moses saw the situation differently. For he expressed the wish that all YHWH's people would be able to prophesy by receiving YHWH's spirit (Num 11:29a). This statement by Moses can be seen as a testimony to a concept of prophecy different from what was indirectly expressed in the attitude and words of Joshua. For a feature of the concept reflected in Moses' utterance is the democratisation of prophecy and the universalisation of the spirit of YHWH, which enables and conditions prophecy.

The thought attributed to Moses in Num 11:29 shows a great deal of closeness to the prophetic announcement in Joel 3:1-2: »I will pour out my spirit on all flesh,

<sup>8</sup> This sort of activity and task was typical for a Mosaic prophet and as such remained in the memories of prophets in the post-exilic period (see e.g. 2 Kgs 17:13) (Scharbert 1992, 50; Ben Zvi 2013, 83).

and your sons and your daughters will prophesy.« However, while Num 11:29 is only about the wish that the entire people of YHWH should prophesy, in Joel 3:1-2, the promise that receiving the spirit of YHWH will enable the people to prophesy is also associated with the abolition of differences in age, gender, and social status. This will begin a new, prophetic existence with a new relationship to God and people (Wolff 1977, 66–67; Seebass 2003, 53).

The Book of Joel received its final form in the late Persian period. During this time, prophecy in Israel was undergoing its transformation and a new phase of development. The biblical texts from that time, especially 2 Chronicles, testify that in addition to the traditional prophecy related to the succession from Moses, there was also a concept of democratised prophecy, founded on charismatic gifting by the spirit of YHWH. Beside the ‚professional‘ prophets, there were temporary prophets who prophesied on certain occasions and in response to various challenges. They took on the role of a prophet for the good of the people when it was needed. That category of prophets could include priests, Levites, laypersons and even non-Israelite kings like Neco and Cyrus (2 Chr 20:14-15; 24:20; 35:20-22; 36:22-23). The spirit of YHWH was the motive force behind their prophetic utterances. The divine inspiration led first of all to the proclamation of a prophetic oracle and God’s will and not to an ecstatic and mantic behaviour. Hence the religious community of the time of Joel spoke more about the role of the spirit in prophecy to emphasise also its divine origin (2 Chr 15:1-2; 20:14-17; 24:20; Isa 61:1; Joel 3:1-2). According to the testimony of 2 Chronicles, the activity of the prophets of that time was also instructive and pedagogical. They encouraged humility and steadfastness, motivated people to be courageous in the face of foreign military threats, and also gave guidance on theopolitics (2 Chr 12:5-8; 15:1-7; 16:7-10) (Barton 1992, 492–494; Knoppers 2010, 395–405). The author/redactor of Num 11:26-29 may have seen the prophecy of Eldad and Medad in these terms. Thus prophesying, they would bear the burden of the people along with Moses (Num 11:17).

## 5. Final Remarks and Conclusions

The observations and analyses made suggest that in Num 11:26-29, we have a literary reflection of the historical confrontation between the two concepts of prophecy mentioned above. The prophesying of seventy elders (11:25) was dependent on Moses and as such, corresponded to the first concept. Moses gathered the elders at the tent of the meeting, where YHWH took of the Spirit that was on Moses (*yašer min-hārûah ‘ašer ‘ālāyw*) and put it on them. Joshua is the spokesman for this concept in our text. This was expressed in his reaction to the prophesying of Eldad and Medad and in his request to Moses: »stop them.« In turn, Moses’ answer to this request points to the second concept, which corresponded precisely to the prophesying of Eldad and Medad. Their prophesying was not dependent on Moses. Eldad and Medad were not with Moses at the tent, yet the spirit of YHWH came upon them, and they began to prophesy. In our text, it was Moses who opted for such a prophecy. That is why he said: »Would that all YHWH’s people were prophets, that YHWH would put his spirit on them.« (11:29b)

The passus about Eldad and Medad in Num 11:26-29, as a compositional addition from the late Persian period, is one of the results of the extensive editorial work undertaken by religious writers and redactors to reread and adapt existing and owned sacred texts to a new religious and socio-political context. Num 11:26-29 reflects the confrontation of the concepts of prophecy, and this confrontation was also part of a broader post-exilic debate on the particularism and universalism of God's gifts and blessings (Num 24:1-4; 1 Kgs 8:41-43; 2 Kgs 5) and on exclusivism and inclusivism of the community of the YHWH people (Lev 20:22-26; Josh 2; 6:25; Isa 56:6-7). The idea of the democratisation of prophecy and of the universalism of the prophetic spirit harmonised with the universalism of the gifts of blessing and religious and social inclusivism. Based on these conclusions, it is possible to try to place Num 11:26-29 more precisely in the process of formation of this part of the Bible, which deals with the primary history of Israel.

The analysis carried out allows assuming that before the Num 11:26-27 passage was incorporated into the existing material of Num 11, this already had its post-exilic history of redaction and reworking. The thesis put forward by R. Achenbach appears to be correct in this respect in its basic outline (Achenbach 2003, 221). Namely, in the first half of the 5th century BC, the Hexateuchal redaction (HexRed) composed a story about murmuring and quails. Among other things, it highlights Israel's recurring apostasy and also mentions the presence of strangers in Israel (v. 4). The next phase could be the Pentateuchal redaction (PentRed) in the second half of the 5th century BC. At this stage, the story of Moses' relief by the seventy elders was incorporated into Hexateuch's narrative. The redactors wanted to point out the role of the elders<sup>9</sup> and, first of all, the exceptional prophetic authority of Moses.

The main objective of the redaction of the whole Pentateuch was to define the identity of the post-exilic Jewish community and rising Judaism. That identity was founded in the Torah, received through the mediation of Moses.<sup>10</sup> Hence the redaction combined Deuteronomistic and Priestly ideas and concepts that emphasised the uniqueness of Israel and its exclusive relationship with YHWH. The prophecy was also perceived and characterised in accordance with this redactional orientation. In Num 11, it is, therefore, a prophecy by virtue of the spirit of YHWH received by a certain group of chosen ones - seventy elders - through Moses and in connection with his prophetic charism (Num 11:24-25).

The passage on the prophesying of Eldad and Medad should be connected with another, not so thorough, phase of the formation of texts about the primary history of Israel, which can be more closely described as a universalising rereading or revision (Rel/RevU). The interference in the text made in the context of this relecture would be a consequence of the theological and social debate held in Judah at the end of the Persian period. In discussions about identity, universalising and inclusivist tendencies

<sup>9</sup> It cannot be ruled out that - as R. Achenbach claims - this redactional supplement was a legend about the establishment of the council of elders (Achenbach 2003, 237.249-259). However, a detailed discussion of this topic is beyond the scope of this study.

<sup>10</sup> Such a perception of the Pentateuchal redaction is suggested for example by E. Otto (e.g. 2000, esp. 247-250; 2002, 125-155; 2013, 384-385) or T. Römer (e.g. 2011, 28-31).

have emerged again. In their perspective, the prophetic charism enjoyed by Moses would also be available to all members of the Judean community. The spirit of prophecy was not reserved only for some representatives of God's people. Hence, the words of such wishes were put into Moses' mouth: »Would that all YHWH's people were prophets, that YHWH would put his Spirit on them.« (Num 11:29) The universalising rereading also left its traces elsewhere in the text collection on the primary history of Israel. We are likely to find them in, for example, Deut 11:30; Josh 8:32-35; 1 Kgs 8:41-43. Verifying the thesis about this universalising rereading or revision requires further in-depth studies of the texts that may be considered its result.

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## **The Semantics of Love in the Song of Songs and Directions of Its Interpretation<sup>1</sup>**

### *Semantika ljubezni v Visoki pesmi in smeri njene interpretacije*

*Abstract:* The literary structure of the Song of Songs shows a thematic and contextual unity that is founded on the literary structure of the dialogue between the young man and the young woman. This article focuses on poetic dialogue as the two young lovers use metaphors and other literary forms to express their longing and desire for each other. In assessing the literary structure of the Song of Songs, the specific focus is on words expressing love in the original Hebrew text and the Greek and Latin translations (Septuagint and Vulgate) – that is, the two translations that most comprehensively influenced the interpretation of the Song of Songs in Judaism and Christianity. The extensive range of interpretative directions regarding the Song of Songs and the erotic and spiritual dimensions of love allows us to pay greater attention to complementary rather than exclusive aspects. Paying greater attention to approaches that seek aspects of complementarity between erotic and spiritual love allows us to make both a more appropriate assessment of comparative analyses of the Song of Songs concerning the tradition of love poetry in the cultures of the ancient Middle East and to make a more reliable assessment of recent applications of the principle of close reading of individual texts in their literary structures. The complementarity principles and close reading are open to textual and intertextual relationships in the comparative analysis of texts from the same and different cultural and religious frameworks. The full range of textual and intertextual relationships allows for a more reliable assessment of the possibilities and limits of integrative approaches.

*Keywords:* Song of Songs, love, dialogue, emotion, metaphors, unity of the song, directions of interpretation, close reading

*Povzetek:* Literarna struktura Visoke pesmi prikazuje tematsko in kontekstualno enotnost, ki temelji na literarni strukturi dialoga med mladeničem in mladenko.

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V prispevku se osredotočam na pesniško obliko dialoga med njima z množtvom metafor in drugih literarnih oblik, s katerimi mladenič in mladenka drug drugemu izrekata svoje hrepenenje in ljubezensko željo. V presoji literarne strukture Visoke pesmi se še posebej osredotočam na rabo besed za izražanje ljubezni v izvornem hebrejskem besedilu in v grškem ter latinskem prevodu (Septuaginta in Vulgata), ki sta najbolj vsestransko vplivala na interpretacijo Visoke pesmi v judovstvu in krščanstvu. Izjemno velik obseg smeri interpretacije Visoke pesmi v zgodovini judovstva in krščanstva v razponu med erotično in duhovno razsežnostjo ljubezni nam omogoča izostritev čuta za večjo pozornost na vidike, ki so komplementarni, ne izključujoči. Večja pozornost na pristope, ki iščejo vidike komplementarnosti med erotično in duhovno ljubeznijo nam omogoča bolj ustrezno presojo primerjalnih analiz Visoke pesmi v razmerju do izročila ljubezenske lirike v kulturah starega Bližnjega vzhoda in bolj zanesljivo vrednotenje novjših aplikacij načela natančnega branja (*close reading*) posameznih besedil v njihovi literarni strukturi. Načeli komplementarnosti in natančnega branja sta odprti za tekstualna in intertekstualna razmerja v primerjalni analizi besedil iz istih in različnih kulturnih in religioznih okvirov. Celoten razpon tekstualnih in intertekstualnih razmerij omogoča bolj zanesljivo presojo možnosti in meje integrativnih pristopov.

*Ključne besede:* Visoka pesem, ljubezen, dialog, čustvo, metafore, enotnost pesmi, smeri interpretacije, natančno branje, semantična analiza

## 1. Introduction

In its content and form, the Song of Songs is a unique biblical work. In simple, sensual and passionate language, it praises love. Love is portrayed in the many aspects of its reality – aspects that encompass yearning, invitation, fulfilment, distancing, and perpetual searching. Because of its enormous metaphorical potential, the poetic form of a song naturally conveys emotional experience in a way that touches one more deeply than any other genre. The eight poems of the Song of Songs poetic cycle are composed mainly as a dialogue between two lovers, intermittently joined by a chorus of the women of Jerusalem. The lovers express mutual praise and longing, proffering invitations to enjoyment. We are attentive to the specific literary tools the Song of Songs employs to achieve dramatic effects ranging from the emotional peaks of elation and bliss to their dark counterpoints in the doubts and anxieties of the mutually pursued love relationship.

The Song of Songs uses rich imagery loaded with symbolism and wordplay to communicate intimate feelings and inclinations. Full of passion and longing, love and sadness, the Song uses a simple form of a dialogue between lover and beloved as they trade refined expressions of love. The picturesque style of the Song is rich in metaphors taken from nature (2:8-17; 7:11-13). The imagery pertaining to plants, fruits, products of the field and animals, which showcase the original-



ity of the song, reveal the magnificence of the natural world and resonate with a genuine sense for nature's beauty. The words, selected from literary tradition, derive from common experience and have an intrinsic relation to the objects they designate. The alternation of nearness and distance and the metaphors of admiration of the lovers intensify the moments of mutual dedication.

Any attempt to interpret this unique poem means confronting a distinctly lyrical poetic representation of an intense love dialogue between a young man and a young woman. Ambiguous or indefinite vocabulary is used to express the love relationship between them; this openness is further complicated by the extensive intertextual relationships of love within the Old and New Testaments and extra-biblical sources, as well as by the impenetrably rich history of interpretation in Judaism and Christianity. Since the nature of love does not allow for one-sided definitions but rather encourages us to tap into the breadth and depth of the experience of love in its complementarity and wholeness, no one approach can capture all the potentials of addressing this topic. As a result, most interpreters opt to focus on selected aspects when interpreting this poem, with the inevitable consequence that their interpretations do not cover the totality of the issues that interest most readers. The basic aim of this article is to address the fundamental and ever-present question of the complementary relationship between the traditions of erotic and spiritual love, which have been strongly influenced by allegorical approaches in the history of interpretation.

## 2. The Love Theme and the Technique of Dialogue

There is something impressionistic and elusive about the language of love in the Song of Songs. The man and the woman long for each other, praise each other and seek each other. They are constantly wrapped in a numinous, theomorphic aura. The basic dialogic form guarantees the unity and inner coherence of the poems. Content and form allow this more or less reliable structure:

- 1:2-6 the introduction, expressing the bride's longing;
- 1:7-2:7 a dialogue between the bride and the bridegroom;
- 2:7-17 the bride describes a visit from the bridegroom and his invitation for her to respond to him;
- 3:1-5 the bride describes seeking her lover to the 'daughters of Jerusalem';
- 3:6-11 a description of a wedding procession;
- 4:1-5:1 the bridegroom praises the beauty of the bride;
- 5:2-6:4 a dialogue between the woman and the 'daughters of Jerusalem';
- 6:5-12 the bridegroom admires the bride;
- 7:1-8:4 the bridegroom admires the beauty of the bride;
- 8:5-14 separate units: lines 5:6-7,8-10,11-12,13-14.

The effect of the dialogue between the lover and the beloved, which progresses in a relationship of seeking, has been noticed by many interpreters, one of the

most famous being Johann Wolfgang von Goethe. In his *West-östlicher Divan*, he speaks of Hebrew literature (1998, 28–129) and comments thus on the Song: »And still the central theme continues to be the glowing attraction of youthful hearts, which search out and find one another, both rebuff and allure, under all sorts of quite simple conditions.« In more recent times, the Song has raised many questions among theologians, literary theorists, philosophers, intellectual historians and psychologists concerning the ‚ontology of love‘ and designating the supreme act of the person: Is love presented in the Song of Songs as a human fiction or as objective truth? Is love apprehended by reason, or is it a feeling that reason cannot describe?

Roland E. Murphy, in his article „The Unity of the Song of Songs“ (1979), analyses the repetition of themes and refrains in the Song of Songs, noting, among other things, that »the man and the woman never tire of saying the same things to each other: how beautiful the other is, personal longing, trysts in the garden and other idyllic places, narratives of visits—all the typical love experiences. This is held together by dialogue and even by what one might call dramatic articulation.« (Murphy 1979, 442) Murphy argues: »What needs to be recognized here is the evidence of the dramatic presentation of love experiences that continually repeat themselves. This constitutes an argument for unity of the poem.« (443)

Recurring groups of words, motifs, and metaphors that express the central theme of love invite close reading of the Song. J. Blake Couey and Elaine T. James take this introductory position in their book *Biblical Poetry and the Art of Close Reading* (2018): »The argument of this volume is that minute attention to the body of the poem itself – careful, sustained attention to the text and its distinctly poetic features, what we are calling ›close reading‹ – is the best way to understand individual poems. The reading of biblical poetry must attend to the form of the poem itself, how it means, not just what it means.« (2018, 1)

In their use of the term ‚close reading‘, the authors are working with the tradition of the New Criticism, which came to the fore in the mid-twentieth century. Tod Linafelt limits his treatment of Song of Songs to a close reading of the first chapter of the poem. He notes that close tracing of the Song of Songs‘ complex and subtle poetic technique can reveal its basic emotional totality and reveal a worthy artistic achievement: »if our close attention to the sound and structure of chapter one of the Song of Songs has revealed anything, it is that this sense of the spontaneous overflow of passion is in fact the product of complex and subtle poetic technique. To attend to such technique is to give the poetry its proper due as the polished, highly constructed literary achievement that it is.« (2018, 130)

Sarah Zang pays special attention to the significance of emotions in reading biblical poetry. Her close reading of the Song of Songs wishes to show how the reader’s emotional integrity enhances rather than hinders one’s interpretation. She glosses ‚emotional integrity‘ in the following manner: »Unlike what is assumed in the conventional distinction between form and content, poetic language is not merely a disposable medium of the message. Serving the original goal of

emotional integrity, poetry embodies the materiality of language more than any other discourse.« (Zhang 2018, 134)

### 3. Use of Words Denoting ‚Love‘ in the Hebrew, Greek, and Latin Bibles

In my close reading of the Song of Songs, I have paid attention to the repetitions of the basic vocabulary expressing feelings of love in the original Hebrew text, in the Septuagint as the most influential Greek translation, and in the Vulgate as the most influential Latin translation.

Among the most obvious unifying literary devices of the Song of Songs is the constant use of words denoting ‚love‘ or ‚beloved‘ in various forms, in most cases in conjunction with a pronoun: *dôdîm*, ‚love‘ (5:1); *dôdî*, ‚my beloved‘ (1:13,14,16; 2:3,8,9,10,16,17; 4:16; 5:2,4,5,6,8,10,16; 6:2, 3; 7:10,11,12,14; 8:14); *dôdêk*, ‚your beloved‘ (5:9; 6:1); *dôdâh*, ‚her beloved‘ (8:5); *dôdêkâ*, ‚your love‘ (1:2,4; 5:1; 7:13); *dôdayîk*, ‚your love‘ (4:10 twice); *ra'yâti*, ‚my love‘ (1:9,15; 2:2,10,13; 4:1,7; 5:2;6:4).

The Septuagint translates the Hebrew form *dôdîm*, ‚love‘ (5:1), with the plural *adelphoî*, ‚brothers‘; for *dôdî*, ‚my beloved‘ (1:13,14,16; 2:3,8,9,10,16,17; 4:16; 5:2,4,5,6,8,10,16; 6:2,3; 7:10,11,12,14; 8:14), one constantly sees *adelphidôs mou*, ‚my kinsman‘, sometimes in a different numerus (1:13,14,16; 2:3,8,9,10,16,17; 5:1; 5:2,4,5,6,8,10,16; 6:1,2; 7:10,11,12,14; 8:14); *dôdêk*, ‚your beloved‘ (5:9; 6:1), is translated as *adelphidôs sou*, ‚your kinsman‘ (5:9,17); *dôdâh*, ‚her beloved‘ (8:5), is translated as *tôn adelphidôn autês*; *dôdêkâ*, ‚your love‘ (1:2,4; 5:1; 7:13): *mastoi sou*, ‚your breasts‘ (1:2); *mastous sou*, ‚your breasts‘ (1:4), *adelphoî*, ‚brothers‘ (5:1), *adelphidê sou*, ‚O my kinsman‘ (7:13); *dôdayîk*, ‚your love‘ (4:10 twice): *mastoi sou*, ‚your breasts‘ (twice); *ra'yâti*, ‚my love‘ (1:9,15; 2:2,10,13; 4:1,7; 5:2; 6:4): (*hê*) *plesion mou*, ‚my companion‘ (1:9,15; 2:2,13; 4:1,7; 5:2; 6:3).

The Vulgate omits the equivalent of *dôdîm*, ‚love‘, in 5:1; for *dôdî*, ‚my beloved‘ (1:13,14,16; 2:3, 8,9,10,16,17; 4:16; 5:2,4,5,6,8,10,16; 6:2,3; 7:10,11,12,14; 8:14), one constantly see *dilectus meus*, ‚my beloved‘ or *dilecte mi*, sometimes in a different numerus (1:12,13,15; 2:3,8,9,10,16,17; 5:1; 5:2,4,5,6,8,10,16; 6:1,2; 7:9,10,11,13; 8:14); *dôdêk*, ‚your beloved‘ (5:9; 6:1), is translated as *dilectus tuus*, ‚your beloved‘ (5:9; 6:1); *dôdâh*, ‚her beloved‘ (8:5) is translated as *dilectum suum*, ‚her beloved‘; *dôdêkâ*, ‚your love‘ (1:2,4; 5:1; 7:13) is rendered: *ubera tua*, ‚your breasts‘ (1:1); *uberum tuorum*, ‚of your breasts‘ (1:3), *carissimi*, ‚the dearest ones‘ (5:1), *dilecte mi*, ‚O my beloved‘ (7:13); *dôdayîk*, ‚your love‘ (4:10 twice): *mammae tuae – ubera tua*, ‚your breast – your breast‘; *ra'yâti*, ‚my love‘, in NRSV, ‚my darling‘, in NIV (1:9,15; 2:2,10,13; 4:1,7; 5:2; 6:4) one reads *amica mea*, ‚my friend‘, everywhere (1:8,14; 2:2,10,13; 4:1,7; 5:2; 6:3); in Slovenian translation, *moja ljuba*.

The terms denoting the subjects or objects of mutual adoration and expressions of love between a woman and a man are fairly constant throughout the

poem in the three languages (Hebrew, Greek, and Latin). This is even more true when it comes to using words from the semantic field of ‚love‘. The Hebrew text shows consistent use of the grammatical forms of the root *‘hb*: the noun form *‘āhābāh*, ‚love‘ (2:4,5,7; 3:5,10; 5:8; 8:4,6,7); and its verb forms *‘āhab* (1:3,4,7; 3:2,3,4). This root maintains constant equivalents in the noun and verb forms also in the oldest and most significant Greek translation (Septuagint) – as the noun *agápē* (2:4,5,7; 3:5,10; 5:8; 8:4,6,7) and as the verb *agapōō* (1:3,4,7; 3:2,3,4). In no place does the word *érōs*, so characteristic of classical Greek literature and culture as a whole, appear. Since the translators of the Septuagint were Jews, their consistent choice of the Hebrew root *‘āhab* and the Greek root *agap-* clearly points to a fundamentally spiritual aspect of the expression of love.

The situation is somewhat different in Jerome’s Latin translation. The Vulgate translates the Hebrew noun in all four instances of the chorus’s »I adjure you, daughters of Jerusalem« (2:7; 3:5; 5:8; 8:4) with the adjective form *dilecta/dilectus*, which implies that the translator specifies the indefinite Hebrew meaning of ‚love‘ with the subject of love ‚beloved/lover‘. The state in all three languages is thus: »I adjure you, daughters of Jerusalem, by the roes, or by the hinds of the field, that you not stir up, nor awaken love (*‘et-hā‘ahābāh* – Septuagint: *tēn agápēn*; Vulgate: *dilectam*), until it so desires!« For the Hebrew noun form *‘āhābāh*, ‚love‘ (2:4,5,7; 3:5,10; 5:8; 8:4,6,7) appears in the Vulgate: *caritas* (2:4; 3:10; 8:7), *amor* (2:5; 5:8), *dilecta* (2:7; 3:5; 8:4), *dilexio* (8:6); the verb *‘āhab* (1:3,4,7; 3:2,3,4) appears only in the Latin form *diligo* (1:2,3,6; 3:2,3,4).

Origen does not contrast sensual and spiritual dimensions of love in his major commentary and two homilies on the Song of Songs. In the prologue to his commentary to the Song, he emphasizes the divine origin of a human passion of love and explains: »It is against its nature to love anything corruptible, seeing that it is itself the fount of incorruption.« (Lawson 1956, 33) He states that »some people pervert this faculty of passionate love, which is implanted in the human soul by the Creator’s kindness« (36). He finds existential proof for this crucial argument in the intrinsic unity of love in the sense of a natural destiny for purity and fidelity: »Suppose, for instance, that there is a woman with an ardent passion of love for a certain man who longs to be admitted to wedlock with him. /.../ Will this woman, whose whole heart and soul and strength are on fire with passionate love for that man, be able to commit adultery, when she well knows that he loves purity?« (37)

Origen, in fact, held the view that the study of the Song of Songs was best reserved for the advanced, spiritually oriented reader and knew that the Jewish interpreters promoted the spiritual significance of the Song. In the prologue to the Song of Songs, he writes:

»If any man who lives only after the flesh should approach it, to such a one the reading of this Scripture will be the occasion of no small hazard and danger. For he, not knowing how to hear love’s language in purity and with chaste ears, will twist the whole manner of his hearing of it away

from the inner spiritual man and on to the outward and carnal; and he will be turned away from the spirit to the flesh, and will foster carnal desires in himself, and it will seem to be the Divine Scriptures that are thus urging and egging him on to fleshly lust.« (22)

Origen knows »that with the Hebrews also care is taken to allow no one even to hold this book in his hands, who has not reached a full and ripe age« (23).

Jerome, who had also translated Origen's two homilies on the Song, likewise advocated the spiritual underpinnings of the Song of Songs. Jerome prefaces the translation of Origen's homilies with a prologue addressed to Pope Damasus, saying, »While Origen surpassed all writers in his other books, in his *Song of Songs* he surpassed himself« (Lawson 1956, 265; Fürst and Strutwolf 2016, 26). Alfons Fürst and Holger Strutwolf, in their preface to the significant volume *Origenes: Die Homilien und Fragmente zum Hohelied* (2016), explain that Origen set his homilies in such a way as to lead his listeners from the first stage of spiritual ascension – from ethical cleansing from carnal desire and sin to the final unification of the soul with God (Fürst and Strutwolf 2016, 9). The dramatic structure of the poem likewise expresses a yearning for the Lord. Jerome's translation of Origen's homilies on the Song shows the formulation *spiritalis cupido vel amor* as the expression of the yearning of the soul and all its senses for the understanding of truth and wisdom (19). Referring to Origen's homilies on the Song of Songs, the authors establish: »In this perspective, it fails to counter the Platonic *eros* of the Christian agape and to construct a great ideological contrast through the centuries.« (20) The authors furthermore state: »In the Latin version of the homilies after Hieronymus, as well as the commentary after Rufinus, *amor* (and *cupido*) is used as the equivalent of *ἔρως* as well as *caritas* (and *dilectio*) as a translation of *ἀγάπη*. *Eros* and *Agape* are not contrast terms in the Song of Songs, but synonyms.« (21–22)

#### 4. The Song of Songs in Textual and Intertextual Relations

Early Jewish and Christian interpretive approaches to the origin and nature of love invite a brief look into the venerable history of ancient Near Eastern cultures. The use of motifs and metaphors for love in their love literature is echoed in many aspects of the Song of Songs. On the existential level, similar motifs appear in the depiction of love in the form of monologues and dialogues between lover and beloved, with an underlying theme of longing for encounter and union. In his commentary, Marvin Pope has collected the most extensive comparative material on the history of interpretation of the Song of Songs (Pope 1977, 54–229).

Among the oldest comparable works is the partially preserved Sumerian love poem dedicated to Shu-Sin, fourth ruler of the third dynasty in Ur, from approx. 2000 BC. This poem is narrated by a female character, the goddess Innana. She

addresses the king as a god, flaunting her potent charms in the third person so as to arouse in the divine king a passion for sexual unification in the sacral ritual of marriage (Kramer 1969, 496). In a second poem, the goddess Innana, in two monologues, expresses her gentle affection for the lover Dumuzi (639–640). In yet another ecstatic love poem, Innana and Dumuzi converse sensually as ‚brother‘ and ‚sister‘ (645).

Tremendously rich is the Egyptian love poetry from the 19<sup>th</sup> dynasty period (ca. 1305–1200 BC) and the early 20<sup>th</sup> dynasty (ca. 1200–1150 BC). The poems speak of a young boy and girl who are still under the governance of their parents (Foster and Hollis 1995, 162–171; Fox 1997, 125–130; Wilson 1969, 467–469). Contrary to the sacral tradition of Mesopotamian love poetry on a relation between gods and people of royal heritage, the Egyptian poems are earthly in nature, cherishing love between man and woman, sometimes husband and wife, without specifying their hierarchical status. Foster and Hollis, in their introduction to their volume of Egyptian poems, state:

»These poems are the precious legacy of lyrical poetry of the ancient Egypt, setting before the contemporary reader a spark of insight into the intimate emotions and stories of young lives filled with passion and yearning, intrigue and hypocrisy, love and sorrow. /.../ Ancient Egyptians might have loved their gods and kings, yet a special place in their heart was reserved for the closest human being/s.« (Foster and Hollis 1995, 162)

Egyptian love poems express a profound yearning for fulfilment in love, expressed in a thoughtfully composed literary form. Its characteristics are: the interchange of the male and female speaker, the convention of flattery using ‚my brother‘ and ‚my sister‘, a rich array of metaphors from the natural and social environment, and a penchant for wordplay. The ancient Egyptians held a refined sensitivity for literary form, finding a unique substance of elevated thought and emotional expression within it. The poems consist of free verse and a plain, widely accessible language. A popular motive is that of grave obstacles to unification, for example, the crocodile-filled River Nile. The lover is willing to dare the deadly waters to reach his beloved on the other bank. In their union, the boy and girl seek ideals of reciprocal faith and permanent happiness.

In his study *The Song of Songs and the Ancient Egyptian Love Songs* (1985), Michael Fox explores the similarities and differences between the Egyptian praise poetry and the Song of Songs while also touching on the love poetry of the other cultures of the ancient Near East in several places. The primary aim of his extensive study is an attempt to interpret the Song of Songs as something unique in the sense of the non-breakable solidity of the thematic and semantic composition that expresses »the qualities of the lovers, and the qualities of their love« (Fox 1985, 237). Fox believes that the »concept of love as it is found in the majority of love poetry is more a proposed ideal of love than its reality« (297). He establishes that all Egyptian love poems are essentially monologues professing the indi-

viduals' love experience, while the Song of Songs features perpetual discourse and true dialogue, upholding the reciprocity of communication between the protagonists.

Fox also comments on the role of lovers in Egyptian love poetry: »What governs the particular aspects of love to appear is primarily the presence or absence of the lovers, or its expectation.« (1985, 323) He posits that a significant difference between the Song of Songs and Egyptian love poetry lies in the fact that the gender equality of the Song of Songs more closely mirrors the metaphysics of love than it does a social reality or even a social ideal. For the Egyptian poets, love was primarily a mode of experience represented by the imagery of relationship harmony and pleasant interaction. In the Song of Songs, love is not merely an emotion but a representation of the coalescence of two souls through dialogue (330).

In his study *Song of Songs: A Close Reading* (2011), Gianni Barbiero describes the Song of Songs as a 'metaphoric' presentation of love. He is of the opinion that the human love which is extolled in the Song of Songs is open to a supernatural, theological dimension because it is not merely human but has in itself a supernatural dimension. He explains:

»If the allegorical interpretation turned the Song into a solely ›spiritual‹ book, eliminating the sexual aspect, the natural interpretation runs the opposite risk, that of considering only the material aspect, and eliminating the spiritual and theological dimensions. Both show themselves to be incomplete. It is necessary to reconstruct the two meanings as two aspects of a single reality which is ambivalent in itself. The Song is not an allegory, but it is a metaphor, a symbol which refers to something higher. It belongs to the logic of the Incarnation: the divine is present in the human and inseparable from it because the love between man and woman is at the same time sensual and spiritual, human and divine.« (41–42)

In his article „The Song of Songs as Allegory: Methodological and Hermeneutical Considerations“ (2015), Ludger Schwienhorst-Schönberger considers the role of the entire biblical context in judging the dilemma of whether to interpret it literally or allegorically. In seeking answers to this dilemma, he considers »the content and unity of the whole Scripture«, as proclaimed in the Constitution on Divine Revelation of the Second Vatican Council (Dei Verbum 12). He concludes: »Someone who is familiar with the Bible or who uses a concordance to get information cannot deny that the Song of Songs is rooted deeply in Holy Scripture. Its correspondences to prophetic texts are particularly remarkable.« (14–15).

Schwienhorst-Schönberger distinguishes five different aspects of context: (1) the context of *language*; (2) the *situational* context; (3) *culture*; (4) *discourse*, and (5) *cognition* or *mentality*. The exegetical school of the history of religions is especially interested in the *cultural* context of the Song. Schwienhorst-Schönberger, however, points to the aspects of the *discursive* and the *mental* context. At this point, he touches on what is probably the most important interpretive dimension

for presenting the topic of love in the Song. In commentaries, we do not often find directions of the sort Schwienhorst-Schönberger approaches in his paper. He asks the important question: »Does the Song wish to deconstruct prophetic sexual metaphors subversively, or develop them affirmatively?« (29) Then he expresses his directions of understanding of the *mental* context in relation to »the source and target domains«:

»The understanding of a text depends, among other things, on the degree to which its recipients have personal and experience-based access to these interacting domains. It also particularly depends on the nature of their experiences of these worlds or domains. In the light of these reflections, it might become obvious that the sometimes energetic exchanges on the question whether the Song should be understood sexually-erotically or mystically-spiritually *also* depend on the question whether the recipients have access to these worlds of meaning and if yes what the quality of their access might be.« (29)

This definition helps us go a step further, as Annette Schellenberg does. She overcomes the heated nature of the discussion about the alternatives (,sexual' or ,spiritual') in the Song by rectifying both alternatives, namely, by acknowledging the elemental force of human sensuality playing a central role in both directions of interpretation. In „The Sensuality of the Song of Songs“ (2016), she rightly recognizes that nobody interprets the Song literally, once she or he agrees that the poem is a »highly poetic text, full of metaphors, which would be completely misunderstood if taken at face value« (Schellenberg 2016, 103). All the more she is obliged to contest the ,overall' allegorical interpretation of the Song: »What makes allegorical interpretations allegorical is the overall interpretation of the Song in a figurative way, namely, the conviction that ultimately it is not about the erotic love between a man and a woman but about something else.« (2015, 103)

Schellenberg rightly points to many people who »experience erotic love and sexuality as transcendent, even ,divine'. /.../ Love is probably the deepest feeling that a human can have, and erotic love especially has an overwhelming power. Thus, it is only natural that humans use the language and imagery of love to describe the intensity and depth of their relationship with the divine.« (107–108) The most obvious argument for insisting on the great value of human love in the Song is this: »the Song does not identify (one of) the lovers as divine.« (111) Therefore, »the Song's sensuality requires attention« (113). She is obviously right also in arguing »that not all allegorical interpreters read the Song allegorically to get rid of its eroticism. On the contrary, many are attracted to the Song precisely *because* of its eroticism, because for them intimacy and sensuality are essential part of the divine-human relationship.« (120) She concludes:

»The relevant point for the exegetical debate on literal versus allegorical interpretations of the Song is the acknowledgment that not all allegorical interpretations are anti-carnal and that it is possible to read the Song in



reference to the divine-human relationship and still do justice to its sensuality and eroticism. In fact, when it comes to the Song's sensuality, allegorical interpretations in the mystical tradition are often more sensitive to the text than many of the literal ones.« (123)

In her book, *Wise and Foolish Love in the Song of Songs* (2019), Jennifer Andruska refers to Fox's study, but with more focus on the dialogical structure of Song of Songs:

»Collections like the Egyptian love songs differ in their *purpose* from the Song of Songs. The Egyptian love songs give different and often incompatible pictures of what love is like, in order to study the full spectrum of *emotions that occur in various types of situations*. In one song, love may be mutual and in another it is unrequited. Yet the Song of Songs presents one consistent picture of its lovers, their personalities, and their relationship throughout. Love is never presented as unrequited or non-exclusive. These are not pictures of love that the Song wishes to demonstrate. It is very intentional in its presentation of love, consistently, as mutual, peaceful, equal, proactive, devoted, desirous, erotic, exclusive, committed, and timeless. This is because the Song of Songs is concerned to present *a particular vision of love displayed in a particular type of love relationship between particular types of lovers*.« (Andruska 2019, 152)

According to Andruska, the goal of the literary presentation of love in the Song is the positive transformation of the readers' lives: »The Song of Songs seeks to transform its readers' perceptions, intentions, emotions, desires and virtue as lovers. It brings the mind and heart, reason and desire together in the transformation process, enabling readers to become lovers like the characters in the Song, with the desire and ability to discern and pursue wise love in their own lives.« (171) The transformative perspective of love, as presented in the Song, helps us to understand Rabbi Akiba's point when he declares the following in *Mishnah Yadayim* 3:5: »For all the Scriptures are holy, but the Song of Songs is the Holy of Holies.«

In fact, the entire Bible is based on 'two ways' (cf. Psalm 1, or Prov 9, etc.), and interpreting the Song of Songs means having to choose between the hardness of heart or transformation. Saint Paul gives the unsurpassable definition of love as a transformative force, which by definition stands in opposition with the potential of subversion of love: »Love (*hē agápē*) is patient; love (*hē agápē*) is kind; love (*hē agápē*) is not envious or boastful or arrogant or rude. It does not insist in its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.« (1 Cor 13:4-7)

## 5. Conclusion

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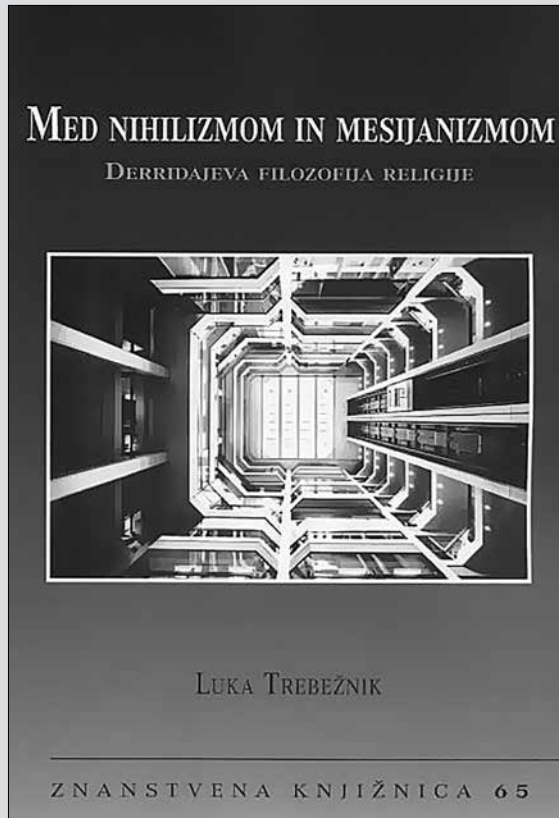
The survey of the use of the vocabulary of love in the original Hebrew text of the Song of Songs and in its ancient translations helps us to understand the directions of the history of interpretation only to some degree. Love, after all, is a word that is ever ambiguous. Even an extensive vocabulary and a thorough knowledge of different languages does not guarantee communicative clarity – lexical acuity does not, for example, free one from using ambiguous, meaningless and misleading words in the span ranging from lust or desire to unrequited parental or spiritual love. As is well known, there were at least three words for love in ancient Greece: *éros*, ‚love‘, usually sexual passion; *philia*, ‚affectionate regard‘, ‚friendship among equals‘; or *agápē*, ‚love as charity‘, especially brotherly love, the love of God for man and of man for God. Love is profound, irresistible, unchosen, unchoosable, entailing attraction and attachment to another person. Spiritual love is an action that springs from a deep affection for something or someone without regard to consequences that are ‚out of time‘.

The Song of Songs is a poem written as a dialogue between a woman and a man that takes place, furthermore, within the context of a dialogue with the surrounding world. The poetic structure of the poem reveals all the dimensions of its reality, namely, in the span of longing, seeking, fulfilling, being alienated and seeking anew. The poetic-literary structure of the poem expresses the existential possibilities that no other mode of representation could express so convincingly. The theme of the Song of Songs and the remarkable plurality of interpretations in Judaism and Christianity in religious and secular circles confirms the correctness of a ‚holistic‘ literary approach to interpreting the poem. The literary representations of the main themes, which concern the emotional and rational worlds of our being, express with utter concreteness the possibilities of man for universal meaning in a world of opposites.

The theme of the Song of Songs and its rich plurality of interpretations in Judaism and Christianity confirm the suitability of a ‚holistic‘ and comprehensive as well as comparative literary examination in the interpretation of the poem. The ‚close reading‘ method may best reveal the splendid range of semantic gradients embedded within the love theme, as concerns their fundamental literary descriptions of love. Special attention has been paid to the use of vocabulary denoting ‚love‘ in the Hebrew original, in the Greek (Septuagint) version and in the Vulgate in order to see how the very use of vocabulary establishes directions of interpretation in the early period of Jewish and Christian interpretation.

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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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## **Spatial Images In Biblical Texts: Exodus**

### *Prostorske podobe v bibličnih besedilih: eksodus*

*Abstract:* The paper discusses the spatial images of Moses' ritual practices in a block of biblical texts describing his work between God's invitation and the Sinai Covenant. Three aspects guided the analysis of the texts: Moses' relationship with Transcendence, the ritual and dramaturgical characteristics of this relationship, and the physiognomy of the spatial consequences of their interaction. Comparison of the findings with the archetypal architectural matrix of the sacral shows the continuity of the tradition of the Old Testament patriarchs in the spatial arrangements of human communication with God. The latter receives the first complex reinterpretation in the Sinai Covenant in terms of spatial as well as ritual characteristics. Due to its archetypal richness and roundness, it has all the characteristics of a prototype of an Old Testament Jewish sanctuary.

*Key words:* architecture, sacral complex, Jewish sanctuary, archetype, Moses, Exodus

*Povzetek:* Prispevek obravnava prostorske podobe obrednih Mojzesovih praks v bloku svetopisemskih besedilih, ki opisujejo njegovo delovanje med božjim povabilom in sinajsko zavezo. Obravnavo besedil so usmerjali trije vidiki: Mojzesov odnos s transcendenco, obredne in dramaturške karakteristike tega odnosa in fiziognomija prostorskih konsekvenc njune interakcije. Soočenje ugotovitev z arhitekturno arhetipsko matrico sakralnega pokaže kontinuiteto tradicije očakov v prostorskih ureditvah človekove komunikacije z Bogom. Ta komunikacija dobi v sinajski zavezi prvo, tako po prostorskih kakor tudi po obrednih karakteristikah, kompleksno reinterpretacijo. Zaradi njenega arhetipskega bogastva in zaokroženosti ima vse značilnosti prototipa starozaveznega judovskega svetiščnega kompleksa.

*Ključne besede:* arhitektura, sakralni kompleks, judovsko svetišče, arhetip, Mojzes, eksodus

## 1. Introduction

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There are few places in biblical texts with such a richness and density of spatial images as are revealed in the story of Moses. From the point of view of dealing with the architectural characteristics of spaces of human communication with Transcendence, two asymmetrical motifs occur in it in terms of scope and complexity. The first appears as a dramaturgical loop, the beginning and end of which are determined by a locality hitherto unknown in biblical texts - Mount Sinai (Exod 3:1–18:27). It enters biblical texts as the site of Yahweh's revelation and 'recruitment' of Moses for the demanding project of freeing the Israelites from Egyptian bondage and, after their successful escape, Mount Sinai is the spatial framework of the most solemn event in Israel's history-making the Covenant with Yahweh. The backbone of the second motif is the journey of the Israelites to the Promised Land (25:1-5;34:12). A time of shaping their relationship with Yahweh that was anything but predictable and non-conflictual, during which the final framework of an otherwise rich set of ritual practices, whose unique spatial core becomes a portable sanctuary, a tabernacle, becomes more apparent. The thematic framework of the article is the first dramaturgical unit, with the aim of highlighting the characteristics of the spatial images of ritual practices and finding possible architectural archetypal elements of the sacral in them. Study of the elements that determine the characteristics of the spatial images of human coexistence with transcendent reality shows at least three interacting layers, each of which deserves separate treatment. The first layer determines Moses' relationship with Transcendence, the second the ritual and dramaturgical characteristics of this relationship, and the third the physiognomy of the spatial consequences of their interaction. The three-dimensionality, presented as a methodological framework for the treatment of selected texts, shows with the help of the descriptive method and literary analysis, particularly architectural analysis, the first spatial features of the future sanctuary complex. Due to the richness of archetypal architectural elements of the sacral, this can be defined as a prototype of the Jewish sanctuary.

## 2. Moses' Relationship with Transcendence

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Already in the first book of the Pentateuch, we are confronted with a dynamically changing relationship between man and Transcendence. Paradisal coexistence is followed, with expulsion, by man's isolation (Debevec 2019, 195–212). In it, he begins to fumble for the restoration of communication, which, in the simple offerings, by Cain of his crops and Abel the firstlings of his flock (Gen 4:4), the first tangible expression appears, as well as selective value, because God is pleased only with Abel's offering. In the tiny but undoubtedly significant glimpses of his presence, the Old Testament Patriarchs Abraham, Isaac and Jacob recognised God as a mighty authority. He is revealed to them through promises, demanding instructions and expectations, as well as through otherwise rare theophanies that preserve and strengthen the premonition of the special mission and choice of

the people of Israel (Debevec 2020, 233–253). The relationship between man and Transcendence in biblical texts reaches a new level of quality with Moses. The relationship with Yahweh becomes appreciably more real. Those features in the described relationship that are reminiscent of the former coexistence of man in Eden with his Creator are interesting for our discussion. The first encounter of Yahweh with Moses is already a notable step towards this. Its specificity is determined by at least three characteristics. The first concerns Yahweh's idea of liberating Moses' compatriots. Instead of abstract predictions of possession of the Promised Land, Yahweh informs Moses that he has been chosen as the deliverer of the people of Israel, who will lead them out of slavery »unto a good land and a large, unto a land flowing with milk and honey« (Exod 3:8). The second shows Moses' surprising (almost presumptuous) restraint towards God's idea, which establishes an unexpected balance in the dialogue between the two. In it, one cannot overlook the patience with which Yahweh urges Moses to participate in the project of deliverance. Since the fall of man in the Garden of Eden, man has not enjoyed a better, a more excellent status in relation to God, judging by Yahweh's words encouraging Moses not to be afraid to take on the role of ‚deliverer': »and Aaron thy brother shall be thy prophet« (7:1). The intimacy of Yahweh's affection for Moses is finally shown by the revelation of his name (3:14). Despite Moses' hesitation, which even makes Yahweh angry (4:14), Yahweh does not relent until he obtains Moses' consent. Finally, the meeting in question is characterised by the effectiveness of Yahweh's utterances. With the authority of the lord of history, he presents to Moses the whole scenario of liberation (3:16-20), which also takes into account the problematic arrogance of Pharaoh.

The confidentiality of the relationship between Yahweh and Moses soon becomes apparent to both the Egyptians and the oppressed people of Israel since, in the role of Yahweh's messenger, Moses invocation of afflictions on the Egyptians (7:14-10,29;12:29-34) and, on his way to Mount Sinai, with the miracle of the crossing of the sea (14:15-31), the supply of food (16:1-17) and water (17:1-17), and the obvious help in the conflict with the Amalekites (17:1-17), all point to God's omnipotence. The ‚public' proclamation of the excellence of this relationship is an introduction to the events of Sinai, when Yahweh said to Moses, »Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever« (19:9).

### **3. Dramaturgical Characteristics of Moses' Ritual Acts**

In parallel with the presented process of man's coming closer to God again, Moses' ‚story' shows an even more important process for the present discussion: the transition from the individualised ritual practices of former leaders of the Israeli community, initially followed by Moses, to a unified rite at a single shrine.

Ritual acts before Moses are marked by man's own initiative and the associated predictable variety of ritualisations of communication with God. Cain and

Abel brought offerings on their own initiative (Gen 4:3-4). We know nothing about the nature of their ritual. Noah acted similarly, pointing to his selection of ,clean' animals for sacrifice, to the first beginnings of structuring the rite (8:20). Abraham, Isaac and Jacob most often »called on the name of the Lord« in places where they recognised God's proximity. Jacob expanded the previous set of ritual acts by anointing a pillar erected at the site of the experience of God's proximity (28:18) and the ritual cleansing of the people (35:2) for whom he was responsible. In terms of self-initiative, exceptions are God's command to Abraham to give him his firstborn Isaac (22:1-19) and the command to Jacob to set up an altar to him in Bethel (35:1). Moses' encounters with God bring noticeable changes to the ritual. At the first meeting, Yahweh warned Moses, »Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground« (Exod 3:4-5). The significance of the warning from the point of view of this discussion is that Yahweh, in contrast to the hitherto predominant human self-initiative, himself determines the ,standard' of the ritual conduct of a person who enters into dialogue with him. Yahweh's initiative in shaping ritual acts is a clear step toward creating a ritual that will become an important core of the identity of the future nation of Israel. Moses is no longer merely a God-fearing individual trapped in his own ideas in seeking God's proximity but, although not yet fully committed, is Yahweh's partner in the project of liberating the people of Israel. The privilege of the worldly mediator, by which God's omnipotence will be revealed, is manifested in Moses in the supernatural abilities bestowed by Yahweh (4:2-17). The outward expression of this becomes Moses' staff. With an outstretched hand and staff - a simple ritual gesture - by God's command Moses summoned a disaster of apocalyptic proportions over the land of Egypt (7:19). He divided the sea in the flight from the Egyptians with the same ritual gesture (14:16) and later drowned the Egyptian army with it (14:26). On the way to Mount Sinai, he drew water from a rock with the blow of a stick, thus quenching the thirst of the parched Israelites (17:5-6). Finally, the power of the ritual act in question was revealed in the battle of the Israelites with the Amalekites, which accompanied Moses from the mountain. He held the ,rod of God' in his raised hand and thus ensured the supremacy of the Israelites (17:11).

The rite, as a moment of identification of the entire people of Israel, comes fully to life for the first time in preparation for the flight from Egypt. Yahweh gives Moses detailed instructions for a special rite to be performed by each family of Israel on the night before departure (12:3-14). It consists of three ritual acts: slaughtering a lamb, anointing the door frames of the entrance door with lamb's blood, and eating a roasted lamb with unleavened bread and bitter herbs. As can be concluded from the quoted text, the meaning of the ritual is at least twofold. On the one hand, it provides protection for the Israelites from God's last punishment against the Egyptians - the death of firstborns and, on the other, these actions already show the outlines of the people of Israel as a recognisable entity (Huston 2001, 75). As a new element of the emerging collective consciousness, the Lord Himself proclaims them again with the words: »And this day shall be unto



you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever!» (Exod 12:14) The further structuring of the ritual acts in which the people of Israel as a whole were involved is reflected in the events under Mount Sinai. In the preparations of the people for the Covenant with Yahweh, the latter determines three ritual acts: a two-day ‚consecration‘ of the people (19:10), purification (19:10-11) and sexual abstinence (19:15).

The conclusion of the Covenant between Yahweh and the liberated people of Israel is an event at which the complexity of the rite is revealed in biblical texts for the first time (Exod 24:5-8). Unlike the preparations for the conclusion of the Covenant, the structure of the rite of its conclusion is not determined by Yahweh. The procession of the people of Israel from the camp to the foot of Mount Sinai under the command of Moses is introduced into the ritual (19:17). An offering follows. It is performed by ‚young men‘. In the presence of the whole people, burnt offerings are first offered, followed by peace offerings (24:5). Moses is then included in the rite, and he distributes the blood of the sacrificed animals. He keeps half in containers and burns the rest on the altar. After that, Moses solemnly reads the Book of the Covenant. The dramaturgical peak of the rite is the solemn commitment of the whole people to be obedient to the commands of Yahweh (24:7). Then Moses sprinkles the people with the blood of the sacrificed animals and thus symbolically connects the people of Israel with Yahweh (Sveto pismo 2014, 175). The final ritual act is Moses‘ ascent of the mountain, together with the representatives of the now ‚holy nation‘ (Exod 19:6), where they perform a ritual meal according to the instructions of Yahweh’s theophany (24:9-11).

#### **4. Spatial Characteristics of the Flight from Egyptian Slavery**

According to students of Jewish history, the biblical account of the liberation of the people of Israel from Egypt, which took place in the thirteenth century BC (Sveto pismo 1996, 1931), contains four spatial motifs worthy of more detailed observation. The first such motif is the land of Egypt, the place of exile of the people of Israel. If it can be concluded from the frequent nervousness of the Israelites on their way through the desert, after leaving Egypt, the people of Israel seem to experience the land of Egypt, the land of slavery, as a place of the ‚bearable‘. The arrival of Moses and Aaron interrupts this resignation, submission to destiny and revives the almost forgotten longing for a free life in their own homeland. In the biblical description of the deliverance of the Israelites, Yahweh deliberately intensifies Pharaoh’s intransigence to reveal his power to the people of Israel. He behaves as the master of creation and, through his messengers, Moses and Aaron; he invokes the curse of affliction over the land of Egypt.

Notwithstanding disagreements among interpreters of biblical texts as to whether or not the afflictions have a historical core or not, in their consequences:

the destruction of precious drinking water and the destruction of life on the Nile (Exod 7:20-21), the stench of the land with dead frogs (8:2,9-10), the death of Egyptian cattle from the plague (9:6), destruction of crops and trees by hail (9:25) and locusts (10:15), paralysis of life by temporary cessation of light (10:22-23) and the death of all firstborns (12:29), they transformed the land of Egypt into a place of curse. The disasters fatally affected the space of slavery at its constitutive levels; on the level of religion, as Yahweh showed his superiority over the Egyptian gods, on a political level with the death of Pharaoh's successor and, with a cataclysm (plague, hail...), also on an economic level. The epilogue of the curse is determined by another spatial motif - the crossing of the sea.

The sea is the *topos* of the destruction of the Egyptian army as the last constitutive pillar of the land of slavery (Exod 14:28) and, at the same time, a space for the final liberation of the people of Israel. The purifying power of the water, with which the Israelites finally get rid of their conquerors, connects the spatial motif of crossing the sea with the motif of the universal flood (Gen 7:7-8,19). Noah, together with the firstborn of all life on earth, was protected from destruction by a vessel built according to the Creator's instructions, and here Moses, with Yahweh's help, established a 'space' in the sea - a dry 'corridor' (14:21-22), which is salvation for the Israelites and a disastrous trap for the pursuers.

The spatial framework and the third spatial motif of the first steps of the liberated Israeli people is the contrasting opposites of the crossed sea - desert. The position of the Israelites in the wilderness at the beginning of their journey to the Promised Land is undoubtedly significant. The desert as a space establishes solitude, isolation and exposure to raw natural forces. This helplessness shows all the benefits of Yahweh's closeness and the persuasiveness of his omnipotence, in which he gives the people food (quail and manna), water for survival, and defends them from invaders. The desert thus seems to be a thoughtfully chosen place in which the people of Israel, in the face of the challenges of survival, gradually acquired the characteristics of a homogeneous national entity.

From the point of view of the topic under discussion, in terms of far-reaching meaning and spatial complexity, the last spatial motif, the hitherto unknown mountain Horeb or Sinai, indisputably dominates in the discussed texts (Svetopismo 2014, 136). Early Christian tradition had placed it in the south of the Sinai Peninsula since the early fourth century. Despite the various locations substantiated by exegetes, this remains the most likely (Davies 1972, 152-163). Mount Zion enters the biblical texts as the site of Moses »first encounter with Yahweh«. Significantly, it is not Moses who recognises the mountain as a place of God's proximity. Attention to its significance is drawn by the mysterious theophany of a burning bush that does not burn (Exod 3:2). The Lord Himself calls it holy when He asks Moses to take off his sandals because of its sanctity (3:4-5). The significance of Mount Sinai as a holy place is not yet exhausted, since Yahweh determines it or announces it as a spatial framework - a meeting place with the already liberated people of Israel: »... this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon

this mountain.« (3:12) The motif of the mountain as a place of God's proximity is already encountered in the story of the Patriarch Abraham. God commanded him »to sacrifice his firstborn Isaac to him as an offering on one of the mountains in the province of Moriah, which he would show him« (22:2). The mountain (hill) also appears in the story of the march of the liberated people of Israel to Mount Sinai, during which there was a conflict with the Amalekites. Moses' decision to climb to the top of the hill is not an act of fleeing from the enemy but a deliberate strategy that counts on God's intervention. The day before, Moses commanded Joshua, »Choose us men, and go to fight against the Amalek. Tomorrow I will stand on the top of the hill with God's rod in my hand« (17:9). After the battle, Moses marks the top of the hill - the place of God's obvious help - ,architecturally' with the erection of an altar (17:15).

The idea that the gods dwell on a high mountain was very widespread in the cultures of the time. Ancient cultures of Greece, India, China, Japan, Africa, and even America, recognised a mountain as a point of manifestation of Transcendence (Eliade 1996, 41–44). Even the deities of the Canaanite culture from which the people of Israel arose, El and Baal, dwell and appear on a mountain (Clifford 1972, 34–97). The image of the mountain as an attribute of deity is made meaningful by the simple fact that the tops of the mountains are closest to the sky - the sphere of transcendent reality. A mountain always fascinates people with its exposure and, at the same time, with the generally difficult accessibility of its top. Sinai was not Yahweh's ,abode', as mountain tops were the home of the gods in ancient religions, but the place of his encounters with Moses, the place where Moses receives the mighty theophany at the conclusion of the Covenant with the people of Israel, the place where Moses receives a stone tablets with the Commandments and, finally, the place where Yahweh conveys to Moses a plan for a tabernacle — an architectural space for their future encounters and an expression of God's closeness to the chosen people. By its very exposure, a mountain itself establishes a hierarchical quality between its foothills and peak. Thus, on the way from Egypt, the people of Israel encamped in the wilderness »opposite the mountain« (Exod 19:2). The special nature of Mount Sinai is established by Moses at the command of Yahweh: »And thou shalt set bounds unto the people roundabout, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it.« (19:12) We learn from Moses' answer that the border was intended to establish the holiness of the mountain. At Yahweh's warning that the people should not go up on the mountain: »for thou chargedst us, saying, Set bounds about the mount, and sanctify it.« (19:23-24). The exception is Moses. Yahweh calls him to the top of the mountain (19:20) and thus shows to the whole people his closeness and affection for their leader. The erection of a border around Mount Sinai is not the only architectural intervention that transforms the hitherto usually profane natural space of the Sinai Desert into a sacral complex. The uniqueness of the rite of making the Covenant described above is also established at the spatial (architectural) level. As can be read in the biblical description of this solemn event, on the day of the Covenant, Moses »set up an altar and twelve

stones under the mountain for the twelve tribes of Israel« (24:4-5). The camp of the people of Israel, set opposite Mount Sinai, the altar bordered by twelve stones, the boundary at the foot of Mount Sinai and the mountain itself, come to life in the rite of the Covenant as a homogeneous spatial whole - a sacral complex. As can be deduced from the description of the rite of making the Covenant. Its architectural core was the altar. The altar under Mount Sinai is the second in a row erected by Moses. The function of the first, on the hill at Rephidim, is not entirely clear. The biblical description shows that it was erected as a sign of Yahweh's (miraculous) intervention in the battle with the Amalekites, i.e., as a symbol of God's presence, as Moses said »the Lord is my standard« (17:15). However, we know nothing about whether the altar also served any ritual.

The significance or primacy of the altar is strengthened by Yahweh's intervention on its ,architectural' image. As can be seen from the biblical record, it is directly related to Yahweh's revelation of the Ten Commandments to Moses, which gives it a special normative weight. At the same time, the very first intervention of Transcendence connected with the spatial arrangement of the place of its interaction with man appears in biblical texts. The prohibition on making images of other gods is followed by God's instruction: »Make me an altar out of the earth, and on it offer your burnt offerings and your peace offerings, your sheep and cattle. In every place where I will remind you of my name, I will come to you and bless you. But if you make me an altar of stone, do not build it of hewn stone! For if you set a chisel on them, you will defile them.« (Exod 20:24-25). In relation to the topic under consideration, at least two important architectural consequences can be identified in this condensed text. The first relates to the spatial placement of altars. The latter is not left to man, much less to chance, but is determined by God's free will to ,remind man of his name' (Moses) or the people of Israel as a whole in a certain place. The setting of the Covenant thus still allows for a plurality of places of worship. Worship is permitted wherever the Lord has confirmed His presence, where He has revealed Himself and has accepted that place into His possession (Sveto pismo 2014, 169). The second consequence concerns the design or constructional aspect of an altar. Yahweh determines two original ,substances' for the design of altars. Earth, which symbolically highlights the importance of fertility and, at the same time, design flexibility, and a stone, in which the symbolism of permanence, timelessness, cannot be ignored. Yahweh's requirement that a stone altar be built (stacked) of unhewn stones is significant. Human creativity and craftsmanship before the Sinai Covenant clearly do not yet have the status of the potential for ,sanctity' (Debevec 2011, 96).

#### **4.1 ,Spatial' Characteristics of the Theophany**

In biblical texts describing Moses' forebears, the Patriarchs Abraham, Isaac and Jacob, theophanies are relatively rare, brief in ,temporal' terms, like some sort of flashbacks, and predominantly intimate, intended for a chosen individual. Obviously, the significance of the events connected with the liberation of the people of Israel in which Moses is involved also changes the duration and characteristics

of theophanies. Looking at the texts in question, it seems as if Yahweh, with the frequency, duration and power of his revelation, sought finally to convince the people of Israel of safety under his auspices and his care for the people Moses led. Theophanies in the texts under consideration show the common background of a natural phenomenon - storms. This very powerful and important phenomenon was well known to the people of Israel as a Canaanite agricultural community. Strong winds, lightning and thunder, mighty manifestations of the power of nature, were a fairly regular occurrence in the life of an Israelite. Their awesomeness mitigated the benefits of rainfall, which ensured growth and thus survival (Hiebert 1992, 505–511).

A cloud stands out among the motifs of Yahweh's theophanies with distinct spatial characteristics. This does not, of course, mean that Yahweh adopts the visible image of the cloud but as can be seen from the texts under consideration, a cloud is shown as a covering that obscures the majesty of God. This duality appears in several places in the texts under consideration. When the Egyptians follow the Israelites, »the angel of God, which went before the camp of Israel, removed and went behind them« (Exod 14:19-20). Yahweh reappears in a cloud in front of the entire community of Israel as it murmurs over the famine in the wilderness (16:10). On Moses' ascent of Mount Sinai, its top is covered by a cloud so that »the Majesty of the Lord may descend« (24:15-17). Even on the day of the conclusion of the Sinai Covenant, all Mount Sinai was »altogether in a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.« (Exod 19:16-18) In all the cases cited, the cloud obscures the mystery of God's majesty. It is very effective as a spatial phenomenon in this role, since at the level of visual perception it acts as a compact mass, almost impenetrable to the eyes but, at the same time, it is intangible despite its materiality. The ever-changing appearance of a cloud in the experienter creates a convincing impression of the turbulent dynamism within him, his own transcendence. No wonder the most common companion of the cloud as God's theophany is the image of fire or flame. In the latter, the dynamism and, simultaneously, intangibility and uncontrollability are escalated to the full. Fire as an element of purification and distinction of transcendent reality from otherworldly profanity is already known from the ,times' of Eden. After man's expulsion from paradise, cherubims guard the path to the tree of life »and a flaming sword, which turned every way« (Gen 3:24). Moses' first encounter with Yahweh is also accompanied by fire, since it appears to him as »an angel of the Lord in a flame of fire from the midst of a bush« (Exod 3:2). When the people of Israel left Egypt, the Lord »went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire« (13:21).

A completely new spatial characteristic of Yahweh's theophanies is given by the record of the ascent of Moses with Aaron, Nadab and Abihu and the seventy elders of the people of Israel at the conclusion of the solemn Covenant (Exod 24:9-10). The God of Israel, who was then seen, was separated from the otherworldly reality by a surface, »and there was under his feet as it were a paved work of a

sapphire stone, and as it were the body of heaven in his clearness» (24:9-10). More significant than its precious materiality, which researchers attribute to authorial literary ‚processing‘ of the semi-precious stone *Lapis lazuli*, then often used in decorating shrines (Huston 2001, 84), is its presence as a demarcation surface between this world and the otherworldly. We will return to the meaning of the latter in the archetypal analysis of the considered texts. Finally, the importance of demarcation for our discussion is all the greater because it is established by an architectural element and not by any other element from nature.

## 5. Architectural Archetypal Elements of the Sacral in the Spatial Images under Discussion

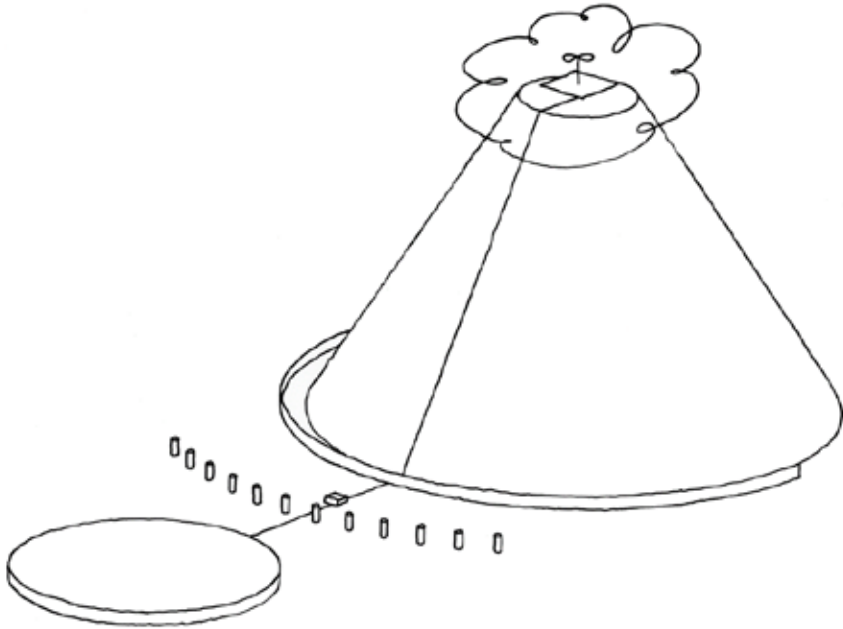
From the point of view of the presence of archetypal architectural elements of the sacral in the considered spatial images, the spatial arrangement of the solemn conclusion of the Sinai Covenant undoubtedly stands out in terms of richness and complexity. When the characteristics of its arrangement are compared with the model of architectural archetypes of the sacral (Debevec 2011, 202–273), surprisingly, almost the entire register of architectural archetypes is revealed. From the set of spatial envelopes, we are first confronted with ‚location‘. The location of the Sinai Covenant is determined by Yahweh. Its uniqueness is grounded on Mount Sinai since it was here that Yahweh revealed himself to Moses and it was already then called holy (Exod 3:2). The next archetype that can be understood from the arrangement in question is *fanum*. It corresponds to the space directly below Mount Sinai where Moses erected the altar, at which the people of Israel are present at the conclusion of the Covenant. It is, therefore, a place with a ritual character. As has already been shown, Mount Sinai is the materialisation of the ‚holy‘ archetype. Its sanctity in the consciousness of the Israelites is strengthened by Yahweh’s prohibition of climbing the mountain, from which Moses is exempted and, after the conclusion of the Covenant, the elders of the people (Exod 19:23). Thus »the people stood afar off, and Moses drew near unto the thick darkness where God was« (20:21). The top of the mountain, in appearance and meaning, corresponds to the archetypal ‚holy of holies‘. Such a status is established by Yahweh himself when he descends upon it at the conclusion of the Covenant (19:20).

Most of the archetypes from the set of demarcations can also be extracted from the spatial arrangement of the Sinai complex. The first one is the enclosure. It separates the *fanum* from the rest of the profane space. Its ‚architectural‘ interpretation can be recognised in the placement of the »twelve pillars, according to the twelve tribes of Israel« (Exod 24:4), establishing a ritual area centred on the sacrificial altar. The demarcation of the areas of the sacred and the *fanum* is determined in the sacral complexes by the archetype of ‚architectural shell‘. It is present in the complex in question, in an extremely simple ‚architectural‘ interpretation, as the border by which Moses, by God’s command, enclosed Mount Sinai (19:2). Although nothing about its architectural image can be learned from

the texts, it is extremely important, as Yahweh points out: »Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.« (19:12) The archetype of the ‚screen‘ intended to distinguish between the sacred and the most sacred in sacral complexes also has a convincing appearance in the spatial arrangement of the Sinai Covenant. It can be seen in the cloud in which Yahweh is present during the solemn ceremony. The cloud as an imaginative interpretation of the archetypal demarcation of transcendent and immanent reality, as has already been shown, is present even before the Sinai Covenant; on the way out of Egypt. Such a role is also played by the bush in which God first appears to Moses (19:16-18). Moses' ceremonial ascent of the mountain together with the seventy elders of the people of Israel, as the final act of sealing the Covenant, reveals the archetype of the ‚pedestal‘ at God's revelation. The latter is shown as the floor of sapphire plates under God's feet (24:10). as an architectural plan of demarcation between transcendent and immanent reality. The importance of the pedestal as an archetypal element of the sacral complex is also indicated by Yahweh's instruction about the altar, otherwise an obvious expression of later editorial interventions in the texts in question. In it, the Lord warns: »Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.« (20:26) The quotation points to a later architectural tradition, which emphasised the sanctity of the altar with a foot-shaped pedestal. Although Moses and his companions see the God of Israel, his face remains a mystery. For archetypal analysis, therefore, the record of the burning flame in the middle of the bush, where Yahweh first revealed himself to Moses, is important. The burning flame with which Transcendence enters the human sensory horizon corresponds exactly to the ‚figure‘ as the final archetype from the group of demarcations.

Finally, we can also recognise in the spatial arrangement of the Sinai Covenant the archetypes that determine the specificity of relations between the spatial envelopes or demarcations discussed so far. The first is ‚selectivity of access‘. In the arrangement under discussion, it is established by two restrictions. The first is formed as a border ‚around‘ Mount Sinai, which prevented the Israelites from stepping on its slopes. As already mentioned, only Moses was allowed to cross it, and after the conclusion of the Covenant, Aaron, Nadab and Abihu and seventy elders of the people of Israel. The cloud determines the second border. From Exod 20:20, we learn that Moses ascended the mountain during the Covenant ceremony, but only approached the cloud that covered the majesty of God. At the conclusion of the Covenant, however, Moses and his companions on the mountain ‚saw‘ the God of Israel. From this can be concluded that they were allowed to cross the line between the holy and the Holy of Holies. Undoubtedly, however, Moses crosses this line at God's invitation to the mountain to give him »tablets of stone, and a law, and commandments« (24:12). We read in the text that Moses ascended the mountain and »went into the midst of the cloud« (24:18).

The next archetype from the group of relations that can be understood in the described arrangement is ‚hierarchy‘. It is determined by different height levels.



**Figure 1:** *Sinai Covenant Spatial Planning Scheme.*

In the biblical description, at least three can be distinguished: the area below Mount Sinai, its slope, and its peak. The hierarchy follows the substantive and ritual logic of making a covenant. To Yahweh belongs the top of the spatial composition, to the people of Israel the space under the mountain, and to Moses, as the mediator between the divine and the human, is attributed the slope of the mountain, which physically connects the two realities.

Finally, we can understand the archetype of the 'liturgical axis' in the spatial arrangement of the Sinai Covenant. Its extreme end is the top of the mountain. It is ordained by Yahweh when he descends to the top of the mountain at the conclusion of the Covenant, and later by Moses, who performs a ritual meal here with his entourage. Its starting point is the camp of the people of Israel, set opposite the mountain. From here, as already shown in the analysis of the rite, Moses led the people to the foot of the mountain (24:5-8). We can certainly add to the elements that define the liturgical axis of the altar and the twelve stone stelae beside it.

The analysis of the architectural archetypes of the sacral in the spatial arrangement of the Sinai Covenant shows the presence of almost the entire set of archetypes that co-create the archetypal matrix of sacral complexes as unique entities of building typology.

Although elementally modest in architectural interpretations, they already show the richness of semantics and roundedness, because of which it can be concluded without exaggeration that the spatial design of the Sinai complex has all the characteristics of a prototype of the Old Testament Jewish sanctuary complex. (Figure 1)



## 6. Discussion

Examination of the spatial images in the considered dramaturgical unit of Moses' story shows two emphases. On the one hand, we witness a continuation of the tradition of the Patriarchs in articulating the relationship with Transcendence. In the post-Eden reality, sacrifice remains the core of this relationship. On the other hand, in the communication between God and man, it is impossible to overlook the important qualitative changes that determine the direction, roughly speaking, from self-talk and awe-inspiring fulfilment of God's will to a balanced dialogue. The latter, between Yahweh and Moses, first takes place through an impenetrable 'shroud' (burning flame, cloud ...), which, for the first time, dissipates for a moment on Moses' ascent of the mountain together with his entourage, at the conclusion of the Sinai Covenant and indicates a whole new quality. Moses experienced it at the top of Mount Sinai as he stepped into the middle of the cloud to receive the stone tablets of the law from Yahweh. Changes in the quality of the relationship also acquire convincing spatial characteristics. These, in the otherwise very simple architectural language of the spatial arrangement of the Sinai Covenant, appear for the first time as a rounded whole, which has all the characteristics of the prototype of the Jewish sanctuary. The semantic, and especially symbolic, value of the considered spatial images is far from exhausted by the present discussion. Their inter-relational structure will be revealed by similar analyses of other Old Testament texts. A specific, and at the same time, the independent problem is identifying the topographic reality of the considered spatial images or research into their natural chronological sequence.

Similarly, determining the degree of autochthony of the considered architectural interpretations in relation to the contemporary traditions of other nations with which the Israeli people came into contact is clearly a completely independent research challenge. All these and many other areas, which are already the subject of in-depth research, do not diminish the value and topicality of spatial images, as they can be found in biblical texts and how they are arranged in them. They indicate an awareness of the timeless effectiveness of spatial arrangements, through which man can perceive even the finest nuances of the mystery of his conditionality with the Surplus.<sup>1</sup>

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## **Crossroads between Islamic Spirituality and the Fourth Industrial Revolution**

### *Presečišče islamske duhovnosti in četrte industrijske revolucije*

*Abstract:* Current research acknowledges the unprecedented effects of the Fourth Industrial Revolution (4IR) on socio-economic development, human interpersonal relations, and day-to-day life. It is worth scrutinising how this shift may cost infrastructural development, economic growth, and human development worldwide, shaping the planet's future. Within the scope of maintaining human's centrality in the era of 4IR, it is critical to draw serious attention to the relevance of spirituality in developing new and existing technologies. This study examines the Muslim framework of spirituality and its proposed pathways for 4IR. This study further concludes that for Muslims, spirituality adds meaning and value to the ethical design, production, and management of 4IR and enables it to better serve the composition of human societies and their emerging needs without harming the well-being of the planet, its resources, or the future of humankind.

*Keywords:* Fourth industrial revolution, 4IR, Islamic spirituality, Islamic ethics

*Povzetek:* Sedanje raziskave priznavajo neslutene učinke četrte industrijske revolucije (4IR) na družbenoekonomski razvoj, na medčloveške odnose in na vsakdanje življenje. Vredno je globlje preučiti, kaj bo takšen premik zahteval od razvoja infrastrukture, od ekonomske rasti in od človeškega razvoja po celotnem svetu in kako bo oblikoval prihodnost planeta. Priznavajoč ohranitev osrednje vloge človeka v dobi 4IR, se je nujno resno posvetiti pomenu duhovnosti pri razvijanju novih in obstoječih tehnologij. Naša študija preučuje islamski duhovni okvir in njene smernice za 4IR. Študija nadalje ugotavlja, da duhovnost muslimanom podeljuje smisel in vrednost etičnemu načrtovanju, proizvajanju in upravljanju v razmerah 4IR in ji omogoča koristnejše delovanje v prid človeškim družbam in njihovim porajajočim se potrebam, ne da bi pri tem povzročala škodo blagostanju planeta, njegovim virom ali prihodnosti človeštva.

*Ključne besede:* četrta industrijska revolucije, 4IR, islamska duhovnost, islamska etika

## 1. Introduction

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The 1<sup>st</sup> Industrial Revolution of the 18th century marked a new era of human civilisation and was shortly followed by the 2<sup>nd</sup> Industrial Revolution of the late 19<sup>th</sup> century, which saw a magnified capacity in heavy industry. The 20<sup>th</sup> century witnessed drastic digital and computational advancements known as the 3<sup>rd</sup> Industrial Revolution. The induction of the dot.com internet in the 1990s, also known as the 3<sup>rd</sup> era, revolutionised mass media, telecommunications, heavy industries, and the medical sector (Shwab 2016). The Fourth Industrial Revolution (4IR) involves interconnectivity, automation, machine learning, real-time data insights across machines, individuals, organisational sustainability, and forges more holistic, advanced, and interconnected business and organisational ecosystems. 4IR encompasses all additional automation and computerisation deployed by companies to improve production cycles and unify all operations into unified digital ecosystems. It is concerned with interconnectivity across various mediums of automation, industrial and domestic, advanced machine learning, real-time data insights across machines, people, and organisational sustainability (Nagy et al. 2018).

The prospect of global connectivity with unprecedented processing power, storage capacity, and increased access to information, multiplied by emerging technological breakthroughs in fields such as robotics, the Internet of Things, autonomous machines, nanotechnology, biotechnology, material science, energy storage, and quantum computing (Schwab 2016) predicted an imminent revolution of global economy and society beyond recognition. The progress of the 4IR is undoubtedly advantageous to improving the quality of life, the future of cities, research, education, and much of the development sectors. Plutschinski points to 4IR's potential in treating and preventing disease, improving agricultural output, and enhancing the quality of life; however, the breadth and depth of these changes herald the transformation of entire systems of production, management, and governance (2017).

The implications for the questions of meanings, values, identities, relationships, and community are extensive. Furthermore, while 4IR technologies offer humans immense opportunities for better lives, they also pose many ethical challenges to transform the way people navigate their daily lives, economies, and communities. The emergence of a complex ethical environment demands policy considerations of higher management circles, emphasising ethics. This is also a cultivation of strong ethical cultures through ethical policies and exemplary leadership, which sets humanistic precedence (Kim and Thapa 2018). Technologies such as the Internet of Things, artificial intelligence, cyber-physical systems, and automation have all exhibited an evident influence on individual life perceptions, environments, and ethical decision-making processes (Nagy et al. 2018). New technologies such as nanotechnology, artificial intelligence, and many others will create a new system of meaning and a much more intimate relationship with human bodies. They would become so internalised and integrated with the human body that they would expand the human potential to the point of transforming the innermost part of human nature (Platovnjak and Svetelj 2019, 672).

Current research acknowledges the unprecedented and yet sometimes detrimental effects of 4IR. Privacy violations, cyber intrusions, and the use of civil technologies for military purposes are prominent policy issues, alongside specific jobs and human services to grow obsolete (Shahroom and Hussin 2018). The legal considerations of incorporating new algorithmic software into judicial proceedings, securitisation, and law enforcement are also significant. The use of facial recognition software or predictive policing has been called out as a breach of privacy that would usher in an Orwellian era of the surveillance state. In assessing twelve emerging technologies, artificial intelligence and robotics stood out with the highest risk scores with simultaneously some of the highest positive benefits scores (World Economic Forum 2019). Where biotechnology is considered, the design of microorganisms and higher living systems in the 4IR era may assist in meeting the need and demand for biofuel or invaluable medicinal breakthroughs (Terry 2018). However, there have been concerns about harnessing biotechnology to develop micro-organisms for biological weaponry or other disruptive purposes despite the existing potential. These issues might be relentless and repercussions for societies if such technologies are approached without ethical considerations (Hooker and Kim 2018).

Ethical implications are extensive in range, addressing more immediate concerns such as the algorithms used by big Tech corporations resulting in political polarisation to more serious questions of whether gene editing should be creating 'designer babies'. The problem of non-transparency in the many areas of artificial intelligence is not only technical but also ethical. For example, AI algorithmic systems help us during emergencies and the current COVID-19; however, despite their advantages, their often-non-transparent nature raises many questions of ethicality (Strahovnik, Miklavčič and Centa 2020, 321–334). More critically, investigating the socio-economic bias inherent to AI, machine learning and information aggregating processes, and how to design algorithms better to avoid implicit bias. Many studies further indicate an epidemic of depression, a sharp rise in anxiety levels, and an overall feeling of loneliness harboured by unfulfilling interconnectivity. A group of experts gathered by the European Commission delivered a framework to orient the implementation of 'human-centric' AI-based systems intended for any societal good. The inherent assumption in all progressive and development discourses that technology is aimed for the greater good raises the question of whether it genuinely serves the best interests of all its users, or rather only a tiny minority (Savin-Baden and Burden 2018, 102).

Developing communities, in particular, hold the most significant risk of being left behind in the wake of the rapid technological revolution (Business Consultants Inc. 2012). Dalmia and Sharma warn that without advanced preparation, there is a significant risk of losing tremendous autonomy and agency to machines, thus altering the course of humanity without fully grasping the consequences and creating massive global inequality between the 'techno super-rich' and a large underclass (2017). The dissemination of holistic technologies across various sectors to prosper society and the world is more significant than ever. Educational reform

in 4IR shifting would diminish the gap of job incompatibilities that have been replaced by new technologies (Shahroom and Hussin 2018).

The rapid transformative change also poses significant risks to the social fabric if ungrounded in value norms. 4IR now more than ever before begs whether the individualistic standards of empirical science confirmed through superior technology can alleviate the potential ethical concerns and consequences. Although the utopian idea that modern technology can produce the perfect being and perfect world, based on the ideal of unprecedented material well-being, may have been realised partly, this prosperity has been attained at the price of human freedom and the biosphere. Schuurman noted that societies' stand on the edge of a volcano verging on eruption despite our new prosperity (Schuurman 2007). The role of ethics, spirituality, and values is as necessary for guiding 4IR's progression and development as they are for inspiring sustainable long-term solutions to privacy challenges, re-training, unemployment, and re-conceptualising work-life dynamics.

Technology continues to be viewed in terms of the machine model, which guided the application of the power of technology in a tyrannical way. This 'technological culture' subverts the meaning of life and creates a host of problems, the solution to which is impossible so long as we remain thinking and acting within existing parameters of the persisting technical model (Schuurman, 2010). Nevertheless, with so few (if any) ethical or legal guidelines in place for 4IR, it is difficult to predict how the near future of growing technologization will ultimately be traversed or whether the tech industry is capable of uniting to ensure the building of ethical technologies with long term sustainable goals (World Economic Forum 2019). Studies reinforce the link between ethics and organisational growth, providing further rationale for why companies should consider ethical approaches to 4IR technologies; one study found positive correlations between organisations that strongly considered the ethics of 4IR and company growth rates, suggesting positive prospects for such endeavours (World Economic Forum 2019).

The rapid growth and complexity of 4IR and its far-reaching outcomes also alert the critical need for man's spiritual education and self-discipline. Just as there is an urgency to rethink ethical, technological innovation and 4IR, there is also a need to recover the foundational qualities important for biosphere protection, chief among them, gratitude, humility, righteousness, inter and intra human care practices, in addition to the just distribution of resources considerate of the well-being of future generations. In the following, we will first define Islamic spirituality and then discuss the pathways between Islamic spiritual intelligence and 4IR.

## 2. Overview of Islamic spirituality

Spirituality continues to draw increased scholarly attention as a sign of growing acknowledgement for the inner of man and the need to rethink current approaches to technologisation. There are differing opinions on what spirituality entails,

and it thus far remains restricted to inconclusive definitions of its relation to conventional religious belief and other aspects of the relationship between humans and their experienced life (Lantieri 2001). Levin (2000), Vaughan (2002), Zohar and Marshall (2000), Nasel (2004), King (2008), among others, provided interesting definitions and perspectives on spirituality and spiritual intelligence. However, despite the profusion of their diverse perspectives, they broadly overlook the tools, frames of reference and repertoires practically used in an individual's inter and intra spiritual experience. Such approaches may not necessarily appeal to the Muslim audience or ideally fit their frame of reference and experience.

According to the Qur'an, the domain of the spirit (*ruh*) is inaccessible; humans only have limited knowledge of it (Qur'an 17:85). Taking the term *ruhaniyyah* as the prevalent translation for spirituality, however, Nasr defines it as the inner spiritual dimension of traditional religions dealing with the noumenal and formless that can be directly experienced, extending beyond mental categories, but is not anti-intellectual (Nasr 2006, 209). Islamic spirituality is multi-dimensional and multi-faceted as spiritual intelligence (Utz 2011) and is neither inherited nor bequeathed based on blood, colour, class, race, or sex. Spirituality sets man above all material and is reflected in the presence of a relationship with Allah, affecting individual self-worth, senses of meaning, and connectedness with the other and nature.

Spirituality transcends the pursuit of inner peace to fundamental questions of meaning and ethics. Spirituality seeks to discipline the inner and rewire the self in the face of temptations, probing unchecked attachments to materialism and extravagance while redefining meanings and pathways to satisfaction and happiness. It further allows for self-discovery, self-mastery and unshackles the self from greed. Spiritual discipline is set around core beliefs and requires wariness of intents, motivations, and actions. It begins with the knowledge of the divine and is associated with learning, and hence, should not be viewed as anti-intellectual. Its posited potential and advantage lie far beyond the conventional scientific definitions.

Islamic spirituality upholds the unity of spirit and commands halal life's enjoyment and balanced lifestyle. It promotes community interaction, cooperation, and solidarity. If ones' spirituality were to echo into the environment, it would dispel the notion of 'machine master' since technology is now aligned with an intrinsic and human-centric affective, cognitive, material, and spiritual development process. Spirituality views wealth as trust and blessing and calls for sharing the 4IR resources amongst developing and underdeveloped nations and communities.

### **3. Pathways between Islamic spiritual intelligence and 4IR**

Recent literature shows signs of affiliation among several types of intelligence and 4IR, including emotional and ethical intelligence (Oosthuizen 2017). Seemin-

gly, some Islamic spiritual intelligence constructs have prospective relations with cross-functional skills emerging in the 4IR era. Schwab noted that the 4IR could compromise humanity's traditional sources of meaning (work, community, family, and identity) or else can lift humanity into a new collective and moral consciousness based on a sense of shared destiny (World Economic Forum 2019). This points to the need for rethinking the positions of spirituality as a powerful asset for 4IR. In the following section, we shall explore the possible inter-connections found in Muslim spirituality and 4IR.

### **3.1 Islamic spirituality as a signifier of existential meaning**

When considering the ethical issues faced by organisations and corporations working with 4IR, whether related to privacy, algorithmic bias, or lack of inclusivity in technology design (Murphy, Garg and Buckley 2020), Benioff believes a 'trust revolution' is needed if businesses are to embrace the potential of the 4IR fully. For him deploying AI will require a kind of reboot in the way companies think about privacy and security (Devon 2018). 4IR technologies present many ethical challenges with impending changes poised to transform the way we live, work, and interact with each other (Murphy, Garg and Buckley 2020). In terms of the organisational changes, 4IR will affect: 1) Why we work; 2) What we do, especially to the need for constant upskilling and developing of additional skills in creativity and interpersonal skills; 3) How we work, significantly as digital economies will drive new ideas, resulting in expansion and combination of new information and new business; and 4) Where we will work given that the blending of physical and organisational boundaries will continue (Africa 2018).

New perceptions, identities, ethics, communication, production, consumption, behaviours, and standards will form the new reality with newly emerging yet complex and fast-growing technology. At the core of these exceptional developments lies the need to agree on core concepts and values of life that safeguard humanity, honorability, equality, and man's stewardship. In this context, one may appreciate the role of spirituality in identifying essential meanings, values, and boundaries and acknowledging high power and its ability to lead, guide and sustain the human value of 4IR.

The search for meaning and purpose leads individuals to seek meaningful work (Vaill 2000). The purpose pertains to key fundamental questions, while meaning and purpose are construed according to existing beings' web of hierarchical relations. Islam appears to have advanced the meaning and direction of life according to the Unity of God whilst emphasising the responsibility and accountability of individuals and communities. Belief increases the sense of accountability and commitment (Sarif 2015). This is crucial to raising individuals' engagement towards achieving their goals. While spirituality is not immediately recognised as a prime driver of capital growth and technological development, Max Weber devotes considerable attention to the protestant work ethic, which he credits with the rise of capitalism (2003). This is by no means unique to Calvinist theology alone. Spirituality universally speaks against sloth and waste while emphasising the need for



one to situate their work and efforts within a larger context of divine meaning to answer a higher calling.

Islamic spirituality revolves around the principle of *tawhid* (Unity of God) (Al-Faruqi 1986). It helps refine and enrich persuasions, drives, and attitudes people hold by affecting the form and substance of their work and relationships with themselves, families, communities, fellow humans, and surroundings. Spirituality points towards the power that inspires individuals to find a particular purpose that gives meaning to their lives (Javanmard 2012). This represents individuals' continuous struggle to search for the meaning of life, work, world, and ethical system (Meyer and Herscovitch 2001). Spirituality gives individuals their merits before the Creator, meaning to their work while recognising their inner faculties and external circumstances. In Muslim spirituality, what matters most is setting life's goals according to the pursuit of God's will (Musrifah 2019). Spirituality is directed towards responsible production, balanced consumption, and just resource distribution, considering the duty of sharing resources, including digital wealth, and ensuring that none is denied access to fundamental technological rights. Spirituality acts as the yardstick to set man above matter, capitalise on spirit-matter integration and enriches the vision, approach, and application of 4IR.

### **3.2 Islamic spirituality as a moral compass for 4IR**

Morality is the by-product of inner dispositions, manifestations of spirituality, and intellectual ability to observe one's behaviour (Mawdudi 2010, 17). Islamic morality is one of the dimensions of spiritual intelligence (Baharuddin and Ismail 2013). Given the inescapable question of ethicality and morality of 4IR, one cannot ignore the role and effect of spirituality. Spirituality is inherently moral and vice versa. Morality operates hand in hand with spirituality and develops proportionally with the spiritual discipline. This is perhaps why al-Jurjani argued that ethics is a rooted state of the soul by which acts emanate smoothly without the need for reasoning.

Spirituality, however, is a prerequisite for moral investment in 4IR. This should be discussed that spirituality is a gradual yet intelligent undertaking synergising reality with the spirit through purification and moral reform. This results in the business of morality to gain meaningful added value for 4IR, especially when it embraces the inner and outer, individual and community, present and future, and change of motivations, attitudes, and lifestyles. Through spiritual exercises, Muslims are encouraged to work on better states of purity, honesty, integrity, trust, respect, dignity while abstaining from falsehood, deception, manipulation, cheating, stealing, fraud, falsification, slander, mischief, and all forms of harm, aggression, or oppression. Muslims also cultivate better ethics of business and technology for 4IR and ensure fair knowledge sharing and technological dissemination, especially for the underprivileged, while removing socio-economic inequalities and disparities. God's remembrance, gratefulness, and mindfulness reinforce the moral, mental landscape with the self, others, and the environment. Virtues are realised through active community engagement (Omar 2016, 83) and are fulfilled through associations (Miskawayh 1966).

Artificial intelligence only represents the tip of a moral risk iceberg; limited AI already poses moral risks in several areas. A critical problematic example is autonomous weaponized drones, where the decision to take a life can already be technologically passed on to complex decision-making algorithms which are educated through extensive machine learning to optimise strike efficiency, instead of conduct moral evaluations inclusive of bystanders, justification, the rule of law, legality and so forth. While decisions to take a life, remain the token action of a human operator, ethics rooted in changing electorates, fear of public backlash, and the like are generally unable to impede for long the march of technological progress and the imperatives of strategic security when confronted with opponents devoid of moral qualms. A spiritually graded 4IR, however, would provide a more resilient, stable, and cohesive moral approach that does not compromise on quality or primacy but ensures the safeguarding of humanity.

Big data is now a staple of modern decision-making, guiding public policy design, corporate strategy, and informing global value and supply chains, effectively bringing humanity closer in their pursuit of self-fulfilment and actualisation. In the face of rapid development and change, little legislation has been introduced to counter the rising spectra of data for sale, effectively commodifying the violation of privacy, reducing the human to a bundle of commercial potential. Modern jurisprudence is still racing to keep up with the synthesis between big data and accurate psychometrics, which can influence elections, guide consumer choice, and more accurately target demographics. This raises critical moral questions that cannot be engaged with by using a traditional zero-sum cost-benefit toolkit. These include questions surrounding the morality of using deeply personal information or social media manipulation for profit. Spirituality then can provide integral, timeless answers to these critical questions without impeding development but somewhat mitigating risk by providing firm ground for more effective legislation, countermeasures, and corporate culture.

Moreover, while many more new jobs will be created in new sectors of development (Africa, 2018), these jobs are still subject to several societal and ethical consequences affecting beneficiaries, resulting in a global segregated job market of 'low-skill/low-pay' and 'high-skill/high-pay' segments; workforce with job losses; Network Economy, and radical changes to senses of identities whether related to our sense of privacy, notions of ownership, consumption patterns, cultivate our skills, meet people and nurture relationships (Plutschinski 2017).

### **3.3 Spirituality, 4IR and the Environment**

4IR technologies are instrumental to many current and future environmental vital actions. For instance, IoT and Big Data Technologies are critical to many environmental care initiatives that prompt responses and alter waste reduction or carbon footprints control and management. While vastly successful, mitigation of potential risks and unforeseen circumstances should have licensed man as the primary of conscious ethical judgment and decision-making in such a process. He would require holistic attention to personal spiritual, ethical, social, and enviro-

mental discipline. The unfolding of humanity and earth's future remains to be seen; for now, the way to man's spiritual and ethical reform is perhaps the surest path to environmental protection.

One of the significant foundations of environmental sustainability lies within the ethics of stewardship. The latter is defined as »the responsible use (including conservation) of natural resources in a way that undertakes a full and balanced account of the interests of society, future generations, and other species, as well as of private needs, and accepts significant accountability to society« (Worrell and Appleby 2000, 263). Infrastructure, technology, financing, levels of wealth or poverty, rights, knowledge, skills, leadership, and good relations can all support communities' stewardship action (Bennett et al. 2018).

Stewardship depends on intrinsic and extrinsic motivations with the capacity to act, which help define the questions delineating duties, obligations, responsibilities, and scopes of action for stewardship (Bennett et al. 2018). The intrinsic power found in spirituality is set to shape much of the stewards' mindsets, choices, and attitudes. This is not dissimilar to how many education programs and social marketing campaigns look to change people's mental models or alter intrinsic motivations through creating connections with nature and changing people's ethics, values, or beliefs (McKenzie-Mohr et al. 2011; Leisher et al. 2012).

Man's self-connectivity, however, is fundamental to his inter-connectivity with earth and ethical performance. This explains Islam's keen interest in man as the principal driver and catalyst alongside his natural bonding with the earth. Those beliefs and persuasions are expected to propel resilient eco-spiritual capital resistant to self and environmentally negligent and destructive decisions through spiritual practice.

Spirituality acts as a pointer for man's interaction with the earth; it outlines the values for sustained earth ethics. Here, the role of spirituality concerning the fulfilment of Islam's higher objectives becomes visible, with the ensuing law emerging from these maxims as fundamentally interested in man's uprightness in promoting and reinforcing its legal rulings. This notion presumes a natural residual capital set to raise man above optimal ethical functionality standards and conscientiousness, enhancing both man's linkages with earth and connection to the divine. Spirituality is set to reshape the broad ethical vision of 4IR by redefining the concept of man-earth and human inter-relationships within a stewardship framework in progressive technology.

#### **4. Conclusion**

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This study concludes that spirituality is a viable enabler and drive of 4IR. The research concludes that for Muslim populations, targeting the development of Islamic spiritual intelligence, primarily via education, is critical to the innovation, integration, and management of 4IR. The latter should be approached with an

ethically laden worldview, belief and moral system, and spiritual capabilities. The ethical assessment of 4IR starts with holistic and interdisciplinary education, which best informs the collective on the correct ethical choices and the best innovative, managerial, and applicative choices regarding 4IR. However, the educational landscape in the present day and age needs to be re-assessed in an impending borderless world. Education requires investment in new leadership development to better respond and cope with technology, but more importantly, perhaps, the need to appreciate man's inner consciousness for more meaning-laden human socio-political organisation and civilisation. Specifically, educators should speak critically and hopefully about the challenges of IR 4.0 and help students take responsibility for the future development of IR 4.0 and the world while developing and adopting a comprehensive view of how technology is affecting our lives and impacting our environments (Nguyen et al. 2019, 188).

Spirituality requires both companies and governments to train young workers both in terms of spiritual morality and competency with new pedagogies besides mastering compulsory modules of computer science, automation, and foreign languages, to create a new generation of ‚workers 4.0‘ who possess the hard and soft skills needed to operate within the intelligent factory (Petrillo, De Felice, Cioffi, and Zomparelli 2018). Failure to formulate and implement policies and safeguards on the ethical usage of technology could mean 4IR's evolution into a means for rapacious, exploitative commercialism, which could even inhibit innovation and financial growth (Murphy, Garg and Buckley 2020). Hopes for a better future located in the unprecedented integration of 4IR assumes universal infallibility in the machine. In contrast, the reality of biased technology risks systemic damage, irreversible chaos, and disintegration of the vital ecosystems of self, community, knowledge sharing and production, economy, and much more. In this critical time window, 4IR needs to adopt a holistic and multi-faceted consideration of human ethics, which emerges from an intrinsically emergent ethical lifestyle and psychology.

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## **Kristjani smemo žalovati!: spodbuda za pastoralo žalujočih**

### *Christians are allowed to grieve! Encouragement for the Pastoral Care of the Bereaved*

*Povzeteke:* Avtor se zadnjih deset let posveča žalujočim in tako odkriva mnoge stiske kristjanov, ker ne smejo žalovati tako, kakor čutijo v sebi. Ugotavlja, da se znotraj Katoliške cerkve žal njihova pastorala omeji zgolj na pogrebne obrede. Šele v učenju papeža Frančiška najdemo več spodbud za prenovno te pastoralo, ki bo bolj celostno odgovarjala na potrebe žalujočih. V prvem poglavju predstavi avtor duhovno pomoč Katoliške cerkve, ki jo nudi s krščanskim pogrebnim obredom. Nato prikaže različne stiske, ki jih doživljajo žalujoči kristjani, ker ne zmorejo biti takoj potolaženi zaradi vere v Kristusovo vstajenje in večno življenje rajnih v njem. Na koncu pa pokaže temeljne smernice pastoralo žalujočih, ki jih lahko najdemo v učenju papeža Frančiška. V sklepu poudari, kako pomembno je, da se oblikuje nova pastoralo, ki bo podpirala srca žalujočih in bo zmožna ustvarjati varen prostor, ki ga ti še posebej potrebujejo, a ga tako težko najdejo.

*Ključne besede:* katoliška Cerkev, krščanstvo, žalovanje, pastoralo žalujočih, pogrebni obred, papež Frančišek, *Amoris laetitia*, stiske in potrebe žalujočih

*Abstract:* The author has been working for the past ten years with the bereaved, and in this way, he has discovered the many hardships of Christians because they are not allowed to grieve in the way they feel within themselves. He notes that within the Catholic Church, the pastoral care of the bereaved is unfortunately limited to funeral services. It is only in the teaching of Pope Francis that we find more encouragement for a renewal of a form of pastoral care that will respond more integrally to the needs of the bereaved. In the first chapter, the author reviews the spiritual assistance offered by the Catholic Church through the Christian funeral rite. He then illustrates the various forms of distress experienced by grieving Christians who are unable to be immediately comforted by their faith in the resurrection of Christ and the eternal life of the dead in him. Finally, he shows the fundamental guidelines for the pastoral care of the bereaved, which can be found in the teaching of Pope Francis. He concludes

by stressing the importance of creating a new pastoral approach to the bereaved that supports the bereaved in an integrated way and is able to create the safe space that is so badly needed but difficult to find.

*Keywords:* Catholic Church, Christianity, Grieving, Pastoral Care of the Bereaved, Funeral Rite, Amoris Laetitia, Pope Francis, Needs and Hardships of the Bereaved

## 1. Uvod<sup>1</sup>

Deset let se v svojem pastoralnem delovanju v Ignacijem domu duhovnosti v Ljubljani kot duhovnik in jezuit posvečam tudi žalujočim (Platovnjak 2019, 144–146). Čeprav sem bil predtem kot škofijski duhovnik na različnih župnijah in imel veliko pogrebov, sem se zelo malo zavedal, kaj mnogi doživljajo ob smrti ljubljene osebe, pri slovesu od nje, ob pogrebu in prve mesece po njem, nekateri tudi po več let. Bil sem z žalujočimi, toda nisem jih slišal in zaznal vso neizmernost bolečine, ki so jo doživljali tudi zato, ker pogosto niso bili slišani in sprejeti v njej. Ko sem jih zadnja leta vedno bolj celostno poslušal, sem spoznal, da mnogi doživljajo stiske, ker se od njih pričakuje, da kot kristjani, ki verujejo v Kristusovo vstajenje in posmrtno življenje, ne smejo žalovati. Seveda to ne velja ob smrti, ob pogrebu in prvi mesec po njem. Toda potem, tako se mnogim zdi, bi že morali zaživeti, kakor da se ni nič zgodilo. Če še kdo kar dalje žaluje, ga marsikdaj drugi kristjani čudno gledajo. Prav tako mnogi doživljajo, da duhovniki in verniki, s katerimi so pri sveti maši ali v različnih župnijskih skupinah, ne najdejo več časa zanje, da bi jim prisluhnili in dali možnost, da izrazijo vsa svoja različna občutja in misli. Pogosto jim bolečino žalovanja pomnožuje dejstvo, da nimajo nikogar, s komer bi lahko delili, kar nosijo v sebi, ne da bi imeli občutek, da tega človeka bremenijo ali pa da je brez globokega in pristnega sočutja z njimi. Počutijo se podobno kakor bolnik iz Betesde, ki ni imel nobenega človeka, da bi ga dal v kopel (Jn 5,7), ali pa kakor gobavci, ki so se jih vsi izogibali (Lk 5,12-16; 4 Mz 5,1).

Kaj naredi oziroma kaj lahko naredi Cerkev v svojem pastoralnem delovanju za žalujoče, da bi bilo čim manj tistih, ki bodo doživljali takšne ali podobne stiske? Kaj lahko stori vsak kristjan, da bodo žalujoči dobili takšno pomoč, ki jo potrebujejo?

Čeprav je kar precej cerkvenih dokumentov, ki se posvečajo laikom, družini, trpečim in bolnim, je tema o žalovanju tabu tudi zanje. Prvi cerkveni dokument,<sup>2</sup> ki o tem spregovori vsaj v nekaj točkah, je posinodalna spodbuda papeža Frančiška

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

<sup>2</sup> Pri tem mislimo na dokumente, ki so jih izdali papeži ali pa vatikanske ustanove. Med zbirko Cerkveni dokumenti imamo namreč v Sloveniji tudi prevod Direktorij družinske pastorale za Cerkev v Italiji (1997, 124–125), ki se v dveh točkah posveča vprašanju vdovstva in njegove pastorale.



Radost ljubezni (2016, 253–258).<sup>3</sup> Med pastoralnimi smernicami, ki jih daje papež Frančišek, da bi razvili nove metode spremljanja zakoncev in družin na podlagi sinodalnih razprav, spregovori na koncu še o pastoralni žalujočih pod naslovom „Ko družino prizadene smrt“: »Včasih družino prizadene smrt ljubljene osebe. Tedaj moramo ponuditi luč vere in spremljati družine, ki v teh trenutkih trpijo. Ko bi zapustili družino takrat, ko jo je prizadela smrt, bi to bilo veliko pomanjkanje usmiljenja in bi pomenilo, da smo zamudili veliko pastoralno priložnost. Taka drža nam lahko zapre vrata za vsako drugo možnost evangelizacije.« (253)

S tem papež postavi pastoralno žalujočih tako rekoč na prvo mesto, saj jasno pove: če zamudimo to veliko priložnost, ko je družina v stiski zaradi smrti ljubljene osebe, se nam tako zaprejo vrata »za vsako drugo možnost evangelizacije«. Neverjeten uvid in spodbuda, da premislimo svoje pastoralno delovanje za žalujoče.<sup>4</sup>

V tem članku želimo pokazati, kako tudi kristjani, ki osebno in skupaj verujemo v vstajenje mrtvih in njihovo večno življenje, smemo žalovati kakor vsak človek na telesni, čustveni, miselni, socialni in na duhovni ravni. Vera ne odvzame procesa žalovanja, lahko pa pomaga, da nas žalost ne zaduši, ampak se postopoma spreminja v upanje, ki ga podarja vstali Kristus.

## 2. Pomoč katoliške Cerkve žalujočim s krščanskim pogrebnim obredom

Kristjani vsako nedeljo in ob slovesnih praznikih pri obhajanju svete maše izpovedujemo v nicejsko-carigradski veroizpovedi: »Pričakujem vstajenje mrtvih in življenje v prihodnjem veku.« Tako ozaveščamo, da naše stalno bivališče ni tukaj na zemlji, temveč v nebesih, in da je smrt sestavni del našega življenjskega potovanja v večno združitve s troedinim Bogom v občestvu z vsemi svetimi brati in sestrami (Flp 3,12-21). Izpovedujemo tudi vero v Jezusa Kristusa, ki je postal pravi človek, da bi delil z nami vso pot našega življenja. S svojim življenjem in delovanjem, s trpljenjem, smrtjo in vstajenjem nas je odrešil sužnosti zla, greha in smrti. Kdor vanj veruje in je prerojen po zakramentu krsta v novo življenje v Kristusu, okrepljen z drugimi zakramenti in se trudi živeti v duhu evangelija, je po njem deležen njegovega odrešenja in večnega življenja. Ustanovil je Cerkev, občestvo njegovih bratov in sester, da bi bil po njej lahko z vsakim človekom od začetka do konca življenja na zemlji in vso večnost. Zato Cerkev od vsega začetka zagotavlja Kristuso-

<sup>3</sup> Tej temi je leto prej posvetil eno od svojih katehez med splošno sredino avdienco 17. junija 2015 (Frančišek 2015).

<sup>4</sup> Ko začne papež Frančišek (2016) v 199. točki Radosti ljubezni razlagati nove pastoralne metode, ki so jih spodbudile sinodalne razprave, pove, da jih bo orisal na splošno. Nato pa nadaljuje: »Naloga različnih občestev je, da izdelajo predloge, ki bodo učinkovitejši in močnejše usmerjeni v prakso.« (tč. 199) Vsekakor doslej v Cerkvi na Slovenskem ni bilo kakega vidnega odziva, tudi v posodobljenem besedilu pastoralnih smernic o krščanskem pogrebu leta 2019 ne (SŠK 2019). Temeljna skrb je spoštovanje do teles umrlih ter problematika žarnih pokopov in raztrosa pepela, ne pa, kako čimbolj celostno pomagati žalujočim. Iste poudarke najdemo tudi v pastirskem pismu o krščanskem pogrebu leta 2016 po sprejetju prvega besedila omenjenih pastoralnih smernic (SŠK 2016).

vo odrešensko bližino in pomoč tudi umirajočim in njihovim svojcem ter pokojne pospremi na poti v večno življenje (SŠK 2016).

Pogrebno bogoslužje, ki ga Cerkev zagotavlja, »ni samo izročitev telesa rajnega v kraj zadnjega počitka, v pričakovanju vstajenja od mrtvih, ampak je namenjeno tudi tolažbi svojcev in krščanske skupnosti ter izraža krščansko upanje v večno življenje« (SŠK 2019, 4). Žalujejoče tolaži z izbrano božjo besedo, ki je »še posebno pomembna in ozdravljajoča v soočanju s smrtjo in s slovesom od naših najdražjih« (Krajnc 2010, 395), ter z evharistično zahvalno in spravno daritvijo. Zakramentalno ponavzočenje Kristusove smrti in vstajenja, v katerega je pokojni veroval in v katerem sedaj živi in bo vstal poslednji dan, je pravzaprav središče krščanskega pogreba (*Krščanski pogreb* 2006, 1 [poprejšnja navodila]).

Krščanski pogrebni obred zelo jasno izraža velikonočno naravo krščanske smrti (KKC, tč. 1684; Roszak 2016, 215). Vključuje branje božje besede, obhajanje evharistije in obrede (vigilijo, slovo od doma ali vežice, sprevod in ob grobu) z molitvami in mnogimi simboli. Tako kristjani izpovedujemo vero v Kristusovo velikonočno skrivnost, svoje upanje v večno življenje, izkazujemo dolžno spoštovanje telesom rajnih, ki so bila svetišče Svetega Duha, in smo deležni tolažbe po Svetem Duhu Tolažniku. »Da ne bi posamezni obredi izzveneli zgolj s pogledom na večnost, čeprav je to temeljni poudarek slehernega pogrebnega obreda, so v obrede vključene tudi zahvale Bogu za vse tisto, kar je pokojnik dobrega storil za družino, za župnijo in za družbo.« (Krajnc 2010, 410)

Cerkev s pogrebnim obredom priporoča umrle božji usmiljeni ljubezni in prosi za odpuščanje njihovih grehov. S praznovanjem evharistične daritve potrjuje in izraža združitev Cerkve na zemlji z nebeško Cerkvijo v velikem občestvu svetih bratov in sester. Čeprav so mrtvi ločeni od živih, so še vedno eno s skupnostjo vernikov na zemlji in so deležni sadov njihovih molitev in prošenj. S tem obredom kristjani sprejmemo ločitev in pokojne izročimo Bogu. Tako priznavamo duhovno vez, ki še obstaja med živimi in mrtvimi, in izpovedujemo vero, da bodo vsi vstali in se zbrali v novih nebesih in na novi zemlji, kjer smrti ne bo več (*Krščanski pogreb* 2006, 1 [poprejšnja navodila]). Smrt ni konec, temveč samo pretrga vezi, ki so bile stkanе v življenju. Odnosi se ne uničijo, temveč samo spremenijo, kakor se tudi življenje ne uniči, temveč le spremeni (Osredkar 2020, 83–86). Z obhajanjem evharistije se tako skupnost vernih, zlasti pa pokojnikova družina, »uči živeti v občestvu s tistim, »ki je zaspal v Gospodu«, ko v svetem obhajilu prejme telo Jezusa Kristusa, čigar živi ud je rajni, in ko moli nato zanj in z njim (KKC, tč. 1689)« (Krajnc 2010, 396).

Kristjani z obhajanjem pogrebnega obreda častimo Boga, ga slavimo in se mu zahvaljujemo za dar življenja, ki je bilo podarjeno pokojnemu in se zdaj vrača k njemu, ki je njegov Stvarnik in izvor ter upanje vseh vanj verujočih. Hkrati pa se k njemu obračamo s prošnjami, da podari pokojnemu, kar zdaj najbolj potrebuje, in vsem žalujočim tolažbo, ki jo more samo on podariti (*Krščanski pogreb* 2006, 8; 10–11).

Pogrebni obred se pogosto končuje z obredom pri grobu, če je bila sveta maša predtem. Izročitev pokojnega v grob je zagotovo najtežji trenutek za njegove svoj-

ce, zato Cerkev v tem trenutku poskrbi za izbrane besede upanja in tolažbe. Voditelj blagoslovi grob z blagoslovljeno vodo in z molitvijo. Tolažeče je zavedanje, da biti izroččen v blagoslovljen grob pomeni, biti izroččen Gospodu in mu vzklikati: »Oče, v tvoje roke izročam svojo dušo!« (Ps 31,6a; Lk 23,46) Krščanski pokop je izročanje pokojnika po Kristusu v Stvarnikov in Očetov objem (SŠK 2019, 3; Krajnc 2010, 398–399). Voditelj sklene obred s sklepno molitvijo, s katero pokojnega priporoči Bogu in prosi, »naj Bog pokojnika pridruži svojemu kraljestvu, žalujoče pa potolaži z upanjem na ponovno snidenje s pokojnikom v nebeški slavi« (Krajnc 2010, 400).

Še posebno je za vse sorodnike pokojnega težak čas takoj po smrti ljubljene osebe. Pogosto je zelo odvisen od načina nastopa smrti, toda zagotovo je vedno bolj ali manj poln zmede, žalosti, srčne bolečine ter različnih drugih čustev in mnogoterih nasprotujočih si misli. Zato se v pogrebni obred vključuje tudi možnost vigilijskega bedenja ob pokojnem (*Krščanski pogreb* 2006, 45–53), ki omogoča čas spominjanja in ubesedenja njegovega življenja. Zgodbe o njem omogočajo žalujočim govoriti o pokojniku v preteklem času. Tako začnejo ločevati spomine od sedanje resničnosti. S tem želi Cerkev nežno spremljati žalujoče v njihovem soočenju z dejstvom smrti in v hromeči žalosti zaradi tega (Larson-Miller 1993, 273).

Cerkev se zaveda pomembnosti tega časa za svojce pokojnih in celotne krščanske skupnosti, zato spodbuja duhovnika, naj se »skrbno in ljubeznivo ozira ne le na osebo vsakega rajnega in na okoliščine njegove smrti, ampak tudi na njegove domače, na njihovo žalost in na potrebe njihovega krščanskega življenja« (*Krščanski pogreb* 2006, 18 [poprejšnja navodila]). Potrebnost posebne pozornosti do žalujočih poudarjajo tudi slovenski škofje v pastoralnih smernicah (SŠK 2019, 9): »Ob smrti naj duhovniki ali drugi pastoralni sodelavci tolažijo svojce s spominjanjem na rajnega; ob pogovoru za pogrebni obred pa naj duhovnik povabi žalujoče svojce k prejemu zakramenta svete spovedi in evharistije, saj sta to zakramenta tolažbe.«

Vsekakor je vidna v pogrebni obredu velika pozornost do žalujočih. Toda omejena je samo na čas slovesa od pokojnega in na pogreb. Navadno se potem obhaja osmi dan po pogrebu sveta maša za pokojne in prav tako trideseti dan. S tem pa se tako rekoč konča navadno pastoralno delo Cerkve z žalujočimi. Naprej morajo sami.

### 3. Stiske žalujočih kristjanov

Zagotovo so kristjanom, ki so zaradi smrti izgubili svoje drage, v veliko pomoč vera in obredi ob pogrebu, ki jim jih zagotavlja Cerkev. To so potrdile izpovedi mnogih žalujočih, ki sem jih spremljal. Pozitivni vpliv vere kot vir sprejemanja, okrevanja in rasti izpričujejo marsikatero raziskavo, ki so narejene na tem področju (Pargament in Raiya 2007; Reynolds 2017).

Vsak kristjan zmore bolj ali manj verjeti v Kristusovo vstajenje in v večno življenje v njem. Toda tudi tisti, ki globoko in trdno verujejo, da so njihovi pokojni po

smrti združeni s Kristusom in so srečni v objemu večne ljubezni troedinega Boga, doživljajo težke stiske. V sebi namreč čutijo razklanost med vero v vse, kar jim govorijo, in njihovo neizmerno željo, da bi bili pokojni z njimi še vedno fizično navzoči. To bolečino zelo dobro prikaže srečanje med Marto, ki ji je umrl brat Lazar, in Jezusom. Ko pride po njegovi smrti v Betanijo, ga Marta pozdravi s tako rekoč obtožbo: »Gospod, ko bi bil ti tukaj, bi moj brat ne umrl.« (Jn 11,21) Ko ji odgovori, da bo Lazar znova vstal, mu pravi: »Vem, da bo vstal ob vstajenju poslednji dan.« (24). V tem odgovoru lahko zaslutimo tudi besede in občutja, ki niso bila izgovorjena, toda nosila jih je v svoji notranjosti: »Vem, da bo spet vstal, a ti bi lahko preprečil vse to, ker si zares želim, da bi bil živ in bi bil zdaj fizično prisoten!« (Larson-Miller 1993, 270)

Podobno kakor je Marta nosila v sebi razočaranje in napetost med vero v vstajenje in željo, da bi bil Lazar še vedno ob njej, čutijo tudi mnogi verni kristjani. Mnogi se ob tem sprašujejo, kaj je narobe z njihovo vero. Kako je mogoče, da to čutijo, čeprav so vedno trdno verovali v Kristusa in v radost življenja z njim po smrti in da pomeni smrt le izselitev iz telesa in priselitev h Gospodu (2 Kor 5,8). Ko so bili drugi v dvomih, so jih znali zelo dobro spodbuditi in jim pomagati verovati, toda zdaj so povsem nemočni, skoraj obupani. Mnogi si ne upajo tega povedati na glas in stopiti na pot postopnega sprejemanja nove resničnosti, saj se bojijo, kaj bodo drugi rekli. Žal je strah upravičen. Pri svojem spremljanju žalujočih sem pogosto slišal,<sup>5</sup> kako jih je dodatno prizadela sodba sokristjanov ali duhovnikov, kako lahko to doživljajo, kajti to je znamenje nevere. Naj jih bo sram, da ne morejo povsem verjeti, da je tako, kakor je, za umrle in zanje najboljše. Kdor doživi takšne reči, pade še v večjo stisko, saj mu novi občutki krivde še dodatno povečajo žalost.

To stisko in tudi druge lahko zaznamo v izpovedi verne žene Anice, ki je izgubila svojega moža:

»Po smrti moža, ki so ga vsi poznali, čeprav ni hodil v cerkev, so po nedeljski maši skoraj vsi prišli izreči sožalje, mnogi so mi poslali sožalno vizitko, veliko jih je prišlo na pogreb. Nekaj se jih je udeležilo tudi molitve zanj in darovali so za maše. Vse to mi je bilo v veliko tolažilo. Maša ob osmem dnevu je bila še lepo obiskana, potem pa nič več. S tem se je skrb župnika, župnije in vseh drugih končala. Pogrešala sem kakšen pogovor z župnikom, čeprav se zelo dobro poznamo, kakšno vprašanje s strani župljanov, kako mi je, morda obisk, ker so vedeli, da sem sedaj čisto sama v kraju, povabilo na kavico ali sprehod. Nekoga, ki bi bil vsaj kratek čas z mano ali me poklical. Ko sem po nekaj mesecih svoji zelo verni prijateljici omenila bolečino zaradi izgube moža, se je začudila, ker je mislila, da sem že vse izročila Bogu. Boli me, da je tako malo možnosti, da bi našla prostor, kjer bi lahko izrekla svojo bolečino in bila sprejeta v tem, kar čutim. V mnogih župnijah deluje karitas, od tam bi pričakovala nekaj več posluha ob boleči izgubi.

<sup>5</sup> Tudi druge stiske žalujočih kristjanov, ki jih opisujem v tem poglavju, povzemam iz svoje lastne izkušnje spremljanja žalujočih v zadnjih desetih letih. Tiste, ki sem jih našel zapisane v kakih razpravah, navajam v referencah.

Na župnijah obstajajo različne skupine, toda nikjer v bližini nisem zasledila skupine za žalujoče. Kako to, da se zanje nič ne naredi.«

Tako kakor Anica tudi mnogi drugi doživljajo težke stiske, ker čutijo, da drugi od njih pričakujejo, da bodo lahko po enem mesecu ali pa vsaj po pol leta, največ pa po enem letu normalno živeli svoje življenje. Toda tega ne zmorejo. Ker čutijo, da ne smejo žalovati tako, kakor žalujejo, v skladu s tem, kakor zmorejo, jim to še dodatno otežuje žalovanje. Prav tako mnogi doživljajo dodatne stiske, ker mislijo, da je z njimi nekaj narobe na področju vere ali psihe. Žal je precej navzoče prepričanje, da je tisti, ki po pol leta oziroma vsaj v enem letu ne dokonča žalovanja, potreben psihiatrične zdravniške pomoči (O'Malley 2017, 67–77).

Mnogi žalujoči kristjani doživljajo težke stiske, ker tudi po pogrebu še kar naprej jokajo ali pa ker sploh ne morejo jokati, pa čeprav v sebi čutijo neizmerno bolečino. Žal je splošno prepričanje, da jok sodi samo v čas pred pogrebom in v čas pogreba. Potem naj bi se veren človek le veselil tega, da je pokojni pri Bogu, kjer ni več solza in so v njem obrisane vse solze (Raz 21,4; Iz 25,8). Občutek, da se je treba solza sramovati, če verujejo, in da njihove solze niso sprejemljive za okolico, jih še dodatno obremeni in žalosti.

Nekateri kristjani, ki doživijo izgubo svojih najdražjih, se pogosto borijo tudi z občutkom ‚jeze‘ na Boga ali pa ‚oddaljenosti‘ od Boga, Cerkve, sokristjanov. Namesto da bi čutili bližino Boga in da jih Bog podpira v njihovi neizmerni stiski, doživljajo nasprotno. Preveva jih občutek, da jih Bog kaznuje, ker niso bili dovolj pobožni ali ker so grešili sami ali njihovi pokojni. Sprašujejo se, kje sta Bog in njegova usmiljena ljubezen, če je to dopustil.<sup>6</sup> S čim so si to zaslužili? Ali so slabši od drugih, da jih je to doletelo? (Burke in Neimeyer 2014, 1093–1104) Doživljanje Boga ob žalovanju je zelo veliko odvisno od tega, kakšna je njihova podoba o njem in kako razumejo svoje življenje po veri. Žal tudi mnogi kristjani zaradi vzgoje in vpliva okolja nosijo v sebi zelo popačeno podobo, ki pride do izraza prav ob takšnih težkih situacijah in tako še poveča stiske (Lee, Roberts in Gibbons 2013, 298–302). Ta duhovni boj je še posebno težek in povzroča neizmerno stisko, ker odseva pretrgani odnos z Bogom takrat, ko je božja podpora najbolj potrebna. Tako marsikatero raziskavo kažejo, da je nekaterim religija v tem času tudi v breme (Pargament 1997).

Zagotovo so občutki krivde in samoobtoževanja odvisni od tega, kdo je umrl oziroma kakšna je bila navezanost na ljubljeno osebo, kakšne smrti je oseba umrla – nenadna tragična smrt, smrt po dolgotrajni bolezni, samomor, starostna smrt ipd. O mnogih stiskah, ki jih doživljajo žalujoči zaradi samomora, je veliko raziskav (Poštuvan 2014). Posebne stiske doživljajo tudi tisti, ki so dolgo molili za ozdravljenje, a je ljubljena oseba kljub vsemu umrla. Mnogokrat to dojemajo, kakor da jih je Bog zavrnil ali da mu je vseeno ali pa da so imeli premajhno vero, premalo molili, darovali za premalo maš, naredili premalo pokoro, da so nevedni, ker so preveliki grešniki. Zaradi neuslišane prošnje mnogi skoraj zgubijo vero ali se jim

<sup>6</sup> Kako nevarna so prepričanja, ki jih porodijo dejstva trpljenja, še posebno ‚nedolžnih‘, da Bog ni ljubezen, da nas nima rad ali da ne obstaja, je z veliko prodornostjo in eksistencialno relevantnostjo pokazal Kierkegaard (Žalec 2020a).

zelo omaja ali pa celo povsem zavrnejo Boga in zapustijo vero. Takšni žalujoči tako doživljajo še več stisk ob žalovanju, kakor bi jih, če bi mogli verjeti v božjo ljubezen in verjeti to, kar je obljubljeno vsem, ki verujejo in se trudijo živeti po veri.

Papež Frančišek še posebej govori o stiski zakoncev, ko izgubijo sozakonca, in otrok, ki izgubijo enega ali oba starša. »Razumem tesnobo tistega, ki je izgubil zelo ljubljenega človeka, soproga oziroma soprogo, s katerim oziroma s katero je delil toliko stvari.« (Frančišek 2016, 254). »Otrok, ki je zaradi izgube enega ali obeh staršev ostal sam, trpi na podoben način. Vpraša: ›Kje je moj očka? Kje je moja mama? – No, ona je v nebesih.‹ – ›Zakaj je ne vidim?‹ Ta vprašanja odsevajo agnijo v srcu otroka, ki je ostal sam.« (Frančišek 2015) Ko se posveti žalovanju družine zaradi izgube otroka, pravi:

»Izguba sina ali hčere je, kot da se čas popolnoma ustavi: odpre se prepad, ki požira preteklost in prihodnost. /.../ Smrt se nas dotakne, in ko je otroška, še globlje. Cela družina ostane ohromljena, brez besed. /.../ V teh primerih je smrt kot črna luknja, ki se odpre v družinskem življenju in za katero nimamo razlag. In včasih gremo celo tako daleč, da krivdo pripišemo Bogu. Koliko ljudi – jih razumem – se jezi na Boga, preklinja: ›Zakaj si mi vzel sina, hči? Boga ni, Bog ne obstaja! Zakaj je to storil?‹ To slišimo pogosto. Ampak ta jeza je v bistvu tisto, kar prihaja iz srca z veliko bolečine; izguba sina ali hčere, očeta ali matere je velika žalost. To se vedno znova dogaja v družinah.« (Frančišek 2015)

## 4. Pastoralna pomoč žalujočim kristjanom – smernice papeža Frančiška

Pastoralna pomoč žalujočim je navadno omejena zgolj na to, kar je povezano s krščanskim pogrebom in s svetimi mašami za pokojne. Seveda je to zelo dragoceeno in pomembno. Toda to ne more biti vse, kar želi Kristus dati žalujočim po svoji Cerkvi. Papež Frančišek je prvi, ki je malo več spregovoril o pastoralni žalujočih (Frančišek 2016, 253–258) in presegel dosedanje okvire.<sup>7</sup> Prav je, da izpostavimo njegove temeljne smernice.

### 4.1 Žalovanje je resnično in traja precej časa

Ob smrti ljubljene osebe se pogosto ‚ustavi čas‘ in se odpre »brezno, ki požre preteklost in tudi prihodnost« (254). Žalovanje ima svoj proces. Ni omejeno na neki določen čas (255), še posebno ne zgolj na čas samo okrog pogreba ali na prvih trideset dni, ki se končajo z obhajanjem svete maše za pokojnega. Seveda pa se nekako konča, ko žalujoči zmore ljubiti »pokojnika, ki se sedaj nahaja v onstranstvu. Telesno ne more biti več navzoč, vendar: ›močna kakor smrt je ljubezen‹ (Vp

<sup>7</sup> Papež Frančišek tukaj ne omenja posebej krščanskega pogreba in svetih maš, ker želi predvsem pokazati, kaj je treba še dodati naši dosedanji pastoralni žalujočih.

8,6). Ljubezen v sebi nosi zmožnost posebnega zaznavanja, to pa ji omogoča, da sliši tisto, kar nima glasu, in vidi, kar je nevidno. To ne pomeni, da bi si ljubljenega človeka predstavljali takega, kakršen je bil, ampak naj bi ga sprejemali spremenjenega, kakršen je zdaj. Ko je prijateljica Marija hotela Jezusa po vstajenju močno objeti, jo je prosil, naj se ga ne dotika (Jn 20,17), da bi jo uvedel v drugačen način srečevanja.« (Francišek 2016, 255) V koliko časa pa se bo to zgodilo, ne vemo vnaprej. Treba se je zavedati: dokler žalujoči kristjan ne dobi potrdila od nas, ki smo z njim, da je popolnoma normalno, da žaluje, oziroma da sme žalovati tako, kakor zmore, doživlja dodatne stiske tudi zaradi občutkov, da ni dober kristjan.

## 4.2 Potrebnost spremljanja

Treba je spremljati družine, ki trpijo zaradi smrti ljubljene osebe, z velikim usmiljenjem in z lučjo vere (253). To pomeni, sprejeti žalujočo družino in vse njene člane z vsem, kar doživljajo. Razumeti njihovo tesnobo. Po Jezusovem zgledu naj bomo pripravljani biti globoko pretreseni nad bolečino žalujočih in tudi jokati z jokajočimi. Sprejeti jok in solze. »Ne smemo jim odrekati pravice do joka – v žalovanju moramo jokati – tudi Jezus je jokal in je bil globoko vznemirjen ob veliki izgubi družine, ki jo je imel rad.« (Francišek 2015) Razumeti tožbe žalujočih, pripisovanje krivde Bogu, njihovo jezo nanj (2016, 254). Prilagoditi se vsakemu posamezniku in potrebam vsake stopnje žalovanja posebej (255). Poslušati in sprejeti dejstvo, da se skozi celoten proces žalovanja žalujočim zastavljajo različna vprašanja, kakor so: vzroki smrti; kaj bi bil človek lahko storil; kaj doživlja človek v trenutkih pred smrtjo itd. Pomagati jim je treba priti »do uvida,<sup>8</sup> da morajo, čeprav so izgubili ljubljenega človeka, izpolniti svojo nalogo in da ni dobro, če se podaljšuje žalovanje, misleč, da se s tem rajnemu izkazuje spoštovanje. Ljubljeni človek ne potrebuje ne našega trpljenja niti mu ni do tega, da si uničujemo življenje.« (255) Podpirati jih moramo na poti do spoznanja, da »ni najboljši izraz ljubezni, da se ga vsak trenutek spominjamo in ga omenjamo,<sup>9</sup> kajti to pomeni, da smo odvisni od neke preteklosti, ki je ni več, namesto da bi ljubili pokojnika, ki se sedaj nahaja v onstranstvu« (255). Usmerjati moramo pogled na tolažbo, ki jo daje spoznanje, »da za tiste, ki umrejo, ni popolnega uničenja, in vera nam zagotavlja, da nas Vstali ne bo nikoli zapustil. Tako lahko preprečujemo, da bi smrt zastrupila naše življenje, razdrila naše zveze in nas pustila pasti v praznino.« (256) Vsekakor pa je pri spremljanju na prvem mestu spoštljivo in celostno poslušanje; to papež Francišek vedno znova poudarja

<sup>8</sup> Papež Francišek je napisal: »V nekem trenutku žalovanja moramo žalujočim pomagati priti do uvida ...« (255) Te besede si lahko vsak razlaga po svoje. Mnogi so prepričani, da najbolj pomagajo žalujočemu, če pride do tega čimprej. S tem pa povzročajo žalujočemu še dodatne stiske, saj ne upoštevajo njegove poti žalovanja, njegove potrebe in časa, ki ga potrebuje, da bo lahko naredil ta korak. Iz celotnega papeževnega besedila o žalovanju lahko vidimo, da ne omejuje tega na točno določen čas, temveč samo pokaže, do česa naj bi vsak žalujoči prišel.

<sup>9</sup> Ena od najtežjih stisk, ki jih doživljajo mnogi žalujoči, je prav to, da ne smejo več govoriti o pokojnem niti ga omenjati po preteku pol ali enega leta. Treba je biti pozoren na to, da papež poudari ‚vsak trenutek‘. Torej želi samo opozoriti na nevarnost, če bi se ga ‚vsak trenutek‘ spominjali in omenjali, potem ne bi mogli vzpostaviti novega odnosa do njega in zaživeti novega načina življenja z njim. To pa ne pomeni, da se ga sploh ne bi smeli več spominjati ali ga omenjati. O stiski otrok po drugi svetovni vojni, ki niso smeli niti govoriti o svojih mrtvih starših, glej Erzar 2015.

ter vabi vse pastoralne delavce in kristjane v to temeljno držo (Platovnjak 2020, 366–369; Nežič Glavica 2021, 138–139).

### 4.3 Pomembnost molitve

Z iskreno in potrpežljivo molitvijo se lahko doseže notranji mir (255). Z molitvijo lahko žalujoči vzdržujejo stik s svojimi ljubljenimi umrlimi. Njihova molitev zanje jim lahko ne le pomaga, marveč tudi napravi njihovo priprošnjo zanje učinkovito (KKC 958; Frančišek 2016, 257). Zelo dragoceno je obhajanje evharistije (Frančišek 2014). V temi, ki jo povzroči smrt ljubljene osebe, je treba klicati z vso močjo: »Moj Bog, razsvetli mi temo!« (Frančišek 2015) Treba se je ustaviti in dovoliti Križanemu in Vstalemu, da spregovori s svojo milino, bližino, krotkostjo, resnico in z upanjem. Prosititi je treba za milost, da bi se naučili pustiti se mu tolažiti. Njegova tolažba ne slepi. Ni anestezija. Je resnicoljubna in odpira vrata upanju (Frančišek 2020). V veliko pomoč so svetopisemska besedila,<sup>10</sup> ki odpirajo temo žalovanja Luči in Upanju. Dragoceno se je zavedati, kako so nekateri svetniki pred svojo smrtjo tolažili svoje ljubljene bližnje z obljubo, da jim bodo blizu s svojo pomočjo. »Sv. Terezija iz Lisieuxa je čutila, da bo iz nebes še naprej delala dobro. Sv. Dominik je zatrdil, da bo »po smrti bolj koristen /.../, bolj mogočen za dobivanje milosti«. To so vezi ljubezni (KKC, tč. 957), kajti zedinjenje potnikov z brati, ki so zaspali v Kristusovem miru, se nikakor ne pretrga, temveč se /.../ s skupno deležnostjo pri duhovnih dobrinah še okrepi (C, tč. 49).« (Frančišek 2016, 258)

### 4.4 Živeti življenje v povezanosti z umrlimi s pogledom v prihodnost

Naloga žalujočih je, da v ljubezni do umrlih, ki so bili z njimi na poti življenja, rastejo »vse do dne, ko »smrti ne bo več, /.../ ne bo več ne žalovanja ne vpitja ne bolečin« (Raz 21,4)« (Frančišek 2016, 258). S tem se pripravljajo, da se bodo spet srečali z ljubljenimi, ki so že umrli. Zato naj ne tratijo svojih moči s tem, da bi se leta in leta zadrževali v preteklosti. Čim bolje bodo živeli na tem svetu, toliko več sreče bodo lahko v nebesih delili s svojimi ljubljenimi (258).

### 4.5 Podpora krščanske skupnosti

Ovdovelost je posebno težka izkušnja. »Tiste, ki ne morejo računati na sorodnike, od katerih bi lahko prejeli ljubezen in bližino, mora krščanska skupnost podpreti

<sup>10</sup> Svetopisemski zgledi vere v Boga, ki obuja mrtve, so številni v Stari in v Novi zavezi. Za kristjane je glavna podlaga upanja celota Jezusovega nauka, predvsem njegova velika noč v nezdružljivi povezavi med življenjem, smrtjo na križu in vstajenjem. Jezusova obsodba in brutalna smrt na križu sta bili razlog žalovanja Jezusovih najzvestejših učencev in učencev, predvsem pa njegove matere Marije. Irena Avsenik Nabergoj že daljše obdobje načrtno raziskuje načine podoživljanja Marijinega žalovanja in joka ob Jezusovem trpljenju in smrti. Podoživljanje Marijinega sočutja je od 12. stoletja dalje doživelo velik razcvet v asketskih spisih, pridigah in molitvah (Avsenik Nabergoj 2016, 2017, 2019, 2020). Razvila se je posebna zvrst verske literature, imenovana »Marijino jokanje« (*planctus Mariae*): »Raziskovanje izvora in razvoja literarne zvrsti *planctus Mariae (compassio, pietas)* odpira kompleksno razmerje med antropološkimi in teološkimi vidiki odnosa med Jezusom in njegovo materjo na Jezusovi življenjski poti vse do Golgote. V času Jezusovega zemeljskega poslanstva v Mariji deluje materinski čut v odnosu do otroka, po Jezusovem vstajenju in poveličanju pa je tudi Marija vzeta v nebo, povišana v »kraljico nebes«. S tem se spremeni subjekt Marijinega sočutja, ki ni več njen sin Jezus, temveč vsi trpeči na zemlji. Božja Mati Marija postane priprošnjica za vsakega človeka v stiski.« (Avsenik Nabergoj 2017, 665–666)



s posebno pozornostjo in jim pomagati, posebno če so v pomanjkanju.«<sup>11</sup> (255) Če si žalujoče družine dovolijo, da jih podpira vera v večno življenje v Kristusu, »lahko izkušnja žalosti celo rodi močnejše družinske vezi, novo odprtost za bolečino drugih družin, novo bratstvo družin, ki se rodijo in prerodijo v upanju« (Francišek 2015). Mnoge žalujoče družine lahko črpajo moč za naprej iz preprostega in močnega pričevanja številnih družin, ki so šle s Križanim in Vstalim v novo življenje z njim. Tako so žive priče, da so dela božje ljubezni močnejša kakor dela smrti (Francišek 2015).

## 5. Sklep

Kristjani smo obdarovani z izredno milostjo, ker smemo verovati v vstajenje Jezusa Kristusa in se lahko soočamo s svojo lastno smrtjo in s smrtjo naših bližnjih z upanjem, ki ga imamo v njem, da je smrt le prehod v večno življenje s troedinim Bogom. Krščanski pogrebni obred nam pomaga, da lahko pri pokopavanju svojih bratov in sester izpovedujemo svoje upanje v večno življenje. Toda pri tem ne smemo zbudati videza, da nimamo razumevanja ali da preziramo »čustva in navade svojih sodobnikov in sorojakov glede rajnih«, nas opozarja pogrebni obrednik (*Krščanski pogreb* 2006, 2 [poprejšnja navodila]). Kaj to pomeni, obrednik ne opredeli. Vsekakor tisti, ki ne verujejo v Kristusa, nimajo našega upanja in tolažbe in morajo iti brez tega skozi proces žalovanja na telesni, čustveni, miselni, socialni in na duhovni ravni. Pri tem iščejo različne načine, ki jim pomagajo na novo odkriti smisel nadaljnega življenja.

Ko premišljujemo o žalovanju kristjanov, se vprašajmo, ali nam more naša vera omogočiti vse, kar potrebujemo kot človeška bitja na telesni, čustveni, miselni in na socialni ravni žalovanja (Roszak 2017, 139). Zagotovo nam lahko zelo pomaga na duhovni ravni, toda ne more nadomestiti tega, kar moremo dobiti samo na ravni medčloveških odnosov. Te odnose tudi Kristus uporabi, da posreduje to, kar nam želi darovati v procesu žalovanja. Končno je tudi zato postal človek, ker je lahko le tako v polnosti razodel Očeta in nas usposobil, da po njem v moči Svetega Duha ponavzročujemo njegovo bližino in odrešujočo ljubezen drug drugemu kot bratje in sestre v občestvu Cerkve (Vodičar 2018, 13).

<sup>11</sup> Direktorij družinske pastorale za Cerkev v Italiji se je posebej posvetil vdovstvu in nalogi župnije na tem področju: »Situacija [vdovstva] si zasluži, tako zaradi svoje pogostnosti kakor zaradi svoje zapletenosti in raznolikosti oblik, tudi danes pozornost, ki sta ji jo izkazala Jezus in prva Cerkev. Župnijska skupnost naj si vzame čas za resno in stvarno razmišljanje o resničnosti, pomenu in možnostih vdovstva; naj pomaga tistemu, ki je odovovel, da bo spet osmisli svoje življenje tudi s pomočjo časov molitve, premišljevanja in dejavne in delovne obveznosti v skupnosti; naj ovrednoti in podpira izkušnost skupin in krščanskih vdovskih gibaj. Predvsem v prvem obdobju žalovanja naj se s pomočjo obzirne dejavnosti bližnjih, prijateljskih in pozornih družin udeležujejo oblike duhovne podpore; posebno pozornost naj se posveti mladim vdovcem in vdovam, da bi jim pomagali presoditi njihov položaj in opravljati njihovo vzgojno nalogo do otrok; prizadevajmo si pomagati tem osebam, da bodo živele v čistosti; ko bi se pa nameravale spet poročiti, naj se jih razsvetli in podpira, da bodo o njihovi izbiri odločali pristni nagibi za ljubezen.« (124) »Krščanska skupnost naj tudi ne pozablja vdovstva kot dar, darovan Cerkvi, in prikazati duhovno bogastvo, ki je lastno vdovskemu stanu. Če se namreč s smrtjo enega izmed zakoncev boleče pretrga zakonska ali družinska ‚skupnost‘, pa se ne pretrga ‚povezanost‘, če je res, da umreti pomeni za vernika ›izseliti se iz telesa in se priseliti h Gospodu« (2 Kor 5,8). Gre torej za to, da pomagamo, kdor je in namerava ostati v vdovskem stanu, živeti v prepričanju, da smrt ne uniči ljubezenskih vezi, sklenjenih s poroko, pač pa jih utegne dopolniti in utrditi.« (125)

Če se pastoralna žalujočih kristjanov omeji zgolj na pogrebni obred, mnogi doživljajo velike stiske, saj se ne čutijo razumljenih in sprejetih v svojih čustvih in mislih, ki so napolnile njihovo notranjost, čeprav verujejo v Kristusovo velikonočno skrivnost. Mnogi se počutijo povsem sami v svojem žalovanju in v neizmernih stiskah, ker jim ni dovoljeno žalovati po tridesetem dnevu oziroma po enem letu, kakor je bila včasih navada, da se je odložilo črno oblačilo. Zagotovo so stari krščanski običaji ob smrti, ob pogrebu in po njem marsikomu olajšali ta proces. Vprašanje pa je, ali so žalujoči tudi takrat imeli ob sebi človeka, s katerim so lahko delili to, kar so doživljali. Nekako je bil kristjan vedno prepuščen samemu sebi in svojemu odnosu do Boga. Vsekakor pa je bilo žalovanje veliko bolj sprejemljivo in razumljivo.

Današnji čas je prinesel mnogo raziskav o žalovanju z vidika psihologije, zdravstva in sociologije. Vedno bolj se poudarja, kako je pomembno, da se žalujočim omogoči varen prostor, v katerem lahko brez strahu ubesedijo vse, kar nosijo v sebi, in tako prek spoštljivega in empatičnega sprejemanja njihovih čustev in misli počasi odkrivajo smisel vsega, kar se je zgodilo, in njihovega nadaljnega življenja (Pineda-Albaladejo, Puga in Moya-Faz 2020, 211). Takšen prostor omogočajo mnogi hospici in tudi različne terapevtske skupine. Verjamem, da je to znamenje časa, ki spodbuja Cerkev, da na novo premisli svojo pastoralno žalujočih ter jo oblikuje v duhu evangelija in učenja papeža Frančiška. Tako bo lahko odprla srca mnogih žalujočih za evangelizacijo (Frančišek 2016, 253). Bog je po učlovečenju božjega Sina postal Bog z nami, da bi tako skupaj z njim postajali vedno bolj ‚človek z drugimi‘ in ustvarjali varen prostor, v katerem se bodo tudi žalujoči začutili povsem sprejete v vsem, kar doživljajo, in bodo lahko hodili svojo pot žalovanja, ki vodi v polnost življenja (Volek 2019).

Današnja družba, v katero je vpeta tudi Cerkev, ni družba, ki bi spoštovala čas, kakor ga žalujoči potrebuje. Res je, da se mnogi po smrti ljubljene osebe želijo čimprej vrniti v vrvež življenja, saj tako lahko pozabijo in gredo naprej. Toda mnogi potrebujejo več časa, predvsem pa varen prostor, v katerem lahko govorijo o vsem, kar doživljajo. Pogosto mnogim manjka nekdo, ki bi jih spoštljivo in čuteče poslušal in jih sprejel z vsem, kar nosijo v sebi (Smodiš 2020, 2).

Tudi žalujoči kristjani potrebujejo nekoga, ki bi mu bodo lahko pripovedovali o umrlem, o vsem, kar so doživeli ob njem pred njegovo smrtjo, v času smrti, ob poslavljanju od njega in sedaj, ko ga ni več. Tega jim pogosto ne more dati njihov družinski član, ker je tudi sam vpet v stisko žalovanja in hodi svojo pot. Potrebujejo brate in sestre v Kristusu ali pa programe in skupine za žalujoče,<sup>12</sup> v katerih si lahko brez sramu in občutkov, da drugega bremenijo, iskreno, sočutno in spoštljivo delijo med seboj vse, kar nosijo v sebi (Kavčič 2021, 8–9). Ob tem počasi odkri-

<sup>12</sup> V tem trenutku je samo v eni župniji v Cerkvi na Slovenskem redna skupina za žalujoče, objavljena na spletni strani (Župnija Ljubljana Sveti križ 2021). Obstaja še v Ignacijevem domu duhovnosti (2021), tam je tudi edina skupina za ovdovele. Prav tako deluje skupina za žalujoče znotraj Frančiškanskega družinskega inštituta (2021). Zunaj katoliške Cerkve najdemo veliko različnih načinov in oblik pomoči žalujočim, še posebej prek Hospica. Tudi to je spodbuda, da se katoliška Cerkev bolj posveti pomoči svojim žalujočim vernikom.

vajo, kako želijo umrli biti še naprej dar za njihovo življenje in delovanje. Postopoma se osvobodijo tega, da bi videli samo smrt ljubljene osebe in njeno odsotnost. Njihova perspektiva se razširi, to pa omogoči oblikovanje upanja (Žalec 2020b, 272). Naučijo se, živeti drugače odnos ljubezni z njo tam, kjer je. Postopoma se zmorejo veseliti svojega življenja, čeprav občasno še čutijo neizmerno bolečino in žalost. Izkustveno so namreč spoznali in vedo, da žalost in obupna osamljenost ter praznina nikoli nimajo zadnje besede, temveč je to upanje v Vstalem Kristusu.

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**KKC** – *Katekizem Katoliške Cerkve* 2008.  
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## **Primerjava življenjskih sprememb po romanju in po obsmrtnih izkušnjah**

### *A Comparison of Life Changes After the Pilgrimage and Near-Death Experiences*

*Povzetek:* Pomembna ugotovitev našega preučevanja romanja Camino de Santiago je, da romarji na poti doživljajo izredne človeške izkušnje. Mednje sodijo tudi obsmrtne izkušnje, tako romanje kakor obsmrtne izkušnje pa potekajo v liminalnosti, ki nedvomno spreminja ljudi. Z vprašalnikom, ki je bil prvotno oblikovan za merjenje življenjskih sprememb po obsmrtnih izkušnjah, smo izmerili spremembe v stališčih in vrednotah po izkušnji romanja in jih primerjali s spremembami po obsmrtnih izkušnjah v metodološko podobni raziskavi. Na podlagi primerjave življenjskih sprememb, pri katerih posameznik hote izstopi iz strukturirane družbe v nestrukturirani, liminalni prostor, z življenjskimi spremembami po obsmrtnih izkušnjah, pri katerih je posameznik v prostor med življenjem in smrtjo potisnjen nehote, ugotavljamo, da so transformativni učinki obeh liminalnih izkušenj podobni. Rezultati kažejo, da govorimo predvsem o porasti spoštovanja do življenja, o povečani skrbi za druge in o večjem samosprejemanju. Edino zmanjšanje smo zabeležili na področju samopoudarjanja in samodoseganja.

*Ključne besede:* romanje, obsmrtna izkušnja, liminalnost, izredne človekove izkušnje, transformativni učinki, življenjske spremembe, Camino de Santiago

*Abstract:* An important finding of our study of the Camino de Santiago pilgrimage is that pilgrims experience exceptional human experiences. These include near-death experiences, and both pilgrimages and near-death experiences take place in a liminal space that undoubtedly changes people. We measured changes in attitudes and values after the pilgrimage experience and compared them with changes after the near-death experience in a methodologically similar study using a questionnaire. The questionnaire was created to study the life changes associated with a near-death experience. We found out that the transformative aftereffects of both liminal experiences are similar. The findings were based on a comparison of life changes in which an individual intentionally exits a structured society into an unstructured, liminal space, with life changes after

near-death experiences in which the individual is unintentionally pushed into the space between life and death. Results indicated an increase in appreciation for life, increased concern for others, and greater self-acceptance. The only decrease was in the area of concern with worldly achievement.

*Keywords:* pilgrimage, near-death experience, liminality, exceptional human experience, transformational aftereffects, life changes, Camino de Santiago

## 1. Uvod

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Romarska pot Camino de Santiago de Compostela v Španiji doživlja zadnja desetletja vedno večje zanimanje. Romanje lahko uvrščamo med izredne človekove izkušnje. Zaradi transformativnega učinka ga moremo primerjati z obsmrtnimi človeškimi izkušnjami, ki so deležne večjega števila raziskav. Število potopisnih pripovedi romanj, posebej v Santiago de Compostelo, je spodbudilo našo raziskavo, s katero smo merili spremembe v vrednotah in stališčih po izkušnjah romanja. Naša razprava s preučevanjem romanja povzema sklepe raziskave o transformativnih izkušnjah romanja in jih primerja z življenjskimi spremembami po obsmrtnih izkušnjah.

## 2. Romanje – prostor duhovnega izkustva

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Človek je že po svoji naravi religiozno bitje, odprto transcendenzi oziroma tistemu, ki ga presega. Je tisti, ki išče, sprašuje in se sprašuje. Kot tak je vedno na poti iskanja, poglobljanja in osmišljanja svojega bivanja. Potovanje je za religioznega človeka najprej absolutno konkretno in na videz povsem profano, a je lahko istočasno in celo prvenstveno mistično potovanje, lahko bi rekli liturgično potovanje. Potovanje, ki dobi svoj polni pomen šele iz zavedanja velikega in edinega človekovega potovanja v blaženo bivanje. Takšno razumevanje je zelo živo ob romanjih v svetišča in še bolj na svete kraje, ki simbolizirajo nebeško domovino. (Bernard 1984)

V Svetem pismu so zaradi verske simbolike posebej poudarjena romanja očakov Abrahama, Izaka in Jakoba v Sihem (1 Mz 12,6-7; 33,18-20), Betel (1 Mz 28,10-22; 35,1-15) in Mamre (1 Mz 13,18; 18,1-15), kjer se jim je Bog prikazoval in se zavezal, da jim bo dal ‚obljubljeno deželo‘. Za Izraelce, ki so izšli iz Egipta, postane gora Sinaj, na kateri se je Bog prikazal Mojzesu (2 Mz 19,20), sveti kraj in potovanje skozi Sinajsko puščavo ima pomen dolge poti v obljubljeno sveto deželo. To je pot iskanja božje in človeške gostoljubnosti, saj nas mnogi, po zgledu Marije in Marte, sprejmejo na svoj dom (Jn 12,1-8). Tako romar okusi gostoljubje ne le dobrih ljudi različnih etničnih, rasnih, socialnih in ekonomskih identitet, ampak tudi gostoljubje Boga samega, ki nas na poti spremlja, nagovarja, vodi ter budi in krepi našo vero in ustvarja srečo in radost življenja (Krajnc 2020, 490–491). Ker pa je gосто-

ljubnost v prvi vrsti nekaj, kar prihaja od znotraj, iz srca in duše, ustvarja dialog ali pot navznoter in navzven (493). Ta pot je blagoslovljena od Boga, ki v skrinji zaveze (4 Mz 10,33-36) in v tabernaklju (2 Sam 7,6) kot znamenjih njegove navzočnosti hodi s svojim ljudstvom, ga vodi in z oblakom varuje (4 Mz 9,15-23). Ko je Jeruzalem postal sedež svetišča in skrinje zaveze, je postal za Jude sveto mesto in vzvišeni cilj zelene ‚romarske poti‘ (Ps 84,6), v katerem romar hodi »z glasom vrisanja in hvale v vrvenju praznične množice« (Ps 42,5), dokler ne »pride do ‚božje hiše‘ in se pokaže pred njegovim obličjem«. Trikrat na leto so morali izraelski možje priti »pred Gospodovo obličje« (2 Mz 23,17), to pomeni: napotiti se v jeruzalemski tempelj. Ta tri romanja so potekala ob prazniku opresnikov (pasha), ob prazniku žetve (binkošti) in ob šotorskem prazniku (De Vaux 1960). Vsaka izraelska družina, tudi Jezusova (Lk 2,41), je vsako leto na pashalni praznik romala v Jeruzalem. Med svojim javnim delovanjem je romal v Jeruzalem tudi Jezus (Jn 11,55-56) (Infante 2010). Evangelist Luka popisuje Jezusovo odrešilno delovanje kot neke vrste romanje (Lk 9,51–19,45), katerega končni cilj je mesijansko mesto Jeruzalem, kraj njegove pashalne daritve in mesto njegovega odhoda k Očetu. »Izšel sem od Očeta in prišel na svet, spet zapuščam svet in grem k Očetu.« (Jn 16,28)

»V prvih treh stoletjih – z nekaj izjemami – romanje v krščanstvu ni imelo bogočastnega pomena. Vsekakor pa so se v teh stoletjih postavili temelji za vnovično obuditev romanj s krščanskim predznakom. Čiščenje mučencev, na grobove katerih so odhajali kristjani, da bi počastili posmrtno ostanke odličnih Kristusovih prič, je postopno in samoumevno poiskalo prehod od »pobožnega obiska« do »zaobljubljenega romanja.« (Kongregacija za bogoslužje in zakramente 2003)

Po sklenitvi Konstantinovega edikta (leta 313) in po odkritju krajev in po najdenju relikvij Kristusovega križa in trpljenja je doživelo krščansko romanje preobrat. Zaradi svojih ‚svetih krajev‘ postane vsa Palestina, z začetkom v Jeruzalemu, Sveta dežela. O tem pričajo poročila slavnih romarjev, na primer Egerijin potopis (*Itinerarium Egeriae*), romarice iz 4. stoletja (Bogataj 2020). V ‚svetih krajih‘ zgradijo znamenite bazilike, kakor sta na primer Anastasis, sezidana nad božjim grobom, in Martyrium na Kalvariji, ki sta postali vabljivi za romarje. Romarski cilji pa so tudi drugi kraji, kakor so opisani v evangelijih, in kraji Stare zaveze, na primer gora Sinaj.

V srednjem veku raste število romarskih središč. Na prvem mestu je Jeruzalem, pa tudi Rim, kjer so romarji (iz naziva Roma) počastili spomin apostolov Petra in Pavla (*ad limina apostolorum*), ter obiskali katakombe in velike bazilike. Med najbolj obiskovanimi romarskimi središči je od 9. stoletja dalje Santiago de Compostela, pa tudi Tours, kjer je grob sv. Martina, Canterbury, kjer je sv. Tomaž Becket prestal mučeništvo, ki je zelo odmevalo po vsej Evropi, Monte Gargano v Apuliji, San Michele dela Chiusa v Piemontu, Mont Saint-Michel v Normandiji, vsa tri posvečena nadangelu Mihaelu.

V novem veku in z reformacijskimi gibanji so romanja stopila nekoliko v ozadje. ‚Pot v daljno deželo‘ se je spremenila v ‚duhovno romanje‘. Z začetkom druge po-

lovice 19. stoletja pa je opazno občutno povečevanje števila romanj, a se spremeni tudi njihova zunanja podoba. V ospredju so božja svetišča, ki so na poseben način izraz verske in kulturne istovetnosti nekega naroda (Altötting, Antipolo, Aparcida, Assisi, Brezje, Caacupé, Chartres, Coromoto, Čenstohowa, Ernakulam-Angamaly, Fatima, Guadalupe, Kevelaer, Knock, La Vang, Loreto, Lurd, Mariazell, Marienberg, Montevergine, Montserrat, Nagasaki, Namugongo, Padova, Pompeji, San Giovanni Rotondo, Washington, Yamoussoukro ...).

V izbiri svetih krajev in v posvečenih časih pogloblja romar, prek znamenj, stik s svetim, s presežnim, z Bogom. Nemir, ki ga sodobnemu človeku povzročata drvenje in sla po spoznavanju in doseganju vsega mogočega, obuja željo po spravi s samim seboj, s svojo usodo in s končno omejenostjo, da bi se potem z novo, božjo močjo vrnil v vsakdanje življenje. K romanju pa ga spodbujajo tudi različne duhovne potrebe, kakor so: želja po slovesnem praznovanju praznika ali pokora za nekatera dejanja, predvsem pa poglobitev vere v Kristusa in čaščenje božje matere Marije ali svetnikov (Krajnc 2019, 163). To je posebej značilno za četrto in tretjo kategorijo romanj po klasifikaciji antropologa Victorja Turnerja (Turner in Turner 1978). Prvi dve kategoriji sta skupni vsem religijam, zadnji dve pa sta značilnost krščanstva. V prvo kategorijo sodijo ‚prototipična romanja‘ oziroma romanja na kraje, ki so s pisnimi dokumenti ali z izročilom določena od religijskega ustanovitelja ali prvih učencev in je njihova značilnost, da manifestirajo pravovernost (npr. Jeruzalem, Rim, Meka ...). ‚Arhaična romanja‘ so na kraje, kjer se lahko zaznajo očitne sinkretistične sledi verovanj in znamenj poprejšnje religije (npr. Glastonbury ...). ‚Sredneveška romanja‘ so romanja na kraje, ki jim daje tipično karakteristiko teološka in filozofska klima obdobja njihovega nastanka (navadno med letoma 500 in 1400 – Canterbury, Santiago de Compostela, Loreto, Čenstohowa, ...). ‚Moderna romanja‘ so romanja na kraje, ki jih karakterizirajo devocionalno ozračje, goreča osebna pobožnost in značilna apologetska skrb. Očitno pa je seveda, da se različni tipi romanj med seboj mešajo, tudi če mesta in kraji ohranjajo svojo originalno podstat (Bernardi 1987).

## 2.1 Razsežnosti romanja

Nedvomno je romanje, ki ga je Clifford Geertz prišteval med osrednje obrede religije (Geertz 1973, 216), odličen način za spodbujanje doživetij, ki bi jih lahko uvrstili med izredne človekove izkušnje. Že Victor in Edith Turner (Turner in Turner 1978, 6) sta izpostavila prepričanje, da so vsa romarska mesta kraji, kjer so se čudeži bodisi že zgodili ali pa se še vedno dogajajo oziroma se lahko ponovijo. V tem smislu naj bi imelo vsako romanje tudi duhovno komponento; tudi če bi romar zanikal duhovno komponento svojih motivov za romanje, menita, da je potencial ‚duhovnega dogodka‘ med romanjem kljub temu navzoč.

Romanje, a tudi liturgični sprevid oziroma procesija imata simbolični pomen. Prikličeta pot, ki vodi v neki drug kraj in ki izraža željo po spremembi ob sprejemanju napora (Bernard 1984). Romanje je trenutek in prisposoba potovanja božjemu kraljestvu naproti. Duhovna dimenzija izhoda Izraela v obljubljeno deželo odseva v romarski duhovnosti. Romanje kot dogodek manifestira pretekle resnič-



nosti in hkrati razodeva prihodnje. (Aracki Rosenfeld 2017, 350). Izhod Izraela v obljubljeni deželi odseva v romarski duhovnosti. Romar se zaveda, da »tu nima stalnega bivališča« (Heb 13,14). Zato tedaj, ko doseže neposredni cilj romanja, nadaljuje potovanje skozi ,puščavo' življenje proti pravi obljubljeni deželi.

Kongregacija za bogoslužje in zakramente v dokumentu z naslovom Direktorij za ljudske pobožnosti in bogoslužje iz leta 2003 našteva in opisuje značilne razsežnosti romanja, ki so: eshatološka, spokorniška, praznična, bogočastna, apostolska in občestvena (Kongregacija za bogoslužje in zakramente 2003). Spokorniška razsežnost kaže, da je romanje ,pot spreobrnjenja'. Na potovanju romar sledi poti, po kateri stopa, ob zavedanju vezi, ki ga vežejo na minljive in nekoristne stvari, da bi dosegel notranjo svobodo in spoznanje o globokem pomenu življenja. Praznična razsežnost se na romanju tesno prepleta s spokorno razsežnostjo. Veselje ob romanju je podaljšana radost pobožnega izraelskega romarja: »Veselil sem se, ko so mi rekli: »V Gospodovo hišo pojdemo.«« (Ps 122,1) Romanje je prekinitev vsakdanje enoličnosti, je olajšanje teže vsakdanjega življenja in ponuja priložnost za druženje in prijateljstva, za svobodno izražanje pogosto zatrte spontanosti. Bogočastna razsežnost kaže, da je romanje bogočastno dejanje. Romar potuje v božjepotno svetišče, da bi se srečal z Bogom, da bi stopil predenj, mu izkazal spoštovanje s češčenjem in v božjepotnem svetišču opravi številna bogočastna dejanja. Romarjeva molitev ima lahko različne oblike: Boga hvali in časti zaradi njegove dobrote in svetosti; zahvaljuje se mu za prejete darove; izpolnjuje zaobljubo, za katero se je bil obvezal; prosi za milosti, potrebne za življenje; prosi oduščanja za svoje grehe. Apostolska razsežnost kaže, da romarsko popotovanje v nekem določenem smislu ponavlja hojo Jezusa in njegovih učencev po Judeji, ko so označili evangelij. Romar na poti v sveti kraj ali svetišče je v občestvu vere in povezanosti ne le s sopotniki, s katerimi je na ,romarskih poteh' (Ps 84,6)<sup>1</sup> ali pa jih na novo srečuje, ampak tudi v skrivnostnem občestvu z tistimi, ki so skozi stoletja molili v svetišču; z naravo, ki obdaja pot in svetišče, katerega lepoto občuduje in jo čuti naklonjeno; s človeštvom, katerega hrepenenje in upanje se v svetišču kaže na različne načine in katerega trud za lepoto in za umetnost je v njem pustil veliko znamenj.

## 2.2 Romarska pot ,Camino de Santiago'

Ena najbolj priljubljenih romarskih poti v Evropi je nedvomno Camino de Santiago. Ime navadno velja za različico romarske poti v Santiago de Compostelo, ki je dolga skoraj 800 km in zahteva od štiri do pet tednov hoje. Pri romarski poti Camino de Santiago govorimo torej o dolgotrajnejšem romanju proti cilju, ki je Santiago de Compostela. Leta 813 naj bi na mestu, kjer danes stoji Santiago de Compostela, našli relikvije sv. Jakoba in od takrat dalje je kraj postal cilj številnih romarjev. V srednjem veku je bil za Jeruzalemom in Rimom najpomembnejša romarska smer, ki je povezovala vso Evropo. V 14. stoletju se je začelo število romarjev zmanjševati, dokler ni povsem usahnilo. V devetdesetih letih prejšnjega stoletja, leta 1982, je

<sup>1</sup> Ps 84,6: »Blagor ljudem, ki najdejo svojo moč v tebi: v njihovem srcu so romarska pota.«

papež Janez Pavel II. pozval Evropo, naj znova odkrije svoje korenine in se vrne k njim. Svet Evrope je v letu 1987 razglasil Jakobovo pot za evropsko kulturno pot, UNESCO za svetovno kulturno dediščino, število romarjev pa je začelo skokovito naraščati. Od leta 1987 dalje, ko je Svet Evrope razglasil kulturno pomembnost poti, ki prečkajo vso Evropo s ciljem v Santiagu de Composteli, se je število romarjev z manj kakor 2000 povečalo na več kakor 347 578 v letu 2019, od tega je bilo tudi 855 Slovencev. (Pilgrim's Reception Office 2019)

Dominikanec Timothy Radcliffe (2012, 19), ki romanje vidi kot prožno obliko verskega udejstvovanja, za katero pravi, da je »lahko izraz globokega prepričanja kot tudi negotovosti«, prav ob zgledu sodobnih romarjev v Santiago de Compostelo poudarja, da številni sodobni romarji gojijo nejasno, a odločno upanje, da bodo nekaj našli, bodisi med potovanjem ali na koncu poti. Meni, da je romanje potreba, ki je zakoreninjena že v naši človeški naravi, romanje pa nam pomaga raziskovati in osmisliti preobrazbe in napetosti, ki jih prinaša sodobna religioznost. Ocenjuje, da so sodobni romarji po eni strani omahljivi in nezaupljivi do svoje vere in do nauka, po drugi strani pa verjamejo, da morajo to pot opraviti. Govori tudi o ljudeh, ki statistično ne pripadajo nobeni Cerkvi, ne opravljajo verskih obredov, objem kipa sv. Jakoba na koncu poti pa jim kljub temu daje neko določeno ugodje.

Nizozemec Peter Jan Margry (2008) pravi da je Camino de Santiago zgled romanja, ki nakazuje, da je v sodobnosti zelo pomembno vlogo pridobila sama romarska pot. Meni, da je pot postala celo pomembnejša kakor cilj, kamor je romar namenjen. Mnenja je, da so Camino de Santiago »odkrili in na novo izumili duhovni iskanci in ljubitelji kulturne zgodovine in spokojnosti« (24), da je za mnoge romarje pohodnike pešačenje po poti postalo nekakšen individualni obred prehoda ali romanje k samemu sebi.

### 2.3 Transformativno izkustvo romanja

Zelo pomemben prispevek k preučevanju romanja sta dala Victor in Edith Turner (1969; 1978), s tem ko sta vanj vključila Van Genneпов koncept liminalnosti.<sup>2</sup> Van Genneпов (2000) opredeli tri temeljne faze, ki so splošno navzoče v obredih prehoda znotraj plemenskih družb: ločitev (predliminalna faza), meja (prag, liminalna faza) in ponovna vključitev (postliminalna faza). Turner in Turner (1978) zastopata stališče, da je enako mogoče obravnavati tudi romanje. V prvi fazi, torej ob odhodu na romanje, se tudi romar loči od družbe in vstopi v liminalno fazo. To je faza, ki leži med predliminalnim in postliminalnim stanjem posameznika in v kateri poteka dejanska osebna preobrazba. V tej fazi je romar večinoma zunaj družbe in kulture ali pa na njenem samem robu. Po sklepnih drugi fazi, opravljenem romanju, se romar vrne domov in se ponovno vključi v družbo. Ponovna vključitev v družbo pomeni tretjo, zadnjo fazo obreda prehoda. Jasno je, da obstaja veliko razlik med romarskim in plemenskim obredom prehoda, prav tako pa lahko obstajajo velike razlike med različnimi romanji in romarji. Vendar to ne spodkopava temeljnega pojma, da se namreč romanje v veliki meri dojema kot transformativna izkušnja,

<sup>2</sup> Izstop iz strukturiranega družbenega prostora v nestrukturirani, vmesni in začasni prostor.

po kateri se romar vrne nekoliko spremenjen v svoje vsakdanje vloge v družbi. Prav tako v življenju človeka puščajo globoko sled tudi obsmrtni izkušnje, ki so prav tako ena od oblik izrednih človekovih izkušenj. Doživela jo je tudi prej omenjena Rhea White in prav to jo je spodbudilo, da je svoje nadaljnje življenje posvetila preučevanju izrednih človekovih izkušenj.

Prav tako kakor se je v sodobnosti povečalo število romarjev na poti Camino de Santiago, se je povečalo tudi število ljudi, ki poročajo o obsmrtnih izkušnjah. To lahko v veliki meri pripišemo razvoju medicine na področju oživljanja, saj vedno več bolnikov z nenadnim srčnim zastojem preživi.

### 3. Izredne človekove izkušnje IČI (EHE)

Spontano nastajajoče nenavadne izkušnje, ki so jih raziskovalci in praktiki ločeno obravnavali v različnih disciplinah in jih konceptualizirali kot religiozne (James 2009), mistične (Stace 1960), nenavadne (Cardeña, Lynn in Krippner 2017), vrhunske (Maslow 1994) in ne nazadnje prebujajoče (Taylor in Egeto-Szabo 2017), je Rhea White (1993) zajela pod enotnim pojmom in zanje skovala ime izredne človekove izkušnje (*Exceptional Human Experiences, EHE*). Ločila je med izrednimi izkušnjami in izrednimi človekovimi izkušnjami. Izredno izkušnjo razumemo kot anomalni (nenavadni, posebni) dogodek, za katerega je v tem trenutku v zahodni kulturi malo – če sploh kaj – sprejemljivih racionalnih razlag. To so neobičajne izkušnje, ki niso v skladu s prevladujočo znanstveno paradigmo. Po Whitovi so tovrstne izkušnje raziskovalci navadno zanemarjali zaradi njihove mistične in nenavadne narave. Za znanstveno obravnavo pa so postale zanimive, ko so zaznali njihov vpliv na človekovo dolgoročno vedenje. Zato je Whitova začela ločevati med izrednimi izkušnjami in izrednimi človekovimi izkušnjami (IČI), ki to postanejo šele takrat, ko izredne izkušnje povzročijo transformativne učinke pri posamezniku, ki jih doživi. Danes je široko sprejeto stališče, da so našete vrste izkušenj relevantne za znanstveno preučevanje, da presegajo psihofiziološko patologijo in religijski misticizem, da presegajo geografske meje, nastajajo v vseh kulturah in lahko povzročijo transformativne učinke, ki trajno spremenijo izkuševalčevo življenje.

Rhea White (2000) je identificirala približno 200 vrst IČI, ki jih je reorganizirala v devet razredov, med njimi: razred mističnih in unitivnih izkušenj (v katerih je navzoč močan občutek povezanosti, ki včasih pomeni enost z božanskim), paranormalne izkušnje<sup>3</sup> (v katerih spoznavamo ali vplivamo na svet z drugimi sredstvi in ne z navadno priznanimi čutili, motoričnim sistemom ali racionalnim sklepanjem), izkušnje srečanja (s svetovi ali bitji, ki se zdijo tuja ali drugačna) in ne nazadnje nenavadne izkušnje, povezane s smrtjo (obsmrtni izkušnje, nenavadne izkušnje, povezane s trenutkom smrti, prikazovanje mrtvih in različne navidezne komunikacije z mrtvimi).

<sup>3</sup> Páranormálen – zadevajoč pojave, ki jih ni mogoče znanstveno pojasniti (*Slovar slovenskega knjižnega jezika*, s. v. Páranormálen).

### 3.1 Doživljanje na meji napetosti zavesti

Berger in Luckmann (1988) trdita: ljudje se zavedamo, da je svet sestavljen iz več resničnosti, med katerimi obstaja ena, ki se predstavlja kot resničnost *par excellence*. Pravita, da je to resničnost vsakdanjega življenja, ki ima privilegiran položaj in ji daje pravico do poimenovanja resničnosti. Napetost zavesti je najvišja v vsakdanjem življenju, zato je posameznik nanjo v največji meri pozoren. Vsakdanje življenje doživlja v budnem stanju, normalno in samoumevno sprejemanje resničnosti vsakodnevnega življenja pa pomeni njegovo naravno držo. Ta svet je zanj uporaben, koristen, določa ga predvsem tisto, kar posameznik v njem dela, naredi ali načrtuje. Druge resničnosti zanj niso tako koristne, zato je njegovo zanimanje zanje posredno, manj intenzivno in tudi manj nujno. V prvi vrsti ga zanima kopica predmetov, ki so vključeni v njegovo vsakdanje življenje. Ta uporabni in koristen svet, resničnost vsakdanjega sveta, je hkrati tudi intersubjektivni svet, ki si ga posameznik deli z drugimi. Zavest zdravega razuma je zdravorazumska prav zato, ker velja za svet, ki je skupen mnogim ljudem, in zdravorazumsko znanje je znanje, ki ga posameznik deli z drugimi ljudmi v običajnih, samoumevnih rutinah vsakdanjega življenja. Zato človek tudi resničnost vsakodnevnega življenja jemlje kot resničnost. *Ve*, da je resnično. Čeprav je sposoben dvomiti v njegovo resničnost, je dolžan prekiniti takšen dvom, ker rutinsko obstaja v vsakdanjem življenju.

Med tem zdravorazumskim svetom vsakdanje resničnosti in drugimi resničnostmi pa seveda obstaja neka meja, prek katere ljudje na neki način lahko prehajajo. Luckmann (2007) je opredelil to mejo oziroma vmesno področje kot mejo med življenjskim svetom<sup>4</sup> in drugimi stvarnostmi.<sup>5</sup> Pri tem je izhajal iz območja vsakdanje stvarnosti, stvarnosti, v kateri človek lahko deluje in v kateri izkustva potekajo v nenehnem preusmerjanju naše pozornosti v enem in istem območju stvarnosti. V radikalni odvrnitvi od dnevnega življenja v druge stvarnosti (na primer v spanje) pa naj bi človek prestopil mejo neke druge stvarnosti, v kateri ne more delovati. Ta meja ni ostro začrtana, ampak med njima obstaja neko mejno področje, v katerem človek lahko deluje. Mejno področje med dvema različnima stvarnostima, ki je še vedno zunaj vsakdanjosti, vendar se vanjo že vključujejo zavestne dejavnosti, imenuje Luckmann območje napetosti zavesti (92). Znotraj tega območja je človek lahko, vse dokler izvira njegova motivacija iz notranjih predstav in hkrati tudi zunanja situacija dovoljuje nadaljnjo odvrnitev od vsakdanjika. Kot zgled takšnega območja bi lahko dali sanjarjenje. Sanjarjenje, to preseganje Luckmannove »meje napetosti zavesti« in vstop v mejno področje, ki je drugače zunaj vsakdanjosti, kljub temu pa človek v tem prostoru lahko deluje, ker so v tem mejnem področju vključene tudi zavestne dejavnosti.<sup>6</sup> Človek sanjari, vse dokler ne prekorači zgornje ali

<sup>4</sup> Življenjski svet Luckmann imenuje tudi stvarnost dnevnega življenja, naravno stanje, vsakdanja stvarnost, vsakdanjik.

<sup>5</sup> Druge stvarnosti Luckmann imenuje tudi zunajvsakdanje stvarnosti, druge stvarnosti življenjskega sveta, zunajobičajne stvarnosti.

<sup>6</sup> Sanjarjenje lahko ponazorimo s citatom romarke na poti Camino de Santiago, Nataše Jernejčič: »Zaradi vročine sva se ustavili in počivali v senci pod nekim drevesom. Bili sva kar utrujeni in zaprla sem oči, ne da bi zaspala. Vse se je dogajalo pri polni zavesti. Tako kot pred leti, ko sem bila na regresiji. Vidiš ljudi

spodnje meje napetosti zavesti, ki zamejuje to območje. Zgornjo mejo prekorači takrat, ko zaspi. S tem se premakne v neko drugo resničnost, v kateri ne more delovati.<sup>7</sup> Spodnjo mejo napetosti zavesti pa po Luckmannu (2007) človek prekorači takrat, ko se vrne v življenjski svet. Meni, da se to zgodi, ko lastnosti doživljajev zdramijo motivacijo, ki izhaja iz okolja in iz neizogibnih zahtev vsakdanjika (seveda drugače od – recimo – sanjarjenja in spanja, od tega se ločijo obsmrtne izkušnje). Če torej romarja med notranjim doživljanjem na »meji napetosti zavesti« zmotijo neki določeni dražljaji iz okolja, ga to lahko povrne v vsakdanjik.<sup>8</sup> (93)

Doživljanje na meji napetosti zavesti je pogosto tudi pri romarjih na poti Camino de Santiago. Pomembno vlogo pri tej obliki preseganja vsakdanjika oziroma vsakdanjega, običajnega načina doživljanja po našem mnenju sproži dalj časa trajajoča odsotnost številnih neizogibnih zahtev in motečih dražljajev vsakdanjika.<sup>9</sup>

#### 4. Raziskave o izrednih človekovih izkušnjah

Vse od pradavnine dalje priznava človek na različne načine obstoj bivanja onkraj časa in prostora in vidi v smrti smisel, saj »umrješ, da živiš« (Trstenjak 1993). V Sloveniji je opravila raziskavo obsmrtnih izkušenj med srčnim zastojem na terenu Zalika Klemenc - Ketiš (2010). Izhajala je iz opredelitve, da so obsmrtne izkušnje »doživljanja globokih občutkov v smislu izven telesnih doživetij in vstopa v druge dimenzije izven običajnih meja časa in prostora, ki najpogosteje nastopijo, ko je človek soočen z življenjsko nevarno situacijo, je blizu smrti ali pa je celo klinično mrtev« (6). Ugotovila je, da jo med oživljanjem doživi vsak peti bolnik in da je večina med njimi po obsmrtni izkušnji doživela trdno in trajno spremembo prepričanj, stališč in vrednot. Podobno kakor so rezultati raziskav obsmrtnih izkušenj pokazali tudi v drugih državah, je ugotovila, da delujejo kot katalizator duhovnega prebujenja, to pa bolnika, ki jih je doživel, vodi v duhovno rast in v razvoj mnogih fizičnih sposobnosti, ki jih do tedaj ni imel. Takšne vrste izkušenj je Rhea White (1993) preučevala kot izredne človekove izkušnje.

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in v tvoji glavi se odvija zgodba, kot bi gledal film. Tudi če bi imela zelo bujno domišljijo, si zgodbe ne bi mogla tako hitro izmisliti.« (Jernejčič 2014, 73)

<sup>7</sup> V neko drugo resničnost pa se premaknejo tudi ljudje, ki doživijo obsmrtno izkušnjo in jo dokaj podobno opisujejo kot nepopisljivo doživetje. Z. Klemenc - Ketiš (2010) pravi, naj bi bili pogosti elementi obsmrtnih izkušenj premikanje skozi temen predor, srečanja s spiritualnimi ali že pokojnimi osebami in retrospektivni pregled svojega lastnega življenja.

<sup>8</sup> V ponazoritev smo izbrali citat iz knjige Ranljiva romarke Tjaši Artnik Knibbe, ki takšno stanje na meji napetosti zavesti opiše kot »mir glasbe srca«, ki ga zmoti prihod skupine motoristov: »Medtem ko v miru glasbe srca sedim na leseni klopci, pride mimo gruča motoristov, ki opazujejo prizor s povsem druge perspektive. Tja pridejo kot turisti. Čas je, da se umaknem in s seboj vzamem svetlost trenutka.« (2017, 115)

<sup>9</sup> Te moteče dražljaje lahko ponazorimo z enim od številnih citatov, ki zadevajo romarjev beg od ljudi, vpetih v vsakdanjik, in od mest, v katerih ljudje izpolnjujejo zahteve tega vsakdanjika. »Množica ljudi, vrvež, zopno zvonjenje mobilnih telefonov, kamorkoli se obrneš, Izložbe, polne luksuznih izdelkov, ki še zdaleč niso namenjeni zgolj preživetju, vse to me je odbijalo. Urbano okolje mi ni dišalo. Čimprej sem hotel ven, nazaj v naravo. Stran od gneče in nore dirke s časom, ki se zdi, če jo opazuješ od daleč in z nekega drugega zornega kota, precej komična.« (Novak 2004, 162)

## 4.1 Raziskava o romanju Camino de Santiago

V svoji raziskavi smo na romanje Camino de Santiago pogledali skozi lečo izrednih človekovih izkušenj. Za to smo se odločili iz več razlogov. Mogoče je najpomembnejši ta, da so romarji na sami poti izpostavljeni številnim sprožilcem IČI. Nekajtedenska hoja po poti Camino de Santiago je dolgotrajna ponavljajoča se dejavnost, med katero so romarji intenzivno izpostavljeni naravnim lepotam in imajo veliko možnosti za obisk svetih krajev in obredov. Kakor že rečeno, romarji pogosto poročajo, da doživljajo na poti duhovne izkušnje, ki prinašajo neke določene učinke. Prav učinki teh izkušenj so bili drugi razlog, da na romanje Camino de Santiago, ki je že pregovorno transformativni proces, pogledamo z zornega kota IČI, saj vsebujejo transformativne učinke že po definiciji. V svojem dosedanjem delu smo z analizo vsebine 32 potopisnih pripovedi o romanju Camino de Santiago izdelali tudi tipologijo izrednih izkušenj, ki obsega devet različnih tipov izrednih izkušenj. Skupaj s transformativnimi učinki, ki jih te izredne izkušnje prinašajo, smo jih združili v sedem tipov IČI. Najpogostejšo izredno izkušnjo, ki so jo doživljali romarji v naši dosedanji raziskavi, smo poimenovali izkušnja vsepovezanosti. To je izkušnja medsebojne povezanosti z glavnim učinkom večjega poudarka na enosti, na ljubezni in na sledenju srcu. Naj jo prikažemo s citatom:

»Kako poseben občutek! Polno doživetje hoje. Utopljenost v naravo. /.../ Pravim, da hodim sam, pa vendar ni tako. Nikoli nisi sam. Stvarnik je nasul okrog tebe polno znamenj, žive in nežive narave, ki te spremljajo. Po njih ga lahko zaznaš, občutiš ljubezen. Tudi ptice čutijo to povezanost v eno, preletavajo ob meni iz veje na vejo. Ti, Gospod, ki si vse, kar me obdaja, ustvaril, si tudi moj naš Stvarnik.« (Kvaternik 2015, 113)

Po pogostosti zapisovanja v analiziranih potopisnih pripovedih je bila na drugem mestu izkušnja pomiritve z glavnim učinkom razbremenitve, na tretjem pa religiozna izkušnja. Kot glavni transformativni učinek religiozne izkušnje smo za beležili večji poudarek na enosti in ljubezni in na okrepljenih odnosih. Lep zgled religiozne izkušnje lahko razberemo iz citata potopisne pripovedi francoskega poslovneža Potdevina, ki je na romanju Camino de Santiago doživel močno religiozno izkušnjo:

»Nič ne more izraziti Bitja. Napolnil je sobo s svojo navzočnostjo. Bil je tako velik, da se mi je prostor zdel še večji, kot je bil v resnici. /... / To so morale biti oči duše, ki so ga videle, kajti ni bilo oblike, obrisov, barv, površin ali teksture. Samo energija. Njegovo sporazumevanje – pravzaprav bi moral reči združenje – z mojim bitjem je bilo celostno in popolno. /.../ To je bilo najvišje možno stanje zadovoljstva in miru, v katero me je potopil. Radost s primesjo blagega občutka strahu. /... / Ne spominjam se, da bi v življenju kdaj okusil takšen notranji mir in zadovoljstvo. Verjetno je bilo to tisto globoko in pravo veselje. Nič na svetu ne more vzbuditi takšnega stanja.« (2013, 42–43)

Potdevina je izkušnja preobrazila iz ‚nepraktikanta‘, kakor Osredkar (2016) imenuje katolike, ki se ne udeležujejo verskih obredov in pridejo v cerkev samo ob izrednih priložnostih, za cerkvena navodila pa se ne menijo, v ‚praktikanta‘. S citatom iz analizirane knjige z naslovom *Resetiran* ponazarjamo, s kakšnimi besedami ta transformativni učinek romanja opisuje Potdevin sam:

»Seveda bi lahko našel tisto konkretno in na primer razložil, da me iPhone ni več prepoznal, ker sem dal v zaznamke strani z informacijami o urah adoracij in maš po Parizu skozi ves dan. Da sem se naročil na elektronsko dnevno prejetje božje besede in da zdaj iPhone bolj kot za telefoniranje pravzaprav uporabljam za molitev brevirja – čudoviti trenutki molitve ob psalmih, ki kristjanu dajejo ritem dneva.« (2013, 143–144)

## 4.2 Novost in prispevek naše raziskave

S to raziskavo smo želeli preučiti življenjske spremembe v prepričanjih, v vrednotah in v stališčih romarjev po izkušnji romanja na poti Camino de Santiago in smo jih primerjali z življenjskimi spremembami ljudi, ki so doživeli obsmrtno izkušnjo. Življenjske spremembe po romanju smo izmerili s spletno anketo, ki je vsebovala 50 vprašanj iz vprašalnika „Popis življenjskih sprememb – revidiran“ (Life Changes Inventory – revised; Greyson in Ring 2004). Podatke o življenjskih spremembah po obsmrtnih izkušnjah smo povzeli po raziskavi Z. Klemenc - Ketiš (2010); uporabila je nerevidirano različico „Vprašalnika za ugotavljanje življenjskih sprememb“, ki ga sestavlja 42 vprašanj.

Anketni vprašalnik (n = 102; april 2019 – junij 2020) smo namenili vsem, ki so prehodili več kakor 500 kilometrov katerekoli različice španske romarske poti Camino de Santiago. Povezava na anketo je bila objavljena na straneh treh Facebook skupin: javne skupine „Pot svetega Jakoba – Camino Slovenija“ in dveh zasebnih skupin – „Pot svetega Jakoba“ – „Camino Slovenija 2“ in Camino bejbe. Z. Klemenc - Ketiš (2010) je podatke o življenjskih spremembah zbrala s pisno anketo pol leta po srčnem zastoju z uspešnim oživiljanjem (n = 11).

Tako romarji kakor bolniki so odgovarjali po 5-stopenjski Likertovi lestvici, ki nam pove, ali so nastale kake spremembe in kako korenita ta sprememba bila (od +2: močno se je povečala do –2: močno se je zmanjšala). Vprašanje, ki se v originalnem vprašalniku glasi: »Radi bi izvedeli, na kakšen način, če sploh, je vaše bližnje srečanje s smrtjo vplivalo na vaše življenje?« in ga je Z. Klemenc – Ketiš (2010) uporabila v svoji raziskavi, smo v naši raziskavi preoblikovali v »Radi bi izvedeli, na kakšen način, če sploh, je romanje vplivalo na vaše življenje?«

## 4.3 Rezultati raziskave

V vzorcu romarjev (n = 102) je v spletni anketi sodelovalo 56 % anketirancev, ki so enkrat prehodili Camino de Santiago, 44 % pa ga je prehodilo več kakor enkrat. Strukturo anketirancev glede na spol, starostno skupino, vrsto kraja bivanja, stopnjo dosežene izobrazbe, status in glede na zakonski stan prikazujemo v tabeli 1.

Spol	
Moški	30 %
Ženske	70 %
Skupaj	100 %

Starostna skupina	
Do 25	3 %
Od 26 do 35	6 %
Od 36 do 45	16 %
Od 46 do 55	32 %
Nad 55	43 %
Skupaj	100 %

Kraj bivanja	
Mesto	33 %
Primestje	11 %
Manjše mesto ali kraj	27 %
Vas	28 %
Osamljena hiša	1 %
Skupaj	100 %

Najvišja stopnja dosežene izobrazbe	
Osnovna šola ali manj	2 %
Dveletna ali triletna poklicna šola	8 %
Štiriletna ali petletna srednja šola	32 %
Višja, visoka šola	20 %
Univerzitetna izobrazba	32 %
Specializacija doktorat	6 %
Skupaj	100 %

Status	
Šolajoči se	2 %
Aktivni	64 %
Neaktivni	24 %
Brezposelni	10 %
Skupaj	100 %

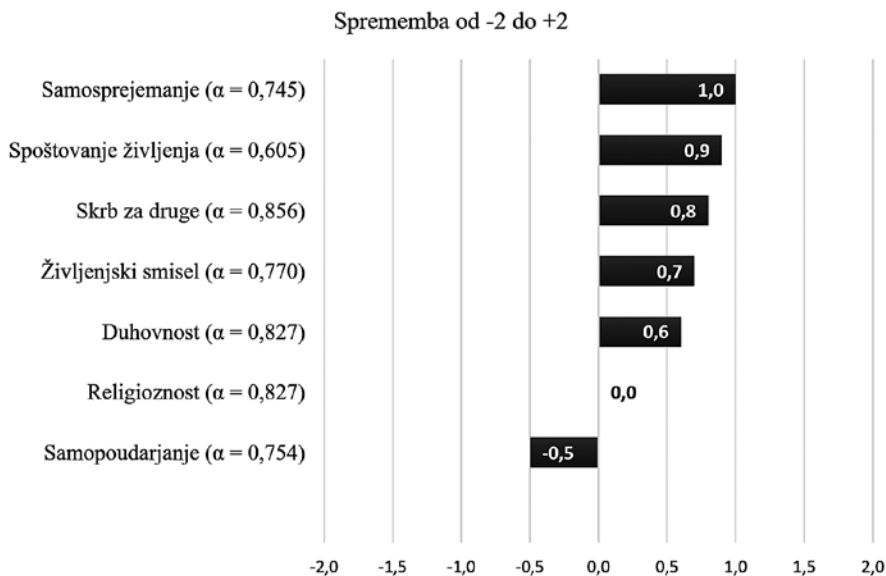
Zakonski stan	
Samski (nikoli poročen)	17 %
Poročeni	62 %
Ovdoveli	4 %
Razvezani	17 %
Skupaj	100 %

**Tabela 1:** Anketiranci ( $N = 102$ ) po spolu, starostni skupini, vrsti kraja bivanja, stopnji dosežene izobrazbe, statusu in po zakonskem stanu.

Analizo življenjskih sprememb romarjev smo opravili na podlagi razvrstitve njihovih elementov na različna področja sprememb, ki jih LCI-Revised predvideva. Posamezne elemente življenjskih sprememb smo tako združili v devet skupin in z uporabo koeficientov Cronbach alfa ( $\alpha$ ) izračunali njihovo notranjo konsistentnost. Skupino elementov z imenom Strah pred smrtjo ( $\alpha = -0,011$ ) in Družbene/planetarne vrednote ( $\alpha = 0,218$ ) smo zaradi prenizke zanesljivosti izločili. Spremembe notranje konsistentnih skupin združenih postavk v razponu od  $-2$  do  $+2$  prikazujemo v grafikonu 1.

Največje povečanje smo zabeležili v samosprejetanju, pri katerem so se močno povečali vsi trije elementi, ki skupino sestavljajo. Iz tega lahko sklepamo, da je pomembna življenjska sprememba, ki jo prinaša romanje Camino de Santiago, povečan občutek osebne vrednosti, večje razumevanje in samosprejetanje samega sebe. Prav tako se romarji vrnejo s poti s povečanim spoštovanjem do življenja, ki za porastjo samosprejetanja samo malo zaostaja. Porast skrbi za druge je tretja največja življenjska sprememba, o kateri poročajo romarji. Skrb za druge obsega kar osem elementov, vsi pa beležijo povečanje od 0,6 do 0,8. Romarji so





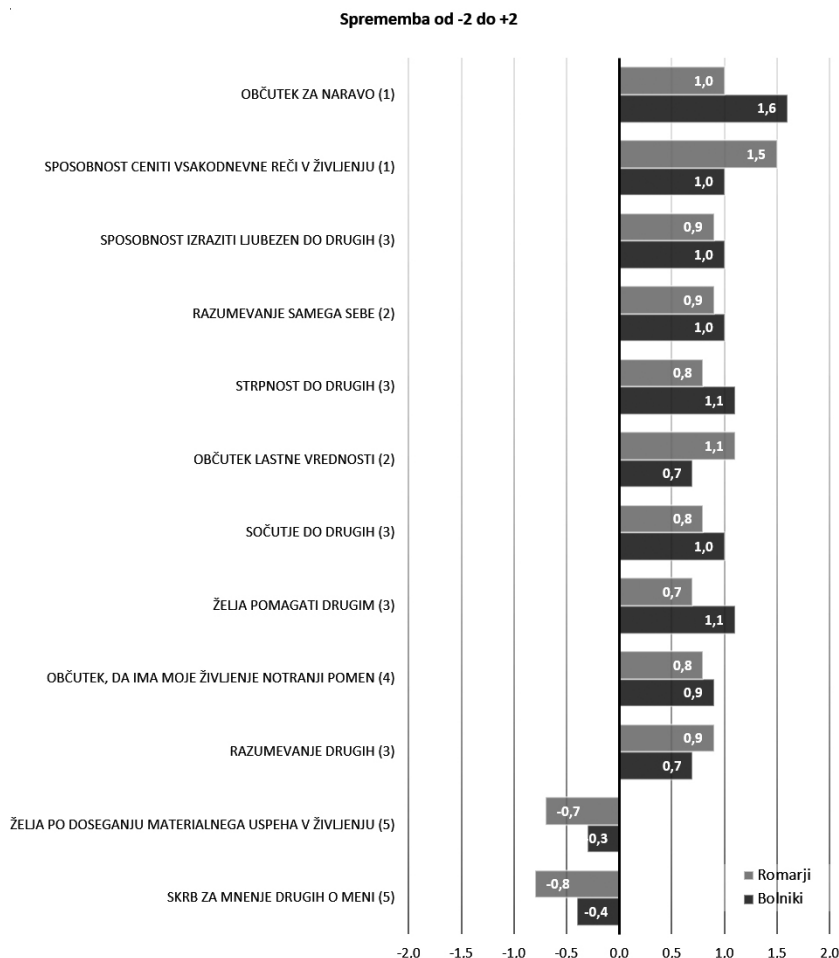
**Graf 1:** Spremembe združenih postavk iz Vprašalnika o življenjskih spremembah (Greyson & Ring, *The Life Changes Inventory – Revised*, 2004).

\*  $p < 0,01$

tako po opravljeni poti pripravljene več pomagati drugim, do njih so bolj sočutni, bolj so jih pripravljene poslušati, bolj so strpni in občutljivi za njihovo trpljenje, poleg tega pa druge bolje razumejo, lažje občutijo njihove probleme, poveča se njihova empatija, prav tako pa lažje izražajo svojo ljubezen do drugih. Za porastjo samosprijemanja, spoštovanja življenja in skrbi za druge sledita povečanje življenjskega smisla in duhovnosti. Tudi v sklopu duhovnosti so se povečali vsi elementi, ki v vprašalniku zadevajo duhovnost, to pa so želja po sposobnosti višjega zavedanja (0,6), duhovna občutja (0,7), zanimanje za duhovne stvari (0,5), vera v navzočnost višje sile (0,7) in notranje občutje božje navzočnosti (0,5). Na področju religioznosti v poprečju nismo zabeležili sprememb. V okviru samopoudarjanja smo zabeležili padec pri vseh sedmih elementih življenjskih sprememb – pri želji, postati znana osebnost, pri skrbi za mnenje drugih o sebi, pri skrbi za materialne stvari, pri želji po doseganju materialnega uspeha, pri želji po ustvarjanju dobrega vtisa o sebi, pri ambiciji doseganja višjega življenjskega standarda in pri želji po tekmovanju.

V naslednjem koraku smo življenjske spremembe po romanju primerjali z življenjskimi spremembami po obsmrtnih izkušnjah. Izbrane postavke elementov življenjskih sprememb, pri katerih smo zabeležili največje pozitivne ali negativne spremembe, prikazujemo v grafikonu 2.

Ugotovili smo, da tako bolniki po obsmrtnih izkušnjah kakor romarji po romanju poročajo o povečanem spoštovanju do življenja (občutek za naravo, sposobnost, ceniti vsakodnevne reči v življenju), povečanemu samosprijemanju (povečano



**Graf 2:** Primerjava sprememb izbranih postavk iz Vprašalnika o življenjskih spremembah (Greyson & Ring, *The Life Changes Inventory – Revised*, 2004) med romarji in bolniki.  
\*\*  $p < 0,01$

razumevanje samega sebe, povečan občutek osebne vrednosti) in povečani skrbi za druge (sposobnost, izraziti ljubezen do drugih, strpnost in sočutje do drugih, želja, pomagati drugim, razumevanje in sposobnost poslušanja drugih). Tako pri bolnikih kakor tudi pri romarjih pa največje negativne vrednosti dosegajo elementi s področja samopoudarjanja – zmanjšala se je tako želja po doseganju materialnega uspeha v življenju kakor tudi skrb, ki so jo eni in drugi posvečali mnenju drugih o samem sebi. Pri tem elementu smo izmerili največjo negativno spremembo (pri bolnikih  $-0,8$  in pri romarjih  $-0,4$ ). Na področju religioznosti nismo zabeležili pomembnejših sprememb.

Opomba: (1) Spoštovanje življenja, (2) samosprejemanje, (3) skrb za druge, (4) življenjski smisel, (5) samopoudarjanje.

## 5. Sklepne ugotovitve

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V luči izrednih človekovih izkušenj, ki izhajajo iz rezultatov naše raziskavi o romanje Camino de Santiago, poteka romanje (podobno kakor obsmrtna izkušnja) v liminalnem prostoru, v neki drugi resničnosti, v prostoru transformacije, ki človeka nekako preobrazi.

Na podlagi svoje raziskave smo ugotovili, da romarji med hojo po poti Camino de Santiago doživljajo izredne izkušnje, ki presega običajno čutno in kognitivno zaznavanje, te izkušnje pa jim prinašajo transformativne učinke (Lavrič in Brumec 2020), ki se pokažejo že na samem romanju in se po opravljenem romanju kot poučinki utrjujejo tudi v vsakdanjem življenju.

V liminalnem prostoru romanja in obsmrtna izkušnja se človek lahko znajde v neki drugi stvarnosti, ki presega vsakdanjo resničnost. V tem vmesnem prostoru romar in klinično mrtvi človek lahko doživljata preseganje običajne fizične ravni in običajnega doživljanja. Zgodi se proces transformacije, ki se udejanji po vrnitvi v vsakdanjik, v življenjski svet. Posamezniki po romanju in obsmrtnih izkušnjah bolje sprejemajo samega sebe, močno poraste njihova skrb za druge, prav tako pa se poveča njihovo spoštovanje življenja. Bolje tudi razumejo smisel svojega življenja in smisel življenja na sploh. Medtem ko na področju religioznosti nismo zabeležili omembe vrednih sprememb, pa lahko rečemo, da tako romanje kakor obsmrtna izkušnja lahko povzročata precejšnje spremembe na področju duhovnosti, ki se kaže v povečani želji po doseganju višje zavesti, v porastu duhovnih čustev, v povečanem prepričanju v višjo silo in v povečanem notranjem občutku božje navzočnosti. Po drugi strani pa obe vrsti izkušenj prinašata zmanjšano željo po samopoudarjanju in doseganju, prav tako pa tudi zmanjšanje zaskrbljenosti posameznikov zaradi materialnih stvari in za mnenje drugih o njih samih. Lahko bi sklenili, da tako romanje kakor obsmrtna izkušnja prinašajo spremembe, ki življenje posameznikov obrnejo na bolje.

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*Mieczysław Polak*

## **Catechesis in the Church's Dialogue with the World**

### *Kateheza pri dialogu Cerkve s svetom*

*Abstract:* The Church is fulfilling her salvific mission in the world entrusted to her by Christ. She is sent to proclaim the Gospel of Jesus Christ, man's only Saviour. Through her presence in the world, the Church enters into dialogue with it. The Second Vatican Council stressed the need for the Church's dialogical presence in the world. The main issue of this article is the search for an answer to whether catechesis itself has a dialogical structure and whether it is a place of dialogue between the Church and the world. The study first shows the dialogue of salvation as a relationship between God and man. Then it presents the Church's relationship with the world, which is a relationship of dialogue. Since catechesis is at the service of God's dialogue of salvation and is an ecclesial ministry, it is therefore also dialogical and can, in a sense, be a place for the Church's dialogue with the world. There is, however, a particular specificity of this dialogue, which is based on the spirituality of dialogue. The vision of catechesis is contained in the new Vatican Directory for Catechesis, which describes it as a 'laboratory for dialogue'.

*Keywords:* Church, world, catechesis, dialogue, a spirituality of dialogue

*Povzetek:* Cerkev v svetu uresničuje svoje odrešenijsko poslanstvo, ki ji ga je zaupal Kristus. Poslana je oznanjevati evangelij Jezusa Kristusa, edinega človekovega odrešenika. Prek svoje navzočnosti v svetu Cerkev z njim stopa v dialog. Drugi vatikanski koncil je poudaril potrebo dialoške navzočnosti Cerkve v svetu. Glavna tema našega članka je iskanje odgovora, ali ima kateheza sama po sebi dialoško strukturo in ali je prostor dialoga med Cerkvijo in svetom. Raziskava najprej pokaže na dialog odrešenja kot odnos med Bogom in človekom. Nato predstavi odnos Cerkve do sveta, ki je odnos dialoga. Ker je kateheza v službi božjega odrešenijskega dialoga in ker je del cerkvenega poslanstva, je obenem dialoška in je lahko nekako prostor dialoga Cerkve s svetom. Ta dialog je resda specifičen, saj temelji na duhovnosti dialoga. Pogled na katehezo je vsebovan v novem vatikanskem Katehetskem direktoriju, ki jo opredeljuje kot 'laboratorij dialoga'.

*Ključne besede:* Cerkev, svet, kateheza, dialog, duhovnost dialoga

## 1. Introduction

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Jesus established the Church in order to proclaim the Gospel to the world. Those who received it were incorporated into the community through the sacraments of Christian initiation. Living in the Church community, they participated in catechesis to deepen and develop their faith. One of the traditional definitions of catechesis says that it is »education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, organically and systematically, to initiate the hearers into the fullness of Christian life« (CT 18). The Church conducts catechesis in a specific cultural, social and religious context (Vodičar and Stala 2019, 1090–1091). Therefore, its understanding, forms and methods are adapted to these diverse contexts. The Directory for Catechesis (DC), published in 2000 by the Pontifical Council for Promoting the New Evangelization, presents catechesis as a dialogical event. This does not contradict the current understanding of catechesis. However, more than it has been the case in the Church's teaching so far, it emphasises the importance of dialogue in catechesis, no longer as one of the possibilities of conducting it, but as a principle that determines its identity. This article will first formulate two prerequisites that condition dialogue in Catechesis: Catechesis is at the service of God's dialogue of salvation and that the Church's presence in the world is dialogical. Then the specificity of the catechetical dialogue will be outlined and the meaning of the spirituality of dialogue will be presented. This spirituality determines the importance of catechesis in the Church's dialogue with the world.

## 2. God's Dialogue of Salvation

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The necessity of dialogue in catechesis arises first of all from the dialogical relationship between God and man. In the Dogmatic Constitution on Divine Revelation, the Second Vatican Council states: »It pleased God, in His goodness and wisdom, to reveal himself and to make known the mystery of his will /... /. Through this revelation, the invisible God, out of the abundance of His love, speaks to men as friends.« (DV 2) Revelation is, therefore, an encounter and dialogue between God and man.

Faith, being a response to God's revelation, is also dialogical. »Faith is a gift of God and a supernatural virtue that can be born in the depths of the soul as a fruit of grace and a free response to the call of the Holy Spirit, who moves the heart to conversion and directs it to God /... /« (DC 19) Faith is ultimately expressed in the dialogue of love to which God enables. »Jesus, in giving himself totally faithfully to the fulfilment of the Father's will, reorients humanity back to God. Christ restores humanity to the glory of the Father since in him and through him the human being receives God's gift that makes him able to respond to divine love with the loving surrender of his own existence.« (Brugarolas 2020, 561)

This unique relationship between God and man is the basis of the pastoral principle known as the dialogue of salvation. God plays the leading role in this

dialogue because He saves and sanctifies (Polak 2012, 241–245). Catechetical dialogue serves only to help deepen or discover the dialogical redemptive relationship between man and God. Its basis is God, who imparts Himself unconditionally and a man who, in his freedom, can take up or reject God's initiative (Stegu 2020, 429–430).

The dialogue of salvation is a specific type of conversation that God the Father initiated and established with man through Jesus Christ in the Holy Spirit (ES 71). Including the principle of the dialogue of salvation in catechesis is primarily expressed in an appropriate pastoral attitude (Dajczak 2001, 40–41). It is manifested by the availability of a catechist, creating appropriate opportunities for interpersonal communication, shaping an atmosphere of trust, and the ability to listen correctly, consisting in reaching the other person without fear and in freedom and offering complete disposal. As Pope Francis teaches: »Only through such respectful and compassionate listening can we enter on the paths of true growth and awaken a yearning for the Christian ideal: the desire to respond fully to God's love and to bring to fruition what He has sown in our lives.« (EG 171) Equally important is patience and gradualness, and the awareness that the fruits of a pastoral encounter are ultimately God's grace. In this context, Francis speaks of an appropriate ,openness of heart' which, in communication with another man, enables closeness »without which genuine spiritual encounter cannot occur« (EG 171). The family plays an essential role in shaping such an attitude of dialogue (Slatinek 2017, 328–330).

In Jesus' attitude, we discover that the thought of forcing anyone to enter into the dialogue of salvation was something utterly alien to Him. He directed an ,appeal' toward man which, »true, imposed a serious obligation on those toward whom it was directed, but it left them free to respond to it or to reject it« (ES 75). Every person has their own story of life with God, and their experience of God is a deeply personal event into which a catechist can introduce man. A catechist can help experience this event but eventually must withdraw to let God speak and grow in this event. This kind of a catechetical (pastoral) dialogue is defined by Francis as a certain ,art of accompaniment', into which the Church will have to initiate priests, religious and laity, and »which teaches us to remove our sandals before the sacred other« (Exod 3:5) (EG 169). The above principle is fundamental in the context of contemporary cultural and social trends that characterise deep individualistic tendencies: »The culture of individualism is reflected in the characteristic of the dominant trends of contemporary Western society such as consumerism, popular culture: mass society goes hand in hand with individualism.« (Bahovec 2015, 339)

Therefore, catechesis is a dialogical event because it is at the service of the dialogue of salvation God conducts with man. The Directory for Catechesis formulates this thesis as follows: »catechesis is inspired by the pedagogy of God already described here. As a result, it becomes a pedagogical activity at the service of *the dialogue of salvation* between God and man.« (DC 165)

### 3. Dialogical Presence of the Church in the World

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Pope Paul VI, in his encyclical *Ecclesiam suam*, indicated a great variety of ways in which relationships between the Church and the world could be effective.

He stated:

»The Church could perhaps justifiably reduce such contacts to a minimum, on the plea that it wishes to isolate itself from secular society. It might content itself with conducting an inquiry into the evils current in secular society, condemning them publicly, and fighting a crusade against them. On the other hand, it might approach secular society with a view to exercising a preponderant influence over it and subjecting it to a theocratic power. But it seems to us that the sort of relationship for the Church to establish with the world should be more in the nature of a dialogue, though theoretically other methods are not excluded.« (ES 78)

Pope Paul VI's statement expresses the message of dialogue sent to the world by the Second Vatican Council (Bahovec 2015, 341). The new Directory for Catechesis, apparently without any doubt or caution, indicates dialogue to fulfil the evangelising mission of the Church. It says: »In the process of evangelisation, the Church /.../ approaches everyone in the attitude of solidarity, sharing and dialogue, thus *bearing witness* to a new way of life.« (DC 31)

God's dialogue of salvation determines the nature of the Church's presence in the world. We read in the Directory for Catechesis: »In the school of the miraculous *dialogue of salvation*, which is a revelation, the Church understands herself better and better as the one called to dialogue with people of her time. The Church should enter into dialogue with the society in which she lives. Thus, the Church takes the form of the word, message and dialogue.« (DC 53) The Church's dialogical relationship with the world is rooted in the Mystery of the Incarnation in which »Jesus enters into an inner dialogue with man, and it is from this dialogue that it assumes its form, taking on its qualities« (DC 53).

The above statement applies to the relationship between the Church and the world. Does it, however, also apply to catechesis? There is no doubt about it. Catechetical activity is one of the forms of the Church's presence globally, its dialogical presence. The Directory for Catechesis puts it in this way: »At the time of new evangelisation, the Church wishes catechesis to emphasise this *dialogical style*, in order to show the face of the Son who, as in the case of the Samaritan woman at the well, stops to talk to each person and gently lead him to discover the living water (Jn 4:5-42) .« (DC 54)

### 4. The Specificity of a Catechetical Dialogue

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Catechesis is, therefore, a space for dialogue. It is true that »the very etymology of the term catechesis indicates the necessity to enter into dialogue between



a catechist and the catechised. This conversation is both an attempt to discover the truth of salvation in front of the catechised, and also serves a catechist to penetrate better the mysteries of faith« (Tomasik 2009, 62), and »the instruction, which is catechesis, is not only one-sided as a lecture but is also realised through dialogue, asking questions and providing answers« (John Paul II 1987, 13–14). Hence, catechesis cannot impose the truth but should refer to freedom (DC 59).

However, it is in catechesis that the truth is preached. The purpose of the proclamation of the truth is a conversion from sin and leading to communion with Christ and the Church. For this reason, dialogue can never replace or weaken the preaching of the truth. Genuine dialogue serves the purpose of transmitting this truth and realising it through the measures left by Christ to the Church in pastoral care (Przybyłowski 2009, 48). Dialogue in catechesis is supposed to convey the truth. However, it also does not exclude seeking it in dialogue because »the truth reveals itself as an interpersonal event among people who open up to each other, to the world, to God. This openness triggers the ability to perceive oneself, others and culture from a different perspective and to evaluate - oneself, others, and culture - according to various criteria« (Kawecki 2009, 269).

Truth and dialogue are not mutually exclusive, although dialogical communication does not always lead to the ultimate discovery of the truth. Becoming sensitive to the truth, the sincere desire to discover the truth, the will to adhere to it, and the willingness to serve it are great lessons in preparing for dialogue. The very pursuit of the truth is, in a sense, a way of discovering it. Therefore, it is essential to shape an openness and arouse the desire to get to know the truth in conducting a catechetical dialogue. A unique role in this respect is to be played by the school, a ‚sacred space‘ of seeking answers to the meaning of life and its secrets (Polak 2015, 414–416).

However, catechesis cannot be understood solely as a dialogue that expresses an attitude of constant search. We read in the adhortation *Catechesi tradendae*: »Certain contemporary philosophical schools, which seem to be exercising a strong influence on some theological currents and, through them, on pastoral practice, like to emphasise that the fundamental human attitude is that of seeking the infinite, seeking that never attains its object. In theology, this view of things will state very categorically that faith is not a certainty but questioning, not clarity but a leap in the dark.« (CT 60)

Taking into account the above relationships between dialogue and catechesis, it can be stated that both school teaching of religion and catechesis constitute an appropriate place of education for the attitude of dialogue because

»/... / teaching religion and catechesis are a very important and essential place of education for this attitude. First, they provide a proper environment for shaping the awareness of one's own identity. They also provide important information in the range of knowledge about cultural and religious diversity, about the need for interreligious and interfaith dialogue. Increasingly frequent contacts with followers of other religions or

denominations are becoming an opportunity to acquire the skills of dialogue and tolerance. Education for dialogue and tolerance is, after all, an essential element of the education of young people carried out at school, especially during religion lessons or catechesis.« (Bagrowicz 2006, 247)

School and parish catechesis are, therefore, a kind of ‚laboratory of dialogue‘. We read in the Directory for Catechesis:

»Church catechesis is an authentic ‚laboratory‘ of dialogue because, in the depths of each person, it encounters vitality and complexity, desires and searches, limitations and sometimes errors of societies and cultures of the contemporary world. Therefore, catechesis should also engage in a pastoral dialogue without relativisms, a dialogue that does not negotiate its Christian identity but wishes to reach the heart of another person, other people who are different from us and sow the seeds of the Gospel there.« (DC 54)

A particular space of this ‚laboratory of dialogue‘ can be constituted by teaching religion at school. Since both student believers, students who are lukewarm in their faith and student non-believers usually participate, it opens up broad perspectives for dialogue in religion lessons. A religious lesson reflects the diversity of personal, cultural and religious attitudes representative of society. Thus, it becomes a meeting place, an opportunity to initiate and deepen a multidimensional dialogue that does not contradict the necessity to achieve the primary goal of catechesis, which is to inspire confidence in faith. Dialogue during religion lessons at school is possible and necessary, although it is not its primary goal (Tomasik 2009, 66).

## 5. Catechetical Spirituality of Dialogue

In a dialogue in catechesis, the spirituality (culture) of dialogue should be given primacy over the methods or techniques of dialogue. Knowing or even mastering the methods and techniques of dialogue will not ensure the formation of an attitude of dialogue as this requires an authentic spirituality, mentality, or culture of dialogue, because »a culture of genuine dialogue is a way that enables genuine encounters between people and cultures, encourages creativity and thus empowers people« (Bahovec 2020, 890). What is also valid with dialogue is the principle formulated by John Paul II in the Apostolic letter *Novo millennio ineunte* in the context of promoting the communion character of church communities. Concerning the culture of dialogue, it can be described as follows: Before we start planning specific educational undertakings, a new culture or a spirituality of dialogue should be promoted, emphasising its importance as an educational principle wherever a person and a Christian are formed, where altar ministers, priests and consecrated persons are trained, wherever families and communities are being

built up. Let us have no illusions: without such a culture (spirituality) of dialogue, new educational programmes or various methods and means of dialogue will not achieve much. Dialogue with their help will serve a minimal purpose (NMI 43).

The necessary condition for applying the method of dialogue is to adopt the attitude of dialogue. It is expressed in readiness to open up to understanding, closeness, and cooperation concerning the environment and each person, regardless of age, origin, nationality, race, or religion (Dziekoński 2009, 75). The catechetical task is to shape the spirituality or culture of dialogue. It is a challenge closely related to the attitude of a catechist. Only a catechist who shapes the culture or spirituality of dialogue in him/herself and introduces its principles into the catechetical process and meeting can shape the dialogue in the catechised. Authentic dialogue is the principle of the meeting:

»An authentic contact requires true dialogue! The dialogue can occur when people recognise our interconnectivity (personal principle) and the merits of the cultural communities. So, we can say that the quest for dialogue is at the same time a striving for a real personal principle and personalisation (not individualisation) and developing true mutual *Gemeinschaftlike* interpersonal relationships, not merely a contractual society, but a communal spirituality and a culture of fraternity.« (Bahovec 2015, 344)

Shaping the culture of dialogue is a slow process and requires a great deal of educational work because it is not about acquiring competencies or skills, but about changing mentality:

»One cannot change the mentality and deeply entrenched attitudes by some ordinance or administrative injunction. This requires fundamental organic work which, through education not only in the family and school but also through the proper atmosphere of social life, shapes appropriate attitudes and organises the hierarchy of values.« (Bagrowicz 2006, 231)

Besides the proper attitude, catechesis educates people to adopt dialogue by shaping appropriate intellectual and moral competencies. Appropriate intellectual and moral dispositions are the basis of the culture of dialogue. The following dispositions are critical here: honesty, sincerity, truthfulness, patience, prudence, reliability and gentleness. They require self-abnegation, life asceticism and work on oneself, values that do not always characterise a young person's attitude. Human limitations also hamper dialogue not only in moral but also in intellectual and emotional spheres. It is mainly about dogmatism, relativism and shyness, suspicion, and distrust. These limitations constitute a severe obstacle in dialogue (Polak 2015, 418–419).

The proper educational concept that enables dialogue in catechesis is the pedagogy of dialogue. It wants to open up space for a man to shape a proper worldview and life in a pluralist society. Indeed, catechesis, especially for adults, »should support the formation of the distinguishing features of a Christian who is mature

in faith, a disciple of the Lord Jesus, in the bosom of a Christian community capable of going outward, that is, incorporated into the social and cultural reality in order to exercise faith and build the kingdom of God« (DC 261).

## 6. Conclusion

Thanks to the dialogue conducted in it, catechesis wants to educate people for tolerance without imposing any worldview on others. It also wants to lead to actions to create a fraternal society to make the world space for thinking and living. The pedagogy of dialogue leads to the strengthening of personal identity. It promotes ‚dialogical teaching‘, emphasises the great importance of a good atmosphere during catechesis (atmosphere of dialogue, climate of dialogue), shows the fundamental importance of the teacher’s attitude, supports the formation of conscience focused on action and promotes dialogue with contemporary culture (Bagrowicz 2006, 239–243).

However, dialogue with contemporary culture is certainly not easy. In liberal democratic societies, which are pluralistic, many social, cultural, and religious groups have very different values and sometimes conflict with each other. In this context, a critical task is to look for an appropriate language of dialogue, which would express certain neutrality towards the views of others while at the same time shifting one’s views. This opens up a space for an ‚engaged dialogue model‘, a part of presenting one’s values and beliefs. Dialogue cannot be neutral but should encourage parties to engage (Strahovnik 2017, 271–274; Prijatelj 2017, 304–305).

The premises presented above, formulated in individual parts of the thesis, allow for the conclusion that catechesis fulfils a significant function in shaping the dialogical attitude of the Church towards the world. It is both a space for the intra-church dialogue and the Church’s dialogue with the world, a specific ‚laboratory of dialogue‘.

## Abbreviations

- CT** – John Paul II 1979 [Exhortation *Catechesi tradendae*].
- DC** – The Pontifical Council for Promoting the New Evangelization 2020 [Directory for Catechesis].
- DV** – Second Vatican Council 1964 [*Dei verbum*].
- EG** – Francis 2013 [*Evangelii Gaudium*].
- ES** – Paul VI 1964 [*Ecclesiam suam*].
- NMI** – John Paul II 2001 [*Novo millennio ineunte*].

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### **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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*Leszek Szewczyk*

## **The Specific Content of Preaching the Word of God in a Secularized Environment**

### *Specifična vsebina pridiganja o Božji besedi v sekulariziranem okolju*

*Abstract:* The proclamation of the word of God must always consider the unchanging Gospel and the present life of the Church and theology, which constitute the correct interpretation of the revealed word of God. The content of preaching the word of God is the good news about Jesus Christ, Lord and Saviour, and, more broadly, God's revelation and human existential problems. Therefore, the proclamation of the word of God draws its content from the Bible and observation of the world in which contemporary man lives and creates. This study aims to indicate the specific content of preaching the word of God in a secularized environment. This proclamation should lead to faith as a personal encounter with Jesus Christ and show the true God and Jesus Christ – man's only Saviour. At the same time, it should try to answer people's questions and desires.

*Keywords:* the content of preaching, preacher, secularized environments, preaching to those who seek God.

*Povzetek:* Oznanjevanje božje besede mora vselej upoštevati nespremenljivi evangelij in sedanje življenje Cerkve in teologije, to pa naredi interpretacijo razode-te božje besede ustrezno. Vsebina pridiganja o njej je vesela ali dobra novica o Jezusu Kristusu, Gospodu in Odrešeniku, a tudi širše: o božjem razodetju in o človeških eksistencialnih težavah. Oznanjevanje božje besede tako utemeljuje svojo vsebino na podlagi Svetega pisma in opazovanja sveta, v katerem sodobni človek živi in deluje. Cilj te študije je, pokazati na specifično vsebino pridiganja o božji besedi v sekulariziranem okolju. To oznanjevanje naj vodi k veri kot osebni srečanju z Jezusom Kristusom in kaže na pravega Boga in Jezusa Kristusa, edinega človekovega odrešenika. Obenem pa naj poskuša odgovarjati na vprašanja in hotenja ljudi.

*Ključne besede:* vsebina pridiganja, pridigar, sekularizirana okolja, pridiganje iskalcem Boga

Preaching the word of God to today's listeners is not preaching new content. The essence of the Gospel remains unchanged because it is still the good news communicated by God. Therefore, in preaching the word of God, one should always consider the unchanged Gospel and the current life of the Church and theology, which is an adequate interpretation of the revealed word of God. The content of preaching the word of God is the good news about Jesus Christ, Lord and Saviour, and, more broadly, God's revelation and human existential problems. Therefore, the proclamation of the word of God draws its content from the Bible and observation of the world in which contemporary man lives and creates. At the same time, Pope Francis confirms the principle that the secondary subject of preaching is the existential problems of contemporary people and the world's affairs. For the Pope, a preacher is a person who listens to people and understands their problems, a person who contemplates Christ and also contemplates the people (EG 154).

The pastoral problem in secularized environments is not only the loss of the monopoly on religion by the Church. Knowledge of the fundamental truths of faith is almost completely lost. It has also become fashionable to question the central message of the Gospel (Herbst 2010, 210–212). Therefore, a secularized environment requires a modification of what is accentuated in the content of the preaching (Pevc Rozman 2017, 291).

This study aims to indicate the specific content of preaching the word of God in a secularized environment. Without giving up the traditional content, the preacher should lead to faith understood as a personal encounter with Jesus Christ. In a secularized environment, the proclamation of the word of God must show the true God and Jesus Christ – man's only Saviour. At the same time, the preacher should try to answer people's questions and desires.

## **1. Leading to Faith as a Personal Encounter with Christ**

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The purpose of preaching the word of God is faith and living by faith, and, ultimately, to glorify God and the salvation of people. The Catechism attempted to define the faith of the Catholic Church: »faith is, first of all, a personal adherence of man to God. At the same time, and inseparably, it is a free assent to the whole truth that God has revealed. As personal adherence to God and assent to his truth, Christian faith differs from our faith in any human person. It is right and just to entrust oneself wholly to God and to believe absolutely what he says. It would be futile and false to place such faith in a creature.« (CCC 150) The Christian faith is not only about accepting dogmas but above all about accepting Christ and being spiritually united with Him. The enrichment of faith in the objective, topical sense (the content of faith) is also the enrichment of the faith in the subjective and existential sense (the attitude of faith). Benedict XVI says that it is vital to know the content of faith. Knowing the content of faith helps, with reason and will, agree to what the Church proposes. The knowledge of faith brings the fullness of



the salvific mystery revealed by God. Benedict XVI also notes: »When, instead, man lacks faith in God, the essential collapses because a man loses his profound dignity and what makes his humanity great enough to withstand any form of reductionism.« (Benedict XVI 2012)

As a result of secularization, faith and the Church are reduced to the private and internal spheres, ethical deformation increases, the sense of personal and social sin weakens, and moral relativism gradually increases. The information society provides contemporary people with selective data, which leads to superficial presentation of moral issues. Therefore, proper education is essential, enabling people to think critically and choose the correct values (EG 64). In preaching the word of God to secularized people, the preacher should emphasize that faith in human life is not a trifle but a particular form of hope. Experiencing the presence and love of God, man perceives the meaning of his existence and the goal he is heading toward (Šegula 2018, 459). The awareness of God's presence helps a person heal from excessive self-concern and selfishness. On the other hand, unbelief can lead to loss, weakening of the human spirit, and various kinds of enslavement (Schönborn 2001, 53).

Preaching the word of God regarding faith as a personal encounter with Jesus Christ refers to the mind, free will, and the sphere of sensations and emotional experiences of the listeners. The human mind first gets acquainted with the Christian truth it has heard, then tries to understand it, and finally accepts it or rejects it, or remains indifferent and sceptical to it. The preaching should help the listener rationally accept God's existence and provide them with rational reasons for the existence of God. The preacher of the word of God is responsible for leading people to God. This guidance must be a companionship that will lead both the preacher and the audience to engage in reason to respond positively to God's voice. At the same time, the preacher should be aware that, in the process of transmitting the word of God and accepting it by human reason, God's grace plays an essential role, as it acts mysteriously and incomprehensibly for the speaker and the listener. The preacher's task of God's message is, above all, to bear witness to the Gospel through life and personal faith.

Proclamation of the word of God concerning faith also refers to the free will of man and aims to make this will perform acts of faith and live by faith. The listener should be shown faith as good and a value worthy of acceptance. The proclamation of the word of God also refers to human feelings that can support or weaken reason and will in the act of faith. The preacher should evoke positive feelings because they help to support and enliven the act of faith. The personal involvement of the preacher of the word of God and the manifestation of kindness helps to touch the hearts of the listeners and is an indispensable element of proclaiming the word of God. Joachim Wanke points out that »religious faith is not the result of a raw, purely rational choice from several options, one of which I choose for myself. Rather, religious beliefs arise through the experience of a state of fascination, uncanniness.« (Wanke 2012)

## 2. Preaching the True God

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The Catechism of the Catholic Church, presenting the truth about God the Father, from whom everything comes, presents Him as the Creator of the world, the source of all kinds of life, the Father of »the poor, orphans and widows who are under His loving protection« (Wanke 2012). Catechism emphasizes God's paternal concern, goodness and kindness, while God's providence is realized by keeping the world in existence and preserving it.

Atheism or de-Christianization is based on »sometimes a false image of God. It is about the hypertrophy of some features attributed to God, thus the distortion of God's very idea and image. Sometimes atheism is not a negation of the true God, but a negation of an idol that man has created, a negation of false ideas about God.« (Palumbieri 1998, 152) The Christian image of God the Father is a product of four generally overlapping planes: the biblical, philosophical, and theological approaches and the view resulting from daily piety permeated by life experience. In the human view of God, the Father, the prevailing emphasis results from the perspective that dominates a particular person. God can be seen as perfect, distant, stranger, indifferent, harsh, and punishing; or as a close, merciful, caring, compassionate God who seeks and remembers man. Difficulties in faith and a relationship with God often result from a false vision of God. A distorted image of God makes a healthy, loving relationship between man and God impossible (Thomas 2012, 133–135).

In the practice of preaching the word of God, one can see the phenomenon of the so-called pastoral deism. Although preachers do not deny the existence of God, they do not sufficiently emphasize His constant presence and actions in human life. Taking up the subject of God's providence in proclaiming God's message is practised today much less frequently than in previous centuries. Today's man appeals to his strength and skills rather than God's will. The God of modern preaching is a colourless God, not someone to be feared or loved; He is someone no one fears or loves anymore (Bitter 1987, 17). Joachim Wanke diagnoses the morbid condition of the Church's preaching and notes that today we are threatened with »Christianity without God«. Therefore, the greatest challenge for the Church is not the problem of the Church but the problem of God (Wanke 2001, 15). Stefan Oster notes that the exhortation expressed with the slogan »Good News instead of Threatening News« contributed to the downgrading of Christian teaching to a kind of humanism level.

»Sin is no longer mentioned, there is no need to convert, Hell is out of the question! It doesn't fit in with contemporary times anymore. And it somehow doesn't fit in with the Church today. According to this way of thinking, the message of the Gospel is a nice program of action/behaviour charged a bit by ethics that encourages and calls us to be good to each other, good first of all to other minorities and the poor, good to the world, good to refugees and neighbours. And whoever does this at least to some

extent is already a Christian, or some kind of Christian, someone who claims to know what the Church teaches and somehow participates in it himself.« (Oster 2015)

Although the modern proclamation of the word of God in a secularized environment cannot fail to exhibit courage in exposing all manifestations of idolatry and a false image of God, preachers should emphasize the positive message of saving and liberating love of the Creator for man. It is a mistake to concentrate on apologetics that tries to justify the idea of God and His actual image only on the level of natural proof.

According to the authors of the document *Lettera ai cercatori di Dio*, prepared by the Italian Bishops' Conference, people in search of God do not believe in some private and uncertain life project or in something that gives only a certain sense of security, but in someone who should become the only love of their life. Moreover, discovering God consists of finding a place of silence »in which, by hearing God's word, true hope springs from the coming of God into the human heart« (LcD 2,6).

Preaching to the secularised should refer to the anthropological method, i.e. the description of human experience, the failure of human searches and solutions, and the solution to the problem by opening up to Christian revelation. Such preaching of the word of God aims at making the listeners long for God. The preacher should make their listeners aware that the discovery of the true God helps understand the actual image of man, and the caricatured images of God are a real obstacle to the full development of humanity.

According to Joachim Wanke, »Talking about God is not an instructive expression or indoctrination, but it is discovering the pre-existing, conscious or unconscious relationship of every human being with God« (2012). God is sometimes too quickly reduced to just a formula that explains everything. In principle, in this way, all biblical and old Christian statements about God's transcendence, about His otherness, are not taken seriously enough. You cannot pray to the formula; you cannot cry in front of it; you cannot even curse it. At most, it can be considered false, denied or redundant. Ordinary Christian piety is still far from the radicalism of the Old Testament psalmist, who complained about God, protested against Him, and sometimes doubted Him as well (Wanke 2012). God is not an abstract principle or a precursor who turned his back on the world. He is the writer of salvation, the God of covenant and life. The preacher should deliver the message that the infinitely sublime God makes a covenant with people and makes them his allies and associates (Zollitsch 2016, 270–272). Although God does not fit into the orderly grammatical definition, the preachers of the word of God must convey the critical truth about the mystery of God as a living God who wants to give every human being everlasting life. This message should be one of the central preaching themes (Richardson and Lovel 2011, 206).

### 3. Jesus Christ – the Only Saviour of Man

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The object of the Christian faith is Jesus Christ, who became man for the salvation of people. At the beginning of being a Christian, there is an encounter with the event, with the person who gives life a new perspective and thus a decisive direction. The specificity of Christianity is related to the fact that God is the author of the idea of ‚getting closer‘ to man. The centre of Christian doctrine lies in the fact that the direction of the salvific initiative is top-down: God becomes ever closer to man, and thus, man becomes ever closer to God. This fact distinguishes Christianity from most of the great religions in which there are so-called grassroots movements where people are trying to enter the sphere of the sacred.

Christoph Theobald points to the need for a renewed interest in Jesus. He justifies it with three principal reasons. First of all, thanks to the figure of Jesus, history gains an eschatological and holistic aspect. Second, on the way of Jesus to death and resurrection, man gains the opportunity to understand his mortal existence. Finally, modern man lives in the age of the universal experience of death, which is interpreted in various ways; he lives in the age of paradox (Theobald 2002, 435–400).

Jesus Christ is at the heart of ecclesial preaching. Those who believe in Him testify of Him. By proclaiming the Gospel, the Church leads to the knowledge of Jesus Christ. This knowledge is possible only in an environment of faith. This, in turn, does not equate with the intellectual knowledge about the incarnate Son of God but consists in adhering to Him with love and confirming communion with Him with our life. It is an existential faith that shapes the whole life of the followers of the Crucified and Risen Lord. The teaching content is the mystery of Christ and everything else to the extent that it is related to this mystery.

In the apostolic exhortation on proclaiming the Gospel in the modern world, *Evangelii Gaudium*, Pope Francis emphasizes that the centre of the proclamation of the word of God and its essence are always the same: »the God who revealed his immense love in the crucified and risen Christ.« (EG 11) At the same time, Pope Francis affirms that »there can be no authentic evangelization without explicitly proclaiming that Jesus is Lord« and that Jesus Christ is the basis for proclaiming the word of God in all evangelization activities. The main priority of the Church’s activity should be »the joyful, patient and gradual proclamation of the saving death and resurrection of Jesus Christ« (110).

In the constitutions of the Second Vatican Council, there are two basic methods of presenting Jesus Christ. In the dogmatic constitution on divine revelation, *Dei verbum*, the dogmatic constitution on the Church’s *Lumen gentium* and the constitution on the sacred liturgy, the *Sacrosanctum Concilium*, one can see the deductive-theological method of presenting Jesus Christ. In contrast, in the pastoral constitution of the Church in the modern world, *Gaudium et spes*, the inductive-anthropological method dominates. Thus, in *Dei verbum*, Jesus Christ is shown as the chief Revelator of God; in *Lumen Gentium*, the ecclesiological image of Christ dominates; and in the *Sacrosanctum Concilium*, the perception of the mystical

Christ, present and active in the liturgy, comes to the fore. A slightly different image of Jesus Christ is dominant in *Gaudium et spes*. This constitution, addressed not only to believers, presents Christ as help in solving man's existential problems. This man can be understood, and he can understand himself only in the mystery of the incarnate word. The method of proclaiming Christ used in *Gaudium et spes* should be an inspiration for those who preach the word of God in an environment of non-believers and secularized people. Proclaiming Christ in a secularized environment, according to Pope Francis, consists of showing that »to believe in and to follow Him is not only something right and proper but also something beautiful, capable of filling life with new splendour and profound joy, even amid difficulties« (167).

For many contemporary listeners, both unbelievers and weak believers, Christ is a respectable friend of the poor and the oppressed, a great master of the spiritual life, and even the founder of a religion. At the same time, he is rejected as God, who must be trusted and whose teaching one should surrender. The preacher who preaches the word of God in a secularized environment should encourage their listeners not only to accept the truth about Christ but above all to accept the very person of Christ. The recipient of the proclamation should hear the truth that Christianity has a different salvific value than other religions and that Jesus is not only one of the founders of the religion, but above all, He is the only Saviour of man.

#### **4. Answering Human Desires and Questions**

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The drawback, still noticeable in contemporary preaching, is clothing the truth of God in precise verbal formulas and dogmatic definitions and teaching faith by mastering catechismal truths (Halik 2009, 130). Instead of focusing on the answers, the preacher should teach to ask questions. According to Paul Michael Zulehner, preachers often »answer questions that no one asks, while on topics that people are really bothered by, they say nothing« (2006, 5).

Understanding the existential and spiritual needs of people living today allows us to find the concept of preaching the word of God that is most adequate for today's conditions. The preacher of the word of God must make an effort to get to know another person and take into account human existence and refer to frequent human experiences in their preaching. The Letter to those who seek God reminds us of the truth that the Christian community is the place where special attention is paid to the most subjective and personal aspects of human existence. The Christian community emphasizes the meaning of human life discovered thanks to answers to the most fundamental questions, including the ones about joy, suffering, love, the value of work, and celebration (LcD 1,5). One of the fundamental tasks of today's preachers of the word of God is to try to answer these questions.

When proclaiming God's message in a secularized environment, the preacher should refer to the content of the Christian message that meets today's cultural situation and contemporary man's search. The preacher of the word of God should

arouse in their listeners the need for self-determination and personal development. In the Christian sense, this development means creating an atmosphere of freedom and participation. Christ is a model of responsible and fruitful use of the gift of freedom. In times of moral relativism and uncertainty, pointing to this pattern in preaching is a real help in making important life decisions. True freedom allows one to achieve happiness and helps one to know the goodness and turn towards it.

The issue of love is fundamental in every environment of proclaiming the word of God. Nowadays, there is an excellent risk of falsifying the accurate and complete concept of love because it is easy to go to extremes in defining it. As part of a rationalist attitude, the true meaning of love is underestimated because man is judged only in terms of his technical and rational abilities. Meanwhile, man needs unconditional love to survive all competitions and only be given by God, who loved man immeasurably. That is why it is necessary to proclaim to modern man the love that has its source in God, the love most fully revealed in Jesus Christ. Discovering true love leads to the question of its source, about God.

Another issue that should be the preaching content in a secularized environment is the problem of the meaning of life. Man »remains a being that is incomprehensible to himself. His life is meaningless if love is not revealed to him. Therefore, Christ the Redeemer »fully reveals man to man himself« /.../ In Him man finds his true greatness, dignity and value of his humanity« (John Paul II 1979, 10). Finding the meaning of life allows a person to gain inner peace and, consequently, happiness. The preacher's task is to open the listeners to the Good News, to Christ, who reveals to each person the truth about themselves and their condition and frees them from uncertainty and a sense of nonsense (Lucas 1998, 12).

Another human desire, which should also be the subject of preaching, is happiness. This desire is vividly present in everyday human life. For the believer, Jesus Christ is authentic and genuine happiness. The life of a Christian is that of a happy person who experiences communion with the Crucified and Risen One. Human experience also includes experiencing illness and suffering. The Christian faith helps the suffering person entrust this experience – not entirely understandable to the incomprehensible God. For believers know: »I have someone to whom I can shout my helplessness. The cross is not just an object that aches, but it is an object to which I can look up.« (Zollitsch 2016, 272) On the one hand, the experience of sickness and suffering may result in the verification of the current view on one's own life and openness to the influence of the Gospel, and on the other hand, rejection of suffering and rebellion leads to breaking the relationship with God. In this case, the proclamation of the word of God aims to show Jesus as the first physician able to heal the body and the soul (Busch 2009, 42–43).

In his speech to the Roman Curia delivered on December 21<sup>st</sup> 2009, Pope Benedict XVI stated:

»I think that today the Church too should open a sort of 'Court of the Gentiles' in which people may in some way latch on to God, without

knowing Him and before gaining access to His mystery, at whose service the inner life of the Church stands. Today, in addition to interreligious dialogue, there should be a dialogue with those to whom religion is something foreign, to whom God is unknown, and who nevertheless do not want to be left merely Godless, but rather to draw near to Him, albeit as the Unknown.« (Benedict XVI 2009)

In response to this appeal, the Pontifical Council for Culture created a special structure called the 'Courts of the Gentiles'. This initiative aims to create meetings between believers and non-believers and engage in dialogue on common problems of humanity, such as the meaning of life, good and evil, the role of love, the meaning of suffering, and human rights and justice. It was found that the best platform for the dialogue between believers and non-believers is the three transcendentals: truth, goodness, and beauty. They are universal human values, and every human being is looking for them, no matter what they believe or do not believe. One of the initiatives preceding the so-called 'Court of the Gentiles' was the meetings of Cardinal Carlo Maria Martini under the auspices of 'The Chair of the Non-Believers' (Martini 2015).

Pope Francis also draws attention to the necessity of proclaiming these values in preaching. He observes that the preacher should base each homily on truth, beauty and goodness, using images to encourage listeners to works of love in everyday life (EG 142; 146). The above issues should be the content of the preaching message addressed to secularized listeners.

Objective truth about the world and man, including the issues of the origin and existence of the world and man and his desires and aspirations, is this proclamation's actual content. Anthropological issues, such as a strong desire to feel that life is meaningful and happy, and the need to fight evil and suffering in the world, are additional components of this content. Dialogue conducted within the 'Court of the Gentiles' also covers the universal problem of good, understood most often as helping and being in solidarity with the needy, and caring about peace and social justice. This subject should be taken up by preachers of the word of God in a secularized environment. These preachers should also refer in the content of their preaching to the third universal value taken up in the 'Court of the Gentiles', which is beauty and its importance for people prejudiced against the Church. Secularized people experiencing a crisis of faith have the right to learn about God seeking man. The preacher's task is to create the so-called foreground of faith, a space of sensitization to values leading to God, such as good, truth, beauty, silence, nature, art, and the culture of the word.

Human desire and questions also touch the essential area, which is God. These questions are asked by both believers experiencing crises of faith and non-believers. Benedict XVI simultaneously addressed both of these groups:

»Those of you who are non-believers challenge believers in a particular way to live in a way consistent with the faith they profess and by your

rejection of any distortion of religion that would make it unworthy of man. Those of you who are believers long to tell your friends that the treasure dwelling within you is meant to be shared, it raises questions, it calls for reflection. The question of God is not a menace to society, it does not threaten a truly human life! The question of God must not be absent from the other great questions of our time.« ( 2011)

The question of God's existence, the possibility of establishing contact with Him, and the possible influence of God on human life have been bothering people for centuries. This is a characteristic trait of a man who asks about the other side of his life. Also, a secularized society asks about the sources from which visions of humanity, mutual trust, social ties and interpersonal relations are derived (Wanke 2012). The question of the presence of God in human life, in history, and the world takes time to discover the supernatural dimension of human existence. People who seek God are not looking for an undefined life project and a sense of security, but someone who can become the greatest love of their life (LcD 1,5). For God is not only an easy answer to human needs but a response to the desire to meet the eternal Other who helps us understand ourselves.

Joachim Wanke points to an example of an interest in God in eastern Germany:

»This can also be observed in our country: where we cut off from religious traditions, we long for continuity and being at home. When happiness in this life becomes fragile and barren, a new question arises as to what it is that actually satisfies. Where an ideologically tired society plunges into distrust and envy, there is a longing for honesty, for successful interpersonal contacts, for someone who can be trusted, for total devotion and adoration. Shadow can only be found in the presence of light. Hunger and thirst are especially troublesome when one senses the possibility of satisfying them /.../ Here is an outline of what it would essentially mean today to proclaim God in a society that is sometimes lost in doubt, suspicion and distrust: not a threat or intimidation, but an invitation to accept life and trust. This is the only way to overcome fear in life and ingrained distrust. Often, personal faith is more of a longing than a desire to understand and explain everything at all costs!« (2012)

Preaching the word of God to secularized people should begin with arousing a longing for God. An attempt should be made to reach a person's most profound questions and desires and define them precisely. Life without God is characterized by an existence »without a spiritual background«, »a kind of fear of the future«, which often makes »the image of tomorrow colourless and uncertain«, and causes fear rather than a desire for the future (John Paul II 2003, 7). Modern listeners of the word of God often experience dramatic fear and anxiety and the expectation of something or someone different. This expectation is realized in Christ, who gives meaning to human life and satisfies the deepest desires (Douglas J. Davies and Michael J. Thate 2017, 102).



Andreas Wollbold states that »speaking to listeners without delving deeper into and understanding their problems is the fastest-acting poison to a sermon. Therefore, every sermon should remain completely related to the listeners themselves and the specific situation, and it cannot disappear hastily and irretrievably in the theological clouds after a beautiful, but detached-from-life introduction.« (2017, 222) The homiletic literature points to five expectations of the modern listener of the word of God: rescue, especially in difficult life situations; opening to the future, that is, helping to see the way of life and indicating possible steps; critical time signal, ability to recognize the signs of the times; explanation of the situation in which the man found himself based on the biblical message; solidarity, that is, the accompaniment and compassion of a person and a Christian who does not have simple answers ready, but is aware of complex life situations. »Answering questions that no one asks, or catching the listeners' expectations and directing the conversation to the Gospel – it is between these alternatives that the success of the sermon is found and results from them.« (222)

Meeting the above expectations enables contemporary preachers to reach audiences living in a secularized environment. The preacher should lead the audience to a personal encounter with Jesus Christ and answer man's most fundamental questions and desires.

## Abbreviations

**CCC** – *Catechism of the Catholic Church* 2012.

**EG** – Francis 2013 [Evangelii Gaudium].

**LcD** – Commissione Episcopale per la Dottrina della Fede 2009 [Lettera ai cercatori di Dio].

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*Elżbieta Osewska and Józef Stala*

## **The Human Being Lost in Consumerism: A Polish Perspective and Challenges in Religious Education**

*V potrošništvu izgubljeno človeško bitje:  
poljski pogled in izzivi verske vzgoje*

*Abstract:* The contemporary educational context is very diversified, but in most European countries is based on postmodernity with all its conditions, with special emphasis on individualism, consumerism and cultural changes. The predominance of ‚the dictatorship of consumerism‘ leaves most Christian among them Poles in a position where, if they wish to retain their cultural independence, must understand the present challenges and stand against a powerful ideological tsunami. Taking into consideration a variety of challenges and threats arising from ‚liquid modernity‘, among them strong consumerism, it is important in accord with personalistic theory inspirations to support Christian religious education. This article explores the changes that have taken place in Poland in the last 30 years – the transition from a socialist to a capitalist society, with emphasis put on the challenges posed by consumerism. Then, evaluates consumerism and its consequences in the light of Pope John Paul II’s teaching. In the last part presents the most important conclusions for Christian Religious Education in schools, especially the need for more issue-oriented education in order to help pupils to be critical thinkers discerning contemporary social, cultural and moral issues.

*Keywords:* Christian religious education, consumerism, individualism, personalistic approach, Poland

*Povzetek:* Sodobni vzgojni kontekst je zelo raznolik, a v večini evropskih držav temelji na postmoderni z vsemi njenimi pogojenostmi, zlasti na individualizmu, na potrošništvu in na kulturnih spremembah. Prevlada »diktature potrošništva« vodi večino kristjanov med Poljaki v položaj, v katerem morajo razumeti sedanje izzive in se upreti močnemu ideološkemu viharju, če želijo ohraniti svojo kulturno samostojnost. Upoštevajoč različne izzive in nevarnosti, ki izhajajo iz ‚tekoče moderne‘, med njimi izrazito potrošništvo, je v skladu z navdihmi personalistične teorije pomembno podpirati krščansko versko vzgojo. Članek obravnava spremembe, ki so se zgodile na Poljskem v zadnjih tridesetih letih – prehod

iz socialistične v kapitalistično družbo s poudarkom na izzivih, spodbujenih zaradi potrošništva. Nato ovrednoti potrošništvo in njegove posledice v luči nauka papeža Janeza Pavla II. V zadnjem delu pa predstavi najpomembnejše sklepe za krščansko versko vzgojo v šolah, zlasti potrebo po bolj tematsko usmerjenem pouku: učencem naj bi pomagal, da postanejo kritični misleci, ki presojujejo sodobna družbena, kulturna in moralna vprašanja.

*Ključne besede:* krščanska verska vzgoja, potrošništvo, individualizem, personalistični pristop, Poljska

## 1. Introduction

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In the Christian view, the person has its dignity and, at the same time, is called to become who he/she is by ontological nature. A critical analysis of the situation of the contemporary human being, as well as the current educational challenges arising predominantly from the historical, political, ideological, juridical, social, cultural, religious, economic and financial context, leads to some conclusions (Bahovec 2015). Among them, especially one related to the main issue of this article is that in the European society of the 21<sup>st</sup> century, the human being is inundated with proposals of consumption which has increased to unprecedented extents. ‚A consumer society‘ not only implies that people take, use and consume, as this has always been an indispensable element of life. What has changed is the wide range of products available for consumption. Unlike the productive society that contributes to industry development, contemporary society has enthroned consumption – it is consumption that our social position depends on. In order to function well, today’s society does not seek righteous people, devoted workers, economic farmers or talented innovators, but naive, thoughtless consumers. Thus, the existential dilemma of a contemporary man is as follows: do I consume to live, or do I live in order to consume?

In order to respond to the above dilemma and present challenges, the authors of this article give a critical assessment of Polish socio-cultural reality, then evaluate consumerism through critical reflection in the light of Pope John Paul II’s teaching and consequently give conclusions in order to change Christian Religious Education.

## 2. From Empty Shelves to Abundant Consumerism

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According to Polish educationalist, Furmanek »consumerism is a subjectively and negatively perceived phenomenon of excessive individual consumption of goods« (2020). Scholars such as Gocko and Janowski emphasize that »consumerism is a worldview or attitude based on a selfishly understood concept of happiness /.../ in which the spiritual dimension in man is subordinate to the material one« (Gocko and Janowski 2002).

Consumerism is a phenomenon that goes beyond real needs to the buying and gathering of various material goods and the use of services offered by the market. Inordinate consumption is associated with satisfying our secondary needs, such as the lust for power, gaining prestige or higher social status. Thus consumerism is, on the one hand, enforced by personal factors, and on the other by cultural, civilizational changes. Apart from excessive accumulation of items or availing oneself of services that one perceives as indispensable, consumerism also encompasses building-specific images and promoting new styles of being (Osewska and Simonič 2019, 23–32).

In the period 1944–1989, when Poland was under the political influence of the USSR, we lacked the basic products that were essential for living, so that gaining them was part of a daily struggle to sustain oneself. The dramatic inability to satisfy consumer needs was deeply humiliating – we could not simply buy a product but had to ‚hunt‘ for it, ‚bag‘ it or get it thanks to one’s connections. The goods were not delivered regularly but ‚plumped‘ to the shops. In order to buy certain commodities, one often had to enrol on a special list; there were ‚queue committees‘ meant to keep order as only a few first were lucky enough to get what they had lined up for. In such circumstances, Poles learned how to be frugal and, as it was commonly called, »to make up something out of nothing«. Their creativity was virtually unique.

On the other hand, the situation contributed to forming strong bonds within the family, among friends and neighbours: people had to help each other in order to survive. Personal relationships were intense, authentic and vibrant (in contrast to the superficial actions taken in the public sphere, which were only a facade). The older generation of Poles who lived in a socialist state learned how to settle for little and focused on evolving culture instead (Cobel-Tokarska 2014, 22–37). Consumer revolution took place after the political transformation, especially among young and wealthy inhabitants of big cities. A rampant rush to consume resulted in many people living on credit, taking loans beyond reason in order to get the material goods of their dreams.

The Poles’ experience of Soviet socialism generated distrust and antagonism towards the system imposed on them and aroused an optimistic and even idealistic interest in the societies of Western Europe. Enslaved by the Soviet influence, Poles considered Western societies ideal: their citizens could grow, fully enjoying the rights they did not have under communism. Thus, Poles held great expectations about changing the socio-political system, the shift from enslavement to complete freedom. Unfortunately, the new reality disappointed their hopes as ‚the ideal world‘ on the other side of the Iron Curtain had more drawbacks than expected. The longed-for freedom turned out to be accompanied by political correctness.

Moreover, the free choice related to the realm of consumption proved to be illusive. Initially, Poles relished the chance to shop at supermarkets because they inadvertently assumed that – in contrast to socialism which deceived citizens and

lied to them – capitalism presented the truth, also as far as material goods were concerned. Learning the secrets of advertising mechanisms has been a painful experience for many Poles (Sowa 2003, 4–6). To this day, Polish seniors are easily manipulated by ‚usury companies‘ that present low-quality yet expensive products as healthy and indispensable.

Changes in Polish society manifested themselves in rising sales of many consumer goods, especially after 2004 – Poland formal accession to the European Union (Szlendak 2004). In 2007 purchases of flats and houses, especially in cities centres, received a boost from cheap mortgage credits, whose 2007 value reached 57 billion Polish złotych (18 billion US\$), according to the Polish Banks Association. The most critical factors influencing consumption growth in Poland include an increase in real incomes, appreciation of the domestic currency, easy access to consumer credit, and growing consumer aspirations. The 21<sup>st</sup> century brought extreme manifestations of consumption of all goods in Poland, supported by the expansion of the Internet, international mobility, a convincing hedonistic pressure in the media and the increasing shopping practice in malls. Another trend characteristic of consumer societies is eating out. In the past, Poles liked eating at home in the family circle. In 2006, eating-out expenditure rose 19% compared to 2004 and is still growing despite the pandemic (Mróz and Janoś-Kresto 2006). Three main trends can be defined: ‚health and safety‘ (growing importance of product origins, quality, meals nutritional value and dietetic aspects), ‚convenience‘ (high demand for ‚fast food‘), ‚pleasure and experience-seeking‘ (interest in ethnic cuisines, attention to interiors design and courses composition, individualization of consumption). These developments demonstrate that consumption and related materialistic values have been gaining ground in Polish society (Kowalczyk and Czarniecka-Skubina 2015, 75–83). On the negative side, Poles noted the increase in individualism, consumerism and weakening of interpersonal ties. Problems connected with the new consumption models should consider the need to preserve natural resources and respect for the system of values (Jastrzębska-Smolaga 2000). Unfortunately, the consumption in Polish society slowly turns into consumerism when it ceases to be the means and becomes the goal of life and such a dominant activity that ‚have‘ is completely subordinated to what ‚to be‘ points out (Marianiński 2006; 2008).

Poles are attached to Christianity. Therefore, currently, in Poland, Christian symbolism is found in shopping centres. However, it is objectified; used as a tool to achieve higher profit. Buying has become an ersatz sacred rite. Shopping centres are built ‚in the image‘ of temples: they are supposed to attract consumers with their grandeur, decorativeness and distinctiveness. Consumers believe the advertising and almost generally consent to the structure of supermarkets going around all spheres of their lives. Thus, this structure becomes the main point of reference to which all other structures are compared (Pieszak 2013, 78–81). The new ‚religion‘ is built on beautiful adornments found in shopping malls: fountains, exotic plants, music, or the shopping calendar that spotlights dates and festivals before which one ought to shop extensively.

In this context, a consumer becomes a valuable member of society: he/she buys quickly, acquires and uses new goods and feels at ease with the world of advertising, companies, brands and products. It seems that the contemporary human has given up the dictum »I think, therefore I am« or »I love, therefore I am« and leans towards »I consume, therefore I am«. A contemporary Pole will work harder and harder, focusing on receiving a higher salary and looking out for his interests in order to strengthen his position as a consumer. A postmodern consumer is not only focused on possessing, hoarding and showing material goods; he also has – hitherto unknown to him – new desires, sensations, pleasures and experiences. The world of the media and carefully targeted advertising only fuels the pressure to gain things faster and more effectively. This violent shift from a productive society to a consumer society has made a breakthrough in all aspects of personal, family, working, social and cultural life (Halawa and Wróbel 2008, 13–19).

Polish expert, Kawecki points out that, in order to satisfy his artificially induced desires, a postmodern man can turn into a workaholic, ruin his health, neglect his family, lie to friends and concede to corruption. He will do all this to be in the centre of consumption, use recognizable brands and impress others. Thus, regular consumption becomes a constant pursuit of material goods and appeasing desires (Kawecki 2011, 23–32). Postmodern consumption entails shopping addiction, hoarding, and drawing attention to oneself. What is more, an ambitious consumer is aware that things are disposable, so that his deepest desires will not be satisfied as there will always be something new, more alluring to get. Life, therefore, becomes a constant striving towards obtaining the new, a social position and recognition.

In contemporary society, people consume goods pervasively because of their symbolic meaning rather than their utilitarian nature (Wątroba 2009, 153). That is why they often choose products advertised by huge, global companies identified everywhere. According to new assumptions, our position and prestige are determined by the logo of recognizable companies – our belonging to a more or less affluent social group depends on it. Moreover, they also carry cultural codes: experts in global corporations use cultural codes to effectively market products that target consumers from various cultures. Especially in Poland, where people did not have easy access to basic commodities, the availability or even overabundance of goods initially contributed to consumers' confusion. Later they learned that a recognizable brand guarantees their distinction in the crowd (Barber 2007). Paradoxically, global companies develop products desired by various social groups. Thus, every consumer will find an item that will be precious to him, recognized and accepted in his in-group.

Consumption propaganda, rapidly developing due to information technologies, creates the impression that one belongs to a particular group only if one buys certain products. In postmodern society, the propaganda is not only about controlling consumer's behaviour but also about creating a consumer's culture mainly through exerting a massive influence on the media by the corporation and bank

presidents. By being in control of creating and publishing content in the media, global corporations have a substantial impact on consumers, which can be perceived as consumer indoctrination (Safamacha 2015, 133; Osewska 2020).

### 3. Consumerism in the Light of John Paul II's Teaching

Pope John Paul II emphasized the phenomenon of growing consumerism: »The only goal which counts is the pursuit of one's own material well-being. The so-called 'quality of life' is interpreted primarily or exclusively as economic efficiency, inordinate consumerism, physical beauty and pleasure, to the neglect of the more profound dimensions – interpersonal, spiritual and religious – of existence.« (1997b, no. 23)

The pope from Poland underlined the specific problems, challenges and threats emerging in modern societies.

»In earlier stages of development, the human being always lived under the weight of necessity. The needs were few and were determined, to a degree, by the objective structures of his physical make-up. Economic activity was directed towards satisfying these needs. It is clear that today the problem is not only one of supplying people with a sufficient quantity of goods, but also of responding to a *demand for quality*: the quality of the goods to be produced and consumed, the quality of the services to be enjoyed, the quality of the environment and life in general. To call for an existence that is qualitatively more satisfying is of itself legitimate, but one cannot fail to draw attention to the new responsibilities and dangers connected with this phase of history. How new needs arise and are defined is always marked by a more or less appropriate concept of man and his true good. A given culture reveals its overall understanding of life through the choices it makes in production and consumption. It is here that *the phenomenon of consumerism* arises /.../ In itself, an economic system does not possess the criteria for correctly distinguishing new and higher forms of satisfying human needs from artificial new needs which hinder the formation of a mature personality.« (1997a, no. 36)

Referring strongly to the assumptions of personalistic philosophy, John Paul II ceaselessly recalled the primacy of the person over the object, being over having, ethics over technology and love over justice (1997d, no. 15–16). These precepts basically cannot 'function' separately in social life; they are so closely related that the implementation of one is impossible without the others. Since they constitute a system of principles, it is only within this coherent system, in the mutual relations of persons, that they may be accurately formulated and interpreted.

John Paul II contrasts the community of people, which may be called 'the civilization of persons', with the utilitarian 'civilization of things' in which persons are



objects for use just as things. The precept ,to be more' over ,to have more', therefore, must be associated with the conviction that personalization of social life cannot be ,carried out' if we do not respect the person as essentially having a value that is entirely incomparable with the world of objects. That is why it is crucial to stress the spiritual sphere of human life, which will enable the consumer to overcome the egoism that threatens him (1996, no. 8; 1997c, no. 6). In the encyclical letter, *Sollicitudo rei socialis* John Paul II rightly points out that mere possession of things and goods does not, by itself, perfect the person as it does not contribute significantly to enriching his ,being', to fulfilling his human vocation in its entirety (1997e, no. 28, 33; 1997d, no. 15). Indeed, consumerism may provide certain erratic pleasures, yet it does not bring true joy, which may be experienced only in a community where one shares everything with others.

The common good may be the primary factor around which the society of persons is built. When many people refer to the common good in their being and actions, then a new quality appears, which may be called ,we' (Wojtyła 2020). The Polish pope often argued that what Europe needs is not consumers but persons who respect the dignity of the human person and are ready to work for the sake of the common good (John Paul II 2003, no. 99).

John Paul II perceived personalism as the foundation for the actions of the human being and an opportunity to overcome consumerism. At the beginning of the 21st century, the personalistic social message is necessary if the human person is to be sensitive to the good beyond consumption, not only in Poland but also in every country. As John Paul II writes, this »social message will gain credibility more immediately from the *witness of actions* than as a result of its internal logic and consistency« (1997a, no. 57).

Despite a strong dictate that one must fulfil only one's personal, sometimes selfish aspirations mainly related to consumption, many contemporary Poles act for the benefit of others – either on their own or within various charitable organizations supporting people all over the world (Marody and Giza–Poleszczuk, 2004, 337). According to John Paul II, man becomes a fuller human being if he gives himself sincerely to others. Catholic personalism highlights the situation in which man is no longer neighbour-oriented and becomes blind to God, as the love of one's neighbour is one of the paths towards the Creator. Thus, personalism contrasts materialistic consumerism with the culture of solidarity and selfless love (Stala and Vodičar 2019).

Only the culture of love with its sensitivity, empathy, compassion and mercy may resist callous consumerism. When the culture of wealth turns a man into someone insensitive to the other, it becomes indispensable to liberate him in various ways from his egoistic desire to possess. »In our service of charity, we must be inspired and distinguished by a specific attitude: we must care for the other as a person for whom God has made us responsible. As disciples of Jesus, we are called to become neighbours to everyone (Lk 10:29-37), and to show special favour to those who are poorest, most alone and most in need.« (John Paul

II. 1997b, no. 87) An excellent example of this are the activities organised within *Caritas Polska (Caritas Poland)*, a charitable institution established in 1926, abolished by the communists and reactivated in 1990. Since 2004 it has had the status of a public benefit organization. It runs professional care and educational centres: Caritas Nursing Stations, rehabilitation centres, nursing and care facilities, nursing homes, Occupational Therapy Workshops, Single Mother Homes, feeding the poor, daycare centres for children, the elderly and other centres/initiatives. The works of Caritas stem from the idea of helping other people. Caritas engages volunteers (including children, the young as well as the elderly) in many of its activities. In the group of emergency aid organizations, there are Parish Caritas Teams and Caritas School Circles – they function in almost 5,000 parishes, with approximately 63,000 associated members (2014). Among parish organizations that provide emergency aid, one may find: Volunteering, Legal Counseling, Help to the Disabled People, Association of Disabled Adults, Maltese Medical Service, Sick Support Group, Children's Community, as well as volunteering within various congregations and orders (Osewska 2017).

The contemporary human being faces a huge challenge that arises from a meaningless pursuit to enhance his abilities in the sphere of consumption. Inordinate 'dispensability' of material goods of all kinds often turns the human person into someone with a narrow range of perception and experience, a slave of possession and immediate satisfaction. Moreover, consumption has dominated other walks of life, some even as significant as science, morality, art and religion (Jacyno 2007, 56). In this context, educators, especially in Religious Education, need to reformulate their aims within a more educational language responding to the present challenges.

#### **4. Conclusions and guidelines for Religious Education (RE)**

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Philosophical, theological, pedagogical and existential perspectives show that consumerism contributes to the destruction of the human being in various ways (Vodičar 2016). Constant pursuit to possess absorbs the person, wreaks havoc within the person and their relationships with others. A young person who consumes excessively experiences various limitations to his existence and yet feels that their desires and expectations are limitless even though they are almost entirely reduced to the materialistic realm.

Consumerism fuels egocentrism and hinders human growth; therefore, adequate education is urgently needed, especially a RE that will support the person to resist such enslavement. It is crucial to show that the overabundance of goods translates into human's oppression. Therefore, moral and religious education must help educate the person to follow moral rules when satisfying their needs (Osewska 2020). The young person needs to reflect on what he/she possesses and what he/she truly needs.

»To call for an existence which is qualitatively more satisfying is of itself legitimate, but one cannot fail to draw attention to the new responsibilities and dangers connected with this phase of history /.../ In singling out new needs and new means to meet them, one must be guided by a comprehensive picture of man which respects all the dimensions of his being and which subordinates his material and instinctive dimensions to his interior and spiritual ones. If, on the contrary, a direct appeal is made to his instincts - while ignoring in various ways the reality of the person as intelligent and free - then *consumer attitudes* and *lifestyles* can be created which are objectively improper and often damaging to his physical and spiritual health.« (John Paul II 1997a, no. 36)

Moreover, consumerism highly contributes to the crisis of identity, especially among young Poles who, when confronted with a new reality, struggle with answering the question: »to be or to have? Shall I present myself to my peers as a posh consumer or someone who adheres to values?« This dilemma is a huge challenge for contemporary education in families, schools, and other educational institutions, but it is directly connected with RE in Polish schools. In the case of the Roman Catholic faith, the dominant one in Poland, the curriculum and textbooks are meticulously prepared by Church authorities and made known to the competent state authority. Other confessions and religious associations possess equal rights (Małosa and Zając 2009). The moral formation is one of the crucial tasks of Catholic Religious Education, which concentrates on forming responsible attitudes of pupils and their capacity for moral judgment based on conscience. The sole knowledge of what is morally good and what is morally wrong is insufficient. On the one hand, moral education opens a human being for love, grace and mercy, shaping the attitude of penance and reconciliation; on the other hand, it exhibits the relationship between freedom and truth. A fundamental norm for moral formation is the command of love (Congregation for the Clergy 1997, no. 23).

Succumbing to consumerism may imply that freedom is misinterpreted, especially by the younger generation of Poles: here, freedom does not serve man's growth but his excessive consumption, not only in the sphere of material goods but also as a stimulant. Therefore, freedom must be shown to be good, which was and still is highly precious to the older generations of Poles. Young generations need to be educated on how to exercise it wisely.

Inordinate consumption leads to focusing on oneself and abandoning the precept of solidarity with the other. This is manifested by throwing away food, clothes, everyday objects that could still serve other people. So parents, teachers, and pedagogues are called to help young Poles be sensitive to their neighbours' needs, show solidarity, and share with others. In Polish schools, there are still initiatives to support those parts of the world in which people suffer poverty and hunger. However, the number of initiatives among children and youth is decreasing with the development of the consumer society. Instead, the older generation of Poles is still very attentive to the needs of others, and in the case of catastrophes and war, in particular, they regularly participate in financial and material fundraising.

A critical analysis of the situation of contemporary consumerism in Poland, as well as the current educational conditions arising predominantly from the political, social, cultural, educational and religious context, leads to the following conclusions:

- a. If the new reality called postmodernity or ‚liquid modernity‘ modifies and mixes the existing assumptions, norms and tenets, then it is crucial to help the young generation to consciously discern and choose so that they do not succumb to the imposed socio-cultural trends, but are capable of making their own deliberate decisions (Platovnjak 2017).
- b. Undermining the significance and potential of human reason for the sake of the domination of feelings, instincts and desires should encourage the family and RE in school to undertake conscious ‚education of emotions‘, showing that a person is not only subject to them but may work to understand better and control emotions. On the other hand, intellectual education should not consist in thoughtless reproduction of mental content but should include preparing young people to present their arguments respectfully towards partners in a discussion. (Vodičar 2017)
- c. Current reinforcement of individualization and consumerism that deepens egocentrism and weakens bonds with others requires a responsible emphasis on the significance of community in human life and growth, as well as a proper introduction to the life of a community (Osewska and Stala 2015).
- d. A characteristic trait of human living in postmodern society is ‚the crisis of meaning‘, which often leads to tragic consumerism, so RE should be focused on supporting young people in their search for comprehensive meaning in life (Crawford and Rossiter 2006).
- e. Faced with marginalization or removal of the virtue of self-giving from popular, contemporary culture, RE needs to emphasize the topic of role models, authorities, and leaders who sacrifice themselves for others and thanks to these role models, children and youth will recognize the significance of these virtues (Horonowski 2020).
- f. In the face of axiological chaos (promoted in postmodernity), which leads to anomie, RE must return to the proper understanding of virtues and values so that they are not another tool to manipulate society or simply conducive to political correctness. This means that RE in schools should cooperate with the family in the axiological sphere and search for suitable education models towards values.
- g. Postmodernity has turned consumption into consumerism, which considers consuming as the primary goal of life, a religion *per se*. While returning to the civilization of love, promoted by Pope John Paul II, in which being always has been a priority over having, it is necessary that the family and school jointly educate humans to discover human dignity regardless of material goods.
- h. In order to save the truth about humans and human dignity in the face of emer-

ging reductionisms of the human into consumer activities, it is necessary to educate in a way that fosters the correct answer to the question: who is human? The texts by Karola Wojtyła / John Paul II may be of great help here as they reveal all the dimensions of the human and human life, emphasizing the dignity of the person as the one created in the image of God, saved by Jesus Christ and constantly transformed by the Holy Spirit. Since it is of prime importance, RE must incorporate the criterion of human dignity and service to the real good of the human being.

- i. RE must be able to access the deepest possible understanding of the religion's convictions, appreciate the demands it makes on believers, but also engage with the actual pedagogical, ideological and socio-cultural challenges. It attempts to understand and engage with the inner world of the religion which cannot be adequately observed from the outside but demands theological knowledge and spiritual sensitivity (Davies 2019).
- j. Consumerism is strongly promoted by global companies and political action, so in order to dispose pupils towards personal change, RE must be authentic, support what comes from within them, and it must have the personal authorship and appropriation of personal change.
- k. Work in the field of education is urgently needed, including the education of young people to be wise consumers in the responsible use of their power of choice, the formation of a strong sense of responsibility, critical thinking and capability to respond to the contemporary challenges.
- l. Responsible education provided in the 21<sup>st</sup> century should be educationally realistic (recognizing threats and making the right educational decisions) as well as integral, that is, covering all spheres. It is crucial not to miss out on any aspect of the life and growth of a person. In the Christian perspective, an integral education must include not only earthly goals but also the redemptive purpose in life.
- m. Succumbing to consumerism undermines the hierarchy of values – today/at this moment it is the material goods which are on top. It is therefore, reasonable and responsible to educate in the formation of values and, within Christian pedagogy, to also encourage a formation in virtue.
- n. Consumerism is also associated with the destruction of the natural environment as disordered use of things ruins the resources of the planet. That is why it is necessary to make people sensitive to the ecological issue and educate children and youth in such a way that they respect nature both in their immediate surroundings as well as globally (Vodičar and Stala 2018, 415–427; Stala 2012, 41–59).

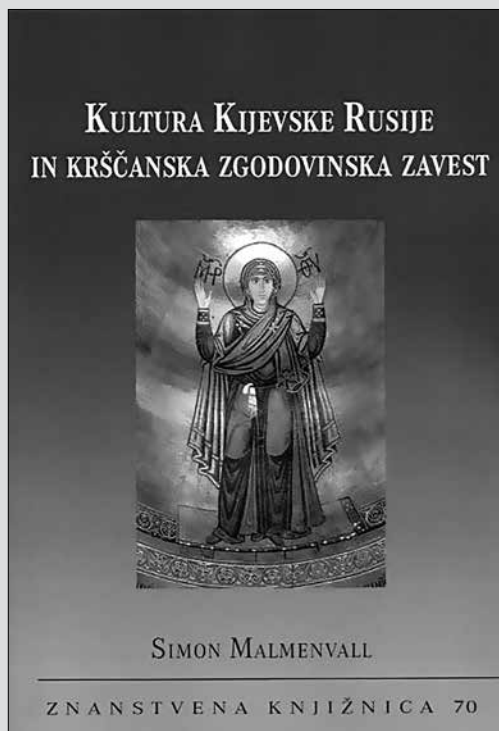
The theory of individualization, according to which the individual is the basic reality, has been strongly associated with consumerism imposed by global companies, as well as neoliberal freedom that is to satisfy the needs of individuals. Gradually, this leads to adopting subjectivism, lawlessness, egocentrism, egoism, emphasis on emotions not only by students but also by many educators, which is

far more dangerous. Consumerism and demoralization are often strengthened by ideological slogans that spread mainly thanks to Information and Communication technology. As a result, theories of education that have been developed over centuries are now being disrupted. Many teachers, educators, parents and priests in Poland understand that the problem is growing, but they are not prepared to face ‚predatory‘ consumerism. Therefore, it is necessary to return to the personalistic assumptions and formation of social virtues: love, solidarity, sacrifice, self-denial, responsibility and temperance in particular.

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*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 poveljne 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.

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*Domen Kušar, Leon Oblak in Manja Kitek Kužman*

## **Lesena sakralna arhitektura v sodobni arhitekturni praksi**

### *Wood in Modern Sacral Architecture*

*Povzetek:* Slovenija je dežela gozdov. Obnovljivi les je ekološko zdrava surovina. To je material, ki prostor naredi domač, gostoljuben, umirjen. V takšnem prostoru lažje najdemo stik s svojo notranjostjo in s presežnim – Bogom. V članku želimo predstaviti sodobno leseno sakralno arhitekturo kot interpretacijo vzdušja časa, kot moderno sakralno umetnost, ki prikazuje skladje med umetnostjo in razvojem tehnike. Obravnavamo evropske krščanske sakralne stavbe, saj določajo sakralno arhitekturo in kulturno okolje Evrope. V predstavljenih zgledih sodobne krščanske sakralne arhitekture prevladuje skupna značilnost, osredotočena na prikaz formalnih, konstrukcijskih in stilnih značilnosti, medtem ko sta njihova teološka in obredna določenost praviloma docela različni glede na prostor in osebno izkušnjo. Uporaba lesa v sodobnih sakralnih stavbah sledi navodilom papeževe okrožnice *Laudato si'*, ki zagovarja racionalno rabo predvsem lokalnega materiala, pa tudi socialni vidik zagotavljanja dela in življenja ljudem, ki od tega živijo.

*Ključne besede:* sakralna arhitektura, les, bogoslužni prostor, arhitekturna praksa

*Abstract:* Slovenia is a land of forests. Wood is a healthy, ecological and sustainable material. It is a material that makes the space homely, hospitable, calm. In such a space, it is easier to find contact with our inner self and the superfluous - God. In this article, we want to present modern wooden sacral architecture as an interpretation of the atmosphere of the time, as modern sacral art, which shows the harmony between art and the development of technology. We deal with Christian sacral buildings, as these determine the sacral architecture and cultural environment of Europe. A common feature predominates in the presented examples of modern Christian sacral architecture, focusing on the presentation of formal, constructional and stylistic features, while their theological and ritual specificity are usually quite different in terms of space and personal experience. The use of wood in modern sacral buildings follows the instructions of the Pope's circular *Laudato si'*, which advocates the rational use of mainly local material and the social aspect of providing work and life for the people who live from it.

*Keywords:* sacral architecture, wood, worship place, architectural practice

## 1. Uvod

Les, najbolj razširjen naravni kompozit; eden od prvih in osnovnih materialov v arhitekturi. Način gradnje z lesom je bil že od davnine vzor za gradbene konstrukcije z drugimi materiali. Vloga lesa je tesno povezana z zgodovino človeštva. S popolnim poznavanjem tega vsestranskega materiala, s pozornim opazovanjem in s strogo disciplino v izvedbi so nastale po vsem svetu najrazličnejše stvaritve. Les se zaradi zmožnosti prilagajanja različnim geografskim pogojem, zaradi spoštovanja lokalnih arhitektur in njihovega razvoja vsestransko uporablja od preproste lesene opreme do najdražjega pohištva, razvitega v baroku in rokokoju, od preproste kočice do konstrukcijsko zahtevnih lesenih zgradb in inženirskih konstrukcij.

Uporaba lesa je ustvarila arhitekturno govornico, ki se opira na tisočletno tradicijo. Njegova prilagodljivost se izraža v vsestranski uporabi po vsem svetu, tudi v kombinaciji z drugimi materiali, kakor so: kamen, opeka, beton in jeklo.

Vsi, ki les uporabljajo kot gradbeni material, danes iščejo povsem nove odgovore na to, kako se v sodobnem svetu odzvati na še vedno za arhitekturo veljavna Vitruvijeva načela *firmitas*, *utilitas*, *venustas* (uporabnost, trdnost in lepota) (Vitruvius Pollio 2009, 28). Torelli (2012, 10–11) ugotavlja, da se presenetljivi pomen lesa za gradbeništvo zrcali v starodavni zgodovini besed ‚material‘ in angleškega izraza *timber*. Latinska beseda *materia* ali *materies* je v starem Rimu – drugače od lesa za kurjavo – pomenila ‚gradbeni les‘ in pozneje splošno ‚material‘ ali ‚snov‘ (angl. *matter*). Z izrazom *ligna et materia* so Rimljani poimenovali ‚drva in gradbeni material‘. Očitno beseda ‚material‘ prihaja iz latinske besede *mater* ‚mati‘ (njene korenine segajo prek gr. *meter* do indoevropske besede istega pomena, *mater*), ki je prvotno pomenila tudi rojevajoči in hraneči del drevesa (v nasprotju s skorjo in vejami). Španski in portugalski izraz za ‚les‘ je *madera* oziroma *madeira* (tako kakor otok Madeira, ki je dobil svoje ime po nekdanjih čudovitih gozdovih!). Angl. izraz *timber* je prvotno označeval ‚zgradbo‘ in izvira iz predzgodovinskega germanskega *timram*, katerega nemška izpeljanka *Zimmer* (‚soba‘) je ostala bližje njegovim semantičnim koreninam (nemški *Zimmermann* je ‚mizar‘). V slovenščini pomeni cimper (pog.) ‚ostrešje‘. Popularni (vendar jezikovno nedovoljeni izraz) cimprati pomeni ‚delati‘, postavljati kaj, navadno iz lesa. Cimpran, na primer cimprana hiša, pomeni ‚leseno, iz brun narejeno hišo‘! *Timran* prihaja iz indoevropskega *demrom*, ki je izvedenka iz osnove dem-, dom-, graditi; tu je treba iskati tudi izvor družine besed, kakor so slovenski dom, angleško *domestic* in *dome*, pa italijansko *duomo* in nemško *Dom* v pomenu ‚stolnica‘. Pomen besede *timber* (‚zgradba‘) se je postopoma razvil v ‚gradbeni material‘, nato v ‚les za gradnjo‘ in končno v ‚les‘ na splošno.

Simbolni pomen drevesa oziroma lesa sega daleč v zgodovino. Poznamo prostore v naravi, zlasti v gozdovih, ki so zaradi svojih specifičnih lastnosti postali sveti. Tu govorimo o tako imenovanih svetih gajih. Izraz ‚gaj‘ pomeni redek, negovan gozd, torej drevesa (Fran 2021). Tudi izbor posebnih dreves za različne religiozne obrede ima dolgo tradicijo. Čaščenje svetih dreves se še danes nadaljuje pri različnih animističnih in šamanskih ljudstvih, ki so močno povezana z naravo. Tudi

zgodba o Argonavtih pripoveduje, da je bil v ladjo vdelan sveti hrast, ki naj bi jo še posebej varoval. Lesen križ, na katerega so pribili Jezusa, je krščanski simbol trpljenja in odrešenja. V apostolskih delih namreč beremo »Bog naših očetov je obudil Jezusa, ki ste ga vi pribili na križ in usmrtili« (5,30).

## 2. Slovenija je dežela gozdov in lesa

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Les je eden najpomembnejših naravnih virov in za Slovenijo, brez dvoma, najbolj perspektiven material, saj je to edina surovina, ki je imamo v izobilju. Slovenija zaradi naravnih danosti sodi med najbolj gozdnate države v Evropi. To je dežela gozdov in lesa, bogate in še žive dediščine gradnje iz lesa, pa tudi najsodobnejših tehnologij in dizajna. V Sloveniji imamo 71 drevesnih vrst (Kotar in Brus 1999, 8). Kljub temu da imamo na področju predelave lesa tradicijo, izkušnje, ideje in znanje, pa ga le malo predelamo v izdelke z visoko dodano vrednostjo. Gradbeni sektor je pri nas izredno pomembna gospodarska dejavnost, vendar pa ima les, glede na slovenske naravne danosti, v tem segmentu bistveno premajhno vlogo. V preteklosti smo znali to surovino precej bolje gospodarsko izkoristiti. Les v svetu doživlja renesanso in postaja material 21. stoletja. Vse več držav se zaveda njegove trajnosti in obnovljivosti, pa tudi njegove gradbene in estetske funkcije.

Les je bil temeljno gradivo v slovenskem stavbarstvu vse do 19. stoletja, ko je njegova reprezentančno-simbolična funkcija zašla v očitno nasprotje s praktično naravnano estetiko 20. stoletja. Prve, vsaj deloma zidane stavbe pri nas sodijo v zgodnji srednji vek. Zaradi požarov je država gradnjo v lesu omejila in nadomestila z ognjevarnimi gradivi, resnično pa se je njegova uporaba v gradbeništvu močno zmanjšala šele v 20. stoletju zaradi industrijske proizvodnje novih sodobnih gradiv. Že Valvasor v *Slavi Vojvodine Kranjske* (1689) piše, da so bile hiše pri nas v večini lesene. Nekateri objekti danes še nakazujejo stoletja dolgo razvojno pot našega graditeljstva v lesu, ki se je prilagajalo stilnim razpoloženjem časa, in govorijo o lesu kot o prvem in najbolj razširjenem gradivu v razvojnem procesu našega identitetnega stavbarstva. Sto in več let stare masivne kladne stavbe nakazujejo tedaj visoko razvito kulturo tesarstva – stavbno kulturo v lesu na podlagi izkušenj in bogatega tesarkega znanja.

## 3. Les v sakralni arhitekturi

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Sakralna arhitektura ima v Evropi dolgo zgodovino, ki se začne v predantičnih časih. Zadnji dve tisočletji ji daje glavni pečat krščanska sakralna arhitektura. Glede pomena, ki ga je imela sakralna arhitektura v preteklosti, lahko rečemo, da je odločilno vplivala na razvoj preostale arhitekture tako v simbolnem kakor tudi v tehničnem in tehnološkem pomenu.

Les kot glavni konstrukcijski material se že zgodaj uporabljal v sakralnih zgradbah. Predhodnik grškega templja je bil na primer lesen. Zanimivo je, da je les po-

zneje zamenjal kamen ali kak drug, trajnejši material, saj naj bi sakralna stavba s svojim nastopom simbolizirala večnost. Zato je po svoje razumljivo, da so za gradnjo uporabili trajen in čvrst material (ne lesenega). Ta miselnost se je začela spreminjati v 20. stoletju v skladu s spremembami v družbi, v umetnosti, v tehniki in tudi v dojemanju svetega. Sakralna stavba, ki naj bi pomenila povezavo do Boga (Einspieler 1999, 63), se je danes znašla v vlogi enega od ponudnikov ‚supermarketov svetega‘, med katerimi tekmuje s športnimi centri (stadioni, fitnesi) (Debevec 2011, 84) in še zlasti z nakupovalnimi središči. Že leta 1966 je benediktinec Debuyst predstavil tezo, da je cerkev kot znamenje krščanstva s poudarjeno fasado in zvonikom srednjeveška ideja in kot pozunanjena simbolika obsojena na to, da bo danes njena govornica mrtva oziroma ne bo mogla tekrovati s stolpi pivovarn ali z mercedesovimi zvezdami na najnovejših nebotičnikih (Muck 1966). V luči te trditve ima les kot gradivo, ki zaradi svojih lastnosti (trdnost ob izjemno nizki gostoti, toplotne in izolativne lastnosti, estetske lastnosti in okolju prijazen obnovljivi CO<sub>2</sub>, nevtralni energent ob blagodejnem učinku na okolje) teže doseže zunanji monumentalni učinek v primerjavi z drugimi gradivi, bolj enakovreden položaj.

Prvotno lesene sakralne stavbe po Evropi so zaradi požarne nevarnosti in zaradi hitrejšega propadanja zamenjali z zidanimi (opeka ali kamen). Les je ostal le tam, kjer je bil zaradi svojih specifičnih lastnosti neogibno potreben – na primer ostrešje (Kinga 2013, 339). V katoliškem svetu je pripomoglo k zmanjšani uporabi lesa za gradnjo cerkva tudi poenostavljanje v prvem obdobju po drugem vatikanskem koncilu, ki je poleg drugih področij zajelo tudi načrtovanje in gradnjo sakralnih stavb. Podobno kakor na področju graditve drugih stavb je imel tudi pri sakralnih stavbah beton prednost pred lesom. Vendar se je kmalu ugotovilo, da so preproste betonske cerkve prazne, hladne in da človeka odbijajo – podobno kakor sivi realsocialistični bloki (Juhant 1999, 25). Lesene cerkve so se do današnjih dni ohranile predvsem tam, kjer si trajnejšega materiala niso mogli privoščiti ali je bila tradicija gradnje v lesu dovolj močna. V Sloveniji so se lesene sakralne stavbe, zlasti kapele, ohranile predvsem na planinskih področjih (npr. kapeli na Uskovnici in Veliki planini). Med ‚novejši‘ likovno sporočilni in arhitekturno ambicioznejši stavbi iz prejšnjega stoletja lahko uvrstimo spominsko kapelo na Javorci in Plečnikovo cerkev na Barju. Plečnikova je bila leta 2021 vpisana na seznam svetovne dediščine UNESCO. Obe stavbi tudi še dokazujeta, da les ni le material revnih, ampak da je možno z njegovo uporabo doseči visok arhitekturni nivo. Izviren način modificiranja arhetipske podobe ‚svetega gaja‘ prikazuje lesena lopa Brezjanka, ki jo je prav tako postavil arhitekt Plečnik. Pri tem govorimo o uresničenju nekaterih temeljnih izhodišč Plečnikove arhitekture – pri Brezjanki o metamorfozi prvotnega templja. Uporaba masivnih debel kaže na začetke arhitekture v antiki (Ambrožič 2019, 975) in na pomen lesa znotraj arhitekturne prakse.

V Evropi so ohranjene lesene sakralne stavbe značilne zlasti za območja Skandinavije (lesene norveške srednjeveške cerkve *Stavkirke*) ter za dele srednje in vzhodne Evrope (Slovaška, Poljska, Ukrajina, Rusija ...). Nekatere od njih so zaradi arhitekture, zaradi simbolnega pomena, zaradi tehničnih in tehnoloških posebnosti vpisane na UNESCO-v seznam svetovne kulturne dediščine (World Heritage List

2021). Renesansa uporabe lesa, kjer je mogoče z modernimi tehnologijami dez-integracije in reintegracije lesa izločiti naravne ‚napake‘ in tako optimirati lesne lastnosti v obliki lesnih tvoriv (Torelli 2009, 69), je danes navzoča praktično na vseh področjih arhitekture. Žal pa lahko trdimo, da se v Evropi les kot osnovni gradbeni material (za stene, stropne konstrukcije ...) sodobnih sakralnih stavb uporablja bistveno redkeje kakor za preostale vrste stavb. Izjema so morda le manjše sakralne stavbe (kapele), pri katerih je uporaba lesa prevladujoča. Nekaj teh stavb iz tujine, ki so bile prepoznane kot odlična arhitektura, je opisanih v nadaljevanju.

Drugačen razvoj in uporabo lesa ima notranja oprema sakralnih prostorov. Najbolj sveta oprema je v sakralnem prostoru oltar. Ne glede na to, da je po zgodovinskih, predkrščanskih vzorih oltar žrtvenik v bistvu kamnit, saj se je uporabljal za žgalno daritev in je torej moral biti iz negorljivega materiala, so bili v preteklosti glede na liturgične zahteve in glede na dostopni material pogosti leseni oltarji. To posebej velja za področja brez močne kamnoseške tradicije. Les je bil cenejši in ga je bilo lažje obdelovati. Kljub temu so se izdelovalci zavedali (simbolne) pomanjkljivosti v primerjavi s kamnitim oltarjem; to so večkrat nadomestili s površinsko obdelavo – z dekoracijo z barvanjem oziroma ‚marmoriranjem‘ oltarjev. Tako so dali celotni oltarni kompoziciji ‚kamnit‘ videz. Drugi vatikanski koncil je na področju uporabe materialov prinesel spremembe. Za gradnjo oltarjev je dovoljeval tudi uporabo druge snovi, ki je dostojna, trdna in umetniško obdelana. Sodbo o uporabi drugih materialov je morala dati lokalna škofovska konferenca (Načrtovanje novih cerkva 1999). Tudi pri obredni opremi in predmetih so nastopile spremembe in tako se danes lahko uporablja tudi les. Splošna ureditev rimskega misala (2002) namreč dovoljuje izdelavo obrednega posodja tudi iz drugih primernih materialov oziroma materialov, ki so v lokalnem okolju priznani kot plemeniti. Po besedah Torellija (2008, 22) noben material ni dosegel vrednosti lesa v pokrovu Stradivarijeve violine. Podobno lahko trdimo tudi za cerkev sv. Mihaela na Barju, pri kateri je arhitekt Plečnik v bistvu cenen material oblikovno povzdignil na raven plemenitega (Kušar 2019, 236). Pri obrednih predmetih je zelo pomembna tudi simbolika, zato ne preseneča, na primer, uporaba lesa oljke. Pri drugi notranji opremi, kakor so: stoli, prižnica, klopi, spovednice in podobno, je les zaradi svojih lastnosti še danes praktično nenadomestljiv.

Sakralna arhitektura se od druge razlikuje po tem, da izraža tudi nekaj metafizičnega; v tem pa je bil mojstrski predvsem Plečnik (Debevec 2008, 213–229). Zaradi svojega edinstvenega smotra je bila sakralna arhitektura vedno predmet skrbnega snovanja ne samo med ustvarjalci, temveč zlasti pri institucionalnem vodstvu posamezne religije, odgovornem za kolikor mogoče neokrnjeno posredovanje ‚zaklada vere‘ človeku (2015, 741–750). Les je bistveni element sodobnega prepoznavnega krščanskega bogoslužnega prostora – duhovnega zatočišča, ki v času in prostoru ustvarja zasebni dialog med stavbo in uporabnikom. Zaznamuje ga svežina umetniškega oblikovanja, kinestetična in teksturna arhitektura s prebujenim spominom na večni čas in z upoštevanjem vedno hitreje spreminjajočih se trendov, ki vključujejo nove tehnologije in prakse v profani arhitekturi.

V sodobnem načinu gledanja na presežnost naj bi bogoslužni prostor sedanjosti in prihodnosti postal topel, ‚domač‘. Verniku naj bi omogočil lažjo izkušnjo bož-



**Slika 1:** *Ekumenska kapela sv. Henrika v Turkuju na Finskem (2005), arhitektura: Matti Sana-ksenaho in Pirjo Sanaksenah (vir: <https://www.dezeen.com/2015/01/26/best-chapels-architecture-wedding-worship-prayer>).*

je ljubezni, po drugi strani pa tudi občestvenost. Po besedah Papeža Janeza Pavla II. (1981) mora moderno cerkveno stavbarstvo v duhu in stilnem občutju našega časa z vsemi možnimi sredstvi dati podobo in izraz verovanja našega časa in mu pripraviti prostor za udomačenje. Les kot topel, prijeten material z značilnim vonjem ima lastnosti, ki to omogočajo. Prednost lesa pred preostalimi materiali je ustvarjanje zdravega bivalnega okolja, ki ga dosežemo z uporabo masivnega lesa in lesnih materialov (tvoriv). Namen sodobne sakralne stavbe je uravnavanje človekovega odnosa do Boga ter s tem tudi zdravljenja človekovih duhovnih in duševnih ran. Če ta proces poteka v zdravem in spodbujajočem okolju tudi za telo, je bolj učinkovit. Rek, da je za Boga dobro le najboljše velja tudi za les. Gledanje na les, ki je pred desetletji veljal za material revežev (baraka je sinonim za slabo leseno hišo), je danes drugačno. Les danes velja za plemenit, lahko tudi drag material. Hlodi dreves, ki jih prodajajo na dražbi na Koroškem, lahko dosegajo tudi nekaj 10 000 evrov za hlod.

V nadaljevanju želimo te misli potrditi z zgledi inovativne uporabe lesa v sakralnih stavbah, ki omogočajo duhovno izkustvo svetega in jih hkrati arhitekturna stroka priznava kot presežno arhitekturo. Tako želimo pokazati vrednost lesa v sakralnih stavbah in s tem še bolj spodbuditi njegovo vsestransko uporabo.

## 4. Izbrani zgledi sodobnih sakralnih stavb

Narediti izbor reprezentativnih stavb v katerikoli kategoriji arhitekture je zahtevna in nevhvaležna naloga. Kvalitetna arhitektura mora zadostiti trem osnovnim kriterijem: trdnost, uporabnost in lepota (Vitruvij 2009, 28); če je prva dva še možno nekako objektivno določiti, je ocena lepote navadno subjektivna. Še toliko bolj pa to velja za oceno dojetanja samega prostora in doseganja povezave s samim seboj in z Bogom znotraj prostora. Podobno velja tudi za opredelitev pojma ‚lesena stavba‘. Ali to pomeni samo nosilno konstrukcijo ali tudi obloge in notranjo opremo? Ne glede na to, da nekateri predpisi opredeljujejo ‚lesenost‘ stavbe po deležu lesa v nosilni konstrukciji, menimo, da je pri sakralnih stavbah ključna vloga, ki jo ima uporaba lesa v prostoru. Zato so prikazane tako stavbe, ki so praktično v celoti izdelane iz lesa, kakor tudi stavbe, kjer je lesa resda manj, a bistveno opredeli prostor. Pri izboru zgledov smo upoštevali leto dokončane gradnje stavbe. Najstarejša predstavljena stavba je iz leta 2005, najmlajši iz leta 2018, preostale tri pa so bile postavljene leta 2014. Zelo pomemben kriterij je bil prepoznavnost stavb v stroki; kaže se v številu nagrad in priznanj, ki jih posamezna stavba oziroma njeni avtorji prejmejo, in v omembah v arhitekturnih ter drugih revijah in medijih; temu ustrezajo vsi naštetih zgledi.

### 4.1 Ekumenska umetniška kapela sv. Henrika (Turku, Finska)

Kapelo so postavili v letih 2004–2005 po načrtih arhitektov Mattija Sanaksena in Pirja Sanaksena (Sanaksena Architects Ltd) (DeZeen 2021). Odlikuje jo preprostost in domačnost. Notranjost je narejena iz vidnih reber ukrivljenega lepljenega lameliranega lesa. Poudarja monumentalnost interiera sakralnega prostora, ki ga občutimo s svojim telesom, s svojimi čutili. Njegova pripoved se razteza onkraj njegove fizične navzočnosti, ima tudi svojo mejo, svojo površino, ki jo pomeni obloga lesenega horizontalno položenega opaža. Izbira lokalnega borovega lesa za konstrukcijo, za notranjo opremo in za obloge sledi trajnostnemu modelu finskega načrtovanja z lokalnimi gradivi. Zunanost je krita z bakreno ploščevino. Stoji na vrhu griča v sklopu centra, namenjenega bolnikom z rakom. Bakrena površina kapelice bo sčasoma postala zelena in tako bo stavba usklajena z barvo okoliških dreves. Oblika ribe posnema prasinbol krščanstva in poudarja ekumenski namen stavbe. Notranjost je namenjena meditaciji, osebni molitvi, opravljanju verskih obredov in tudi kulturnim dogodkom (razstave). Ta simbioza vere in umetnosti je dobro poznana že iz renesančnih cerkva in je navzoča tudi danes.

### 4.2 Kapela (Unterliezheim, Nemčija)

To je preprosta kapela na prehodu med gozdom in travniki. Narejena je iz masivnih hlodov, ki je od daleč videti kot skladovnica posekanih hlodov ob gozdu in spominja na kladno steno brunarice. Človeka doživljajsko usmeri k naravi. K temu pripomore tudi oblika, saj ozki vhod daje vtis gibanja skozi gozd (Pawson 2021). Morda je prav na ta način preseženo primerjanje sakralne arhitekture z medijsko odmevno arhitekturo (nebotičniki, zabavišča), ki je posledica poglobljanja krize



**Slika 2:** Kapela v Unterliezheimu, Nemčija (2017–2018), arhitektura John Pawson (vir: <http://www.johnpawson.com/works/wooden-chapel>).

krščanske umetnosti po drugem vatikanskem koncilu (Debevec 2011, 82). Skromnost, prvinskost in likovna popolnost z uporabo prvinskega, masivnega, grobo obtesanega lesa te kapele namreč negira cilje sodobne profane družbe po blišču, bahaštvu in moči in se obrača k izviru vsega.

### 4.3 Gorska kapela (Andelsbuch, Avstrija)

Kapela leži na oblem travnatem vrhu in ob robu alpske planine na višini 1600 m. Vizualno je kapela izpostavljena. Nastala je kot zaobljuba lastnikov, ki sta v ta namen organizirala arhitekturni natečaj (Bergkapelle 2021). Kapela stoji na kamnitem podstavku, ki logično ščiti leseno stavbo pred talno vlago. Po drugi strani pa vstop v svetišče pomeni zapuščanje trdnih tal in vzpon v ‚leseno posodo‘. Prostor je topel in tih, sestavljen iz enega samega materiala – iz masivnega, lokalno posekanega lesa. Svetloba, ki vstopa skozi reže, trajno povezuje notranjost kapele z dnevno svetlobo letnih časov, vremena in ure dneva. Steno za oltarjem krona okno v obliki križa. Smrekov les tvori tako stene kakor tudi strop in tla in s svojo prefinjeno arhitekturno zasnovo dokazuje kvalitete arhitekture Vorarlberga. Kapela je bila nagrajena z nagrado Holzbaupreis leta 2011 v kategoriji inovativne uporabe lesa (Vorarlberger Holzbaukunst 2021).





**Slika 3:** Kapela v Andelsbuchu v Avstriji (2014), arhitektura: Andreas Cukrowicz, Anton Natchbaur - Sturm, Emanuel Gugele, Christian Schmoelz, Gordian Kley (vir: <https://www.holzbaukunst.at/holzbau/objekt/166.html>).

#### 4.4 Kapela v Osnovni šoli Alojzija Šuštarja, Ljubljana

Postavitev kapele v Osnovni šoli Alojzija Šuštarja se navezuje na arhitekturno tipologijo drugega vatikanskega koncila, ki cerkev opredeli kot hišo med hišami (Kropej 1999). Tu gre arhitekt še dlje, saj je to hiša v hiši. Skrajno introvertiran bel kubus, postavljen nad vhod izrazito odprte stavbe, daje vtis resne in vase zaplajene hiše. Ne glede na relativno majhno uporabo lesa lahko trdimo, da bi bil prostor brez njega hladen, podoben sterilnemu laboratoriju. Les izpostavlja in utemeljuje simbolnost križa: s svojo pretirano širino simbolizira roke Odrašenika, ki ljubeče sprejema vse ljudi. Posebnost te kapele je v minimalizmu, ki na primer zajema prve sončne žarke z vzhoda. Po besedah avtorja, arhitekta in teologa Roberta Dolinarja (Brodar 2014), se tabernakelj napolni s svetlobo edinega okenca na fasadi in jo nato oddaja vso noč. Izbiro smrekovega lesa namesto vrednejšega materiala opredeljuje misel Ignacija Loyolskega, ki pravi, naj Boga iščemo v vseh stvareh in ga je moč tam tudi najti. Vonji enajstih lokalnih vrst lesa in taktlnost ročno obdelanih površin vabijo k uporabi vseh čutov. S tem pa obiskovalce vračajo k naravi in k samim sebi.

Projekt raziskuje nove možnosti uporabe materialov, njihove obdelave, merila in odnosa med arhitekturo in kiparstvom. Pomeni materializacijo razmišljanja o naravi in snovi, o možnostih in mejah človeških posegov vanju in o njunem odnosu do arhitekture. Kapela je bila nominirana za nagrado Piranesi 2016.



**Slika 4:** Kapela v Osnovni šoli Alojzija Šuštarja v Ljubljani (2014), arhitektura: Robert Dolinar (vir: [http://www.drustvo-dal.si/2016/piranesi\\_2016](http://www.drustvo-dal.si/2016/piranesi_2016)).

#### 4.5 Trg in oltar na Brezjah, Brezje na Gorenjskem

Pri trgu in zunanjem oltarju pred romarsko cerkvijo na Brezjah govorimo o nadaljevanju najboljše tradicije Plečnikovega izročila in njegovega razumevanja arhitekture. Usmeritev trga je v novem projektu zasukana vzdolžno, tako da so verniki blizu dogajanja. Ko je oltar zaprt, cerkveno pročelje z Vurnikovimi mozaiki obvladuje trg (Slovenska arhitektura 2021). Ob večjih dogodkih se odprejo velika temna vrata in novi oltar zasije v popolnoma sodobni interpretaciji, oblečeni v brezov les. Les s svojo obrtniško izdelano teksturo poudarja obod objekta. Iz za stropa se prebija naravna svetloba, ki s svojo igro na lesenih površinah ustvarja čisto in spokojno vzdušje. Razporeditev in izbrani materiali v kombinaciji s preprosto škatlasto obliko prostora dajejo pridih finskega oblikovanja in ustvarjajo odlično ozadje za bogato okrašene verske predmete, ki krasijo stene in oltarno mizo. Obenem pa je to tudi simbioza umetnine človeških rok v prvem planu v podobi oltarja in umetnine Stvarnika v podobi slikovitih gorskih vrhov bližnjih Karavank v drugem planu. Kvalitetna ureditev trga in oltarja je bila nagrajena s Plečnikovo nagrado 2009 in s priznanjem Piranesi 2008.

#### 4.6 Poslovilni objekt

To je stavba, ki resda ni strogo sakralna stavba, a ima velik pomen pri dojetju posmrtnega življenja oziroma večnosti. Vas Zgornji Tuhinj leži v osrčju Tuhinjske doline ob vznožju Kamniško-Savinjskih Alp. Staro, v dva nivoja razdeljeno pokopa-



**Slika 5:** *Trg in oltar na Brezjah, Brezje na Gorenjskem (2008), arhitektura: Maruša Zorec, Martina Tepina (vir: <https://www.arrea.si/projekt/trg-in-zunanji-oltar/51>).*

lišče je na obrobju vasi in je dostopno prek razgledne poti, ki poteka po pobočju hriba s koncem na grebenu. Tesarstvo in mizarstvo sta v Tuhinju lokalna tradicija, zato je osnovna konstrukcija izdelana iz križno lepljenega masivnega lesa. Ker so vežice po osnovnem namenu hladne ‚žalostne‘ stavbe, so arhitekti želeli to preseči in so vse notranje stenske in stropne površine naredili iz oljenega masivnega smrekovega lesa iz domačega okolja (Vošnjak 2015). Zaščito lesene konstrukcije zunaj omogoča tanek sloj ometa, to pa je v skladu z lokalno tradicijo. Kapela leži na vzpetini, zato vpliv močnega vzhodnega vetra zmanjšujejo navpične lesene letve. Po eni strani ustvarjajo igro svetlobe in sence, po drugi strani pa zagotavljajo, da skozi prehaja le nežen vetrič.

Kompozicija arhitekturnih elementov kapele omogoča vsakomur razumljivo dožemanje simbolne oblike, ki se navzven zapira pred svetom, navznoter pa odpira proti človeku; to prav posebej omogoča les kot topli in človeku prijazen material.

## 5. Sklep

Sakralni prostor je prostor, v katerem lažje vzpostavimo stik z Bogom. Prostor in oprema prostora naj bi bila izvzeta iz vsakdanjika in naravnana na Boga, da služita njemu, ki je vir vse svetosti (Einspieler 1999, 63). Les se zato v sodobni sakralni arhitekturi umika manifestivnosti in dominantnosti zunanjih lupin sakralnih stavb,



**Slika 6:** *Poslovilni objekt, Zg. Tuhinj (2014), arhitektura: Jernej Hočevar, Matevž Vrhovnik, Martin Lovrečič, Blaž Česka, Tjaša Justin (vir: <https://outsider.si/poslovilni-objekt-v-zg-tuhinju/>).*

ki ju zaradi svojih omejitev težko doseže. Dobiva pa večji pomen kot gradbeni material manjših stavb, denimo kapel, in zlasti kot del notranjosti sakralnih stavb. Les v sodobni sakralni arhitekturi v človeku zagotovo vzbudi občutek topline, miru in tišine, morda tudi občutek varnosti in domačnosti. V prostorih, kjer se počutimo kakor doma, se radi zadržujemo, saj v njih laže dosežemo notranji mir. V današnjem času nešteti informacij in stresnih situacij, skrbi in razburjenja lahko prav v sodobno oblikovanih sakralnih prostorih, v katerih kot material prevladuje les, najdemo primeren prostor za dialog z Bogom. To je še posebno pomembno v sedanjem času, ko smo priča velikim spremembam na področju družbe, kulture in religije (Bahovec 2020, 888)

Les bo ostal zaradi svojih estetskih, strukturnih in okoljskih značilnosti eden najpomembnejših gradbenih materialov tudi v prihodnosti (Kitek Kuzman 2015, 9). »Veliko naših najglobljih dojemaj sveta in arhitekture izhaja prav iz uporabe lesa. Po tolmačenju nekaterih zgodovinarjev temeljijo proporciji grškega dorskega sloga, ki je utiril estetske kanone zahodne civilizacije, prav na razmerjih drevesa. Vendar sega odnos do lesa in do dreves še globlje v ozadje naše kulturne podzavesti.« (Gabrijelčič 2010, 14–15). Drevo je eden najsplošnejših in najbolj pomenljivih človeških simbolov (Pallasmaa 2009, 108–111). Govorimo o drevesu življenja, o svetem drevesu, o drevesu plodnosti, o drevesu modrosti, o žrtvenem drevesu in podobno. V obliki in v pomenu drevesa so skrite različne asociacije, ki se še danes prenašajo na naš odnos do lesa.



Načrtovanje bogoslužnih prostorov je bila vedno zapletena arhitekturna praksa; sodobne sakralne stavbe skušajo najti način, kako se prilagoditi evoluciji arhitekture. Naši izbrani zgledi imajo, kljub svoji relativni majhnosti, podobne značilnosti: grandioznost, monolitni material, naravni elementi in načrt, kako ta ekskluzivni, religiji posvečeni kraj spremeniti v strukture duhovnosti, manifestacije in fascinacije.

Sodobna slovenska sakralna arhitektura je subtilno umeščena med koordinati časa in prostora; človek ji daje prepoznavni čutno zaznavni izraz, implementacijo vizije in razumevanja načrtovanja svobodnejše oblikovanih bogoslužnih prostorov. Sakralna arhitektura kot interpretacija človekovega najbolj intimnega samogovora o smislu njegovega neminljivega bivanja – utelešenega brezčasa – ohranja poteze človekovega poseganja onkraj meja in ustvarjanje simbolnih bogoslužnih prostorov, ki se dotikajo univerzalne duhovne zgodovine človeštva.

Rabo lesa v sakralnih stavbah spodbuja tudi papeževa okrožnica *Laudato si* (2015), saj je les trajnostni in ekološko sprejemljivi material. V Slovenji je les tudi lokalni material, katerega predelava in obdelava omogoča delo velikemu številu ljudi in pomeni tudi izpolnjevanje socialnega vidika te okrožnice, saj moramo po besedah kardinala Kasperja kristjani zastopati kulturo delitve dobrin, solidarnosti, spoštovanja človekovega naravnega in življenjskega okolja (Šegula 2018, 457). Pri lesu govorimo o konceptu stopenjske oziroma kaskadne (lat. *cadere* = pasti) rabe,

imenovane tudi spiralna raba lesa, ki označuje rabo lesa kot materiala z vsaj dve- ma ali tremi uporabnostnimi cikli (stopnjami, zavoji); najprej je uporabljen kot izdelek, drugič kot material v procesu ponovne rabe in nazadnje za pridobivanje energije.

Les se kot glavni (konstrukcijski) material pri večjih sakralnih objektih v tem trenutku ne uporablja v takšni meri kakor pri drugih stavbah oziroma kakor bi se lahko, a predvidevamo, da bo v prihodnosti drugače. Seveda je sprejemanje večje uporabe lesa dolgotrajen proces. S člankom smo skušali utemeljiti in kot posledico tega spodbuditi večjo rabo lesa v sakralnih stavbah, saj za to danes ni nobenih teoloških ali drugih omejitev, prej nasprotno.<sup>1</sup>

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<sup>1</sup> Avtorji se zahvaljujemo za finančno podporo ARRS (financiranje raziskovalnega programa št. P4-0015, „Les in lignocelulozni kompoziti“).

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Kronična bolezen pomembno poseže v vsakodnevno življenje posameznika in njegove družine. Bolezen se nepovabljeno vrine pred osnovno nalogo staršev, partnerjev, sorojencev. Celotna družina se mora soočiti z izgubo možnosti, ki bi jih življenje predpostavljalo, spremeniti že vzpostavljene čustvene, miselne in vedenjske vzorce ter razviti nove, ki bodo omogočali prilagoditev na novo situacijo, nadaljnji razvoj in funkcionalnost.

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***Von Canisius zum Canisianum: Weltkirche in Innsbruck; Ein Kolleg im Wandel der Zeit.* Peter Übelbacher, Andreas Schermann in Josef Thorer, ur. Linz: Wagner Verlag 2021. 192 str. ISBN 978-3-903040-55-7.**

Cerkev na Tirolskem letos zelo slovesno obhaja 500-letnico rojstva sv. Petra Kanizija (1521–1597), nizozemskega jezuita, pomembne osebnosti prenovitvenega dogajanja v katoliški Cerkvi po tridentinskem cerkvenem zboru. Sestavljen je bil celoletni program praznovanj, ki so ga sprejele škofija Innsbruck – Kanizija ima namreč za svojega škofijskega zavetnika –, in jezuitske ustanove v Avstriji. Kot uvod v praznovanja so pripravili publikacijo *Danes živeti in verovati s srcem in razumom po navdihih Petra Kanizija (Heute. Leben und glauben mit Herz und Verstand inspiriert von Petrus Canisius)*. Na publikacijo *Von Canisius zum Canisianum* lahko gledamo kot na dopolnitev dveh poprejšnjih jubilejnih zgodovinskih izdaj (*Das theologischen Konvikt zu Innsbruck einst und jetzt*, leta 1908; *Festschrift zur Hundertjahrfeier des Theologischen Konvikts Innsbruck 1858–1958*, leta 1958). Zavod *Canisianum* ima zgodovinski pomen tudi za Cerkev na Slovenskem, podobno kakor univerza v Innsbrucku nasploh.

Kaniziju pripada naslov prvega jezuita iz nemškega prostora. Na svojih pastoralnih poteh se je večkrat ustavil na Tirolskem in s to deželo imel tesne stike. Poleg skrbi za pripravo katekizmov in za izvajanje duhovnih vaj je veliko pozor-

nost namenjal širjenju pobožnosti do Jezusovega srca kot močne oblike prenavljanja verskega življenja. Zato je dobil zavod, ki je imel nalogo, izobraževati duhovščino za prenovitveno delo, ime po njem. Zavod *Canisianum* je imel več stoletij poseben pomen za škofije iz celotne habsburške monarhije in v prvi vrsti za škofijo Brixen, katere sestavni del je bila Tirolska vse do sredine 20. stoletja. V zavod so svoje bogoslovce pošiljali tudi škofje, ki so izhajali iz nemško govorečega prostora (npr. v Združenih državah Amerike). Obhajanje 500-letnice Kanizijevega rojstva je bila priložnost, da so pripravili publikacijo, hkrati namenjeno proslavljanju jubileja in ovrednotenju poslanstva, ki ga je zavod *Canisianum* opravljal do leta 2013, ko je dobil drugačen namen.

Svoj pogled na jubilejno leto, na mesto sv. Petra Kanizija v zgodovini Tirolske in na vlogo zavoda *Canisianum* predstavljajo deželni glavar, voditelj škofije in innsbruški župan. Zavod je mestu dajal mednarodno razsežnost in v malem predstavljal svetovno Cerkev, kajti v zadnjem stoletju so v njem študentje iz vseh petih kontinentov. Da je zavod imel svoje domovanje na več krajih, po letu 1911 v veliki namensko zgrajeni stavbi in od leta 2013 dalje v jezuitskem kolegiju, a je hkrati ohranjal svoje izvirno poslanstvo, to je: skrbel za dobre študijske možnosti bogoslovcev in mladih duhovnikov, v svoji spremni besedi poudarila voditelj jezuitske srednjeevropske province in sedanji rektor zavoda.

Prvi sklop prispevkov poseže v zgodovino. Predstavljena sta sv. Peter Kanizij in zavod *Canisianum* od začetka do preureditve njegovega delovanja po letu 2000. Izvemo, zakaj je dobil Innsbruck ime ‚mesto Petra Kanizija‘ in zakaj se teološki konvikt imenuje po njem. Poglobljeno so orisani začetek teološkega kolegija, vključno z obdobjem izgnanstva v Švici v času nacionalsocializma, in temeljne poteze njegovega delovanja v desetletjih po drugi svetovni vojni. Na utrip življenja v ustanovi so močno vplivali različni teološki tokovi, ki so se uveljavljali v Cerkvi v vseh obdobjih, in posebej dogajanje, ki ga je prinesel drugi vatikanski cerkveni zbor. Že med koncilom in še bolj po njem so imeli vedno močnejši delež študentje iz Afrike in Azije, s tem pa je Cerkev v Avstriji začela še bolj izvirno podpirati nastajanje krajevnih Cerkva v teh delih sveta, tudi tako, da je zbirala sredstva za študij in vzdrževanje študentov. Podobno vlogo je imela za krajevne Cerkve, ki so se znašle v objemu komunističnih ureditev vzhodne Evrope.

Vsebinsko obogatitev pomenijo pričevanje študentov, ki so bivali v kolegiju *Canisianum* v letih po drugi svetovni vojni. Iz njihovih vrst je izšlo več voditeljev škofij in samostanskih skupnosti, tako v Evropi kakor drugod. V prispevkih so zapisali vrsto informacij, ki pomenijo izvirno obogatitev zgodovinskega spomina na ustanovo, na razmere v Cerkvi in v tirolski družbi ter na razgibano dogajanje na teološkem področju. Med prispevki izstopa pričevanje nekdanjega innsbruškega škofa R. Stecherja, ki je iz prve roke prispeval dragoceno stran zgodovine zavoda in dela mesta Innsbruck Sagen, v katerem stoji zavod. Zgodovinsko pričevalnost imajo pogovori z

jezuiti, ki so bili med voditelji ustanove, in učitelji na Teološki fakulteti innsbruške univerze. Podoben izviren prispevek so pogledi študentov iz cerkvenih skupnosti, v katerih uporabljajo bizantinski obred.

Kot vrsta drugih cerkvenih ustanov se je po letu 2000 moral z vprašanjem prihodnosti in svoje vloge v okviru cerkvenih izobraževalnih ustanov srečati tudi *Canisianum*. Poglobljeni razmislek o nadaljnjem delu in mestu v Cerkvi so narekovala tako manjše število študentov kakor vprašanje gospodarskega vzdrževanja velike ustanove in pričakovanja cerkvenih voditeljev, ki so do tedaj pošiljali svoje študente v Innsbruck. Tako je dozorela ideja o preoblikovanju semenišča v Mednarodni teološki kolegij, v katerem bi dobili možnost nadaljnega teološkega izobraževanja oziroma specialističnega študija duhovniki in drugi študentje iz škofij, redov in apostolskih skupnosti s celega sveta. Ustanova je dobila novo podobo s študijskim letom 2007/2008. Skupaj s Teološko fakulteto pa so pripravili programe, ki so bolj ustrezali potrebam Cerkva v misijskih deželah, od koder je začelo prihajati vedno več študentov. Nazadnje je bila leta 2013 sprejeta še odločitev, da se skupnost teoloških študentov preseli iz starega poslopja *Canisianuma* v prostore jezuitskega kolegija ob Teološki fakulteti. V istem letu je staro poslopje *Canisianuma* postalo študentski dom, v katerem ima možnost bivanja in študija 160 študentov in študentk.

V zadnjem delu knjige so orisane nekatere izvirne značilnosti teološkega študija v Innsbrucku in skupnosti študentov, ki tam opravljajo svoj podiplomski študij. V besedi in sliki se pokaže bogata mednarodna narava skupnosti,

študijskih tem in povezanosti z vesoljno Cerkvijo. Predstavljena je zgodovina pobožnosti do Srca Jezusovega kot izvirne značilnosti Cerkve, dežele Tirolske in zavoda Canisianum. Dodane so še preglednice vodstva zavoda, škofov, ki so študirali na njem, in nekdanjih študentov, ki so dobili naslov blaženih.

Predstavljena knjiga ni monografija o zgodovini innsbruškega zavoda Canisianum, v kateri bi bili podrobno obravnavani vsi vidiki delovanja ustanove.

Zbrana besedila in ilustrativno gradivo pa vendarle jo razširjen in poglobljen pogled na poslanstvo, ki ga je zavod imel in ga ima v prenovljeni obliki še naprej. Tudi iz slovenskega prostora je v tem zavodu imela možnost pridobivanja akademskih nazivov vrsta uglednih klerikov, zato jo lahko obravnavamo kot eno od izobraževalnih ustanov, ki so vplivale na cerkveno življenje na Slovenskem.

Bogdan Kolar

**Stanislav Slatinek. *Temelji kazenskega kanonskega prava*. Ljubljana: Teološka fakulteta, 2021. 152 str. ISBN 9789612651985.**

Izr. prof. dr. Stanislav Slatinek, predstojnik Katedre za cerkveno pravo Teološke fakultete Univerze v Ljubljani (TEOF) in vodja Inštituta za kanonsko-pravne vede, je pri TEOF (Znanstvena knjižnica 78) izdal izredno dragoceno in aktualno monografijo z naslovom *Temelji kazenskega kanonskega prava*.

Ena najtežjih sodnikovih nalog, ki sodi v kazenskih in drugih postopkih, je dokazovanje krivde, saj se že ob najmanjši nepazljivosti in nenatančnosti lahko zgodi, da bi se krivda pripisala nedolžnemu ali pa bi bil krivi oproščen. Ob sklepu dokaznega postopka, ki privede do obsodbe, sledi naložitev kazni, ki pa naj ne bo *maior quam culpa sit*. Pa tudi manjša naj ne bo, da se zagotovi pravičnost. Pravo ne more predvideti vseh okoliščin posameznih primerov kaznivih dejanj, so pa okoliščine tiste, ki regulirajo naložitev kazni.

Prvi del Slatinkove monografije je normativni prikaz temeljnih pojmov kazenskega kanonskega prava, v drugem delu se avtor osredotoča na sam potek kazenskega postopka, v tretjem delu pa opozori na pravico do poštenega sojenja pri spolnih zlorabah mladoletnih oseb. Prav to zadnje – spolne zlorabe – povzroča Cerkvi in vsej družbi hude rane, posebno pa še žrtvam tovrstnih dejanj. Papež Frančišek govori o tem, da povzročajo zločini spolnih zlorab telesno, psihično in duhovno škodo žrtvam in da prizadenejo skupnost verujočih. Da se te reči v najrazličnejših oblikah ne bi več ponovile, je po njegovem mnenju potrebno nenehno in globoko sprebrnjenje src, potrjeno s konkretnimi in učinkovitimi dejanji, ki vključujejo vse v Cerkvi, zato da bi bilo prek osebne svetosti in moralne obveze mogoče prispevati k pospeševanju polne verodostojnosti evangeljskega oznanila in k učinkovitosti poslanstva Cerkve. Čeprav je bilo na področju preprečevanja spolnih zlorab v katoliški Cerkvi že veliko storjenega, se moramo iz grenkih izkušenj

preteklosti še dalje učiti, da bi mogli z upanjem gledati v prihodnost.

Prenova šeste knjige Zakonika cerkvenega prava (ZCP) – sankcije v Cerkvi – se je v vatikanskih krogih že lep čas napovedovala. Z velikim veseljem smo junija letos dočakali trenutek, ko se je zares zgodila. Medtem je papež Frančišek posodobil kazenskopravno zakonodajo Države vatikansko mesto: motu proprio o spremembah vatikanskega pravosodnega sistema (8. februar 2021), motu proprio o zaščiti mladoletnih in ranljivih oseb s pristojnostjo nad rimsko kurijo in Državo vatikansko mesto (26. marec 2019), Zakon št. CCXCVII o zaščiti mladoletnih in ranljivih oseb (26. marec 2019) in smernice za zaščito mladoletnih in ranljivih oseb za Vikariat Države vatikansko mesto (26. marec 2019). V zadnjem času so se zgodile posamezne posodobitve tudi na področju kazenskega kanonskega prava za vesoljno Cerkev. Vzrok za to so predvsem spolne zlorabe mladoletnih in ranljivih oseb. Papež Frančišek je tako v letu 2019 izdal tri pomembne dokumente. Apostolsko pismo v obliki motu proprio *Vi ste luč sveta (Vos estis lux mundi)* so posebne norme, ki se uporabljajo ob prijavi klerikov oziroma članov ustanov posvečenega življenja ali družb apostolskega življenja glede kaznivih dejanj zoper šesto božjo zapoved in za ravnanja kardinalov, patriarhov in škofov glede dejanj ali opustitev, katerih cilj je vmešavanje v postopke ali izogibanje civilnim ali kanoničnim preiskavam, upravnim ali sodnim, v odnosu do nekega določenega klerika ali redovnika v zvezi s kaznivimi dejanji. Papež je naročil tudi izdajo navodila *Glede zaupnosti pravič*, ki iz posameznih ovadb, postopkov in odločitev

glede kaznivih dejanj umika papeško tajnost. Navodilo posebej izpostavlja, da se tistemu, ki je predložil prijavo, osebi, ki trdi, da je bila prizadeta, in pričam ne more naložiti nikakršna obveza molčečnosti glede dejstev iz pravde. Nazadnje je papež določil, da se vnesejo spremembe v Določila glede hujših kaznivih dejanj, pridržanih sodbi Kongregacije za nauk vere, kakor izhajajo iz motu proprio *Varovanje svetosti zakramentov sv. Janeza Pavla II.*, iz leta 2001 in nato dopolnjena leta 2010.

Vse omenjeno in še več je v svoji monografiji upošteval pisec. Izredno dragocen za slovensko pravno stroko, tako za tisto, ki se posveča državnemu, kakor tudi za ono, ki zadeva cerkveno pravo, je Slatinkov prikaz poteka kazenskega sodnega in upravnega postopka, vključno s poprejšnjo preiskavo, ki lahko sum storitve kaznivega dejanja spolne zlorabe potrdi ali ovrže. Ker katoliška Cerkev v Republiki Sloveniji pri obravnavi tovrstnih ravnanj sodeluje s policijo in državnim tožilstvom ter z drugimi relevantnimi organi in se oni nanjo v takšnih primerih tudi obračajo, bo monografija lahko v pomoč prav njim, nedvomno pa tudi odvetnikom, zagovornikom, sodnikom in drugim deležnikom iz pravosodja, tako civilnega kakor cerkvenega. Prav tako bo lahko kot učbenik uporabna za študente in ljubitelje prava.

Verjamemo, da bo s to monografijo lažje razumeti, zakaj kazenski sodni in upravni postopki znotraj kanonskoprnega sistema zahtevajo svoj čas. Za ‚medijsko sojenje‘ v njih ni prostora, kakor ga ni tudi v nobenem drugem resnem pravnem sistemu. Vodilo vsega je in mora biti pravičnost, dati vsakomur svoje, kakor pravi Ulpijan, oziroma kar mu gre. Zelo podobno pravi zaslužni papež

Benedikt XVI. v okrožnici Ljubezen v resnici (*Caritas in veritate*): da si namreč vsaka družba izdelava svoj lastni sistem pravičnosti in da božja ljubezen pravičnost presega, ker ljubi in daje, daruje drugemu od ‚svojega‘ – vendar nikoli ni brez pravičnosti, ki nas sili, da dajemo drugemu, kar je ‚njegovega‘, se pravi,

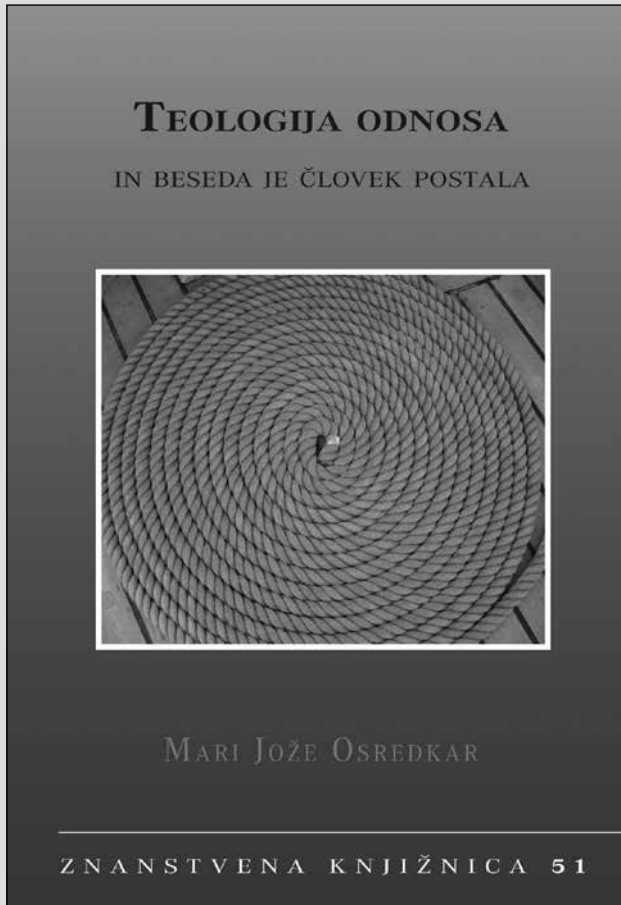
to, kar mu pripada zaradi njega samega in zaradi njegovega dela. Ne morem drugemu ‚darovati‘ od svojega, ne da bi mu prej dal to, kar mu pripada iz pravičnosti. Kdor ljubi druge z božjo ljubeznijo, je do njih predvsem pravičen.

Sebastijan Valentan

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