

# Bogoslovni vestnik

*Theological Quarterly*  
EPHEMERIDES THEOLOGICAE

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## TOMAŽEVA PROSLAVA 2025

**Maria Carmela Palmisano** »V tvoji luči vidimo luč.« (Ps 36,10)

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## RAZPRAVE

- |                                   |  |
|-----------------------------------|--|
| <b>Karol Jasiński</b>             | <i>The Spirituality of Anatheism</i>   |
| <b>Gusztáv Kovács</b>             | <i>Immunology, ADHD, and Transcendence</i>                                     |
| <b>Vid Žepič</b>                  | <i>Sanctus Ivo, advocatus pauperum</i>   |
| <b>Janez Ferkolj</b>              | <i>Lepota v duhovniškem poslanstvu, zadržanosti in obleki</i>                  |
| <b>Michał Wyrostkiewicz</b>       | <i>Understanding the Concept of Ecological Sin</i>                             |
| <b>Damijan Ganc</b>               | <i>Towards Theology of Parenthood</i>  |
| <b>Liza Primc</b>                 | <i>Religious and Spiritual Care in the Slovenian Armed Forces</i>              |
| <b>A. Kłos-Skrzypczak et. al.</b> | <i>Marriage in the Eastern Catholic Churches</i>                               |
| <b>Ioannis Ladas</b>              | <i>The First Synaxis of the Primates of the Ancient Orthodox ...</i>           |
| <b>Zlatko Matić</b>               | <i>Orthodox Christianity Facing the Challenges of Fluidity of Identity</i>     |
| <b>Mária Kardis</b>               | <i>Believing without Belonging?</i>  |
| <b>Boris Golec</b>                | <i>Pozabljeni pesnik duhovnik Matevž Klančnik...</i>                           |
| <b>Janez Drobnič</b>              | <i>Od dolžnosti do poklicanosti kot notranje izpolnitve in samouresničitve</i> |
| <b>Marija Šimenc</b>              | <i>Njegov pedagoški potencial</i>  |

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## KAZALO / TABLE OF CONTENTS

### TOMAŽEVA PROSLAVA 2025 / CONVOCATION IN HONOUR OF ST. THOMAS 2025

#### 7 Maria Carmela Palmisano – »V tvoji luči vidimo luč.« (Ps 36,10): podobe in simbolika Božje luči v Svetem pismu

*"In your light we see light." (Ps 36:10): Images and Symbolism of God's Light in the Bible*

### RAZPRAVE / ARTICLES

#### 19 Karol Jasiński – The Spirituality of Anatheism

*Duhovnost anateizma*

#### 33 Gusztáv Kovács – Immunology, ADHD, and Transcendence: Exploring Borders and Boundaries through Byung-Chul Han's Philosophy

*Imunologija, ADHD in transcendenca: raziskovanje meja in zamejitev skozi filozofijo Byung-Chul Hana*

#### 45 Vid Žepič – *Sanctus Ivo, advocatus pauperum*: češčenje zavetnika pravnikov v avstrijskih dednih deželah

*Sanctus Ivo, advocatus pauperum: Veneration of the Patron Saint of Lawyers in the Austrian Hereditary Lands*

#### 63 Janez Ferkolj – Lepota v duhovniškem poslanstvu, zadržanosti in obleki

*The Beauty in the Priestly Mission, Discretion, and Garment*

#### 73 Michał Wyrostkiewicz – Understanding the Concept of Ecological Sin: Towards Optimizing the Discourse on the Anthropocene

*Razumevanje koncepta ekološkega greha: na poti k optimizaciji diskurza o antropocenu*

#### 83 Damijan Ganc – Towards Theology of Parenthood: Exploring Foundations in Pope Francis' Apostolic Exhortation "Amoris Laetitia"

*Na poti k teologiji starševstva: raziskovanje temeljev v Frančiškovi apostolski spodbudi „Radost ljubezni“*

#### 97 Liza Primc – Religious and Spiritual Care in the Slovenian Armed Forces: A Scoping Literature Review

*Religiozna in duhovna oskrba v Slovenski vojski: pregled obsega literature*

#### 119 Aleksandra Kłos-Skrzypczak, Monika Gwóźdz, and Jurij Popovič – Marriage in the Eastern Catholic Churches: Theological and Canonical Approach

*Zakonska zveza v vzhodnih katoliških Cerkvah: teološki in kanonični pristop*

#### 137 Ioannis Ladas – The First Synaxis of the Primates of the Ancient Orthodox Patriarchates and the Church of Cyprus

*Prva sinaksa primasov starodavnih pravoslavnih patriarhatov in Ciperske Cerkve*

**149 Zlatko Matić – Orthodox Christianity Facing the Challenges of Fluidity of Identity**

*Soočanje pravoslavja z izzivi fluidnosti identitete*

**161 Mária Kardiš – Believing without Belonging? Detraditionalization of the Religious Identity of Youth in Slovakia**

*Verovati, ne pripadati? Detradicionalizacija verske identitete mladih na Slovaškem*

**173 Boris Golec – Pozabljeni pesnik duhovnik Matevž Klančnik (1754–1803) in njegovi pesmi o sv. Urhu in svetnikovi cerkvi na Pohorju: prispevek k slovenskemu pesništvu konec 18. stoletja**

*The Forgotten Poet Priest Matevž Klančnik (1754–1803) and His Poems About St. Ulrich and the Saint's Church on the Pohorje Hills: A Contribution to Slovenian Poetry at the End of the 18<sup>th</sup> Century*

**193 Janez Drobnič – Od dolžnosti do poklicanosti kot notranje izpolnitve in samouresničitve**

*From Duty to Vocation as Inner Fulfilment and Self-Realisation*

**161 Marija Šimenc – Teandrični poklicni model in njegov pedagoški potencial**

*The Teandric Vocational Model and Its Pedagogical Potential*

**OCENE / REVIEWS**

**221 Tadija Milikić in Stanko Perica, Migrantsko pitanje u svjetlu kršćanskoga nauka i djelovanja (Roman Globokar)**

**223 Pietro Braido, Janez Bosko duhovnik mladih (Janez Vodičar)**

**226 Ivan Platovnjak in Tone Svetelj, Listening and dialogue with the world: A philosophical and theological-spiritual vision (Anton Jamnik)**

**IN MEMORIAM**

**229 Zaslužni prof. p. dr. Metod Benedik (1943–2025) (Miha Šimac)**

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**»V tvoji luči vidimo luč.« (Ps 36,10):**

**Podobe in simbolika Božje luči v Svetem pismu**

*“In your light we see light.” (Ps 36:10):*

*Images and Symbolism of God’s Light in the Bible*

*Povzeteke:* V Ps 36,10b je videnje Božje luči predstavljeno kot videnje in duhovna izkušnja skupine, ki vzklikne in Bogu govori v drugi osebi: »V tvoji luči vidimo luč.« Prispevek v v. 10 in v širšem literarnem kontekstu Ps 36 na podlagi hebrejskega izvirnika in hebrejske poezije ter ob upoštevanju starih prevodov predstavlja bogato simboliko ‚vode‘ in ‚luči‘. Voda in luč v psalmu predstavljata bistvo življenja, ki izvira od Boga. Prispevek prikazuje pomen trodelne zgradbe psalma (vv. 2-5.6-10.11-13), ki orisuje videnje krivičnika, videnje Boga v središču poetične kompozicije in dvojno prošnjo molivca na koncu. Eksegetsko-teološko so analizirane posebnosti posameznih delov kompozicije, podana pa je tudi interpretacija celotnega psalma – globoko doumevanje zgodovine v Božji luči, kar presega vsak poskus, da bi psalm povežali zgolj z določenim zgodovinskim kontekstom. To priznava večina komentatorjev. Prispevek psalm razlaga v luči judovsko-krščanskega izročila in tradicije. Zadnji del teološko sporočilo psalma povezuje z umetniškim delom slikarja judovskega rodu, Marca Chagalla, „Križanje v belem“ (1938) in njegovim globokim razmišljanjem o skrivnosti zgodovine in trpljenja v luči Kristusovega križanja.

*Ključne besede:* Luč, voda, izvir, podobe, simbolika, krivičnik, Ps 36, zvestoba, pravičnost, sodba, tempelj, hrana, pijača, judovska interpretacija, krščanska interpretacija Ps 36, eshatologija, zgodovina, Marc Chagall, „Križanje v belem“

*Abstract:* In Ps 36:10b, the vision of God's light is presented as a vision and spiritual experience of a group that exclaims and speaks to God in the second person: “In your light we see light.” The article presents the rich symbolism of “water” and “light” in v. 10 and in the broader literary context of Ps 36, based on the Hebrew original and Hebrew poetry, considering old translations as well. Water and light in the psalm represent the essence of life that originates from God. Furthermore, the article demonstrates the significance of the tripartite structure of the psalm (vv. 2-5.6-10.11-13), which outlines the vision of the wicked, the vision of God in the center of the poetic composition, and the twofold petition of the worshiper at the end. The article analyzes the particular features of each part of the composition from an exegetical-

-theological point of view and presents an interpretation of the entire psalm as a deep understanding of history in the light of God, which goes beyond any attempt to connect the psalm to a specific historical context. This is acknowledged by most commentators. The article interprets the psalm in light of Jewish-Christian tradition. The final section connects the theological message of the psalm with the work of the Jewish painter, Marc Chagall, "White Crucifixion" (1938) and his profound reflection on the mystery of history and suffering in light of the crucifixion of Christ.

*Keywords:* Light, water, spring, images, symbolism, the wicked, Ps 36, faithfulness, righteousness, judgment, temple, food, drink, Jewish interpretation, Christian interpretation of Ps 36, eschatology, history, Marc Chagall, "White Crucifixion"

## 1. Uvod

Izbrani naslov je vzet iz Ps 36,10, kjer je predstavljeno veliko in presenetljivo odkritje psalmista: njegova duhovna izkušnja, globoko povezana s celoto teološkega sporočila Stare in Nove zaveze ter s človekovim izkustvom vseh časov.<sup>1</sup> Psalmi so poetične kompozicije, ki izvirajo iz globoke in močne vere pisateljev in izražajo edinstveno percepcijo – včasih popolnoma novo dojemanje časa, prostora, zgodovine, stvarjenja in tudi usode posameznika.<sup>2</sup>

Izbrala sem drugi stih (grafično vrstico) Ps 36,10 iz standardnega prevoda SP, kar bom utemeljila v nadaljevanju.

V negotovem zgodovinskem obdobju, v katerem živimo danes, zaznamovanem z velikimi spremembami, vojnami in nasiljem ter velikimi izzivi na antropološki, socialni in kulturni ravni, je percepcija psalmista nagovarjajoča in aktualna tudi za nas.

## 2. Analiza Ps 36,10 v literarnem kontekstu

Izbrani naslov »v tvoji luči vidimo luč (SSP)« je drugi stih vrstice 10, ki se v celoti glasi tako:

MT v. 10	LXX v. 10	Vg v. 10	SPJ / SSP v. 10
~ כִּי־יִמְצֵא־מַקְוֶה לַיהוָה	ὅτι παρὰ σοὶ πηγὴ ζωῆς	quoniam tecum est fons vitae	Kajti v tebi je izvir življenja,
kí-'imməḵā məqôṛ hayyîm	hoti para soi pēgē zōēs		
· רִאֲרֵא־בְּאֵינֶיךָ לְאוֹרֵי־לֹחַם	ἐν τῷ φωτὶ σου ὀψόμεθα φῶς	in lumine tuo videbimus lumen	v tvoji luči bomo videli svetlobo. (SPJ)
bə'ôrḵā nir'eḥ-'ôṛ	en tō phōti sou opsometha phōs		v tvoji luči vidimo luč. (SSP)

<sup>1</sup> Prispevek je nastal v okviru raziskovalnega programa P6-0262 („Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga“) in raziskovalnega projekta J6-50212 („Moč čustev in status ženskih likov v različnih literarnih žanrih Stare zaveze“), ki ju sofinancira Javna agencija za raziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

<sup>2</sup> Za celovit pristop k psalmom kot poetičnim kompozicijam gl. Aletti in Trublet 1983.

Psalmist ob videnju Božje svetlobe, ki je v vrsticah pred tem (v. 6-9) opisana kot dobrota / ljubezen in zvestoba, ki izhajata iz višav in preplavljata svet, vzklíkne in Bogu govori v množini (10b).

V tem besedilu prepoznavamo dve lastnosti Božje besede, ki sta dve temeljni postavki Svetega pisma in Božjega razodetja, tj. personalizem in odnosnost. Bog, ki se v Svetem pismu razodeva in nas nagovarja kot osebe, je Bog, ki kot presežno bitje in oseba stopa v odnos z vsakim človekom, kar teološko opredelimo kot *zavezo*, ki jo je Bog s človeštvom sklenil preko Noeta. Kasneje jo sklene z izvoljenim ljudstvom Izraelom preko Abrahama in Mojzesa, v Novi zavezi pa z vsemi ljudmi v Jezusu Kristusu. Molinec po poglobljenem premisleku o dogajanju v svetu – pogosto nerazumljivem, polnem ugank – za približanje svojega odkritja bralcu uporablja zelo bogate in lepe izraze.

V prvem delu vrstice, ki se povezuje s predhodnim odlomkom psalma, pisatelj zatrjuje, da je *izvir življenja v Bogu* in pri tem kot metaforo življenja uporablja prosojne snovi. Najprej je to voda, ki žubori iz svojega izvira. Odkritje ni predstavljeno kot individualno ali razumsko razsvetljenje, temveč kot spoznanje, ki ga psalmist deli z bralcem, sam pa ga je prejel v odnosu z Bogom, ki ga nagovarja z drugo osebo »ti«<sup>3</sup> – kot presenetljivo in lepo, prosojno resnico.

Beseda ‚izvir‘ iz besedne zveze ‚izvir življenja‘ (v hebrejščini: מקור חיים *maqôr hayyîm*) vsebuje besedo luč, ‚ôr. Psalmist v naslednjem stihu (grafični vrstici) s pomočjo lepe metafore in besedne igre od metafore vode preide k drugi metafori, ki uporablja še eno prosojno snov, to je ‚luč‘. S poetičnim izrazom psalmist nakazuje, da je v Bogu izvir vode, ki predstavlja življenje in luč. Gre za simbolno izražanje bistva življenja.

Drugi stih, zgrajen s pomočjo paralelizma, pogloblja in ilustrira posledice tega, kar je bilo izrečeno v prvem stihu. V hebrejskem stihu »v tvoji luči vidimo luč« (ali »bomo videli luč«, možna sta oba prevoda – sama sem izbrala prvega iz SSP) besedo ‚luč‘ najdemo kar trikrat, saj je hebrejska beseda ‚luč‘ vsebovana tudi v glagolu *videti* (glagolski koren *r'h*), in sicer zrcalno – črke so v obratnem vrstnem redu. Ne *alef* in *reš*, temveč *reš* in *alef*. Ta pojav v poeziji imenujemo zvočna prosojnost in je posebej zanimiv, ker smo v besedilu »mi« – bralci in poslušalci – vključeni v videnje psalmista in sami postajamo prosojni.<sup>4</sup> Pojav nakazuje, da Božja luč človeka prešinja. Luč, ki prihaja od Boga, od zgoraj, je luč, ki se razodeva in nas prešinja tako, da sami postajamo prosojni, svetli in sposobni videti resnico,<sup>5</sup> ki je v Bogu – in je Bog sam.

<sup>3</sup> O percepciji edinosti Božjega bitja v judovski in krščanski hermenevtiki gl. Krašovec 2023.

<sup>4</sup> O poetičnem pojavu zvočne prosojnosti v psalmih gl. Sonnet 2020, ki je v Rimu – v okviru seminarja za bibličiste „Il Salterio e il libro di Giobbe“ [20-24 gennaio 2020] – predstavil predavanje z naslovom „La poesia dei Salmi: per un'intelligenza dinamica del parallelismo.“ You tube, 21. januarja 2020. Video, 1:02. <https://www.youtube.com/watch?v=QhHGIEtJvAQ>; o videnju luči, gl. tudi Alonso Schökel in Carniti 1992, 621.

<sup>5</sup> O analizi semantičnih polj za prikaz večpomenskosti besedišča, ki v Svetem pismu izraža različne vidike resnice, gl. Avsenik Nabergoj 2023, 339–357.

V eni sami vrstici psalmist posreduje bogato duhovno izkušnjo, ko se semantično polje videnja in izvirske vode delno prekrivata. A vse to izvira iz besede Boga, ki je svojemu služabniku to resnico razodel (v. 1).

Sosledje med bogatimi podobami in simboliko vode-lučī v vrstici je takšno, da vse prvotno izvira iz izgovorjene besede Boga Stvarnika, ki z besedo daje življenje. Pri stvarjenju je Bog rekel: »bodi luč.« (1 Mz 1,3) Prvenstvo Božje besede je v Svetem pismu zelo poudarjeno že od stvarjenja dalje. Bog je luč. Luč, ki je življenje, je luč, ki »se sliši« in ne le vidi – oz. se prej sliši kot vidi, saj ima v Svetem pismu poslušanje Božje besede prednost pred tem, kar vidimo. Besedo vidimo, ker jo slišimo.

Lepoto vrstice, ki v hebrejščini vsebuje večplastne metafore in »svetla« antropološka sporočila, še globlje dojamemo, če se za trenutek ustavimo pri literarnem kontekstu Ps 36 (v grščini oštevilčen kot Ps 35).<sup>6</sup>

### 3. Kontekst psalma (Psalm 36 [35] SSP, SPJ)

PSALM 36 (35) SSP	PSALM 36 (35) SPJ
Grešnikova hudobija in Božja dobrota	Grešnikova zloba in Božja dobrota
<sup>1</sup> Zborovodju. Od Gospodovega služabnika Davida.	<sup>1</sup> Zborovodju. Od Davida, Gospodovega služabnika.
<sup>2</sup> Hudodelski govor krivičniku je sredi njegovega srca, ni strahu Božjega pred njegovimi očmi.	<sup>2</sup> V krivičnikovem srcu šepeta pregreha, pred njegovimi očmi ni strahu Božjega.
<sup>3</sup> Zakaj v svojih očeh si preveč laska, da bi odkril svojo krivdo in jo sovražil.	<sup>3</sup> Kajti v svojih očeh si daje preveč potuhe, da bi odkril svojo krivdo in jo sovražil.
<sup>4</sup> Besede njegovih ust so zloba in prevara, nehal je ravnati razumno, delati dobro.	<sup>4</sup> Besede njegovih ust so zloba in prevara, nehal je ravnati razumno in delati dobro.
<sup>5</sup> Zlobno misli na svojem ležišču, stopa na pot, ki ni dobra, hudobije ne zavrača.	<sup>5</sup> Snuje zločine na svojem ležišču, stopa na pot, ki ni dobra, hudobije ne zavrača.
<sup>6</sup> Gospod, v nebesih je tvoja dobrota, tvoja zvestoba sega do oblakov.	<sup>6</sup> Gospod, v nebesih je tvoja dobrota, tvoja zvestoba sega do oblakov.
<sup>7</sup> Tvoja pravičnost je kakor božanske gore, tvoja sodba je kakor neizmerna globočina, Gospod, ti rešuješ ljudi in živali.	<sup>7</sup> Tvoja pravičnost je kakor božanske gore, tvoja sodba je kakor neizmerna globočina, Gospod, ti rešuješ ljudi in živali.

<sup>6</sup> Kar se tiče opredelitve literarne zvrsti psalma (žalostinka posameznika, žalostnika naroda, modrostni psalm itd.), med komentatorji še ni soglasja (gl. Jacquet 1975, 743; Craigie 1983, 290–291; Ravasi 1985, 651–655).

- |   |   |
|---|---|
| <p><sup>8</sup> O Bog, kako dragocena je tvoja dobrota! Človeški sinovi se zatekajo v senco tvojih peruti.</p> <p><sup>9</sup> Opajajo se z obiljem tvoje hiše, v reki svojih radosti jih napajaš.</p> <p><sup>10</sup> Zakaj v tebi je izvir življenja, v tvoji luči vidimo luč.</p> <p><sup>11</sup> Ohrani svojo dobroto njim, ki te poznajo, svojo pravičnost iskrenim v srcu.</p> <p><sup>12</sup> Naj ne pride do mene noga prevzetnosti, roka krivičnih naj me ne prežene.</p> <p><sup>13</sup> Tam so padli hudodelci, podrti so bili, pa ne morejo vstati.</p> | <p><sup>8</sup> O Bog, kako dragocena je tvoja dobrota! Človeški sinovi se zatekajo v senco tvojih peruti.</p> <p><sup>9</sup> Nasičujejo se z obiljem tvoje hiše, v reki svojih radosti jih napajaš.</p> <p><sup>10</sup> Kajti v tebi je izvir življenja, v tvoji luči bomo videli svetlobo.</p> <p><sup>11</sup> Ohrani svojo dobroto njim, ki te poznajo, svojo pravičnost iskrenim v srcu.</p> <p><sup>12</sup> Naj ne pride do mene noga prevzetneža, roka krivičnih naj me ne prežene.</p> <p><sup>13</sup> Hudodelci so tam padli, propadli so in ne morejo več vstati.</p> |
|---|---|

Pisatelj v psalmu orisuje antitezo in strašno nasprotje (lahko bi rekli dramo zgodovine) kot velikanski kontrast med situacijo krivičnika (v. 2-5) in Božjo dobroto (6-10). Na koncu izreka dve prošnji: da bi bila ohranjena Božja dobrota zvestim in da roka in noga krivičnika proti poštenim ne bi imeli uspeha.<sup>7</sup>

## 4. Triptih in koncentrična zgradba

V psalmu torej zasledimo tri dele:

videnje krivičnika (v. 2-5),  
videnje Boga (6-10),  
dve prošnji Bogu (11-13).

Zgradba je torej izrazito trodelna in koncentrična, saj vrstice 6-10 predstavljajo središče poetične kompozicije.<sup>8</sup>

Na začetku psalmist poglobljeno razmišlja o početju zlobnih – in slišimo lahko slikovit izraz, da poosebljen greh šepeta v srcu krivičnika.

## 5. Prvi del (v. 2-5)

Hebrejska beseda *nə'um*, ki stoji za glagolskim izrazom ‚šepetati‘ (SPJ) in ki ga nekateri komentatorji prevajajo z besedo ‚orakelj‘ (v SSP je v v. 2 preveden z besedo ‚govor‘), se nanaša na besedo, ki jo krivičnik nosi v svojem srcu in mu zakriva notranji pogled, saj ‚pred seboj‘ ne vidi Božjega strahu.<sup>9</sup>

<sup>7</sup> Za tekstnokritično analizo in eksegetski študij celotnega Ps 36 je literatura obsežna. Omenimo le nekatere nepogrešljive študije: Le Mat 1957; Lohfink 1990, 327–341; Alonso Schökel in Carniti 1992, 615–626; Craigie 2004, 289–293; Ross 2011.

<sup>8</sup> Za študij zgradbe Ps 36 in drugačen predlog njegove literarne strukture gl. Auffret 1988, 57–73.

<sup>9</sup> Craigie (1983, 291; gl. tudi Monti 2018, 432) prepozna v Rim 3,18: »Ni strahu Božjega pred njihovimi

Zaradi besede ‚orakelj‘ bi pričakovali, da gre za sporočilo preroka (Schökel in Carniti 1992, 617) – dejansko pa v tem primeru govori posebljeni greh (v. 2), ki se v človekovem srcu oglašja in preži, da bi ga napadal in uničil. Na drugih mestih Svetega pisma je greh podobno predstavljen kot zver ali kača. Greh hoče biti slišan in poslušan, da bi mu grešnik odprl srce in sprejel njegove prevare, ko ga zavaja in mu predočuje prazne iluzije.

Krivičnik, ki živi v laži,<sup>10</sup> je zavrnil modrost in poštenost. Nekateri komentatorji ta greh opredeljujejo z izrazom ‚egolatria‘ (Monti 2018, 428) – ta označuje malikovanje samega sebe, ko človek ostane zaprt v svojem svetu, išče le svoje ugodje in svoj prav in zato Boga zavrača. Prerok Mihej grozi (2,1):

»Gorje njim, ki snujejo zlo  
in počenjajo húdo na svojih ležiščih;  
izvršijo ga, še preden sine jutro,  
ker imajo moč v svojih rokah.«

Ps 1,1 podobno opisuje, kako krivičniki vztrajajo v slabem ravnanju.<sup>11</sup> Vrstici 4-5 iz psalma 36 opisujeta gibanje, ki izvira iz globine srca hudobneža, se obelodani, postane dejanje in se s prevaro širi v srcu, v mislih, v ustih – povsod, doma ali na cesti. Vse pa se začne v srcu, kjer krivičnik zavrne Boga, etične prvine, modrost in dobroto. Psalmistovo razmišljanje je blizu tudi občečloveški izkušnji. A tu ne gre toliko za ločitev med vernimi in nevernimi kot med poslušnostjo in neposlušnostjo Bogu, kar je mnogo globlja ločnica, saj Bog govori vsakemu človeku – in vsakemu daje slišati svoj glas (tj. vest) na svoj način.

## 6. V sredini videnja: Božja luč (v. 6-10)

Psalmistovemu premisleku o delovanju krivičnika v v. 6-10 sledi videnje Boga; soočamo se z Božjimi lastnostmi (dobroto [*ḥéseḏ*], zvestobo [*’ēmûnā<sup>h</sup>*], pravičnostjo [*šəḏāqā<sup>h</sup>*], sodbo [*mišpaṭ*]) in tudi z Božjim delovanjem (reševanje, dajanje darov povezanih s templjem: zavetje, hrana, pijača). Premišljevanje v. 6-10 postaja izjemno bogato in globoko.

Vse omenjene Božje lastnosti so predstavljene s svojimi kozmičnimi razsežnostmi. Molivec jih opisuje s človeške perspektive, od spodaj. Te Božje lastnosti in Božji darovi so visoki kot nebo, oblaki ali gorovje, so prostrani kot oceani. Pisatelj globoko in široko duhovno dimenzijo postavlja v prostor, ki postane simbol. Podobno v Ef 3,18 beremo o širokosti, dolgosti, visočini in globočini Kristusove ljubezni.

očmi« ozadje Ps 36,2, čeprav je Pavlovo razmišljanje o Božji pravičnosti v nadaljevanju novo; o tematiki Božje pravičnosti pri Pavlu gl. Lülük 2024, 151–184.

<sup>10</sup> O laži in njeni uničujoči moči gl. Wyróstkiewicz in Petro 2023, 281–292.

<sup>11</sup> O prvi kitici Ps 1 (v. 1-3) gl. Tedeško 2023, 52.

V v. 7b pesnik uporablja izraz »ljudje in živali«, da bi z merizmom opisal vsa živa bitja, za preživetje katerih Bog sam posebej skrbi.<sup>12</sup>

V v. 8-10 se znotraj opisane prostrane (obsežne) kozmične vizije pesnik osredotoča na duhovno izkušnjo templja, namenjenega Adamovim otrokom – vsem ljudem. Božja bližina je tu izražena s prisposodobama zavetja (»Človeški sinovi se zatekajo v senco tvojih peruti«) in obilja (»Opajajo se z obiljem tvoje hiše«) v nasprotju z lakoto. V templju – kakor v raj – so reke radosti, ki potešijo človeško žejo.<sup>13</sup> Tempelj je upodobljen tako, da Božjo bližino predstavlja kot nekakšno vrnitev v prvotni izgubljeni raj.

Vrstica 10 Boga opisuje kot nenehni izvir življenja (kar se povezuje s preroško tradicijo, gl. Ezk 47 in Jl 4,18: »Studenec bo izviral iz Gospodove hiše ...«).

Bog je predstavljen kot izvir luči, ki razsvetljuje vsakega človeka. Ta luč je namenjena vsem ljudem.

Pesnik tempeljski prostor v prisposodbi opisuje kot zavetje, gostijo in obilje Božje hiše. Kelih je izvir vode, vino je radost in vse je »tvoje« – Gospodovo.

V. 10 vsebuje glagol v množinski obliki – molivec je povezan s skupino, ki vzklika: »V tvoji luči vidimo luč.« Glagol je v množini: to pomeni, da je subjekt glagola skupina ljudi, zvestih Bogu. Luč torej vidijo skupaj.

V v. 6-10 prepoznavamo sledeče gibanje: luč življenja prihaja od Boga in se spušča k vsem bitjem, k človeštvu in k »nam«.

## 7. Tretji del (v. 11-13)

Zadnje tri vrstice (v. 11-13) vsebujejo dve prošnji in nudijo odgovor na »dramo zgodovine«. Prošnji sta:

da bi Božja ljubezen in pravičnost ostali pri zvestih-poštenih;

da molivec, preganjan od roke zlobnega, ki ga stiska, in poteptan od noge, ki ga tlači, ne bi bil uničen v pregnanstvu in stiski, ki sta sad ošabnosti in krivičnega početja. Prošnja molivcu daje upanje na zmago nad krivičnikom.<sup>14</sup>

Kar v zadnji vrstici (v. 13) zelo preseneča, je časovna razsežnost: pričakovali bi glagol v prihodnjiku in tako izraženo upanje, vendar slišimo opis poraženih v pretekliku:

»Tam so padli hudodelci,  
podrti so bili, pa ne morejo vstati.«

<sup>12</sup> O prisotnosti merizma v vrstici gl. tudi Tournay 1993, 161–164; o razliki med merizmom in antitezo gl. Krašovec 2023b, 254.

<sup>13</sup> Čeprav glede izvirnega konteksta psalma (*Sitz im Leben*) med komentatorji ni soglasja, vsi omenjajo povezavo v. 8-10 z liturgijo in s templjem (gl. npr. Le Mat 1957, 94–107; Ravasi 1985, 651–652; Brueggemann in Bellinger 2014, 179).

<sup>14</sup> O aktualizaciji prošnje (v. 12) v judovskem okolju gl. Ravasi 1985, 662.

V molitvi psalmist dobi tako gotovost glede prihodnosti, da jo opisuje kot dogodek, ki se je že zgodil: zlo je že premagano. Krivičnik ni deležen vstajenja (podobno misel najdemo v 2 Mkb 7,9.14). Izjava ne nasprotuje možnosti spreobrnjenja krivičnika, ampak hoče poudariti, da zlo in zla dejanja nimajo prihodnosti. Zanimivo je, da se psalm zaključí z glagolom, ki označuje vstajenje, a v negativni obliki: *walō<sup>3</sup>-yākalû qûm*, krivičniki »niso mogli vstati«.

## 8. Dve antropološki situaciji in sporočilo o zgodovini

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Če beremo vrstico 10, videnje Božje luči, v širšem literarnem in teološkem kontekstu psalma, lahko spoznamo, da psalmist opisuje dva tipa človeka – dve antropološki situaciji, ki sta v zgodovini vedno prepoznavni:

- delovanje krivičnika, ki izvira iz njegove notranjosti in se izraža navzven – izvaja nasilje, snuje hudobije in je vključen v lastni interes;
- ljudje, ki živijo iz Luči.

V osrednjem delu kompozicije psalmist orisuje veličastno videnje Boga; videnje ima svoje središče v templju, v katerem vernega nasiti in odžaja obilje Božjih darov.

V tretjem delu – ob zaključku psalma – sledita dve uslišani prošnji molivca (gre za dvojno prošnjo). Psalm ne opisuje neposrednega spopada med krivičnim / krivičnimi in zvestimi Luči, ampak daje gotovost, da bo početje prvih premagano, da bo propadlo – in pri tem uporablja slovnične oblike glagolov v perfektu, s katerimi je posredno rečeno, da ima to Božje delo trajne posledice. Podobno vsebino zasledimo npr. pri zavzetju Jerihe (Joz 6,20), ko mestno obzidje pade – ne zato, ker se Izraelci proti njegovim prebivalcem bojujejo, temveč samo od sebe: ko Izraelci sedemkrat obkrožijo obzidje in trobijo na rog (liturgični inštrument). Sporočilo je jasno – sovrašтво je poraženo zaradi Božjega posega. To pa ne pomeni, da se v zgodovini za resnico in pravičnost ni treba zavzemati.

Psalm predstavlja sintetični pogled na zgodovino vseh časov, saj presega vse poskuse, da bi to videnje omejili na določen čas in prostor (kar priznava tudi večina komentatorjev, gl. npr. Botha 2004, 519).

## 9. Krščanska interpretacija psalma in zgodovina eksegeze psalma

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V krščanski tradiciji je bil ta psalm interpretiran v kristološki luči in v luči dopolnitve razodetja. Osrednje videnje Božje zvestobe, dobrote in svetlobe je usmerjeno h Kristusu.

Človeško srce je središče Kristusovega delovanja, saj je prišel odrešit grehov vse človeštvo – in ga napolnit s svetlobo Očetove ljubezni.

Vsa simbolika Božje luči, ki se v Stari zavezi povezuje s templjem – to je namreč kraj, kjer ima verni Jud izkušnjo Božjega zavetja in Božjih dobrot –, se v Novi zave-

zi od judovskega templja nekoliko loči in poveže z osebo Jezusa Kristusa. Starozavezna simbolika templja in daritev se obogati in doseže svojo dopolnitev v osebni in edinstveni daritvi Jezusa Kristusa za vse človeštvo.

Janezov evangelij Jezusa opisuje kot luč sveta (1,4; 8,12; 12,36.46) in živo vodo (4; Jn 7,37-39; Jn 19,34). V okviru četrtega evangelija so liturgični judovski prazniki, zlasti šotorski praznik, usmerjeni h Kristusu, ki: »Na dan, véliki dan praznika je vstal, zaklical in rekel: »Če je kdo žejen, naj pride k meni in naj pije, kdor veruje vame.« (Jn 7,37-38)

Simbolika vode in luči doseže svoj vrh v eshatološki napovedi Raz 22,1.5 (SSP), kjer beremo:

»Nato mi je pokazal reko žive vode, bleščečo kakor kristal, ki je izvirala od prestola Boga in Jagnjeta.

Noči ne bo več in ne bodo potrebovali ne luči svetilke ne sončne luči, kajti razsvetljeval jih bo Gospod Bog ...«

Cerkveni očetje so psalm brali v kristološki luči. Ciril Aleksandrijski komentira (v. 8): »V letih, ki jih je Jezus živel na zemlji, se je v toliki meri kopičilo Božje usmiljenje, da so vsi ljudje zdaj pod njegovimi perutmi.«

Za sv. Hieronima je »senca peruti« križ (v. 8). Gregorij Nacianški pa v. 10 komentira: »V luči Svetega Duha vidimo in oznanjamo Luč, ki je Kristus, ki izhaja iz Luči in je Oče.« (Schökel in Carniti 1992, 624–625)<sup>15</sup>

Božja Luč je namenjena vsem, se širi in preplavlja svet, stvarstvo, človeštvo – in uzreti jo more vsak, ki je Luči odprt.<sup>16</sup>

## 10. Zaključek

Na koncu naj našo kratko razlago in interpretacijo Ps 36 povežem še z zelo zgovorno umetniško podobo iz današnjega časa. Predstavlja, podobno kot Ps 36, vizijo Božje luči, ki se iz Svetega pisma izteka v zgodovino – to je *Križanje v belem*, umetniško delo judovskega slikarja Marca Chagalla (iz leta 1938, pred slabim stoletjem). V sredini platna je velik in sijoč pas luči, ki se spušča od zgoraj in razširja na zemljo. Na bel pas luči je položen velik bel križ, na katerem je Križani oblečen v *talit* (judovski molitveni plašč gl. Ravasi 1985, 662);<sup>17</sup> sredi nasilja in vseh žalostnih dogodkov, ki se okoli njega in okoli križa vrstijo, prinaša globoko sporočilo spokojnosti, miru.

<sup>15</sup> Glede interpretacije Ps 36 pri Cerkvenih očetih in v zgodovini eksegeze gl. Jacquet 1975, 745–756; Lamirande. 1983, 211–222.

<sup>16</sup> Tomaž Akvinski v. 10 komentira takole (Stroobant 1996, 442): »V tvoji luči, to pomeni v Kristusu, ki je luč od luči: ta luč je ista kakor pravi Bog. Torej Kristus je luč, saj izhaja iz Očeta; on je izvir življenja ker je počelo oživljajočega duha.« Prevod iz francoščine je naš.

<sup>17</sup> Avtor v komentarju Ps 36 dodaja, da danes – po obredu aškenazov –, ko Judje molitveni plašč »tallit« nadenejo na mladega Juda, vodja liturgije moli Ps 36,8-11 (gl. tudi Jacquet 1975, 756).



Slika 1: Marc Chagall, *Križanje v belem*, 1938. The Art Institute of Chicago. © 2018 ArtistsRights Society (ARS), New York/ADAGP, Paris.

Kristus je bil križan med razbojniki, danes pa je Nedolžni križan med nedolžnimi (tako Chagall) in povezan z vsemi nedolžnimi zgodovine.<sup>18</sup> Zlo ne more zasenčiti svetlobe – v luči nima mesta in se pred njo umakne, kar sredi trpljenja in preizkušeni človeštva naznanja zmago Življenja.

Sporočilo psalmista je v sodobnem Chagallovem slikarskem delu nekako aktualizirano: tudi danes, ko osupnemo nad velikim nasiljem, trpljenjem nedolžnih, krivičnimi dejanji, zaradi katerih trpimo, nas psalmist vabi, da se zazremo v Očetovo LUČ in pred njo vzkliknemo: »V tvoji luči vidimo luč!« Sedanje trpljenje je preobraženo v svetlobo, ki sije iz Svetega pisma in iz Učlovečene Božje besede, da bi prešinjala tudi naše življenje – saj je zlo v Kristusu premagano! Tudi danes glejmo Luč in se Ji pustimo voditi!

<sup>18</sup> Gl. panele predstavitve slikarskega dela, ki je bilo razstavljeno v Rimu (Palazzo Cipolla) na začetku svetega leta, od 27. 11. 2024 do 27. 1. 2025, <https://www.iubilaeum2025.va/it/giubileo-2025/eventi-culturali/mostre/roma-giubileo-crocifissione-chagall.html>.

## Kratice

- 1 Mz** – Prva Mojzesova knjiga.  
**2 Mkb** – Druga knjiga Makabejcev.  
**Ezk** – Knjiga preroka Ezekielja.  
**Jl** – Knjiga preroka Joela.  
**Jn** – Janezov evangelij.  
**Joz** – Jozuetova knjiga.  
**LXX** – grški prevod SZ – Septuaginta.  
**MT** – Masoretsko besedilo.  
**NZ** – Nova zaveza.  
**Ps** – Psalm.  
**Raz** – Knjiga razodetja.  
**SP** – Sveto pismo.  
**SPJ** – slovenski katoliški prevod Svetega pisma – Jeruzalemska izdaja.  
**SSP** – Standardni prevod Svetega pisma.  
**SZ** – Stara zaveza.  
**Vg** – latinski prevod Svetega pisma – Vulgata.

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*Karol Jasiński***The Spirituality of Anatheism**  
*Duhovnost anateizma*

*Abstract:* The purpose of the paper is to critically present the essential elements of the concept of anatheism and to show it as a form of spirituality. Its essential expression is human openness and response to the various ways of the divine presence and call. It consists of three parts. The first presents the main ideas of anatheism (return of God as “Other” in a new form after the disappearance of the previous one; type of experience rather than a theory; need to deconstruct the scholastic concept of God), the second shows it as a certain type of spirituality (a way of life in the form of responding to the calls of the imagined divinity), while the third indicates the main areas of experience of the divine call (things, events and persons).

*Keywords:* anatheism, spirituality, the sacramentality of things, events, human encounters

*Povzetek:* Namen prispevka je kritična predstavitev bistvenih elementov koncepta anateizma; obenem ga prikazujemo kot obliko duhovnosti. Njegov temeljni izraz je človekova odprtost in odziv na različne vrste Božje navzočnosti in klica. Prispevek je sestavljen iz treh delov. V prvem so predstavljene glavne ideje anateizma (vrnitev Boga kot ‚Drugega‘ v novi obliki po izginotju prejšnjega; vrsta izkušnje in ne teorije; potreba po dekonstrukciji sholastičnega pojma Boga), v drugem je prikazan kot določena vrsta duhovnosti (način življenja v obliki odzivanja na klice namišljene božanskosti), v tretjem pa so navedena glavna področja doživljanja Božjega klica (stvari, dogodki in osebe).

*Ključne besede:* anateizem, duhovnost, zakramentalnost stvari, dogodkov, srečevanja ljudi

**1. Introduction**

There are several positions possible on the existence of God. The essential ones include theism, atheism, agnosticism and scepticism. Theism is the view accor-

ding to which a personal God exists, and we can justify this rationally. Atheism is a form of belief that a personal God does not exist, and we can rationally justify this. Agnosticism is the claim that the question of God's existence or non-existence is inconclusive in principle. Scepticism, on the other hand, is a form of belief that the issue of God's existence or non-existence is currently unsolvable.

The Irish philosopher Richard Kearney additionally introduced the concept of anatheism (in Greek *ana-theos* – after God) into scientific circulation. The issue here is not the theoretical belief in the existence or non-existence of God, but rather the possibility of His practical experience by a human being. Kearney emphasizes that there is no chance of a return to the old forms of experience of the divine being, but it can happen in a new way. Consequently, it must be said that anatheism is not another type of theory, but rather a variety of spirituality. In this case, spirituality is understood as a certain style of life and action, finding expression in the formation of appropriate relationships with reality.

The purpose of the following analyses is to critically present the essential elements of the concept of anatheism and to show it as a form of spirituality. Its most essential expression is human openness and response to the different ways in which the divine speaks. The analyses consist of three main parts. In the first, the main ideas of anatheism will be presented, in the second it will be shown as a type of spirituality, while in the third the most important areas of the experience of the divine (contact with things, events and encounters with other persons) will be indicated. The point of reference will be the views of the author of the concept of anatheism Richard Kearney, and those ideologically close to him John D. Caputo and Jean L. Marion.

## 2. Main Ideas of Anatheism

Richard Kearney treats it primarily as a socio-historical phenomenon, a consequence of, e.g. the Enlightenment, the French Revolution, the phenomenon of the 'disenchantment of the world', the desacralisation of society and the loss of the illusion of God and faith (Kearney 2015, 9; 2021b, 81).

Elsewhere, he emphasises that anatheism is a third way between dogmatic theism and militant atheism (Kearney 2010, 3), i.e., a view concerning the affirmation of God's existence or the questioning of it. It would therefore be regarded as a type of philosophical theory.

The Irish philosopher makes an interesting analysis of the term "anatheism" itself. He notes that the prefix *ana* (eng. "again, anew") present in it is used to express both some kind of return and an opening to the future. The term "anatheism" would therefore be used to evoke a past experience of divinity that could also happen in the future under new circumstances. Kearney further emphasises that there is a double letter "a" in the word. One has to do, in his view, with the word "atheism," understood in this case as a pre-reflective experience of the wi-

thdrawal, loss or death of God. The other “a,” on the other hand, refers to the “death of this death of God” and the opening up to experience something new and mysterious (2015, 6–8; 2021b, 79–81, 84). A human being would thus be expected to open himself up to the experience of a Transcendence that wants to be reanimated. Anatheism would therefore not be a theory and a belief system but a form of practice and existential experience.

In this connection, it is important to emphasise that anatheism is, in Kearney’s view, the result of a certain type of experience. It is related to human disposition not so much to form beliefs, but rather to be open to the experience of a new form of divinity. In this situation, a human being does not so much need new theses and theories, but rather new examples and testimonies (2018, 10; 2020, 152–153). It is worth emphasising here that the experienced divine being can be both personal God and non-personal divinity.

Kearney emphasises that anatheism would be primarily concerned with drawing attention to the question of God’s return in a new form. This would be the God known from various wisdom traditions, but a completely surprising form of Him is also possible. It is worth noting that the Irish philosopher also allows for the eventuality that God may no longer appear at all, and thus a human being will not have a new experience of Him (2010, 181). The consequence, then, can be both faith and lack of faith (2021a, 575; 581–582). For anatheism presupposes both an experience of the divine and the absence of such an experience, or the experience of its absence. What may be questionable from the point of view of representatives of traditional theism, however, is the indeterminacy of the nature of God. The Irish philosopher emphasises that He can be known from different traditions. This raises the question: from which one? All the more so since the concepts of God in different traditions are inconsistent and even contradictory. Kearney seems to emphasise the aspect of novelty and surprise in the experience of the divine. But is it sufficient? Or perhaps he deliberately avoids making any statement about the divine nature and thus comes closer to the apophatic tradition, whose representatives emphasise the incommensurability of human efforts to describe the absolute mystery of God, infinitely transcending all our categories. Kearney is undoubtedly one of the proponents of this trend. All the more so since an important source of inspiration are for him and for other representatives of anatheism ideas drawn from the writings of Dionysius the Areopagite, Gregory of Nyssa, Master Eckhart, John of the Cross and Julianne of Norwich. Adopting an apophatic position also brings him closer to representatives of contemporary existentialism, to whom it is also familiar (e.g. Martin Buber, Karl Jaspers, Gabriel Marcel).

Kearney emphasises, however, that in order to make the return and experience of divinity possible, its false idols must first be unmasked and put to death (Kearney 2021b, 79; 82). For it must be borne in mind that in religion we have to deal with various idols, sometimes unconscious by person. These can be things, places, times, rituals, institutions and persons. It seems, however, that the most dangerous idols are human ideas and concepts about God.

According to the French philosopher Jean Luc Marion, the “death of God” should therefore be understood as the death of idols (Marion 2001, 27–78). These are precisely the human notions of God by means of which one wants to grasp what is impossible to grasp. All transcendence is thus excluded (1991, 10–16; 110–115). Idols are further characterised by “excessive visibility,” focusing attention on the external dimension of reality at the expense of its existential depth (2002, 68–69; 75–81). They must therefore be put to death in order for a person to open up to a deeper sphere of being. The phenomenon of the “death of God” understood as the death of the idol would in this case be a positive phenomenon in human life.

In this connection, we have to pose the question: which conceptual idol would have to die in order to be a possible return of divinity and a new way for a person to experience it?

There is no doubt that Kearney has in mind first and foremost the death of the metaphysical conception of God, i.e. the scholastic idea of a pure act, of self-existence and of an omnipotent being. This is all the more so because God is more a possibility of being and not an act of it (Kearney 2001, 1–2; 2015, 9; 17; 2021a, 574; 579–580). It is therefore necessary to move away from the God of traditional metaphysics, allowing for new ways of understanding a divine being. All the more so as divinity appears as always other. Such an approach, however, is opposed by representatives of scholastic theology, for whom God is a pure act, or fullness of being, and a necessary being whose essence is existence. Such a concept of God is, in their view, the result of metaphysical reflection, which aims to explain reality by final causes. It is therefore necessary in order to explain the existence of adventitious beings.

The American philosopher and theologian John Caputo, on the other hand, emphasises that the metaphysical notion of God as an omnipotent first cause and the transcendent principle of being should be abandoned. For it is worth emphasising His powerlessness rather than His omnipotence. God’s power, in his view, consists only in the weak power of the word. The expression of divine transcendence, on the other hand, is the appeal to action addressed to a human being (Caputo 2006, 23–54; 84–98; 113–124; 180–181; 2007, 53–54; 56–58; 62–65). Caputo therefore postulates a deconstruction of the concept of God, which would result in the emergence of new forms of thinking about him (2022, 242–243). All the more so since no concept ever exhausts the divine, because it escapes any conceptualisation (2007, 53; 2022, 244–245). Some treat his deconstruction in the light of the biblical concept of *kenosis* (Cassidy-Deketelaere 2022, 129). Caputo proposes to think of God in terms of weakness rather than power, and the essential experience of God is one of emptiness. Some apophaticism is thus a feature of his thought.

For Marion, by contrast, the greatest idol is the notion of God as the supreme being (Marion 1991, 41–45; 207–210; 2001, 7; 15; 17; 215–220). He notes that philosophers have thought of God in this way since the time of Plato. However,

the category of “being” is unsatisfactory in describing God and should be replaced by the category of “possibility.” All the more so since, in the Judeo-Christian tradition, God is not so much a being but rather is yet to come. Marion therefore postulates the need to value human desire as the basis of reference to God. In a discussion with the French philosopher, Kearney emphasises that this desire may have to do with some deficiency of being or with some excess (Kearney 2004, 17–21). In another place, Marion refers to this excess as God (Marion 1991, 47; 108). Marion’s assertions seem to be an expression of his apophaticism regarding the knowledge of God, but their result may also raise the question: does the French philosopher not thereby create another idol – God as excess? Moreover, his emphasis on the category of “possibility” in relation to God also arouses resistance from thinkers of scholastic provenance, because it questions His reality.

Marion is admittedly aware that any naming of God must be marked by distance (Marion 2002, 156). However, it seems that in calling “excess” by the name of God he has not avoided the danger he himself warned against.

Anatheism thus presupposes, according to Kearney, a specifically understood atheism and theism. The expression of the former would be a transcending of the naivety of first experiences, accepted dogmas and hitherto held notions of God, and the expression of the latter would be a critical recovery of divinity and its return after the disappearance of its former form (Kearney 2015, 7; 2021b, 79–83). A certain form of divinity may have passed away, but it still contains some cognitive and experiential potential (2018, 8–10; 2020, 151–152). A person can therefore not only lose it but also regain it.

A similar belief is also unfamiliar to Caputo, according to whom an anatheism emerges from a deeply thoughtful atheism, through which a wiser theism is possible (Caputo 2021, 555). Atheism would thus be for Kearney and Caputo a form of purification of theism. Similar beliefs are also shared by the contemporary Czech intellectual Tomáš Halík, who distances himself from the dogmatic understanding of atheism as the negation of God’s existence and argues in favour of critical atheism as a way of purifying the concept of God. Nevertheless, the issue of the real existence and nature of God, who is questioned in dogmatic atheism, would still remain open. There is also no possibility of God’s return within dogmatic atheism.

However, for Caputo, anatheism would also be a form of theism that follows or returns to theism after the experience of atheism (Caputo and Kearney 2017, 67–68; 72–73). Human beings should therefore be open to new ways of not only understanding but also experiencing the divine. Thus, it can be said that anatheism has the character of an endless process of discovering God. This is all the more so because all kinds of religious experiences are marked by anthropomorphism, that is, by human images and concepts. The divine, therefore, constantly demands a new discovery and interpretation, although it will never be definitively grasped and understood. Apophaticism is therefore an integral part of anatheism. It is worth bearing in mind, however, that there is always a degree of uncertainty, since this new understanding and experience may never emerge.

### 3. Anatheism as Spirituality

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As mentioned above, Kearney understands anatheism not so much as a belief system or a new theory, but rather as a certain human disposition to experience a different form of the divine, or the lack of this experience.

Accordingly, for the Irish philosopher, an anatheism is first and foremost a variant of spirituality that consists of human openness to the coming divine (Kearney 2021a, 579; 2021b, 79). It is a form of spirituality that is more mature in that it emerges after a period of uncertainty, doubt and the death of previous, often naïve, experiences of the divine.

Kearney emphasises that this spirituality is not limited to the Judaic, Christian and Islamic traditions, but applies to all the great wisdom traditions: from Buddhist, Hindu, Taoist, Confucian and indigenous peoples' traditions. In each case, it is related to the human being's readiness to open up to other forms of divinity and the various possibilities for experiencing its presence or absence (2021b, 83; 85). Anatheism is thus a matter not so much of theory as of practice. It constitutes a form of witnessing the return or loss of the divine. It manifests itself in a particular way of human life, i.e. his spirituality. However, this spirituality is apophatic in nature, since it refers to an undefined divinity.

It is worth bearing in mind that Kearney situates divinity between spirituality and religion. Spirituality, in his view, is understood today as a longing for something more indefinable and a wide range of different inner quests carried out outside the realm of religion. Religion, on the other hand, is for him a set of doctrinal claims, ritual traditions and codes of institutional behaviour. The divine differs from spirituality in that it is found and not merely sought again and again without effect. In turn, it is distinguished from religion by its lack of formalisation. Kearney identifies the divine with some reality that is strange and unspeakable, surprising and dazzling. It constitutes a fear- or fascination-inducing *numinosum* that is experienced through natural entities. It is characterised by ontic transcendence and an excess of meaning (2015, 15–18). The essential characteristic of the divine is therefore a radical otherness, the discovery and experience of which is the essence of spirituality.

Kearney is thus part of the dominant trend today towards a separation between spirituality, or inner experiences, and religion, or external practices. Its proponents believe that the structures of traditional religions do not serve the inner development of human beings and advocate the spontaneity of spiritual life (Tacey 2004, 30–31; 38). Spirituality thus represents a reality completely alternative to the religious system. It is linked to a type of experience not mediated by institutions. Man, emphasising his subjectivity and autonomy, seeks to transcend his own condition of being. Anatheistic spirituality is therefore close to contemporary existentialism, which emphasises the importance of individualism and the authenticity of the man, who searches for a life goal and expresses through it the originality of his personality.

English philosopher of religion John Cottingham draws attention to the role of specific life practices and external relationships in spirituality (Cottingham 2006, 5). Such an essential life practice in anatheism and a form of relationship would be, according to Kearney, responding to a call coming from outside to a person (Kearney 2021b, 84). Spirituality thus becomes a specific lifestyle of responding to a call that reaches man through natural beings. The source of this call would be the divine mystery, into which man is, according to Gabriel Marcel, not only immersed but also to be involved.

It would therefore be important in spirituality, according to Kearney, the disposition of the human being to be open to the always other and always new call of the divine (Kearney 2015, 8; 2021b, 80–81). It would be impossible to represent it in any way, but at the same time, it would be possible to experience its coming in relation to particular beings and their call. He emphasises that it always comes in any way and at any time. Kearney modifies the biblical name of God in this connection - instead of “I am who I am” it should read “He who will be” (2001, 1–4; 22–38; 63–77; 97). For the divine does not so much but rather come to man through other beings in the form of gift and call (2010, 181; 2015, 8; 2021b, 81), demanding a free acceptance and response. This once again brings to light the apophatic motif present in the thought of the Irish philosopher. It is worth noting at this point that this relation with other beings would be interpreted differently by proponents of atheism, who would understand it in purely natural terms (e.g. contact, use, encounter).

God also comes, according to Caputo, as a completely Other. A human being is not prepared for it because it occurs in an unexpected way. God thus appears as that which is open. A man should open himself up to this otherness (Caputo 2006, 108–112; 2021, 556; 563; 2022, 244–245). In connection with the anticipation of the coming of the divine being, man experiences, according to Caputo, the restlessness of his heart, which lacks definitive orientation and is open to an unpredictable future (2022, 246). It seems that the restlessness of the human heart is integral to the spirituality of anatheism. Referring to the thought of Augustine of Hippo, one would have to say that it will not know peace until it rests in God. It seems that this restlessness plays an important function in human life as the driving force in search of God’s presence and activity.

According to Kearney, imagination also plays an important role in human spirituality. For he is called to acts of imagining divinity. Consequently, he should not only suspend his previous beliefs and activate his imagination but also reject all concepts of God and replace them with images of the divine. For the relationship between divinity and a human being consists, according to the Irish philosopher, in a game of mutual creation, which is called theopoetics (Kearney 2015, 10–13; 2020, 145; 149; 153–154). An essential element of the spirituality of anatheism, then, is the conviction that divinity does not come to man in some ready-made form, but a kind of creation by means of his creative imagination. A similar conviction is close to the Canadian philosopher of religion John L. Schellenberg, who advocates a so-called “sceptical religion.” It is based on doubting and imagining

an ultimate reality. Having knowledge of its existence is beyond the cognitive capacity of man, who can only imagine its appearance. In doing so, it must be kept in mind that its imagining is always unreliable.

Imagination is also, according to Caputo, a tool for discovering and shaping the image of God. For the incoming divinity is an imaginative configuration. Imagination, however, is not understood by Caputo as a subjective and arbitrary fantasy, but as a means of human contact and resonance with the mysterious depths of reality (Caputo 2021, 556–557). Imagination seems to play an important role in the process of discovering a divine being, and it begins by establishing a relationship with reality. However, one must not stop at its surface but reach its deeper layers. It is also necessary to abandon its conceptualisation in favour of an imaginative configuration. It seems, however, that the accentuation of the role of the imagination may provoke some resistance from proponents of traditional theism and atheism. For the first, emphasising more the importance of rational reflection concerning the existence and the nature of God as the foundation of human spirituality, the abandonment of reason and the yielding to creative imagination may lead to the emergence of a spectral spirituality. For the others appealing to the imagination would only confirm that God is human projection and construct.

#### **4. Areas of Experience of the Divine Other**

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An atheistic spirituality, making the experience of the divine possible, would therefore consist in man's readiness to open himself to the otherness of reality, to activate his imagination and to respond to the call emanating from other beings. A necessary condition for this is direct contact or, to use Martin Buber's language, dialogical relation with various natural beings, which include all things, events and persons. Surviving their otherness, every man experiences in them the presence and call of the divine Other, which he imagines differently each time.

The first area of the experience of Other is contact with concrete things. These are initially experienced, according to Kearney, in a commonsensical way, but over time one begins to apprehend them in a symbolic way, i.e. as signs of divine presence (Kearney 2021b, 84–85). The human imagination, in his view, plays an important role in this process (2015, 6–7). Through it, a change of perspective can occur in the perception of things that become sacraments of the divine and enable its return in various forms. The belief in the sacramental nature of reality is familiar not only to traditional theism (e.g. Karl Rahner, Edith Stein) but also to contemporary existentialism (Karl Jaspers, Paul Tillich). Following Kearney's thought, one would conclude that things are "seen-as" full of divine presence, or, sharing the intuition of the British philosopher John Hick, "experienced-as" a symbol to experience its proximity.

Secondly, the events taking place in human life are significant. Caputo notes that they cannot be reduced to what can be grasped by the senses alone but also

can be felt. Events are always dynamic and changeable. They take different forms and are not complete. They are never exhausted in the present but refer to the past or the future (Caputo 2007, 47–48; 51–52).

Elsewhere, Caputo will emphasise that the event is in the name of God (2021, 556). It is regarded as the moment of divine visitation and the place of its coming in a constantly new way. A divine being confronts a human being through the event with an unconditional challenge and insists on a response in the form of an action (2006, 1–18; 291–300; 2007, 49; 53–54; 56–58; 62–65). Moreover, by responding to the event, a human being participates in the creation of a divinity whose being is dependent on personal activity (2013, 45–47; 94–96; 247). The divine, then, is a peculiar construct that is the result of a phenomenon taking place in the world and human activity (Caruana and Cauchi 2016, 24–26).

Kearney will emphasise in this situation that divinity is to be identified not so much with the event itself, but rather with the unconditional call. If there is a call, there is also a caller. The call is a “silent voice,” demanding a personal response (Kearney 2021a, 574; 579–580). Kearney will further note that in events, taking place in finite time (*chronos*), infinite time (*kairos*) manifests itself (2015, 8–9; 2021b, 81; 85). Time, therefore, is not just a collection of moments, but is a turning point in a person’s life. He is forced to make decisions in relation to the historical actions of the divine and the challenges posed by it.

Events are also, for Marion, an expression of the presence of God, who through them reveals himself to man and comes to him in history in a constantly different form. For the French philosopher, the event is one of the so-called “saturated phenomena,” that is, phenomena characterised by an excess of intuition (content) over intentionality (conceptuality) (Kearney 2004, 13–15; 23; 26; Marion 2002, 112). These phenomena therefore call for a continuous interpretation aimed at reading the meaning of an event in the context of a human existence.

It seems that the above understanding of events is close to the concept of ‘signs of the times’ by the French theologian Marie Dominique Chenu, which are historical events (Chenu 1967, 210–211; 213–214; 220–223). The Czech philosopher and theologian Tomáš Halík, emphasising the art of reading the signs of the times, thinks in a similar way. He calls it karyology, a variant of hermeneutics of events in the world (Halík 2018, 38). They postulate the need for a contemplative approach to historical events, which, when interpreted in the light of faith, are an expression of the presence, action and manifestation of God’s intention.

A third opportunity to experience the “other,” and thus the presence of the divine, is to experience the human face. This tendency is present in Caputo, Kearney and Marion, influenced by the thought of the French intellectual Emmanuel Levinas.

Caputo emphasises, for example, the need to open up not so much to things, but rather to another human being. He thus emphasises the inherent mystery to which one must open oneself in humility. In particular, one should be open to the suffering human being (Caputo 1987, 258; 266–267; 269; 271; 278). Turning to-

wards another person means, according to Caputo, surrendering oneself to God Himself, who has left His mark on one's face. In relation to it, the revelation of divinity takes place, consisting of a call to action and service (2006, 259–272). Caputo thus moves away from an abstract notion of a divine being to its concrete experience in relation to the face of another man as the foundation of an ethic of responsibility.

Kearney also invokes the motif of the epiphany of the face (Kearney 2015, 16), through which an encounter is made with a human being who is other, sometimes even completely alien. He emphasises that God has left his mark, especially in the face of suffering, and that the fundamental moral experience of human beings in this situation is to respond to that face (2021b, 82). In this connection, he draws attention to the need for hospitality, that is, openness and readiness to receive another human being. For in him comes God himself (Caputo and Kearney 2017, 73–75). Kearney therefore emphasises the importance of the virtue of hospitality, the consistent practice of which would not only make it possible to experience divine presence, but also to shape human relationships in peace and love.

A similar approach is taken by Marion, for whom the human face is a particular example of a “saturated phenomenon.” It is not only a manifestation of the “other,” but also an icon (Marion 2002, 118). Through it, a glimpse of the divine reaches the person. It thus guides one to another dimension of reality and enables one to experience something invisible (1991, 17; 19; 23; 2001, 198; 200–201; 244–247). It is worth bearing in mind, however, that the human face may not only be an icon that opens up to transcendence, but also a divinised idol that closes off to it. Nevertheless, the encounter with the other people is always an opportunity to experience their otherness and thus some manifestation of divinity.

## 5. Conclusion

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The purpose of the above analyses was to critically present the essential elements of the concept of anatheism and to show it as a form of spirituality. Its essential expression is human opening up and responding to the various ways in which the divine speaks. The term “anatheism” is thus used to describe the dynamics of the human relationship with God, which is made possible by other things, events and persons. By experiencing their otherness, a human being has the possibility of imagining and experiencing the divine Other, who wants to communicate with him through different entities and address a specific call to him. It demands a free acceptance and an appropriate response, which constitutes the essence of the spirituality of anatheism. An atheistic spirituality would be marked by two characteristics emphasised in contemporary existentialism: individualism and authenticity. A man would not be a formal member of a particular religious community, practice any rituals, or accept a particular doctrine. He would also decide more independently about his lifestyle aimed at realising his personality and providing a personal response to the challenges of everyday existence. In doing so, he is

constantly open to experiencing some mystery of reality. However, its spirituality is not devoid of a moral dimension. It seems that the ethics of anatheism is a type of situational ethics and ethics of responsibility. This is because it emphasises that only man, when confronted with certain things, events and persons, can make an independent decision about his own behaviour. It undermines the absolute validity of any laws and norms since reference to them is dependent on changing situations. Man, therefore responds to what he encounters, but he is also responsible for what he does with it. The responsibility is heightened because through various things, other persons and the course of events in history the call of the divine reaches man. An atheistic spirituality would be close to the ideas of modern existentialism.

This raises at least two important problems. Firstly, the representatives of anatheism, especially Kearney and Caputo, do not address the question of the real existence of God, which is important for the proponents of traditional theism. They confine their considerations to the sphere of phenomena and their interpretation, but they fail to indicate some reasons for the real existence of God as a correlate of human spirituality. This is undoubtedly related to their move away from metaphysics as onto-theology to hermeneutics, from cataphaticism to apophaticism. In such a case, however, God can only take on a phenomenal shape and spirituality – spectral or purely immanent form. Such a situation would, however, be unacceptable in traditional theism, but some form of immanent spirituality would be possible within atheism. Secondly, the deconstruction of the hitherto metaphysical concept of a divine being, especially in terms of its transcendence, is needed. This would consist not so much in existing beyond and above the world, but rather in its depths. The divine would not be discovered in isolation from reality, but rather in its depths as an existential foundation (Martin Heidegger's and Paul Tillich's "ground of being"). The world would thus acquire a sacramental (symbolic) dimension, i.e. it would be a sign of the divine, speaking through things, events and persons. They would demand an appropriate interpretation in order to read their deeper meaning and the call addressed by them to a human being. The otherness of beings would point to the otherness of the divine being that is their foundation and source of the call. Anatheism thus seems to presuppose panentheism (in Greek *pan-en-theos* – everything in God), in which both the presence of the divine being in the natural world and its difference from it are emphasised. The autonomy of the world is thus preserved, as is the transcendence of the divine. The divine being is incorporated into the world as its ontic foundation and intervenes from within in its development. The world is thus contained in God and reveals His presence but does not reduce Him to an earthly dimension. The divine must therefore be discovered in everything because it is implicit in everything. Anatheism echoes the old concept of the 'hidden God' (*Deus absconditus*), a secular version of which is Heidegger's theory of "underlying being." Divinity would then be a hidden but also revealing being. Two important questions arise. First, in what does this "containing of the world in God" consist of? Secondly, does divinity have a personal nature or is it merely an impersonal

being? Both possibilities seem to be taken into account in the experience of divinity. In this connection, it is worth noting that the question of panentheism is problematic from a Christian point of view. The origin of this concept is German idealism (19<sup>th</sup> century), and its main proponents are the representatives of process philosophy (20<sup>th</sup> century). Its popularity is linked to the belief that it better explains God's action in the world in the context of modern science. From a Christian perspective, however, panentheism is problematic in its emphasis on the interdependence of beings, especially God's dependence on beings, His qualitative similarity to them and the existence of beings within Him. In Christian theism, meanwhile, God is perfect and independent of other beings, and His nature is completely different from them. He is a Person, and other persons and things exist realistically outside Him. There is thus a tension between some panentheistic and theistic theses. Moreover, pantheism, because of its many ambiguities, seems to be no scientific theory, but a research programme. Nevertheless, it has its supporters among Christian intellectuals (e.g. Arthur Peacocke, John B. Cobb, Jozef Zycinski, Michał Heller, Benedikt P. Göcke).

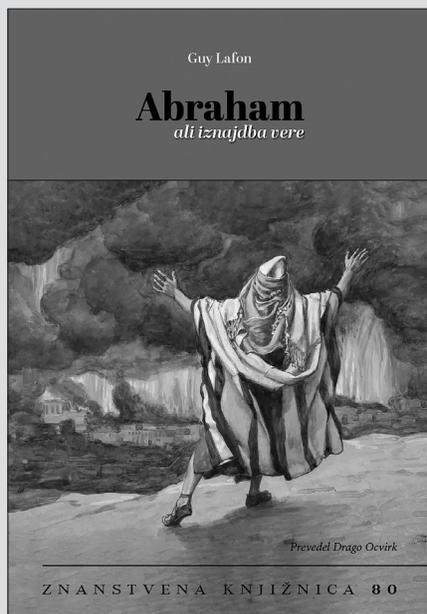
The spirituality of anatheism would consist in a certain style of human existence, consisting in contact with natural beings, noticing their otherness, making a symbolic interpretation, and responding through action to their call. It is worth remembering, however, that its source would ultimately be a "hidden divinity." However, this type of spirituality is not innovative. It is even present throughout the centuries in the great monotheistic religions. It seems that supporters of anatheism are trying to reactivate it in the context of the contemporary post-secular era, in which we are dealing with the rebirth of spiritual life and the return of religion in a new form. There is a transition from an external, institutional and ritual religion to internal, individual and subjective spirituality. Postsecularism does not mean, therefore, the return of the former religious order, but rather the opening of different perspectives and the search for a new spiritual experience. Its object, however, is not always a personal God and an interpersonal relationship with Him. Moreover, these searches are sometimes unspecified.

Religion returns mainly in the form of spirituality, exemplified by anatheism. It refers to intuitions found in many religious and philosophical traditions, e.g. Judeo-Christian ("spirituality of events"), scholastic (Marie-Dominique Chenu's "signs of the times"), processual (Alfred N. Whitehead's natural theology), phenomenological (Edith Stein's symbolism of the world) and existential (Karl Jaspers' "cyphers of transcendence," Emanuel Levinas' epiphany of the face, Martin Buber's dialogic).

An important feature of the spirituality of anatheism is that it is available to every person who can practice it outside the area of any institutional religion. It demands only a dialogical relationship with reality consisting of things, events and people. By discovering their otherness, every human being can touch the unspecified, divine Other, which, as their existential ground, comes to people through them in a constantly new figure and contact in an always new way.

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*Guy Lafon*

## **Abraham ali iznajdba vere**

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

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

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

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*Gusztáv Kovács*

## **Immunology, ADHD, and Transcendence: Exploring Borders and Boundaries through Byung-Chul Han's Philosophy**

*Imunologija, ADHD in transcendenca: raziskovanje meja in zamejitev skozi filozofijo Byung-Chul Hana*

*Abstract:* This paper examines the concept of boundaries, drawing on Central European experiences, particularly Hungary's history behind the Iron Curtain, both after 1989 and in the 21<sup>st</sup> century. It explores the complex emotions surrounding borders, such as longing, fear, confusion, and the desire for transcendence. Using Byung-Chul Han's philosophy, the article contrasts a society of negativity (rooted in external constraints) with a society of positivity, where individuals self-exploit within boundless systems of overachievement and performance. The COVID-19 pandemic is highlighted as a significant event that reshaped the boundaries between work and home life. Ultimately, the paper argues that the meaningful reordering of boundaries should not primarily concern separation but rather foster the potential for transcendence.

*Keywords:* borders, boundaries, Byung-Chul Han, Peter Berger, immunology, ADHD, transcendence

*Povzetek:* Prispevek obravnava pojem meja, pri čemer se opira na srednjeevropske izkušnje, zlasti na madžarsko zgodovino za železno zaveso, tako po letu 1989 kot v 21. stoletju. Raziskuje kompleksna čustva, povezana z mejami, kot so hrepenenje, strah, zmedenost in želja po transcenciji. S pomočjo filozofije Byung-Chula Hana članek primerja družbo negativnosti (ki temelji na zunanjih omejitvah) z družbo pozitivnosti, kjer posamezniki sami sebe izkoriščajo znotraj brezmejnih sistemov pretirane storilnosti in učinkovitosti. Pandemija covid-19 je izpostavljena kot dogodek, ki je meje med delom in zasebnim življenjem izrazilo preoblikoval. Prispevek v zaključku zagovarja tezo, da smiselno preurejanje meja ne bi smelo biti usmerjeno predvsem v ločevanje, temveč v spodbujanje možnosti za transcenco.

*Ključne besede:* meje, omejitve, Byung-Chul Han, Peter Berger, imunologija, ADHD, transcendenca

## 1. Introduction

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The issue of borders is one of the greatest questions of the 21<sup>st</sup> century. There is a general tendency to set and reorganize borders. The clearest example of this is the ongoing war in the Ukraine: its symbolic images are maps showing from day to day the movement of the front lines. However, not only the borders between nations are at issue, but also those that fall within the realm of sociology or psychology: these include the various layers of society, the boundaries between its different segments, and personal boundaries. If we look at scientific and technological developments, the question arises regarding borders that were once assumed to be solid, such as the distinctions between humans and animals, humans and machines, and the difference between human thinking and AI (Osredkar 2024). Regardless of how we judge the changes concerning borders – whether they are being strengthened, disappearing, or becoming blurred – one thing is certain: they challenge individuals, communities, and societies alike. It seems that the continuous construction of borders is one of the greatest tasks of humanity in the 21<sup>st</sup> century. This paper attempts to provide a specific description of the experience of borders based on the narratives and experiences of the recent past and the present. In this, the author's unique perspective is also reflected, that of a Central European who has lived through the last period of socialism, the opening of the Western borders, the migration crisis, and the COVID-19 pandemic. The background for the analysis comes from the writings of the Korean-German philosopher Byung-Chul Han, who offers a critical toolkit with his unique perspective for recognizing borders or their absence and shedding light on their role in our world. The paper, therefore, originates from a kind of local experience of borders but seeks to describe universal human experiences, where not only Central Europeans but others as well can interpret the role of borders in their everyday world (Bagi 2019).

## 2. Central European Border Experiences

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In the twentieth century, Central European border experiences took on a very particular form, especially in Hungary, whose territory and population shrank by nearly a third because of the two world wars. This intense experience was further heightened by the building of the Iron Curtain, followed later by the change of regime and Hungary's accession to the European Union. These historical changes generated very different ways of relating to borders (Langer 1999; Wille and Nieaber 2019, 7–16). One such experience is *border-confusion*, caused by constant border changes following the end of World War I, and *border-pain*, caused by the separation imposed by borders. A typical example of this is the village of Szelmenc, located on the current Slovak-Ukrainian border. The Hungarian-speaking inhabitants of this village found themselves in a new country five times, overnight, until, in 1946, Soviet soldiers erected a wooden plank across the center of the village, which still divides it today, separating villagers, friends, relatives, and families (Matyi 2014).

Part of the socialist period was the phenomenon of *border-dreaming*, the images of a world beyond the border that was accessible to only a few: beyond the border was a better, shinier, richer, and freer world. This also included the *view-beyond-the-border*, when one could glimpse over the border into this other world, usually mediated through reports, news, radio broadcasts, or later, TV programs. It was a world where dreams come true. Then came the moment of crossing the border, when one could bring a piece of the free Western world to the other, tightly guarded side of the border, in the form of a refrigerator or Hi-Fi system (Kovács 2002). After the change of regime, the euphoria was followed by a *fear-of-border* of non-registered workers from the eastern part of Europe, a fear that was only fully alleviated by Hungary's accession to the Schengen Area. Finally, with the arrival of the 2015 migration crisis, the concept of permeable borders was tested in practice, and may have awakened a new *desire-for-borders* in many people (Csuka and Török 2015, 60–65).

In summary, the generations that have lived through the socialist period behind the Iron Curtain have three fundamental experiences regarding borders. The first is the experience that the border is an obstacle that we long to cross: everything is better in the West, for not only is there wealth, but old morals are still alive and religiousness – which is persecuted or, at best, merely tolerated behind the Iron Curtain – thrives there. The second experience is its antithesis, namely the experience of the fall of the Iron Curtain, the permeability of borders. This was particularly strong with the eastern expansion of the Schengen Area (Wille and Nieaber 2019). Unsurprisingly, this was accompanied by the differentiation of the previously idealized image of the Western world and a partial disenchantment with it. The experience of free mobility across borders, however, became the defining experience rarely questioned in public discourse. A stronger critical public voice only emerged in 2015 with the migration crisis, when the threatening *experience-of-borderlessness* resurfaced in public discourse (Lutz and Karstens 2021). This was the time when forgotten tropes like border control or border fences resurfaced. The reappearance of borders was further intensified by the COVID-19 pandemic.

The above border experience is unique in terms of its structure, as it was born from a Central European historical background. However, if we look at today's border experiences mediated by the media, similar experiences may be found at the borders between Israel and Palestine, or between the United States and Mexico, or on the ships of migrants anchored at one of the Mediterranean ports, where the mere distance of twenty centimetres represents *border-confusion*, *border-pain*, *border-fear*, and allows for *border-dreaming* and the *view-beyond-the-border* at the same time (Saddiki 2018).

### 3. Global Experiences of Borderlessness

For the currently living generations, alongside a strong experience of borders, especially from World War II onward, the experience of borderlessness has also

become a tangible one at the latest since the 1990s (Kovács 2019). Natural events have always had cross-border, often global effects. An example of this is the Lisbon earthquake of November 1st, 1775, which caused thermal springs to emerge in Baden, an Austrian spa town – at least this is how the event is remembered in public discourse (Araújo 2006). A similar cross-border experience was the eruption of Indonesia's Mount Tambora in 1815, which caused the "Year Without a Summer" not only in Europe but in other parts of the world as well (Brazdil et al. 2016).

However, much more strongly than the examples above, the 1986 Chernobyl nuclear disaster lives on in the European and global public consciousness. This event brought with it the negative experience of connectedness (Gutting et al. 2024). While Martin Luther King Jr. spoke optimistically about the recognition that "all life is interrelated" (Groody 2008, 250–251), finding tangible proof of this interrelatedness in the global movement of goods, the Chernobyl disaster highlighted the dangerous side of this interrelatedness. Radioactive contamination did not stop at the borders of Chernobyl or the Soviet Union; rather, it destroyed the environment and human health regardless of political or societal boundaries. Similarly, global warming, although felt differently depending on geographical location, is still a global phenomenon, experienced regardless of national borders.

Of course, there are also social and economic borders which span across borders. Such examples include economic crises like the Wall Street Crash of 1929, the 1973 OPEC oil price shock, and the Global Financial Crisis between 2007 and 2009, which did not affect only one country or region but fundamentally shook the global economy without respect to national borders. Even strong boundaries like the Atlantic Ocean or the Iron Curtain could not prevent these economic earthquakes (Sufi and Taylor 2021).

Another form of borderless experience is flight, which presents borders from a different perspective. From above, national borders are rarely visible, and even then, typically only when a larger structure, most often a wall, separates countries; or when national borders coincide with natural formations such as a river or a mountain range. However, nature's borders are often drawn differently from those created by humans. The possibility of flight, especially its availability for the broader public, thus brings about a new experience of borderlessness, made possible by physical movement.

This differs fundamentally from the online world, which does not require physical movement of the body. The pixels on the screen and the speakers bring distant places and people into presence. Even though their physical reality is absent, the images and sounds of these places can appear to the person anywhere in the world with no perceivable time difference. Maurizio Ferraris' book *Where Are You: An Ontology of the Cell Phone* aptly illustrates this, as with the advent of the mobile phone, the spatial location of the conversation partner has become largely unrecognizable (Ferraris et al. 2014). We can call someone from anywhere without them knowing our spatial location. The same is true for online meetings, as with a good background image, we can simulate any spatial position for ourselves.

## 4. Byung-Chul Han and Borders

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While the above experiences of borders are important, they do not provide a complete picture of the border experiences of our time. Primarily spatial, they focus on borders that can be interpreted in space, even if these are based on symbolic constructions. However, in our era, borders are drawn elsewhere, as beautifully illuminated by the philosophy of the German Korean thinker Byung-Chul Han.

Han is often depicted as a mysterious thinker, whose private life – mainly kept secret – arouses as much interest in readers as his academic writings. In a recently published interview, he is described as “the philosopher who lives life backwards”:

“He’s awake when people are sleeping, and goes to bed when others are starting to work. A proudly lazy thinker, he writes just three sentences a day. He spends most of his hours caring for his plants and playing pieces by Bach and Schumann on his Steinway & Sons grand piano. For him, these are the things that truly matter in life.” (Eloza 2023)

These sentences are important because, in Han’s case, cultural and societal criticism intersects with his lifestyle. He writes extremely concisely and to the point, but also enigmatically. The brevity and precision of his thoughts might even create the impression that they are mere commonplaces, yet attentive and patient reading of his essays reveals the depth and sharpness of his analyses (Madácsy 2023, 41). His writing style blends Eastern writing techniques with characteristics of German philosophy. Not only contemporary philosophy, but also traits of Catholic theology can be seen in his work. It is no coincidence that Pope Francis has quoted him several times, most recently in his encyclical “Dilexit Nos” (Francis 2024, 16).

From both his books and his lifestyle, a type of critique emerges that confronts the logic of modern society, which encourages individuals to self-exploit. Living backwards does not primarily mean experiencing time in reverse or swapping day and night; it rather signifies a new way of drawing the boundaries of life.

## 5. The Society of Negativity and Infinite Positivity

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Byung-Chul Han’s most famous work, *Müdigkeitsgesellschaft* (2015), translated into English as *The Burnout Society*, describes the characteristic features of today’s world through a metaphor. Although he does not directly cite Susan Sontag’s essay *Illness as Metaphor* (Sontag 1978), he uses diseases and the defence against them as a model to describe the fundamental functioning of contemporary society. As Han analyses the society of our time, he frequently employs medical terminology, particularly from pathology. At the beginning of *The Burnout Society*, he makes the following statement: “Every age has its signature afflictions.” (Han 2015, 6) Han sees the afflictions of the early 21st century as neurological disorders and diseases such as ADHD (Attention Deficit Hyperactivity Disorder), borderline

personality disorder, and burnout. While the 20th century is called the “bacterial age,” which was ended by antibiotics, the diseases of the 21st century are not caused by infections, but by an “excess of positivity.” Immunology cannot provide an answer to this because our troubles are not caused by some external bacteria or enemy, but rather by “the violence of /.../ overproduction, overachievement, and overcommunication” (12). Han contrasts the previous, negativity-based society with one defined by positivity, which “is no longer Foucault’s disciplinary world of hospitals, madhouses, prisons, barracks, and factories” (Han 2015, 17; Foucault 1977), but rather is one of “fitness studios, office towers, banks, airports, shopping malls, and genetic laboratories” (Han 2015, 17). This society represents a world of seemingly limitless possibilities, in which “projects, initiatives, and motivation” become central motifs, and the result is the creation of the society of “depressives and losers” (18). Han summarizes this in a brief definition: “The depressive human being is an *animal laborans* that exploits itself – and it does so voluntarily, without external constraints.” (21)

The world Han describes is fragmented, narrow, and in many cases, disappearing, created by the pressure to perform, by the overwhelming stimuli, and the resulting inability to focus. In contrast with the society of negativity based on discipline it undoubtedly seems like an advance, the society of infinite possibilities and performance, with its overwhelming positivity, proves to be an illusion of freedom precisely because of its boundlessness and excess.

## 6. Decisions and Opportunities

Peter Berger’s 1979 work *The Heretical Imperative*, as well as his 1966 publication *The Social Construction of Reality*, co-authored with Thomas Luckmann, were written in a different era, yet they effectively illuminate the process that led to the emergence of today’s society of positivity. Although Han does not explicitly reference Berger, his sociological insights help to understand the fundamental characteristics and problems of the society of positivity. According to Berger, modernity is nothing other than “the universalization of heresy” (Berger 1979, 1). The term “heresy” refers to a concept used in Christian theology, rooted in the Greek verb *αἰρέω* (*hairéō*), meaning to choose or to prefer. In simple terms, we are all heretics, because – as Berger puts it – “compared to anyone in a premodern society, people in modern societies have a range of choices which, for most of history, would have been in the realm of mythological fantasy” (3). However, this is not only a possibility but has taken on a coercive nature: “For premodern man, heresy is a possibility – usually a rather remote one; for modern man, heresy typically becomes a necessity. Or again, modernity creates a new situation in which picking and choosing becomes an imperative.” (28) Han also refers to this imperative as one of the fundamental characteristics of the world of positivity. The compulsive nature of choice is further affirmed by the title of the German translation of Berger’s book – *Der Zwang Zur Häresie*. (1980)

In this way, Berger essentially anticipates what Han calls the society of positivity. In a society of negativity, the basic mechanisms of power operate through prohibitions, oppression, the limitation of the range of individual decision-making, or, in radical cases, the complete eradication of these possibilities. In the world of positivity – at least from an external perspective – the individual has many options to choose from: their freedom is not constrained by external limitations, but by their own internal expectations, individual ambitions, and the desire for success. The defining characteristic of a society of negativity is a hierarchical arrangement, where rules and laws govern social relationships and their range of possibilities. In individual relationships, therefore, there are strong boundaries, such as those between parent and child, master and disciple, or master and servant. These differences fundamentally shape identity, which is based on traditional norms. In the society of positivity, however, relationships are more fluid, subordinated to goals that appear to be determined by the individual. Thus, identity does not emerge from external roles and the rules associated with them but – seemingly – through goals and standards set by the individual.

The repeated use of the word “seemingly” is no coincidence. Han speaks of “new constraints,” which shift external coercion – whether in the form of roles or behavioural norms – into the individual sphere. Using the master-slave allegory, he argues that “the dialectic of master and slave does not yield a society where everyone is free and capable of leisure,” but “it leads to a society of work in which the master himself has become a labouring slave” (Han 2015, 34). Even more vividly, he compares the “new constraints” to a “work camp inside,” where roles blur: “This labour camp is defined by the fact that one is simultaneously prisoner and guard, victim and perpetrator. One exploits oneself. It means that exploitation is possible even without domination.” (34) Thus, Han simultaneously speaks about the maintenance of boundaries – since every “labour camp” has clear, limiting boundaries –, and the blurring of these boundaries. In this “labour camp inside,” the dividing lines between roles are unclear, and the location of the labour camp itself cannot be precisely defined either. (34)

## 7. The Immanent and Vanishing Boundaries of Time

The peculiarities of the “labour camp inside” boundaries are even more pronounced when examined along the coordinates of temporality. Another key assertion made by Berger, together with Luckmann, is that “the world of everyday life is structured both spatially and temporally” (Berger and Luckmann 1991, 40). This is highly relevant here because the very notion of structure implies boundaries, in this case, spatial and temporal boundaries which take the form of “knowledge that guides conduct in everyday life.” (33) Spatial and temporal boundaries define relationships, thereby determining and enabling coordinated social action: “The world of everyday life has its own standard time, which is intersubjectively available. This standard time may be understood as the intersection between co-

smic time and its socially established calendar, based on the temporal sequences of nature, and inner time.” (Berger and Luckmann 1991, 40) However, in the society of positivity, the boundaries of time are also subject to the goals set by the individual, or more precisely, to the pressures of performance internalized by the individual, which can be adjusted or, in certain cases, erased.

This is especially true for the boundaries between different types of time, where the lack of a perfect simultaneity between them gives rise to the phenomenon of waiting. Berger and Luckmann give the following examples: “I may want to take part in a sport event, but I must wait for my bruised knee to heal. Or again, I must wait until certain papers are processed so that my qualification for the event may be officially established.” (41) The characteristic of time is summarized as follows: “The temporal structure of everyday life is exceedingly complex because the different levels of empirically present temporality must be ongoingly correlated.” (41)

When viewing this within the world of positivity, the coordination of time and goals becomes the task of the individual. In this sense Han speaks of “dyschronicity”: “Life is no longer embedded in any ordering structures or coordinates that would find duration.” (Han 2017, 1) Time is subordinated to the logic of production and consumption, in which there is no real place for authentic times, such as celebrations. The latter would require that it not only be about rest, which recharges and gives strength for further production, but also that it not merely be interpreted as a consumable break, but rather as a radical departure from the logic of the society of positivity. This would be served by the original two characteristics of celebration, which Han defines as freedom from purposiveness and the separation of the sacred from the profane. (2019, 99) Celebration cannot take place in a society of positivity because time is completely occupied by work, recreation, and consumption; the structure of time can only be conceived along these lines. Only a relationship with others that is free from purpose (*frei vom Zweck*) would make it possible, not only to be authentically friends to others, but also to be able to celebrate (Han 2014, 11). However, this is hardly possible in the all-encompassing world of profit, production, and consumption.

## 8. COVID-19 and the Rethinking of Boundaries

The most radical rearrangement of the usual boundaries of space and time was brought about by the COVID-19 pandemic (Kovács 2023). Through the restriction of personal contact and the exploration of digitalization, phenomena that were previously only peripheral parts of life – such as home-office, home-schooling, distance learning, online therapy, and online conferences – became part of everyday reality. This also brought a new kind of experience of boundaries. Some of these phenomena operated according to the logic of negativity, such as lockdowns or the monitoring of working hours by companies in home-office settings (Delfino and van der Kolk 2021). These created new boundaries around homes, and in

fact, the boundaries moved within homes. The beginning of work was no longer marked by arriving at the workplace, and its end was not signalled by leaving; instead, it was determined by the turning on and off the computer in the living room. However, these boundaries were far from clear-cut and still are today, as the symbolic spatial separation between home and workplace offered no help in this regard. *Boundary-confusion* here is not caused by constant border changes following the end of a world war, but by the disappearance of the symbolic spatial division between the private and the public, work and home, or labour and leisure. This creates the need for new capacities, such as “work-family boundary management.” (Vitória et al., 2022) *Boundary-pain* is not caused by external, spatial separation, but by the divided attention at home, which can no longer be channelled solely into communication with family members, into reading a good book, cooking, or even focusing on a TV series. The division does not occur in space but in the narrowing of attention and, thereby, in the narrowing of the world. *Boundary-dreaming* and *gazing-beyond-the-boundary* are, therefore, only possible in exceptional cases, as they assume the conception of a different kind of world in which home exists not only as a kind of separation from work but also as a space that reflects the essence of the private sphere. In this world, home is not only open to the world of labour and consumption but also, for example, to different kinds of human relations, such as friendship.

The *desire-for-boundaries* arises from the blurring of work and private spheres: boundaries should offer protection to both worlds – the private and the public – and enable focus in each direction. *Crossing-boundaries* here no longer means crossing a physical line, nor does it mean crossing the boundary between the public and private; it refers to transcending an internally dictated logic of achievement, which also involves overcoming the compulsions of a world where boundaries have blurred. The *fear-of-boundaries* is not caused by border guards but by the overcoming of former operating modes and logics, as well as the losses associated with abandoning the logic of efficiency, which leave the individual without the accustomed way of functioning.

## 9. Conclusions

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The article seemingly traces a trajectory that leads from external, physical, and political boundaries to those of everyday life, touching on privacy and the world of labour. Based on the background presented, it may seem that changes in the experience of boundaries follow external historical, political, and societal changes over time. However, this linear understanding of changes is not entirely accurate. The issue of national borders remains just as relevant today as the dilemma regarding rest and celebration, both of which have existed for a long time now. Early modern moral theologians’ debate about working on Sundays – what qualifies as a forbidden (*opus servile*) and what is a permissible (*opus liberale*) under certain conditions – is very similar to the contemporary question of when we are

capable of acting aimlessly, or more precisely, of simply existing (von Döllinger and Reusch 1889). The question of boundaries is rather a general human experience, which naturally takes on a specific colour depending on the given situation. Han's philosophy precisely shows that the anthropological key to boundaries is not in separation – although this may sometimes be necessary – but in the capacity, or perhaps more accurately, the possibility, of transcendence. Separation may be an important tool for this, but it is never a sufficient condition. Just as crossing the boundary of the socialist block did not mean that the individual left the world of dictatorship behind, the separation of work and leisure does not equate to the ability to celebrate. The force behind boundary experiences does not lie in pointing to the existence or necessity of a boundary. Rather, their role is to illuminate the fragility or, in some cases, the loss of the unconditional nature inherent to human existence (Globokar 2022), showing that the constant pursuit of goals and the limitless subjugation of human life to performance and achievement leads not only to a narrowing of the human world but ultimately to its disappearance (Kovács 2022). *Boundary-confusion, boundary-pain, boundary-fear*, and the experience of *crossing-boundaries* all point to areas where human existence is wounded. Only when we understand this can we begin to reorder boundaries in a human way over and over again.<sup>1</sup>

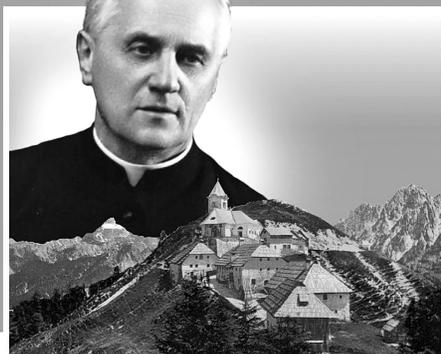
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<sup>1</sup> This article has been linguistically revised with the assistance of an AI language model, ChatGPT, for clarity and correctness.

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JANEZ JUHANT



**LAMBERT EHRlich**  
prerok slovenskega naroda

*Janez Juhant*

**Lambert Ehrlich, prerok slovenskega naroda**

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

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*Vid Žepič*

## ***Sanctus Ivo, advocatus pauperum: češčenje zavetnika pravnikov v avstrijskih dednih deželah***

### ***Sanctus Ivo, advocatus pauperum: Veneration of the Patron Saint of Lawyers in the Austrian Hereditary Lands***

*Povzetek:* Najbolj znan evropski zavetnik pravnikov je sveti Ivo (Yves) Hélyory Kermartinski (1247–1303). Cerkev se ga spominja predvsem kot odvetnika revežev (*advocatus pauperum*). Njegovo češčenje je v univerzitetnih središčih zunaj Francije do konca 18. stoletja ostajalo omejeno na elitne pravniške kroge. V avstrijskih dednih deželah pa ni bilo prisotno zgolj na Dunaju, temveč se je razširilo tudi v Ljubljano. Prvi del prispevka<sup>1</sup> predstavlja življenje in delo bretonskega svetnika. Drugi del je posvečen praznovanju Ivovega godovnega dne v avstrijski prestolnici s posebnim poudarkom na dunajskih litanijah svetega Iva. Prispevek sklence prikaz Ivovega kulta, ki sta ga v Ljubljani spodbujala pravniško društvo (*Collegium iuridicum Labacense*) in jezuitski kolegij; posebna pozornost je namenjena v teh institucijah natisnjenim slavilnim govorom (panegirikom). Ti predstavljajo pomemben zgodovinski vir za proučevanje pravne kulture ter dojemanja družbene vloge prava in pravnikov v začetku 18. stoletja.

*Ključne besede:* pravo, pravni študij, univerza, krščanstvo, svetniki, litanije, panegiriki, kulturna zgodovina Ljubljane

*Abstract:* Saint Ivo (Yves) Hélyory of Kermartin (1247–1303) is the best-known patron saint of lawyers in Europe. The Church remembers him primarily as the advocate of the poor (*advocatus pauperum*). Until the end of the 18<sup>th</sup> century, his veneration outside France remained limited to elite legal circles in university centres. In the Austrian hereditary lands, however, the cult of Saint Ivo was not limited to Vienna, but also spread to Ljubljana. In the first part of the article the author presents the life and work of the Breton saint. The second part focuses on the celebration of Saint Ivo's feast day in the Austrian capital, with special emphasis on the Viennese litanies of Saint Ivo. The paper concludes

<sup>1</sup> Prispevek je nastal v okviru raziskovalnega programa „Vključevanje pravnega izrazja evropskega prava v slovenski pravni sistem“ (P5-0217), ki ga financirata Javna agencija za raziskovalno dejavnost Republike Slovenije in Univerza v Ljubljani.

with an overview of the veneration of Saint Ivo organized by the Ljubljana Law Society (*Collegium iuridicum Labacense*) and the Jesuit College, with special attention to the panegyrics printed in Ljubljana. They represent an important historical source for the study of legal culture and the perception of the social role of law and lawyers in the early 18<sup>th</sup> century.

*Key words:* law, legal studies, university, Christianity, saints, litanies, panegyrics, cultural history of Ljubljana

## 1. Zavetniki pravnikov

Kljub razširjeni krilatici o pravnikih kot o ‚slabih kristjanih‘ (nem. *Juristen, böse Christen*) je bilo tudi za njihova stanovska združenja značilno češčenje zavetnikov: zgodovinskih osebnosti, ki so jim častilci zaradi njihovega zglednega življenja in posebne bližine z Bogom pripisovali čudeže in jih pogosto šteli za poklicne vzornike. K zavetnikom pravnikov so se s priprošnjami za pomoč v pravadah – zlasti v zadevah usmiljenja vrednih oseb (lat. *personae miserabiles*) – obračali tudi laiki (Müller 2012, 875). Hagiografi so med zavetnike pravnikov uvrščali Genezija Rimskega (konec 3. stoletja), Nikolaja iz Mire (270–343), Katarino Aleksandrijsko (konec 3. stol.), Ajo iz Monsa (umrla ok. 707–714, t. i. zavetnica (pravno) brezupnih primerov – *patrona caesarum desperatarum*), Iva iz Chartresa (ok. 1040–1115), Rajmunda Peñafortskega (1175–1275), Janeza Kapistrana (1386–1456), Thomasa Mora (1478–1535) in Fidelisa Sigmarinškega (1577–1622). Po pomenu in razširjenosti kulta v množici navedenih zavetnikov vsaj v prostoru celinske Evrope izstopa francoski svetnik Ivo Hélyor.<sup>2</sup> Prispevek prikazuje njegovo življenje in delo ter temeljne značilnosti njegovega češčenja po Evropi, pri čemer se osredotoča na doslej slabo poznano pravniško, kulturno in versko dogajanje v obdobju baroka v avstrijskih dednih deželah – s posebnim ozirom na Dunaj in Ljubljano.

## 2. Življenje in delo svetega Iva Hélyorja

Ivo Hélyor (*Yves Hélyor de Kermartin* ali *Yves de Tréguier*) se je rodil 17. oktobra 1253 v Kermartinu pri Minihy-Tréguierju v nižji plemiški družini (Burmeister 1975, 62). Zgodaj osiroteli Ivo se je leta 1261 vpisal na študij svobodnih umetnosti na artistični fakulteti pariške univerze Sorbona, kjer je od leta 1267 študiral kanonsko pravo. Rimsko pravo je zaradi papeške prepovedi pouka tega predmeta v Parizu od 1271 študiral v Orleánsu. Od leta 1280 je služboval kot škofijski sodnik (oficial) v Rennesu in Tréguierju. Iz tega časa so poročila o njegovem zavzemanju za pravice siromašnih ljudi, vdov, sirot oziroma usmiljenja vrednih oseb, ki jim je nudil neodplačno pravno zastopanje. Ker je siromašnim ženam s pravnimi nasveti po-

<sup>2</sup> Biografijo navajam po Baertius, Ianningus 1685, 538–613; Hattenhauer 2004, 248 ss; Krause 2004, 308 ss; Schott 2011, 1337 s.

magal tudi v zakonskih sporih, so ga ponekod častili še kot zavetnika zaročenih in poročenih parov.<sup>3</sup> Zanimivo je, da so vsaj na Dunaju Iva šteli tudi za zavetnika v boju zoper epidemijo kuge. Leto dni po izbruhu velike kuge, ki je terjala okoli 76.000 žrtev, so na Dunaju natisnili slavlilni govor v Ivovo čast z naslovom »*Magister sanitatis* in najpravičnejši odvetnik zoper kugo in krivico, sveti Ivo, slavni zavetnik pravne fakultete«. <sup>4</sup> Čeprav bi Ivovo asketsko življenje ustrezalo nauku sv. Frančiška Asiškega, ni dokazov, da bi bil član frančiškanskega reda (Rieck 2004, 247). V duhovnika je bil sicer posvečen šele leta 1284. Umril je 19. maja leta 1303, papež Klement VI. pa ga je kanoniziral v Avignonu leta 1347.<sup>5</sup> Starejša literatura je Iva Hélyorja zmotno enačila s kanonistom in teologom, sv. Ivom iz Chartresa (1040–1115) (Hattenhauer 2004, 248).

Iva so v Franciji častile široke ljudske množice, medtem ko se je v Svetem rimskem cesarstvu in Italiji njegov kult postopoma osredinil na akademsko okolje (Moeller 1909, 331). Sprva je bil zavetnik v praksi delujočih pravnikov, šele nato pravnih fakultet. To je razumljivo, saj Ivova akademska dejavnost – v nasprotju z bogatimi poročili o njegovi praktični pravniški karieri – ni izpričana (Burmeister 1975, 65). Ivov kult so zunaj Francije najprej gojili v Pragi, od tam pa je prodril tudi druga univerzitetna središča v Svetem rimskem cesarstvu. V obdobju reformacije so ga častili le še na katoliških pravnih fakultetah, kjer pa je pod vplivom razsvetljenskih tokov kult prav tako zamrl najkasneje konec 18. stoletja.

Na svetnikov god 19. maja, ki so ga imenovali ‚akademski dan‘ (*dies academicus*), predavanj ni bilo (*dies non legibilis*). Slavnosti v čast svetega Iva – ki so pogosto sovpadale s promocijo doktorjev prava – so vključevale slovesno bogoslužje, branje slavlilnega govora ali panegirika (*laudatio, oratio panegyrica*), banket (*convivium Ivonisticum*) in slavnostno predajo poslov novemu dekanu pravne fakultete (83). Praviloma latinsko pisane panegirike, ki predstavljajo samostojno zvrst nabožne literature, so slušatelji pripravljali sami in jih prebrali takoj po evangeliju (80). Poleg hagiografskih vsebin so se slavlilni govori dotikali tedanjih perečih družbenih problemov, zlasti s področja pravosodja, zaradi česar jih štejem za pomemben zgodovinski vir za proučevanje dožemanja poklicne vloge pravnikov – pa tudi prava kot družbenega podsistema.

Likovne upodobitve Iva prikazujejo v značilnem pravniškem ornatu, tj. dolgem rdečem ali črnem talarju, pokritega z bireto, v rokah pa nosi zvitek ali knjigo (Žepič 2023a, 32 s; 2023b, 22 s). Pogosto je naslikan kot posrednik med bogatašem in revežem, s čimer želi umetnik nakazati, da se je svetnik v vlogi odvetnika vedno zavzemal za reveže, kar naj bi bilo v nasprotju s tedaj prevladujočo prakso (Cohen 1993, 45). Da je bilo Ivovo ravnanje med ljudstvom deležno širokega odobranja

<sup>3</sup> »Pro pauperibus, viduis, orphanis, ceterisque miserabilibus personis gratis postulabat, & ipsorum causas fovebat, & ad eorum defensionem se offerebat, etiam non rogatus: unde pauperum & miserabilium personarum advocatus communiter vocatur & inter cetera dixit gratis causam matrimonialem cujusdam pauperis mulieris.« (Baertius in Ianningus 1685, 539)

<sup>4</sup> Katz (1680): »Magister sanitatis et aequissimus contra pestem injustitiae advocatus divus Ivo inclytiae facultatis juridicae tutelaris patronus.«

<sup>5</sup> V celoti ohranjen kanonizacijski spis s transkribiranimi dokumenti je izdal La Borderie, 1887.



**Slika 1:** Bakrorez oltarja sv. Iva, v: Katz, 1680, knjižna ilustracija. Hrani Avstrijska državna knjižnica (79.D.227).

ob hkratni grenkobi pri motrenju družbene stvarnosti, kažejo stih »Sveti Ivo je bil Bretonec, odvetnik in ne ropar, kar je v očeh ljudstva neverjetno« (*Sanctus Ivo erat Brito, advocatus, et non latro, res miranda populo*) in legenda o svetem Petru, ki naj bi Iva pred nebesnimi vrati povabil, naj v raj vstopi kot prvi odvetnik (Burmeister 1975, 61).

### 3. Ivovo češčenje na Dunaju

Ivovo češčenje je bilo v avstrijskih dednih deželah prisotno na Dunaju, v Innsbrucku, Linzu, Celovcu in Ljubljani. Velja omeniti, da so si na salzburški univerzi kipec svetega Iva leta 1665 dali namestiti na eno od dveh rektorjevih žezel. Na t. i. »papeškem žezlu« sta pod papeško tiaro poleg Iva, ki je upodobljen z bireto in tehtnico, še Katarina Aleksandrijska kot zavetnica filozofov in Tomaž Akvinski kot

zavetnik teologov (Gall 1964, 462; Schempf 2014, 303). Sv. Ivo je bil upodobljen na pečatu salzburške pravne fakultete (Kretzenbacher 1995, 195). Istemu svetniku je vrh tega posvečena tudi jugozahodna kapela salzburške kolegijske cerkve (*Ecclesia Academica*), kjer je svetnikova podoba, ki jo je naslikal Franz Georg Hermann (Kretzenbacher 1995, 195). Ivovi portreti krasijo tudi knjižnico, Jožefovo kapelo in hodnik salzburške opatije sv. Petra (204).

V nadaljevanju se osredotočamo na Ivovo češčenje na Dunaju. Najstarejša zanesljiva omemba obhajanja Ivove slovesnosti je za Dunaj izpričana 19. maja 1429, čeprav se v nekem dokumentu iz 18. stoletja Ivova kapela omenja že leta 1383 (Gall 1964, 500). Pri tem najbrž ni šlo za fakultetno kapelo, ki jo omenjajo v 15. stoletju in ki je stala na Šolski ulici (*Schulerstraße*). Leta 1635 so Ivovo kapelo prenovili, ji dozidali zvonika in v njej uredili kripto, kamor so nameravali pokopavati osebje dunajske pravne fakultete (497). V tej kripti je počival tudi Jurij Bohinc (Georg Wochinitz) (1618–1684), v Smokuču na Gorenjskem rojeni profesor rimskega in kanonskega prava na dunajski Pravni fakulteti, njen dvakratni dekan, rektor dunajske univerze, znan tudi kot pripravljalec ustanovne listine Knafljeve ustanove (497). Kapelo so pod vplivom jožefinskih reform leta 1789 profanirali in nje-no opremo razprodali (507 s).

Natančen opis slovesnosti na Ivov godovni dan nam posreduje statut dunajske univerze iz leta 1703. V slavnostni ornat odet profesorski zbor in študentje so se navsezgodaj zbrali v fakultetni kapeli sv. Iva, kjer so imeli jutranjo mašo. Nato so se po senioritetnem vrstnem redu v procesiji, ki ji je načeloval nosilec fakultetnega žezla, sledila pa sta mu rektor in dekan z akademskimi insignijami, pod mlaji ob soju sveč podali proti katedrali Sv. Štefana. Tam so ob spremljavi trobent, bobnov in zbora v obsegu do šestdeset pevcev obhajali slovesno péto mašo s panegiriki (Burmeister 1975, 80; Moeller 1909, 335). Najstarejši na Dunaju natisnjeni panegirik je leta 1577 prebral Laurentius Collinus iz Lorcha. Gall (1964, 494, op. 46) za obdobje med 1724 in 1759 omenja še vsaj deset panegirikov.

#### 4. Dunajske litanije v čast sv. Iva

Med posebnimi oblikami dunajskih pobožnosti v čast svetega Iva naj omenimo še litanije, saj veljajo za prve te vrste, ki so nastale zunaj Francije. Zapisati jih je dal dekan dunajske pravne fakultete Janez Bertrand Mayer in jih pripel »Seznamu dekanov in drugih najplemenitejših, najslavnejših, najpreudarnejših, najimenoitnejših mož najslovitejše pravne fakultete, najstarejše in najbolj znane dunajske univerze.« »Da ne bi veri in pobožnosti pravnikov kaj umanjalo«, je dal na prvo stran seznama odtisniti tudi votivno podobo sv. Iva, seznam pa se je sklenil z molitvijo, »prilagojeno in posvečeno pravnim strokovnjakom, advokatom in sodnikom ter univerzitetnemu konzistoriju« (Mayer 1712, praef. i. f. in 8). Kdaj so litanije nastale in ali so jih v avstrijskih deželah molili že pred začetkom 18. stoletja, iz virov ni mogoče razbrati. Vse kaže, da je bilo njihovo jedro v mestih, ki so gojila Ivov kult, že dolgo znano. Pravniki Georg Leopold Kessler von Kestennach v svojem

praškem panegiriku iz leta 1689 svetega Iva imenuje za »/.../ korenino zakonov, zavetje zatiranih, oporo sodišč, pravilo kraljev, simbol pravičnih, luč in pribežališče vseh dobrih ljudi (/.../ *radix legum, afflictorum umbraculum, curiarum fulcrum, regula regum, justorum symbolum, bonorum omnium lampas & asylum*)«. Iste ali podobne predikate najdemo tudi v dunajskih litanijah (*Litaniæ de s. Ivone*, po Mayer 1712, v pripetku):

<i>Kyrie eleison, Christe eleison, Kyrie eleison,</i>	Gospod usmili se, Kristus usmili se, Gospod usmili se.
<i>Christe audi nos, Christe exaudi nos.</i>	Kristus, sliši nas, Kristus usliši nas.
<i>Pater de coelis Deus, Miserere nobis.</i>	Bog Oče nebeški, usmili se nas.
<i>Fili Redemptor mundi Deus, Miserere nobis.</i>	Bog Sin Odrešenik sveta, usmili se nas.
<i>Spiritus Sancte Deus, Miserere nobis.</i>	Bog Sveti Duh, usmili se nas.
<i>Sancta Trinitas Unus Deus, Miserere nobis.</i>	Sveta Trojica, en sam Bog, usmili se nas.
<i>Sancte Ivo, ora pro nobis.</i>	Sveti Ivo, prosi za nas.
<i>Juristarum Dux gloriose,</i>	Slavni voditelj juristov,
<i>Complementum Justitiæ,</i>	izpopolnitev pravice,
<i>Ornamentum Jurisprudentiæ,</i>	okrasje pravne znanosti,
<i>Divinarum atquè humanarum rerum</i>	popolni poznavalec božanskih
<i>notitiâ prædite,</i>	in človeških stvari,
<i>Justi atquè injusti scientiâ perite,</i>	poznavalec znanosti o pravičnem
	in nepravičnem,
<i>Divini atquè humani Juris consulte,</i>	svetovalc o Božjem in človeškem pravu,
<i>Orator facundissime,</i>	najzgovornejši govornik,
<i>Arbiter æquissime,</i>	najprimernejši razsodnik,
<i>Judex justissime,</i>	najpravičnejši sodnik,
<i>Ex æquo &amp; virtute lucidissime,</i>	ki siješ v pravičnosti in kreposti,
<i>In utroquè Juris &amp; virtutis foro versatissime,</i>	najbolje izveden tako v pravu kot v krepostih,
<i>Sacro-Sanctæ Justitiæ Sacerdos sancte,</i>	sveti duhovnik presvete pravičnosti,
<i>Utriusque Juris Doctor subtilissime,</i>	najtemeljitejši doktor obojega prava,
<i>Legum Civilium Decor,</i>	okras civilnih zakonov,
<i>Sacrorum Canonum Splendor,</i>	sijaj svetih kanonov,
<i>Advocate Pauperum,</i>	odvetnik revežev,
<i>Patrone Viduarum,</i>	zavetnik vdov,
<i>Curator ad lites Pupillorum,</i>	skrbnik v pravnih nedoraslih otrok,
<i>Causidice Suppressorum,</i>	zagovornik zatiranih,
<i>Umbraculum Afflictorum,</i>	senčnato zavetje stiskanih,
<i>Palma Jurisperitorum,</i>	palma pravnikov,
<i>Speculum Advocatorum,</i>	zrcalo odvetnikov,
<i>Exemplar Judicum,</i>	zgled sodnikov,
<i>Curiarum fulcrum</i>	podpora sodišč,

*Justorum Symbolum,  
Bonorum omnium Lampas & Asylum,  
Divini Consistorii Notarie accuratissime,  
Nationis Christianæ Procurator fidelissime,  
Juris & æquitatis Professor clarissime,  
Facultatis Juridicæ cælestis Decane,  
Piarum Foundationum Superintendens Divine,  
Virtutum omnium Universitatis Cancellarie,  
Justorum Tribunalium Rector Magnifice,  
Ora pro nobis*

*Agnus Dei, qui tollis peccata mundi.  
Parce nobis Domine.*

*Agnus Dei, qui tollis peccata mundi.  
Exaudi nos Domine.*

*Agnus Dei, qui tollis peccata mundi.  
Miserere nobis.*

*Christe audi nos. Christe exaudi nos.*

*Kyrie eleison, Christe eleison,  
Kyrie eleison.*

*Pater noster, etc. Et ne nos inducas in tentationem,  
R. Sed libera nos à malo.*

*X. Ora pro nobis Sancte Ivo,*

*R. Ut digni efficiamur promissionibus Christi.*

**OREMUS.**

*Judex omnium Creaturarum Justissime, qui  
justâ sententiâ Luciferum cum tota rebellan-  
tium spirituum coelestium cohorte cælo  
dejecisti, & primos parentes nostros manda-  
ta tua transgressos Paradisô expulisti, qui  
venturus es judicare vivos & mortuos, tribue  
quæsumus: ut per intercessionem S. Ivonis  
Pauperum olim in terris, nunc in cælis omni-  
um Advocati aliena non appetentes, ea, quæ  
nobis debentur, sinè magno litis sufflamine  
consequamur, nostrisque pacificè ac quietè  
fruamur, Magistratibus vero Christianis,  
Judicibus, Consiliariis, Jureconsultis, Advocatis  
& Officialibus spiritum Sapientiæ,  
Intellectûs, fortitudinis, pietatis, consilii,  
scientiæ, & timoris Domini largiri digneris, ut,  
septem donis sancti Spiritûs illustrati justum  
ab injusto dignoscentes, ac Deum præ oculis  
habentes, ita regant & judicent, prout in*

znamenje pravičnih,  
luč in zatočišče vseh dobrih ljudi,  
najnatanejši zapisovalec Božjega sveta,  
najzvestejši skrbnik krščanskega ljudstva,  
najslavnejši profesor prava in pravičnosti,  
dekan nebeške pravne fakultete,  
božanski nadzornik pobožnih ustanov,  
kancler univerze, ki je vzor vseh vrlin,  
veličastni rektor pravičnih sodišč,  
prosi za nas.

Jagnje Božje, ki odjemlješ grehe sveta  
– prizanesi nam, o Gospod.

Jagnje Božje, ki odjemlješ grehe sveta  
– usliši nas, o Gospod.

Jagnje Božje, ki odjemlješ grehe sveta,  
usmili se nas.

Kristus sliši nas. Kristus usliši nas.

Gospod usmili se, Kristus usmili se,  
Gospod usmili se.

Oče naš, itd. in ne vpelji nas v skušnjava,  
R.: temveč reši nas hudega.

X.: Prosi za nas sveti Ivo,

R.: da postanemo vredni Kristusovih objub.

Molimo.

Najpravičnejši sodnik vseh bitij, ki si s pra-  
vično sodbo izgnal iz nebes Luciferja z vso  
njegovo trumo uporniških duhov in si naše  
prve starše, ki so prekršili Tvoja naročila,  
izgnal iz raja, ki boš prišel sodit žive in mr-  
tve, podeli nam, prosimo Te – po priprošnji  
svetega Iva, ki je bil nekoč na zemlji in je  
zdaj v nebesih odvetnik vseh revnih –, ki ne  
hlepimo po tujem in ki brez velikih ovir in  
pravd dosežemo, kar nam je dolgovano, ter  
spokojno in v miru uživamo, kar je naše,  
zares krščanskim magistratom, sodnikom,  
svétnikom, učenim pravnikom, odvetnikom  
in uradnikom Duha modrosti, umnosti,  
moči, pobožnosti, sveta, vednosti in strahu  
Gospodovega, da bodo ti razsvetljeni s  
sedmerimi darovi Svetega duha razločevali  
pravično od nepravičnega in z Bogom pred  
očmi tako ravnali in sodili, kot bodo želeli,

*extremo Dei Judicio coram Divino Tribunali  
judicâsse optabunt, datâquè sibi à Deo scien-  
tia & potestate benè utentes a supremo  
judice æternam beatitudinem pro premio  
consequi mereantur.*

*Per Dominum nostrum Jesum Christum Fili-  
um tuum, qui tecum vivit & judicat in unitate  
Spiritûs sancti Deus, per omnia sæcula  
sæculorum, Amen.*

da je sojeno z najvišjo Božjo sodbo pred božjim sodiščem, in da bodo koristno uporabljali znanje in oblast, ki sta jim dana od Boga, in bodo od najvišjega sodnika kot plačilo prejeli večno blaženost.

Po našem gospodu Jezusu Kristusu, Tvojem sinu, ki s Teboj živi in sodi v edinosti Svetega Duha, na vse veke vekov. Amen.

Besedilo litanij skozi prizmo Ilovega življenja našteva idealne lastnosti oziroma vrline učenega pravnika po merilih tedanjega časa.

Nekateri Ilovi predikati, zlasti tisti, ki namigujejo na njegovo akademsko kariero (npr. profesor prava in pravičnosti, dekan nebeške pravne fakultete), imajo legendarno razsežnost. Drugi pridevki namigujejo na družbene izzive tistega časa. V 17. in 18. stoletju so sistemski problem v pravosodju predstavljali sodni zaostanki (Žepič 2022, 26). Ivo je bil znan po svoji mediatorski vlogi, ki naj bi prispevala k hitrejšemu in složnejšemu reševanju sporov (Burmeister 1975, 66). Z besedno zvezo *complementum justitiæ facere* (ali *exhibere*), ki jo omenjajo litanije, so vsaj v praksi papeške pisarne označevali prizadevanje sodnika, da s pozivanjem strank k iskanju mirne rešitve omeji zavlačevanje postopka in izda meritorno sodbo (Du Cange 1738, 1567; Roumy 2014, 231). Litanije vrh tega Iva opisujejo kot »najprimernejšega« (tudi najpravšnjega)<sup>6</sup> razsodnika (*aequissimus arbiter*) in najpravičnejšega sodnika (*justissimus iudex*), k čemur je prispevala ljudska predstava o njegovi nepristranskosti pri odločanju. Razsodnik (*arbiter*) je bil po rimskem pravu in občepравни teoriji zasebnik, ki je bil po naročilu (mandatu) strank pristojen izdati zavezujočo in izvršljivo sodbo, pri čemer je moral slediti rednemu sodnemu postopku (*ordo iuris*) in odločiti po veljavnem pravu (gl. D. 4, 8). Arbitra ne smemo zamenjevati s t. i. arbitratorjem, ki je bil institut kanonskoprnega izročila (X. 3, 5, 21). Ta je, upošteva načelo primernega in dobrega (*ex æque et bono*), sprti strani poskušal pripeljati k prijateljski pomiritvi ali spravi (*amicabilis compositio*) (prim. Nov. 86, 2; C. 3, 1; o tem Coing 1985, 487). Prav v presoji o primerinem, pravšnjem (*aequitas*) naj bi se v vlogi arbitratorja (in torej ne arbitra, kot terminološko najverjetneje zmotno navajajo litanije) odlikoval bretonski svetnik. Po svojem smislu je izpostavljanje Ilove arbitr(ator)ske funkcije ustrezalo cerkvenemu nauku, da naj bi se dober kristjan prizadeval izogibati reševanju sporov pred sodišči in jih reševati po neformalni, torej zunajsodni poti (Mt 18,15-17).

V kar petih stihih litanije poudarjajo razsežnosti pravniške izobrazbe. Idealen

<sup>6</sup> Heumann in Seckel 1926, 22 (s. v. „*aequitas*“) *aequitas*, ki jo običajno prevajamo kot »primerčnost« pri odločanju, opredeljujeta kot »enakomernost pri pravni obravnavi enakih pravnih razmerij«; kot »skladnost pravnega razmerja, instituta ali sredstva z duhom naravnega ali civilnega prava«; kot »skladnost pozitivnega pravnega pravila z naravnim pravnim občutkom, z naravnim pravom ali pravom ljudstev«; kot »razumno upoštevanje posebnosti posamičnega pravnega razmerja ob uporabi splošne norme kot tudi omilitve strogega prava skladno z zmernostjo naravnega pravnega občutka (*Billigkeit im eigentlichen Sinne*)«. Besedo *iustitia* pa Heumann in Seckel (1926, 302 (s.v. „*iustitia*“)) prevajata kot ‚pravičnost‘ (*Gerechtigkeit*), toda tudi kot ‚zakonitost‘ (*Rechtsmäßigkeit*).

pravnik naj bi bil poučen v obojem pravu (*ius utrumque*),<sup>7</sup> torej recipiranem rimskem in kanonskem pravu, in bil hkrati tako teoretik kot praktik. Pisec litanij je številne pridevke neposredno ali posredno povzel po rimskih virih. Povzema znameniti Ulpijanov odlomek iz Justinijanovih Digest, ki pravi, da je pravna znanost poznavanje Božjih in človeških stvari – hkrati pa tudi večšina razločevanja med pravičnim in krivičnim.<sup>8</sup> Namig na besedilo Digest je razviden tudi v označitvi Iva kot branilca presvete pravičnosti in njenega »svetega duhovnika« (*sanctus sacerdos*). Ulpijan je pravnike primerjal s svečeniki. Juristi namreč s svojo zavezanostjo širiti znanje o dobrem in primernem (pravičnem) ter ločevanju dovoljenega od prepovedanega gojijo pravičnost in s tem zasledujejo ideal »prave filozofije« (*vera philosophia*), kar bi lahko v krščanskem kontekstu razumeli tudi kot Božje naravno pravo.<sup>9</sup>

Ivo je izpostavljen kot pravdni zastopnik najšibkejših, sočutja in pomilovanja vrednih oseb (*personae miserabiles*). Hagiografi so ga že od nekdaj šteli za odvetnika revežev (*advocatus pauperum*),<sup>10</sup> vdov in nedoraslih otrok. Retorično pretirani oznaki, ki opozarjata na karitativno delovanje in Ivovo občutljivost za socialna vprašanja, sta »zagovornik zatiranih« (*causidicus supressorum*) in »senčnato zavetje stiskanih« (*umbraculum afflictorum*).<sup>11</sup>

Litanije izpostavljajo pravniške poklice, ki naj bi jim bilo Ivovo življenje in delo v poseben navdih in vodilo. Avtor litanij Iva šteje za »palmo vseh pravnikov« (*palma jurisperitorum*). Palma je v likovni umetnosti pogost atribut pravičnika, kar je neposredna navezava na Psalm 92: »Pravični poganja kakor palma, raste kakor cedra na Libanonu.« Ivovo življenje naj bi bilo zrcalo odvetnikom (*speculum advocatorum*), zgled sodnikom (*exemplar iudicum*) in simbol pravičnim (*justorum symbolum*).

Litanije Iva častijo zaradi svetovalne dejavnosti. Kot luč naj bi razsvetljeval prava neuke ljudi in jim s tem zagotavljal varno pribežališče (*lampas et asylum omnium bonorum*). Svetoval pa naj ne bi le zasebnikom, temveč tudi oblastnim organom, zlasti sodiščem. Ker so – enako kot v srednjem veku – v pretežnem delu Evrope še v začetku 18. stoletja praviloma sodili laični sodniki, so se ti v primeru

<sup>7</sup> Po uspešnem zaključku pravnega študija, ki se je slovesno končal z zagovorom disertacije, je študent prava pridobil akademski naziv ‚doktorja zakonov‘ (*doctor legum*) ali ‚doktorja kanonov ali dekretov‘ (*doctor canonum vel decretorum*). Šele v 16. stoletju se je po Evropi razširilo podeljevanje naziva doktorja obojega prava – *doctor iuris utriusque* (Žepič 2021, 273).

<sup>8</sup> Ulp. D. 1, 1, 10, 2: »Iuris prudentia est divinarum atque humanarum rerum notitia, iusti atque iniusti scientia.«

<sup>9</sup> Ulp. D. 1, 1, 1, 1: »Cuius merito quis nos sacerdotes appellet: iustitiam namque colimus et boni et aequi notitiam profitemur, aequum ab iniquo separantes, licitum ab illicito discernentes, /.../ veram nisi fallor philosophiam, non simulatam affectantes.«

<sup>10</sup> Ivo je ustrezal profilu idealnega jurista, kot si ga je predstavljal (morda tudi njegov učitelj) Tomaž Akvinski (*Summa theologiae*, II.2, q. 71, art. 1: *Utrum advocatus teneatur patrocinium praestare causae pauperum*). Zagovorništvo usmiljenja vrednih oseb se je pozneje v Franciji udejanjalo prek ustanavljanja bratovščin sv. Iva (*Confréries de Saint Yves*), tj. pravniških stanovskih združenj, katerih člani so siromašnim strankam svetovali neodplačno.

<sup>11</sup> Beseda *umbraculum* sicer pomeni tudi baldahin v obliki senčnika, s katerim so varovali svetega očeta. Kasneje je postal simbol nezasedenega svetega sedeža (*sede vacante*).

dvomov pri uporabi občega prava s prošnjo za nasvet obračali na učene kolegije pravnih fakultet ali (v primeru njihove nedostopnosti) na višja upravna oblastva. Institut, znan kot »pošiljanje spisov pravnim strokovnjakom« (*transmissio actorum* ali nem. *Aktenversendung*, gl. Žepič 2022), je torej učenega pravnika, ki ga je posebljal sveti Ivo, naredil za podporo sodiščem (*fulcrum curiarum*) pri izvrševanju sodne funkcije.

Učeni pravniki so pogosto našli zaposlitev kot pisarji (oziroma notarji) v okviru upravnih in sodnih organov. Z besedo konzistorij, katerega najnatančnejši notar naj bi bil prav Ivo (*notarius accuratissimus*), so v antiki in v srednjem veku označevali svéte najvišjih cerkvenih sodišč.

Nazadnje se litanije obračajo tudi na središča Ilovega češčenja, to je na pravne fakultete. Iva označujejo za profesorja prava in pravičnosti, božanskega dekana pravne fakultete, nadzornika pobožnih ustanov (*piae fundationes*), kanclerja univerzitetnih pisarn in veličastnega rektorja (univerzitetnih) sodišč.

V sklepni molitvi se Ivovi lavdaciji pridružijo svetopisemski motivi. V ospredju je motiv izgona upornega nadangela Luciferja ter Adama in Eve iz raja. Nihče od pregnanih Božjega naročila (*mandatum*) ni upošteval – prvi zaradi svoje častihlepnosti, druga zaradi zaužitja prepovedanih sadov drevesa spoznanja dobrega in zla. Kot pravijo litanije, jim je bila izrečena pravična sodba. K razsojanju so poklicani tudi pravniki. Ti bi se morali ob tem vselej spominjati znamenitih evangelistovih besed: »Ne sodite, da ne boste sojeni! S kakršno sodbo namreč sodite, s takšno boste sojeni, in s kakršno mero merite, s takšno se vam bo merilo.« (Mt 7,1-2; prim. 1 Kor 6, 1-7). V tem duhu litanije sklepa prošnja, da naj Bog sodnikom, odvetnikom, uradnikom in drugim pravnim učenjakom podeli sedem darov Svetega duha: modrost (*sapientia*), razumnost (*intellectus*), svèt (*consilium*), moč (*fortitudo*), spoznanje (*scientia*), pobožnost (*pietas*) in strah pred Gospodom (*timor Domini*) (Iz 11,2).

Pravniki so prošnje za podelitev darov Svetega Duha v evropskih katoliških mestih praviloma izrekli pri t. i. rdeči maši (fr. *messe rouge*, *messe du St. Esprit*). Ime je dobila po liturgični barvi, ki simbolizira Svetega Duha. Po svetopisemskem izročilu naj bi se namreč na binkoštni dan plamenom podobni ognjeni jeziki, ki so simbolizirali svetega duha, spustili na apostole in jih napolnili z darovi – med njimi je bil tudi dar govora v različnih jezikih, kar jim je omogočilo, da so evangelij oznanjali vsem ljudstvom (Apd 2,1-4). Ta dogodek velja za rojstvo Cerkve. Od tod naj bi izhajala tudi rdeča barva sodniških ornatov. Nekateri navajajo, da naj bi rdečo mašo prvič obhajali leta 1245 v Sainte-Chapelle, tj. kraljevi kapeli pariške sodne palače, drugi pa, da so jo prvič praznovali v sklopu ustanovitve Rimske rote (*Sacra Rota Romana*) leta 1243 (Tiedebohl 1954, 61). O obhajanju maše v čast Svetemu Duhu, ki je v Bologni napovedovala začetek novega študijskega leta, poroča že glosator Odofred v 13. stoletju (Savigny 1822, 244, op. 233). Vsaj v Franciji naj bi se rdeča maša darovala na godovni dan svetega Iva (Tiedebohl 1954, 61). Tradicija rdeče maše se je iz Evrope razširila tudi v Združene države Amerike.



**Slika 2:** Votivna podoba sv. Iva, v: *Catalogus decanorum aliorumque praenobilium virorum de inclyta facultate juridica in antiquissima ac celeberrima universitate Viennensi* (1712); avtor bakroreza je Benedikt Kinckel. Hrani Avstrijska državna knjižnica, MF 6761 NEU MIK.

## 5. Ivovo češčenje v Ljubljani

Pri proučevanju Ivovega kulta v avstrijskih dednih deželah je zanimiva ugotovitev, da je imel močan odmev tudi v mestih, kjer študij prava ni bil institucionaliziran. Tak primer je Ljubljana. Dolničar poroča, da so leta 1698 v Ljubljani ustanovili pravniško društvo (*Collegium Juridicum Labacense*), ki je sklenilo, naj slušatelji retorike na jezuitskem kolegiju vsako leto zagotovijo latinski panegirik, ki se bo bral pri slovesni maši na Ivov godovni dan.<sup>12</sup> Pravniško društvo je nastalo v okviru l. 1693 ustanovljene Akademije operozov, v kateri so imeli pravniki polovico (tj. osem do devet) članov (Vilfan 1994, 88). Leta 1698 so Ivov god praznovali pri bosonogih avguštincih – tj. pri sv. Jožefu – s slovesno peto mašo, nemško pridigo in skupnim obedom. Pobudnika te pobožnosti sta bila Janez Štefan Florijančič, plemeniti Grienfeld

<sup>12</sup> »An. 1698. Inclutum Collegium Juridicum Divum Ivonem Tutelarem suum, annuatim latina Panegyri, & solemni Missa, celebrare decrevit.« (Thalnitzscher 1714, 90)



**Slika 3:** Papeško žezlo salzburške univerze s kipcem sv. Iva. Foto: Hubert Auer.

(1663–1709),<sup>13</sup> in Janez Andrej Mugerle, plemeniti Edelhaimb (1658–1711)<sup>14</sup> (Steska 1901, 84). Leta 1699 je slavje potekalo v jezuitski cerkvi sv. Jakoba. Leta 1710, ko je z zasebnimi pravoslovnimi predavanji na jezuitskem kolegiju je prvič nastopil vicedomov tajnik in fiskal Franc Krištof Bogataj<sup>15</sup> se je slovesnost obhajala v cerkvi sv. Rozalije, leta 1725 pa v ljubljanski stolnici sv. Nikolaja.<sup>16</sup> 10. junija 1727 je bogoslužje – ob spremljavi deželnih trobentačev – potekalo v novozgrajeni uršulinski cerkvi sv. Trojice. Bogoslužje je tedaj vodil pičenski škof in novomeški prošt Jurij Frančišek Ksaver de Marotti, pridigal pa je jezuit Filip Corod. Ob tej priložnosti so pravniki na-

<sup>13</sup> Numizmatik, jurist, odvetnik kranjskih deželnih stanov, adjunkt deželnega tajnika. Pravo je študiral v Ingolstadt in Sieni, kjer je bil tudi promoviran. 1698 je ustanovil ljubljansko društvo juristov na čast sv. Ivu, bil ob otvoritvi akademije 1701 slavnostni govornik, 1703 pa med soustanovitelji filozofske fakultete v Ljubljani. Izdal je sploh prvi spis Akademije operozov z naslovom *Bos in lingua sive discursus academicus de pecuniis vetero-novis*. O njem Glonar 1926, s. v. Floriantschitsch de Grienfeld, Ivan Štefan.

<sup>14</sup> Odvetnik kranjskih deželnih stanov. Pravo je študiral v Salzburgu. (Kokole 1997, 221).

<sup>15</sup> »An. 1710. Collegium Juridicum privatum Labaci Authore Franc. Christophoro Wagatheo Icto celebri, instituitur.« (Thalnitscher 1714, 99) O nadaljnji usodi teh predavanj ni znano nič (Polec 1929, 9). Že leta 1703 so ustanovili modroslovno fakulteto s tremi letniki predavanj iz vseh filozofskih strok, kjer so predavali tudi cerkveno pravo (Steska 1899, 78).

<sup>16</sup> »Hodie Collegium Aduocatorum celebravit suum festum S. Ivonis, quod translatum est in templo cathedrali.« (ARS, AS 1073, I/38r, Diarium Ministri 1722-okt. 1736, f. 1231r, 28. maj 1725).

ročili podobo sv. Iva, ki so jo pustili v hrambi uršulinskega samostana. Do potresa 1895 je ostala na hodniku pri apoteki, nato pa so jo zaradi nepopravljivih poškodb po padcu s stene sežgali (Samostanska kronika 1727, 154 s). Videz edine v virih znane upodobitve sv. Iva na tleh današnje Slovenije zaradi tega ni znan. Zanimivo je, da je Dolničar v prvem osnutku popisa dragocenih slik ljubljanskih cerkva med stolničnimi umetninami omenil tudi podobo sv. Iva, ki naj bi jo naslikal beneški mojster Antonio Zanchi. Ker je v izpopolnjeni verziji popisa ni več omenjal, Ana Lavrič domneva, da je šlo le za naročilo, ki pa ni bilo realizirano (Lavrič 2008, 44, op. 15; 2009, 308). Ker je češčenje sv. Iva na ozemlju današnje Slovenije ostalo omejeno na ljubljansko pravniško elito, bi njemu posvečene kapele ali likovna dela drugod po Sloveniji iskali s skromnim uspehom. Nekaj likovnih upodobitev sv. Iva najdemo na Štajerskem. Kip sv. Iva se nahaja na glavnem oltarju cerkve v Šentflorjanu (*Groß St. Florian*) in v fasadni niši graške župnijske cerkve sv. Krvi.

Živahnost Ivovega češčenja med ljubljanskimi pravnimi izobraženci izpričuje serija pri tiskarju Mayru natisnjenih panegirikov, ki so jih pripravili slušatelji retorike na ljubljanskem jezuitskem kolegiju. Njihovi naslovi odražajo značilno pompozno leporečje visokega baroka, vsebina pa z bogatimi navedki in reminiscencami iz antičnega bajeslovja razkriva zavidljivo stopnjo literarne razgledanosti avtorjev (prim. Lavrič 2009, 309–313):

*Syngrapha eucharistica magno justitiae advocato divo Ivoni tutelari suo ab Incllyto Collegio Juridico Labacensi demississime oblata* [Evharistična zadolžnica, ki jo častljivo ljubljansko pravniško društvo najponižneje izroča velikemu zagovorniku pravičnosti, svetemu Ivu, svojemu zavetniku], govornik: Philipp Gothard a Pillichgraz (slušatelj retorike); 1699, cerkev ni navedena (Misc. I/5; ÖNB 79.D.208);

*Pia iniquitas magni justitiae advocati divi Ivonis* [Pobožna krivičnost velikega odvetnika pravičnosti svetega Iva], govornik: Josephus Richardus ab Erberg (slušatelj retorike); 1700, cerkev sv. Jakoba (Misc. I/6);

*Cithara in coelum translata divus Ivo* [Lira, povzdignjena v nebesa – Sv. Ivo], govornik: Alexius Sigismund Thalnitscher de Thalberg (slušatelj retorike); 1701, cerkev sv. Jakoba (Misc. I/7, II/11, IV/20);

*Linea recta a divo Ivone ad normam justitiae ducta* [Ravna črta, ki jo je sveti Ivo začrtal kot merilo pravičnosti], govornik: Joannes Baptista a Fabris (slušatelj retorike); 1702, cerkev sv. Jakoba (Misc. I/12);

*Apex geminae iustitiae in festivitate Sancti Ivonis tutelaris* [Vrh dvojne pravičnosti ob slovesnosti zavetnika svetega Iva], govornik: Georgius Sigismund, grof Liechtenberški (slušatelj retorike); 1703, cerkev sv. Jakoba (Misc. I/8; ÖNB 79.D.201);

*Astraea in terras redux in corde Divi Ivonis quondam renata nunc a Divi hujus Cultoribus Incllyto Collegio Juridico Aemonae educata* [Astreja, ki se vrača na zemljo in se znova rojeva v srcu svetega Iva, ki jo sedaj njegovi častilci v častitem pravniškem društvu vpeljujejo v Emono], govornik: Jacobus Jodocus a Zezker (slušatelj retorike); 1704, cerkev sv. Jakoba (Misc. I/9, ÖNB 79.D.199);

*Effigies academici operosi sive Divus Ivo sibi atque aliis apud laboriosa* [Podoba marljivega akademika ali sveti Ivo, ki je zase in za druge pridna čebela], govornik:



**Slika 4:** Kip sv. Iva v fasadni niši župnijske cerkve v Gradcu, Joseph Schokottnigg (1742).  
Foto: Ivan Smiljanić (december 2022).

Franciscus Ignatius Antonius a Berchtold (slušatelj retorike); 1705, cerkev sv. Jakoba (Misc. I/10, II/13; ÖNB 79.D.197);

*Centrum universi in puncto juris demonstratum ex Codice vitae Sancti Yvonis I. V. D. et advocati* [Središče veselja, razvidno iz točke prava, ki ga dokazuje Kodeks življenja svetega Iva, doktorja obojega prava in odvetnika], govornik: Wolfgangus Franciscus a Valvasor; 1710, cerkev sv. Rozalije (Misc. I/11, II/14);

*Causa boni publici, quam Adversus Violentam Fatorum Injuriam Superna in Curia ad Divos Coelites agendam, Sancto Yvoni I. V. D. Tutelari suo, et afflictorum advocato* [Zadeva javne blaginje proti nasilni krivici usode, predložena najvišjemu nebeškemu sodišču – svetemu Ivu, doktorju obojega prava, njegovemu varuhu in odvetniku stiskanih], govornik: Franciscus Antonius Posarelli (slušatelj retorike), 19. maj 1711, cerkev ni navedena (Misc. II/15);

*Die Feder Deß Glorwürdig=H.Rechts=Gelehr=ten Ivonis In Sittlichen Verstand vorgestellet* [Pero slavnega in častivrednega pravnega učenjaka Iva, predstavljeno v moralnem razmišljanju], avtor: Stephanus a S. Thoma, 20. maj 1726, stolnica sv. Nikolaja (Welzig 1989, 174 – govor hranijo v Klosterneuburgu);



**Slika 5:** Kip sv. Iva na glavnem oltarju župnijske cerkve v Velikem svetem Florijanu pri Gradcu (Groß Sankt Florian), neznani umetnik (1734). Foto: Wikimedia Commons.

*Lucerna ardens super candelabrum posita in medio Advocatorum* [Goreča svetilka, postavljena na svečnik sredi odvetnikov]; govornik: Georgius Samniz iz Tržiča, duhovnik in magister filozofije in teolog, 11. junij 1733, cerkev sv. Trojice (Welzig 1989, 301 – govor hranijo v Klosterneuburgu).

Govori – praviloma ne presegajo deset strani – so še posebej zanimivi, saj Ljubljano (in s tem tudi Kranjsko) postavljajo na pravno-kulturni zemljevid. Podobno kot v Ljubljani, kjer pravne fakultete v pravem pomenu besede ni bilo, podobne panegirike – čeprav v znatno manjšem številu – najdemo tudi v Linzu in Celovcu, medtem ko za Gradec o tovrstni govorniški tradiciji ni poročil. Po trenutnih podatkih naj bi bilo v novoveški Evropi natisnjenih približno petdeset panegirikov (Krause 2004, 335), od tega kar enajst v Ljubljani. V prihodnje bi bilo vsebine teh besedil vredno natančno analizirati s hagiografskega, filološkega, kulturno-, politično- in pravnozgodovinskega vidika. Na tej podlagi bi lahko ugotovili, s kakšnim govorniškim in pravnim znanjem so študentje razpolagali na jezuitskem kolegiju. Hkrati bi izsledki te raziskave omogočili boljši vpogled v stanje recepcije rimskega prava na naših tleh.

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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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*Janez Ferkolj*

## **Lepota v duhovniškem poslanstvu, zadržanosti in obleki**

### *The Beauty in the Priestly Mission, Discretion, and Garment*

*Povzeteke:* Poglobljanje v skrivnost katoliške vere je nenehno tudi poglobljanje v sijaj lepote. Človeštvo bo do konca sveta upiralo pogled v Kristusa, ki je Odrešenik in upanje za ves svet. Ko duhovnik obhaja liturgijo, vrši Božje opravilo in uvaja duše v obhajanje nebeške liturgije že na zemlji. Globina vere odgovarja na to skrivnost s kar največjim občutkom za lepo in vzgojo zanj.

*Ključne besede:* evharistija, lepota, duhovnik, liturgija, talar, umetnost

*Abstract:* The deepening in the mystery of the catholic faith constantly means the deepening in the reflect of the beauty. Humanity will turn until the end of times its eyes up to Christ who is the Saviour and the hope for the whole world. When a priest celebrates the liturgy, he realises the work of God and already on earth introduces the souls in the celebration of heavenly liturgy. The depth of the faith answers this mystery with the highest level of the sense of beauty and educates it.

*Key words:* Eucharist, beauty, priest, liturgy, cassock, art

## **1. Uvod**

Konstitucija o svetem bogoslužju („Sacrosanctum Concilium“) drugega vatikanskega koncila v sedmem poglavju pravi: »Med najplemenitejše dejavnosti človeškega duha po pravici spada lepa umetnost, zlasti pa verska in njen vrhunec: cerkvena umetnost. Saj po svoji naravi hoče s človeškimi deli nekako izraziti neskončno Božjo lepoto.<sup>1</sup> Tem bolj je Božja in tem bolj pospešuje Božjo čast in slavo, kolikor nima drugega namena, kakor s svojimi deli čimbolj pomagati, da se človekov duh pobožno dviga k Bogu.« (B 122)

<sup>1</sup> Prispevek je nastal v okviru raziskovalnega programa P6-0262 („Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga“), ki ga financira Javna agencija za raziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

Živimo v času subjektivizma in relativizma in v takem času se odgovor na vprašanje, kaj je lepota, pri mnogih glasi: »To je odvisno od okusa in tega, kaj je človeku všeč.« Takšen subjektivizem izprazni lepoto vsake objektivne vsebine, vsak okus in željo napravi za enako sprejemljivo, celo tisto, kar je družba nekoč imela za odvratno. Obravnavanje lepote kot preprosto osebne izbire ali izvira začasnega užitka je nerazumevanje globine, kamor segata razlog in vrednost našega življenja. Presojanje o lepoti narekuje čutom in željam tistih, ki sodijo. Izražati more njihovo zadovoljstvo in okus, vendar sta zadovoljstvo in okus tisto, kar imajo za svoj ideal, kar pa ni dovolj. Papež Benedikt XVI. je v svojem delu *Duh liturgije* na to zelo lepo opozoril: »V sakralni umetnosti ne sme biti čiste poljubnosti. /.../ Svoboda umetnosti, ki mora obstajati tudi v ožje opisanem področju sakralne umetnosti, ni poljubnost /.../ Brez vere ni z liturgijo skladne umetnosti.« (Benedikt XVI. 2014, 115) Veličastvo Jezusovega vstajenja od mrtvih je slavje luči, je lepota in slava večnega življenja. »V bogoslužju se blešči velikonočna skrivnost, po kateri nas Kristus sam priteguje k sebi in nas kliče v občestvo.« (2007, 40)

## 2. *Iipse Christus*

Katoličani smo prepričani, da je Jezus Kristus dokončno razodetje Boga v človeški zgodovini in da je njegovo učenje, ki nam ga Cerkev posreduje v današnji čas, objektivno resnično. V njem nam je Bog razodel, kaj resnično pomeni biti človek in kaj moramo napraviti, da s Kristusom dosežemo življenje v nebesih. Prava lepota ima delež v stvarnosti razodetja Boga v človeški zgodovini. To teološko pomeni, da lepota ni predvsem vprašanje čuta za lepoto, ampak ali imamo delež pri Jezusu Kristusu, ki je učlovečena lepota, resnica in dobrot. »Duhovne podobe se morajo usmerjati na prapodobo, uresničevati se morajo v naravnosti nanjo. Resnična podoba Boga pa je Kristus! Človek je ustvarjen v naravnosti nanj.« (Štrukelj 2022, 87) Kajti samo Bog je lep in njegov učlovečeni Sin Jezus Kristus je najlepši človek, ki je kadar koli živel, celo in še zlasti, ko je visel na strašnem protislovju križa: »Najlepši si med človeškimi sinovi.« (Ps 45,3) Njegova lepota ni najprej telesna, ampak je v njegovi celovitosti, svetosti, v posvečenosti svojemu poslanstvu. Lep je, ker se ves daruje, da izpolni voljo svojega Očeta. »V nasprotju s trpinčenim, spačenim Jezusom na križevem potu in na križu se vstali, k Bogu Očetu povišani Sin Božji v Svetem pismu pojavi v lepi podobi. »V Odrašeniku se kaže lepota Resnice, lepota Boga samega, ki nas istočasno priteguje k sebi in nam zadaja rano Ljubezni, sve-to strast (*eros*), ki nas skupaj z Nevesto Cerkvijo in v njej vodi k Ljubezni, ki nas kliče.« (Ratzinger 2008, 49) Lepota in ljubezen, ki se v teku človeške in cerkvene zgodovine tako pogosto razhajata, sta tukaj spet in za vedno združeni (Kapellari 2013, 17). Duhovniki Jezusa Kristusa smo poklicani, da postanemo tesni Kristusovi prijatelji. Ne da smo samo *alter Christus* – drugi Kristus, temveč *ipse Christus*, da postanemo sami Kristus, da podarjamo sebe Očetu.

Če hrepenimo, da bi postali *ipse Christus*, četudi je to povezano z bolečino in trpljenjem, zaradi križev, ki jih moramo nositi, nas bo sodelovanje z Jezusovo milostjo zelo priličilo Kristusovi lepoti.

»Jezus nas usposablja za občestvo pri mizi z Bogom. Jezus je sestopil; pravi vzpon človeka pa se zgodi tako, da se mi spustimo z njim in k njemu. Njegovo povišanje je križ. Križ je najgloblji sestop in kot ljubezen do konca hkrati najvišja točka vzpona, pravo »povišanje« človeka. »Stati pred njim in mu služiti« – to pomeni, da vstopimo v njegovo poklicanost kot Božji hlapci. Evharistija kot navzočnost Kristusovega sestopa in vzpona vedno kaže onkraj sebe k mnogovrstnim načinom služenja ljubezni do bližnjega.« (Beneditikt XVI. 2020, 15)

Iz slabotnih in omadeževanih mož bo milost napravila delo Božje odrešilne lepote v slavo Boga, za odrešenje lastnih duš in duš tistih, h katerim so duhovniki poslani za služenje. To je temeljno. Kristus je lepota sama in duhovniški poklic je lep, ko ima resnično delež pri žrtvovanju Kristusa samega. Poznamo svoje meje, grehe, nesposobnosti. »Vsemogočnost Boga je moč tistega, ki je v sebi ljubezen. To, kar naposled razlikuje Božjo moč od nemoči, je, da je moč trinitarnega Boga. Ta moč je moč ljubezni, ki ji je dal, da je svobodno zažarela in se razodela v Jezusu Kristusu. Božja vsemogočnost postane vidna in živa v delu njegovega Sina.« (Batut 2020, 277) Duhovniki Jezusa Kristusa so poklicani k nečemu, česar sami nikoli ne morejo doseči. »Brez mene ne morete storiti ničesar.« (Jn 15,5) Vendar je mogoče z njegovo milostjo: prelepo obličje Jezusa Kristusa, dokončno razodetje Boga v človeški zgodovini, more sijati v nas in skozi nas. Toda samo, če sodelujemo z milostjo in obnavljamo svoj sklep tako delati vsak dan življenja na zemlji.

### 3. Lepota in sveta liturgija

Ko človek stopi v starodavne katedrale, kar obstane in obnemi. Njihova lepota izraža lepoto Boga. »Sveta umetnost je »ljudska«, ker jo morejo razumeti vsi verni in se dotakne njihovih src.« (Lang 2015, 93) Poznamo različne sloge cerkvene arhitekture. Resna, trdna preprostost romanike nas približa Kristusu, običajno upodobljenemu v apsidi. V visokih in nadrobniških gotških katedralah bo naša duša kar poletela naproti Bogu. Barok in rokoko kažeta, kako razkošno so ljudje obhajali sijaj učlovečenja z vsakim vlaknom svojega bitja. Velike cerkve krščanskega vzhoda nas prestavijo v nebeške dvore. Nasprotje med cerkvami in kapelami, kjer obhajamo bogoslužje, more biti zelo veliko. Marsikdo se more počutiti potrto, ko se vrne v skromno svetišče v svojem kraju.

Toda, četudi človeku prija ta ali oni arhitekturni ali kak drug slog, to ni bistveno. Lepota velikih katedral ali preprostih kapel je v njihovi skladnosti. Stavba mora služiti svojemu namenu: da je svet prostor, hiša Božja, vrata nebeška (prim. 1 Mz 28,16-17) – posvečen prostor, izbran za liturgično bogočastje Boga Očeta, Sina in Svetega Duha, narejen z ljubeznijo do Boga in kolikor se da veliko dobrotljivostjo in spretnostjo. Škof pri posvetitvi cerkve moli: »Sveta Cerkev, izbrani Božji vinograd, ki s svojimi mladikami ovija ves svet, s svojimi poganjki na lesu trte sega v nebeško kraljestvo. Presrečna Cerkev, bivališče Boga med ljudmi, svetišče, pozici-

dano iz živih kamnov, postavljena na temelj apostolov, tvoj vogelni kamen pa je Jezus Kristus.« (Posvetitve 1979, 108)

»Sveto vodi človeka v razsežnost pristne religioznosti, ko ga postavi pred ›*mysterium tremendum*‹ (grozo vzbujajočo skrivnost) neskončnega Boga. Pred njim vse trepeče, ne le grešni človek, ki se pred svetim Bogom čuti kakor izgubljenega, ampak celo plameneči serafi so nevredni prikazati se pred Bogom (Iz 6,2). Kdor priznava Boga kot svetega, ta ima v mislih numinozno in pristno božanskost Boga, ki človeku kliče v zavest njegovo lastno ničevost; ki človeka spravlja v trepet in ga prebuja k religioznim dejanjem spoštovanja in predanosti. Sveto pismo s tem v zvezi veliko govori o ›strahu pred Bogom‹, o ›bogaboječnosti‹ ali ›strahu Božjem‹ (prim. 1 Mz 28,17; 2 Mz 3,6; 20,18sl; Iz 2,10.19; Mdr 5,2 ...).« (Strle 1977, 142)

Tako more biti uboga vaška kapela enako skladna kakor rimska bazilika, ne glede na odsotnost tega ali onega velikega arhitekturnega sloga. Morda se je kdaj kdo udeležil svetega bogoslužja v svetiščih, kjer ni bilo harmonične skladnosti, kjer ni bilo mogoče zajeti Kristusove lepote v liturgiji, ki bi nas vodila k presežnemu, ampak je prostor kradel pozornost in zbranost. Takrat ni prave plemenitosti in harmonije, ki je rodovitna zemlja, v kateri transcendentno požene korenine in raste. »Lepota bogoslužja je najvišji izraz Božje slave in v nekem smislu razodevanje nebes zemlji.« (Benedikt XVI. 2007, 40)

Podobno bi mogli trditi za liturgične obrede, za katere veljajo natančna pravila. Velikokrat je zelo pomanjkljiva in neprimerna tudi obleka za edinstveno Kristusovo opravilo. K vsebinam duhovnikovega spraševanja vesti spada tudi, kako se bliža oltarju, ko stopa v uro in prostor Jezusovega križanja, Jezusove daritve na Kalvariji. Jezus je stopal v uro daritve na križu v dragoceni suknji: »Suknja pa je bila brez šiva, od vrha scela stkana.« (Jn 19,23) Vojaki so tedaj govorili: »Nikar je ne parajmo, ampak žrebajmo zanjo, čigava bo.« (Jn 19,24) Pri tem je treba upoštevati predpisana liturgična določila. »Nobenega zakramentalnega obreda ni mogoče modificirati ali z njim manipulirati po volji delivca ali skupnosti. Celó najvišja oblast v Cerkvi ne more po svoji volji spreminjati liturgije, temveč samo v poslušnosti vere in v religioznem spoštovanju do skrivnosti liturgije.« (KKC 1125) Duhovniki so pri posvečenju obljubili, da bodo zvesto obhajali svete skrivnosti. So služabniki in ne gospodarji svete liturgije. Tudi škofje so njeni varuhi in ne posestniki. Sveti Janez Pavel II. nas v okrožnici „Cerkev iz evharistije“ na več mestih opominja: »Evharistija je prevelik dar, da bi trpel dvoumnosti in okrnitve.« (10) »Zaklad je prevelik in preveč dragocen, da bi smeli tvegati njegovo obubožanje ali da bi ga prenagljeno okrnili z eksperimenti in običaji, vpeljanimi brez natančnega preverjanja pristojnih cerkvenih oblasti.« (51) »Evharistična skrivnost – daritev, navzočnost, obed – ne trpi ne okrnitve ne instrumentalizacije.« (61)

»Ker je lastnost obreda neka določena strukturna ustaljenost, lahko razumemo obred kot ponovljiv potek dejanj s simbolno naravo. Seveda pa v krščanskih obredih tega ponavljanja obredov ne razumemo v smislu kro-

žnega ponavljanja, ampak v smislu cikličnega krožnega ponavljanja v obliki spirale, ki nas vodi vedno bliže h Kristusu in s tem k dokončnemu srečanju z njim. Tako v krščanstvu obred označuje bogočastje ali bogoslužje, s katerim »človek časti Boga in se posvečuje« (B 7), ustvarja red v »neredu« vsakdanjega življenja in stopa po poti svetosti, ki najbolj določa naravo krščanskega obreda. Ta se razlikuje od drugih človekovih dejavnosti po tem, da nas loči od posvetnosti in nas vodi v objem svetega.« (Krajnc 2022, 783)

Vse to obsega zvestobo bogoslužnim knjigam, ki so nam dane od zakonite oblasti, ta pa se drži načela kontinuitete in ne prekinitve v razmerju do izročila. Liturgija ima prihodnost, ker ima preteklost, zgodovino svetosti in lepote, ki je ni mogoče čez noč izbrisati ali odpraviti. Enako bi mogli trditi tudi za vse druge razsežnosti našega bivanja. »Vse, kar zadeva evharistijo, mora izražati lepoto. Isto skrb je treba posvečati tudi cerkvenim oblačilom, opremi, svetim posodam, da bi vse to, povezano med seboj v organsko in urejeno celoto, hranilo občudovanje Božje skrivnosti, izražalo edinost vere in utrjevalo pobožnost.« (Benedikt XVI. 2007, 45)

To si je treba vzeti za spraševanje vesti. Ali je res vse v zvezi z liturgijo, ki jo duhovniki obhajajo s svojim ljudstvom zaznamovano z lepoto? Ali pa so postali zadovoljni z manj lepimi ali celo očitno neprimernimi in grdimi navadami, predmeti, govorjenjem, kretnjami, glasbo? V zgodovini teologije izpostavimo dva velikana s sijajnim jezikovnim slogom: svetega Bonaventuro in papeža Benedikta XVI.

»Govorjenje je sveto opravilo, ko gre za Boga, sveto opravilo! In za krščansko teologijo je najvišja čast, da sme biti govorjenje o Bogu /.../ Teološko-estetska skupna značilnost povsod prihaja na dan. Če je Bonaventurov spis *Breviloquium* označen kot »*Juwelenkästlein*« (šatulja z biseri, kakor pravi Matthias Josef Scheeben) in če je Martin Grabmann označil Bonaventuro za »najboljšega stilista visoke sholastike«, potem prav radi pritrdimo kardinalu Joachimu Meisnerju, ki je Josephu Ratzingerju dal vzdevek »Mozart teologije.« (Štrukelj 2022, 87)

Če je evharistija resnično vir in vrhunec življenja in poslanstva Cerkve, ne moremo biti zadovoljni z drugorazrednostjo ali še slabše. Če bi tako ravnali, bi gradili na napačnih temeljih. Kar človek gradi na netrdnih temeljih, se nekega dne tako ali drugače poruši. »Kdor pa te moje besede posluša in jih ne uresničuje, je podoben nespametnemu možu, ki je zidal hišo na pesku. Ulila se je ploha, pridrlo je vodovje in zapihali so vetrovi; zagnali so se v to hišo in padla je in njen padec je bil velik.« (Mt 7,26) Pri vprašanju lepote liturgije ne gre za estetsko, temveč za dušebrižno vprašanje. Duhovnikove poglavitne dolžnosti so pri Božjem oltarju. Od tam priteka vse drugo. Če duhovnik pri oltarju ne ravna lepo in neokrnjeno, zgredi svojo prvo nalogo pred vsemogočnim Bogom. Duhovnik more imeti mnoge druge talente, ki dobro in pomembno služijo Gospodu in Cerkvi, toda njegova prva naloga je, da postane *homo liturgicus*, čigar življenje in poslanstvo prihajata od oltarja. To mu omogoči, da postane *pater liturgicus*, da oblikuje druge v sveti liturgiji z lastnim zgledom, kar poraja duhovniški poklic pri mnogih otrocih in mla-

dih. Benedikt XVI. v posinodalni apostolski spodbudi „*Sacramentum caritatis*“ podari pojem *ars celebrandi*:

»To umetnost spoštljivega obhajanja ter polno, dejavno in učinkovito sodelovanje Božjega ljudstva pri svetem obredu je spoštljivo obhajanje samega obreda ... Umetnost obhajanja izhaja iz zveste pokorščine liturgičnim pravilom v celoti, kajti ravno ta način obhajanja je skozi dve tisočletji zagotavljal versko življenje vernikom, ki so poklicani živeti to slavje kot Božje ljudstvo, kraljevo duhovništvo in svet narod (prim. 1 Pt 2,4-5.9).« (Benedikt XVI. 2007, 38)

Če molimo, liturgičnih besedil ne beremo površno in tedaj so ljudje deležni njihovega bogastva. Če se predajamo liturgičnim obredom in stopamo vanje, kakor se je Kristus daroval na križu, bodo ljudje vedeli, da duhovniki niso samo uradniki, ki opravljajo svojo nalogo, temveč Božji možje, ki spoštljivo stojijo pred Bogom in se zavedajo svojega dostojanstva. To je duhovniški poklic. Za to Bog kliče. Tako moramo graditi Cerkev na zemlji in voditi duše k odrešenju. »Lepota ni zgolj lepševalni dejavnik bogoslužnega opravila, marveč je pripadajoča sestavina, kolikor označuje Boga samega in njegovo razodevanje.« (Benedikt XVI. 2007, 40) Češčenje Boga v največji meri odličnosti mora biti na prvem mestu, kakor Bog jasno pove Mojzesu v zapovedih na Sinaju: »Ne imej drugih bogov poleg mene! Ne delaj si rezane podobe in ničesar, kar bi imelo obliko tega, kar je zgoraj na nebu, spodaj na zemlji ali v vodah pod zemljo! Ne priklanaj se jim in jim ne služi, kajti jaz, Gospod, tvoj Bog, sem ljubosumen Bog, ki obiskujem krivdo očetov na sinovih, na tretjih in na četrtih, tistih, ki me sovražijo, toda izkazujem dobroto tisočem, tistim, ki me ljubijo in izpolnjujejo moje zapovedi.« (2 Mz 20,3-6) In ko je eden izmed pismoukov vprašal Jezusa, katera je prva od vseh zapovedi, je odgovoril: »Poslušaj, Izrael, Gospod, naš Bog, je edini Gospod.« (Mr 12,29) Vsaka dušnopastirska dejavnost mora prihajati iz češčenja Boga in tega ne sme ovirati.

Tihota je tančica, ki pripravi duhovniško dušo za skrivnosti, ki jih bo duhovnik obhajal. To zahteva najprej nekaj discipline, daje pa prostor duši za dihanje. Priprava v tihoti spremeni rutino v doživljanje, podobno novi maši. »Bog je predvsem velika tihota. Utišati moramo mnogo besed, da bi ponovno našli Božjo besedo. Če ne vlada tihota, s katero vstopimo v globino besed, postanejo besede same nerazumljive. Tudi liturgija, navzočnost velike Božje skrivnosti, mora zato biti prostor, kjer imamo možnost, da prodremo v globino svojih duš.« (Sarah 2019, 156) *Sacramentum caritatis* nas opozarja na pomen liturgične glasbe kot sestavne prvine *ars celebrandi*. »Ne smemo reči, da v bogoslužju ena glasba lahko nadomesti drugo.« (Benedikt XVI. 2007, 45) Kadar sta lepota in celostnost na ravni osebnega okusa, more to voditi v razkorak in na stranpot. Duše moramo voditi k odkrivanju lepote cerkvene dediščine in liturgične glasbe, zlasti gregorijanskega petja, ter k vrednosti sodobnih skladb, ki »ustrezajo smislu skrivnosti, ki jo obhajamo, posameznim delom obreda in liturgičnim časom« (46). Cerkevna glasba ni dodatek, ampak sestavna prvina svete liturgije. »Petje in glasba izpolnita svojo vlogo znamenj tem bolj pomenljivo, čim tesneje sta »povezana z bogoslužnim dejanjem« (B 112) po treh

poglavitnih načelih: izrazna lepota molitve, enodušna udeležba občestva v predvidenih trenutkih in slovesnost opravila.« (KKC 1157) Sveti Avguštín je takole izlil svoje srce: »Koliko sem prejel ob tvojih himnah in spevih, v globokem ganotju, ko sem poslušal sladko doneče glasove tvoje Cerkve! Ti glasovi so se mi zlivali v ušesa in točila se mi je resnica v srce in vse više je plamenelo v meni čustvo pobožnosti in tekle so solze in bilo mi je dobro z njimi.« (Avguštín 1991, 179) Božje reči, kamor spadata tudi liturgija in petje pri njej, se v zavesti ljudi danes sploh ne zdijo pomembne. Vse mogoče drugo je nujno potrebno, ko gre za Boga, pa ne. Prvenstveno mesto Boga velja za vsakogar. Če Bog človeku ni več pomemben, se merila pomembnosti zamaknejo. Ljudje, ki postavijo Boga ob stran, podredijo sebe silam, ki jih napravijo za sužnje gmotnim rečem in jih odtujijo od njihovega dostojanstva.

## 4. Daritev

Podaritev življenja spada k temeljnemu Jezusovemu poslanstvu. Središče Jezusovega odrešenjskega poslanstva je dati življenje ljudem, življenje v povezanosti z Bogom. Za svoje poslanstvo Kristus, večni duhovnik, kliče v svojo službo može »izmed ljudi« (Heb 5,1), da bi iz njih naredil duhovnike, nosilce njegove milosti. Od vseh darov, ki jih je Kristus naklonil Cerkvi, je duhovniška služba za to, da vsem omogoči udeležbo v edinosti. Če bi se prekinila vez apostolskega nasledstva, v Kristusovi Cerkvi ne bi bilo več Jezusove resnične navzočnosti, ne mistične ne evharistične. Duhovnik je kot nosilec Kristusove milosti tudi nosilec večnega življenja. Polno poslanstvo duhovnika je stopiti v skrb dobrega, dobesedno lepega pastirja, da bi imel vsak človek življenje; biti mora orodje Božje skrbi. Pri obhajanju evharistije duhovnik postane dobri pastir za vsakega človeka. Po evharistiji, kruhu življenja, daje življenje svetu (Jn 6,33). Moč evharistije je v duhovnikovih rokah, toda duhovnik se zaveda, da je vsa učinkovitost njegovega dela odvisna od Boga. Njegova ponižnost bo pustila sijati globino in polnost Božjega daru. »Duhovnik oblači liturgična oblačila, da bi se ločil od sebe, da bi predstavljal Jezusa *in persona Christi*.« (Schönborn 2009, 75) Če se duhovnik skriva pred skrivnostjo, pred navzočim in delujočim Kristusom, mu bo omogočil še učinkovitejše delovanje in tako naredil svoje duhovništvo še rodovitnejše. Osvetlimo pomen duhovniške obleke in nošnje talarja. Marsikje to vprašanje sproža vnete polemike, nasprotovanja in celo prezir, zato velja za možnost nadaljnega pogovora opozoriti na glavne značilnosti talarja, pri čemer je treba poudariti, da je obleka samo znamenje (*signifiant*).

Kakor vojak, ko si nadene uniformo, dobro čuti svojo odgovornost, če ga pokličejo, da brani družine, mesta in ozemlje svoje domovine, in mora biti pripravljen na boj vse do prelitja krvi, če je treba, tako se tudi klerik, ko obleče talar, čuti pripravljene služiti Jezusu Kristusu pri širitvi njegovega kraljestva na zemlji in v dušah. Duhovnik je s svojim oblačilom, besedo in zakramenti, zlasti z evharistijo, misijonar.

Talar, črno duhovniško oblačilo, pomeni nositi svoj križ, se nenehno darovati Bogu z Jezusom Kristusom s stalnim odpovedovanjem sebi; pomeni prvinsko pripravljenost, da klerik umre vsaki posvetni ljubezni in časti. Talar bi lahko primer-

jali s samostanom. Duhovnik se s preobleko v talar zapre, umakne v samoto. Njegova duša ni od sveta, od vsake duhovne in človeške zaslepljenosti, ki jo povzroča greh, satanu podvrženo življenje. Ko človek ne vidi več Kristusove luči, izgubi tudi zdravo pamet, umevanje stvarnosti in resnice. Umik od sveta služi premišljevanju o velikem daru, ki ga je Bog dal duhovnikovi duši, da bi sprejela luč. Luč more biti več v odmaknjenosti od sveta, v samostanu, ki ga upodablja talar. Luč večnega življenja je svetloba večnih resničnosti. Talar pomeni obleči Kristusa, sprejeti ves njegov nauk. »Jezus Kristus nam kaže, kako zmore resničnost ljubezni preobraziti temno skrivnost smrti v prenavljajočo luč odrešenja. Svetloba Božje slave presega vsako zemeljsko lepoto. Resnična lepota je Božja ljubezen, ki se je dokončno razodela v velikonočni skrivnosti.« (Benedikt XVI. 2007, 40)

Talar je znamenje daritve, podoba kreposti spokornosti, resnobnosti, preprostosti, nenavezanosti na zemeljsko, je podoba navezanosti na Jezusa Kristusa in na njegov križ. Duhovnik naj bi upošteval besede apostola Pavla: »Saj ne oznanjamo sebe, ampak Jezusa Kristusa, Gospoda, sebe pa le kot vaše služabnike zaradi Jezusa.« (2 Kor 4,5) Zato imajo duhovniki ‚službeno‘ obleko. V duhovnikovi duši naj bi živo odmevala beseda Janeza Krstnika: »On mora rasti, jaz pa se manjšati.« (Jn 3,30) Duhovnik v talarju prenaša svoje trpljenje in preizkušnje kakor Devica Marija z Gospodom. Križ je naše upanje, ker Kristusov križ vodi k vstajenju, k večnemu življenju. Duhovnik povsod oznanja Kristusovo daritev. Razsežnost daritve, darovanja, vse bolj izginja tudi iz medčloveških vezi. Duhovnik v talarju oznanja križ, odrešenje človeštva. V navezanosti na Božjo Mater Marijo, stoječo pod križem, ko duhovnik *in persona Christi* sodeluje pri odrešenju človeka, se mora duhovnik stoje postaviti proti vsemu, kar bi moglo nasprotovati ljubezni Jezusa Kristusa. Talar pomeni oznanjevanje Kristusa, evangelija, je znamenje navezanosti na Gospoda, izraz vere v Odrešenika. Pomeniti more tiho, vendar kljub temu zelo jasno pričevanje, ki nam odpira pogled na Jezusovo življenje samo v razsežnosti »razodetja in zakritja« (Guardini 2007, 236–242).

Obleči talar je velika sprememba v življenju, ne samo zunanja, ampak tudi notranja. K spraševanju o pomenu oblačila nas nagovarja tretje poglavje Geneze: »Gospod Bog je poklical človeka in mu rekel: ›Kje si?‹ Rekel je: ›Slišal sem tvoj glas v vrtu, pa sem se zbal, ker sem nag, in sem se skrnil.« (1 Mz 3,9-10) Pri svetem krstu človek prejme novo »oblačilo, ker pokriva našo sramoto« (KKC 1216); belo krstno oblačilo naznačuje, da je krščenec »oblekel Kristusa« (Gal 3,27). Klerik mora biti vreden, da nosi talar.

»Oblačilo v Cerkvi ni znamenje nečimrnosti /.../ Diakon in duhovnik si nadeneta duhovniška oblačila ne le zato, da bi se razlikovala od drugih ljudi, ampak tudi zato, da bi se ločila od samega sebe in ne bi imela ničesar skupnega s tistimi, ki živijo v nečimrnih skrbih sveta /.../ Krstno oblačilo, poročna obleka, mašno oblačilo, redovna obleka in mrliška obleka izražajo podarjeno in sprejeto dostojanstvo. Če ta znamenja pozabljam ali odpravljamo, potem težje dojemamo in ohranjamo višino in globino življenja.« (Kapellari 2013, 148–149)

Celo pogani in ljudje, ki preganjajo Boga, pričakujejo vredno pričevanje duhovnika. Skušnjava poganstva ima enega svojih prvih izrazov v kultu golote (Rode 2015, 65). Pretresljive so zgodbe iz življenja kristjanov, ko zaradi zunanjih znamenj vernosti (obleka, križ, molitev, obisk svete maše ...) tvegajo preživetje ali varno mesto v družbi (Knapp 2018).

Svet umira v brezupu, ker hoče zapreti ljudi v tostranstvo, jim zagrniti duhovna obzorja, jih zapreti v kletke medsebojnosti, v človeško masovnost, ki ne ve več, kam gre, kaj dela, kaj misli. Posvetnost hoče potešiti ljudi z dobrinami tega sveta, da ne bi več mislili na Boga, niti na duhovne dobrine, niti na večno življenje. Duhovnik je v talarju očitnejše znamenje upanja, ker je znamenje opustitve posvetnih stvari, zato da bi se navezoval na nebeške in duhovne reči. Upanje je ravno v zartosti naših pogledov v to, kar je nebeško. »Ko ne bi imeli zakramenta svetega reda, ne bi imeli našega Gospoda /.../ Ne morete se spomniti ene same Božje dobrote, ne da bi ob tem spominu srečali podobo duhovnika.« (Vianney 2000, 29) »Nebeško se preseli v človeški prostor.« (Guardini 2007, 240) Talar kaže, da svoboda ni življenje v ujetosti na tem svetu, ampak v osvoboditvi od pozemelskega, da bi se navezovali na večne dobrine. Bog nam je dal dušo, ki potrebuje večne dobrine. Zato moramo na našem zemeljskem romanju nenehno upirati svoj pogled k nebesom. Kleriško oblačilo izraža svetost Cerkve, posvečenost Jezusu Kristusu. Kako zelo svet potrebuje to znamenje upanja. Svet brez Jezusa Kristusa je svet brez Boga, izgubljeni in pogubljeni svet. Samo Jezus Kristus je naše odrešenje, sreča, smisel življenja. Kleriško oblačilo je vera v Kristusovo edinstveno duhovništvo, sredništvo pri Očetu. Častitljivega Božjega služabnika Friderika Barago še danes prepoznavamo po njegovem črnem talarju, saj so ga Indijanci njegovega misijona klicali Črna suknja (*Mekatéwkwanaie*) (Ferkolj 2014, 403).

Talar je znamenje nasprotovanja. Ko je Devica Marija prinesla Jezusa v njegovo svetišče, se je starček Simeon po svoji hvalnici *Nunc dimittis* obrnil k Devici in dejal: »Glej, ta je postavljen v padec in vstajenje mnogih v Izraelu in v znamenje, ki se mu nasprotuje, in tvojo lastno dušo bo presunil meč, da se razodenejo misli iz mnogih src.« (Lk 2,34) Jezus je torej znamenje nasprotovanja. Satan je na zemlji povsod spremljal Jezusa. Povsod, kjer je luč na zemlji, so tudi temine in duhovniki so znamenje nasprotovanja. S talarjem si duhovnik nadene Jezusov križ, hoče ga nositi z veseljem, mirom in vedrino. Talar bo tudi znamenje ljubezni, ki jo bo kazal med preganjanjem, v težavah. Vse bo prenašal z zaupanjem in pogumom, naposled bo krivičnikom dajal odvezo Božjega usmiljenja. Nekateri ljudje pravijo, da je oblačenje talarja izzivalno, da ni privlačno, da razdvaja ljudi. Toda tedaj tudi Jezusu ne bi bilo treba priti na ta svet, kajti Bog je vedel, da bo s Sinom prišel na svet tudi meč, da bo znamenje nasprotovanja.

»Kristus bo vedno zvest. Vedno bo z nami. Cerkvi bo vedno dajal duhovnike. Vedno bo ostal sreča, edina sreča svojih duhovnikov. Cerkev je kdaj pa kdaj podobna ladji na robu brodoloma, vendar vemo, da je Kristus na njej, četudi se zdi, da spi. Prav tako Kristus, naša sreča, čeprav se zdi, da molči, ostaja v našem duhovniškem srcu vedno navzoč in bo v njem tudi ostal na vekomaj.« (Sarah 2022, 225)

## 5. Zaključek

Duhovnik je Kristusovo orodje, ki ga kakor mojstrski rezbar uporabi za dleto, da bi v dušah oblikoval Božjo podobo. Kakšna škoda, če bi orodje odklanjalo, da ga vodi roka božanskega umetnika; kakšna nesreča, če bi po svojem okusu popačilo načrt! Delo bi se izkazalo zelo klavrno, če bi bilo orodje neprimerno, in to po lastni krivdi! Kristusov duhovnik ima nalogo, da z zgledom lepega in čistega življenja uvaja duše v lepoto življenja v Bogu, ki je ljubezen. Lepota je razsežnost, s katero je mogoče v vsakem človeku začeti prenovo ob še takem nemiru duha, saj smo vsi ljudje ustvarjeni za Kristusa, za Boga: »Vse je bilo ustvarjeno po njem in zanj.« (Kol 1,16) To skrivnost in življenjski stan more dopolnjevati tudi duhovniška obleka, ki zahteva življenje po Božjih zapovedih, enovitost duševnega in telesnega življenja ter izročilo Cerkve.

Ko češčenje Troedinega Boga zaide, ko se vera v liturgiji Cerkve ne kaže več v svoji polnosti, ko besede, misli in nameni človeka dušijo, tedaj vera izgubi mesto, kjer se izraža in kjer domuje. Zato je obhajanje svete liturgije središče vsakršne prenove Cerkve. Papež Benedikt XVI. je dejal: »V ravnanju z liturgijo se odloča usoda vere in Cerkve.«

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*Michał Wyrostkiewicz*

## **Understanding the Concept of Ecological Sin: Towards Optimizing the Discourse on the Anthropocene**

### *Razumevanje koncepta ekološkega greha: na poti k optimizaciji diskurza o antropocenu*

*Abstract:* Concern for the natural environment has been an important topic in today's world. In this context, the concept of ecological sin appears. Although it is making an increasing career in public discourse, is still ambiguous. This situation significantly distorts public and academic discussions about ecology, environmental ethics and the Anthropocene. An in-depth explanation of the issues of ecological sin and its theological and social context is the goal of this study. Since the idea of ecological sin originates from Christian theology, its full understanding requires looking at this issue from this perspective. Here, sin is presented as the misappropriation of the order discovered by reason and confirmed by experience. This article is intended to be the voice of a Christian (Catholic) moral theologian in the discourse on the Anthropocene and environmental ethics.

*Keywords:* Anthropocene, ecological sin, ecological debate, environmental ethics, ecological morality, sin

*Povzetek:* Skrb za naravno okolje je ena ključnih tem sodobnega sveta. V tem okviru se pojavlja tudi pojem ekološkega greha, ki si v javnem diskurzu vse bolj utira pot, a ostaja dvoumen. Takšna nejasnost bistveno vpliva na javne in akademske razprave o ekologiji, okoljski etiki in antropocenu. Namen naše študije je poglobljena razlaga problematike ekološkega greha ter njegovega teološkega in družbenega ozadja. Ker ideja ekološkega greha izhaja iz krščanske teologije, njegovo celovito razumevanje zahteva obravnavo znotraj tega okvira. Greh je v njem predstavljen kot zloraba reda, ki ga razkriva razum in potrjuje izkušnja. Članek želi k razpravi o antropocenu in okoljski etiki prispevati glas krščanskega (katoliškega) moralnega teologa.

*Ključne besede:* antropocen, ekološki greh, ekološka razprava, okoljska etika, ekološka morala, greh

## 1. Introduction: Context, Assumptions and Goals

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The impetus for systematic scientific research on the subject of caring for the natural environment and protecting it from the adverse effects of civilization is considered to be the report *Man and His Environment* presented by Sithu U Thant, the then Secretary-General of the United Nations, at the 1968 session of the General Assembly. The document justified the need to create a scientific theory that, when applied in practice, would result in reducing human interference that is destroying the environment. In addition to seeking ways to preserve the natural environment in its least altered form, particularly including maintaining the biodiversity and the purity of waters, soils and air, there was a reflection on the broad responsibility for the ravages wrought on nature. In this way, concern for nature and human activity involving interference ceased to be only objects of scientific inquiry by naturalists but also became issues considered by representatives of social sciences, law, philosophy and theology (Podzielný 2014; Wyrostkiewicz 2010).

As part of the ongoing scientific reflection on the harmfulness of certain behaviours towards nature, the phrase “ecological sin” was introduced. In the last decade of the twentieth century, this expression gained a permanent place in science, becoming one of the “technical terms” used in philosophy (Bajda 1999) and theology (Becker 1992). At the beginning of the 21<sup>st</sup> century, it was already functioning as a term for inappropriate moral behaviour evident in man’s relationship with nature (Wyrostkiewicz 2008; 2020; Bar 2020).

The term “ecological sin” is used to describe different and sometimes contradictory behaviours. Incorporated into political discourse, ecological sin is treated as a sure-fire weapon in the struggle for power – which was also done by generally introducing both ecological and religious issues into political argumentation (Jenkins 2021, 1–2). To accuse someone of committing an ecological sin is to place them in the ranks of the untrustworthy – people who destroy what is basic and necessary for human life. On the other hand, politicians who commonly invoke the conscience clause in connection with a desire to avoid an ecological sin claim that this is an excellent reason to abandon or block a project’s implementation. In this way, ecological sin today ceases to be an issue in the area of religion, instead becoming a social, legal and political issue. Essentially, the situations pointed out apply not only to political life but to contemporary people’s life situations. Ecological sin, although often undefined, is treated as an irrefutable argument.

The popularity of the term “ecological sin” and its frequent use in various contexts related to the environment, politics and social life makes it a worthy topic of systematic reflection, the reason for understanding and clarifying this issue, a fundamental issue for practicing science. One of the goals of this research study is to precisely define ecological sin and show how it manifests itself in the modern world. This article is intended to be the voice of a moral theologian in the public discourse on the Anthropocene and ecological ethics.

The topic appears to be quite pressing, as it has appeared all too often in public and political discourse in recent months due to increased discussions on climate

change and the energy problems that almost all economies in the world are currently experiencing. In the ongoing discussions, it is not uncommon to hear Pope Francis and various offices of the Holy See refer to the ethical obligations associated with “care for the common home” (Francis 2015), the Earth with its natural resources. This is the context in which ecological sin is spoken of, that, not quite correctly, is most often equated with human action against nature, meaning the misappropriation of nature involving overly expansive management and robbery of its resources, resulting in the serious disruption of ecosystems (Mueggenborg 2020). Today, this understanding of ecological sin appears to be a simplification. The humanistic, and especially theological, perspective calls for verifying the current concept of ecological sin so that it includes – as far as possible – all manifestations of improper treatment of nature. As already said, this is one of the goals of this article.

As already pointed out, there is no doubt that “ecological sin” is a phrase taken from the theological dictionary. Sin, in its original and basic meaning, is a theological reality (Vidal 1994, 651–54; Greniuk 2005; Olejnik 1993). Without a doubt, the theological understanding is referred to when speaking of ecological sin. This is because it is not treated as a simple transgression. It is understood as an action that entails serious guilt and affects the whole world in an almost metaphysical way; it manifests some kind of “mystery of iniquity” (*mysterium iniquitatis*) that John Paul II, the philosopher and theologian pope, pointed out as part of his teaching on sin (John Paul II 1984, 19).

Given the mentioned theological origin of ecological sin and its connotations, it is difficult not to conclude that a prerequisite for the proper use of the expression “ecological sin” and understanding what it means is to look at the issue from the point of view of Catholic theology. The present text provides just such a view of this issue. Its purpose is to synthesize what ecological sin is from the perspective of Catholic moral theology. Put differently, this study is intended to help understand what ecological sin is. In turn, this understanding is seen as a way to optimize the environmental policies and public debate about it, as demonstrated by the article’s title. Ultimately, therefore, the purpose of this text is twofold.

First, it is a synthetic elaboration of the theory of ecological sin implying scientific development, especially its disciplines that deal with environmental issues. Second, the purpose of the text is to introduce clarity into environmental policy and public discourse about it. This discourse has intensified in recent times due to the observed climate change and energy crises that are increasingly accentuated. Explicitness in the statements of politicians, publicists, journalists and scientists, appears to be greatly needed. As an expert on the issue notes, the merging of politics, environmental issues and religion that has been taking place for years is an essential element of contemporary political processes (Jenkins 2021, 1–2). Therefore, issues that arise at the intersection of politics, ecology and religion need to be well-prepared and unambiguous. Such issues also include the concept of ecological sin.

The subject of this study is ecological sin. The analyses carried out concern and include it. Their purpose is to develop and present the concept of ecological sin primarily based on current catholic theological knowledge. It also includes other scientific disciplines, mainly the natural and social sciences, whose theses help understand what an optimal relationship between man and nature should look like and what their sinful deformation consists of. This is done in four steps. The first outlines the theological theory of sin in general. This content is the basis for finding and presenting the essence of ecological sin. The next step describes some of its popular manifestations. The final part is a synthetic compilation of the conclusions of the analysis.

## 2. Foundations: An Outline of the Theological Concept of Sin (In General)

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To understand the essence of an ecological sin, it is necessary to have a general understanding of what sin is. Therefore, outlining this issue is an important part of the undertaken analyses.

For catholic moral theology, the essence of every sin is unambiguous. It constitutes a turning away from God and a disordered turning toward creatures (*peccatum est aversio a Deo et inordinata conversio ad creaturas*). In other words, we can say it is disordered, meaning against the natural order of the actant and creatures, and in this sense, it is rationally unjustified to turn against them, resulting in a turning away from God; it is rejecting God in order to deal with some creature or group of creatures in a way that would be irreconcilable with a good relationship with the Originator and Creator of all things. This understanding of sin has functioned in the Ecclesial Tradition and theology since the time of St. Thomas Aquinas (1225–1274) and is regarded as the classic definition of sin (Vidal 1994, 651–54).

Essentially, sin consists of rejecting God and His vision of the world and man, including one's happiness and duty, and taking actions to arrange the world according to one's idea, or abandoning those that achieve and perpetuate God's order. The crux here, at least to some extent, is that someone considers themselves to be more important than God; one's idea is more valuable than His. This idea, therefore, diminishes God's significance and deprives Him of His rightful place in the whole God-man-world system. Thus, a man attempts to carry out the diabolical and deceitful, also impossible to fulfil due to its incompatibility with man's nature as a creature, prompting him to try to be "like God" and decide about good and evil (Gen 3:5). Sin, therefore, constitutes an attempt, marked by selfishness and contempt for God, to rival Him, thus rejecting the conviction that God is the supreme and unsurpassed Truth and Love.

The essence of sin is the desire to become equal to God, to break the natural relationship founded on truth and love with Him consciously and voluntarily whi-

le entering into a disordered (not reflected in God's eternal strategy, that is, devoid of truth) relationship with His creatures. In other words, it is a way to exclude God from the relationship. Since man has "replaced God," God now appears to be unnecessary. Thus, the mentioned God-man-world system built on truth and love is now reduced by sin to a simple man-world system. Therefore, sin appears to be a certain "anti-creation," meaning an attempt to create a new yet irrational world order, one devoid of truth and incompatible with the nature of creatures. Thus, this altered world, due to the lack of metaphysical foundations, does not have a chance to survive (Wyrostkiewicz 2020, 28–29). Therefore, it is not uncommon for a sinner to make further attempts to keep it in existence – as the psalmist expressed poetically by stating that the abyss summons another abyss (Ps 42:8). This not only causes sins to accumulate, but even entire sinful structures arise that prevent people from functioning according to truth and love. Every sin impedes attaining integral development and happiness, even for those who are not personally involved in sinful conduct (John Paul II 1984, no. 16)

In reflecting on sin, one cannot ignore the truth that, although it has social consequences often far beyond the area of a sinner's personal life, it is always his personal act. Sin is a personal action resulting from one's choice. Of course, both reason and will can be restrained, and the choice will then not be entirely free, willed or deliberate, but it is always a particular person's action, and they bear responsibility for it, incurring guilt (Vidal 1994,651–654; Wyrostkiewicz 2013, 52–53).

### **3. Analysis and Discussion: Why "Ecological" Sin?**

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The condition for understanding the concept of ecological sin is general knowledge of the essence of sin. The next step is to reveal his faces.

#### **3.1 In Search of the Essence of Ecological Sin**

All that has been said above applies to every sin, including ecological sin. This sin is distinguished from others by its special matter, the human-natural environment relationship in the broadest sense. It represents an attempt to bring a new order (or rather, disorder) into the world, and not only materially (at the natural level), but also how it is perceived and understood. This happens not only or primarily because man usurps the right to selfishly plunder nature's resources, not justified in any way, thus rejecting the Creator's plan for man's relationship with nature. Therefore, man finally rejects the Creator by undertaking anti-creation work in the world according to his personal idea. Ecological sin is not primarily about turning against nature but against God. Improperly treating the natural environment and abuse in this area express man's detachment from God's economy of love. Man's relationship with nature in this sense is at the heart of ecological sin, since it is its important matter, as already mentioned. Thus, this is the reason it is called ecological, because it relates to topics that ecology studies and discusses.

In this context, the fact that ecological sin is even mentioned and not, for example, natural sin, is worth highlighting. From this, it can be inferred that its subject matter should not be limited to the man-environment relationship but extended to everything that is the subject of research concerning ecological issues. Therefore, manifestations of ecological sin, in addition to the misuse of natural resources, will also include conscious and voluntary hypocrisy of data, disorderly scientific research entering the field of natural sciences and, finally, using ecological issues as tools for various kinds of profit (not only material) that are not due in justice.

This understanding is in line with the Amazon Synod's (2019) entry in the final document, during which the so-called ecological issue was one of the key topics. In it, the synodal fathers proposed to

“define ecological sin as an action or omission against God, against one's neighbour, the community and the environment. It is sin against future generations, and it is committed in acts and habits of pollution and destruction of the harmony of the environment. These are transgressions against the principles of interdependence, and they destroy networks of solidarity among creatures and violate the virtue of justice.” (Final Document of the Amazon Synod: New Paths for the Church and for an Integral Ecology 2019, 82)

It is worth noting that there is no limit to sinful interference with nature. The first perceived issue is an “ecological sinner's” inappropriate relationship with God.

Summarizing the analysis so far, we can reiterate the thesis already functioning in the subject literature that ecological sin is not limited to excessive and illogical (unjust to other people, including those who will come later) exploitation of natural resources. This sin consists in rejecting the truth about the world and man's place in it, including his duties and limitations towards nature (Wyrostkiewicz 2020, 30).

## 3.2 The Faces of Ecological Sin

The general theory of ecological sin presented above focused on its essence. Understanding it provides a suitable starting point for seeing the various manifestations of ecological sin. Those that appear to be the most pronounced and widespread are presented below.

### 3.2.1 “Defectum” in Caring for Nature

According to Catholic tradition, some sins are committed “by defect” (Latin: *per defectum, secundum defectum*) of some virtue or, more broadly, a corresponding presupposition of action or even as a result of a “missing” fundamental option (Catechism of the Catholic Church 1993, no. 1853; Olejnik 1998, 322). Such cases also occur regarding ecological sin.

Ecological sin committed *per defectum* is relatively easy to understand. It involves “having a defect,” i.e., insufficient concern for nature. It is expressed in the

insufficient, meaning man's role that is overly superficial and ineffective performed, a task assigned by the Creator. Consequently, what is involved here is the inadequate fulfilment, or even non-fulfilment, of man's role as caretaker and guardian of creation, resulting in the use of natural resources exceeding the legitimate needs of a person or group of people. However, sin always involves an action carried out by a specific person.

A manifestation of the ecological sin committed by a lack of (*per defectum*) concern for nature is a kind of "predatory" and "plundering" economy. John Paul II describes it as follows:

"In his desire to have and to enjoy rather than to be and to grow, man consumes the resources of the earth and his own life in an excessive and disordered way. /.../ Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray. Instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him." (John Paul II 1991, 37)

Abusing his position as ruler and legitimate exploiter of nature's resources makes the action unauthorized, meaning sinful. Instead of legitimate exploitation, there is disorder and plunder with the marks of sin.

The mentioned legitimacy of the need to use natural resources is determined by the need to satisfy man's natural pursuits. At the same time, this should not be limited to securing basic values such as life and health, but also all others that arise from man's nature. These include, for example, creating culture and civilization activities. In turn, their validity can be determined by taking into account the actual needs of man and society, their abilities and nature's abilities. Speaking of society, it is necessary to take into account not only the one that is currently functioning but also the planet's future inhabitants (Bartnik 2004, 389–391).

It is not difficult to see that a sinful action analyzed here shows that an "ecological sinner" not only does not take into account nature, but above all does not consider other people, and his selfishness appears. Thus, it can be said without exaggeration that the lack (*defectum*) of love and justice is also revealed here. Assuming after the commentator of the papal documents that love and justice are the two basic "ecological virtues" (Kyc 2022, 85–87), one concludes that it is the lack of or unjustified moderation of these virtues (*defectum*) that appears to be the unequivocal source and expression of ecological sin.

When legitimately using natural resources, i.e., not causing sin, one needs restraint and moderation (Kantyka 2019, 108–114), applying properly understood asceticism (Zadykiewicz 2002). When all of this is missing (that is, when there is a *defectum*), one can speak of the embers of ecological sin.

At this point, it is worth hinting at what will be discussed in detail when poin-

ting to other aspects of ecological sin. This concerns understanding the intergenerational solidarity mentioned earlier. It is expressed in the fact that one acts in such a way that the planet can be handed over to the next generation in such a condition that it is suitable for cultivation. In turn, this does not mean the need to leave the Earth “preserved” and untouched for successors. The call for intergenerational solidarity should not be equated with an appeal to leave it untouched (Wyrostkiewicz 2019, 212–214).

An expression of the face of ecological sin discussed here is, as already noted, using natural resources in a way that is not proportional to nature’s current “productive capacity.” At this point, the word “current” must be emphasized. Not everything that has the hallmarks of ecological sin at one time will be so at another time or place. The world is dynamic, and it includes nature’s capabilities and limitations.

Deficient knowledge (*defectum*) of the planet’s possibilities and man’s real needs results in sinful actions. Thus, simply distancing oneself from the search for truth on this subject appears to be a sinful action – an example of ecological sin. This statement confirms the thesis that the beginning of ecological sin committed *per defectum* does not misappropriate nature but resists the truth. Thus, it will not be an exaggeration to conclude that this *defectum* refers to it in the first place, and then materializes as a “missing” concern for nature founded on the absence of truth (and therefore on untruth).

### 3.2.2 “*Excessum*” in Caring for Nature

The face of ecological sin described above is most strongly emphasized in the literature and quasi-scientific discussions and publications. Not infrequently, the entire concept of ecological sin is reduced to these ideas. Moreover, quite often, any interference with nature is treated as a sinful activity. Such a point of view, however, cannot be reconciled with the vision of ecological sin developed by Catholic moral theology. It clearly states that not all interference with nature is sinful. On the contrary, many activities that seemingly look like ecological sin are an expression of concern for properly understood sustainable development. This, after all, is one of the basic ecological categories, and its implementation is an expression of care for the planet and implementing God’s plan (Szyszko 2020). The consequence of such a view is that a “conservation” attempt not only contributes to sin but is one of the facets of ecological sin – a sin committed by unnecessary and unjustified excessive (Latin *excessum*) concern for nature.

It was mentioned above that, according to Catholic theology, the Creator never demanded that man not use the earth and give it to future generations intact. What is more, God commanded that man use the earth by processing its resources, meaning changing it (Szymik 2017). To reject this is to reject God’s will since man implements his idea of what is “better”; this puts man in God’s place, which is the essence of sin – as mentioned in the first section of this paper. At this point, it is also worth noting that prohibiting a man from using nature’s resources harms him; it blocks man’s development.

A call to “preserve the world” is to act against people whose development is unjustly restricted. Therefore, it is an expression of a lack of love toward people – negating to affirm the human person in favour of maintaining nature’s status quo. It is also a rejection of the truth about the dynamic world, meaning one in which change is the norm, and building one’s opinions about man’s relationship to nature based on colloquial or subjective knowledge promulgated by various publicists whose activities are part of the post-truth trend, which is largely a tool for building social and political influence (Finlayson 2019, 67–69; Brahms 2020). If, on the other hand, a truly pro-environmental attitude is searching for truth in dialogue, as Pope Francis teaches (Francis 2015, 163–201; 13–16), then the activity characterized by a closure to the discussion is the opposite; it appears as an anti-environmental and even sinful attitude. Sinful here means activity resulting from excessive (*excessum*), meaning it is unsupported by truth and aims to protect nature from man, while at the same time closing oneself to other views on the relationship between man and nature. This is an action that harms both elements of this system because it harms each of their natures.

#### 4. Conclusions and Resolutions

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Environmental sin is not a novelty in reflections on human-nature relations. It has a long presence in Catholic moral theology and belongs to the basic theological categories. The term “ecological” does not change the essence of the sin. It only indicates its matter, pointing out that it is a transgression concerning the violation of just and righteous human-nature relations. At the same time, just and righteous relationships are those that allow both man and nature (all its elements understood integrally as a whole) to function in harmony with nature.

Worth emphasizing is the thesis that ecological sin is not about interfering with nature itself (which commentators not infrequently narrow it down to), but about man’s wrong approach to nature; incorrectly perceiving and treating the natural environment, both in actions that use its resources and in formulated and communicated theses on human-nature relations. Thus, it is not difficult to see that ecological sin is a reality manifesting itself in various ways.

Observations of the modern world and an analysis of the relevant literature have led to the identification of four main facets of ecological sin. These are: 1) misuse of natural resources, meaning a *defectum* in caring for nature; 2) exaggerated and unjustified restriction of nature’s use and protecting it from man, meaning an *excessum* in concern for nature.

As noted earlier, the described faces of ecological sin are part of a group of discoverable issues. This means that the list is open. Therefore, it is worth undertaking further research that will complete it.

The presented approach is expected to influence not only the development of the sciences whose subject is the natural environment or man’s relationship to it, but including the optimization of the public debate on the Anthropocene, ecological ethics and environmental policy. This is an important goal of this article.

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## **Towards Theology of Parenthood: Exploring Foundations in Pope Francis' Apostolic Exhortation "Amoris Laetitia"**

*Na poti k teologiji starševstva: raziskovanje temeljev  
v Frančiškovi apostolski spodbudi „Radost ljubezni“*

*Abstract:* Contemporary individuals place great importance on the quality of interpersonal relationships, leading parents to increasingly recognize their responsibility in shaping their children's development. The theology of parenthood, offering a positive evaluation of parents' roles and illuminating the path of their efforts, represents a significant opportunity for modern pastoral practice. This article explores the role and significance of parenthood in Pope Francis's apostolic exhortation "Amoris Laetitia" and, through thematic analysis, establishes initial foundations for the development of the theology of parenthood. The analysis reveals that parental love reflects God's love and unveils the depth of the relational dimension of God to parents. The love between spouses and fundamental openness to life is, by the creative order, naturally oriented towards each other. Parents transmit the kerygma – the initial proclamation of faith – to their child, revealing the maternal and paternal face of the Lord through their active love. In addition to imparting faith, parents also nurture fundamental human values, contributing to the establishment of fraternal humanism in the world. In their parental mission, they have the assurance of God's constant closeness and guidance through sacramental grace. The Church is called to listen to parents in its pastoral work, providing diverse support and accompaniment.

*Keywords:* theology of parenthood, love in the family, child-rearing, Pope Francis, apostolic exhortation "Amoris Laetitia"

*Povzetek:* Sodobnemu človeku je kakovost medosebnih odnosov zelo pomembna, zato se tudi starši odgovornosti svoje vloge pri razvoju otrok zavedajo vse bolj. Teologija starševstva, ki staršem predstavlja pozitivno ovrednotenje njihove vloge in jim osvetljuje pot za njihova prizadevanja, je zato za sodobno pastoralno prakso velika priložnost. V prispevku raziskujemo vlogo in pomen starševstva v Frančiškovi apostolski spodbudi „Radost ljubezni“ ter s pomočjo metode tematske analize oblikujemo prva izhodišča za razvoj teologije starševstva. Ana-

liza je pokazala, da je starševska ljubezen odsev Božje ljubezni, obenem pa staršem odstira globino odnosne razsežnosti Boga. Ljubezen med zakoncema in temeljna odprtost za življenje sta po stvariteljskem redu naravnana drug na drugega. Starša otroku posredujeta kerigmo – prvo oznanilo vere; s svojo dejavno ljubeznijo mu razodevata Gospodov materinski in očetovski obraz. Ob izročilu vere ga vzgajata tudi za temeljne občečloveške vrednote, s čimer prispevata k vzpostavljanju bratskega humanizma v svetu. Pri svojem starševskem poslanstvu imata starša zagotovilo stalne Božje bližine in spremljanja v obliki zakramentalne milosti – Cerkev pa je poklicana, da s svojim pastoralnim delom staršem prisluhne in jim nudi raznovrstno podporo ter spremljanje.

*Ključne besede:* teologija starševstva, ljubezen v družini, vzgoja otrok, papež Frančišek, apostolska spodbuda „Radost ljubezni“

## 1. Introduction

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Throughout life, individuals of faith continually explore the profound Christian truth that humans are created in the image of God (Gen 1:27). This revelation unfolds through diverse experiences, where one's God-likeness is discerned by embracing, understanding, and faithfully fulfilling pivotal life roles. Parenthood, a role that leaves an enduring imprint on an individual's life (Hughes 2009, 98–101; Purewal and Van den Akker 2007, 83–85), stands out among these roles. By delving into the depths and significance of parenthood, parents not only actualize their divine resemblance but, by extension, gain insight into the essence of God's love and the relational core of God in its trinitarian dimension (Bošnjaković and Smoljo-Dobrovoljski 2023, 23; Hood, Hill, and Spilka 2018, 11).

In the quest for happiness, modern individuals devote efforts to cultivating quality family relationships, where a sense of fulfilling one's parental mission becomes pivotal. This pursuit is reflected in the abundance of parenting literature, the flourishing of psychotherapy, and the prominence of family therapy. Philip Rieff's foresight regarding the advent of a "therapeutic era" (Svetelj 2022) is materializing. In this contribution, our aim is to showcase that the theology of parenthood, rooted in an analysis of Pope Francis's apostolic exhortation *Amoris Laetitia* (2016), offers a significant opportunity for pastoral practice. By delving into the intricacies of parenthood and conducting a nuanced evaluation of maternal and paternal roles, parents can uncover dimensions of God's love, thereby deepening their faith.

It comes as no surprise that Pope Francis dedicates considerable attention to the role and significance of parenthood, alongside addressing educational matters, in the aforementioned apostolic exhortation. His perspective on parental love and the role of parents in Christian upbringing draws steadfastly from scriptural tradition, Second Vatican Council documents, and insights from prior Church figures, as well as contributions and conclusions from the Synod of bishops on the voca-

tion and mission of the family in the Church and contemporary world. Simultaneously, he brings fresh illumination to parental roles through original viewpoints and evaluations (Polak 2022, 412). While some categorize his views as innovative within the continuum, the Pope neither denies Church doctrine nor adheres to it rigidly, offering a new perspective (Vidal 2018, 68–69). The primary objective of the apostolic exhortation is to rekindle the appreciation for the beauty of Christian marriage and family life, emphasizing the true meaning found in self-giving love, particularly as manifested in the mystery of marriage and family (Slatinek 2017a, 133).

Numerous discussions on the apostolic exhortation *Amoris Laetitia* have focused on Pope Francis’s theology of mercy, extensively developed in the eighth chapter, recognized as an exciting innovation within theological academic circles. This chapter addresses various pastoral issues and dilemmas that have far-reaching consequences for moral theology, canon law, and, above all, pastoral practice (Granados 2017; Otaduy 2017; Ryan 2017; Elizari 2020; Reimer-Barry 2022). However, his teachings on the significance and role of parents in the history of salvation, as well as the importance of the paternal and maternal roles for pastoral work in the Church, have received much less attention. The reason for this can be traced to the fact that the Pope largely relied on previous Church documents to evaluate parenthood, and his contribution lies primarily in the selection and interpretation of the included texts.

In the upcoming sections, we’ll delve into a detailed analysis and critical evaluation of the apostolic exhortation “*Amoris Laetitia*.” For our research, we utilized a slightly modified thematic analysis method (Braun and Clarke 2006). Initially, we pinpointed sections of the text dedicated to parenthood and organized them into thematic clusters based on their interconnected content. Using these thematic clusters, presented in the following sections, we aim to craft a nuanced theology of parenthood derived from the reflections of Pope Francis. The insights obtained will be critically examined through the lens of an interdisciplinary selection of contemporary scientific literature.

## **2. God’s Likeness Unveiled: The Trinitarian Tapestry of Parental Love**

Pope Francis places love at the very heart of family life. If God revealed His trinitarian nature through the revelation of His heart (Sanders 2016, 16), the heart of the family is love, destined to live out the image of God’s love. According to Francis, marital love and the transmission of life vividly portray God as creator and redeemer. Fertile love becomes a symbol of the inner reality of God and an image through which we discover and describe the mystery of God in His trinitarian and creative dimensions. The Triune God is a communion of love, and the family is its living reflection, a community of people who mirror the unity between the Father, the Son, and the Holy Spirit (AL 11; 29; 71; Ouellet 2006, 20–37). In doing so, he

draws upon Benedict XVI's teaching, asserting that the way God loves becomes the measure of human love (DCE 11). Through active love for their children, parents come to understand the depth of God's love, and contemplation of God's love enables resonant relationships. Resonance in relationships fully materializes when parents, as participants in God's love, respond to the fundamental question of who each of them is, called to love in the manner God loves. Through active parental love, they discover their fundamental answer to the question of what or who a human being is (Klun 2022, 544–545).

Addressed by God's love, both father and mother respond by de-centering themselves, placing love for the child at the resonant center (Klun 2020, 290). Similarly, tenderness manifests in the relationship between parents and children, resonating reciprocally with love (Simonič 2018, 212) and expressing God's soothing affection for humanity (Ps 131:2). Tenderness plays a particularly crucial role when individuals encounter fragility and vulnerability. Therefore, parents who embrace and nurture children with special needs mirror God's love, tenderness, and closeness in a unique way, offering a precious testimony to the fidelity of the gift of life. As parents, in communion with the Christian community, explore new attitudes, languages, and forms of understanding and identification (resonance) with these individuals, it becomes a gift and an opportunity for the family and community to grow in love, mutual assistance, and unity (AL 47). Therefore, if the Trinitarian relational dimension of God serves as a model for the development of interpersonal relationships within the family, reciprocally, the growth in love and tenderness fostered by parents' daily care for their children allows them to sense and experientially "know" the Love at the very core of God's trinitarian dimension. In line with the teachings of John Paul II, it can be said that as family members create "*communio amoris*" and "*communio personarum*," the family as a whole discovers its divine likeness and increasingly becomes "*communio sanctorum*" (Bukalski and Falewicz 2022, 157–159).

Love within the family also possesses its trinitarian dimension, as it unfolds through relationships between mother, father, and child. The child has a natural right to both mother and father. This is not about the separate love of the mother or father for the child; rather, it is the love between them, experienced by the child as the source of one's life (AL 172).

### 3. Inception of Love: Bridging Spousal Devotion and Life's Emergence

Pope Francis's key message to parents is that every child is a gift from God, allowing us to discover new priceless dimensions of love (AL 166; 222). The ability of a human couple to give life through love is the path through which the history of redemption unfolds in the Church. The love between husband and wife and the transmission of life are inherently oriented toward each other by the order of creation (AL 11; 81; 165; Gen 1:27-28). The natural link between the self-giving

love of spouses and the emergence of human life lies at the heart of Francis's encapsulation of the Church's teachings on transmitting human life. The willingness to conceive a child is inherent from the very beginning of love as its essential characteristic, making it impossible to reject without distorting love itself. Therefore, love cannot turn inward, forfeit its transcendent dimension, and yet remain faithful to its essence (AL 80). In experiencing this connection between their intimate love and fertility, parents discover significant dimensions of their own divine likeness, becoming participants in God's creative work (AL 81). With these perspectives, Pope Francis continues the teachings of his predecessors, Paul VI (*Humanae Vitae*), and the personalistic development of this doctrine by John Paul II in the apostolic exhortation "*Familiaris Consortio*" (Szaniśzló 2023, 1047–1049).

While the apostolic exhortation emphasizes a spirit of mercy and acceptance for those who are weak, in need of assistance, or unable to follow the ideal path (Rubio 2020, 253–254), Francis remains steadfast in the principle that everything must be done to protect the lives of the unborn:

“Here I feel it urgent to state that, if the family is the sanctuary of life, the place where life is conceived and cared for, it is a horrendous contradiction when it becomes a place where life is rejected and destroyed. So great is the value of a human life, and so inalienable the right to life of an innocent child growing in the mother's womb, that no alleged right to one's own body can justify a decision to terminate that life, which is an end in itself and which can never be considered the 'property' of another human being.” (AL 83)

The Church cannot and will not deviate from this norm that safeguards the lives of unborn children if it wishes to remain faithful to the core of Jesus's message. As the psalmist says, “you made all the delicate, inner parts of my body and knit me together in my mother's womb.” (Ps 139:13). According to Francis, every child resides in God's heart from the very beginning, and at the moment of conception, the Creator's eternal dream comes to fruition (AL 168). There are varying perspectives on allowing the use of contraception, but even when different views occasionally emerge within the Church, the argumentation usually revolves around seeking a lesser evil, such as reducing the number of deaths of unborn children, preventing a loss of faith, addressing overpopulation, poverty, and similar concerns (Szaniśzló 2023, 1047–1059). From our standpoint, the task of pastoral theology is to shift the emphasis from prohibiting the use of contraception to encouraging a deepened understanding among believers that respecting the natural link between the self-giving love of spouses and openness to life has profound implications for the development of a strong marital relationship. It encourages transcending the biological view of sexuality and experiencing holistic, personal, and definitive mutual self-giving between two dedicated individuals (Dudziak 2023, 24; FC 11). Similar to fidelity, openness to receiving new life is not primarily a command or prohibition but a gift through which husband and wife deepen their relationship with God. Observing the fertility cycle and natural family planning means that the

couple recognizes the fundamental principle that all life comes from God, and they are not the lords and masters over the source of life (Bedouelle, Bruguès, Becquart 2008, 109–110). Being fully open to life also means accepting the child as they are, with all their characteristics and imperfections. As Francis puts it:

“Some parents feel that their child is not coming at the best time. They should ask the Lord to heal and strengthen them to accept their child fully and wholeheartedly. It is important for that child to feel wanted. He or she is not an accessory or a solution to some personal need. A child is a human being of immense worth and may never be used for one’s own benefit. So it matters little whether this new life is convenient for you, whether it has features that please you, or whether it fits into your plans and aspirations. For children are a gift. Each one is unique and irreplaceable... We love our children because they are children, not because they are beautiful, or look or think as we do, or embody our dreams. We love them because they are children. A child is a child.” (AL 170)

#### **4. Christian Parenting: Sharing the Heart of the Kerygma**

The fundamental vocation of the family, according to Francis, lies in its gaze upon Jesus. As stated in the apostolic exhortation “The Joy of the Gospel,” the family must continually resonate with the first proclamation, which is the most beautiful, greatest, most attractive, and simultaneously the most necessary, for there is nothing more solid, profound, secure, compact, and wise than this proclamation (EG 35; 165). According to Francis, the family is precisely the space where the kerygma first resounds. When evaluating the role of parents, he directs attention to the Dogmatic Constitution on the Church, naming the family, along with it, the “domestic Church” (LG 11). Both the father and mother are collaborators and interpreters of the love of God the Creator, revealing the paternal and maternal face of the Lord through their love (AL 172–177).

In his view, the role of the family can be fully understood only when assessed from the perspective of transmitting the first proclamation: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ, who gave himself up for our sake and who continues to dwell in our midst.” (AL 59) Therefore, he also relies on the words of John Paul II, who asserts that spouses, in their loving relationship under the sacramental grace, constantly remind the Church of what happened on the cross. They become witnesses of redemption for each other and their children, sharing in it through the sacrament (FC 13). The kerygma is not just a doctrine or the content of the Gospel repeated from generation to generation; it is primarily the transmission of experience, the parents’ testimony of what happened with Jesus and, at the same time, what happened to them in encountering Jesus (Stegu 2023, 1025). Parents convey their experience, which the child accepts trustingly. Their authority serves as a secure

starting point from which the child explores and experiments until eventually forming their own perspective (Vodičar 2023, 1036; 1 Thess 5:21).

Parents are called to draw inspiration from the incarnation of the Word in the human family, reflecting on the mystery of Mary and Joseph's trusting "yes" in the poignant moment of the Annunciation (AL 65). Only by looking at Christ can we comprehend the depths of relationships, as through His revelation, the mysteries of the Father and His love fully unfold, revealing humanity's highest calling. "Thus, the Church regards spouses as the heart of the entire family, which, in turn, directs its gaze to Jesus." (AL 73; cf. GS 48; RS 21) Mary's tender and compassionate maternal attitude has inspired Christians since the beginning of Christianity, leading to the development of various forms of Marian devotion. In the earliest preserved biography of Mary from the 7th century, the fundamental connection between the Christocentric nature of the proclamation and Mary's compassionate participation in the Son's suffering is emphasized (Avsenik Nabergoj 2022, 830–831).

It is crucial that the compassion born within the heart of the family is expressed through solidarity with others, as Francis states:

"The family is thus an agent of pastoral activity through its explicit proclamation of the Gospel and its legacy of varied forms of witness, namely solidarity with the poor, openness to a diversity of people, the protection of creation, moral and material solidarity with other families, including those most in need, commitment to the promotion of the common good and the transformation of unjust social structures, beginning in the territory in which the family lives, through the practice of the corporal and spiritual works of mercy.'

All this is an expression of our profound Christian belief in the love of the Father who guides and sustains us, a love manifested in the total self-gift of Jesus Christ, who even now lives in our midst and enables us to face together the storms of life at every stage. In all families, the Good News needs to resound, in good times and in bad, as a source of light along the way. All of us should be able to say, thanks to the experience of our life in the family: 'We come to believe in the love that God has for us.' (1 Jn 4:16) Only on the basis of this experience will the Church's pastoral care for families enable them to be both domestic churches and a leaven of evangelization in society (AL 290)."

## 5. Cultivating Fraternal Humanism: The Role of Parenting in Universal Values

In addition to the first proclamation and religious education, Francis places significant emphasis, in the apostolic exhortation, on the role of educating children in universal human values. In light of Francis's efforts towards fraternal humanism, it

can be said that he sees dedicated child-rearing as the foundation for establishing such humanism, addressing this crucial issue in the *Amoris Laetitia* in detail (AL 259). The groundwork for sensitive upbringing is laid in the fourth chapter, where Francis discusses dialogue as “essential for experiencing, expressing and fostering love in marriage and family life” (AL 136). When the Pope speaks of quality dialogue, he also highlights non-verbal communication, setting the tone or colour to spoken words. He emphasizes the importance of attentive listening, empathy, respect for individual differences, and a composed attitude based on inner certainty, deep decisions, perspectives, and values (AL 136–140; 276). In his teachings, he increasingly employs an approach some authors term “right-hemispheric balanced pastoral practice” (Ganc 2024). He acknowledges that the quality of family dialogue is crucial not only for fostering a culture of dialogue within the family but also for the development of universal fraternity in the world (Slatinek 2017b, 332–334).

The Pope encourages parents to embrace a sensitive approach aimed at fostering a child’s ethical awareness. This is principally achieved through personal example and open dialogue, allowing the child to independently explore the principles and values of moral conduct, as well as rules, rather than imposing them without proper consideration. Criticism is more likely to be accepted by a child when expressed respectfully and coupled with an acknowledgement of their efforts. The authenticity and vulnerability of parents, including the admission of their own mistakes, play a pivotal role in building the child’s trust (AL 263–269).

Pope Francis underscores the significance of quality time spent together. Delicate interactions between parents and children, combined with vigilant supervision, serve as the most effective preventive measure against potential harmful influences from the environment (AL 260). These educational guidelines align closely with modern educational principles that assist parents in forming secure attachments with their children (Hughes and Baylin 2012, 102–141).

Playing a substantial role in child development is education for autonomous decision-making. Encouraging reflection, fostering the ability to delay gratification, and adopting an authoritative parental stance with clear structures and valued boundaries are crucial. These measures significantly aid children in steering clear of potential pitfalls associated with various addictions, particularly considering the impact of modern technology (AL 267–275).

Pope Francis also stresses the importance of intergenerational bonds and the sensitivity of all family members to engaging with people in the neighbourhood (AL 196; 276). It is well recognized that, for human development and well-being, maintaining strong personal connections with at least one positively oriented person from each generation at every stage of life is crucial (Ramovš 2003, 30). Thus, the development of harmony and connectedness between generations is vital for the promotion of fraternal humanism.

A specific focus is placed on the importance of appropriate sexual education within the family, necessitating the development of a new discourse that transcends the trivialization of sexuality prevalent in today’s society. This is particu-

larly crucial due to the harmful effects of easily accessible pornography distorting perceptions of sexuality (Erzar 2023, 1062–1063). Francis views sexual education as a valuable opportunity to cultivate interpersonal sensitivity, respect for others, an understanding of the depth of non-verbal communication, and the transcending of traditional gender role divisions (AL 286).

## 6. Sacramental Grace and Church Support: Nurturing Parental Confidence and Hope

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Numerous parents grapple with formidable challenges in raising their children. Believing parents often find themselves questioning why their sincere efforts to impart the light of faith to their children are not yielding success. Doubts arise about whether they have parented correctly and how they could better navigate these challenges (Gregor 2013, 116). Their endeavours are, to some extent, undermined by powerful social processes and cultural influences as well (AL 40). In moments of distress, Francis guides parents to trust in the sacramental grace that accompanies them:

“For the sacrament of marriage flows from the incarnation and the paschal mystery, whereby God showed the fullness of his love for humanity by becoming one with us. Neither of the spouses will be alone in facing whatever challenges may come their way. Both are called to respond to God’s gift with commitment, creativity, perseverance and daily effort. They can always invoke the assistance of the Holy Spirit who consecrated their union, so that his grace may be felt in every new situation that they encounter.” (AL 51)

The marital union between husband and wife is not just a human covenant; it is also a religious covenant involving grace, ensuring God’s presence in the marital relationship. Symbolically, the sacrament of holy matrimony represents the relationship between Christ and His bride—the Church (AL 292; Lawler 1993, 14). Drawing experientially from its relationship with Christ, the Church recognizes the depth and transformative grace present in the marital relationship. Therefore, with appropriate pastoral action, it is called to safeguard this sacramental grace and assist spouses in fulfilling their marital and parental calling. From the perspective of the parental mission, the Church is called to help parents evaluate their own role and recognize that, with the sacrament of matrimony, they have become true educational agents. As they raise their children, they are building the Church and, in doing so, accepting God’s calling (AL 85). Many authors emphasize the importance of parents receiving strong support from the Church in the form of acceptance, understanding, compassion, and closeness in this often-demanding process (Bošnjaković 2023, 507; Platovnjak 2020, 368).

The Church’s task is to listen to individuals in their experiences, helping them transform their woundedness into vulnerability. This transformation occurs when individuals experience acceptance and security in relationships, allowing them to

open up to others and gradually heal their wounds (Simonič 2015, 489–490). It is crucial for the Church to implement preventive programs, designed interdisciplinary, to help parents strengthen sensitive parenthood (Jerebic 2023, 751–754). Pope Francis also emphasizes that it is an important task of the Church to care for and support couples, assisting them in overcoming the dangers they face, guiding them in raising their children, and encouraging them to maintain a strong marital bond (AL 52). Numerous studies have shown that preventive support programs for strengthening parents have positive long-term effects on the quality of family life and child development (Berlin, Zeanah, Lieberman 2008, 745–757; Sanders, Kirby, Tellegen, and Day 2014, 353; Troy, McPherson, Emslie, and Gilchrist 2018, 1742–1744). Similarly, family pastoral care must address parents with hope, achieved by approaching them, even surprising them in their (physical and emotional) reality, in their deepest desires, and offering answers that are not simplistic or belittling but grow from a strong personal commitment and experience (Cvetek 2021, 18; Vodičar 2021, 902–903).

In this secure haven of the Church, parents will also be able to deepen their spirituality, a crucial source of strength for facing life's challenges and traumas (Jerebic, Bošnjaković and Jerebic 2023, 361). Pope Francis guides parents seeking spiritual support to the image of the Holy Family, stating that "the covenant of love and fidelity lived by the Holy Family of Nazareth illuminates the principle which gives shape to every family, and enables it better to face the vicissitudes of life and history. On this basis, every family, despite its weaknesses, can become a light in the darkness of the world." (AL 66)

## 7. Conclusion

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Contemporary individuals increasingly desire to cultivate high-quality interpersonal relationships, and parents are becoming more aware of the significance of their mission. The theology of parenthood, constructed through the analysis of the Pope's apostolic exhortation *Amoris Laetitia*, seeks to evaluate the role and importance of parenthood through the lens of Christian anthropology. It represents a significant opportunity and a crucial entry point for pastoral theology as it addresses parents in their deepest longing, aiming to enable healthy child development through their efforts. The discovery of their own God-likeness in the parental role allows parents to deepen their faith by experientially recognizing the relational dimension of the Trinitarian divine love through love within the family. By acknowledging the fundamental connection between expressing mutual love and openness to new life, parents surrender their lives to God and recognize Him as the master of life.

The family serves as the locus of the kerygma, the primary proclamation, where mother and father, through their love and tenderness, reveal the maternal and paternal face of God to their child. As parents educate their child in fundamental human values, they strengthen fraternal humanism in the world, loosening the soil for the reception of the seed of the Word of God. While the parental mission

is beautiful, it is often challenging; hence, the Church must strive to provide support and understanding to parents. Its pastoral efforts should be directed towards ensuring that parents vividly feel God's closeness and accompaniment in the form of sacramental grace. Further in-depth research is required to contribute to the conceptual development of the theology of parenthood, making it a significant pillar of contemporary family pastoral care. Crucial to this development is the interdisciplinary openness of pastoral theology and the increasing involvement of lay experts in pastoral practice (AL 204; Ganc and Jerebic 2024).

## Abbreviations

**AL** – Francis 2016 [Amoris Laetitia].

**DCE** – Benedict XVI 2005 [Deus Caritas Est].

**EG** – Francis 2013 [Evangelii Gaudium].

**FC** – John Paul II. 1981 [Familiaris Consortio].

**GS** – Second Vatican Council 1965 [Gaudium et Spes].

**LG** – Second Vatican Council 1964 [Lumen Gentium].

**RS** – The pastoral challenges of the family in the context of evangelisation 2014 [Relatio Synodalis].

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Monografije FDI - 22



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

# Psihoanaliza in sakralno izkustvo

Christian Gostečnik OFM



*Christian Gostečnik*

## **Psihoanaliza in sakralno izkustvo**

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

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*Liza Primc*

## **Religious and Spiritual Care in the Slovenian Armed Forces: A Scoping Literature Review**

### *Religiozna in duhovna oskrba v Slovenski vojski: pregled obsega literature*

*Abstract:* Religious and spiritual care of the Armed Forces has been known since time immemorial. In modern times, ongoing wars and conflicts emphasise the importance of the development and readiness of support systems that armies around the world have. In light of that, a scoping literature review<sup>1</sup> was prepared to examine the current state of the provision of religious and spiritual care in the Slovenian Armed Forces (SAF): to determine research already conducted on religious and spiritual care within the SAF, to identify practices, feedback, and needs regarding spiritual support for SAF members, and, through the findings and recommendations for the future, to ensure the effectiveness and quality of religious and spiritual care in the SAF.

*Keywords:* Slovenian Armed Forces (SAF), literature review, welfare support, spiritual care, religious care, pastoral care, military chaplains, pastoral assistants

*Povzetek:* Verska in duhovna oskrba oboroženih sil je znana od vekomaj. V sodobnem času nenehne vojne in spopadi poudarjajo pomen razvoja in pripravljenosti podpornih sistemov, ki jih imajo vojske po vsem svetu. V luči tega je bil pripravljen pregled literature, s katerim smo želeli preučiti stanje na področju zagotavljanja verske in duhovne oskrbe v Slovenski vojski (SV): ugotoviti že opravljene raziskave o verski in duhovni oskrbi v SV, opredeliti prakse, povratne informacije in potrebe glede duhovne podpore pripadnikom SV, z ugotovitvami in priporočili za prihodnost pa zagotoviti učinkovitost in kakovost verske in duhovne oskrbe v SV.

*Ključne besede:* Slovenska vojska (SV), pregled literature, celostna oskrba, duhovna oskrba, religiozna oskrba, pastoralna oskrba, vojaški kaplani, pastoralni asistenti

<sup>1</sup> This article was written in the framework of the research programme P6-0262 "Values in Judeo-Christian Sources and Tradition and the Possibilities of Dialogue," the research project J6-50212 "The Power of Emotions and the Status of Female Characters in Different Literary Genres of the Old Testament," which are co-financed by the Slovenian Research and Innovation Agency (ARIS), and the targeted research project V5-24003 "Religious and Spiritual Care for Members of the Slovenian Armed Forces in the 21st Century," co-funded by the Slovenian Research and Innovation Agency (ARIS) and the Slovenian Ministry of Defence.

## 1. Introduction

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Current ongoing wars have highlighted the importance of the national Armed Forces and their internal support systems that need to keep up with the times with new developments and strategic advantages. (Brožič 2024, 1) This does not include only preparations for such and similar interventions but also in the sense of having an appropriate strategic advantage in the modern theatre of war. One of the fundamental forms of support that cannot be overlooked is the spiritual and religious care of the military personnel. Armed forces are not considered complete unless a representative of religion accompanies them, a practice which has been known since time immemorial (Krug 1978, 1): priests have been present in the armies of all great civilisations (e.g. Greece, Roman Empire, Egypt, Persia), through medieval times, up until today (VVIK 2010, 15; Mladenović 2012, 4).

### 1.1 Spiritual Needs in the Military in the Modern Context

Examining the modern context, the Western World has been often described as “secular” or “pluralist” in terms of religion and spirituality. (Best et al. 2024, 290). In the last decades, secularisation has also become acknowledged among defence forces around the globe. The Christian religious affiliation of defence forces personnel has led many countries around the world to question the legitimacy of the chaplaincy service. According to Layson et al. (2022, 1157), the view that the chaplaincy service should be terminated and other, non-religious models put forward, has often been expressed, even among NATO members (e.g. Estonia) (ERR 2021).

Despite different argumentations, we can recognise several models and approaches to spiritual and religious care that can be explored within the contemporary military context:

- a. Chaplaincy model: The chaplaincy is often seen as a pillar of spiritual support in defence forces as it is the most common approach for providing religious and spiritual care to military personnel. Their service corresponds with the WHO’s “spiritual care intervention plan” including spiritual support, spiritual rituals and assessment, counselling, guidance and education as well as other allied health spiritual care interventions. (Layson et al. 2022, 1158)
- b. Holistic/humanist/non-religious spiritual care: Some military units have adopted a more inclusive approach to cover multi-faith chaplaincy and non-religious, humanist/holistic approaches that provide support and comfort to military personnel. Through these means, “pastoral care itself works under a broad framework to provide support to the inner world of individuals from many worldview models” (Styles 2024, 66).
- c. Peer support networks: Some studies have highlighted the role of peer networks (PSPs) in providing spiritual care and moral support. These informal support systems, where service members support each other spiritually and mentally, have been shown to be effective, particularly in the absence of formal chaplaincy ser-

vices or when soldiers feel more comfortable seeking help from their peers. (Brown 2010; Pfeiffer et al. 2012)

Today, chaplains and/or pastoral assistants<sup>2</sup> are tasked not only with offering religious support (facilitating access to religious services, prayer, meditation, and other spiritual practices that can enhance resilience) but also with addressing broader aspects of spiritual well-being, including emotional (helping service members cope with the psychological toll of military service, including deployment, combat, and separation from family) and psychological resilience (providing a framework for dealing with the ethical dilemmas and moral injuries that may arise during combat or wartime, helping individuals find purpose and meaning in their roles as soldiers, especially in difficult or traumatic situations) as a consequence of a growing awareness of the mental health challenges in the military, such as post-traumatic stress disorder (PTSD), moral injury, and the psychological effects of combat. (Smith-MacDonald et al. 2018)

It is important to point out that

“the association between positive spirituality/religious beliefs and wellbeing is clearly documented in the scientific literature. Research has identified the benefits of maintaining spiritual and religious wellbeing to support physical, mental, and social health. These include stress reduction, significantly lower rates of depression and reduced risk of dying by suicide, lower rates of substance abuse, improved adjustment to disability, and higher rates of overall wellbeing, meaning and purpose, resilience and hope.” (Best et al. 2024, 290)

## 1.2 Religious and Spiritual Care in the Slovenian Armed Forces

The first attempts to establish spiritual and pastoral care in the Slovenian Armed Forces (abbreviated as SAF) date back to the 1990s when the first steps were taken towards the spiritual care of military personnel and the establishment of a Military Vicariate (Slov. *Vojaški vikariat Slovenske vojske*, hereinafter VVIK) (VVIK 2005, 29–31; Uradni list RS, no. 36/92). In September and October 2000, two agreements were signed: firstly, the “Agreement between the Slovenian Bishops’ Conference and the Government of the Republic of Slovenia on spiritual care for military personnel in the SAF” (2000), and secondly, the “Agreement between the Government of the Republic of Slovenia and the Evangelical Church” (2000). After that, spiritual care started to gradually progress with appointed chaplains and pastoral assistants.

In 2002, Article 52 of the Defence Act (Uradni list RS, no. 47/2002) was amended to state that “a military person shall have the right to religious spiritual care during military service. The organisation of religious spiritual care and the manner in which the right to such care is exercised shall be determined by the Minister.”

<sup>2</sup> Pastoral assistants are sometimes also known as religious affairs specialists or pastoral associates.

In 2003, the first “Regulations on the organisation of religious spiritual care in Armed Forces” came into effect (Uradni list RS, no. 36/2003). In 2007, Article 22 of the Freedom of Religion Act (Uradni list RS, no. 14/07) ensured that “members of the Slovenian Armed Forces have the right to religious and spiritual care during military service in accordance with the regulations on military service and national defence.”

Three years later, the “Directive on the operation of the Military Chaplaincy in the Commands, Units and Institutes of the SAF” (no. 804-36/2010-10) was issued (Jakopič 2020, 109).

In 2023, the Slovenian Armed Forces Service Act (Uradni list RS, no. 40/23) was amended. The Act lays down the principles of military service, regulates the manner in which the tasks of the Slovenian Armed Forces are performed, the basic relations in the performance of military service, the special rights, obligations and responsibilities of members of the Slovenian Armed Forces during military service, and the overall care of members of the Slovenian Armed Forces, including spiritual care (Articles 22 and 83).

Military chaplains and pastoral assistants are trained according to NATO standards, which are divided into three parts: physical abilities, military training, and academic training, and ensure that the religious personnel are prepared for any possible situation (VVIK 2005, 79).

In the 25 years of its operation, the mission of the SAF Military Vicariate has been to (Jakopič 2020, 109–110; Kocjančič 2021a, 169–176):

- provide spiritual, ethical, and moral support to SAF members and their family members while ensuring dignity and protection for every member.
- participate in the training of SAF members before departure to international operations and missions (IOM), providing spiritual and pastoral care while on IOMs and after their return from IOM.
- provide liturgical services and participate in other commemoration ceremonies.
- provide training to chaplains and pastoral assistants on the national and international levels.
- participate in veteran-organised events and hold services to commemorate deceased members of the SAF.
- cooperate in humanitarian activities.

### 1.3 Purpose and Aims

Historical overviews of the development of spiritual care in the armed forces have been, and still are, the most frequently presented studies in Slovenia, as well as abroad. In Slovenia, these either provide short general overviews of the development of spiritual care (Plut 2002) or are specifically linked to the historical period and the Slovenian space (Šimac 2022; 2024); some treatises go beyond borders and present the story of individual priests – military chaplains (2020).

The topic of religious and spiritual care in the armed forces in the contemporary era has not received much attention in Slovenia so far, especially not from a

scientific point of view. This, of course, implies a lack of literature in this field, as Klemen Kocjančič pointed out in 2021 (Kocjančič 2021b, 104), since only a few researchers have so far addressed the topic. The opposite can be said of the situation abroad, where the topic of spiritual care of members of the armed forces is becoming more and more relevant, a fact which is also supported by the growing number of scientific publications. The mentioned trend is especially marked among NATO member countries since NATO STO has been placing more and more importance on the spiritual dimension of military health and resilience in recent years. (America's Navy 2023; NATO STO [s. a.]; CCEE [s. a.]

The lack of studies makes it unclear what kind of information on the topic is available in the Slovenian literature, particularly on the questions of what the religious and spiritual care needs of the SAF members are, how are they addressed, and what kind of feedback is given by SAF members. For these reasons, we decided to conduct a scoping review of the available literature to systematically map the research done in this area, to determine the current status of religious and spiritual care in the Slovenian Armed Forces, and to identify any existing gaps and needs to provide further guidelines for much-needed research in the field. The following research question was formulated: *What is the current state of research on religious and spiritual care within the SAF, and what are the identified practices, feedback, and needs regarding spiritual support for SAF members?*

## 2. Methods

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For this study, we applied the PRISMA-ScR extension for scoping reviews, published in 2018 (Tricco et al. 2018). The review followed Arksey and O'Malley's methodological framework for scoping studies, published in 2005 (Arksey et al. 2005), using the five described stages: a) identifying the research question, b) identifying relevant studies, c) study selection, d) charting and collating, and e) summarising and reporting the results (22).

### 2.1 Identifying the Research Question

Besides identifying the main research question, additional focus-guided questions were formed:

- What are the specific religious and spiritual support services currently offered to SAF personnel?
- What impact does spiritual care have on the mental well-being, morale, and readiness of SAF personnel?
- What feedback have SAF members provided about the availability and accessibility of religious services or spiritual support?
- What are the main challenges faced by the SAF in delivering effective religious and spiritual care to its personnel? Are there any gaps in the current spiritual care provisions, and what needs are currently unmet?

## 2.2 Identifying Relevant Studies, Study Selection and Charting the Data

Since the analysis is focused on the situation in Slovenia, the main database used to retrieve material was the Slovenian National Library Information System COBISS. Regarding inclusion/exclusion, no criteria were placed on year or type; however, inclusion criteria were put on language (Slovenian or English). Following a full scoping review, articles and other resources (literature, peer-reviewed literature, newspaper/magazine articles, video/audio clips, webpages, etc.) were included in this review. However, we were aware that due to inadequate phrasing, there might be existing material that is not included in the COBISS database or that was not found with the keywords and key phrases used.

The search query consisted of keywords and key phrases including the terms “spiritual care,” “pastoral care,” “military vicariate,” “military chaplain,” “military vicar,” “holistic spiritual care,” “humanist spiritual care,” “religious needs,” “spiritual support,” “religious diversity,” “pastoral assistant,” “research,” and “mental well-being” in Slovenian and English. These terms were referenced with the term “Slovenian Armed Forces” using the Boolean operator “AND” (see Tables 1).

Key Words with Boolean Operator	Key Words with Boolean Operator
Duhovna oskrba AND Slovenska vojska	Spiritual care AND Slovenian Armed Forces
Pastoralna oskrba AND Slovenska vojska	Pastoral care AND Slovenian Armed Forces
Vojaški vikariat AND Slovenska vojska	Military vicariate AND Slovenian Armed Forces
Vojaški kaplan AND Slovenska vojska	Military chaplain AND Slovenian Armed Forces
Vojaški vikar AND Slovenska vojska	Military vicar AND Slovenian Armed Forces
Pastoralni asistent AND Slovenska vojska	Pastoral assistant AND Slovenian Armed Forces
Humanistična duhovna oskrba AND Slovenska vojska	Humanist spiritual care AND Slovenian Armed Forces
Holistična duhovna oskrba AND Slovenska vojska	Holistic spiritual care AND Slovenian Armed Forces
Verske potrebe AND Slovenska vojska	Religious needs AND Slovenian Armed Forces
Duhovna podpora AND Slovenska vojska	Spiritual support AND Slovenian Armed Forces
Verska raznolikost AND Slovenska vojska	Religious diversity AND Slovenian Armed Forces
Raziskava AND Slovenska vojska	Research AND Slovenian Armed Forces
Duševno zdravje AND Slovenska vojska	Mental well-being AND Slovenian Armed Forces

**Table 1:** Searched keywords and key phrases using a Boolean operator in Slovenian and English.

The research was conducted on 15 January 2025 with implementing criteria in the COBISS database. The initial search resulted in 3239 records. The results were imported into EndNote for further work. After duplicates were removed, 1795 results were screened. Based on the screened title, key words, and abstract, only

72 records fit our criteria. Full texts were obtained for eligibility for our study. A total of 22 records were eventually included in our review. The data of the records (author, year, title) were then applied. Results fell into four categories based on the focus-guided questions: practices and structures of religious and spiritual care, moral and ethical support, feedback of SAF members on availability and accessibility, and challenges and needs (see Appendix).



**Table 2:** *Study selection procedure.*

### 3. Results

#### 3.1 Characteristics

The final number of relevant publications was 22 (for details see Appendix). All 22 bibliographic units are available in Slovenian. Four different bibliographic types of records are identified based on COBISS' divisions: theses (n=14), books (n=3), book sections (n=2), and journal articles (n=3). Surprisingly, the theses present 64% of the reviewed material. The results were provided with qualitative, quantitative, and mixed methods. Most of the retrieved material is more than five years old.

#### 3.2 Current Practices and Structures of Religious and Spiritual Care in the SAF

The reviewed literature mostly provides similar information on the topic (Plut 2002; Debeljak 2004; Cvetežar 2013; Pregelj 2017; Štemberger 2007; Šebalj 2010a; Bregar 2009; Veselič 2009; VVIK 2005; 2010). As mentioned above, the VVIK follows the chaplaincy model of providing spiritual care to SAF members. The pro-

vision of religious and spiritual care depends on the given circumstances. The methods of implementation are therefore tied to the circumstances, time, and place – peacetime or wartime. (Plut 2002, 236–237)

*In peacetime*, four categories of receivers can be determined: soldiers, officers, civil employees, and members' families. This, of course, implies service to two general categories: a) military and civilian personnel of the denomination that is represented in the VVIK, and b) military and civilian personnel who do not belong to define their worldview or creed. The ministry of military chaplains and pastoral assistants is thus primarily focused on proclaiming the Gospel, thus helping to preserve the soldier's faith, values, and life. On the other hand, it also provides spiritual support to non-Christian traditions and the non-religious. (Plut 2002, 237–238; Urbanč 2011, 155)

The content of the work takes a strong interdisciplinary direction. "This is not so much a matter of purely religious provision as of embracing the individual in all his or her breadth, wholeness, uniqueness, otherness, and capacity." (Urbanč 2011, 155) The main work consists primarily of the celebration of Holy Mass, the proclamation of faith, and the administration of the sacraments to members of the Christian Churches (Roman Catholic and the Evangelical Church of the Augsburg Confession), while to others they provide contact with the representative of their religion. "Religious personnel are in the area where the member is torn between his conscience, the execution of his mission, and the goals of his family life. This is the uniqueness of the mission and service of the religious personnel among the members." (Urbanč 2011, 156) This is why part of the VVIK's work is organising workshops with spiritual and moral content and creating contacts with families of SAF members (Plut 2002, 239–240; 242).

*In wartime*, pastoral care is centred on military personnel. Chaplains celebrate Mass and administer the sacraments, offer conversation and confession, assist medical staff, and accompany the wounded. They offer support to the dying and administer the sacraments. In some cases, it is also the religious staff who arrange for the writing of wills. (Plut 2002, 257–259)

*Peacekeeping* represents an intermediate point between peacetime and wartime. During IOM, SAF members and their family members are cared for by VVIK personnel. The care provided by the religious personnel begins before departure with the training of the departing servicemen on the religion and culture of the area to which they are being deployed. Special attention is paid to the family members who stay at home providing them with consultations and other activities that strengthen the bond and help to ensure its ties during the deployment. (Čolić 2011, 23; Mladenović 2012, i–xxxii)

The flow of information between VVIK staff ensures that shortcomings are addressed, that awareness of co-responsibility is raised, and that care is taken for service members in IOM since the return to the civil environment can present a very stressful situation for members and their families. (Urbanč 2011, 158–159; Čolić 2011, 26)

### **3.3 Impact of Religious and Spiritual Care on SAF Members Regarding Moral and Ethical Support**

Mental well-being and ethical support are provided by different support services of the SAF as a part of welfare support. Spiritual and psychological activity is at the very core, ensuring the strength and resilience of members. (Cverlin 2011, 20; Bregar 2009, 11; Butala 2011, 22; Cvetežar 2013, 54) As for spiritual care, the SAF also provides psychological support to its members in “ensuring the capability and readiness of the Force to fulfil its mission in the national and international military environment. Psychological activity is important both in support of command and in ensuring the performance of the Force.” (Šebalj 2010b, 112)

Spiritual care is most closely related to the ethical and moral value of the dignity of every human being, which must be respected and protected in all circumstances, even when the use of force is permitted. This is why a special field of activity of the staff of the Military Vicariate is providing ethical and moral awareness to SAF members based on the international military and humanitarian laws and ethical principles that underline their work. (VVIK 2010, 10–11) Of course, religious and spiritual care have a huge impact on the moral and ethical support as well as on personal growth, which SAF members (both men and women) have experienced themselves. At the same time, the moral credibility of religious personnel is an effective instrument for instilling and deepening patriotism among SAF members. (Urbanč 2011, 160) The Vicariate’s staff provides trainees with an appreciation of the social, spiritual, ethical, and moral challenges in the military. (Kračun 2007, 40; 43; VVIK 2005, 81; Plut 2002, 264)

Interestingly, Anzeljc (2010, 59) notes that soldiers would prefer to go to a psychologist, or a superior, in a difficult situation, and only last to a chaplain or pastoral assistant. The reasons they give for this are that they trust a professional who is experienced, qualified, and better known. The pastoral worker is considered to be too close to the denomination and not sufficiently qualified to deal with problems. This confirms the idea that the presence of the chaplains and pastoral assistants at home is not as noticeable in comparison with IOM. (Šebalj 2010b, 120; 124)

This finding contradicts the feedback from the soldiers who have participated in IOM (see Juvan et al. 2010). In the situations of distress that soldiers encounter in IOM, chaplains and pastoral assistants are a great moral support in overcoming personal hardship and loneliness, and in talking about homesickness. They are available for moral and ethical support before departure and after arrival with special attention paid to families. (Čolić 2012, 20–22) Soldiers report that they try to resolve their difficulties on their own, and, if possible, they do not turn to a psychologist. Unlike chaplains, psychologists are obliged to record everything in the soldier’s file, while chaplains are bound to confidentiality. (26) IOM are a place of greater self-awareness and awareness of one’s own faith, which is why more sacraments of initiation (baptism, confirmation) are often administered in peace-keeping operations. (Bregar 2009, 78; Čolić 2012, 20) Religious rituals, meditation,

and prayer create a spiritual bond with comrades and families. This provides them with a feeling of comfort and, on a spiritual level, compensates at least a little for absence, while concerning IOM it “can help to facilitate the successful, safe and, consequently, facilitated execution of the mission” (Muršič Klenar 2024, 142).

Prayer is particularly emphasised as a form of “mental exercise” as it helps soldiers internalise the mission with the values and virtues that are important for providing a safe and quality outcome of the mission. On the other hand, it is emphasised that prayer also has a strong communitarian aspect since IOM members make stronger connections with their peers and with their home communities. Prayer can therefore be seen as a strong supportive element of IOM. (Muršič Klenar 2024, 146; Kračun 2007, 41)

Juvan et al. also point out that

“in the course of several years of research on SAF participation in peace-keeping operations, the most problematic issue has been the psychological support of the unit and its members in missions. Indeed, the situation and ratings of psychological support have slightly improved compared to the findings from the first years of the survey, which means that some progress has been made in this area. At the same time, the nature of the work of the psychological service and the purpose of its work in the mission must be taken into account. There may be dissatisfaction on the part of the contingent members if they are not aware of the real purpose of the psychologists’ presence, which is not necessarily to support the members, but primarily to assess their condition and advise the commanding staff.” (Juvan et al. 2010, 204)

Regarding the mental well-being of SAF members, it is important to address the suicides and suicide attempts that are in general a consequence of social isolation and social disorders, which serving in the Armed Forces entails. The SAF has recorded several suicides and suicide attempts throughout the years (Cverlin 2011, 30–35), though the last available data on the situation in Slovenia is more than 15 years old. From the data obtained, suicides among soldiers do not stand out from the Slovenian average, as psychological examinations are carried out regularly. Besides military psychologists who represent the main turning point in such situations, chaplains are also sometimes faced with dealing with suicide attempts. (45)

### **3.4 Feedback from SAF Members on the Availability and Accessibility of Religious Services or Spiritual Support**

Over the years, feedback from SAF members has been provided through research interviews and surveys, most of them small-scale. The exception is the research carried out among contingents deployed for SFOR, KFOR and UNIFIL II (Juvan et al. 2010), four units of the General Staff of the SAF (Kračun 2007), and three battalions of the 1st Brigade of the SAF (Šebalj 2010b), where more than 200 SAF members were surveyed.

### 3.4.1 Regarding Military Vicariate and its Staff

In a survey carried out in April 2007 among 238 respondents on the awareness of spiritual care in the Slovenian Armed Forces, the majority (65%) of respondents answered "yes." Most of them had been introduced to it at their workplace or through a supervisor. Most of the respondents were already familiar with a military chaplain or pastoral assistant, and most were involved with chaplains of the Roman Catholic Church. (Kračun 2007, 35; 37–38)

In terms of organised activities, the majority of respondents attended organised lectures (41%) or Holy Mass (35%). Many soldiers rated their cooperation with the Vicariate as very good, emphasising that the staff are approachable and act in the service of the Slovenian Armed Forces (89%). (39–40)

The majority of the SAF medical unit personnel interviewed had met a pastoral assistant through their workplace, on missions, or through the use of the services of a military vicariate. Most of the staff members have a good knowledge of the work of the pastoral service. (Anzeljc 2010, 57) Pastoral assistants are highly sought after in missions because they "offer personal contacts and moral support, to talk and advise in difficult situations, because they are calmer..." (Anzeljc 2010, 59)

### 3.4.2 Regarding IOM

In a large-scale survey (n=3062) and interviews (n=276) involving different contingents of the Slovenian Armed Forces that participated in IOMs, a decrease in trust in psychological services and an increase in trust in spiritual care was observed in all participating contingents. Only one of the contingents showed a different trend (increased trust in the psychological service). However, soldiers showed strong agreement throughout that both the military psychologist and the military chaplain should always be available on a mission (Juvan et al. 2010, 198), as the chaplains themselves attest, this is the only way to establish genuine trust between the soldiers and the pastoral staff. (Bregar 2009, 79)

The presence of the military vicar and chaplains was very well received by the participants. Despite different levels of religiosity among soldiers, it had no influence on the performance ratings of the military clergy: the priest and his activities were well received by religious and non-religious army personnel and grew through the ongoing mission. (Urbanč 2011, 159–160) "This is proof that the activities of military priests in the SAF have managed to go beyond religious service and have led members to see them as persons they can trust, understand, and will help, rather than as harbingers of religion." (Juvan et al. 2010, 204)

In the survey on welfare support of SAF members, Šebalj (2010b) also surveyed satisfaction with spiritual care among soldiers participating in IOMs. The results of the evaluation of religious spiritual care were very high, with 61% of the respondents giving a rating of 4 or 5 to statement 5. This shows a very clear objective and well-organised approach to religious spiritual care since the number does not reflect only active believers but the whole participating population. (124)

Soldiers report well-organised religious services in IOM, which are complemented by meditation classes and other organised programmes. For non-Catholic and non-Evangelical members, the Vicariate provides contacts with representatives of other religions and excursions to Orthodox churches and mosques. (Šebalj 2010b, 124; Pregelj 2017, 436; Čolić 2012, 25) “Most military chaplains are known for their unobtrusive interaction with members, various initiatives such as charity campaigns or the organisation of choirs, which have earned their trust irrespective of their religious beliefs.” (Šebalj 2010b, 124) Chaplains and pastoral assistants try to mitigate the arrival from the mission by organising one-to-one meetings before the arrival home to help them integrate back into the civilian environment. (Čolić 2012, 26)

### **3.5 Challenges and Needs of Religious and Spiritual Care to SAF Personnel**

In the reviewed literature, the most common challenge was organisational. Most of the literature highlighted the shortage of staff in the Military Vicariate in the pastoral care of the Roman Catholic Church, especially given the lack of personnel concerning the number of peacekeeping missions in which the Slovenian Armed Forces are involved. The missions are mostly carried out by pastoral assistants, while chaplains are in short supply and only partially present in the missions. (Anzeljc 2010, 62; Plut 2002, 288) Next to that, additional reinforcements would enable additional lectures on ethics, which is seen as a common need among personnel. There are already lectures on the topic, but they would like to provide more to sharpen the moral sense and self-control in interdisciplinary relations with physicians, psychologists, and different religious personnel. (Bregar 2009, 73)

The staff of the SAF Military Vicariate also highlighted “the lack of an ecclesiastical-legal structure that would constitute a Military Ordinariate and facilitate the work, mission and organisation of the Military Vicariate.” (Anzeljc 2010, 62) The establishment of a Military Ordinariate is also one of the cornerstones of the Vision for the Future of chaplains and pastoral workers, which is a matter of agreement between the Government of the Republic of Slovenia and the Holy See. (Anzeljc 2010, 64; Plut 2002, 280–281)

Concerning ecumenical efforts, some religious communities recall the strict respect for the equal rights of all religious communities. Based on the data of a survey conducted in 2002, to which less than half of the then-registered religious communities responded (13 out of 29 of them), it can be concluded that their inclusion in religious spiritual care for military personnel is not a priority for them. Danijel (2002, 109) sees the reason for this in the small size of the religious communities, which cover only a narrow range of people.

For many of them (85% of respondents) it was acceptable to have a Catholic or Evangelical priest act as a coordinator with other religious communities, and they saw the introduction of the RDOV project as a step forward in the process of democracy. This means that they did not see the need to enforce the agreement

for the spiritual care of military personnel with their religious community. Other Christian denominations (Orthodox, Baptist, Adventist) and the Islamic community are exceptionally represented with a desire to conclude such an agreement (70% of respondents). (108–109)

Kapušin (2009, 81) also presented a potential need for civil-military cooperation in the SAF regarding the welfare support of SAF members. Spiritual and religious care was presented as one of the fields where the civil environment could be more commonly included in the provision.

Kračun (2007, 24; 29–30) also pointed out the always problematic topic of inclusion/exclusion of the Church (religion) in the national military (and police) ranks, which was treated extremely negatively in some newspapers. The other problematic topic is the funding of spiritual care in national institutions of which the armed forces are a part.

## 4. Discussion

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Regarding legal and organisational structures, it was often pointed out that there is a desire to establish a military ordinariate. Today, all major NATO and non-NATO members with a majority Catholic population have in general established a military ordinariate<sup>3</sup> (e.g. France, Croatia, Austria, Germany, UK, USA, Chile, etc.) (Čepar 2010; 2014). The legal basis for the establishment of such ordinariate in Slovenia already exists, that is the “Agreement” between Slovenia and the Holy See signed in 2001.

However, discussions for its creation have been ongoing for years and have not yet borne fruit since the religion-state relation is a problematic topic in Slovenia. As Andrejč et al. (2017) pointed out, “the chaplaincy’s future is shaped by the fact that this [Slovenia] is a post-Communist state with a historically Catholic majority affected by a vibrant conflict over secular-religious relationships, a conflict evoked in regular debate between the politically dominant parties of the Left and Right.” Chaplaincy staff are therefore constantly affected, trying to support the diversity among SAF members that is constantly placed on chaplaincy by the polarisation. (39)

Some political parties expressed strong opposition to the current model of providing religious and spiritual care or the establishment of an ordinariate with the argument that “at the very least, we believe that it is necessary to reopen the question of strict respect for the separation of state and church, even for the current model of spiritual care provided by curates – priests of the Catholic Church and civil servants in the service of the Slovenian Armed Forces (SAF).” (Levica 2016)

Those statements, especially concerning the military chaplaincy model, could be supported by the findings of Anzeljc (2010). However, it is important to point out that most military personnel (on the national and international level) do not

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<sup>3</sup> Interestingly, as a predominantly non-Catholic country, Bosnia and Herzegovina established a military ordinariate in 2010. (Bishops’ Conference of Bosnia and Herzegovina 2025)

always seek help from religious personnel in peacetime / periods of not being exposed to stress or experiencing struggles.

On the other hand, in wartime, seeking help from a chaplain or pastoral assistant is very high. This fact is also supported by the research conducted in many countries, with several records noting that “utilization of chaplaincy services was higher amongst those who experience more serious distress. /.../ In addition to the reasons soldiers sought help from a chaplain, 29.9% reported high levels of combat exposure, 50.8% screened positive for depression, 39.1% had probable PTSD, and 26.6% screened positive for generalized anxiety disorder.” (Layson et al. 2022, 1167–1168)

“Utilization of chaplaincy is ‘universally viewed’ as being critical to wellbeing, especially so for those in the closest proximity to danger. While claiming chaplaincy is ‘universally viewed’ as being critical may be over stating the case, nevertheless 90.8% of military medical staff in one group agreed that the work of the chaplain is mission essential. /.../ Trust, and therefore utilization, is a result of chaplains maintaining their nonjudgmental, positive attitude, and not ‘preaching’ or moralising. /.../ Chaplains were not only personally valued by military personnel, but also the resources that chaplains provided were viewed positively by other health professionals. For example, research amongst clinical medical staff at a military hospital reported that 90.8% of respondents agreed chaplains were mission essential, 88.8% agreed that chaplain availability to provide spiritual guidance and emotional comfort was important, and 85.2% agreed that the chaplain/pastoral care service is best qualified to treat spiritual/moral injuries.” (Layson et al. 2022, 1168; 1171)

This fact is also confirmed by research conducted among deployed SAF members (Juvan et al. 2010), emphasising that the number of chaplains (and military psychologists) should be increased, especially during IOMs, where they should always be present all the time during missions. As Plut (2002, 288) pointed out, NATO members are working towards each battalion having its own chaplain since some duties may be carried out by pastoral assistants, but some services are, of course, exclusively reserved for the chaplain. “The unwritten standard in the NATO alliance is that there is one priest and his assistant in each battalion, or for every 600 members. In the Slovenian Armed Forces, the staff of the Military Vicariate is assigned to an individual brigade-sized unit.” (Mladenović 2012, 23)

Going back to the existing question about chaplaincy as a primary model of religious and spiritual care in the SAF, an international cross-study conducted in 2018 showed very positive results in regard to the military chaplaincy model. Comparing large-scale studies (the number of participants ranged from 2000 up to 22,000), the study concluded that “while further research is needed to identify personnel perspectives, particularly outside of the U.S. context, this scoping review affirms that despite a reduction in religiosity in Western society, there is

little evidence that low religiosity forms a significant barrier to utilizing chaplaincy services, but rather, if chaplaincy were limited or failed to be maintained, it would leave a significant gap in staff wellbeing services.” (Layson et al. 2022, 1176–1177)

“There has always been, and continues to be, personnel within military forces having spiritual/religious affiliations and or beliefs, and despite the fact that those of non-religious beliefs have available the support of non-religious professions (e.g., social workers, psychologists). Person-centred holistic care includes the provision of spiritual care for personnel if and when they feel they need it. Accordingly, one could argue that omitting the provision of spiritual care in a secular setting reduces equity and diversity for people of with S/R convictions. Maintaining religious chaplains provides a balance of care that ensures the holistic well-being of all defence members.” (Layson et al. 2022, 1157)

Regarding the provision of holistic/non-religious support to military personnel, the most frequently suggested recommendation was to integrate chaplaincy services with the broader health programmes of military organisations in terms of “coordinated treatment” “collaborative intervention,” or “collaborative and integrative care” and “the combination of the expertise of chaplains / pastoral counsellors and mental health professionals” (Layson et al. 2022, 1175). In Slovenian terms, that could mean collaborating with psychologists, philosophers, and ethics experts, some of which are already covered by the ZSSloV-B law.

At this point, researchers suggest a biopsychosocial-spiritual (BPSS) model (e.g. the Canadian Model of Occupational Performance and Engagement) “that views the biological, psychological, social, and spiritual dimensions as distinct, yet interconnected and inseparable” (Smith-MacDonald et al. 2018).

To conclude, religious and spiritual care of the armed forces ensures the fulfilment of the fundamental human right set down in Article 18 of the “Declaration of Human Rights.” A citizen can be deprived of this right only in extreme conditions. (UDHR, Article 29) “In the armies of democratic countries, which are based on the rule of law, democracy and respect for fundamental human rights for all, the spiritual care of soldiers is modified and organised into military structures.” (Mladenović 2012, 5) This is also protected by the Geneva Conventions, Article 9 of which states that: “The provisions of the present Convention constitute no obstacle to the humanitarian activities which the International Committee of the Red Cross or any other impartial humanitarian organization may, subject to the consent of the Parties to the conflict concerned, undertake for the protection of wounded and sick, medical personnel and chaplains, and for their relief.”<sup>4</sup> (GC I., Article 9)

<sup>4</sup> “The term ‘chaplains’ refers to ‘chaplains attached to the armed forces’ covered by Article 24 and, where applicable, to religious personnel working on the basis of Article 26 or 27.” (GC I, Article 9, Commentary of 2016)

In regard to moral, ethical and psychological support, an important contemporary area involving military chaplains is moral injury, “in which chaplains are often a preferred source of support over mental health providers for military personnel. MI is an increasingly recognised syndrome which can affect serving and retired personnel and often manifests as spiritual and existential distress.” (Layson et al. 2022, 1161)

Armed forces around the world (e.g. in Canada) have already introduced so-called Mental Health Chaplains (MHCs)<sup>5</sup> that offer spiritual and religious expertise, and present a complimentary skill set to service members and interdisciplinary teams.

“With an emphasis on the spiritual domain, MHCs are predominantly focused on S/R processes (e.g., struggles, questions, wounds), barriers that may delimit or impede overall success, as well as S/R resources and practices that can facilitate recovery and resilience. MHCs also use S/R practices (e.g., prayer, meditation, rituals), explore issues of meaning and purpose, work through S/R and existential questions, address fractured worldviews, core beliefs, and relationships, and facilitate movement toward recovery, reconciliation, and restoration. Addressing the spiritual domain in this way not only helps to address and heal specific spiritual wounds but encourages service members to engage in healthy S/R practices and processes that enable them to reach their personal potential.” (Smith-MacDonald et al. 2018)

Further, as the understanding of the impact of moral injury increases, so too will the need to utilise faith-based chaplains to address religious and existential distress, as well as a loss of meaning, as current studies showed (e.g. Carey et al. 2016). “There is perhaps no need that more invites the potential for collaborative, integrative care between mental health providers and chaplains than moral injury.” (Layson et al. 2022, 1175)

Concerning religious equality, ecumenical challenges pointed out by Danijel (2002) were resolved by Article 22 of the Freedom of Religion Act (2007) that ensures that every soldier has right to religious spiritual care during military service (Kocjančič 2021a, 174).

Regarding civilian-military cooperation, in more recent research, Kocjančič (2021a) especially pointed out the work chaplains and pastoral assistants perform in different aspects of providing welfare support to SAF members at home and on IOM, and to their children, partners, and whole families (172–173). That partly satisfies the needs proposed by Kapušin (2009). Nonetheless, Kocjančič points out that:

<sup>5</sup> Mental Health Chaplains (MCHs) “provide, upon request, spiritual and pastoral care to every service user, staff member, carer, and visitor, irrespective of a person’s spirituality, faith, or beliefs.” (NHS Greater Manchester Mental Health 2025) All currently serving chaplains in the SAF could also be described as MCHs.

“Slovenian military priests in the field of civilian-military cooperation in Slovenia and abroad raises a number of questions, the answer to which would be independent and in-depth research carried out on the impact of military priests on the civilian population at home and abroad, the opinions of the civilian population on the activities of military priests, the forms of cooperation between the military vicariate and the governmental and non-governmental organisations in Slovenia and abroad, the role of the military vicariate in the service of the overall care of servicemen, etc.” (Kocjančič 2021a, 177)

#### 4.1 Recommendations for Future Research

Until now, mostly small-scale research studies have been conducted sporadically over the past decades on SAF members, religious and spiritual care, and their relationship with the VVIK. This calls for bigger and more in-depth research of the topic we addressed in the article. Regular feedback on the religious and spiritual care of SAF members should be provided to communicate their needs or satisfaction levels, resulting in an understanding of the effectiveness and reach of spiritual support services within the military. The same goes for the staff working in the VVIK to ensure the quality and effectiveness of their work on the highest possible level.

Regarding the models and approaches to pastoral care in the SAF, the current approach should be reviewed for possible improvements, if any, since the users report high satisfaction levels. Concerning religious plurality, the possibility of introducing a holistic approach besides a psychologist should be debriefed among SAF members. The same applies for the peer-to-peer approach, which could potentially provide a great addition to the welfare support systems, especially after retirement from active military service. Regarding ecumenism and interfaith dialogue, it would be interesting to see the current feedback from the religious communities and to explore what they think the soldiers / their faithful need. This would present a good comparison to the already-known results provided by Danijel (2002).

Regarding welfare support civil-military cooperation, as Kocjančič (2021a) already pointed out, another large-scale study could be conducted to provide feedback on the topic, which would certainly contribute to filling the existing gap.

Concerning Slovenia in the international military perspective, it would be useful to compare Slovenia’s religious and spiritual provision with that of the rest of the Balkan countries and with NATO members similar to Slovenia in terms of population, historical situation, and length of NATO membership (e.g. Estonia, Finland). Such a study would give a deeper and more general insight into religious and spiritual care challenges and needs in the contemporary era and, on the other side, emphasise the exchange of good practices and ways to ensure the high quality and effectiveness of support services.

## 5. Conclusion

In our article, we reviewed how the SAF is ensuring religious and spiritual care among its members, how mental well-being and moral questions are addressed, what the feedback on the topic is, and what the main concerns and needs in relation to religious and spiritual care are. However, research conducted so far has always been small-scale, rarely providing any focused or detailed information. Besides that, we should emphasise that the research carried out so far is outdated, with results more than five years old.

Generally speaking, the research conducted until now has shown that satisfaction levels are high, from the providers as well as from users. Of course, over the years different challenges and needs have emerged that were or are being solved, while the consideration of others is awaited in the future.

Nevertheless, this calls for new research on the topic, if possible large-scale and including as many different subjects as possible. With recommendations for future research, we have tried to provide possible starting points, in the hope of filling the considerable gap the topic has in Slovenian academia and on the other hand, practical guidelines for those directly included in the SAF's support systems. Only in that way, can we ensure the successful, safe and, consequently, facilitated execution of any task SAF members are asked to perform.

## Abbreviations

**CCEE** – Consilium Conferentiarum Episcoporum Europae.

**GC I.** – Convention (I) for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field. Geneva, 12 August 1949.

**IOM(s)** – International Operations and Mission(s).

**KFOR** – NATO's Kosovo Force.

**MHC(s)** – Mental Health Chaplain(s).

**MI** – Moral Injury.

**NATO STO** – NATO Science and Technology Organization.

**RDOV** – Religious Spiritual Care for Military Personnel [Religiozna duhovna oskrba vojaških oseb].

**S/R** – Spiritual/Religious.

**SAF** – Slovenian Armed Forces.

**SFOR** – NATO's Stabilization Force.

**UDHR** – Universal Declaration of Human Rights 1948.

**UNIFIL II** – United Nations Interim Force in Lebanon II.

**VVIK** – SAF Military Vicariate [Vojaški vikariat Slovenske vojske].

**ZSSloV-B** – Slovenian Armed Forces Service Act 2023 [Zakon o službi v Slovenski vojski]. 2023.

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### Appendix: Included literature with comparison based on focus-guided questions.

Author	Year	Title	Practices and Structures of Religious and Spiritual Care	Moral and Ethical Support	Feedback from SAF Members on Availability and Accessibility	Challenges and Needs
Anzeljc, Petra	2010	Pastorala v Slovenski vojski	•	•	•	•
Bregar, Karmen	2009	Duhovna oskrba v Slovenski vojski	•	•		•
Butala, Mojca	2011	Posttravmatski stresni sindrom pri udeležencih vojaških misij		•		
Cverlin, Lucijan	2011	Samomori med policisti - primerjava z vojaki	•	•		
Cvetežar, Barbara	2013	Sodelovanje pripadnikov Slovenske vojske na mirovni misiji v Maliju	•	•		
Čolič, Romana	2011	Duhovna oskrba vojakov na mirovnih operacijah	•	•	•	
Danijel, Jani	2002	Pastoralna oskrba vojaških oseb s specifičnim pogledom na njihove družine	•			•
Debeljak, Alen	2004	Duhovna oskrba v Slovenski vojski	•			
Juvan, Jelena, Janja Vuga Beršnak, Maja Garb	2010	Empirično raziskovanje sodelovanja Slovenske vojske v mirovnih operacijah med letoma 2002 in 2008		•	•	
Kapušin, Andreja	2009	Civilno-vojaško sodelovanje v Slovenski vojski (krepitev vloge in pomena)				•

Kračun, Suzana	2007	Stališča poklicnih vojakov do vojaške pastorale	•	•	•	•
Mladenović, Nina	2012	Sociološki vidiki duhovne oskrbe pripadnikov slovenske vojske na mednarodnih operacijah v nekatoliških kulturnih okoljih	•	•	•	•
Muršič Klenar, Matjaž	2024	Formativni in komunitarni vidik molitve na mednarodnih operacijah in misijah	•	•		
Plut, Jože	2002	Za pravice človeka: predstavitev doktorskega dela z naslovom Duhovna oskrba vojaških oseb, analiza slovenskih povojnih razmer, pastoralni modeli in predlogi	•	•		•
Pregelj, Miran	2017	Duhovna oskrba na misijah	•		•	
Šebalj, Drago	2010a	Celostna skrb za pripadnike Slovenske vojske na mednarodnih operacijah in misijah	•		•	
Šebalj, Drago	2010b	Celostna skrb za pripadnike Slovenske vojske v mednarodnih operacijah in na misijah	•		•	
Štemberger, Denis	2007	Izvajanje celostne skrbi za pripadnike slovenske vojske	•			
Urbanč, Branko	2011	Prispevek duhovne oskrbe v Slovenski vojski	•	•	•	
Veselič, Zdenka	2009	Prilagoditev vojaške infrastrukture poklicni vojski s poudarkom na izvajanju programov celostne skrbi za pripadnike Slovenske vojske	•			
Vojaški vikariat Slovenske vojske	2005	Zvest Bogu in domovini	•	•		
Vojaški vikariat Slovenske vojske	2010	Vojaški vikariat: 10 let delovanja	•	•		

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*Aleksandra Klos-Skrzypczak, Monika Gwóźdź and Jurij Popović*  
**Marriage In the Eastern Catholic Churches:  
 Theological and Canonical Approach**  
*Zakonska zveza v vzhodnih katoliških Cerkvah:  
 teološki in kanonični pristop*

*Abstract:* In the Eastern Catholic Churches, the sacraments, just as liturgical services, blessings and dedications, are perceived as an inseparable whole. As part of the study of the indicated topic, particular attention was paid to the issue of marriage in the Eastern Catholic Churches, which were analysed from the theological and canonical perspective. During the work on the article, the analytical and synthetic method was used, which allowed the development of the indicated topic in a complementary way and additionally demonstrated a number of coherent moral and legal aspects for members of the Roman Catholic Church and Eastern Catholic Churches.

The analysis of the available sources and the study of the collected materials in the Diocese of Prešov, where the research was conducted, allow us to conclude that in the studied environment, married life is an important culture-forming value. However, there were also some negative conclusions indicating that the intensity of social changes, stress, shortage of the social system and difficulties in the labour market have a direct impact on the durability or breakdown of marital relations. In relation to the above, an analysis of the number of contracted and disintegrated marriages in the archeparchy of Prešov was carried out.

The conducted study<sup>1</sup> indicates directions for further research: qualitative analysis of pre-marriage courses or a comparison of the marriage law of the Western and Eastern Catholic Churches, taking into account the statistical data of the proceedings for nullity of marriage.

*Keywords:* Eastern Catholic Churches, marriage, canonical approach, theological approach, Archeparchy of Prešov in Slovakia

*Povzetek:* V vzhodnih katoliških Cerkvah se zakramenti, tako kot bogoslužje, blagoslovi in posvetitve, dojemajo kot neločljiva celota. Pri obravnavi izbrane teme

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je posebna pozornost namenjena vprašanju zakonske zveze v vzhodnih katoliških Cerkvah, in sicer z vidika teologije in kanonskega prava. Za pripravo prispevka je bila uporabljena analitična in sintetična metoda, ki je omogočila celostno obravnavo izbrane teme, obenem pa osvetlila številne skladnosti v moralnih in pravnih vidikih Rimokatoliške Cerkve in vzhodnih katoliških Cerkva.

Iz analize dostopnih virov ter študija zbranega gradiva na območju škofije Prešov, kjer je bila raziskava izvedena, iz haja sklep, da je zakonsko življenje v takojšnjem okolju pomembna kulturotvorna vrednota. Vendar so se razkrili tudi nekateri negativni vidiki, ki kažejo, da imajo intenzivne družbene spremembe, stres, pomanjkljivosti socialnega sistema, pa tudi težave na trgu dela neposreden vpliv na obstojnost oziroma razpad zakonskih zvez. V zvezi s tem je bila opravljena analiza števila sklenjenih in razvezanih zakonov v nadeparhiji Prešov.

Izvedena raziskava omogoča določitev smernic za nadaljnje raziskave: kvalitativna analiza tečajev za pripravo na zakon ali primerjalna študija zakonskega prava zahodne in vzhodnih katoliških Cerkva ob upoštevanju statističnih podatkov o postopkih za ničnost zakonske zveze.

*Ključne besede:* vzhodne katoliške Cerkve, zakonska zveza, kanonski pristop, teološki pristop, Prešovska nadeparhija na Slovaškem

## 1. Introduction

A baptized person belongs to the Universal Church, a legally and hierarchically ordered community, and this belonging is constituted in its part as in one of the Eastern Churches *sui iuris* or the Roman Catholic Church. In spite of the common professed faith, establishment of the highest in a Church hierarchy and the possession of the sacraments, it is worth noting that “each of these churches has its own hierarchy and rite, i.e. liturgical, theological, spiritual and disciplinary heritage, expressing the way of experiencing the faith appropriate to a community. Among the various effects of belonging to a church, the right of the faithful to worship God in accordance with the rite of their own church should be mentioned.” (Nitkiewicz 2014, 20)

In the Eastern Catholic Churches, the sacraments, just as liturgical services, blessings and consecrations, are perceived as an inseparable whole, because “they belong /.../ to the one paschal reality of the Church, in which the risen Christ acts” (62). The sacrament, in a visible way, through signs, words, material elements, announces the invisible gifts of God, the most important element of which is God’s grace, which God grants at the moment of receiving the sacrament (Adamczyk 2020, 65–66). One of the sacraments is marriage, which is the true sacrament of the New Covenant between the baptized, and is understood as a matrimonial contract by virtue of which a man and a woman create a lifelong community, the purpose of which is the good of the spouses and the procreation and upbringing of children, and as such a marriage has been raised to the dignity of a sacrament if it is joined between the baptized (Katechizm Katolickej Cirkvi 2022, pt. 1601).

Having regard to the above, the article will be devoted to the issue of marriage in the Eastern Catholic Churches, which will be analyzed from the theological and canonical perspective. The basic sources of knowledge on marriage will be the Catechism of the Catholic Church published in Trnava in 2022 and in the canonical dimension the Code of Canons of the Eastern Churches promulgated by Pope John Paul II with the constitution “Sacri canones” in 1990. As part of the analysis, supplementary literature will be used with a particular emphasis on sources and publications by authors belonging to the Greek Catholic community. An added value will be the description of the social dimension, which will be prepared on the basis of statistical data of the Archeparchy of Prešov in Slovakia. The analytical and synthetic method used in this text will allow to demonstrate a number of coherent moral and legal aspects for members of the Catholic Church and the Eastern Catholic Churches.

## **2. The Sacrament of Marriage in the Eastern Tradition - A Theological Perspective**

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Marriage, by the institution of God’s alliance, is a relationship by which “a man and a woman create a lifelong partnership, which by its nature is targeted to the good of the spouses and to the procreation and education of offspring” (Katechizm Katolickej Cirkvi 2022, pt. 1617; Nitkiewicz 2014, 20).

The marriage covenant, by which a man and a woman form a lifelong communion with each other, directed by its very nature to the good of the spouses and to the procreation and education of children, has been elevated by Christ the Lord among the baptized to the rank of a sacrament (Katechizm Katolickej Cirkvi 2022, pt. 1601).

A valid marriage between the baptized, by the will of Christ, is a sacrament that both consecrates and strengthens the spouses. To emphasize the origin of the institution of marriage, the editors of the Catechism refer to the Holy Scripture and cite the description of the creation of a man and a woman mentioned in the Book of Genesis and the apocalyptic vision of the “Wedding of the Lamb.” “And finally God said, Let us make a man in our image, after our likeness. /.../ So God created man in his own image, in the image of God he created him: he created male and female.” (Gen 1:26-27) This idea of the image of God in man has been interpreted in various ways. Differences are noticeable in body posture (upright silhouette), in the ability to control other creatures, in procreative abilities, and especially in spiritual predispositions, in his intelligence, ability to think, sense of freedom and responsibility (Nitkiewicz 2014, 59–60).

The description of the creation of a man is a reflection of faith on the mysterious force of attraction between a man and a woman, which marginalizes blood ties and leads to the abandonment of parents. The reasons for these deep relationships between individuals of different sexes can be explained not only by the

procreative drive, but also by etiological argumentation. The desire of man and woman to be one flesh is the work of God, and the delineation of the man's creation contains specific literary forms and symbolic images. According to the Book of Genesis, Adam needs to have a partner with whom he will be in dialogue, with whom he will have control over animals and all living beings, thus there is a woman made of flesh and bones, having the same nature, the same humanity, being in common with a man (Gen 2:22-23). At the same time, the author points out that God is the source and cause of this love and mutual longing between a man and a woman (Nitkiewicz 2014, 59-60).

Two sexes relationship, the mutual belonging and complementarity of a man and a woman cause "a man leaves his father and his mother and connects with his wife, so that they become one flesh" (Gen 2:24). They both share love: both in the erotic and religious dimension, because it means clinging to God. The concept of "one body" cannot be reduced only to the sexual sphere, because in biblical language, it means the whole person, in biological, psychological and spiritual dimension. In marital relations, the body should not only serve as a means to satisfy sexual needs or to give birth to offspring, but should give the possibility of self-realization and the creation of *communio personarum* (Nitkiewicz 2014, 61).

A man's reaction to the appearance of a woman is an expression of admiration and love, it gives a sense of community because a man discovers "another self" of the same nature. The above admiration is a biblical testimony of the Creator's intention to realize the mutual gift of a man and a woman through complete physical, psycho-emotional, spiritual, individual and social dedication and through complete acceptance of the other as a gift. It is in the description of creation that the perspective of an interpreted gift emerges, in which a man and a woman become one flesh in the context of complementing each other thanks to their differences (Tripak 2008, 41-46).

Marriage is an image of the union of God and man in love. God, who is Love himself, created a man out of love in his image and likeness, he also called him to love. God's grace, which binds marital relations, is a kind of antidote to discord, infidelity, jealousy or conflicts that can lead to aversion and breaking the marriage alliance (Citbaj 2017, 64).

"According to faith, this disorder that we painfully note does not come from the nature of man and woman, nor from the natural nature of their relationship, but from sin. The first sin, the brokenness in the relationship with God, has as its first consequence the brokenness in the primordial communion of man and woman. Their relations have been disturbed by mutual accusations; their mutual attraction, which is a gift of the Creator, has been changed into relations of domination and lust; the wonderful vocation of man and woman to be fruitful, to multiply and to dominate the earth, has been burdened by the pains of childbirth and the toil of earning their bread." (Katechizm Katolickej Cirkvi 2022, pt. 1607)

Presumptive disorder in marital relations is the result of the original sin, which resulted in the rupture of the original communion of man and woman, when their mutual relationship was imbalanced, and the attraction towards each other, which was a gift of the Creator, turned into a relationship of control and lust, and the vocation to fertility was burdened with pain of bearing children and struggling to obtain food (Katechizm Katolickej Cirkvi 2022, pt. 1607). In spite of a serious violation of the order of creation, man and woman, wanting to heal the wounds caused by sin, require the help of grace, which God in his infinite mercy has never withheld from them. From that moment, a mutual unity of life is realized in which "I" has been replaced by "we" (Citbaj 2017, 66).

"Yet the order of creation persists, even though it is severely disrupted. To heal the wounds of sin, man and woman need the help of grace, which God in His infinite mercy has never denied them. Without this help, man and woman cannot realize the unity of their lives for which God created them 'in the beginning'." (Katechizm Katolickej Cirkvi 2022, pt. 1608)

The impulses of the body and instinct, the strength of affection and attachment, the striving of the spirit and the will - all these elements are components of conjugal love, which requires indissolubility and fidelity in total mutual giving and opens to fruitfulness.

"Conjugal love has a completeness in itself in which all the components of the [human] person have a place: the demands of the body and the instinct, the powers of the senses and the emotions, the desires of the spirit and the will. This love tends toward the deepest possible personal unity, which, beyond the union in one body, leads to the formation of one heart and one soul; it demands indissolubility and fidelity in definite mutual self-giving and opens itself to procreation. In a word, these are the normal characteristics of all natural conjugal love, but with a new meaning which not only purifies and strengthens them, but also elevates them to such an extent that they become expressions of purely Christian values." (Katechizm Katolickej Cirkvi 2022, pt. 1643)

This human community is confirmed, purified and completed by the solidarity with Jesus Christ, administered by the sacrament of Matrimony.

"By its very nature, the love of spouses requires the unity and indissolubility of the communion of their persons, which encompasses their whole life: 'And so they are no longer two, but one flesh.' Spouses 'are called to grow continually in their communion by daily fidelity to the conjugal vow of total mutual self-giving'. This human communion is strengthened, purified and consummated by the communion in Jesus Christ, conferred by the sacrament of marriage. It is deepened by a life of common faith and by the Eucharist received together." (Katechizm Katolickej Cirkvi 2022, pt. 1644)

The editors of the Catechism note that staying with another person for a lifetime may often seem difficult, sometimes even impossible. It is all the more important to proclaim the Good News about God's love, and spouses who, with the help of God's grace, give this witness, often in very difficult conditions, deserve the gratitude and support of the ecclesial community.

“It may seem difficult, even impossible, to connect for life with one person. That is why it is so important to proclaim the good news that God loves us with a definitive and irrevocable love, that spouses share in this love which guides and strengthens them, and that by their faithfulness they can be witnesses of God's faithful love. Spouses who, with the help of God's grace, give such witness, often in very difficult circumstances, deserve the gratitude and support of the ecclesial community.” (Katechizm Katolickej Cirkvi 2022, pt. 1648)

Mutual love between a man and a woman becomes an image of absolute and indestructible love. This is how God loves a man. For that reason, marriage is not a purely human institution, although it is not manifested with the same clarity everywhere.

“God, who created man out of love, also called him to love, which is the fundamental and innate vocation of every human being. For man is created in the image and likeness of God, who Himself ‘is Love’ (1Jn 4:8, 16). Since God created him as male and female, their love for one another becomes an image of the absolute and eternal love with which God loves man. In the eyes of the Creator she is good, very good. And this love, which God blesses, is intended to be fruitful and to be realized in the common work of protecting creation: God blessed them and said to them: Be fruitful and multiply and replenish the earth. ‘Be fruitful and multiply, and bring forth, and plant and bless, and subdue it.’” (Katechizm Katolickej Cirkvi 2022, pt. 1604)

Modernization, globalization and individualization have caused that the modern world is often unfavourable, sometimes even hostile towards faith (Katechizm Katolickej Cirkvi 2022, pt. 1656). That is why, Christian families are of great importance as centers of living and radiant faith, which the Second Vatican Council calls *Ecclesia domestica* (“domestic church”).

“In today's world, which is often alien, even hostile, to faith, Christian families are of primary importance as focal points of a living and radiant faith. That is why the Second Vatican Council calls the family by the ancient name *Ecclesia domestica* (»domestic Church«). In the family circle, »parents are to be the first proclaimers of the faith to their children by word and example, and are to cultivate the vocation proper to each one of them and, with special care, the spiritual vocation.” (Gorbaniuk 2007, 8)

The use of this term was a response to the challenge of modern times and was intended to revive faith in a secularized society (Braunsteiner et al. 2019, 10–24). Christian families are the first bearers of faith towards their children, and the family home is the first school of Christian life, where the child learns perseverance and the joy of work, brotherly love, generous, even multiple forgiveness and in particular worshipping God through prayer and sacrifice from your life.

“The baptismal priesthood (1268) of the father, mother, children and all members of the family is also very clearly exercised in the family ‘by the reception of the sacraments, by prayer and thanksgiving, by the witness of a holy life, by self-denial and active charity’. The family is thus the first school of Christian life, ‘a school of fuller humanity’. Here one learns patience and joy in work, fraternal love, generous and repeated forgiveness, and above all the worship of God through prayer and the sacrifice of one’s life.” (Katechizm Katolickiej Cirkvi 2022, pt. 1657)

The domestic church should be characterized by Love, which is the criterion for all the activities, code of conduct and a form of support in the process of evangelization of husbands, wives and other family members (Buc 2009, 106).

### **3. The Canonic Dimension of Marriage**

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Presented above the theology of marriage is reflected in canonical norms and regulations, within which the church legislator, among others, describes marriage and the sources of its existence, goals, attributes and determines the form of entering into this union, and also indicates the obstacles and disadvantages of marital consent that may be the basis of its invalidity. In canonical terms, marriage is one of the most beautiful and at the same time the most difficult interpersonal relationships, which results from the very nature of a human (Citbaj 2015, 27; Tyrol 2011, 23; Popovič 2020a, 111). Therefore, the nature of a human is the primary source of marriage, because man is constructed as male or female, and as such, in his masculinity and femininity, in both physical and mental dispositions and aspects, naturally tends to seek and connect with each other. The classic model of marriage and family, based on the relationship of a man and a woman, is always considered as a natural phenomenon of civilization. However, the Church, from the beginning of its existence, has included marriage in its theological system, thus giving it an additional religious character (Citbaj 2015, 29–30). Viewing marriage in the context of its religious nature, from the beginning, it tried to raise for it, and later to accompany it in the form of practical support, given to countless couples, and thus became a teacher with a two thousand years practice, accumulating human experience invariably built and based on the biblical message. Having regard to the above, discussed in this part the matrimonial law, executory in the Eastern Catholic Churches is not only the dry letter of the law, but through the norms, it shows the wealth gathered and mentioned above, resulting from the experience of caring for the marital relationship (32).

In canon 776 CCEO describing marriage, the legislator wrote:

“can. 776 § 1. The matrimonial covenant, by which a man and a woman, by irrevocable personal consent, establish between themselves a community of all life, directed by its nature to the good of the spouses and to the procreation and education of children, was instituted by the Creator and is governed by his laws.” (CCEO, can. 776 § 1)

At the beginning of the world fortune, there is one and eternal God’s plan, the basis of which is love. The act of creation was not only an expression of God’s omnipotence and wisdom, but above all, an act of his love, and the mysteries of creation and salvation that are still being fulfilled today, actualized through the historical events, implement God’s plan of uniting in love, which is realized mainly through marriage (Biełak 2011, 56). By contracting a marriage, a man fulfils God’s call, implanted in his heart for centuries. The described above marriage was established by the Creator, therefore there is no possibility to change its concept and it is invariably defined as an inseparable union of a man and a woman through which they receive the mentioned God’s grace (Čitbaj 2015, 40–41; Tirpák 2008, 37), which the legislator, emphasizing the spiritual and mystical dimension of marriage in accordance with the Eastern tradition, wrote in the next paragraph:

“can. 776 §2 By the institution of Christ, a valid marriage between the baptized is the same sacrament by which the spouses are united in the image of the perfect unity of Christ and the Church, and by sacramental grace they are as it were consecrated and strengthened by God.” (CCEO, can. 776 § 2)

Therefore, the Catholic marriage is not only a sociological or legal reality, but also a spiritual and religious one, because through love it is connected with the messianic work of Jesus Christ, and Jesus Christ, sitting as if on the throne of Christian marriage, becomes a guarantee of the durability of marital love. Sacramentality gives marriage an extraordinary strength. Through this strength, they receive special grace and help in fulfilling the mission of living together and raising children (Čitbaj 2015, 44–45).

Marriage understood as an alliance, which was directly subsumed by the legislator in the above-mentioned canon, is based on God’s covenant with people. It contains its characteristic features, i.e. it reflects total and radical love. It is not a temporary contract, but is inscribed in a structure based on fidelity to God and is constant not only in relation to one specific relationship, but in a broad context it is understood as the continuity of the alliance covering successive generations, i.e. constantly requiring new partners in the form of offspring (Biełak 2011, 58; Tirpák 2008, 41–46; Mikołajczuk 2006, 280–281; Adamowicz 2015b, 9; 29).

Marriage itself is an image of God because it is a loving relationship between partners open to dialogue. The relationship of love makes a marriage a partnership of a man and a woman. For that reason, the legislator directly pointed out that their rights and obligations are also equal in terms of what belongs to building

a community of married life, although they are sometimes diverse, because they are determined by gender.

“can. 777. Marriage brings equal rights and duties for the spouses in what belongs to the community of conjugal life.” (CCEO, can. 777).

The biblically justified equality of a man and a woman, respecting their natural abilities and conditions, allows them to complement each other in a worthy way in order to realize the fullness of humanity through marriage (Čitbaj 2015, 50–51; Tyrol 2011, 22; 23; Biełak 2011, 60; Tirpák 2008, 43–45). Approximate legal norms have their justification and sources in the biblical description of the creation of a man, where it is noted that God, seeing a man, stated that:

“It is not good for a man to be alone, so I will make him a helper fit for him. /.../ Then the Lord made the man fall into a deep sleep, and while he was sleeping, he took out one of his ribs and filled the place with flesh. Then the Lord God made a woman out of the rib he had taken out of the man. And when he brought her to the man, the man said: This one is bone of my bones and flesh of my flesh! She will be called a woman, because she was taken from a man. Therefore, a man leaves his father and his mother and cleaves to his wife so closely that they become one flesh.” (Gen 2:18-24; Tyrol 2011, 23)

In the context of the quoted extract, it should be noted that a woman cannot be treated by a man as a subordinate workforce, a tool needed to achieve sexual satisfaction or to give offspring. The creation of one body indicates the obligation to be mutually helpful to each other on every level of life, such as, economic, biological or other. The existential plane appears in the foreground, where a woman and a man need each other, as mentioned above, to achieve fullness in humanity. (Biełak 2011, 61; Dorsz 2009, 19; Czupryński 2015, 215–225)

Based on the biblical description of creation, in which it has been written that “God created man in his own image, in the image of God he created him: he created male and female” (Gen. 1,27; Tirpák 2008, 44) to which Jesus referred when answering the question of the Pharisees, he said: “Haven’t you read that the Creator made them male and female from the beginning? And he said, For this reason, a man shall leave his father and mother and join his wife, and the two shall become one flesh. So they are no longer two, but one flesh. Therefore, what God has joined together, let no man part” (Matthew 19:4-6), the legislator of the Catholic Churches states directly that marriage is characterized by such qualities as unity and indissolubility (Popovič 2020a, 111).

“Can. 776 §3. The essential properties of marriage are unity and indissolubility, which in a marriage between the baptized acquire a special force by reason of the sacrament.” (CCEO, can. 776 § 3)

From the description of creation, analyzed even from the etymological point of view, it arises that the marital bond is the strongest possible bond because, as indi-

cated in the theological interpretation, it even exceeds blood ties and as such it is a confirmation of marriage as a monogamous and indivisible union, contracted permanently (Tyrol 2011, 23; Braunsteiner et al. 2019, 8–9). As it was mentioned above, marriage is the strongest of relationships, because it is directly the image of God Himself, i.e. the relationship of love between People (Bieľak 2011, 63). Interpreting the creation of man in the image and likeness of God himself, it should be noted that it has been described as the creation of a woman and a man. It expresses the idea that not so much as individual people, but man and woman as a relationship of marital love reflect the image of God (64). God is one, but He is not alone, because in one Person He would not be Love. Christian theology, which is the basis of legislation, by explaining the mystery of God, indicates love and unity of the Holy Trinity. Therefore, canonical marriage, having its source in God, shows His image through love and unity. A woman and a man, created in the image and likeness of God, are able to act within the framework of a dialogue of love open to others (Bieľak 2011, 63; 66–67; Čitbaj 2017, 64). Building unity in an inseparable way, i.e. lasting until the death of one of the spouses, constitutes the creation of a community of the whole life. It is called the community of a table and a bed (Čitbaj 2015, 66–67) by classical canon studies – apart from the various levels of married life in this context, it is also noted that the sexual ground, which is God’s gift and element of human nature, in marriage raised to the dignity of a sacrament, becomes a reality that enables the implementation of the goals of marriage (66–67).

Marriage is characterized by unity and indissolubility, and as such becomes a sacramental union which cannot be dissolved by any human power (Čitbaj 2015, 56;57; 2017, 70). The listed attributes of marriage are compatible with the purposes of marriage, which are the good of the spouses and the procreation and upbringing of offspring (Čitbaj 2015, 64–65; 2017, 71–73; Braunsteiner et al. 2019, 69; 73). By enumerating the good of the spouses in the first place, the legislator points to their concern and fulfilment of the duty of mutual assistance, from the simplest to the complex. Spouses can never act to harm the other, but always to enrich them (Čitbaj 2015, 64–65; 2017, 71–73; Braunsteiner et al. 2019, 69; 73). The cited norms have their justification in the teaching on marriage, which was included in the Letter of St. Paul to the Ephesians. Describing the principles of domestic life, Saint Paul begins with the command to be subject to one another in the fear of Christ and to love one another (Ef 5: 21-33). As a result, loving spouses are to become the foundation of the family, their children its continuation, and service and love are to be its security (Trstenský 2011, 49; 51).

From the above-described religious nature of the marriage, the legal, and precisely the canonical, competence of the Church towards the institution of marriage flows directly. The Catholic Church, maintaining the principles of the biblical idea of the marriage covenant, and respecting the Church’s teaching on the relationship, has the right to confirm the criteria for the validity and invalidity of marriage, and then evaluate individual relationships in their light. By confirming the validity of a marriage, the Church states that at the time of its solemnizing, all legal provisions related to it were preserved. However, if there have been any cir-

cumstances indicating the occurrence of irregularities regulated by the legislator, then after appropriate proof, the marriage may be declared null (Čitbaj 2015, 74; 76). This competence will also be valid in the case of marriage between a Catholic and a non-Catholic, or even a non-Christian. Through marriage, the non-Catholic party enters the legal order of the community of the Church, which has jurisdiction over canonical marriage (Adamowicz 2009, 152).

#### 4. The Social Dimension in the Context of Marriage Processes

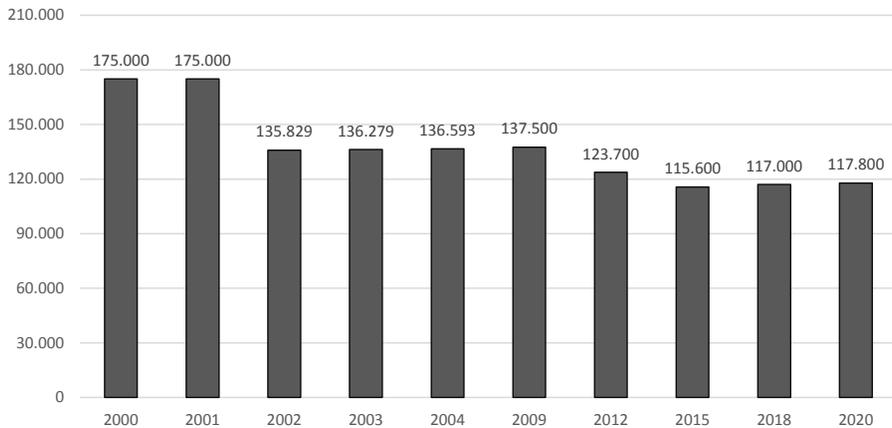
Societies that have so far been based on the Christian system of values reverse, promoting the importance of civil law as appropriate to regulate all social relations. Visible secularization, resulting from secularization and de-Christianization, leads to the rejection of natural law, and all the more so religious law. In our context, it is canon law, which stands for the faithful of the Roman Catholic Church and the described Eastern Catholic Churches. The described changes have a significant impact on the understanding of the value of marriage and family, which in practice is rarely defined in the way described earlier. The variety of concepts makes it urgent to adapt the methods of proper marriage preparation so that the preached values have a chance to be understood and accepted by the next generation, because the idea of marriage, despite the passage of time, remains unchanged (Popovič 2020a, 109–110; 115–116. Tirpák 2008, 41–46).

The preached idea of canonical marriage has its source in God's natural law and God's positive law. Therefore, starting from a contract based on an act of consent, it becomes an irrevocable bond involving the action of God himself. (Popovič 2020a, 112–114)

Marriage is created by the consent of the parties, which the legislator wrote down in the aforementioned can. 776 § 1. In a broad sense, marriage is a meeting of two wills directed at the same object, and in a narrow sense, it is a personal act of mutual self-giving to fulfil the goals and values of the marriage agreement (Popovič 2020a, 118–124; Adamowicz 1999, 237–256). However, it may happen that the relationship will not actually be a marriage due to the presence of an obstacle (CCEO, can. 800–812. Ivan 2007), defect of consent (CCEO, can. 818–826) or failure to perpetuate the canonical form of marriage (CCEO, can. 828–842; Nowicka 2012, 175).

As mentioned before, the social perspective will be discussed on the example of the Greek Catholic Church of the Archeparchy of Prešov, because not only theory, but “the results of research can help in better understanding the external conditions of pastoral activity /.../, which, when interpreted /.../, should be used by theologians /.../” (Wielebski 2010, 165)

The Archeparchy of Prešov is one of the jurisdictional units of the Slovak Greek Catholic Church and covers the territory of the Prešov Region together with the Eparchy of Košice and the Eparchy of Bratislava, forming the Greek Catholic me-



**Chart 1:** *Number of Greek Catholics in the diocese of Prešov in 2000–2020.* Source: *Archeparchy of Prešov.*

tropolis of Prešov . The Archeparchy of Prešov has its legal address in Prešov (Kosiek i Adamisin 2020, 77) – the third largest city in Slovakia.

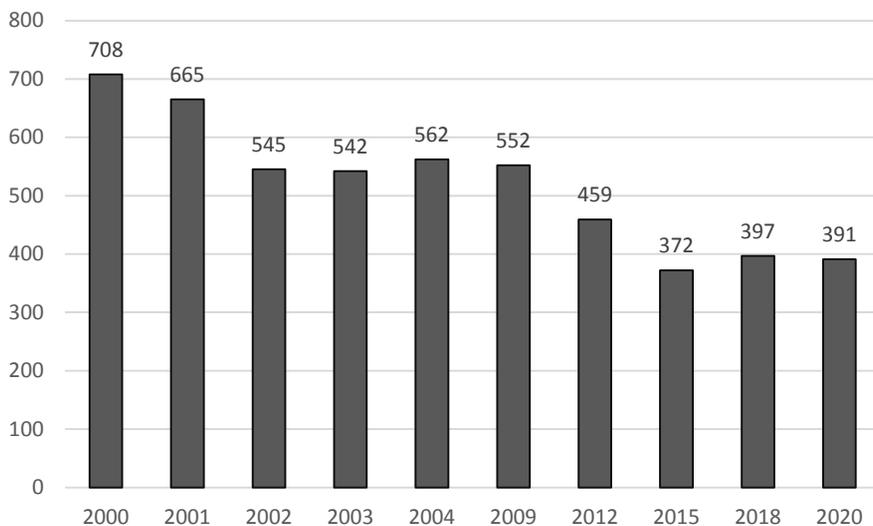
The Archdiocese of Prešov is currently inhabited by over 117,000 Greek Catholics, and over the last 20 years, their number has decreased by almost 33%.

This material is the result of research conducted in the Diocese of Prešov in the period from August 19, 2022, to September 18, 2022. The developed material was obtained in the course of research conducted at the University of Prešov in Prešov and from the available sources from the office of the Archeparchy of Prešov. Statistical data for the years 2005–2008, 2010–2011, 2013–2014, 2016–2017 and 2019 are unavailable.<sup>2</sup>

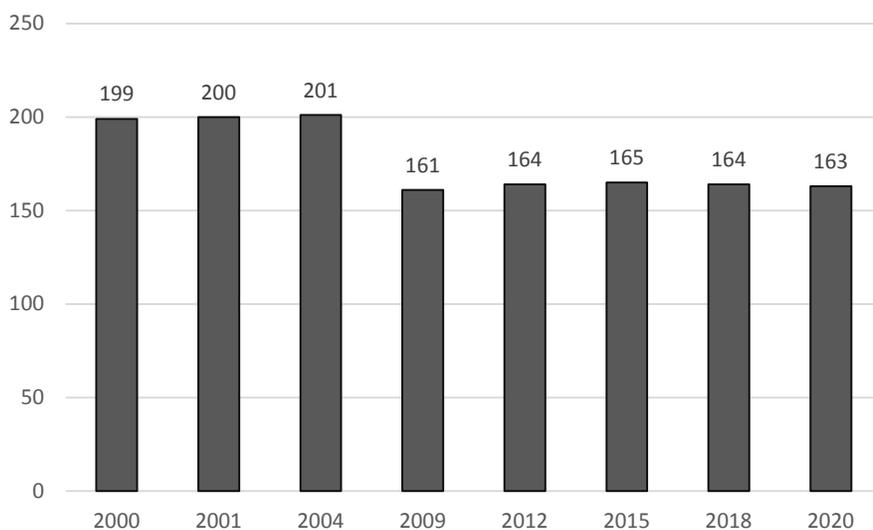
It is worth considering that in the analyzed period, the number of diocesan Greek Catholic clergy increased: in 2000, the diocese had 227 priests, and in 2020 there were 282. It is worth noting that over two decades the number of believers has decreased by almost 45 %, and the number of parishes by 18 %.

The above, reduced statistical data give us a picture of the functioning of the Archeparchy of Prešov. Over the course of two decades, the number of believers has been decreasing, and parishes have been closed, but the number of clergy has been increasing. Considering this information, it is worth presenting the statistical data, provided by the Archeparchy of Prešov, showing the number of marriages. The chart clearly shows that over the last twenty years, the number of marriages has decreased by almost 20 %, and the fewest marriages were contracted in 2020. It is worth noting that while the number of marriages between Greek Catholics decreased in the analyzed period (decrease by over 30 %), the number of marriages in which only one of the parties belongs to the Catholic Church of the Eastern Rite remains at a constant level.

<sup>2</sup> See <http://www.catholic-hierarchy.org/diocese/dprby.html#stats> (access 10.10.2022).

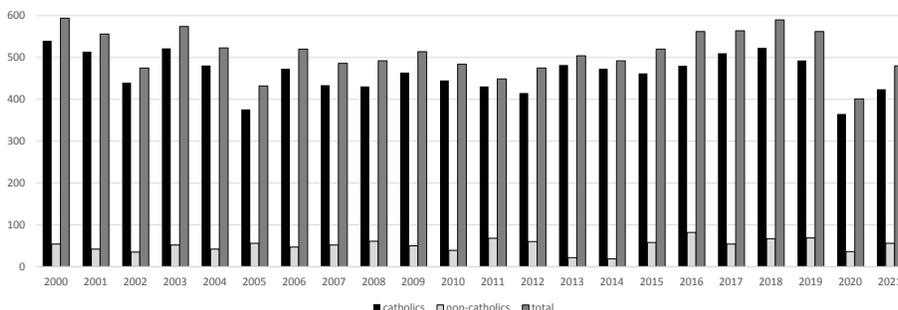


**Chart 2:** Number of faithful per Greek Catholic priest in 2000-2020. Source: Archeparchy of Prešov.

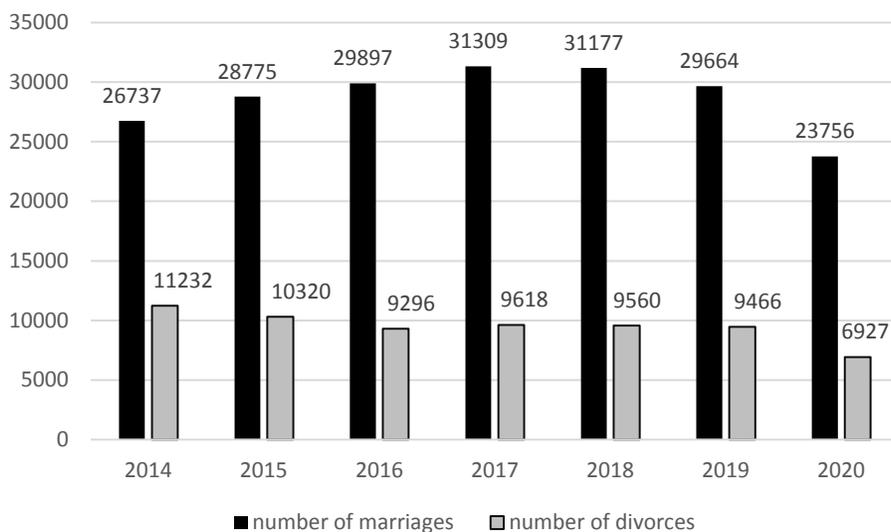


**Chart 3:** Number of Greek Catholic parishes in 2000-2020. Source: Archeparchy of Prešov.

The number of broken marriages may be the result of a spreading divorce mentality, which also includes faithful Catholics. It is possible that migrations and changes in cultural and religious circles contribute to its expansion (Adamowicz 2009, 151; Wielebski 2010, 165–183). The adopted divorce mentality sometimes even contributes to a partial simulation of marital consent, when the prospective spouses, expressing their consent with a positive act of will, exclude its indissolubility. (Adam 2014, 65–66; Popovič 2021, 54–56)



**Chart 4:** Number of marriages in the Diocese of Prešov in 2000–2020. Source: Archeparchy of Prešov.



**Chart 5:** Number of marriages and divorces in 2014–2020 in Slovakia.

The extend of the divorce mentality is so wide that it also affects the faithful of the discussed local church, which in the context of recent years has been described in detail in the analysis: *Sprevádzanie, rozlišovanie a integrovanie zložitých situácií rodín v metropolitnej cirkvi sui iuris v intenciách Amoris laetitia* (Sprevádzanie, rozlišovanie a integrovanie zložitých situácií rodín v metropolitnej cirkvi sui iuris v intenciách Amoris laetitia, Popovič i Petro 2021).

The undertaken analysis of divorce rates leads to the conclusion that the reason for divorces is most often the difference in characters, attitudes and interests. Divorce accepted by a growing part of society causes divorce demands to be established before the case begins, which results from the increasing growth in the standard of living and education of the population, which strives for a peaceful and covenantal, although so categorical, resolution of marital misunderstandings. (Šprocha et al. 2021, 32; Popovic and Petro 2021, 54–56)

In the canonical light, the most common practical reasons for the breakdown of marriages in the Archeparchy of Prešov are infidelity, alcoholism, financial misunderstandings and getting married due to pregnancy. Occasionally, the reasons for the breakup are a previous short acquaintance, the presence of psychological problems or forced marriage (Popovič 2021, 54–56). In practice, a serious difficulty that requires elaboration is also the disintegrating clergy unions (Adamowicz 2015, 110). Statistical data reveal how a small percentage of broken marriages are examined by church courts (Malecha 2020, 266–267; Popovic and Petro 2021, 54–56), although the Church, despite the inability to change its teaching on marriage, is aware of the drama of breaking up relationships and, in accordance with the Church's teaching, wants to devote to every story and look for solutions even in irregular situations (Popovič 2020b, 181–199). The collected statistical data show that in 1999 and at the beginning of 2000, the Court of First Instance in Prešov examined 11 cases concerning the annulment of church marriage, of which 6 were *pro nulitate* and 5 *pro vinculo* (Bujňák 2002, 249).

During 2001 and until August 31, 2002, 7 matrimonial lawsuits were filed and considered, of which 6 were dismissed *pro nulitate* and 1 *pro vinculo* (Bujňák 2002, 185). In 2014, the number of sentences almost doubled, and in the following years, it increased even by a factor of five (2016).

Year	Number of accepted cases	Number of positive judgments	Number of negative judgments
2004	13	8	2
2005	18	10	3
2006	14	14	2
2007	21	12	-
2008	16	17	1
2009	26	11	1
2010	16	13 + 1 PD	1
2011	23	18	1
2012	17	18 + 3 PD	3
2013	21	20 + 1 PD	4
2014	15	16 + 1 PD	3
2015	14	12	1
2016	35 PZ, 3 PS, 3 PD	20 + 3 SP + 2 PD	1
2017	28 PZ, 1 PS, 1 PD	26 + 1 PS	4
2018	34 PZ, 1 PD	22 + 2 PD	4
2019	32 PZ, 1 PS	20	1
2020	19 PZ, 1 PD	16 + 1 PD	3

PZ – Normal process

PD – Documentation process

PS – Shortened Trial by the bishop

**Table 1:** Number of judgments issued by the Court of First Instance in 2004–2020.

Year	Received appeals	Ended by a decree or judgment
2008	-	-
2009	14	3
2010	32	6
2011	27	12
2012	15	24
2013	12	26
2014	23	17
2015	16	17
2016	0	1
2017	0	1
2018	0	-
2019	0	-
2020	0	-

**Table 2:** *Number of judgments issued by the Court of Second Instance in 2008–2022.*

## 5. Conclusion

An important cultural value is a married life (Francis 2015). As a fundamental social unit, which is the basis of the family, it is of interest to all legal orders, both state and religious ones. The Catholic Church also retained jurisdiction over canonical marriages, which have specific goals and determinants, and as such are not always consistent with the description of marriage in the civil order. The above-mentioned law finds its basis in theological reflection, which allows it to be described in the light of Revelation. As a result, the Church has been considering, understanding and presenting the doctrine of the indissolubility of the marriage bond for centuries. It has developed a system of nullity of the marriage consensus, and has organized the court process in this matter so that the church discipline corresponds to the truth of faith (Francis 2015).

Unfortunately, the intensity of social changes, stress, deficits in the social system and difficulties in the labor market are cultural factors that threaten stable decisions making, including those related to the sacrament of marriage. This can be clearly seen in the analyzed data: over the course of more than a decade, we have recorded a significant decrease in the number of contracting marriages in Slovakia. Correlating these statistics with the information provided by the Diocese of Prešov, more optimistic conclusions should be drawn. Taking into account the decreasing number of believers and the number of parishes in the Archeparchy of Prešov over the last two decades, it is worth emphasizing that the decrease of 5 % in the number of marriages (2000 vs. 2019) is an extremely satisfactory level compared to the generally falling interest in religious life. Perhaps the fact that preparation for marriage in the diocese of Prešov does not only concern formal matters should be subjected to a deeper analysis, but it constitutes an element of formation preparation developed as a part of a canonical-pastoral conversation, which is an element of direct preparation for marriage?

Statistical data on marriage annulment cases should be viewed from different perspectives. Analyzing the statistical data until 2016, we can see that the number of cases accepted by the courts of the First Instance remains relatively constant, and the average is less than 18. From the legal and theological point of view, the year 2016 brought an increase in the number of filed plaintiffs' complaints, which should be directly related to the reform of trial law by Pope Francis, when marriage trials were shortened by withdrawing the need to receive judgments from two tribunals. An additional effect of the change was a decrease in appeal cases.

The conducted research arouses interest and indicates directions for further research because it seems that it would be valuable to look at the quality of pre-marriage courses, which may affect the very good understanding of the biblical idea of the marriage covenant and the subsequent durability of the relationships. The description of the marriage directly suggests the need to describe the family in the Eastern Catholic churches. It would also be interesting to compare the marriage law of the Western and Eastern Catholic Churches/ the Western marriage law with the Eastern Catholic Churches, taking into account the statistics of marriage annulment proceedings.

## Abbreviation

CCEO – Codex Canonum Ecclesiarum Orientalium 2022.

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## **The First Synaxis of the Primates of the Ancient Orthodox Patriarchates and the Church of Cyprus**

### *Prva sinaksa primasov starodavnih pravoslavnih patriarhatov in Ciprske Cerkve*

*Abstract:* The Ecumenical Patriarchate made the decision to convene Council of Orthodox Churches in the early 1920s. Despite this, for well-known historical reasons, the Council took place only after 93 years of lengthy preparatory work. The convocation of the Council is primarily attributed to Ecumenical Patriarch Bartholomew. Bartholomew just one year after his election to the patriarchal throne, he convened the primates of all Orthodox Churches to strengthen pan-Orthodox unity. The institution of the Synaxis of the Primates of all Orthodox Churches, introduced by Patriarch Bartholomew, constitutes a sophisticated system of inter-Orthodox consultation and coordination under the auspices of Constantinople, which has proven highly beneficial for the Orthodox Church. Until the convocation of the Council, a total of six Synaxis of Primates of all Orthodox Churches and one Synaxis of Primates of the ancient Patriarchates and the Church of Cyprus were held. In this article, we will examine the first in order and the last to date Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus with the aim of highlighting its historical significance and the utility of establishing this institution, which holds much promise for the future of the Orthodox Church and its presence in the modern world.

*Keywords:* Ecumenical Patriarchate, ancient Patriarchates, Church of Cyprus, Synaxis of Primates

*Povzetek:* Ekumenski patriarhat je v zgodnjih 20. letih 20. stoletja sprejel odločitev o sklicu koncila pravoslavnih Cerkva. Kljub temu pa je – zaradi dobro znanih zgodovinskih razlogov – do koncila prišlo šele po 93 letih dolgotrajnih priprav. Sklic koncila se pripisuje predvsem ekumenskemu patriarhu Bartolomeju. Ta je že leto dni po svoji izvolitvi na patriarhalni prestol sklical poglavarje vseh pravoslavnih Cerkva z namenom krepite vsepravoslavne enotnosti. Ustanovitev sinakse poglavarjev vseh pravoslavnih Cerkva, ki jo je uvedel patriarh Bartolomej, predstavlja prefinjen sistem medpravoslavnega posvetovanja in usklajevanja pod okriljem Carigrada, ki se je za pravoslavno Cerkev izkazal kot zelo koristen. Do sklica koncila je bilo skupaj izvedenih šest sinaks vseh pravoslavnih

poglavarjev ter ena sinaksa poglavarjev starodavnih patriarhatov in Ciperske Cerkve. V prispevku bomo proučili prvo in zadnjo po vrsti od doslej izvedenih sinaks poglavarjev starodavnih patriarhatov in Ciperske Cerkve z namenom osvetlitve njenega zgodovinskega pomena ter uporabnosti vzpostavitve te institucije, ki obeta pomembno vlogo za prihodnost pravoslavne Cerkve in njeno navzočnost v sodobnem svetu.

*Ključne besede:* ekumenski patriarhat, starodavni patriarhati, Ciperska Cerkev, sinaksa poglavarjev

## 1. Introduction

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The decision to convene a Council of the Orthodox Churches was made by the Ecumenical Patriarchate at the beginning of the 20<sup>th</sup> century. Despite this, for well-known historical reasons, the Council of the Orthodox Churches took place only after 93 years of extensive preparatory work. The convocation of the Council is primarily due to Ecumenical Patriarch Bartholomew I, who, undeterred by the threats of certain Churches, unified the efforts of all Orthodox Primates and realized the dream of his predecessors, entering history as the Patriarch who opened new perspectives in the operation of the synodal system (Ladas 2025, 525–526). Indeed, from the onset of his patriarchy, Ecumenical Patriarch Bartholomew, I worked systematically with the well-understood interest of the Orthodox Church in mind. In this context, just one year after his election to the patriarchal throne, he convened all the Primates of the Orthodox Churches in Constantinople to strengthen pan-Orthodox unity and to enhance the witness of Orthodoxy in the modern world. The First Synaxis of the Primates of the Orthodox Churches, held in 1992, coincided with global events that necessitated closer communication among the Orthodox Churches, such as the fall of existing socialism in the former Soviet Union and the end of the Cold War (Harper 2011). In contrast to the institution of the Synaxis of Hierarchs of the Ecumenical Throne, which emerged and was established due to purely historical reasons—namely the prohibition by Turkish authorities on non-Turkish citizen bishops participating in the Synod of the Patriarchate — (Lambriniadis 2015, 137) the institution of the Synaxis of Primates of all Orthodox Churches appeared to be necessitated by the need for closer communication and cooperation among the local Orthodox Churches. This initiative was driven by the evolving geopolitical and religious landscapes that highlighted the importance of a more unified approach among the Orthodox jurisdictions worldwide.

Undoubtedly, Ecumenical Patriarch Bartholomew I, through his actions, revitalized the entire ecclesiastical body, as he brought the Orthodox Church out of its static character. As Professor Stylianos Tsompanidis aptly points out, “At the threshold of the third millennium and amidst tremendous and rapid changes that overturned the global stage and marked the beginning of a transitional era, both

for the world and for the churches and religions, Orthodoxy was fortunate to have an Ecumenical Patriarch of great personality and global influence.” (Tsompanidis 2017, 162)

The Synaxis of the Primates of the Orthodox Churches, an institution introduced by Ecumenical Patriarch Bartholomew I, constitutes a refined system of inter-Orthodox consultation and coordination under the auspices of the First-Throned and Leading Church of Constantinople. This system has proven to be extremely beneficial for the Orthodox Church. By the time of the Holy and Great Council in June 2016, a total of six Synaxis of Primates of all the autocephalous Churches and one Synaxis of Primates of the ancient Patriarchates and the Church of Cyprus were held, all under the presidency and wise guidance of Ecumenical Patriarch Bartholomew I. In this article, without neglecting the importance and multiple benefits for the Orthodox Church of the institution of the Synaxis of the Primates of all Orthodox Churches, we will examine the first and, to date, last Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus. Our aim is to highlight its historical significance and the utility of establishing this institution, which holds much promise for the future of the Orthodox Church and its presence in the modern world.

## **2. The Historical Context of the Convocation of the Synaxis of the Primates of the Ancient Patriarchates and the Church of Cyprus**

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In the early 2010s, serious problems emerged in the troubled region of the Middle East. Among these were the so-called Arab Spring and the civil war in Syria, along with the economic issues they brought and the consequent refugee crisis. Naturally, the Christian population living in these areas was not left unaffected. Archbishop Chrysostomos of Cyprus (1941–2022), during his response at the Synaxis under study, described the situation and stated explicitly: “Raids on places of worship during services, murders of innocent people, violence and acts of aggression against Christian properties, blatant violations of even the most basic human rights, compose today’s scene against Christians in the Middle East.” (AHSSEP, Response of archbishop Chrysostomos of Cyprus to the Address of Ecumenical Patriarch Bartholomew, 2011)

Alongside the previously mentioned situation, certain intra-Orthodox problems also emerged, which could potentially form significant obstacles and impede the progress of the Orthodox Church towards the Holy and Great Council. In February 2011, the 6<sup>th</sup> Pan-Orthodox Preparatory Committee was convened to prepare for the Holy and Great Council, chaired by Metropolitan John of Pergamon (1931–2023) and with the participation of representatives from all Orthodox Churches. The committee aimed to examine the issue of autocephaly at a tertiary level and the matter of the Diptychs at a primary level. The outcomes of the committee’s work did not foster optimism for the future of the pre-synodal process, and any

attempt to reconvene the committee was deemed futile. Consequently, the obstacles to convening the Holy and Great Council became increasingly insurmountable, and the progress of its preparation was rendered unfeasible. Furthermore, the continued postponement of the Council severely undermined the prestige and credibility of the Orthodox Church (Ladas 2025, 398–399).

The Ecumenical Patriarchate, in an effort to overcome the deadlock and “after much torment and mature reflection,” proposed that the convocation of the Holy and Great Council be held with a limited agenda, specifically the 8 topics that had already been prepared, along with the addition of a Message of broader content, which would address issues concerning contemporary humanity. Patriarch Bartholomew I indeed presented the primates with three alternative proposals for the further prospects of the preparatory path and convocation of the Holy and Great Council, emphasizing that there was a possibility that the Council might not be convened and that the Orthodox Church might abandon the endeavour, to the satisfaction and delight of third parties (AHSSEP, Patriarchal Letters to the Primates of the Orthodox Churches, Prot. No. 329 dated April 16, 2011).

Additionally, this year significant issues arose in the relations between the Orthodox Churches of Jerusalem and Romania, which led the Patriarchate of Jerusalem to unilaterally break the Eucharistic communion with the Patriarchate of Romania and to dismiss the Romanian Patriarchate’s representative in Jerusalem, Archimandrite Hieronymus Kretsu. The catalyst was the establishment by the Romanian Patriarchate of a guesthouse and a Holy Church in Jericho, a city that falls under the canonical ecclesiastical jurisdiction of the Patriarchate of Jerusalem (AHSSEP, Official communiqué of the Patriarchate of Jerusalem dated April 26 / May 9, 2011).

Following the decision of the Patriarchate of Jerusalem to sever Eucharistic communion with the Church of Romania, the Holy Synod of the Romanian Patriarchate decided not to send representatives (bishops or clergy) to inter-Orthodox ecclesiastical assemblies (including the Pre-Synodal Pan-Orthodox Conference and the Inter-Orthodox Preparatory Committee), which included Eucharistic liturgy in their programs. The Holy Synod, as clarified by Patriarch Daniel, made this decision: 1. to avoid creating an uncomfortable situation for the organizers of the inter-Orthodox and pan-Orthodox events, 2. to prevent any humiliation of the representatives of the Romanian Patriarchate, and 3. to ensure that the representatives of the Patriarchate of Jerusalem were not “disturbed” (Ladas 2025, 424).

Under these circumstances, Ecumenical Patriarch Bartholomew I decided to convene a Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus, that is, the Churches that have enjoyed special honour since ancient times as their autocephaly stems from the Ecumenical Councils. This decision was made because these Churches could contribute their long-standing experience to the advancement of Orthodox affairs in the modern world and thereby facilitate the work of the pan-Orthodox and inter-Orthodox committees and conferences. (AHSSEP, Address of Ecumenical Patriarch Bartholomew at the Synaxis of the Patriarchs of the ancient Churches 2011)

### 3. The Convocation of the Synaxis of the Primates of the Ancient Patriarchates and the Church of Cyprus

Ecumenical Patriarch Bartholomew I invited the Primates of the ancient Patriarchates of Alexandria Theodoros II, Antioch Ignatius IV (1920–2012), and Jerusalem Theophilos III, as well as the Primate of the venerable Church of Cyprus Chrysostomos II (1941–2022), to a Synaxis. The main topics for discussion were the examination of the situation of the Orthodox Churches in the Middle East, especially following the previously described developments in Arab countries, and the study of general Orthodox matters, including the progress of the Orthodox Church towards the Holy and Great Council (AHSSEP, Patriarchal Letters to the Primates of the Orthodox Churches, Prot. No. 329 dated April 16, 2011). The Synaxis was set to convene in Constantinople, with the commencement of its proceedings on September 1, 2011. The choice of this date for the Synaxis is symbolic as it marks: a) the beginning of the Indiction, i.e., the start of the new ecclesiastical year, b) the remembrance of the Lord's visit to the synagogue of the Jews, during which He was given to read from the book of Isaiah the beginning of the 61st chapter "The Spirit of the Lord is upon me, because he has anointed me," (Nikodemos the Hagiorite 1819, 1–2) and c) the Synaxis of the Most Holy Theotokos of the All-Blessed, whose icon is treasured in the Patriarchal Church of St. George. Additionally, in 1989, following a synodal decision, this day was designated by the Ecumenical Patriarchate as the Day of Prayer for the natural environment, and a special service composed by the ever-memorable hymnographer Saint Gerasimos Mikragiannanitis (1903–1991) is chanted, which coincides with the relevant holy service found in the Menaion, and a special Patriarchal Message regarding the protection of the natural environment is issued (AHSSEP, Address of Ecumenical Patriarch Bartholomew at the Synaxis of the ancient Churches 2011).

The Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus was held as scheduled from September 1 to 3, 2011, at the Patriarchal Cathedral of St. George in Phanar, chaired by Ecumenical Patriarch Bartholomew I, with the participation of the ancient Patriarchates of Alexandria, Antioch, and Jerusalem, and the Church of Cyprus. As specified in the Patriarchal invitation letters, the Synaxis focused on the developments in the Middle East and "on general Orthodox matters, including the progress towards the Holy and Great Council of the Most Holy Orthodox Church." Additionally, the Synaxis unanimously decided to issue a joint Communiqué and Message to the Christian faithful and to every person of goodwill, expressing solidarity and sympathy towards those suffering and calling upon political and religious leaders to establish principles and commitments aimed at the peaceful coexistence of believers of different religions in the sensitive geographical area of the Middle East. (AHSSEP, Message of the Synaxis of the Primates of the Ancient Orthodox Churches 2011)

The delegation from the convening Church of Constantinople was composed of five members, including the Ecumenical Patriarch himself, Metropolitan John of Pergamon, and Metropolitan Emmanuel of France, now Metropolitan Elder of Chal-

cedon, Archimandrite Bartholomew Samaras, Secretary of the Holy and Sacred Synod of the Ecumenical Patriarchate, now Metropolitan of Smyrna, and Grand Protosybyter George Tsetsis (1934–2024). The delegation from the Patriarchate of Alexandria was composed of three members: Patriarch Theodoros II of Alexandria and Metropolitans Kallinikos of Pelusium (1936–2013), former, and George of Accra, now Metropolitan of Guinea. The delegation from the Church of Jerusalem included four members: Patriarch Theophilos III of Jerusalem, Metropolitan Kyriakos of Nazareth, Archbishop Konstantinos Aristarchos, and Archdeacon Athanasios Themistocleous. The Church of Cyprus was represented by a threemember delegation consisting of Archbishop Chrysostomos II of Cyprus (1941–2022), Metropolitan Georgios of Paphos, now Archbishop of Cyprus, and Archdeacon Kyprianos Kountouris. Although Patriarch Ignatius IV of Antioch was the first to accept the invitation, he was ultimately unable to attend in person due to circumstances and was represented by Bishop Issac of Apamea, now Metropolitan of Germany and Central Europe. (AHSSEP, List of Members of the Synaxis of Ancient Orthodox Churches)

On the morning of Thursday, September 1, 2011, a festive Divine Liturgy was celebrated on the feast of the Indiction, during which the Ecumenical Patriarch officiated and was co-officiated by the attending Primates, along with the bishops accompanying them, the representative of the Patriarch of Antioch, and the hierarchs of the Throne. Subsequently, they jointly signed the Act marking the beginning of the new ecclesiastical year. (AHSSEP, Communiqué of the Synaxis of the Primates of the Ancient Churches)

The official ceremony marking the beginning of the Synaxis's proceedings took place at 6:00 PM on the same day, September 1, 2011, at the Patriarchal Cathedral of St. George in Phanar. Initially, the Ecumenical Patriarch Bartholomew I offered a prayer, and then he delivered his introductory speech, setting the purpose, goals, and principles of the Synaxis, with specific, pertinent proposals aimed at further enhancing Pan-Orthodox unity and the progress of inter-Orthodox efforts, among others, including the advancement of preparations for the convocation of the Holy and Great Council. In his speech, he noted that the Synaxis was taking place "in days of trials and temptations for all humanity," but particularly for those living in the geographical area of the specific Churches. He expressed his conviction that the cooperation of the Primates would prove "fruitful for the good of unity and the mission in the world of the most holy Churches and of the entire most holy Orthodox Church." Following this, the Ecumenical Patriarch pointed out that the "fluid and unpredictable" political developments in the region were intensifying concerns about the future of the "Orthodox Churches that have resided there for centuries." This situation necessitates a prudent stance from all the Churches in response to these developments, aiming to protect the Christian flock and ensure their stability in the region. At this point, he also set the objective of the Synaxis, given that the said Churches were more directly affected by the developments in the Middle East and therefore needed to collectively assess the situation "as it pertains to their presence and life there, primarily of the Orthodox, but also of other Christian Churches."

During the opening ceremony, the Ecumenical Patriarch Bartholomew I emphasized the importance of not missing this blessed opportunity to exchange views on the general position of the Orthodox Church in the modern world and the fulfilment of its mission therein. He proposed that the Primates exchange ideas about the preparations for the Holy and Great Council of the Orthodox Church, which was facing some difficulties. Furthermore, he expressed his certainty that the convocation of the Council was crucial for the life of the Orthodox Church and brought the Primates before their responsibilities, remarking with regret, "We are saddened, not to say ashamed, that it has not yet been realized, despite being announced several decades ago." He added that it was time to remove any obstacles "for the realization of this sacred duty, sacrificing if necessary, the narrowly understood interests of our Churches for the sake of this lofty purpose, from whose fulfilment Orthodoxy as a whole will benefit, as well as each Autocephalous Orthodox Church by extension. For, in the final analysis, the interest of each of our Churches is found in the unity and strength of the whole Orthodoxy."

Furthermore, the Ecumenical Patriarch referred to the ecological crisis, stating,

"Given that in this region of the Mediterranean, besides our Orthodox Churches, there are other Christian Churches and denominations, as well as faithful of other religions, we consider it would be very useful to prepare and realize a meeting of religious leaders of this area, during which an ecological 'Mediterranean Charter' would be agreed upon and proclaimed. This Charter would set forth the principles derived from each one's religious convictions, mandating the protection of God's creation from the destruction threatened by human activity."

He added, "The joint addressing of ecological problems, in conjunction with the interreligious dialogues already underway, can greatly contribute to the approach and peaceful coexistence of the peoples living in the volatile region of the Mediterranean" (AHSSEP, Address of Ecumenical Patriarch Bartholomew at the Synaxis of the Patriarchs of the ancient Churches 2011; Ladas, 2018; 2024b).

The speeches of all the Primates reflected the concern of the ancient Patriarchates and the Church of Cyprus for the future of Christians in the Middle East, who are being tested due to political upheavals and their repercussions. Subsequently, a dinner was held at the Sacred Patriarchal and Stavropegic Monastery of the Life-Giving Spring of Baloukli, providing an opportunity for further fellowship and discussion among the participants about the pressing issues highlighted during their addresses. (AHSSEP, Program of the Synaxis of the Ancient Churches 2011)

The Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus resumed its work on September 2<sup>nd</sup> at 9 AM, initially engaging in mutual updates and extensive discussions regarding the situation in the Middle East. Following this, Synaxis turned its attention to various intra-Orthodox issues, exploring solutions and strategies to enhance cooperation among the churches and address-

sing the pressing challenges faced by their communities. This approach underlined the commitment of the ancient Patriarchates and the Church of Cyprus to not only address regional geopolitical issues but also to strengthen the Orthodox communion through dialogue and shared initiatives.

The Patriarch of Jerusalem proposed that the Primates decide on changing the regulations of the Holy and Great Council, while the Archbishop of Cyprus suggested discussing the issue at a Pan-Orthodox Council and insisting, in case of disagreement, “under the threat of exclusion.” The Primates of the Ancient Patriarchates and the Church of Cyprus considered it most appropriate to convene a Synaxis of Primates of all Orthodox Churches to address the decision-making process of the Holy and Great Council. The Archbishop of Cyprus emphasized that the Council should be held as soon as possible and that the Churches should try to “impose” their position but should not be able to exercise a veto, in order to prevent the Council from being held hostage by any individual Church. Consequently, the Metropolitan of Pergamon raised questions about (a) the composition of the Council and (b) whether participation should be universal or proportional. Furthermore, he queried whether they desired a Council with 8 topics and whether a revision of the texts was anticipated, given that the agreements must be maintained.

Additionally, various inter-Orthodox issues were discussed, including the geographical boundaries of each autocephalous Church and the ecological crisis. The Metropolitan of France emphasized the need for specific proposals and a defined stance towards political problems and discussed interreligious dialogue, which differs from inter-Christian dialogue as it promotes understanding and is a dialogue of coexistence, reconciliation, mutual respect, and the opportunity to learn about the customs of others.

The Patriarch of Jerusalem stated that specific initiatives need to be undertaken to relieve Christians in the Middle East. Concrete actions, such as the construction of a clinic or a nursing institution, should be implemented. The Synaxis also highlighted the necessity of frequent communication to support each other and find solutions.

The proceedings of the Synaxis concluded on the afternoon of Saturday, September 3, where the Primates and the representative of the Patriarchate of Antioch thanked the Ecumenical Patriarch for the invitation “to come to the holy center of Orthodoxy and discuss collectively the issues concerning their Churches at this time and decided that they should meet more regularly to discuss Orthodox matters.”

#### **4. The Decisions of the Synaxis of the Primates of the Ancient Patriarchates and the Church of Cyprus**

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The Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus decided that the ancient Patriarchates and the Church of Cyprus would further support and strengthen the ongoing inter-Christian and interreligious dialogue, which is being conducted under the care of the Ecumenical Patriarchate and in

accordance with the relevant decisions of the Third Pre-Synodal Pan-Orthodox Conference (1986). Additionally, the representatives of the Churches located in the Middle East were instructed to maintain communication with the Office of the Orthodox Church in the European Union to address emerging issues and find appropriate solutions through the adoption of necessary measures.

Moreover, the Synaxis decided that the Primates of the ancient Patriarchates and the Archbishop of Cyprus should take the following actions: 1. Ensure the construction of a medical facility on a property owned by the Patriarchate of Jerusalem, located within its canonical geographical jurisdiction, to provide care and treatment for patients in that troubled region. 2. Provide scholarships from each Church to young faithful of the Patriarchate of Jerusalem, enabling them to pursue undergraduate or postgraduate studies at academic institutions under their jurisdiction. 3. Collaborate with the Patriarchate of Alexandria to contribute to the fight against infectious diseases (e.g., AIDS/HIV) and epidemic illnesses in many countries across the African continent (Ladas 2024a).

As part of its proceedings, the Synaxis also addressed the issue of preparing for the Holy and Great Council and decided to expedite the preparatory process, aiming to make it possible to convene the Council “in the foreseeable future.” The Synaxis noted with regret that the deadlock, which arose in February 2011, in the progress towards the long-prepared convocation of the Council was due to the provisions of the Rules of Procedure of the Pan-Orthodox Pre-Synodal Conferences, specifically those requiring decisions to be made by unanimity. For this reason, the participants recommended to the Ecumenical Patriarch to convene a Synaxis of Patriarchs and Presidents of all the Autocephalous Orthodox Churches with the purpose of revising these provisions, “for the quicker advancement and completion of the Council’s preparation.”

The Synaxis adopted the Ecumenical Patriarchate’s proposal to hold a meeting of religious leaders from the Mediterranean region “in the near future,” during which an ecological “Mediterranean Charter” could be agreed upon and proclaimed. This initiative would contribute to efforts to protect the natural environment and promote peaceful coexistence and cooperation among the region’s religions.

## 5. Conclusions

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Based on the decisions of the First Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus, the Holy and Sacred Synod of the Ecumenical Patriarchate decided to convene a Synaxis of the Primates of all Orthodox Churches. This Synaxis, with its authority, would resolve the obstacles that hindered the convocation of the Holy and Great Council and would make specific decisions to advance the preparatory work, with the goal of definitively guiding the Orthodox Church towards the convocation of the Council. Consequently, the Ecumenical Patriarch invited the Primates of the Orthodox Churches to Constantinople the fol-

lowing year. Unfortunately, the Synaxis could not be convened in 2012. However, the Ecumenical Patriarchate did not abandon the idea of convening the Orthodox Primates. In September 2012, it was decided that the Synaxis would convene “in due course in Phanar.” Additionally, to facilitate the convening of the Synaxis, it was decided to send a patriarchal delegation, consisting of Metropolitans John of Pergamon, Emmanuel of France, and Archimandrite Bartholomew Samaras, to the Orthodox Churches to discuss “all matters concerning this Synaxis and the details... so that agreement might be reached on all issues on the agenda” (Ladas 2025, 423). Ultimately, the fifth Synaxis of the Primates of the Orthodox Churches was convened in 2014, and it decided that the Holy and Great Council would take place, at the invitation of the Ecumenical Patriarch, in Constantinople in 2016.

For the sake of historical record, it should be noted that the Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus was subjected to unfounded criticism, despite the fact that the Ecumenical Patriarchate’s competence to convene pan-Orthodox bodies is rooted in Holy Tradition and the Sacred Canons (Canon 3 of the Second Ecumenical Council, Canon 28 of the Fourth, and Canon 36 of the Quinisext Council). Some labelled it a “selective Synaxis of the Eastern Primates,” while others spoke of “two-speed” Churches. It was even argued that such an initiative undermined the unity of Orthodoxy and cited the alleged—though never officially expressed—displeasure of the Primates of the newer Patriarchates and autocephalous Churches that were not invited. In truth, the questioning of the primacy of the Ecumenical Patriarchate became manifest throughout the preparatory stages of the Holy and Great Council of the Orthodox Church and was persistently pursued by certain circles, supported by specific Orthodox Churches. These circles willfully disregarded the ecumenical and pan-Orthodox responsibilities of the Church of Constantinople, aiming instead to confine its mission to narrow, local dimensions.

However, no Orthodox Church opposed the convocation of the Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus. On the contrary, all, without exception, awaited its decisions. This criticism, whether well-intentioned or not, does not do justice to the facts, as the Ecumenical Patriarchate, as the First-Throned and leading Church, always acts with the best interests of the Orthodox Church in mind. For this reason, Ecumenical Patriarch Bartholomew introduced the institution of Synaxis of all Orthodox Primates, his predecessor Ecumenical Patriarch Athenagoras I (1886–1972) established the institution of Pan-Orthodox Conferences, and Ecumenical Patriarch Demetrios (1914–1991) convened the Pre-Synodal Pan-Orthodox Conferences to prepare for the Council.

The institution of the Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus, therefore, in no way seeks to divide the Orthodox Churches, nor does it conflict with the broader inter-Orthodox cooperation. On the contrary, it further strengthens inter-Orthodox collaboration by leveraging the contributions of the ancient Orthodox Churches in advancing the Orthodox witness in the world. The equal participation of all Orthodox Churches in pan-Orthodox and inter-Orthodox meetings remains respected and upheld, but this does not negate

the special honour bestowed upon the ancient Patriarchates and the Church of Cyprus, whose autocephaly has been ratified by Ecumenical Councils since ancient times. The Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus contributes with the extensive experience of the ancient Churches to the promotion of Orthodox affairs in the modern world and facilitates the work of pan-Orthodox and inter-Orthodox committees and conferences. (AHSSEP, Address of Ecumenical Patriarch Bartholomew at the Synaxis of the Ancient Churches 2011)

Indeed, the Message of the First Synaxis explicitly stated: "We, who bear the responsibility of leadership and pastoral care of the ancient and historic Churches, which were founded by the Apostles of Christ and declared autocephalous by the Ecumenical Councils of the one undivided Church, have gathered here to revive an ancient custom and to exchange thoughts..." (AHSSEP, Message of the Synaxis of the Primates of the Ancient Orthodox Churches, 2011) In this context, it is noteworthy that the Archbishop of Cyprus, during his response, emphasized that

"The two-thousand-year history of our ancient Churches, their participation in all the Ecumenical Councils, and their struggle to uphold the correct doctrine have endowed them with unique experience. Moreover, the continuous martyrdom over centuries, which compels them to remain in constant vigilance, has given them another privilege: by measuring worldly matters with a different standard, they consider it their duty to stand by the faithful individually and by Churches with less experience." (AHSSEP, Response of archbishop Chrysostomos of Cyprus to the address of Ecumenical Patriarch Bartholomew, 2011)

Therefore, the institution of the Synaxis of the Primates of the ancient Patriarchates and the ancient Church of Cyprus is a significant initiative by Ecumenical Patriarch Bartholomew I and proves to be highly beneficial for the Orthodox Church in many ways.

Finally, it should be noted that there were considerations for convening a Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus in 2022, following the uncanonical incursion of the Church of Russia into the canonical jurisdiction of the Patriarchate of Alexandria. To this end, Metropolitan Emmanuel of Chalcedon visited Patriarch John of Antioch and conveyed the idea of convening a Synaxis of the Primates of the ancient Patriarchates and the Church of Cyprus before the Great Lent and Holy Week of 2022 in Constantinople (Patriarch John X receives Metropolitan Emmanuel of Chalcedon Balamand, 2022). The Synaxis was intended to discuss all the issues facing the Orthodox Church, and with the wisdom and experience of the ancient thrones of the East, it would make the appropriate decisions. However, due to well-known reasons, the convening of this second Synaxis has not yet taken place.

## Abbreviation

**AHSSEP** – Archive of the Holy and Sacred Synod of the Ecumenical Patriarchate.

## Archival sources

### Archive of the Holy and Sacred Synod of the

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- , Communiqué of the Synaxis of the Primate of the ancient Orthodox Churches, 2011.
- , List of Members of the Synaxis of ancient Orthodox Churches, 2011.
- , Message of Patriarch Ignatius IV of Antioch to the Synaxis of the ancient Churches, 2011.
- , Message of the Synaxis of the Primate of the ancient Orthodox Churches, 2011.
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*Zlatko Matić*

## **Orthodox Christianity Facing the Challenges of Fluidity of Identity**

### *Soočanje pravoslavja z izzivi fluidnosti identitete*

*Abstract:* The aim of this paper is to examine the issue of Christian identity, i.e. the identity of the Church in modern pluralistic society which is described using the terms of “fluidity,” “liquidity” and overcoming of all stable categorical definitions of individuals or social structures. The author describes this world as a positive stimulus for the Church which is obliged to re-examine some inherited theological assumptions of the strong (ontologized) identity and attempt to understand its position in the world where only uncertainty is certain, only insecurity is secure and only the state of continuous change is unchangeable. In this manner, the modern socio-political and religioloical situation in the world would significantly contribute to overcoming certain ecclesiological limitations of modern theological thought (nationalist predispositions, the problem of the ecclesial identity of others, etc.).

*Keywords:* identity of the Church, globalism, pluralism, fluid identities, Z. Bauman

*Povzetek:* Namen prispevka je proučiti vprašanje krščanske identitete, tj. identitete Cerkve v sodobni pluralistični družbi, ki se opisuje z izrazi ,fluidnost‘, ,nestalnost‘ in presega vse stabilne kategorične opredelitve posameznikov ali družbenih struktur. Avtor tako stanje razume kot pozitivno spodbudo za Cerkev, ki je poklicana k ponovnemu pretresu nekaterih podedovanih teoloških predpostavk o močni (ontologizirani) identiteti ter k iskanju razumevanja svojega položaja v svetu, kjer je edina gotovost negotovost, edina varnost nevarnost in edina prava nespremenljivost stalna spremenljivost. Tako lahko sodobne družbeno-politične in religiološke razmere bistveno prispevajo k preseganju določenih eklesioloških omejitev sodobne teološke misli (npr. nacionalističnih predispozicij, vprašanja cerkvene identitete drugih itd.).

*Ključne besede:* identiteta Cerkve, globalizem, pluralizem, fluidne identitete, Z. Bauman

## 1. Introduction

Identity issues, which have been very present in the last few decades, have made the very notion and concept of identity exceptionally topical in the context of a pluralistic society. A specific set of circumstances can be found behind these movements: the society of continuous changes and the civilization which has become liquid, flowing and fluid, require identicalness. It is the Latin term *idem*, meaning the same, which lies at the root of the term identity.<sup>1</sup>

Identity studies have been re-actualized not only at the philosophical (*Enciklopedijski teološki rječnik*, s.v. "Identitet"), anthropological and cultural and socio-political levels, but also at the theological level. The Church identity issue has become more topical than ever due to the entrance of Orthodox Churches into the complex and unpredictable field of ecumenical dialogue and due to the internal issues regarding their unity while facing different challenges. Various developments which followed the convening and holding of the Council of Crete in 2016, or the process of assigning autocephaly to the Ukrainian Church in 2018, as well as the course of the Orthodox-Catholic bilateral dialogue, all confirm the above-mentioned hypothesis about the contemporary character of the Orthodox Church identity issue, and they do this in an open, direct and painful manner.

In this research, we will try to show the depth of historical and cultural changes which have happened quickly throughout the last few decades and made identities incomparably more fluid today than they used to be. Globalization highlights a series of factors which determine a new expression of the Church identification. These factors ask for an ecclesiology which seriously considers the above-mentioned fluidity and which will be open, *in via* and more "synodal" in the literal sense of the words. Such re-examination could point not to the need for inventing new ecclesiological identities but to re-formulation, re-thinking, as well as transformation of the existing traditional ecclesial paradigms within the Church. In this manner, the main task of the Christian dogmatic or systematic theology would be fulfilled. This task lies in Christ's invitation to apostles and all theologians to delve more deeply into the treasure boxes of their own Tradition: "Duc in altum." (Lk 5:4)

Bearing in mind these methodological hypotheses, we will divide the paper into several sections. First, we will provide a short presentation of Bauman's vision of the identity issue in modern pluralistic society.<sup>2</sup> Then, we will present Orthodoxy which identifies itself as the Church while indicating that the Church is not this very thing, although it usually appears and presents itself as if it were, since many church dignitaries offer such a possibility of identification. Finally, we will synthesize the concept of fluidity as a challenge and opportunity for the identification of the Church.

<sup>1</sup> "Sameness" and "difference" actually co-exist in the concept of identity. This term refers to the sum of specific features which provide a specific person or community with originality (uniqueness) but also to differences which set it apart and identify it. In this manner, we understand the relational character of identifying, identification and identity at the very linguistic level of analysis.

<sup>2</sup> Primarily on the basis of an interview – a typical and guiding conversation with Zygmunt Bauman. (Bauman 2003)

## 2. Brave, Fluid World

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While questioning all types of boundaries – starting from constitutive and categorical (temporal and spatial) ones, widespread globalization also relativizes the notion of identity. The identity issue defined more and more frequently as the identity crisis, characterizes modern society and sociological research, as well as all Churches and their theologies (Kovačević 2017).

It is not desirable to have a rigid or enduring attitude and a fixed position in the theoretical or practical existence nowadays. Thus, the post-modern expression of the modern issue of identity, which has opened up the problem of its strong and stable construction, has become the question of how to avoid its “stabilization” and maintain it open. “In our times of liquid, fluid modernity (*modernità liquida*) where the popular hero is an individual free to fluctuate without obstacles, it becomes increasingly unpopular to be ‘fixed’, ‘identified’ in an inflexible way without the possibility of rethinking.” (Bauman 2003, 66)

The modern liquid, flowing or flowing-by world has been named fluid. This is the most precise description or a synonym for uncontrollable dissolution (erosion), unmanageable speed of disintegration, decomposition and elusive flexibility, as well as insecurity and anxiety (Dodlek and Malović 2022, 264). All this has direct consequences on the identity field and appears as a need for finding the causes of change in the once untouchable and unique identity – the national one.<sup>3</sup> Therefore, Bauman reminds us that today sociologists face a special challenge. He claims that the old principle of *cuius regio, eius natio*, which has been the foundation of creating the ‘identity issue’ for more than one hundred and fifty years, is abandoned as something solid and stable, along with the idea of a nation-state. Therefore, the Polish sociologist claims that the founders of modern sociology are not capable of solving the identity issues which have reached our time, moving in the opposite direction since the point in time when identity stopped being socially anchored and socially determined (Bauman 2003, 54).<sup>4</sup> This “disembedding,” loss of the social location, unanchoring (loss of the anchor and foundation), dislocation and even disembodiment is essentially an identity issue in its original philosophical or ontological form. It causes structural changes manifested in the escape. Thus, we follow the activities of free spirits who desperately search for the “us” to be integrated into and belong to. However, social affiliations, particu-

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<sup>3</sup> “Following the dissolution of traditional societies based on the Christian identity, the modern man is in constant search for the establishment of a new identity – in the intellect, human nature, reason, nation, etc.” (Krstić 2022, 44)

<sup>4</sup> Z. Bauman questions his own national identification in the introduction of his book on identity by confronting it with his British and European “self.” Namely, the problem arose when the sociologist was to accept an honorary doctorate at the University of Prague while the laureate’s hymn was to be played. He was supposed to choose the hymn – Polish, British or European. He started thinking about this and reached the problem of identity. According to Biti: “The basic problem is the fact that the reality considered by sociology in its present but also possible future forms is much more fluid and heterogeneous than anything else that caused the intellectual interest of sociologists in the past.” (Biti 2012, 118) F. Benigno adds that in such a situation the recipes of classical sociology are of no use (Benigno 2006, 258).

larly the inherited (passed down) ones, the ones which are traditionally imposed as identity determinants par excellence (race, origin, place or country of birth, family, social class) become irrelevant, particularly in economically and technologically developed countries. Now an individual has contact with the “societies of ideas and principles,” with ideologies, in comparison to the previous society of life and destiny, which was determined by “face-to-face” experience. In such circumstances, individuals search for new groups which would rapidly influence the fabrication of new identities. As a rule, they are virtual (not topographic anymore) and as such, they are illusions of intimacy, relationships and connections – fictions of community.<sup>5</sup> This causes the progressive feeling of insecurity in any social location. “And as the ultimate shelter, the wonders of genetic repairs appear in the worryingly distant horizon /.../ drugs are also there, promising a visit to eternity, though a short one.” (Bauman 2009a, 18) Bauman also states that multiplied identities flutter and fly by freely around us, while individuals are expected to catch them as they fly and adopt them or integrate them.

The final product of such an integrating process is called puzzle-identity by Benedetto Vecchi. However, Bauman partially rejects his collocutor’s stance at the very beginning of the conversation related to puzzle identification. He says: “I’m afraid that your puzzle allegory is only partially enlightening” since there is no complete image; it is a defective puzzle which misses certain parts, while we do not even know which ones (2003, 109). Our identity is not closed in a box with all parts of the final image given in advance. What is even worse, there is no target image (usually found on the box of a jigsaw puzzle) which would facilitate the process of completing the mosaic<sup>6</sup> and there are no guarantees that this identity process will be finished with success. When it comes to jigsaw puzzles, they are outcome-oriented, and their formation is started after the previously known final construction which will definitely be attained if the effort is made. In contrast, puzzle-identity is a completely different reality – the complete effort is oriented towards the means and not the outcome. One starts with the parts one possesses and deems important for one’s own recognition, which one then arranges and sets in order. One creates certain images, integrates them, re-integrates them, dis-integrates them, destroys them and re-introduces them into the mosaic, recycling the identities and experimenting repeatedly with what one possesses.<sup>7</sup>

<sup>5</sup> “It appears that the greatest primeval success of virtual intimacy is the separation of communication and relationships. In contrast to the old-fashioned topographic intimacy, it requires neither creating relationships in advance, nor the results as a consequence of their creation. /.../ Virtual intimacy alleviates the pressure usually made by non-virtual intimacy. It also represents a pattern for all other types of intimacy. Now each intimacy has to measure its virtues and flaws according to the standards of virtual intimacy.” (Bauman 2003, 80)

<sup>6</sup> Some authors use the kaleidoscope metaphor, stating that identities, similarly to coloured glass parts in this optical device, form themselves while reflecting each other depending on the person holding and operating the device. Therefore, our different affiliations, multiple characters and experiences form a unique representation of ourselves, while this representation depends on the person observing us. (Calabrò 2013, 86)

<sup>7</sup> At another point, Bauman names these processes using the following words: “unstoppable, compulsive and obsessive reordering, renovating, recycling, repairing and reconstructing of identity.” (Bauman 2009a, 17)

The question is not which reality one has to possess to arrive, there – “at the destination” (since there is no destination). On the contrary, the question is what is reachable with the means that one has in one’s hands and what else should be acquired to reach new landmarks on this path. “It could be said that a puzzle is solved by means of instrumental rationality (appropriate means are selected for the particular aim). On the contrary, the identity construction is governed by the logic of final rationality (understanding to what degree the available means are suitable for reaching the attractive aims).” (Bauman 2003, 110) Thus, the hero of the liquid, fluid world becomes Ibsen’s Peer Gynt. He represents a popular individual who fluctuates without obstacles and impediments, a continuously mutating person who rejects a fixed identity, chains it and takes away its freedom (2003, 163–165), and knows his way around, as described or predicted by the famous Norwegian writer as early as 1867.

These outlined contemporary sociological and anthropological coordinates present a world where only uncertainty is certain, only insecurity is secure and only the state of continuous change is unchangeable. In addition, they simultaneously reveal one of the most significant positively provocative characteristics of modern identities – the fact that they are in the process<sup>8</sup> of development, rather than given in advance or absolutely defined, not unchangeable according to dogma, or ontologized, but communicative and relative, with “unquiet” frontiers.<sup>9</sup> Identities form themselves by means of a mutual relationship between numerous attributes, as well as by mixing the limitations, surpassing the boundaries, and combining frontiers. For instance, the European identity is prerogatively understood as being open (Vranješ 2011, 239–252) and plural (Derrida), interactive and dialectical, “as something which is not unique, homogeneous or having clearly defined *frontiers* /.../ but basically ambivalent, multi-layered and multi-dimensional, with indefinite and fluctuating *frontiers*.” (Vrcan 2005, 11; Matić 2018; Jamnik 2018)

Is the described set of circumstances and hypotheses, related to the loss of rigid identity frontiers, dangerous per se for church identities and ecclesial communities, particularly if they are regarded as fixed, stable and scholastically defined substantial entities?<sup>10</sup> Is it possible for this universally liquid or diluted situa-

<sup>8</sup> “The identification *process* has the key significance in constituting identity. In different stages of the *process*, an individual is shaped in his/her own identity. Although the identification *process* should be differentiated from the identity category itself, this *process* involves and enables shaping into or acquiring the characteristic symbols of a group or society to which one belongs in all segments of personal and social development. It is the *process* of interiorization or internalization of cultural elements. It is important to notice that this *process* involves several other processes, such as socialization and acculturation.” (Vranješ 2011, 766) Emphasis added.

<sup>9</sup> “Unquiet Frontiers of Modernity” is precisely the name of one of the chapters of Charles Taylor’s classic work *A Secular Age*. (Tejlor 2011, 722–739)

<sup>10</sup> Vranješ presents the unacceptable version of fluid identity in the form of undeveloped religious identity: “The most frequent reason for this phenomenon [undeveloped religious identity] lies in the fact of attempting to build religious identity according to the functionalist principles of the post-modern era and not accepting it as a gift. The appearance of partially adopted and partially developed religious identity provides a specific kind of ‘fluid religious identity.’ It leads to the partial approach to religion, partial or insufficient acceptance of church teachings and morality, while simultaneously relying on the Christian tradition but also supporting or tacitly accepting the ideas and trends which are diametri-

tion to be a chance for ecclesial communities to start their own serious identity studies? Can Churches be regarded as emerging and developing realities, or “dynamic identities”<sup>11</sup> despite their catechetical or dogmatic attitudes towards themselves as being permanent, unchangeable conditions revealed by God? In other words, what happens to ecclesiologies in the civilization which, as we stated in general outline elsewhere (Matić 2021), globalizes space and vacuumizes time making them virtual?

### 3. Ecclesial Identity – Previous Approaches and Modern Orthodox Theology

Fear of the challenges of the fast-changing world has led to the desire for security and safety realized in the exclusivist, institutionalized, imposed (from above, from the top, in a downward and descending manner) and triumphalist ecclesiology, which wanted to “go back in time” since it perceived only radical relativism in the challenges of society. This (re)action of the ecclesial centres of weakened power, this panic desire for security and avoiding risks, aspiration to flee from relationships and dialogue, need for ensuring security, will for power and immunity of the ecclesial being in the world have even been called a pro-fundamentalist (potentially fundamentalist) ecclesial tendency in the context of Western Christianity.<sup>12</sup> Such an attitude of the Catholic Christianity was changed at the Second Vatican Council. However, “ironically, it can be said that at the moment when the Church seemed to finally open its door to the modern world, it faced the world which understood itself as *post-modern*” (Mannion 2007, 28–29). The original dialogical spring turned into the winter of uniformed newly dogmatized ecclesiological models.

The ecclesial identity of Orthodoxy had not been considered at all until the ecumenical movement appeared and the need arose to provide an affirmative and not only negative solution to the issue of the specific difference of the Orthodox Church and its identity. This highlighted the problem of ecclesiologies with ethnical prefixes and the specific autocephalism of ecclesiologies, the negative outcome of which was evident on the eve of the Council of Crete in 2016, following the century-long talks. The mentioned challenges of ethnophyletism and autocephalism create enclosed ecclesiologies and result in the decentralization of Church-governing bodies, whose representatives are incapable of leading a dialogue with the world. What prevails is the spirit of provincialism, the theology of small backwater towns and ghetto psychology. The Orthodox ecclesiology of *ko-*

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cally opposed to the Christian faith and ethics. The main reason for these phenomena is not being established or rooted in the Christian identity. This leads to losing oneself in the globalization trends which become more a trap than an opportunity for living freely and responsibly.” (Vranješ 2011, 769)

<sup>11</sup> The expression used by Michele Bassand to describe the European cultural identity. (Stojković 2008, 24)

<sup>12</sup> Zlatko Matić, Fundamentalističke tendencije u enciklici *Quanta cura, Teme 2* (2014): 855–876. The study refers to the Catholic Church but numerous segments of the conclusion can be applied to some Orthodox phenomena.

*inonia*, similarly to the Catholic communion ecclesiology, is rather anaemic, deformed into its opposites (ecclesiology of the nation, or universalistic or centralistic ecclesiology) when it comes to numerous reactions of the official religious authorities or becomes even unrecognizable or anonymous. The mentioned crisis is not only a product of pluralism. In all theological variations of both Western and Eastern ecclesiology, this can be described and almost defined as the fear of losing one's own "self," which leads to defensive reactions (subordination of the local, the other, different, and plural) and closure into one's own limits of mortality and its security.

What is the Orthodox Christian identity really like? We will offer an answer bearing in mind the attitudes of the leading Orthodox theologian, Metropolitan of Pergamon, John (Zizioulas).<sup>13</sup> The elements which represent identity are related to the moment of crisis in the Orthodox experience since this is the moment when identity is perceived in its uniqueness and inimitableness. If we are to decide and identify the *differentia specifica* of Orthodoxy and indicate its specificity, we should bear in mind that it cannot be absolute, yet that its "central, most significant and decisive moment" can certainly be highlighted.<sup>14</sup> (Zizijulas 1997, 7) With its numerous elements which appear to be equally significant, the Church, as one of many communities throughout history, is difficult to identify. Consequently, misunderstandings and inaccuracies occur frequently.<sup>15</sup> Zizioulas mentions several tendencies which are prevalent today when determining the identity of the Church, including ideological (professing faith, symbols of faith, dogmatists, a set of ideas determining the Church); missionary (preaching, Church as a group of conscious Christians); moralistic (Church as a puritanical community) and therapeutic (Church as a sanatorium or hospital). (Zizijulas 1997, 7–10) Although he believes that these attitudes do exist in the Church, this world-famous theologian claims that selecting any of these to be the centre of the Church would put its true identity at risk. He states that none of the mentioned above "can determine the identity of the Church," since "the essence of the Church is revealed in the Eucharist" (1997, 12–13). The identity of the Church is in the (Sunday) Eucharist gathering of all Christians belonging to a local ecclesial community.<sup>16</sup> Since this gathering has an eschatological character, the Church derives its being from the future Century, from the Kingdom of God. The Church is not a product of history; it lives in this world, but it does not belong to it. If its identity is Eucharistic, which means it is also eschatological, it implies that the Church is directed towards the future which bears its purpose of existence. If the Church forgets about its escha-

<sup>13</sup> Primarily his lecture from 1997, published as Jovan Zizijulas, *Identitet Crkve, Sabornost 1–2* (1997): 5–16.

<sup>14</sup> "Therefore, the aim of identification is singularity, while identity, in the sense of singularity, can never be absolute." (Zizijulas 1997, 6) Classical lexicon entries state that identity is "a term used to name a relationship between the partial or complete sameness, and which is opposite to the term difference although it correlates with it." (Šmaus 2008, 233)

<sup>15</sup> "Consequently, there is always a danger of confusing ecclesiology with sociology./.../ the identity issue is not at all simple and the road to it is too dangerous and slippery." (Zizijulas 1997, 6; 12)

<sup>16</sup> "The true identity of the Church can be seen through the Eucharist gathering." (Zizijulas 1997, 13)

tological identity, it might turn into one of many secular institutions (a state, such as the Vatican; a demochristian political party; a charity, such as the Red Cross; an environmental movement, similar to green parties, which happened in many Protestant denominations; or serve nationalist ideas and ideologists, which has been a constant threat to Orthodoxy). However, if it overemphasizes eschatology at the expense of historical existence, it is threatened by self-sufficiency and sluggishness. This tendency, familiar in some Orthodox circles, involves the risk of forgetting “that the Church and its identity represent a constant struggle” and that the Church acts “while awaiting its complete identity, which will be revealed in the Kingdom of God” (1997, 15–16).

Does this roughly sketched Eucharistic and eschatological identity of Orthodoxy represent a “strong identity” again? Does it take us back to the pre-modernist categorical apparatus? Can this vision of the Church by Metropolitan Zizioulas be used in the dialogical perspective of Orthodoxy and the modern world?

#### 4. Proposition of a Fluid Ecclesiology for the Fluid World

Connecting the Church and a local Eucharist community, which is one of the greatest contributions of modern theology, highlights the ecclesial identity which is established a new every Sunday. Namely, if the Church being itself depends on the response<sup>17</sup> of specific individuals to the invitation to the liturgy gathering, then the identity of an ecclesial structure is completely open, ever developing, always questionable, uncertain, unsecured, dependent on the freedom of specific human beings. The Church, identified as a liturgical community, does not exist on its own as an autochthonous entity, but it emerges, constitutes and identifies itself in the process of many a meeting at a single place. On the other hand, the eschatological identity shows that the Church is an uncompleted reality (“in a constant struggle”), awaiting its final confirmation, ultimate accomplishment and future completeness. This should separate it from the attitude regarding the absolutized identity and make it more fluid in relation to the world in which it exists. This stance is closer to the contemporary vision of the collage-, mosaic- or puzzle-identity. This lack of security makes the Church free in its actions, enabling it to be a witness to the task of mutual creation of identity in the correlation and dialogue with different others. Here we have the opportunity to find concrete examples of how to realize the aforementioned open identity of Orthodoxy. The Church must move beyond all attitudes that lead to particularism, and this leads us to at least three examples: 1) finding new expressions for the concretization of lay service, 2) resolving the problem of nationalism, as a major manifestation of particularism, in the spirit of open identity, and 3) carrying out inculturation as the promotion, not the imposition, of any specific *national* Orthodox culture (especially in Afri-

<sup>17</sup> One must not forget that the name of the Church, *ekklisia*, originates from the Greek verb *ek-kaleo* meaning to summon, to invite. Therefore, at the basic philological level of analysis, the Church itself is a community of the summoned and those who responded.

ca today). Simply, the ecclesial identity is far from the substantial one, since it is completely dynamic. It represents a misunderstanding and misapprehension in opposition to today's visions of identity, particularly the liquid one in Bauman's sense of the word.<sup>18</sup>

Therefore, we believe that we can answer affirmatively, without endangering the ecclesial identity, to the question of whether the Orthodox identity can be understood as open and manifold, as interactive and dialectical, or as stated by Vrcan - as something non-homogeneous, without clear frontiers and "ambivalent in its essence, multi-layered and multi-dimensional," having "indefinite and fluctuating frontiers?" (Vrcan 2005, 11) On top of the mentioned developing identity, we can also add that the Orthodox Church represents a community consisting of a larger number (14 or 15) of local Churches, which requires an analysis of the non-homogeneity and multidimensionality since there is unity in the whole set of differences of the ecclesiastical quality of the Arab, Greek and Slavic world. Furthermore, the existence of a strong Orthodox diaspora challenges our citation once again - particularly the part related to the indefinite and fluctuating borders. Homogeneously closed nationalist ecclesiologies are unsustainable outside the borders of the mainly national Orthodox Churches. (Jović 2018) Since they represent a minority, the Orthodox believers in the diaspora give preference to ecclesial activity, having no material and political support given to the Churches in their mother country. They literally make "God's power perfect in weakness."

Attempting to offer an unambiguous answer to the question of finding the ecclesial identity would once again return our research to the ideological or pre-modern field. Therefore, my proposition will be briefly outlined in accordance with some contemporary sociological thoughts. Srđan Vrcan accepts the studies of D'Andrea and, talking specifically about the European identity, he suggests that we should consider things using the "terms of an open plan," demanding identity studies to turn away from the past (origins) and start looking into the future. (Vrcan 2005, 9)

Not only the European but also Christian identity is faced with the same challenges. The above-mentioned search for identity in the future is, at least in principle, in concordance with the mentioned eschatological vision of the Orthodox identity. Next, the ethics of responsibility presents the liturgical identity as a need to responsibly address the problems of others and of the contemporary world,

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<sup>18</sup> This attitude also has its ecumenical potential. Vranješ talks about religious identity as a gift, which is deeply ritualistic and represented in religious praxis. Therefore, we believe that our attitudes should be compared with the following: "The socio-anthropological dimension of understanding the man is not sufficient for understanding religious identity. It is necessary to start the process of understanding the beliefs of the religious community, i.e. the Church. A significant feature of a believer's identity is his/her ecclesial foundation, i.e. his/her ecclesial character. The Catholic Church faith has characteristic features of religious identity which are different from the features of other religious communities, as well as from other Christian denominations. /.../ A believer's identity is a gift. Identity is received. It is not a product of man. It can only be received from God in the process whose central part is the ritual sacramental celebration of the mystery of Christ /.../ Religious identity is essentially ritual identity; its ritual dimension is a structural and irreplaceable feature. Religious identity is realized in the religious practices which, starting from sacramental celebrations, encompass the whole life of a Christian." (Vranješ 2011, 767-768)

both the environmental and anthropological ones. The Church is not a given and completed reality once and for all. Thus, according to the proposed vision, Christianity could without reluctance state its responsible role of the “yeast in maturing of the identity able to understand crucial life issues” (Dotolo 2011, 147). In this manner, it could overcome even the material (spatial and temporal) limitations, not only the barriers imposed by human intolerance. The maturing of identity should not be authoritatively preached to others by the Church. However, it should be underlined that maturing is also related to one’s ecclesial “self.”

## 5. Conclusion

In the analysis of the fluid world, we stated that Bauman offered Ibsen’s Peer Gynt as a personification of the identity seeker. This hero, who desired to become “the emperor of human life,” kept searching for his own “self” until his old age. At the end of his odyssey, he remains disoriented, wistful and confused, asking himself once again where he has really been all this time during his search and where his true and integral “self” has been. No one could provide an answer to this question of his. Actually, no one except Solveig, his sweetheart from his youth, who has remained faithful to him forever and who says to him: “Where have you been? You have been in my faith, hope and love.” (Bauman 2003, 166) One of the bestknown excerpts from the New Testament, Peter the Apostle’s Hymn of Love (1 Cor 13) ends in the following manner: “So now faith, hope, and love abide, these three; but the greatest of these is love.” (1 Cor 13:13) If the Church creates its identity listening to the hopes of the modern man and believing that the ultimate reality of its being is the faith in its eschatological “self,” it will be able to show itself as love. Love is a strictly dialogical reality. It connects all identity issues and directs us towards others, as the source of our own identity, both the personal and social one.<sup>19</sup> The Church lives in the world, but she is not of this world. Its stable identity, the enduring city, which is waiting, is in the future. This means that its identity and sacramental structure emerges from the coming Kingdom of God. This enables the Church to always be in the capacity to enter into a dialogue with the present, lower Jerusalem, with the modern world, to create new expressions of her eternal permanent eschatological identity together with it and thus to open up all historical identities for the future, without causing deep ontological injuries of her lasting identity, which she finds in the radical Other, in God, the Holy Trinity.

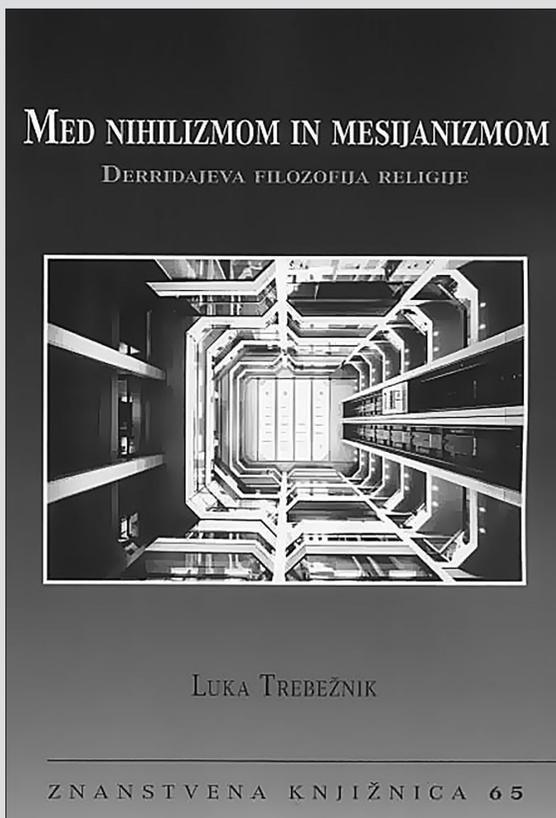
This eruption of otherness, which undermines the complete, well-rounded, sluggish and anachronous settings of the rigid magisterium, represents simultaneously a challenge, crisis, and chance for breaking limitations, reductions and one-dimensionality, far away from “excitable localisms, dated nationalisms and generally harm-

<sup>19</sup> “For Orthodoxy to become a real and specific life and not theology, we have to immerse inside ourselves, observe our position, turn to God and all other people with our whole being and start living by God’s will – loving, respecting and doing good deeds for each other. This is the essence of the Orthodox identity. We can conclude on our own to which extent this represents our identity today.” (Bigović 2000, 22)

ful mental and social enclosures.” (Forte 2017, 16) It is also an opportunity for re-shaping, transforming and relational establishing the identity of the ecclesial community. Simply, integralism, relativism and the aggressive or regressive platform of the relationship between the Church and the modern world should be set aside, while a progressive and synodal platform, where the Church and the world co-exist in the eschatological perichoresis, inter-relationship and identity formation, should be favoured. What should be preferred is mutuality and relationships, even the fragile ones, determined by the recognition and creation of identity.

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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 tekstem 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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*Mária Kardis*

## **Believing without Belonging? Detraditionalization of the Religious Identity of Youth in Slovakia**

### *Verovati, ne pripadati? Detradicionalizacija verske identitete mladih na Slovaškem*

*Abstract:* The purpose of my paper<sup>1</sup> is to present selected contemporary theories of religion in relation to modernity and late modernity. As well as their application in the Slovak social space. For this purpose, we will use the analysis of contemporary dates.

Davie's concept of "believing without belonging" has led to a number of interesting debates and discussions among scholars of religion and sociology. Some argue that this trend represents a decline in religious participation and an erosion of traditional religious values, while others see it as a positive development that allows for greater diversity and individual expression within religious and spiritual traditions.

The aim of this article is to analyze the basic assumptions of Grace Davie's concept and its application as a conceptual key to explain the transformation of religiosity in contemporary Slovakia, especially youth religiosity. The concept of "religion without obligation" is particularly applicable to the analysis of the dynamics and evolution of religiosity in contemporary Slovakia, especially among youth. The aim here will not be to discuss her works in detail, but only to present a few selected theses that seem relevant to the thought of the scholar in question. This article uses the method of content analysis and desk research.

*Keywords:* Religious identity, Religiosity, Religious participation, Religiosity of Slovak youth, Detraditionalization, Secularisation

*Povzetek:* Namen prispevka je predstaviti izbrane sodobne teorije religije v razmerju do modernosti in pozne modernosti ter njihovo uporabo v slovaškem družbenem prostoru. V ta namen je bila izvedena analiza sodobnih podatkov.

Koncept Grace Davie 'verovanje brez pripadnosti' je med raziskovalci religije in sociologije spodbudil številne pomenljive razprave. Nekateri menijo, da gre za

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trend upada verske udeležbe in razkroj tradicionalnih verskih vrednot, medtem ko drugi v njem vidijo pozitiven razvoj, ki omogoča večjo raznolikost in individualni izraz znotraj verskih in duhovnih tradicij.

Cilj prispevka je analizirati osnovne predpostavke koncepta Grace Davie in kako ga je mogoče uporabiti kot konceptualni ključ za razlago preobrazbe religioznosti na sodobnem Slovaškem, zlasti med mladimi. Tovrstni koncept ‚religije brez obveznosti‘ je posebej uporaben za analizo dinamike in razvoja religioznosti na Slovaškem, predvsem med mladino. Namen ni podrobna obravnava del Grace Davie, temveč predstavitev nekaj izbranih tez, ki se zdijo za razumevanje mišljenja omenjene raziskovalke pomembne. Pri tem uporabljamo metodo analize podatkovnih baz.

*Ključne besede:* verska identiteta, religioznost, verska udeležba, religioznost slovaške mladine, detradicionalizacija, sekularizacija

## 1. Introduction

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Modernity, therefore, has not removed religion, but has caused its decomposition, the pluralization of its forms and often its transfer from the institutional framework of identity to the subjective world of religious experiences and sensations. Religiosity represents a basic cognitive and axiological component of social reality (Voegelin, Berger, Luckmann). The term “religiosity” is used in this paper as a general umbrella term for various types of religious and spiritual identities.

The relationship and connection between religion and post-modern civilization is an interest to many researchers, especially sociologists of religion. Religion, due to its dynamics, place and role in people’s lives, culture and civilization, has been a focal point of interest and a broad field of research for many different scientific disciplines since the beginning of time. In modern societies, often referred to as post-modern, institutionalised religion is losing its direct influence on social and especially political life. Many decisions of individuals do not fall within the sphere reserved for the sacred. In explaining and interpreting social life, religion has many competitors in modern societies, and for this reason it is losing its former credibility as the only source of meaning in life. It does not disappear in society but only changes its social forms. Visions of a humanism without religion, with some undefined spirituality, are unrealistic. Today, besides the secularisation theory, other theories are gaining importance - the theory of the religious market, the theory of individualisation, the theory of pluralization, the theory of dispersion, the theory of deprivatization and others (Mariański 2010, 12–14). The changes that are taking place in contemporary religiosity cannot be understood solely in terms of secularisation, but more broadly as transformations. Based on this, it can be argued that religiosity is still present in some form in all areas of human life (150–152).

It is important to note that the term secularization refers to a relationship between modernity and religion. However, its multidimensionality leads to academic

controversy about its true meaning. In recent decades, academic discussions on religion have been characterized by a theoretical confrontation between two narratives. On the one hand, European scholars adhere to secularization theories, which argue that the social significance of religion is declining. On the other hand, American experts defend the idea of a return to the social significance of religions (desecularization). (Dobbelaere 2002, 64). According to Casanova (2007, 3) and Moniz (2023, 2), this debate has reached a “dead end.” The traditional theory of secularization fits well in Europe, but not in America. For this reason, scholars are calling for a change in the direction of current research, as it has reached a “dead end in the social science study of religion” (Burchardt 2017, 144). To avoid misunderstandings, a methodological approach is proposed: the systematization of secularization theories through the analysis of their internal layers at the macro level.

## **2. Grace Davie – A New Concept of Modern Religiosity**

Grace Davie since the mid-1980s. She has been exploring the connections between religion and modernity in Britain and Europe. She then began to explore the forms of European religiosity in a global context. She is the author of a number of works from which substantial theses will be presented. Davie’s scholarly thought goes beyond both theory and research findings in order to create new methodological tools for the study of religion. Davie is aware that the social phenomena she studies are not static, and that methodological tools quickly become obsolete or simply useless amidst constant social change (Trzebiatowska 2010, 11–12).

On the basis of her research, Davie concludes that pluralisation and individualisation significantly articulate the processes of transformation of religiosity; they represent new and important, to some extent alternative and competing models of religious and spiritual life. According to her, the new religiosity and the new spirituality do not have to be alternatives to each other, much less in conflict with each other; they can complement each other and reinforce each other to a certain extent. And it is precisely this phenomenon of modern religiosity that the British sociologist of religion points out on the basis of her research. She also points out that the assumption that modernisation inevitably leads to secularisation is erroneous and outdated, especially in view of the fact that religion still retains an important role in late modern societies. The theory of secularisation, which has its roots in Europe’s specific nineteenth-century socio-economic context, has gradually taken on the form of theoretical dogma. And as Western Europe became the dominant model to which the rest of the world was compared, modernity and secularisation came to be treated as synonymous terms. Davie puts it briefly: theory dominated or became more important than empirical data (Davie 2010, 13; 2009, 26–34). In her view, the decline of religion in social life is not a necessary consequence of modernisation and economic development (Davie 2000c, 26). It is uncertain whether the secularisation trend will continue in Europe and the future of religion is difficult to predict (Davie 2006).

On the basis of research conducted in Britain, Scandinavia and the United States, Davie concludes that there is no decline of the spiritual element in contemporary Western society. According to her, there is invariably an element of spirituality in society, although the way it manifests itself – religiosity – is changing. Davie (2006, 27–29) notes that there is a profound change in the nature and understanding of religion in modern European societies. We have moved from a culture of religious obligation or commitment to one of consumption and individual choice. What was handed down or inherited has become a matter of personal preference, what we call the atomisation of faith and the privatisation of religion. According to Davie (2013, 61), the atomization of belief reflects the lack of a process of transmission and the breaking of the chain of collective memory. He argues that churches have ceased to be able to guarantee the collective religious memory that is essential to community dynamics. She follows Hervieu-Léger who argues that modern societies are less religious because of their inability to maintain the collective memory that is fundamental to their religious existence. As a result, individual societies are unable to maintain their identity. He coins his own term “amnesic societies” to designate them (Hervieu-Léger 2000). As a consequence, it can no longer be assumed that religion is transmitted among the members of a community through a series of relational chains. The church begins to be understood *de facto* as an institution of voluntary membership, situated in the sphere of individual choice. Against this background, it is relevant to note that if, on the one hand, the level of authority, influence and religious loyalty among individual church members decreases, the tendency towards belief without affiliation and vicarious religion increases. However, Davie points out that, on the other hand, this downplays religious organizations and their services of mediating the sacrum (Davie 2002, 30–32; Botelho Moniz 2017, 398–399). These are used according to the pragmatic, utilitarian and not necessarily religious desires of individuals.

According to her, the weakening of institutional religiosity does not mean that most people are abandoning religious beliefs or adopting an ambivalent attitude. She argues that the decline in membership of churches and faith groups is evidence of a decline in the willingness to participate in formalised religious institutions, not a decline in faith. Moreover, Davie emphasises that the phenomenon mentioned is only one of many ways in which the tendency to avoid association that is common today manifests itself. Thus, we are dealing with the occurrence of a broad trend which, at the level of religion, manifests itself in a decline in membership of churches and other religious institutions (Davie 2002). Building on this insight, Davie developed the notion of believing without belonging, according to which people continue to believe but do not inscribe their faith in any institutional framework – “believing but not belonging.” For Davie, religion is not strictly linked to the institutional aspect, hence it is possible to talk about religiosity without belonging to a religious institution. Taking this perspective, it is possible to speak of a situation in which participation in religious practice decreases significantly and faith moves further and further away from Christian orthodoxy but does not disappear (2000, 116).

She emphasizes that religious practice encourages the believer to resist elements contrary to Christian teaching. In the face of a marked decline in practice, such resistance is diminishing. However, faith persists, increasingly contaminated by elements that are inconsistent with, even contradictory to, Christian teaching. This disconnection of faith from ordinary practice, together with its sociological implications is, according to Davie, a far greater challenge to the churches of Western Europe than the supposedly secular society in which we live. At the very least, it requires the sustained attention of sociologists. Related to this is another aspect of research, which is religious transmission. According to her, it is the demographic differences that are most relevant, as they show the fundamental importance of generational change in the process of religious transmission and the contrasting roles of men and women in this process (1994, 24–26).

The author herself indicates that the terms “believing” and “belonging” should not be considered too rigidly. The distinction between the two is intended to capture a mood, to suggest an area of enquiry, a way of looking at the problem, not to describe a detailed set of characteristics. Operationalizing either or both of the variables too severely is bound to distort the picture (Davie 1997, 18). By “faith without belonging,” Davie means a situation in which Europeans profess to believe in God, but only close to 10 % of them regularly attend church. Davie partly justifies this state of affairs by a general decline in involvement in all voluntary, including non-religious, activities (e.g. membership of political parties and trade unions), and thus shows an analogy between the changes that are taking place in religious and secular forms of involvement.

An important phenomenon that can be observed in contemporary Western societies is the weakening influence of religious institutions (manifested in the loss of these institutions’ ability to exercise social control over the faithful). In the light of Davie’s conception, we are dealing with the phenomenon of the emergence of alternative forms of religiosity, which, in the light of Davie’s conception, can be regarded as evidence of the continued existence of the need for the sacred (e.g. New Age). The presence of alternative forms of religious life creates a kind of market for religious traditions. In postmodernity, religion is no longer imposed on anyone or inherited, like other ideas, religion becomes an object of consumption. Everyone can choose the religious tradition that suits him or her, as well as the degree of involvement is determined by each individual. (Davie 2004, 78–80). On this assumption, it can be concluded that those institutions will survive whose religious offerings are willingly chosen by their adherents - the consumers - and this will determine the continuity of the church or faith group.

For this reason, he suggests that if the definition of religion is broadened to include issues related to individual and social health, the meaning of existence, the future of the planet, and humanity’s responsibility to people, we may find a quite different pattern of religious behaviour among young people (Kardis 2020, 53–56). It seems at least plausible that younger ages may respond to these profound ecological, moral, ethical, and religious issues much more constructively than to traditional religious beliefs. Moreover, their response may be considerably

more positive than that of older people (Davie 1994, 26; Voas and Crockett 2005, 12). The broadening of the definition of religion makes it all the more possible to accept the concept of believing without belonging.

### 3. Context of Slovakia and the Religiosity of Slovak Youth

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Grace Davie's scholarly thought provides a springboard of sorts, raising questions that often make us think and even question tried and tested methods of analysis. In other words, whether one agrees or disagrees with her point of view, Davie's scholarly thought sustains further discussion about the study of religiosity. Based on Grace Davie's concept of *believing without belonging* transformations of religiosity, I will briefly present a study of the religious life and religious beliefs of the Slovak population. Despite the fact that the territory of Slovakia, with its size and population, is a small country, its cultural, ethnic and religious diversity is not insignificant. According to information provided by the last population census (2021), there are 14 ethnic groups living in Slovakia.

Slovakia is characterised for various reasons by a specific religious environment - the Cyril and Methodius tradition, various forms of popular piety, and the experience of totalitarian rule. Since the political transformation in Slovakia, several studies have been carried out to diagnose the religiosity of Slovaks, some of them targeted exclusively at young people.

Tížik argues that at the beginning of the 21<sup>st</sup> century, we can consider Slovakia as one of the moderately religious countries in the European space, i.e. a country with a high level of declarative religiosity and an average level of church attendance. At the same time, it delineates 5 phases of the period of transformation of the relationship between religion and state in Slovakia since 1989 (Zachar Podolinská et al. 2019, 12–13).

Sociological research clearly points to a change in the cultural mentality of Slovaks, which also affects Christians. Today, it is a mistake to assume that a well-formed Christian is a person in whom passions are internally subordinated to reason, who lives in a society that facilitates or at least does not hinder the perception of the correct order of values and moral goods. Today we have before us a hurting humanity to which the Gospel needs to be proclaimed anew. Often these are baptized people who are passive Christians, and their own cultures and different understandings of values have to be reckoned with (Csontos, 2019, 194–150). The change in cultural mentality has not bypassed the traditionally religious Slovakia. This is shown by the results of sociological research on the religiosity of Slovaks. In the following section, I will present in a very general way the individual dimensions of religiosity in the studied population of Slovak youth on the basis of the results of the sociological research carried out (Kardis 2021, 153–154).

The positive connections between religiosity and people's attitudes and behaviour are also indicated by data from nationally representative sociological research on religiosity, which has been carried out by Jozef Matulník and his team for a long time. The first sociological research was carried out on a representative sample of the Slovak population aged 18 to 60. Primary data collection was carried out using standardized interview techniques in 2007. The sample consisted of 2020 respondents, 1298 of whom were Catholics (Matulník et al. 2008).

The second empirical research focused on youth religiosity. It analysed the associations between religiosity and young people's attitudes towards studies, leisure activities and substance use, family environment and attitudes towards cohabitation (2014). Data collection was conducted in the 2012/2013 school year using a questionnaire technique and the sample consisted of 1968 third-year students from all types of secondary schools. The basis was the research on the indicator of the religious practice of young people (frequency of attending religious services, frequency of praying and accessing the sacraments) and its relation to the above-mentioned aspects of life. In the analysis of religious practice, four empirical types of religious practice of young Catholics were developed: practising, individualistic, neglecting, passive. The practitioners are characterized by high levels of religious practice across all items; the individualistic are characterized by high values on the prayer indicators, but below-average values on the items related to church attendance and participation in religious services; the neglectful are characterized by low, below-average values on the prayer indicators, but above-average values on the indicators related to church attendance and access to the sacraments; the passive show overall very low values of religious practice. (2014, 38–43)

Of the 1,968 respondents contacted, the majority – 1,242 respondents – said that religion was important to their lives, while 762 respondents said that they did not subscribe to any of the existing churches. Respondents who subscribed to an existing church were then asked to indicate how important religion was to them in their own lives. This research, which was subsequently published in *Analysis of the Religiosity of Young Catholics in Slovakia*, confirmed that religion still plays an important role in today's society in Slovakia, as it still influences, albeit to a lesser extent, the thinking and living of today's people.

The research also aimed at gaining insights into the links between religiosity and family behaviour. Focusing on the analysis of the connection between religiosity and young people's family environment and between religiosity and their attitudes towards extramarital sexual relations and cohabitation (Kratochvíla 2014, 119–155). The impetus for such a research focus was the significant changes in demographic and family behaviour, as well as the significant weakening of the institution of marriage in the last decades in Slovak society.

Matulník argues that the findings regarding the interrelationships between religiosity and family environment and attitudes related to family and demographic behaviour bring with them the question of the direction of causal interaction be-

tween these variables in Slovak conditions. It should be pointed out that the results of this research on youth religiosity point to the possibility of reverse causality (data on differences in indicators of religiosity between young people who live with their own father and young people who do not live with their father). In this case, the family environment also acts as an independent variable in relation to religiosity. Thus, religiosity can act in the position of a dependent variable and the characteristics of the family and the family environment in the position of independent variable variables (Matulník 2019, 40–41).

The data provided by the 2001, 2011, and 2021 censuses of population, houses and flats in Slovakia reflect a rather alarming situation, i.e. that religion in society is gradually declining. While in the 2001 census, 84% of the total population of Slovakia subscribed to religion, in 2011 it was 75.97% and in 2021 it was down to 69.72%. But what does this mean? It indicates the fact that the number of people with no religion or no religion identified is increasing – in 2001 – 12.96 % / 2.99%; in 2011 – 13.44 % / 10.5 9%; in 2021 23.79 % / 6.49 % (Ministerstvo kultúry Slovenskej republiky 2025).

The decline between 2011 and 2021 is quite high, indicating that society is thus orienting itself away from the religious sphere. The results confirm a trend that is taking place across Europe. Many experts point to the fact that dechristianization is currently taking place in the European area. The 2014–2016 European Social Survey, evaluated by Stephen Bullivant of St Mary's University of London in a report entitled Europe's Young Adults and Religion, showed that the number of young people in Europe aged 16 to 29 who do not identify with any religion is on the rise. In Austria, for example, only 37% of respondents overall identified themselves as non-religious, compared with 67% in Hungary, 75% in Sweden, 81% in Estonia and 91% in the Czech Republic. By contrast, in Poland as many as 83% of respondents declared themselves to be Christian.

Indicators of private religious practice were the frequency of prayer and reading of the Holy Scriptures. Indicators of public religious practice were frequency of attending Mass, recognition of the obligation to attend Mass, frequency of confession and receiving the Eucharist, recognition of the importance of baptism, church wedding and church funeral. Parameters of religious community were ascertained using indicators such as the frequency of seeking priests from the parish in addition to attending Mass and administering the sacraments. Parameters of religious ethics were ascertained using indicators such as abstaining from work on Sundays and holy days and avoiding Sunday shopping.

This research has also shown that the political, cultural, or social views of practising and non-practising Christians differ markedly in many cases, even though both groups share a common Christian identity.

The research shows that religiosity in Slovakia is not on the decline, as has been assumed with regard to secularism, quite the contrary. It should also be said that what is changing is the content of faith, as it is much less tied to the institutionalized church.

One more research on youth religiosity was conducted in Slovakia in 2006. It was conducted by Ondrej Štefaňak and the main research problem was to describe the religious attitudes of the youth of the Spiš Diocese, as well as to try to establish the demographic, religious and social characteristics that condition these attitudes. Quantitative research was conducted, and its basic population was the youth of the Spiš Diocese (663 people) aged 17–18 years. The main research problem was to describe the religious attitudes of the youth of the Spiš Diocese, as well as to attempt to establish the demographic, religious and social characteristics underlying these attitudes. Štefaňak distinguished the religiosity of the studied youth into five types - religiously oriented religiosity (18.6 %), traditionally oriented religiosity (10.8 %), selective religiosity (29.3 %), doubting religiosity (26.1 %), indifference to faith, and disbelief (15.3 %) (Štefaňak 2009a). Subsequently, in 2011, he conducted further research on the morality of Slovak youth (again using the example of the Spiš diocese, The main goal of the mentioned research was to describe the school-leaving youth's moral values and the effort to point out those demographic, social, and religious features which differentiate those values (2015, 169).

Characteristic features of the most represented selective religiosity are: willingness to declare faith; less frequent practice of religious acts; in relation to the acceptance of the Church's teachings, an increase in the exercise of one's own choice can be seen in some moral issues. In turn, the characteristic feature of doubting religiosity is: the absence of automatic acceptance of institutionalized religion; the abundance of questions, doubts, and indecision in religious issues (Štefaňak 2012, 70–79).

Based on the obtained research results in the socio-cultural context of Slovak society, it can be concluded that currently, the religiosity of youth is selectively and hesitantly oriented. The examined indicators of religiosity point to the fact that although Slovak youth perceive the Church as a community of believers (53.9 %), only 22.1 % present in their consciousness a religiosity guided by the teachings of the Church. As many as 54.4 % of the surveyed youth define their own religiosity by the statement: "I am religious in my own way." The results point to a selective religiosity ("I am Catholic, but...") rather than a strict religious individualization, since 58.7 % of those surveyed identify with the Church on various levels. The individualization of religiosity of the studied youth is confirmed by the low level of their involvement in religious associations and the difference between the views on the contribution of priests in society and the willingness to have a priest in their own families (Štefaňak 2015, 165–166; Caban 2017, 72–73.) The results of this research confirm the results of Matulník's research that when evaluating their own religiosity, the youth four times more often declare its decline than its deepening. If we compare the religiosity of youth with the religiosity of their parents, we can see the phenomenon of "heredity of faith," as well as its weakening in the young generation.

The results of the research presented above confirm not only the model of religious stabilization and the model of progressive secularization (e.g. the decline

in the indicators of frequency of participation in religious services or the sacrament of reconciliation, the so-called church religiosity or involvement in religious associations and movements), but also partly the model of religious revitalization (e.g. slight increase in indicators of belief in the existence of God, the importance of prayer, watching religious television or websites, and believing in God, as well as being religious or believing in God's help in times of trouble), a model of religious or worldview pluralization (e.g. a slight increase in indicators of belief in reincarnation or seeking sensory values outside of faith), and a model of religious syncretism (e.g., an increase in indicators of religiosity "in its own way" - selective, private, or syncretic) (Štefaňak 2021).

Based on the presented research results and Population and Housing Census in the Slovak Republic 2001, 2011 and 2021, it is possible to conclude that the indicator of religious affiliation is relatively stable, but linked to a decline in religiosity in its basic dimensions, we must recognize the phenomenon of "believing without belonging" (belonging without religious practice, religious knowledge, religious beliefs, religious experience, religious community, or ethical dimension religiosity). If various specific indicators of religiosity decline and the indicator of religious affiliation does not, then this is precisely a strengthening of the phenomenon mentioned above.

## 4. Conclusion

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Modernity, therefore, has not removed religion but has caused its decomposition, the pluralization of its forms and often its transfer from the institutional framework of identity to the subjective world of religious experiences and sensations.

Grace Davie's concepts seem to accurately describe only part of the transformations that are taking place in the religiosity of contemporary British society. A particularly interesting and important field of further research may be the relationship between declared faith and religious activity, as well as their consequences for religious institutions (Davie 2000, 30). Elements of this concept can be used to analyse the changes taking place in Slovak society as well. This concept is one of the appropriate approaches for interpreting the development of youth religiosity in Slovakia. But taking account of different cultural and social contexts.

In conclusion, "*believing without belonging*" is a concept that highlights the changing nature of religion and spirituality in contemporary society. It challenges us to rethink traditional notions of religious affiliation and community, and to explore new ways of expressing and practicing our beliefs. While it presents both challenges and opportunities for religious institutions and individuals alike, it ultimately reflects the ongoing evolution of human spirituality and the diverse ways in which we seek meaning and purpose in our lives.

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## **Pozabljeni pesnik duhovnik Matevž Klančnik (1754–1803) in njegovi pesmi o sv. Urhu in svetnikovi cerkvi na Pohorju: prispevek k slovenskemu pesništvu konec 18. stoletja**

*The Forgotten Poet Priest Matevž Klančnik (1754–1803) and His Poems About St. Ulrich and the Saint's Church on the Pohorje Hills: A Contribution to Slovenian Poetry at the End of the 18<sup>th</sup> Century*

*Povzetek:* Konec 18. stoletja je tedaj še skromno slovensko umetno pesništvo zaznamoval tudi pozabljeni verzifikator Matevž Klančnik (1754–1803), župnik na Tinju na Pohorju. Leta 1790 je sestavil in podpisal dve pesmi o sv. Urhu in njemu posvečeni romarski cerkvi v tinjski župniji, potem ko je novi cesar Leopold II. cerkev po štirih letih zopet dovolil odpreti. Ponovno najdeni rokopis s pesmima je bil objavljen že leta 1900 v literarni reviji *Dom in svet*, a je Klančnikovo ime v slovenski literarni zgodovini ostalo prezrto. Prispevek Matevža Klančnika k slovenskemu pesništvu zahajajočega 18. stoletja je, vsaj kolikor ga poznamo, skromen, vendar ni mogoče reči, da je bil nesrečno preminuli tinjski župnik brez pesniške žilice, kakor tudi ne, da njegove pesmi niso prestopile meja domače župnije. Klančnikova rimana beseda, ki se ji pozna vpliv knjižnega jezika in različnih slovenskih narečij, se je v rokopisih širila vsaj po Podravju, če ne tudi drugam. Dva rokopisna izvoda njegovih dveh pesmi o sv. Urhu je tam konec 19. stoletja odkril duhovnik Vid Janžekovič (1860–1919). Prispevek prinaša tudi nove biografske podatke o pesniku Klančniku, ki se je pri 49 letih ustrelil, uradno po nesreči.

*Gljučne besede:* starejše slovensko pesništvo, Matevž Klančnik, duhovnik pesnik, župnija Tinje, sv. Urh, rokopisi, Vid Janžekovič, domnevni samomor

*Abstract:* At the end of the 18<sup>th</sup> century, the still modest body of Slovenian artistic poetry was also marked by the forgotten versifier Matevž Klančnik (1754–1803), parish priest in Tinje on the Pohorje Hills. In 1790, he composed and signed two poems about St. Ulrich and the pilgrimage church dedicated to him in the parish of Tinje, after the new emperor, Leopold II, permitted the church to re-

open following a four-year closure. The rediscovered manuscript containing the two poems was already published in 1900 in the literary journal *Dom in svet*, yet Klančnik's name has remained overlooked in Slovenian literary history. Matevž Klančnik's contribution to Slovenian poetry of the late 18th century is, as far as we know, modest; however, it cannot be said that the unfortunate parish priest from Tinje lacked poetic talent, nor that his poems remained confined within the borders of his home parish. Klančnik's rhymed verse, influenced by the literary language as well as various Slovene dialects, circulated in manuscript form at least throughout the Podrava region, if not beyond. Two manuscript copies of his poems about St. Ulrich were discovered there at the end of the 19th century by the priest Vid Janžekovič (1860–1919). The article also provides new biographical information about the poet Klančnik, who shot himself, officially by accident, at the age of 49.

*Keywords:* older Slovene poetry, Matevž Klančnik, priest-poet, Tinje parish, St. Ulrich, manuscripts, Vid Janžekovič, alleged suicide

## 1. Uvod

Konec 18. stoletja je tedaj še skromno slovensko umetno pesništvo zaznamoval tudi Matevž Klančnik (1754, Križevac pri Zrečah – 1803, Veliko Tinje na Pohorju), ki ga zaman iščemo v literarnih zgodovinah in antologijah (Kidrič 1929; Legiša in Gspan 1956; Gspan 1978), čeprav njegovo ime v leposlovnem svetu ni bilo povsem neznano. Njegovi edini znani pesmi sta namreč na pragu 20. stoletja zagledali luč sveta v literarni reviji. Na župnika Klančnika je takrat opozoril njegov stoletje mlajši stanovski kolega Vid Janžekovič (1860–1919), ki je služboval nedaleč od župnije Tinje, o katere podružnični cerkvi sv. Urha govorita pesmi in kjer se je Klančnikova življenjska pot tragično iztekla, v župnišču na Velikem Tinju. Leta 1900 je Janžekovič, tedaj kaplan v Čadramu pri Oplotnici, poslal uredništvu ljubljanske revije *Dom in svet* dve pesmi s Klančnikovim lastnoročnim podpisom o sv. Urhu in njemu posvečeni romarski cerkvi. Napisani sta bili leta 1790, ko so oblasti po štirih letih cerkev dovolile ponovno odpreti. Prva pesem se nanaša neposredno na ta zgodovinski dogodek, povezan s cesarjema Jožefom II. in Leopoldom II., ki v njej nastopata kot edini osebi poleg sv. Urha (Voriha). Druga je hvalnica svetnika in govori o romanjih k pohorskemu sv. Urhu, četudi kraj v njej ni izrecno omenjen. ([Uredništvo DS] 1900, s. p.).

V *Domu in svetu* sledi objavi obeh pesmi kratek historiat odkritja:

»Ti dve pesmi nam je poslal g. Vid Janžekovič, kapelan v Čadramljah [Čadram]. Podpis na rokopisu pomeni: Anton Matevž Klančnik, župnik. G. Janžekovič nam piše: Ti pesmi sem našel še kot dijak že pred kakimi dvajsetimi leti pri sv. Marjeti niže Ptuja med raznim papirjem mojega sedaj že rajnega očeta. Ker sta se mi zdeli stari in res čudni, zato sem ju hranil. – Ko

sem pa prišel v Čadramlje (pri Konjicah) kapelanovat, ki je sosednja župnija fare sv. Petra in Pavla na Tinji (ljudstvo govori na Htinji) nad Slovensko Bistrico, zasledil sem med raznimi papirji i ti pesmi. Cerkev sv. Voriha je precej prostorna podružnica — visoko na Pohorju 896 m nad morjem — župnije sv. Petra in Pavla na Tinji — dobrih 200 m više nad svojo materjo cerkvijo.« ([Uredništvo DS] 1900, s. p.).

Janžekovič je pridobil tudi nekaj biografskih podatkov o avtorju, o katerih bo govor v nadaljevanju. Dragocen je zlasti podatek, kje in kdaj je prvič naletel na obe Klančnikovi pesmi. Približno dvajset let prej, okoli leta 1880, v rodni Sv. Marjeti niže Ptuja (danes Gorišnica) med papirji svojega očeta. Obe skupaj in najverjetneje opremljeni s Klančnikovim podpisom sta torej v rokopisu krožili po slovenski Štajerski od Slovenjebistriškega Pohorja vsaj do vzhodnega konca Ptujskega polja. Drugi prepis je Janžekovič, kot pravi sam, našel v Čadramu pri Oplotnici, ko je tja prišel za kaplana, tj. na pragu pomladi 1894.<sup>1</sup>

Odkritju čadramskega izvoda pesmi je mogoče slediti tudi po drugi poti. Duhovnik in zgodovinar Matej Slekovec (1846–1903) je okoli leta 1900 v svoji kartoteki duhovnikov pri Klančniku — tega je vodil pod imenom Matej, ne Matevž — omenil Janžekovičevo pismo iz leta 1898 in (kot prvi) imenoval avtorja tinjskih pesmi o sv. Urhu slovenski pesnik: »Bil je pesnik slovenski. Od njega se nahajate (sic!) dve pesmi, kateri je l. 1790 v čast sv. ‚Vorihu‘ (podružnica v Tinjski fari) zložil. (Pismo Vida Janžekoviča, kaplana v Čadramu, dne 7. avg. 1898).« (PAM, SI PAM/1537, Kartoteke: duhovniki 18. stoletje, št. 1238)

Morda je prav Matej Slekovec spodbudil čadramskega kaplana, naj pesmi predstavi javnosti. Dve leti zatem ju je Janžekovič poslal v Ljubljano uredništvu revije Dom in svet, ki je verzifikaciji objavilo v (priložnostni) rubriki Raznoterosti ([Uredništvo DS] 1900, s. p.). Eden od obeh urednikov, verjetno Mihael Opeka, ki je skrbel za leposlovje, ali pa Evgen Lampe, zadolžen za znanstvene prispevke (znanstvo), je objavo pospremil s priloženimi dragocenimi Janžekovičevimi podatki.

Preden se posvetimo vsebini pesmi in njenemu avtorju, se ustavimo pri duhovniku Vidu Janžekoviču. Odkritelj edinih dveh izpričanih izvodov obeh pesmi o sv. Urhu je bil rojen 16. maja 1860 na Ptujskem polju v župniji Sv. Marjeta niže Ptuja, v župnijskem središču Gorišnica na hišni št. 22 očetu kajžarju Vidu in materi Mariji, rojeni Korpar (NŠAM, Župnija Sv. Marjeta niže Ptuja, Matične knjige, R 1850–1874, fol. 86). Mašniško posvečenje je prejel 17. julija 1886 v Mariboru, po več kaplanskih službah — najdlje v Čadramu (1894–1900) — pa je leta 1906 postal župnik v Svečini nad Mariborom, kjer je tudi umrl 3. aprila 1919, star še ne 59 let (NŠAM, Službeni listi duhovnikov, šk. 2, Janžekovič, Vid).

Dejstvo, da je konec 19. stoletja imel v rokah dva rokopisna izvoda istih pesmi — enega pri rodni Sv. Marjeti niže Ptuja na vzhodnem koncu Ptujskega polja in dru-

<sup>1</sup> Janžekovič je kaplansko službo v Čadramu nastopil 1. marca 1894 in jo zapustil 5. decembra 1900 (NŠAM, Službeni listi duhovnikov, šk. 2, Janžekovič, Vid). V čadramskih župnijskih maticah se prvič pojavi 25. aprila 1894 kot krščevalec in 30. aprila kot pokopavalec (NŠAM, Župnija Čadram-Oplotnica, Matične knjige, R 1882–1908, fol. 140; M 1853–1903, pag. 211).

gega v Čadramu, malce južno od Velikega Tinja – priča o širjenju pesmi v obliki rokopisov. Do Sv. Marjete je izvod, ki ga je Janžekovič videl pri svojem očetu, najverjetneje prišel z domačimi romarji, ko so se vrnilo od Sv. Urha nad Velikim Tinjem. Kdaj je nastal, lahko zgolj ugibamo, Janžekovičev oče Vid Janžekovič st. (1809–1892) ga je okoli leta 1880, ko ga je sin dijak našel »med raznim papirjem mojega sedaj že rajnega očeta«, gotovo hranil že nekaj časa; morda je prišel v družinsko last že kmalu po nastanku pesmi. Pri tem je pomenljivo, da Janžekovičev oče ni bil kak organist, mežnar ali vsaj pravi kmet, temveč navaden kajžar, ki se je že rodil v kajžarski družini v isti župniji Sv. Marjeta niže Ptuja.<sup>2</sup>

Rokopisni izvod pesmi, ki ga je Vid ml. okoli leta 1880 videl pri svojem očetu, se je do danes izgubil, medtem ko je izvod iz čadramskega župnijskega arhiva še ohranjen. Leta 1999 sem v Nadškofijskem arhivu Ljubljana naletel na dokument, katerega vsebina je identična z objavo v *Domu in svetu* (1900), ki je tedaj nisem poznal. Dokument je bil shranjen v zbirki „Zgodovinski zapiski“, v fasciklu 10 z opredelitvijo vsebine „Stara slovenska pesniška in prozna besedila od 17. do 19. stoletja“. Videti je, da je večino besedil zbral Franc Pokorn (1861–1940), škofijski arhivar v obdobju 1911–1940 (Kolar 1999, 237; Golec 2000, 19). Zbirko Zgodovinski zapiski je nekako med letoma 1971 in 1978 uredila s. Mateja (Doroteja) Gorišek (1910–1997). Pri oblikovanju nove snovne skupine ni bil upoštevan provenienčni princip, ampak so se v ljubljanskem (nad)škofijskem arhivu odločili za že preseženi pertinentni princip, pri čemer niso zabeležili, iz katerih fondov in zbirk so dokumenti izvirali. S tem se je zabrisala sled za provenienco posameznih dokumentov, tako tudi za Klančnikovim. Starejše slovenske rime, ki so se, nabrane iz raznih logov, znašle v zbirki, bi lahko v vsebinskem pogledu uvrstili v razmeroma širok spekter pesniških zvrsti – od slavlne državniške poezije do jedkih in satiričnih družbenokritičnih verzifikacij. Pri skupaj vsaj ducatu zbranih pesmi različnih avtorjev, nastalih v razponu od poznobaročne do predmarčne dobe, gre poleg tega za opazne razlike v umetniški in estetski ravni (Golec 2000, 19). Fascikel 10 je bil leta 2004 ob preurejanju zbirke Zgodovinski zapiski razformiran. Tiste dokumente, za katere se je še dalo ugotoviti, kam spadajo, so uvrstili v ustrezne fonde, druge, med njimi Klančnikov rokopis, pa v novoustvarjeno „Zbirko rokopisov II“, v kateri so shranjeni rokopisi, nastali kot plod literarnega ustvarjanja znanih in neznanih avtorjev (NŠAL 103, šk. 1, Pesmi, 3. Razne pesmi).<sup>3</sup> Večinoma so bili namenjeni objavi v raznih časopisih (*Domoljub*, *Bogoljub*, *Slovenec*, *Ilustrirani glasnik* ter *Dom in svet*), novi fond pa je urejen po zvrsteh: pesmi, proza, razmišljanja in prevodi (NŠAL 103, šk. 1, popis fonda, str. 2).

Kljub zabrisani provenienci je danes na srečo še mogoče ugotoviti izvor Klančnikovega dokumenta. Tri obrobne pojasnjevalne opombe, oštevilčene od 1 do 3, ki jih ima tudi objava v *Domu in svetu*, so bile namreč identificirane kot Janžeko-

<sup>2</sup> Vid Janžekovič st. se je rodil 1. maja 1809 v Moškanjcih št. 11 kot sin kajžarja Jakoba in Marije, rojene Bombek (NŠAM, Župnija Sv. Marjeta niže Ptuja, Matične knjige, R 1809–1827, fol. 120). Ob smrti 19. novembra 1892 v Gorišnici 22 – dva dni pozneje ga je pokopal sin Vid, tedaj kaplan v Poljčanah – mu mrliška matica daje 83 let in pol in navaja, da je bil poročen 60 let (M 1851–1897, pag. 410).

<sup>3</sup> Klančnikov rokopis je voden pod naslovom „Pissem od Sv. Voricha Matth. Klansh. 1790“.

vičev rokopis in so neposreden dokaz, da se je dokument iz župnijskega arhiva v Čadramu znašel v Ljubljani že leta 1900. Janžekovič je uredništvu *Doma in sveta* torej poslal izvornik z lastnimi komentarji in ne zgolj njegov prepis. Kakšna je bila pot do uvrstitve v zbirko „Zgodovinski zapiski“ – verjetno še pred drugo svetovno vojno – lahko sklepamo. Dokument je prišel tja bodisi neposredno od uredništva *Doma in sveta*, morda celo že leta 1900, bodisi iz zapuščine katerega od urednikov.

Rokopis v NŠAL in objava v *Domu in svetu* sta skoraj do pičice enaka. Razlike so minimalne in so posledica napačnega branja. Tako ima DS v prvi in tretji kitici prve pesmi *Voruh* namesto *Vorich*, ker je prepisovalec *-ich* bral kot *-uh*, čeprav je zapis svetnikovega imena na vseh mestih nedvoumen (skupaj enajstkrat, šestkrat v prvi in petkrat v drugi pesmi). Vsebinska spodrsjlaja sta dva, oba v prvi pesmi: beseda *prepisaja* namesto *prepiraja* v tretji kitici in *tam* namesto *sam* v deseti. Druga odstopanja v objavi so minimalna. Tako kot na pravkar navedene napake je nanje v diplomatičnem prepisu v nadaljevanju opozorjeno v opombah.

Največja napaka v objavi v *Domu in svetu* je interpretacija Klančnikovega osebnega imena. Čeprav je okrajšani latinski podpis pod pesmima pravilno transkribiran, je v spremnem komentarju navedeno, da pomeni Anton Matevž Klančnik, župnik. V resnici pa je *Auth*: okrajšava za avtorja, ne za Antona. Župnik Klančnik tako ni imel dvojnega osebnega imena, ampak je bil samo Matevž, s prvo besedo pa je ovekovečil svoje avtorstvo.

Posebna vrednost Klančnikovega rokopisa je v zgodovinskem ozadju prve od njegovih dveh svetourhovskih pesmi. Že iz naslova izvemo, da govori o svetniku iz Augsburga, ki mu je bila posvečena romarska cerkev sv. Urha nad Velikim Tinjem (895 m), kjer so ga z dovoljenjem novega cesarja Leopolda II. začeli (ponovno) častiti leta 1790. Druga kitica pove, da je cerkev ostala štiri leta zaprta (od 1786), odtlej brez pridige, maše in darovanja. Iz tretje kitice izvemo, da je bilo v vmesnem času treba veliko truda, potov in prepiranja, preden so jo ponovno odprli; tako ni obveljal ukaz Jožefa II., ki ga je njegov naslednik razveljavil. Naslednjih deset kitic govori o vrlinah in čudodelnosti sv. Urha (Ulrika, Udalrika), ki je pol stoletja (923–973) vodil augsburško škofijo in bil eden najbolj češčenih svetnikov na Slovenskem (Miklavčič in Dolenc 1972, 31–34). Pesem je najbrž nastala za slovesnost ob godu sv. Urha 4. julija 1790, vsekakor pa v tem letu ob slovesnem ponovnem odprtju cerkve, ki so jo zgradili v baročnem slogu pred letom 1679 in katere predhodnica se prvič omenja konec 15. stoletja (Curk 1983, 179; Šerbelj 1983, 192; Savnik 1980, 557).<sup>4</sup>

Tudi druga pesem je posvečena tako svetniku kakor njegovi cerkvi v tinjski župniji, čeprav slednje ne omenja. Je pa povsem jasno, kje se časti sv. Urh, ki ga Klančnik opeva: romarji gredo k njemu, sv. Vorihu, »to [tu] na to goro«, kjer izvira »en frišen studenc«. O slednjem poroča tinjska župnijska kronika (vodena od 1870) naslednje: »Blizu cerkve sv. Urha je izvrsten studenec, kjer izvira studena zdravilna voda, ki je poseben pomoček zoper merzlico. Vsak romar si tote vode seboj vzame in jo ima za zdravilo. Vzlasti merzlični se zaobljubijo k sv. Urhu.« (Župnijski arhiv

<sup>4</sup> Danes spada cerkev k naselju Urh, nastalem po drugi svetovni vojni, prej pa je bil zaselek Tinja, preimenovanega v Veliko Tinje.



Slika 1: Cerkev sv. Urha na Pohorju (foto B. Golec, oktober 2024).

Tinje, župnijska kronika, s. p., 5. list)<sup>5</sup> Ali kot pravi zadnja kitica prve Klančnikove pesmi: »Vari pred mrzelcoj, dokler živimu tu, tam pak tudi pred sodboj, de pride-mu v nebu.«

Rokopis z obema pesmima in Klančnikovim podpisom, shranjen v Nadškofijskem arhivu Ljubljana (NŠAL 103, šk. 1, 3. Razne pesmi), je po obliki pola prepognjenega, nekoliko tršega in hrapavega papirja z vtisnjenim vodnim znakom neznanega izvora. Lista merita 18,4–18,6 cm v širino in 23,8–24,0 cm v višino, popisane pa so vse štiri strani. Na koncu je Klančnikov podpis, ki vsebuje samooznako avtor in tako ne dopušča nobenega dvoma o ustvarjalcu (*Auth: Matth: Klansh: paroch:*). Tudi pisavo in podpis je na podlagi vpisov v župnijskih matičnih knjigah mogoče brez zadržkov identificirati kot Klančnikova. Čeprav so matice v njegovem času že vodili v nemščini in kurzivni gotici, kar precej otežuje primerjavo, se je Matevž Klančnik vsaj sprva še podpisoval v humanistiki. Svoj priimek je sicer nemško pisal *Klanschnig*, latinsko pa *Klanshnig* (NŠAM, Župnija Tinje, Matične knjige, M 1783–1811, fol. 5–[37]; R 1763–1804, fol. 88–126), torej Klanšnik, od tod tudi okrajšava *Klansh*: pod pesmima.

V nadaljevanju sta pesmi objavljeni v dveh oblikah, najprej v diplomatičnem prepisu in nato zaradi lažjega razumevanja še prečrkovano v gajico. Janžekovičeve pojasnjevalne opombe na desnem robu prve pesmi so v diplomatičnem prepisu

<sup>5</sup> Citirano po dopisu župnika Rudolfa Gašpariča avtorju, Tinje, 28. novembra 1999.

predstavljene v opombah, v prečrkovani različici pa je razlaga povzeta v oglatem oklepaju med samim besedilom. Pri prečrkovani objavi so na nekaj mestih dodani naglasi, bolj po subjektivnem občutku kakor z jezikoslovno utemeljitvijo.

## Diplomatični prepis

[1. stran]

### Peifsem

*Od s: Vorich<sup>6</sup> augspurgerskiga Scofa, kateri pal1) Scos to dopusheje<sup>6</sup>  
Caefsarja Leopolda II. v ti hitinski Farri 790 zhastiti se je sazhel.<sup>7</sup>*

1.

*Visoku te zhastimu, vejseli löpi dan!  
Kir ti h'enmu Spominu si nam dan, inu poslan.  
Vstal je pal od smerti!  
Svet Vorich<sup>8</sup> Ozha vash,  
Nozhe bit del saperti,  
On zhe bit troshter nash.*

2.

*Stir leite je preteklu, kar na ti Gorri to,  
Ni pridige, ni Mashe, ni S: Ufra blo!  
Al perpushenu je,  
Od Krala Svetliga,  
De imma<sup>9</sup> to Bug zhastit se  
Do zhafa<sup>10</sup> vezhniga.*

3.

*Moje<sup>2)</sup> je res kostalu, pifsaja she le vezht,<sup>11</sup>  
Tut potau, prepiraja,<sup>12</sup> de scorei ja ni srezht.  
Al de le Vorich svet,  
Ostane per nas spet,  
Tok nimmamu<sup>13</sup> schaluvati,  
Nezh vezh klaguvati.*

<sup>6</sup> Janžekovičev obrobní pripis: 1) zopet 1) pal = pa le, pomeni: zopet. V objavi v DS je prečrtani del opombe izpuščen.

<sup>7</sup> V objavi v Domu in svetu (DS) ni nič podčrtanega.

<sup>8</sup> V DS: *Voruh*.

<sup>9</sup> V izvorniku je nad enojnim *m* črtica.

<sup>10</sup> V DS: *zhafsa*.

<sup>11</sup> Janžekovičev obrobní pripis: 2) *Moje = muje, truda*.

<sup>12</sup> V DS: *prepisaja*.

<sup>13</sup> V izvorniku je nad enojnim *m* črtica.

4.

*Gronska je vdarla strela, pobila zhudnu ufse,  
 Josophova povela tut nozhe lintat<sup>3)</sup> se.<sup>14</sup>  
 Leopold pak ta drugi,  
 Odpre to Cirku Nam,  
 Inu h' andochti novi  
 Ufsem shenka Christianam.*

[2. stran]

5.

*Tezhte sa to le scupai farman, nu farmanze,  
 Hvalte tut Boga tukai Romar, nu Romerze.  
 Vuzhte se schiveti,  
 Od svetga Voricha,  
 En exempel prejeti,  
 Od Scofa svetiga.*

6.

*Ta schivel je angelsku par svoi Mladosti,  
 Sche schivel je löpshi par svoi Starosti.  
 Postil se je tardu,  
 Koker en Ozha svet,  
 Le postne spise jedu,  
 Pak je scho h' molitvi spet.*

7.

*Kai löpiga bedēja, sdichuvaja miliga,  
 Kai geishlaja, terpleja, pra<sup>c</sup>staja<sup>15</sup> drugiga,  
 Volnu prenefse ufse,  
 Kir lubil je Boga,  
 Tut spremislil Nebefse,  
 De so vredne ufsega.*

8.

*Zhi petler je pertekil, pogleda ga löpu,  
 Da dnar, al gvant is sebe, al kar je tukai blu.  
 Sa greshnike profsi,  
 Inu tozhi sofse<sup>16</sup>  
 Toste sofse on tozhi,  
 Kok vinske jagode.*

<sup>14</sup> Janžekovičev obrobnj pripis: 3) lintati =lentati, pomeni: lomiti, veslati, napredovati.

<sup>15</sup> V DS: prostaja.

<sup>16</sup> Manjka vejica.

[3. stran]

9.

*Nebefse! Nebefse kok ste mi prelöpe!  
 Ufsel Ozha sveti misli, de ves sazukne se.  
 Svetu nozhem slushiti,  
 Slushiti zhem Bogu,  
 Zhem h' tim angelzam priti,  
 Tam gor v svetu Nebu.*

10.

*Tedei o Christiani!<sup>17</sup> Sramuite Schiecher se,  
 Kir is grechmi obdani, hodizhu slushiste.  
 Padite na kolene,  
 Svet Vorich sam<sup>18</sup> scheli,  
 Sperte Dusche bolene,  
 Is objokanmi Ozhmi.*

11.

*Ach tukai ja tukai smo sgrivani sdei Mi!  
 Le vari nas ufse scupai S: Vorich Ozha ti.<sup>19</sup>  
 Vari pret Merselzoi  
 Dokler schivimu tu  
 Tam pak tudi pret sodvoi<sup>20</sup>  
 De pridemu v Nebu. Amen.*

[4. stran]

*Ena Druga od s.<sup>21</sup> Voricha.*

1.

*Od dalnich krajo Romarji gredo,  
 Svetga Voricha zhastiti to na to Gorro.<sup>22</sup>*

2.

*Par Nemu to svira en frishen studenz,  
 Par Nemu so Gnade, vezh koker je svednz.*

3.

*Gobovi na Dushi to zhisti bodo,  
 Svet Vorich nam sprofsi par Bogu Gnado.*

<sup>17</sup> V izvirniku *Xtiani*; X = okrajšava za: *Christ*. V DS: *kristiani*.

<sup>18</sup> V DS: *tam*.

<sup>19</sup> V DS je namesto pike vejica.

<sup>20</sup> V DS z veliko začetnico: *Sodvoi*.

<sup>21</sup> V DS je tu velika črka S.

<sup>22</sup> V DS: *Goro*.

4.

*Zhi satan te scusha, nu v Grechu dershi,  
Zhi is nogoi schi enoi se v Pökli stoi.*

5.

*Le grecha se snebi, na bosh v Pökli jetnig,  
Svet Vorich bo troshter, nu tvoi pomozhnig.*

6.

*Zhi Merselza trefse, bolesen obda,  
Svet Vorich ufsel<sup>23</sup> sa te Arzneo imma.<sup>24</sup>*

7.

*V Nebesach prebiva, is Angelzi schivi,  
Pak vener sche tukai vfsel sa nas scarbi.*

8.

*Svetleshi svet Vorich, ku je morska svesda,  
Svetleshi ta Ozha, ku je sonzhna scharia.*

9.

*Sato te zhastimu, o velki Svetnig!  
Bod troshter, bod ufselei ti nash pomozhnig.*

10.

*H' tebi smo pertekli, pak od tebe gremu,  
H' letu, zhi schivimo, druguzh pridemu. Amen.*

Auth: Matth: Klansh: paroch:

### Prečrkovano

Pejsem

*od s.[vetga] Voriha, augspurgerškiga škofa, kateri pal [spet] skoz to dopušéje  
cesarja Leopolda II. v ti hitinski fari [1]790 častiti se je začel.*

1.

*Visoku te častimu, veseli lepi dan!  
Kir ti h'enmu spominu si nam dan inu poslan.  
Vstal je pal od smrti  
svet Vorih, oča vaš,  
noče bit del zaprti,  
on če bit trošter naš.*

<sup>23</sup> V DS: *ufsil*; zaradi packe je objavitelj prebral *i* namesto *e*. V deveti kitici prve pesmi je jasno: *Ufsel*.

<sup>24</sup> V izvorniku je nad enojnim *m* črtica.

2.

Štir lejte je preteklu, kar na ti gori to  
ni pridige, ni maše, ni s.[vetga] ufra blo!  
Al perpušenu je  
od krala svetliga,  
de ima to Bug častit se  
do časa večniga.

3.

Moje [muje, truda] je res koštalu, pisája še le večt,  
tut pótav, prepirája, de skorej ja ni zrečt.  
Al de le Vorih svet  
ostane per nas spet,  
tok nimamu žaluvati,  
neč več klaguvati.

4.

Gronska je udarla strela, pobila čudnu vse,  
Jozofova pavela tut noče lintat se [prijeti se].  
Leopold pak ta drugi  
odpre to cirku nam,  
inu h andohti novi  
vsem šenka kristjanám.

5.

Tečte zato le skupaj, farman nu farmance,  
hvalte tut Boga tukaj, romar nu romerce.  
Vučte se živeti  
od svetga Voriha,  
en eksempel prejeti  
od škofa svetiga.

6.

Ta živel je angelsku par svoj mladosti,  
še živel je lepši par svoj starosti.  
Postil se je tardu  
koker en oča svet,  
le postne špiže jedu,  
pak je šo h molitvi spet.

7.

Kaj lepiga bedéja, zdihuvája miliga,  
kaj gejžlaja/gajžlaja,<sup>25</sup> terpléja préstaja drugiga,  
Volnu prenese vse,  
kir lubil je Boga,

---

<sup>25</sup> Najverjetneje je *ei* treba brati na nemški način: *gajžlaja*.

*tut spremislil nebese,  
de so vredne vsega.*

8.

*Či petler je pertekil, pogleda ga lepu,  
dá dnar al gvant iz sebe, al kar je tukaj blu.  
Za grešnike prosi  
inu toči soze,  
toste soze on toči  
kok vinske jagode.*

9.

*Nebese! Nebese, kok ste mi prelepe!  
Vsel [vselej] oča sveti misli, de ves zacukne se.  
Svetu nočem služiti,  
služiti čem Bogú,  
čem h tim angelcam priti  
tam gor v svetu Nebú.*

10.

*Tedej, o, kristjani! Sramujte žiher se,  
kir iz grehmi obdani, hodiču služiste.  
Padite na kolene,  
svet Vorih sam želi,  
sperte Duše bolene,  
iz objokanmi očmi.*

11.

*Ah, tukaj, ja, tukaj, smo zgrivani zdej mi!  
Le vari nas vse skupaj s.[vet] Vorih, oča ti.<sup>26</sup>  
Vari pred mrzelcoj,  
dokler živimu tu,  
tam pak tudi pred sodboj,  
de pridemu v nebu. Amen.*

Ena druga od s.[vetga] Voriha

1.

*Od dalnih krajo romarji gredó,  
svetga Voriha častiti to na to goró.*

2.

*Par nemu to zvira en frišen studenc,  
par nemu so gnade, več, koker je svetnc.<sup>27</sup>*

<sup>26</sup> V DS je namesto pike vejica.

<sup>27</sup> Svétnica v pomenu svetilka, v prenesenem pomenu zvezda.

3.

*Góbovi na duši to čisti bodo,  
svet Vorih nam sprosi par Bogu gnado.*

4.

*Či satan te skuša nu v grehu drži,  
či iz nogoj ži enoj se v pekli stoji.*

5.

*Le greha se znebi, na boš v pekli jetnik,  
svet Vorih bo trošter nu tvoj pomočnik.*

6.

*Či mrzelca trese, bolezen obda,  
svet Vorih vsel za te arcnejo ima.*

7.

*V Nebesah prebiva, iz angelci živi,  
pak vener že tukaj vsel za nas skarbi.*

8.

*Svetleši svet Vorih, ku je morska zvezda,  
svetleši ta oča, ku je sončna žarja/zarja.*

9.

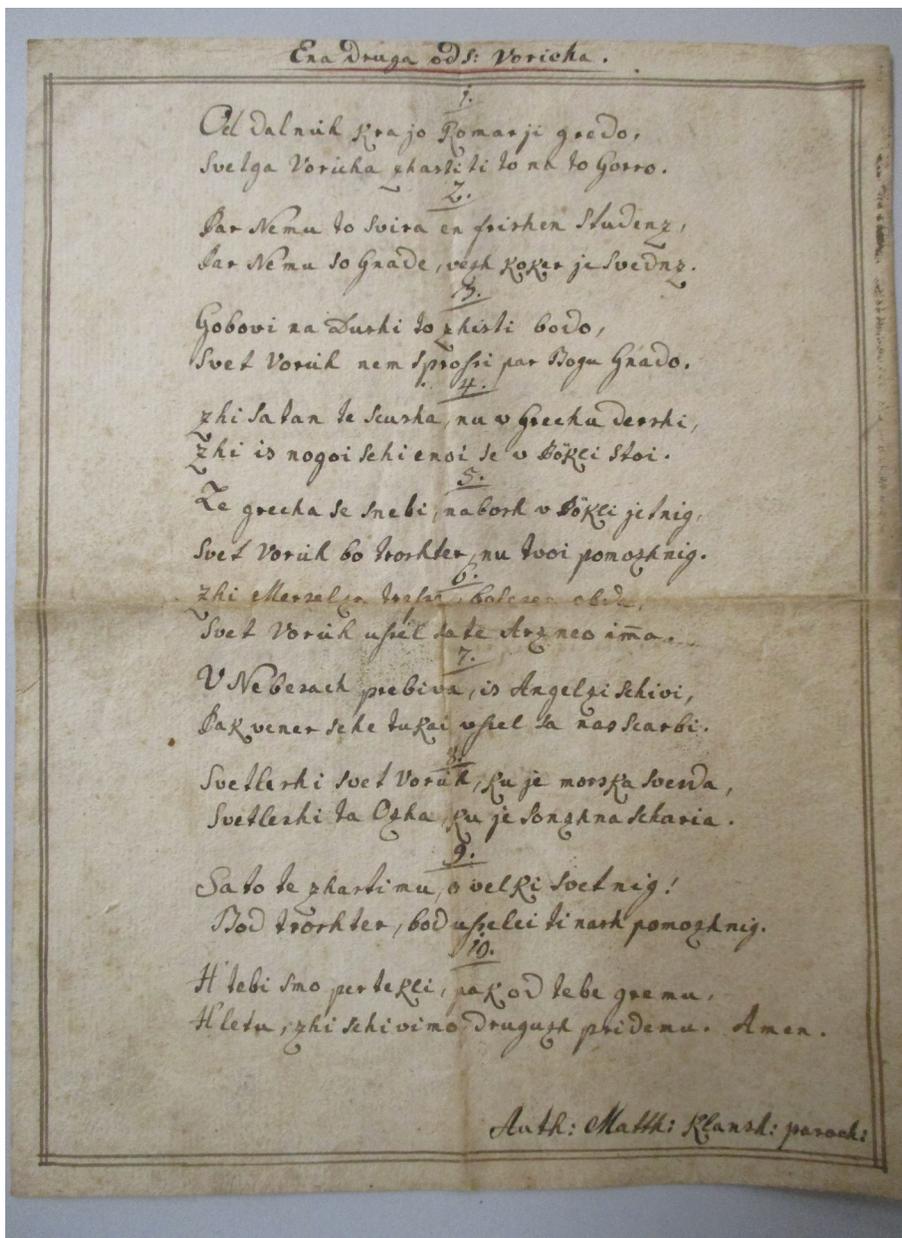
*Zato te častimu, o, velki svetnik!  
Bod trošter, bod vselej ti naš pomočnik.*

10.

*H tebi smo pertekli, pak od tebe gremu,  
h letu, či živimo, druguč pridemu. Amen.*

Auth.[or] Mat.[evž] Klanš.[nik], paroch.[us]

O literarni oz. literarnozgodovinski vrednosti, jezikovni in pravopisni podobi Klančnikovih pesmi bodo na osnovi objave lahko sodili drugi. Kot nejezikoslovec si dovoljujem samo nekaj opažanj. Pesmi spadata v zvrst nabožnih, svetniških in tudi romarskih verzifikacij. Bolj poudarjeno versko vsebino ima druga, medtem ko je pri prvi v ospredju zgodovinsko ozadje – zaprtje romarske cerkve med jožefin-skimi reformami in njeno ponovno odprtje po napornih prizadevanjih. Klančnik je boj za vnovično odprtje cerkve in oživitev romanj vzel nase, potem ko so jo zaprli ravno v letu njegovega nastopa službe tinskega župnika. Po obliki in obsegu sta pesmi precej različni. Prva je trikrat daljša, enajstkitična s šestvrstičnimi kiticami, pri čemer sta prva dva verza daljša, pisana v zaporedni rimi, ostali štirje pa približno pol krajši in s prestopno rimo, razen tretje kitice, kjer je rima tudi v tem delu



Slika 2: Zadnja stran Klančnikovega rokopisa z drugo pesmijo o sv. Urhu in njegovim lastno-ročnim podpisom.

zaporedna. Druga pesem je preprostejša, desetkitična z zaporedno rimo. Glede na preprostejšo obliko bi bila lahko Klančnikova predelava kakšne starejše romarske pesmi. Metrika ni najboljša ne pri prvi ne pri drugi pesmi – kar v napevu, ki ga ne poznamo, verjetno ni bilo moteče –, obe pa se kakor molitev skleneta z be-

sedo amen, ki ni sestavni del rime. Zelo verjetno sta se obe pesmi peli, česar Klančnik ni izpričal, ker je bilo to njemu in bralcem samoumevno, kakor tudi, za katera napeva je šlo.

Tako v pravopisnem kot jezikovnem pogledu sta pesmi neenotni. Nekoliko enotnejša je njuna pravopisna podoba. Opaziti je mogoče, da se je Klančnik sicer skušal držati bohoričice sodobnih knjižnih izdaj – med katerimi je imel največjo naklado in s tem učinek Japljev prevod Svetega pisma, ki je izhajal od leta 1784 – a ga je močno zanašalo vstran zlasti pri pisanju šumevcev. Če je na eni strani [č] dosledno zapisoval z bohoričičnim dvočrkjem *zh*, je za [š] in [ž] neenotno rabil različna črkovna znamenja. Šumevec [š] se niti enkrat ne pojavi z bohoričičnim dvočrkjem *fh*; tega v Klančnikovih pesmih sploh ni. Tako je [š] največkrat zapisan z grafemom *sh* (*vash, Mashe, she*), vendar nekajkrat tudi kot *sch* (*Sche, scho, Dutsche*), s katerim je pesnik praviloma označeval [ž] (*schaluvati, schiveti*); tudi ta glas sicer včasih srečamo kot *sh* (*spishe, geishlaja*). Enkrat je *sch* rabljen v zaporednih besedah tako za [š] kot za [ž]: *Sche schivel*. Glas [h] je dosledno pisan po nemškem pravopisu kot *ch*, ne le v privzetih nemških besedah (*Vorich, andochti*), ampak tudi v izvorno slovenskih (*sdichuvaja, Ach, Nebesach*). Isto znamenje ima v privzeti besedi kristjani glasovno vrednost [k] (*Christianam*), tako kot srečamo sičnik [c], zapisovan sicer kot *z*, – historično pogojeno – z grafemom *c* v besedah cerkev (*Cirku*) in cesar (*Ca<sup>e</sup>fsarja*). V dveh soglasniških zvezah je *s* *c* zapisovan tudi glas [k]: za [šk] (*Scofa*) in [sk] (*Scos, scorei. scupai, scusha*). Dolgi *f* nastopa le izjemoma samostojno (*zhafa*), sicer pa vedno v dvočrkju *fs*, praviloma za sičnik [s] (*Peifsem, sprofsi*), a dvakrat tudi za [z] (*sofse*). Posebnost je zapisovanje samoglasnika [e] kot *ö* (*löpi, löpshi, löpiga, löpu, prelöpe*, dvakrat *Pökli*), čeprav ne gre za polglasniško izgovorjavo. Takšno pisanje [e]-ja je znano iz treh uradovnih besedil, nastalih sredi in v drugi polovici 18. stoletja v Slovenskih goricah (Golec 2016, 156), kar kaže na možnost utečenosti neke štajerske zapisovalske posebnosti.

Že na prvi pogled je vidno, da Klančnikov jezik ni odraz avtorjevega domačega zreškega narečnega govora, čeprav je obarvan nekoliko štajersko. Poleg štajerskih oblik (*šo* za *šel*, *bedéja*, *zdihuvája*, *terpléja*, *pal*, *nogoj*, *enoj*) je opaziti tudi take, ki so značilne predvsem za tedanjo kranjsko/osrednjeslovensko knjižno tradicijo (*častimu*, *preteklu*, *koštalu*, *perpušénu*, *studentc*), kranjski pa so najverjetneje prav tako nekateri naglasi, vsaj če jih rekonstruiramo glede na metriko in zven (*nebú*, *gredó*, *na to goró*). Prislov *to* v pomeni *tu/tukaj* je značilen za različne govore od srednještajerskih na vzhodu do severnoprimerjskih in kraških na zahodu, druga oseba množine *služiste* pa za primorske govore in morda najbolj neposredno priča, kje se je avtor jezikovno oblikoval. V primorskih krajih je doma tudi izraz *špiža*, ki ga, denimo, najdemo pri Janezu Svetokriškem (Snoj 2006, 422–423), a prav tako pri osrednjeslovenskih piscih od Trubarja dalje (Ahačič 2011, 504). Duhovnik Matevž Klančnik je torej prevzemal različne oblike, kar je počel bodisi zavestno, da bi nagovoril tudi oddaljeneje romarje, bodisi nezavedno. Njegovo zgledovanje po knjižnem jeziku je zelo očitno pri rabi preteklega deležnika, ki ga razen enkrat (*šo*) ni nikoli zapisal narečno, s samoglasnikom na koncu, ampak vedno s končnim *-l* (*vstal*, *živel*).

O genezi Klančnikovega (pesniškega) jezika bi lahko precej povedalo védenje, kje in kdaj se je šolal, o čemer je znanega komaj kaj, a dovolj za razumevanje, zakaj tolikšen odmik od štajersčine. Iz ordinacijskih zapisnikov goriške nadškofije izvemo, da je bil Matevž Klančnik gojenec (alumen) v goriškem nadškofijskem seminarju (semenišču). Tako je označen, ko je 27. februarja 1779 v Gorici prejel subdiakonsko posvečenje (*Mathaeus Klantschnig, seminarii alumnus*) (Volčjak 2012, 106). Ob prejemu mašniškega posvečenja 29. maja istega leta prav tam pa najdemo še podatek o njegovem izvoru: Zrečan, Štajerec (*Matthaeus Clanznig, archiepiscopalis seminarii alumnus, Styrius, Rezohensis*) (Volčjak 2012, 55). Sklepati je mogoče, da je v Gorici obiskoval že jezuitsko gimnazijo, še posebej, ker njegovega imena ni v sicer nepopolnih popisih ljubljanskih gimnazijcev in tamkajšnjih študentov na višjih jezuitskih študijih (ARS, SI AS 1073, II/51r; Črnivec et al 1999).

Med biografskimi podatki, ki sta jih o njem okoli leta 1900 zbrala Vid Janžekovič ([Uredništvo DS] 1900, s. p.) in Matej Slekovec (PAM, SI PAM/1537, Kartoteke: duhovniki 18. stoletje, št. 1238), ni navedbe o kraju izvora, za katerega smo izvedeli šele iz leta 2012 objavljenega goriškega ordinacijskega zapisnika. Da se je šolal v Gorici in bil tam posvečen, je več kot logično, saj je njegova rodna župnija Zreče po ukinitvi oglejskega patriarhata (1751) pripadla eni od dveh škofij naslednic, novoustanovljeni nadškofiji v Gorici. V tej je ostala tri desetletja in pol, do jožefinske preureditve škofijskih meja (1787), ko je Klančnik, tedaj že župnik župnije Tinje, postal duhovnik ozemeljsko močno povečane lavantinske škofije (Bajt in Vidic 2011, 122–124). Kot je iz tinjske župnijske kronike leta 1900 povzel Janžekovič, je tam služboval od leta 1786 do smrti 17 let pozneje, prej pa je bil od leta 1781 do 1785 kaplan na Prihovi pri Slovenski Bistrici in eno leto, do 1786, v (Slovenskih) Konjicah ter je (nato) opravljal dekanijske posle namesto umrlega nadžupnika Schreckingerja.<sup>28</sup> Slekovec ima o njem natančnejše podatke. Matevž (Matej) Klančnik je po Slekovčevi kartoteki duhovnikov (PAM, SI PAM/1537, Kartoteke: duhovniki 18. stoletje, št. 1238) kaplanoval na Prihovi med letoma 1781 in 1784,<sup>29</sup> bil zatem od avgusta 1785 do maja 1786 zorničar v Konjicah,<sup>30</sup> maja 1786 pa je postal župnik na (Velikem) Tinju,<sup>31</sup> »kjer je po smrti nadžupnika Sigmunda Schreckinger-ja pl. Neuburg bil dekanijski oskrbnik za Konjice«. <sup>32</sup> Za tinjsko župnijo ga je 12. maja 1786 po navedbi v konjiški župnijski kroniki prezentiral Schreckinger (PAM,

<sup>28</sup> »O podpisanem Klančniku ima htinjska župnijska kronika sledeče: »Matevž Klančnik od l. 1786 – 29. 12. 1803. Ab a. 1781 – 1784 capellanus Prihovlanus, ab a. 1785 – 1786 Konjičanus [sic!]. Dfcto archiparochu Sigismundo Schreckinger de Neydenburg decanalia administravit.« ([Uredništvo DS] 1900, s. p.)

<sup>29</sup> Na Prihovi je kot kaplan krščeval od 7. aprila 1781 do 23. aprila 1785 (NŠAL, Župnija Prihova, R 1766–1808, fol. 55–78).

<sup>30</sup> Kot zorničar in krščevalec je v konjiški krstni matici izpričan od 7. avgusta 1785 do 26. marca 1786, nakar 17. maja v krstni matici prvič srečamo njegovega naslednika (NŠAL, Župnija Slovenske Konjice, R 1785–1793, fol. 11–28).

<sup>31</sup> Na Tinju je prvega mrliča pokopal 15. maja 1786 (NŠAL, Župnija Tinje, Matične knjige, M 1783–1811, fol. 5) krščevanje pa prepuščal kaplanu do 17. junija in prvič krstil dan pozneje (R 1763–1804, fol. 88–126). Poročna matica iz njegovega časa je pogrešana.

<sup>32</sup> Karel Sigmund Schreckinger (Schröckinger) je bil konjiški nadžupnik od leta 1772 in je umrl 20. maja 1797 v Gradcu (PAM, SI PAM/1537, Kartoteke: duhovniki 18. stoletje, št. 2806).



Slika 3: Vpis Klančnikove smrti v tinjski mrliški matici.

SI PAM/1537, Kartoteke: duhovniki 18. stoletje, št. 1238). Kot že rečeno, je Slekovec Klančnika na podlagi Janžekovičevega pisma iz leta 1898 imenoval »pesnik slovenski« in omenil njegovo avtorstvo obeh pesmi iz leta 1790. Zadnji Slekovec podatek o Klančniku nekoliko dvoumno opisuje njegovo smrt: »Dne 29. dec. 1803 se je v zadnji sobi na severni strani farovža ustrelil – v 49. letu svoje starosti.« (PAM, SI PAM/1537, Kartoteke: duhovniki 18. stoletje, št. 1238) Skoraj identičen je zapis v tinjski župnijski kroniki, ki ga je tam najbrž dobil tudi Slekovec: »So se 29. grudna 1803 v zadnji sobi na severni strani ustrelili v 49. letu svoje starosti.« (Župnijski arhiv Tinje, župnijska kronika, s. p.).<sup>33</sup> Kot poroča tinjska mrliška matica, se je 49-letni tukajšnji nekdanji župnik Matevž Klančnik (*Matthäus Kelanschnig gewester Pfarrer alda*) z Velikega Tinja št. 1 omenjenega dne smrtno ponesrečil s puško (*durch eine Flinte verunglückt*), pokopal pa ga je Anton Vizjak (*Wisiack*), sosednji župnik iz Šmartna na Pohorju. In vendar je pomenljivo, da pokojni župnik ni vpisan vsaj kot gospod, če že ne kot častiti gospod, medtem ko pokopavalec za razliko od njega ima gosposki predikat (*durch den Herrn Pfarrer*). (NŠAL, Župnija Tinje, Matične knjige, M 1783–1811, fol. [37]). Kaže, da so bile okoliščine župnikove smrti sumljive in da so sklepali na samomor.<sup>34</sup> Kakor koli, Matevž Klančnik je opravljal službo župnika do konca in je še tri dni pred smrtjo zgladno vodil matične knjige (NŠAL, Župnija Tinje, Matične knjige, M 1783–1811, fol. [37]; R 1763–1804, fol. 126).

Nazadnje se pomudimo pri vprašanju Klančnikovega rojstva in socialnega izvora. Glede na navedbo starosti ob smrti – konec leta 1803 naj bi bil star 49 let – se je rodil v letu 1754,<sup>35</sup> iz goriškega ordinacijskega zapisnika pa je znana rojstna župnija Zreče. Žal danes ni več v evidenci zreška krstna matična knjiga za obdobje

<sup>33</sup> Citirano po dopisu župnika Rudolfa Gašpariča avtorju, Tinje, 28. novembra 1999.

<sup>34</sup> Viktor Kragl, ki je podatke o lavantinskih duhovnikih med drugim črpal pri Slekovcu, najbrž ni imel kakšnih natančnejših informacij in se je zgolj zmotil, ko je o Klančniku zapisal, da se je v zadnji sobi župnišča obesil (NŠAL 580, šk. 1, Duhovniki lavantinske škofije umrli 1789–1928, str. 25). Tudi Kragl Klančnika imenuje slovenski pesnik.

<sup>35</sup> Takšno letnico ima tudi Kragl (NŠAL 580, šk. 1, Duhovniki lavantinske škofije umrli 1789–1928, str. 25).

1754–1770.<sup>36</sup> Krstna matica 1703–1754 se konča 13. aprila 1754, Matevž Klančnik pa je bil po vsem sodeč rojen malo pred 21. septembrom, godom apostola sv. Mateja. Od leta 1750 do 1754 so v župniji Zreče krstili enega samega otroka s primkom Klančnik, in sicer 16. marca 1753 Jero, hčerko Mihaela (*Klanznic*) in Jere, ki sta ji šla za krstna botra Anton Adamič in Ana Kacman (NŠAM, Župnija Zreče, Matične knjige, R 1703–1754, s. p.). V krstni matici ni krajev rojstva, le izjemoma je zabeležen kak poseben poklic, sicer pa izvemo samo za imena botrov in krščevalcev. Sta bila omenjena zakonca, ki sta se po vsem sodeč poročila kakšno leto prej, tudi Matevževa starša? Mihaela srečamo malo prej, 12. decembra 1752, kot krstnega botra Luciji, hčerki Sebastjana in Ane Kacman, povezanih s Klančniki prek vzajemnega botrstva, ki je bilo tedaj domena sosedov, kar velikokrat pomaga pri ugotavljanju rojstnega kraja. Verjetnost, da je bil duhovnik Matevž sin Mihaela in Jere Klančnik, je tem večja, ker po letu 1770, ko se začenjajo mrliške matice, v zreški župniji ni dokumentirana smrt nobenega drugega Klančnika razen 57-letnega Mihaela (*Klantschnig*) iz soseske Sv. Križa (vas Križevce, prej tudi Sv. Križ), h. št. 15, umrlega 17. in pokopanega 19. januarja 1781 (M 1770–1824, pag. 59; Ind M 1772–1862). Iz iste hiše je prihajal Mihaelov sin Jakob, ki se je poročil 17. januarja 1774 (P 1770–1786, pag. 9), očitno zelo mlad. Še več, v isti soseski so se v sedemdesetih letih vsaj v treh hišah pisali Kacman, enako kot Klančnikovi botri, med drugim tudi na št. 14, v sosednji hiši družine Mihaela Klančnika (M 1770–1824, pag. 24, 28 in 29). Matevž Klančnik se je tako brez dvoma rodil v vasi Križevce, ob glavni cesti med trgoma Konjice in Vojnik ter naprej proti Celju. Oče Mihael je bil domačin iz zreške župnije, vsekakor kmečki človek, rojen 25. in krščen 26. avgusta 1725 v Zrečah kot sin Janeza (*Klanznic*) in Marije (prav tam, R 1703–1754, s. p.), o Matevževi materi pa ne vemo ničesar razen imena Jera in da je umrla pred letom 1770 ali pozneje neznanu kje zunaj zreške župnije. Poročna matica župnije Zreče je za čas njune poroke izgubljena,<sup>37</sup> medtem ko mladoporočenca Klančnika iščemo zaman v Konjicah (NŠAM, Župnija Slovenske Konjice, Matične knjige, P 1732–1770). Tako je Mihael Klančnik še dočakal sinovo novo mašo leta 1779, njegova posest neznane velikosti, podložna konjiški nadžupniji, pa je po vsem sodeč prešla v roke tujih ljudi.<sup>38</sup>

<sup>36</sup> Knjigo še navaja vodnik po matičnih knjigah iz leta 1972 (Umek – Kos (ur.) 1972, 814), danes pa je v NŠAM ni (NŠAM, Župnija Zreče, Matične knjige).

<sup>37</sup> Knjiga je pogrešana že dolgo (Umek in Kos 1972, 814).

<sup>38</sup> V najstarejši ohranjeni zreški poročni matici, ki se začinja leta 1770, najdemo poroki dveh otrok Mihaela Klančnika, sina Jakoba in hčerke Marije. Pri Jakobu, ki se je 17. januarja 1774 oženil z domačinko Marijo, vdovo Gregorja Videmška, izvemo, da sta mladoporočenca živela v Križevcu št. 15, torej na Klančnikovi posesti, in da sta bila podložnika župnije Konjice (NŠAM, Župnija Zreče, Matične knjige, P 1770–1836, pag. 9); nevestin prvi mož Gregor Videmšek, podložnik konjiške nadžupnije iz Križevca št. 11, je umrl 28. decembra 1772 (M 1770–1824, pag. 14). Mihaelova hči Marija pa se je 10. maja 1779 omožila z Gregorjem Dobnikom iz Bezovja nad Zrečami št. 10, podložnikom gospodstva Vitanje (pag. 24). Ker so krstne matice vse do leta 1837 pogrešane, ne vemo, ali je bil kateri od treh otrok s primkom Klančnik, ki jih najdemo v krstnem indeksu in so se rodili v letih 1776, 1786 in 1789 (ind R 1772–1837), otrok Jakoba Klančnika iz Križevca. Ne Jakoba ne njegove žene Marije ali katerega od morebitnih otrok ni med umrliimi osebami (Ind M 1772–1862).

## 2. Zaključek

Prispevek duhovnika Matevža Klančnika k slovenskemu pesništvu zahajajočega 18. stoletja je, vsaj kolikor ga poznamo, skromen, vendar ni mogoče reči, da je bil nesrečno preminuli tinjski župnik brez pesniške žilice, kakor tudi ne, da njegove pesmi niso prestopile meja domače župnije. Ker je zdaj potrjeno, da je rokopisni dokument v Nadškofijskem arhivu Ljubljana z dvema Klančnikovima avtorskima pesmima nastal izpod njegovega peresa, bo morda mogoče s pomočjo primerjave pisave, vsebine ali celo sloga pisanja identificirati kot Klančnikovo še kakšno verzifikacijo. Dva izvoda njegovih svetourhovskih pesmi iz leta 1790, evidentirana konec 19. stoletja,<sup>39</sup> gotovo nista bila edina primerka teh dveh pesmi, ampak se je Klančnikova rimana beseda rokopisno širila vsaj po Podravju, če ne tudi drugam. Potrjeno je našla pot v župnišče v Čadramu pod Pohorjem in v skromen kajžarski dom v Gorišnici na Ptujskem polju, ki je dobrih sto let za Klančnikom dal duhovnika Vida Janžekoviča, po katerega zaslugi danes sploh vemo za »tinjskega slovenskega pesnika«. V letu 2024, ko je nastal pričujoči prispevek, je minilo 270 let od pesnikovega rojstva, zadnji dan leta 2023 (ali morda že v začetku leta 2024) pa 220 let, odkar so ga na Velikem Tinju položili k večnemu počitku.

## Kratice

**ARS** – Arhiv Republike Slovenije.

**NŠAL** – Nadškofijski arhiv Ljubljana.

**NŠAM** – Nadškofijski arhiv Maribor.

**M** – mrliška matična knjiga.

**P** – poročna matična knjiga.

**PAM** – Pokrajinski arhiv Maribor.

**R** – rojstna/krstna matična knjiga.

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–, NŠAL 580, Zapuščina Viktor Kragl: šk. 1.

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–, Župnija Prihova: Matične knjige, R 1766–1808.

–, Župnija Slovenske Konjice: Matične knjige, P 1732–1770.

<sup>39</sup> Druga izvoda Klančnikovih pesmi ni v evidenci. Prim. zlasti zbirki rokopisov v Narodni in univerzitetni knjižnici v Ljubljani in v Mariborski univerzitetni knjižnici. Je pa okoli leta 1790 napisana pesem z notnim zapisom, posvečena sv. Urhu (Vorihu), ki je ohranjena v rokopisni pesmarici (str. 555) duhovnika, zgodovinarja in ljudskega pesnika Franca Verbnjaka (1792–1859) »Cirkvene popevke«, nastali okoli leta 1830 v vzhodnih Slovenskih goricah (Register rokopisov slovenskega slovstva, RRSS 055: Verbnjak, Franc, Cirkvene popevke, ur. M. Ogrin, ZRC SAZU, 2022. URL: [https://rrss.manuscripta.zrc-sazu.si/rrss\\_ms\\_055](https://rrss.manuscripta.zrc-sazu.si/rrss_ms_055) [2024-2-9]). Za prijazno opozorilo na Verbnjakovo pesem se iskreno zahvaljujem prijatelju dr. Matiji Ogrinu. Čas nastanka pesmi je izpričan v prvi kitici, ki pravi, da je od rojstva sv. Voriha minilo že devetsto let; rodil se je namreč leta 890.

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## **Od dolžnosti do poklicanosti kot notranje izpolnitve in samouresničitve**

### *From Duty to Vocation as Inner Fulfilment and Self-Realisation*

*Povzetek:* Poklic in poslanstvo se vse bolj uporabljata kot tip diskurza na področju kariere. K temu prispeva več dejavnikov, med njimi tudi potreba po iskanju smisla življenja v poklicu in poklicanosti v okoliščinah, ko je hedonistični zahodni način življenja duhovno vse bolj izpraznjen.

Namen prispevka je ob uporabi nestrukturirane induktivne analize na področju kognitivne psihologije, teorij kariernega razvoja in etičkih paradigem spoznati in prepoznati poklicanost ter poslanstvo posameznika tudi s pomočjo nekaterih pomenov v svetih spisih ter ponuditi izhode in rešitve za poklicno odločanje v sedanjem svetu. Odkrivanje poklicanosti si prizadeva najti, kar je najboljše za vsakega posameznika, da postane opravljanje poklica zanj smiselno in osmišljeno. Vendar pa lahko ugotovimo, da odkrivanje poklicanosti ni le v bio-psiholoških determinantah posameznikovega osebnostnega profila, temveč je vezano tudi na globlji Božji klic, ki ima v ozadju širšo dimenzijo Logosa.

*Ključne besede:* poklicanost, poslanstvo, identiteta, kariera, osebnostni profil, pozitivna psihologija

*Abstract:* Vocation and mission are becoming increasingly used concepts and types of discourse in the career field. There are several factors in the background, among which we also find the need to find the meaning of life in a profession and vocation in the circumstances of a spiritually emptied hedonistic Western way of life.

The purpose of the article is, with the help of unstructured inductive analysis in the field of cognitive psychology, theories of career development and ethical paradigms, to recognize the vocation and mission of an individual, also with the help of some meanings in the Holy scriptures, and to give solutions for vocational decision-making in the current world. The use and discovery of vocation is the goal and means what is best for each individual, so that the pursuit of a profession becomes meaningful and designed for him. However, we can realize that the discovery of vocation is not only in the bio-psychological deter-

minants of the individual's personality profile, but also in the deeper call of God, which has a wider dimension of the Logos in the background.

*Keywords:* vocation, mission, career, identity, personality profile, positive psychology

## 1. Uvod

Po letu 2000 se znotraj psihologije kariere pojavlja vedno več literature, v kateri lahko zaznamo uvajanje koncepta poklica in poklicanosti. To si je mogoče razložiti s potrebo po iskanju smisla življenja v okoliščinah zahodnega hedonističnega načina življenja, ki se razgalja tudi v procesih vrednotnega eskapizma (Rus 1990) in moralnega relativizma (Drobnič 2018). V tej literaturi so vidna prizadevanja za opredelitev in razumevanje narave poklicanosti (Dik idr. 2009; Duffy in Sedlacek 2007; Elangovan idr. 2010; Elliott 1992; French in Domene 2010), in sicer z namenom raziskati povezave med poklicanostjo in različnimi vidiki kariernega razvoja ter obenem razviti s tem konceptom povezano poklicno-karierno svetovanje. Na polju poklica in kariere se odzivi in inovacije kažejo z novimi kognitivnimi in vrednostnimi rekonstrukcijami, med drugim tudi 'oblikovanjem življenja' (*Life design*) (Savickas 2015) ter konceptom osebnega konstruiranja kariere (ta vključuje subjektivno presojo uspešne kariere namesto objektivne) in širše osmislitve človeškega delovanja v kontekstu poklicanosti in samouresničevanja.

Semantiko poklica/poklicanosti v slovenščini bi lahko razložili s pomočjo glagola 'poklicati', ki pomeni, da te nekdo pokliče, da bi opravil neko opravilo, nalogo po klicateljevi želji ali cilju. Podobne izraze najdemo tudi v drugih jezikih: nemškem '*Beruf*', italijanskem '*Vocazione*', angleškem '*Vocation*' ipd. – zato si lahko razlagamo, da morfološko podobni izrazi kažejo na podobno ali enako duhovno/kulturno/civilizacijsko ozadje pojma poklica in poklicanosti v evropskem civilizacijskem prostoru, pri čemer (Dik in Duffy 2012) navajata, da ga je mogoče zaznati tudi v jezikih, ki imajo drugačna kulturna ozadja. V splošni javnosti, pa tudi strokovni in znanstveni literaturi najdemo še izraz poslanstvo, ki je semantično podoben poklicanosti; gre pa za to, da subjekt v imenu nadrejenega objekta v določenem kraju ali pri določenih ljudeh opravi neko nalogo ali opravilo, pri čemer je zopet izpostavljena namera in primarna volja pri objektu – manj pa pri subjektu.

V psihološki literaturi se je oblikovalo več definicij poklicanosti. Elliott (1992) gradi svojo definicijo iz informacij, zbranih od odraslih, ki so se sami opredelili kot poklicani. Poklicanost opisuje kot delo, ki posameznika navdušuje; vanj se mora vključiti, ker mu je namenjeno, pri čemer je zahteva ali volja objekta imanentno vsebovana v izjavi in nameri subjekta.

Pojmi klic, poklicanost in poslanstvo imajo več skupnih značilnosti. Prva je ta, da odločitev za najboljšo poklicno pot ali kariero ni v polnosti določena s strani subjekta-individuuma pač pa od zunaj – od objekta, nekoga drugega. Hunter idr. (2010) so ugotovili, da univerzitetni študenti v Združenih državah izvor klica doži-

vljajo, kot da je v zunanjih vodilnih silah – kot nekaj, kar osebi edinstveno ustreza, ji zagotavlja dobro počutje, oseba pa razvije tudi altruistične lastnosti, kar poudarja zlasti Levinas (1998). Ko gre za klic kot motiviranje posameznikov k dejanjem, ki vključujejo prosocialno razsežnost, najdemo še druge razlage. Elangovan idr. (2010), Elliott (1992), French in Domene (2010) ter Hunter idr. (2010) pojmujejo klic širše in sicer kot nekaj, kar ima lahko – vendar ne nujno – tudi religiozno osnovo, ki se izkazuje skozi različna področja človekovega življenja.

Omenili smo, da se poklic in poklicanost pogosto povezuje z religioznim ozadjem. French in Domene (2010) sta proučevala pomen poklicanosti študentk na krščanski univerzi v Kanadi in ugotovila, da je njegovo ozadje bolj strukturirano, da izkušnja klica vključuje izrazit občutek intenzivnosti in strasti, osredotočenosti na izboljšanje življenja drugih; dalje govorita o občutku, da je, da bi sledili svojemu klicu, treba žrtvovati druga področja življenja in o želji po odzivu poklicanosti. Lahko pa zaznamo še druge razlage poklica in poklicanosti v še bolj versko prepoznavnih kontekstih, kot je npr. služenje Bogu (Davidson in Caddell 1994), božji poziv k opravljanju določene vrste dela. Dalton (2001) tako poudarja, da obstaja mistična in religiozna razsežnost pojma poklica, ki jo izkazuje predvsem krščanska populacija. Elangovan idr. (2010) razlagajo, da se lahko izkušnja klica razlikuje glede na to, ali se doživlja kot religiozna ali sekularna in ali se doživlja kot specifično povezana z delom ali zajema druge življenjske vloge; pri tem se naslanjajo na tipično protestantski pogled na poklic, katerega intencijo posameznik prepozna šele ob koncu življenja (Weber 1988).

Nedvomno je iskanje ali ugotavljanje poklicanosti, ki jo nekako prepoznamo v izreku »Kako naj vem, kakšna je moja poklicanost, kam me kliče Gospod?«, zahtevna naloga – zlasti pri mladih, ki vstopajo v odraslost. Tudi pristop, ki se na 'izbiro poklica' med mnogimi ponujenimi osredotoča kot na »liberalistični koncept neomejene svobode«, se naposled ne izkaže nič lažji, saj velika izbira ali svoboda odločanja posameznika bolj zmede, kot pa ga razbremenjuje.

## 2. Metodologija

Namen preglednega prispevka je z analizo teoretičnih in praktičnih pristopov odgovoriti na vprašanja:

- Kaj je to poklicanost in poslanstvo?
- Kako ugotavljati poklicanosti in poslanstva s pomočjo sodobnih metod in instrumentov poklicno-kariernega razvoja?
- Kdo je tisti, ki poklicanost ugotavlja?
- Dimenzije svobodnega odločanja in odgovornosti posameznika v njegovi poklicanosti.

V prispevku uporabljamo deskriptivne metode. Z uporabo nestrukturirane induktivne analize na področju kognitivne psihologije, teorij kariernega razvoja in etičkih paradigem želimo poklicanost ter poslanstvo posameznika spoznati in pre-

poznati tudi ob naslonitvi na nekatere pomene v svetih spisih ter obenem ponuditi izhode in rešitve za poklicno odločanje/kariero v sedanjem svetu, ki ga zaznamujejo anomalija družbe – o tem govori Durkheim (Orru 1983) –, moralni relativizem/eskapizem (Rus 1990) ter narcisoidni individualizem (Viric 2021).

### 3. Samopodoba, lastni jaz in poklicne odločitve kot klic dolžnosti

Pojem klica najdemo že v Genezi stare zaveze, ki govori o prvem človeku v rajju: Bog pokliče Adama (1 Mz 3,9) po tem, ko je jedel od prepovedanega drevesa, da mu razloži njegovo bodočo poklicno pot ali ‚kariero‘; v njej lahko prepoznamo simbolno pot človeštva: »...V potu svojega obraza boš jedel kruh, dokler se ne povrneš v zemljo...« (3,19). Ta je drugačna od tiste, ki si jo je Bog prvotno zamislil. Jesti od prepovedanega drevesa je pomenilo prelomiti zapoved, čemur sledi občutek sramu, strahu in nemoči (3,10). Iz te povedi prepoznamo, da se pri prvem človeku Adamu vzpostavi samozavedanje, klic vesti in prepoznavanje individualnega ločenega lastnega jaza, ki ga prej ni bilo, in njegove nadaljnje »poklicne« poti, ki je razdeljena na moški Adamov in ženski Evin vidik. V kontekstu današnjega razumevanja je to proces zavedanja sebe, odkritja grešnega jaza in zavedanja sebe kot samospoznavnega akta, ki pri naših prvih prednikih sproži proces ustvarjanja samopodobe oziroma samoidentitete. Pomeni pa tudi zmožnost spoznavanja in prepoznavanja, kaj je dobro in kaj slabo (3,20).

V pripovedi o prepovedanem sadu lahko zaznamo proces prepoznavanja lastnega jaza, kdo sta in kaj sta, saj dobita vpogled v lastni jaz kot samopodobo in oblikovanje identitete po storjenem prepovedanem dejanju – ta samopodoba zaradi prestopka seveda ni lepa, zato se v rajskem vrtu tudi skrivata, da bi ju Bog ne videl; da bi ne videl njune lastne samozaznane sramote, ki se v izraža v zavedanju nagote. Nekdanja skupna identiteta z Bogom – v določenem smislu lahko rečemo, da sta bila v Bogu in Bog v njiju, torej s skupno identiteto – se od Boga izdvoji v specifično identiteto grešnikov Adama in Eve, v nadaljevanju pa tudi vseh njihovih potomcev. Upoštevajoč pojmovanje jaza pri Jamesu (Musek 2007) bi lahko rekli, da se, sicer pod pritiskom zunanje avtoritete, po prelomu obljube v rajju pri Adamu in Evi aktualizira aktivni jaz.

Filozofska psihologija pojem jaza povezuje s človekovim samozavedanjem in z občutjem samoidentitete (Musek 2007): pojmovanje samega sebe in doživljanje sebe kot subjekta; jaz je to, kar »ve, da je« in »kar ve, da ve, da je«. Za psihologijo je ta vidik jaza samo eden od mnogih. Pravzaprav so psihologi kmalu ugotovili, da se za jazom ali v jazu skriva mnogo stvari. In kot kaže, jih je od vseh vidikov jaza najbolj zanimal tisti vidik, ki zajema podobo (pojmem), ki si ga posameznik ustvarja o samem sebi.

James razlikuje dva vidika jaza (Musek 1992). Po eni strani imamo jaz kot subjekt; tu gre za jaz, ki deluje kot akter, nosilec delovanja – in ta je po našem raz-

mišljanju za razvoj poklica in poklicanosti ključen. Po drugi strani imamo jaz kot objekt, kot podobo, ki si jo jaz ustvarja o samem sebi. Pri vprašanju poklica deluje zlasti prvi vidik jaza, psihološko pa je ravno tako zanimiv drugi aspekt, saj podobe o sebi ne moremo pojmovati le kot predstavo, ki jo ustvarimo o sebi kot o delujočem subjektu. Psihološko gledano je namreč jaz zlasti to, kar mislimo o sebi, da smo in – v smislu, ki se ga je James zelo dobro zavedal, tudi to, kar želimo pokazati, da smo. V konceptu Savickasove (2015) teorije kariere najdemo identični komponenti jaza in sicer: 1) védenje o sebi naših zmožnostih/osebnosti ter 2) kaj želimo postati kot akcijski del jaza, ki se pojavlja v našem razmišljanju skozi življenjske teme. To je v bistvu Superjev (1984) koncept poklica (poklic kot prevajanje lastne samopodobe), ki ga očitno uporablja tudi Savickas (2015) v sodobnih pristopih oblikovanja/konstruiranja življenja.<sup>1</sup>

Iz nadaljnega dialoga v Edenskem vrtu spoznamo, kakšna bo nadaljnja poklicna pot Adama in Eve: Bog Adamu pove, da bo zaradi tega, ker je jedel s prepovedanega drevesa, prekleta zemlja, ki jo bo obdeloval v potu svojega obraza – rodila mu bo osat in trnje (1 Mz 3,17), kar pomeni težko delo na zemlji, s katero se bo preživljal on in njegovi predvsem moški potomci. Evi pa določi, da bo njeno poslanstvo zlasti materinstvo, ki bo porajalo tudi trpljenje in skrb za otroke. Iz navedenega lahko ugotovimo: prvič, da sporočila Boga glede njune nadaljnje poklicne poti zvenijo trdo, zato jih razumemo kot neke vrste kazen za storjeni prekršek, in drugič, da Bog človeku odmerja nujno dejavnost za preživetje, kjer pa se zelo malo izpostavljajo možnosti ali alternative, kar pomeni direktivni način poseganja. Je potemtakem Bog posegel direktivno: ni posebnih možnosti alternativnega odločanja, je pa možnost odločanja v razmerah ‚pridobivanja kruha‘ za preživetje – in kako si to razložiti v kontekstu poklica, poklicanosti in svobode, ki jo sicer Bog človeku daje?

Direktivna poseganja avtoritete v odločanje o poklicu najdemo bolj ali manj pogosto skozi vsa zgodovinska obdobja. Pojavljajo se kot nujnosti in ‚usmeritve‘ za mlade na strani države ali pa družinske avtoritete. Crites (1987) pravi, da sta ključni pogoj za poklicno odločanje vsaj dve alternativni, svobodni in prosti možnosti odločanja. Prav zato bi se morali tudi pri poklicnem svetovanju direktivnim posegom avtoritete svetovalcev ali staršev odreči (Savickas 2015). Prenos odločanja o izbiri na sam subjekt predstavlja ne le uresničevanje njegove svobode, pač pa tudi njegove odgovornosti za izbor odločitve. To pa pri posamezniku običajno sproža stisko, saj posledično terja tudi prevzem odgovornosti za osebne, finančne in socialne posledice slabe ali napačne odločitve (Drobnič 2018).

V zvezi z dodeljevanjem materinske vloge, ki jo prepoznamo v sporočilu Boga Evi, se pojavlja še vprašanje, kaj vse v poklic ali poklicanost spada. Je to tudi vloga materinstva in vse, kar je s to vlogo povezano? Prvotna definicija kariere, ki jo v 50 letih prejšnjega stoletja postavi Super, združuje tako profesionalne vloge kot

<sup>1</sup> *Life design* (slov. oblikovanje življenja) je Savickasov konstrukt njegovega kariernega svetovanja, ki ga poznamo pod besedno zvezo ‚*Constructivist approach*‘ – konstruktivistični pristop v kariernem svetovanju.

tudi osebne vloge, ki vključujejo prostočasno delo, materinstvo, izobraževanje, dobrodelne dejavnosti. Sedanji modernistični pogledi, kot jih lahko prepoznamo v feminističnih študijah, želijo materinstvo, domačo vzgojo otrok, druge družinske obveznosti, ki so bile prvotno dodeljene Evi, od pojma kariere oz. poslanstva odvojiti: jih torej iz celote človekove osebnosti izdvojiti in razvrednotiti (Federici 2012), s tem pa razvrednotiti žensko kot tako. Takšna izdvojitvev je tudi v nasprotju s pojmovanjem kariere, ki ga podaja avtor teorije kariernega razvoja Super (1984) – zato ni nobenega razloga, da materinstva ne bi videli kot resnični poklic in poslanstvo. Materinstvo poleg tega podporno vpliva na opravljanje drugih ‚poklicnih nalog‘, npr. izobraževanje, na delo v okviru družine, saj se pri njegovem opravljanju oblikujejo potrebne kompetence in zmožnosti, motivi, interesi posameznika in s tem celotna delovna osebnost posameznika (Barrick 2005).

Je potemtakem ravnanje Boga, ki je Adamu in Evi določil nadaljnjo ‚karierno pot‘, omejitev svobode – nujnost, od katere ne moreta odstopiti? Gre torej za avtoritativnega ‚svetovalca‘, ki prevzema odgovornost za prva dva človeka in njuno potomstvo, kaj da naj delata? Gre v ozadju morda za božanski Logos, ki ga ne razumemo – intencija, ki je nam nerazpoznavna? Je potem človek še svobodno bitje? Na to vprašanje bomo skušali odgovoriti s pomočjo sodobnih orodij diferencialne, socialno-kognitivne psihologije, teorij kariernega razvoja in etičnih premis.

#### **4. Kaj je temelj poklicne odločitve in poslanstva**

Pri odločanju za poklic ali poslanstvo je zato treba vedeti, za kaj smo poklicani oz. kaj je naše poslanstvo. Nedvomno je to težko vprašanje, o čemer govorijo tudi analize. V luči sodobnega odločanja za poklic mladi v pretežni meri iščejo najboljše priložnosti za dober zaslužek, za manj naprežanja in morda še iskanje ugleda – misleč, da jih bo to osrečevalo (Drobnič 2018), kar pa se pozneje izkaže za problematično. Treba je torej vedeti, kam moramo iti, kaj naj dosežemo, izpolnimo oz. kakšno poslanstvo imamo – ne pa le, čemu naj se izognemo ali kaj naj zapustimo. Zato je ključno vprašanje, za katero področje, kakšno misijo naj se odločimo. V jeziku poklicne orientacije je posameznik pred vprašanjem, kateri poklic/poklicno področje je zanj najbolj primerno, kje naj najde svojo poklicanost. Parsons (1909), ki ga pogosto imenujemo očeta poklicne orientacije, je postavil temeljno izhodišče: prava poklicna odločitev je tesno povezana s posameznikovimi osebnostnimi lastnostmi v najširšem smislu (osebnostni profil), ki jim moramo najti ustrezno skladno zaposlitveno področje (poklicni profil), kar zagotavlja poklicno zadovoljstvo in srečnost. Ta proces bi lahko poimenovali iskanje poklicnosti posameznika, kar Sellers Shermer idr. (2005) razlagajo kot prepoznavanje namena našega življenja.

Vsak od nas velja za edinstvenega človeka, torej osebo, ki nima sebi enakega in ima edinstveno gensko strukturo. Zato je logično, da zaradi tako velikega števila posameznikovih osebnih lastnosti, ki so temelj za poklicno odločanje, za posameznika z ‚osebnostnim profilom‘ težko najdemo ustrezen odgovor, kaj je ‚adekvaten‘ poklicni profil, ki posamezniku omogoča dobre poklicne dosežke in zadovoljstvo.

To je precej težko opravilo, zato je Holland (1985) s svojo 6-tipsko metodologijo to spoznavanje poenostavil – da je takšno ugotavljanje pregledno in sedaj tudi vsestransko razširjeno. Vsekakor pa je v luči sodobne digitalizacije podatkov in procesov to veliko lažje uresničljivo, saj je možno zajeti veliko vhodnih podatkov osebnosti, da dobimo izhodne rešitve v primernih zaposlitveni/poklicnih profilih. Gre za sodobne teste, ki slonijo na digitalnih maticah – eden od teh je tudi digitaliziran Hollandov test iskanja poklicne poti (SDS) (angl. *Self-Directed Search*), ki poleg natančnih številčnih rezultatov zmore tudi zelo solidne interpretacije v smislu poklicanosti posameznika: to je bila včasih naloga izključno svetovalca.

Ljudje se zelo razlikujemo med seboj po videzu, osebnostnih lastnostih, značaja, sposobnostih, kompetencah, znanjih, zmožnostih ... Tako kot je veliko profilov oseb, je veliko tudi poklicnih področij, saj poklicna področja tvorimo ljudje s svojimi osebnostnimi lastnostmi (Holland 1985). Če opazujemo razvoj poklicnih področij in poklicev, ugotovimo tudi ogromno število novih poklicev. Zgolj na področju računalništva je v zadnjih 30 letih nastalo vsaj 50 poklicev! Zato je ustrezen izbor poklica ali karijerne poti razmeroma težka naloga.

Običajno se naše razmišljanje pri vprašanju poklicne odločitve vrti okoli sposobnosti kot ključnega dejavnika pri odločanju za poklic. Sposobnosti/talentriranosti pa imajo najmočnejšo gensko determiniranost, torej dednostni vpliv. Običajno se med ‚uporabne‘ talentriranosti šteje zgolj umske – pa še to zgolj intelektualne – sposobnosti; druge, kot so npr. umetniške, pomnilne (spominske), prostorsko-orientacijske, pa so običajno prezrte; kaj šele, da bi med tiste lastnosti, ki ne samo, da pomenijo posameznikovo individualnost, pač pa tudi pomembno dobrodošlo izjemnost in so zato pri odkrivanju poklicanosti vredne upoštevanja, šteli duhovne razsežnosti, zmožnost empatije, čustvene sposobnosti, motivacijo (Drobnič 2018).

Musek (2007) na podlagi raziskav navaja, da so tudi najpomembnejše osebnostne dimenzije zunaj kognitivnega kroga v bistveni meri odvisne od dednih (vrojenih) dejavnikov – torej tudi zanje velja visoka raven dednosti. Celotno stališča, prepričanja in vrednote, za katere so mnogi menili, da ne morejo biti dedno naravnani, so v pomembni meri odvisni od dednosti (Keller idr. 1992; Olson idr. 2001; Tesser 1993; Waller idr. 1990). Kako je to mogoče? Musek razlaga, da je najbolj verjetno, da je vpliv genov dvojen: neposreden in bolj posreden. Neposreden je takrat, ko podobne dedne zasnove pomenijo podobne naravnosti do sveta, (socialnega) okolja. Tudi dimenzije osebnosti (vključuje jih danes najbolj znani strukturni petfaktorski model osebnosti) imajo gensko predispozicijo. Te dimenzije so ekstravertnost, prijetnost, vestnost, nevroticizem in intelektualna odprtost. Ta podlaga ima po rezultatih večjega števila raziskovalcev, kot navaja Musek (2007), genetsko podlago, ki je znatna, a ne tako kot pri inteligentnosti. Zanimivo je, da je najbolj dedljiva dimenzija odprtost – to pa je tista, ki je med vsemi temeljnimi dimenzijami osebnosti najbolj povezana s kognitivnim delovanjem in kognitivnimi sposobnostmi, kot npr. s kristalizirano inteligentnostjo.

Zgoraj smo omenili, da je Holland opredelil šest ključnih (‚idealnih‘) tipov osebnosti, s katerimi lahko pojasnimo in opredelimo vsakega posameznika. V konkre-

tni situaciji avtor zatrjuje, da upoštevamo zlasti dva ali tri prevladujoče idealne tipe, pridobljene s pomočjo specifičnega testa SDS, ki je v bistvu test sposobnosti, vrednot in motivov. Ta profil osebnosti tvorijo pretežno gensko opredeljene posameznikove danosti in spremenljivi del, pa tudi mehki dejavniki, kot so vrednote, interesi (Brown 1996), ki so posredno tudi dedni (Musek 2007). Za namen izbora pravega poklica ali poklicanosti moramo temu profilu osebnosti najti ustrezno identično mesto v okolju (profil okolja), ki dejansko pomeni skladnost profila osebnosti in okolja in ga teoretično in praktično razvoja kariere tako ne poimenujejo – pač pa ga opredeljujejo kot ustrezno traso kariere, ki posamezniku nudi zadovoljstvo. Popolne skladnosti verjetno ne moremo doseči, pa tudi ni nujno, da gre pri pravem izboru samo za en poklic. Shematično bi lahko rekli, da pomeni iskanje poklicanosti izbrati ustrezno delo/zaposlitev v nekakšnem razponu ali prostoru. Ta prostor pomeni v širšem smislu več bolj ali manj ustreznih področij poklicanosti. Sicer nam je v odločanju dana svoboda, a hkrati tudi odgovornost za napačne odločitve. »Božji klic je v osnovi dan, naša odločitev pa je prosta!

Pri poklicanosti je potemtakem treba razumeti, da je v večinskem spektru povezana z genskimi danostmi, od katerih imajo prevladujoč vpliv sposobnosti – ali preprosto povedano, talenti. To pomeni, da je naša poklicanost povezana z notranjimi danostmi človeka, zlasti našimi talenti – zato jo odkrivamo predvsem skozi talente, ki so nam dani. Nedvomno pomeni talentiranost posameznika višjo potencialno zmožnost ustvarjanja in v nekem smislu privilegiran položaj glede na preostale ljudi, ki teh danosti/sposobnosti nimajo. Od talentiranih se zato pričakuje tudi večji družbeni prispevek. Gre torej imanentno za poklicanost, ne samo pravi izbor – pač pa tudi za to, da to vlogo/poklic resno in odgovorno izpolnjujemo. Jezus se v priliki o talentih (Lk 19,11-27) te kočljive problematike dotakne: v odnosu med gospodarjem in služabniki postavlja dispozicijo pravičnosti, ko gospodar ob svoji vrnitvi s potovanja od tistih, ki jim je dal več talentov, pričakuje tudi večje vračilo – beri: obresti. S to priliko vzpostavlja nov pogled na poklicanost in pravičnost, v katerem izpostavlja pomen našega prizadevanja in dolžnosti v poklicu/poklicanosti, da z delom, naporom in modrostjo povečujemo – in ne samo ohranjamo – blaginjo zase in za druge, kar je nedvomno povezano tudi z naročilom prvima človekoma, naj si podvržeta zemljo, naj na zemlji umno in prizadevno ustvarjata.

V smislu pravičnosti je ta neenakomerna dedna porazdelitev talentov na prvi pogled nepravilna, zato si z vidika pravičnosti smotrnost sistema štipendiranja za talentirane v Sloveniji težko razložimo, saj takim talentiranim dodeljujemo še dodatne finančne dotacije iz proračuna, ki jim jih omogočajo tudi tisti brez talentov, ki vplačujejo v državno blagajno. Potemtakem bi lahko ‚pravično štipendiranje‘ razumeli le kot pomoč tistim, ki jih ovira pomanjkanje, siromaštvo in finančna stiska, da bi uresničevali svoje poslanstvo. Osnova za odkrivanje poklicanosti so sicer dani talenti in druge strukture/danosti osebnosti, je pa naša moralna dolžnost, da jih tudi zelo koristno oz. marljivo uporabljamo in s tem svojo poklicanost celovito izpolnimo.

## 5. Kdo moje poslanstvo prepoznava in kdo o njem odloča

V polju mnogih poklicev je veliko različnih osebnostnih profilov/lastnosti posameznikov, ki iščejo svoje poklicno pot, in priti do odločitve je razmeroma težko (Patton in Mc Mahon 2006; Drobnič 2018), zato je vloga svetovalca za posameznika pomembna in hkrati razbremenjujoča. Vloga svetovalca je, da s pomočjo tehnik vpogleda v in spozna ključne osebnostne lastnosti, ki so pomembne za poklicno odločanje, za klienta poda mnenje, kaj bi bilo zanj najbolje, in mu to odločitev tudi posreduje. V takšnem direktivnem pristopu (Lapajne 1997), za katerim stoji tudi moč avtoritete svetovalca, svetovalac prevzema odgovornost za odločitev, ki hkrati pomeni tudi določeno mero nezaupanja v moč razsodnosti za odkrivanje poklicanosti pri klientu samem. Tak pristop, ki je ne samo v praksi kariernega svetovanja, pač pa tudi na drugih področjih še vedno zelo razširjen, je vendarle delikaten, saj svetovalac prevzema nase odgovornost tudi za odločitve, ki pritičejo klientu – odvzeta odgovornost pa klientu ob napačni odločitvi prinaša grenkobo, ki se kot averzija ali obtožba za neuspeh običajno usmeri na svetovalca (Drobnič 2018). Te pristope najdemo zlasti v obdobjih, ko so prevladovalе teorije lastnosti in zahtev, kar je značilno za svetovalne pristope do sedemdesetih let prejšnjega stoletja, za katere je značilna še ireverzibilnost poklicne odločitve, torej da neustrezne poklicne odločitve ni moč popraviti.

Ob koncu 20. stoletja začnejo prevladovati nedirektivne svetovalne strategije v kontekstu teorij socialnega učenja (Mitchell in Krumboltz 1996), ki pomenijo prenos pristojnosti odločanja za poklic na klienta, pogosto v okoliščinah splošno dostopnih instrumentov za ugotavljanje profila osebnosti, ki jih nudijo sofisticirana spletna orodja (in tudi klientova interpretacija poklicnega profila osebnosti). Ti nedirektivni pristopi so se oblikovali v okviru teorij poklicnega razvoja, ki gradijo na osnovi socialno-kognitivne psihologije, kot je npr. kognitivni informacijski pristop (Peterson idr. 2003). To je v nadaljevanju preraslo v različne pristope, ki jih je mogoče združiti v postmoderno ali konstruktivistično perspektivo, se pa lahko vsak od teh pristopov osredotoča na različne vidike in ima zato tudi svoje poimenovanja (npr. perspektivizem, interpretivizem, konstruktivizem). Konstruktivizem klienta prepoznava kot konstruktorja na poti lastnega poslanstva, vloga svetovalca pa je v sokonstruktorstvu, torej v pomoči gradnji z osrednjo vlogo klienta. Ta pristop najbolj prepoznamo v Savickasovem (2015) oblikovanju življenja (ang. *life design*). S tem pride pri poklicnem odločanju do nekakšne razveze odgovornosti svetovalca do klienta ter prenosa večjega dela te odgovornosti na klienta in krepitev njegove avtonomije. Ti pristopi v svetovalnem procesu, ki bi ga lahko poimenovali bolj kot dialog med svetovalcem in svetovancem, uveljavljajo bolj izravnane vloge, medsebojno spoštovanje med svetovalcem in svetovancem, rast in dozorevanje klienta in dvig profesionalnosti svetovalca. Poleg navedenega se vključujejo še nekatere nove tehnike svetovanja, kot je nizanje pripovedi (Savickas 2015), potek notranjega in zunanjega dialoga – dialoški jaz (McIlveen 2017); zlasti slednja se usmerja v še precej neraziskane dialoške koncepte med svetovalcem in svetovancem, in sicer predvsem v pogojih socialno-kognitivne psihologije.

## 6. Poklicanost in osebe s posebnimi potrebami

Za osebe s posebnimi potrebami je dolgo veljalo, da se z njihovimi poklicnimi odločitvami nima smisla ukvarjati, pomembnejša je bila rehabilitacija in ustrezno skrbstvo za njih (Drobnič 2018). Šele ob koncu 20. stoletja začne to postajati ne le humanistično vprašanje, pač pa tudi socialnoekonomsko, vključno s poklicnim odločanjem. Prilika o blagih (Lk 6,20-23) se nam tako v kontekstu današnjega razumevanja povečevanja sposobnosti in ustvarjalnosti kaže kot vrednostni paradoks, saj Jezus v ospredje postavi tisto, kar mi ljudje pravzaprav postavljamo v ozadje:

»Ko je zagledal množice, se je povzpел na goro. Sédel je in njegovi učenci so prišli k njemu. Odprl je usta in jih učil: »Blagor ubogim v duhu, kajti njihovo je nebeško kraljestvo ...« (Lk 6,20-23)

V luči sodobnega časa je blagre težko razumeti, torej je težko razumeti, zakaj je Jezus blagroval tiste, ki trpijo za pomanjkanjem duha, sposobnosti in drugih vidikov zapostavljenosti. Kako bi to lahko prepoznali ne kot zlasti problematično, pač pa kot prednost, ki se kaže kot paradoks? Je v ozadju božanski Logos, ki ga težko prepoznamo? Nekaj tega lahko pojasnimo s spoznanji, ki jih prinaša pozitivna psihologija. Robitschek in Woodson (2006) poudarjata, da bi lahko poklicno svetovanje bolj razvijalo in izvajalo znanja ter orodja s področja pozitivne psihologije – zlasti pri tistih, ki so kakorkoli ovirani ali zapostavljeni. Pozitivna psihologija je področje, ki ljudi dojema kot zmožne, da jim vsaj občasno uspe »razcveteti se in spodbujati svoj potencial« (2006). Njene temeljne ideje so blizu filozofiji Carla Rogersa – Rogersov (1961) pogled na človeško naravo je pozitiven; posamezniki so namreč nenehno usmerjeni k doseganju svojega polnega potenciala. To nakaže, da ima pozitivna psihologija svoje korenine v humanistični psihologiji. In ne samo to, v kontekstu svetovanja postavlja svetovalce pred izziv, kako najti – če so zadosti poglobljeni in razumni – odličnosti, ki so lahko dober temelj za karierno/poklicno odločanje, v vsakem človeku ne glede na njegove siceršnje motnje, invalidnosti in težave; te zadnje pravzaprav v sebi nosi vsak izmed nas.

Če profil osebe izgrajujemo na močnih točkah in prednostih, ne pa na boleznih ali motnjah, se lahko zgodi premik v poudarku s šibkosti, kot so bolezen, nezmožnost, invalidnost, na močna področja, kar je povezano z optimizmom, ki postane mobilizator prizadevanja za iskanje rešitev težav in stisk (Drobnič 2018). Zato je vztrajanje pri medicinski paradigmi in klasičnih pristopih v poklicni rehabilitaciji – kar pomeni graditi poklicno pot na podlagi bolezni, motenj ali težav – kontra-produktivno. S tem namreč posameznik o sebi vzdržuje negativno podobo, kar pa ga hromi in spodkopava lastno samopodobo. Osebe, ki sebe predstavljajo kot obolele, nezmožne in invalidne, na enak ali podoben način sprejema tudi okolica. Iz tega lahko zaključimo, da je bolje, če posamezniku pomagamo, da se osredotoči na to, kar zmore, v čemer je dober ali odličen. S tem bo tudi manj stigmatiziran ali pa bo stigmatizacija pozitivna – na osnovi moči posameznika, ki jo bo okolica opazila, kar je za doseganje poklicnih ciljev pomembno (Drobnič 2018). V tej luči lahko razumemo tudi Jezusove blagre, ki tako niso več tragična usoda, poleg tega

pa so lahko pot v nebeško kraljestvo. Nick Vujicic<sup>2</sup> pogosto poudarja, da je invalidnost predvsem v glavi posameznika – gre za mišljenjske konstrukte kot ovire – ki je usmerjen na to, česa vse ne zmore. Zato je potreben obrat, ki zlasti ob zunanji spodbudi človeka okrepi, da išče v sebi tisto najboljše, kar ga odlikuje in mobilizira njegove sile k prizadevanju za odličnost.

Poleg tega osebe s posebnimi potrebami na posameznih področjih dela in kariere izkazujejo celo določene prednosti, kar velja uporabiti njim v prid. Tako so se posamezniki z avtizmom na testih, ki zahtevajo osredotočanje na podrobnosti znotraj bolj zapletenih vzorcev, izkazali za boljše (Huygelier idr. 2018). To pomeni, da so boljši sistemizerji kot empatizerji: navdušeni so nad logičnimi strukturami in zato bolje obvladajo prefinjen računalniški jezik. Pomenljivo je, da učenci z avtizmom dosegajo tudi statistično pomembno boljše rezultate od preostalih na visokofiguralnih testih IQ (Motttron 2011).

V drugi študiji so medtem ljudje z disleksijo pokazali sposobnost prepoznavanja nemogočih tridimenzionalnih predmetov<sup>3</sup> hitreje in z večjo učinkovitostjo kot skupina posameznikov brez te motnje (Károlyi idr. 2003). Študenti z učnimi težavami pogosto izkazujejo tudi podjetniške sposobnosti, ki so višje od povprečja. Raziskava med ameriškimi podjetniki je tako pokazala, da je ena tretjina podjetnikov poročala o disleksiji, v primerjavi s samo enim odstotkom srednjih menedžerjev v velikih korporacijah (Drobnič, 2017).

Druge kategorije invalidnosti kažejo podoben razpon prednosti. Mnogi otroci z ADHD so na primer nagnjeni k iskanju novosti, kar je pomemben predpogoj za ustvarjalno vedenje (Boot idr. 2017). Otroci z bipolarno motnjo so dosegali višje rezultate kot drugi na priljubljenem testu ustvarjalnega mišljenja (Simeonova idr. 2005). Ljudje z Williamsovim sindromom pogosto kažejo dobro razvite glasbene sposobnosti in zanimanja (Levitin idr. 2004). Otroci z motnjami v duševnem razvoju imajo medtem pogosto prednosti, povezane s čustvi in osebnostjo – Downov sindrom, na primer, je bil označen kot ‚sindrom očarljivega princa‘ zaradi prijaznega odnosa in razorožitvenih nasmehov mnogih ljudi s to genetsko razliko (Dykens 2006), ki lahko očarajo druge člane v skupini.

Gornja spoznanja nas lahko prepričajo, da bi se pri usposabljanju in poklicanosti ranljivih oseb usmerili v zanje prednostna področja delovanja, ki bi izhajala iz njihovih močnih kompetenc in znanj, ki jih posedujejo, ter iskanje duhovnih virov moči (Drobnič 2018) – tudi notranjih, o katerih govori Peng (2015) kot konstruktivnih pozitivne psihologije. Gre za psihološko povečanje moči posameznika ali skupine, ki pogosto vključuje razvijanje samozaupanja v lastne vire moči ob gradnji dobre samopodobe. In zato lahko Govor na gori (Lk 6,20-23) razumemo tudi kot spodbudo za deprimirane posameznike, da odkrijejo lastno odličnost in možnosti ure-

<sup>2</sup> Nick Vujicic je znana javna osebnost, ki se je zaradi genskih motenj rodil brez nog in rok, pa vendar razvil svoje druge sposobnosti, kot so govor, retorična izjemnost, motivacija in jasna osredotočenost, da je tako postal eden od najboljših motivatorjev današnjega sveta. Op. avtorja (npr.: <https://nickvujicic.com/>)

<sup>3</sup> Po njih je zaslovel umetnik MC Escher.

sničevanja svojega poslanstva v darovih, ki jih imajo, in jih tudi nadgrajujejo. Obenem gre za sporočilo, da božje kraljestvo najde uresničitev tudi tam, kjer ga naše oči morda ne vidijo – ga pa nekdo Drug nad nami, božanski Logos, kar se lahko izpolni v območju odnosov med ljudmi.

Pomembno je torej, da – tudi s pomočjo sodobnih poklicno-kariernih instrumentov – poiščemo svoje darove v talentih, spektru lastnih moči nad slabostmi in iz tega naredimo lasten projekt poklica, poklicanosti ali oblikovanja življenja (*life design*), kot bi se izrazil Savickas (2015).

## 7. Zaključek

Je potemtakem gledanje na poklicanost skozi osebnostni profil, ki je v večji meri hereditaren, to, da smo vnaprej predestinirani in posameznik nima svobode – da je za neki poklic določen? V vsakem posamezniku so vrojeni dejavniki, ki v večji meri kažejo na poklicanost. Hereditarni elementi poklicnega odločanja so v osnovi sporočilo o poklicanosti, ki tako postane ne zgolj en poklic, pač pa prostor poklicev in poklicanosti z variabilnim delom – v celoti pa s poudarkom na odgovornosti in svobodi posameznika.

Vloga poklicnih svetovalcev pri tem ni v avtoriteti in direktivnem usmerjanju, narekovanju svetovancu, kaj naj stori – tako bi se namreč posamezniku odvzema la odgovornost za odločitve in hkrati zmanjševalo polje njegove svobodne odločitve –, pač pa v sokonstruiranju klientovega odkrivanja in gradnji poklicanosti ali kot bi se izrazil Savickas *'life design'*. Ideal *'life designa'* je torej *'božji koncept'*, idealna zamisel – tisto pravo, čemur se na podlagi vpogleda v lastno strukturo in moč z odločitvami in delovanjem lahko približujemo. Razumeti ga je kot Platonov (Kocijančič 2005) ideal,<sup>4</sup> ki ima *'odseve'* v dejanskosti oziroma tistem, kar smo sami zmožni razumeti. Končni smisel je lahko tudi nadgrajen, kar je v širši dimenziji kot le biološka dednost transcendentni božji Logos. Človeški smisel potemtakem sega tudi izven biološkega smisla, saj je biološki smisel v tem, da se izpolnjuje le biološko smiselno, kar za človeka kot presežno in transcendentalno bitje ni zadosti (Chardin 1978).

Pravi smisel življenja se torej dopolni onstran biološko determiniranega. Zavedati bi se morali, da se *'zavest'* nahaja izven tiste zavesti, ki jo določajo zgolj posameznikove možganske danosti. Terzin<sup>5</sup> govori o zavesti, ki ima osnovo v Heisenbergovem principu, po katerem je za vsako pojavnostjo, ki je upravljana in pomenljiva, širši nabor znanja, logike in s tem utemeljitev za tisto, kar je dano v sami konkretni pojavnosti. To pomeni, da je za vsakim živim bitjem, ki ima milijardno gensko strukturo, večji nabor znanja in strukture kot ta genska struktura pojavno-

<sup>4</sup> Platonov idealizem predpostavlja, da materialni svet ni najbolj resničen ali pomemben vidik obstoja; namesto tega obstaja višje kraljestvo abstraktnih, nematerialnih oblik ali idej, ki predstavljajo pravo bistvo vseh stvari (op. avtorja).

<sup>5</sup> University of Austin, Canada.

sti. S tem principom si lahko razložimo tudi širši načrt za posameznika in njegov *life design*. Tu pa so načini poklicanosti zelo različni, včasih tudi skozi ‚sporočila‘, ko delamo za dobro drugih ljudi, za ranljive osebe in izpričujemo moralni zakon: kar ste storili mojim najmanjšim, ste meni storili – in za to je plačilo v nebesih! Zgornje spoznanje prepoznamo v priliki o mladeniču (Mr 10,21). Mladenič, ki je izpolnjeval vse božje zapovedi, pa čutil v sebi nemir, je k Jezusu pristopil z iskrenim vprašanjem: »Kaj naj storim?« Jezus se je zazrl v njegove oči in ga vzljubil. Reče mu: »Eno ti manjka: pojdi, prodaj, kar imaš, in daj ubogim, in imel boš zaklad v nebesih; nato pridi in hodi za menoj.« Tu prepoznamo še drug transcendentni Logos, paraboliko in povsem konkretna napotila za uresničevanje: da naj se odpovemo sodobnim zaslužnjevalcem, sodobnim bogovom potrošništva in stopimo na njegovo pot »resnice in življenja, ki nas bo osvobodila«.

Moramo se zavedati, da vsaka odločitev, tudi izbira poklica, pomeni prevzemanje posledic. Če imamo svobodo, potem lahko izbiramo med alternativami, med alternativnimi poklici, pri tem pa se moramo zavedati, da če preveč stopamo iz prostora naravnih danosti in potencialov, sami prevzemamo tveganja za neuspeh in nezadovoljstvo. Svoboda ni le v svobodnem izbiranju *per se*, pač pa mora biti posameznik resnični subjekt izbire, zato mora vedeti, zakaj izbira to in ne drugo možnost. Kdor ne izbira zavestno, umno in preiščeno, tudi svoboden ni, ker je pod vplivom okoliščin in naključij, ki jih ne obvladuje (Stres 1999). Izbira mora biti torej umna in razsodna, po pameti. Svobodne izbire poklica ni brez umnosti ter odgovornega in razsodnega premisleka. Zato svobodna izbira ni v samovolji (posameznik dela, kar se mu zljubi ali zahoče), temveč v tem, da dela tisto, kar spozna za dobro, prav in umno. In za poklicno odločanje je treba o sebi kaj vedeti in se umno odločati. Nad starogrškim prerokiščem v Delfih je zapisano »Spoznaj samega sebe«!

V luči našega razmišljanja so Hollandova, Parsonsova, Savicksova in še druga spoznanja o dobrem poklicnem odločanju še kako potrebna, saj z njimi prepoznavamo sebe, svoj osebni profil, s tem pa tudi poklicanost in poslanstvo. Ta poklicanost je zasidrana zlasti v naših talentih in močeh – in v tem je tudi odgovor na to, kaj je najboljše za vsakega posameznika, da postane opravljanje poklica zanj smiselno, osmišljeno. Lahko pa spoznamo, da odkrivanje poklicanosti ni le v bioloških determinantah, temveč je v ozadju transcendentni Logos, ki nam je v pomoč pri doseganju najboljšega za nas in druge. Mi smo izbrani, da izpolnimo poslanstvo, a še prej ga moramo spoznati. Če ima Bog že od trenutka našega stvarjenja za vsakega izmed nas svoj načrt oziroma »prostor svobode in odgovornosti«, bo gotovo vsakemu dal tudi znamenja, da bo lahko nanje odgovoril. Seveda je od nas odvisno, ali smo zanje odprti, ali smo jih pripravljene prepoznati in sprejeti v vseh vidikih našega dojetja: čustvenih, razumskih in duhovnih. Le če smo pripravljene naši poklicanosti slediti, jo bomo zmožni tudi zares odkriti. Pravzaprav je brez pomena svojo poklicanost iskati, če je nismo pripravljene sprejeti.

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*Branko Klun, Luka Trebežnik (ur.)*

### **Vračanje religije v postmodernem kontekstu**

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

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*Marija Šimenc*

## **Teandrični poklicni model in njegov pedagoški potencial** *The Teandric Vocational Model and its Pedagogical Potential*

*Abstract:* V množici predstav o poklicanosti je teandrični model pripomoček, ki prispeva k razvoju poklicne kulture skupnosti, utrjuje kulturo poklica pri posameznikih ter nas razbremenjuje poenostavitvev in posplošitev glede poklicanosti. Ta model obravnava Božjo in človeško razsežnost poklicanosti. Bog in človek sta v pogovoru dejavna: izvršujeta vrsto predvidenih in povezanih dejanj. Model ima štiri subjekte in štiri vrste dejavnosti. Prvi subjekt je Bog, drugi skupnost, tretji poklicani, četrta čas. Prva dejavnost je sprejemanje poklicanosti, druga razločevanje, tretja udejanjanje, četrta zvestoba. Vsak poklicani in vsaka skupnost, ki poklicane sprejema, lahko model prenese v konkretno tako teorijo kot prakso svojega poslanstva, karizme, načina življenja; hkrati se ob njem izprašuje o načinu svoje poklicne kulture in o kulturi poklica vsakega člana.

*Ključne besede:* poklicna kultura, definicije poklicanosti, teandrični model, pedagoška obravnava

*Abstract:* In the multiplicity of the notions of the vocation, the theandric model is a tool that contributes to the development of the vocational culture of the community and to the consolidation of an individual's culture of their personal vocation and it liberates from simplifications and generalizations about the vocation. The model addresses both the divine and the human dimensions of the calling. God and man are active in the dialogue and perform a series of predicted and related acts. The model has four subjects and four types of activity. The first subject is God, the second is the community, the third is the called person and the fourth is time. The first activity is the acceptance of vocation, the second is discernment, the third is realization, and the fourth is faithfulness. Every called person and every community that welcomes new members can translate this model into the concrete theoretical and practical expressions of their mission, charisma, way of life, and can question the way the community members live their vocational culture.

*Key words:* vocational culture, definitions of vocation, the theandric model, pedagogical approach

## 1. Uvod

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O poklicanosti bomo spregovorili v okviru krščanskega teološko-antropološkega vrednostnega sistema in jo opredelili kot zaznavo<sup>1</sup>, ki se pojavi v pogovoru med Bogom in človekom – na način, kot ga prikazuje Sveto pismo. Bog človeka izbere in pokliče, človek na klic odgovarja. Skupnost opravlja posredniško nalogo Cerkev: poklicane sprejema, razločuje, usmerja in vzgaja. Tudi v Sloveniji se za poklicanost zanimamo, kar dokazujejo prispevki z različnih področij, tako na primer teološkega (Petkovšek 2023), katehetskega (Vodičar in Stala 2019), psihološkega (Kompan Erzar 2020).

Duffy in Dik sta l. 2013 (428) zapisala, da je idejni pomen poklicanosti v znanstveni literaturi morda eno najbolj nedognanih vprašanj. Desetletje kasneje še vedno velja, da poklicanosti ne moremo opisati enoznačno.

## 2. Poklicna kultura in kultura poklica

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„Poklicna kultura“ je odnos skupnosti do poklicnih vrednot. O njej govorimo, ko skupnost poklicno misel načrtno goji takó, da poklicanost priznava kot skupno dobro. „Kultura poklica“ pa je način, kako poklicne vrednote živi posameznik: se zanje osebno in svobodno odloča ter jih načrtno in ustvarjalno razvija. Poklicanost – na način osebne in skupne kulture – ne spada le na področje religije, saj je vsako človeško življenje od Boga poklicano k določeni nalogi in po Božjem načrtu vsak človek išče svojo uresničitev (PP 15).

## 3. Miselne napake glede poklicanosti

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Miselne napake glede poklicanosti je mogoče razvrstiti v dve večji skupini, in sicer v poenostavljanje in v posploševanje. Poenostavljamo, ko med poklicane prištevamo samo posvečene s svetim redom ali zaobljubami in posvečamo veliko pozornosti statističnim podatkom o njihovem številu, dejavnostih, uspehih in napakah (Diotallevi 2005, 189–220). Poenostavljamo, če krstno poklicanost izpostavljamo kot edino poklicanost in spregledamo poklicanost v življenje ter „evharistično“, ki krstno dopolnjuje in nadaljuje (PPDP 17b). Poenostavljamo tudi, ko domnevamo, da poklicanost doživi vsak človek in da vsak lahko nanjo odgovori. V resnici pa nekateri ljudje nikoli v življenju ne zaznajo (Božjega) klica; drugi pa ga zaznajo, a nimajo dostopa do priložnosti za odziv (Duffy et al. 2018, 426). Posplošujemo, ko poklicanost uporabljamo vsepovprek. Ko je poklicanost vseprisotna, se njena resnična vsebina izprazni v votlo retoriko (Vojtáš 2019, 363). Posploševanje je, ko smiselnost določenega delovanja izenačujemo s poklicanostjo. Vendar smiselnost ni enaka poklicanosti, pač pa je njena sestavina (Duffy et al. 2018, 424–425). Po-

<sup>1</sup> „Zaznavanje“ razumemo kot zavedanje zunanje resničnosti s pomočjo čutnih dražljajev, ki jih analiziramo in razlagamo z intuitivnimi, psihičnimi in razumskimi procesi (Treccani [n. d.]).

sploševanje je tudi, ko kdo svojo čustveno izkušnjo iz enega primera prenaša na druge, pri čemer izhaja iz čustev, spomina in asociacij – ne pa iz utemeljenih podatkov (Sloman 1996, 3). Miselne napake pri razumevanju poklicanosti je mogoče preseči z objektivnimi pristopi.

#### 4. Definicije poklicanosti

Definicije poklicanosti lahko razvrstimo v tri skupine: teološke, antropološke in teološko-antropološke. Teološke definicije poklicanost opisujejo kot enkratnost, stanje človeka v pogovoru z Bogom, sprejetje novosti, slutnjo presežnega, Božji dar. Dokument *Novi duhovni poklici za novo Evropo* (PDDP 19) poudarja izvirnost poklica, ki se dogaja v odnosu med človeško in Božjo zgodovino, in pravi, da je vsak krščanski poklic nekaj posebnega, saj

»nagovarja svobodo vsakega človeka in poraja zelo osebni odgovor v izvirni in neponovljivi zgodovini. Zato vsakdo doživlja svojo lastno poklicanost tako, da tega ni mogoče zvesti na splošni vzorec. Zgodovina posameznega človeka je skromna zgodovina, toda vedno nezamenljiv in enkratni del velike zgodovine. V odnosu med tema dvema zgodovinama, med svojo majhno in tisto veliko, ki ji pripada in ga presega, človek igra svojo svobodo.«

*Svetopisemski slovar poklicanosti* (De Virgillo 2007, 987) to enkratno poklicanost prikazuje kot »proces, stanje človeka, ki je povabljen v pogovor s Stvarnikom in – kot posledica tega odnosa – v odločitve za življenje v skladu z načrtom sreče in rešenja.« V *Slovarju poklicne pastoralne* (2002, 1284–1294) T. Citrini o poklicanosti piše kot o Božjem klicu, »ki človeka začasno ali trajno popelje na neko pot ali v neko delo.« G. De Virgillo (2009) v poklicni reviji *Vocazioni* navaja definicijo T. Goffija [s. n.]:

»Poklicanost je temeljna slutnja, ki jo človek postopoma in v zaporednih trenutkih dojema iz poslušanja razodete Besede, iz Duha, ki razsvetljuje dušo, iz namernih dejanj pripadnosti Gospodu v cerkveni skupnosti, iz pripravljenosti služiti drugim, iz zorenja v odraslost, iz intelektualnih in čustvenih nagibov, iz vzgojnega okolja, iz znamenj časa, iz vsakdanjih dogodkov, iz odnosov do ljudi, krajev in razmer.«

Papež Frančišek (2025) pa bistvo poklicanosti opisuje kot »dragocen dar, ki ga Bog poseje v srce, klic, da človek izstopi iz sebe in se poda na pot ljubezni in služenja«.

Antropološke definicije poklicanost opisujejo kot čustveno doživetje, prepoznan smisel, zavest odgovornosti, željo po samouresničitvi. Dobrow in Tosti-Kharas (2011, 1005) pravita, da je poklicanost »smiselna strast, ki jo ljudje doživljajo v odnosu do določenega področja« življenja in dela. Thompson in Bunderson (2009, 50–51) jo razumeta kot »prevzetost in navdušenje posameznika, iztezanje k ure-

sničtvi in odgovor na klic, ki prihaja od znotraj, hkrati pa kot odgovor na zunanjo zahtevo; ljudje jo opisujejo kot občutek dolžnosti, obveznosti, odgovornosti«. Dik in Shimizu (2019, 18) pri opisu poklicanosti izpostavljata »občutek namena in dolžnosti, da z delom prispevamo k večji blaginji družbe«. Meneghetti (2018, 225) jo opisuje kot »notranjo spodbudo, da človek napravi določene odločitve«. Llanos (2018, 185–186) v poklicanosti podčrtava »naravno nagnjenje posameznika za takšno ali drugačno življenje in samouresničitev«, Garelli (2019, 188–189) pa »željo posameznika, da bi opravljal prav določeno delo, ki zahteva ustrezne darove in talente«. Duffy in sodelavci (2018, 426) ugotavljajo, da je poklicanost »pristop k delu, ki odraža iskanje splošnega namena in smisla ter ima za namen pomagati drugim ali prispevati k skupnemu dobremu, pri čemer ga [pristop, op. a.] motivira zunanji ali notranji poziv«.

Tako teološke kot antropološke prvine poklicanosti operativno povezuje teandrična<sup>2</sup> definicija, ki se glasi:

»Poklicanost je konstitutivna teandrična resničnost človeškega bitja, ki se izraža v dialogu med Stvarnikovo besedo in vsakim od njegovih otrok, ki ob spremstvu skupnosti na Božji klic odgovarja z osebnim načrtom življenja; ta predstavlja vir njegove identitete, merilo odnosa do drugih, zagotavlja nepretrgano življenjsko pot – pa tudi dinamičen razvoj, vse dokler poklicani ne postane Kristusova podoba, dejaven član Cerkve in znamenje Božjega kraljestva.« (Llanos 2018, 185)

Kljub temu, da se definicija zdi zapletena, z večkratnim branjem ter razčlenitvijo ugotovimo, da ima vse prvine, potrebne za razumevanje krščanske poklicanosti ter njenega Božjega in človeškega dinamizma. Definicija izpostavlja, da je poklicanost za človeka bistvena, da gre za dialoško dogajanje, da poleg poklicanega posameznika vključuje tudi skupnost – in da se dogaja skozi vse življenje. Opisuje razvojne prehode na poklicni poti: odkritje lastne identitete; rast v odnosih; poslanstvo, ki ga poklicani živi skozi čas; končni cilj pa je postajati drugi Kristus. Poleg tega opisuje dejanja, ki jih izvajajo vsi tisti, ki so v dogajanje vključeni: Bog, posameznik, skupnost.

## 5. Teandrični poklicni model

Model opisuje Božjo in človeško razsežnost poklicanosti ter upošteva oba izvora: Boga in človeka. Bog in človek sta v pogovoru dejavna ter izvršujeta vrsto dejanj. Človeški izvor je v posamezniku in skupnosti, v poklicanem in Cerkvi. Model opisuje prispevek Cerkve in posameznika k uresničevanju poklicanosti. Nakazuje, da se poklicna pot odvija v času in prostoru; na ta način model vsestransko poudarja, da je poklic (skozi vse življenje) odraz hkratnega in prepletenega delovanja duhovnih

<sup>2</sup> ‚Teandričen‘, iz gr. *theandrikós*, je pridevniška izpeljanka iz zloženke s sestavinama *theós* ‚bog‘ in *anḗr, andrós* ‚človek‘ (Treccani. [n.d]).

in človeških prvin. Na globljih ravneh model upošteva pomembne antropološke in teološke zakonitosti poklicnega dogajanja: odnos med Božjo in človeško svobodo, rast duhovnega navdiha, spremljanje poklica v različnih fazah. Človeka vključuje vse od večnega Božjega načrta, prebujanja v življenje, odkrivanja poklica do zvestobe sprejetim odločitvam. Priznava zmožnost posameznika, da svojo poklicno odločitev premisli, razločuje ter se svobodno in zrelo odloča. Poklicanost obravnava v različnih obdobjih življenja: mladosti, odraslosti, starosti. Upošteva vlogo poklicanega in vlogo skupnosti ter njenih predstavnikov v času razločevanja, sestavljanja življenjskega načrta in ustvarjalne zvestobe v življenjskih obdobjih odrasle osebe.

## 5.1 Razčlenjenost modela

Teandrični poklicni model ima štiri subjekte in štiri vrste dejavnosti. Prvi subjekt je Bog, drugi skupnost, tretji poklicana oseba, četrti pa čas. Prva dejavnost je zaznavanje poklicanosti, druga razločevanje, tretja udejanjanje, četrta zvestoba. Bog človeka izbere, pokliče, mu zaupa poslanstvo in mu pomaga. Skupnost posameznika sprejme, ga usmerja, ga uvaja na življenjsko pot in ga spremlja. Posameznik zaznava klic in o njem razločuje; odgovori tako, da se oprime konkretnega ideala; svoje življenje gradi v konkretnem poklicu in oblikuje osebni načrt rasti; prizadeva si za dinamično in poslušno zvestobo v času in prostoru. Ob vseh teh dejanjih pa pogloblja osebno identiteto, občutljivost do sočloveka, zvestobo na poti ter poučljivost.

Bog	Človek	Skupnost	Čas
Izvoli.	Zaznava in razločuje.	Sprejme in razločuje.	Oblikuje identiteto.
Pokliče.	Odgovori in privzame konkreten ideal življenja.	Predlaga in usmerja.	Razvija občutek za potrebe ljudi.
Zaupa poslanstvo.	Življenjski načrt in posebna poklicanost.	Uvaja v življenjski načrt.	Pogloblja občutek nadaljevanja.
Pomaga.	Dinamična in poslušna zvestoba.	Spremlja.	Napreduje v poučljivosti.

Tabela 1: *Teandrični model poklicanosti.*<sup>3</sup>

## 5.2 Pedagoški potencial modela

Pedagogika kot veda, ki proučuje vzgojo, oblikovanje in usposabljanje ljudi v celotnem ciklu življenja, uporablja spoznanja različnih vej znanosti ter skupaj z drugimi humanističnimi vedami obravnava formalno, neformalno in naključno okolje, v katerem celoten proces oblikovanja osebe poteka (Grzadziel 2011, 515). S pedagoške perspektive teandrični poklicni model poklicni proces oblikovanja in samoustvarjanja osebe obravnava kot celoto; pri tem upošteva tudi vlogo in naloge okolja. Pedagoški potencial teandričnega poklicnega modela je v dialoški poklicnega odnosa; v skupnosti, ki poklicanega sprejme in mu pomaga razločevati; v načrtu poklicnega življenja ter v procesih človeškega zorenja, ki v okviru tega načrta potekajo.

<sup>3</sup> Povzeto in prilagojeno po Llanos 2005, 155–193 in Llanos 2024, 252–372.

### 5.2.1 Dialoškost poklicnega odnosa

Filozofski premisleki in fizični dokazi kažejo, da je svet ustvarilo transcendentno bitje, ki je krščanski Bog. Temeljni namen stvarjenja je uresničitev odnosa med ljubečim Bogom in zavestnim razumnim človeškim bitjem (May 2023, 23–24). Tudi Sveto pismo odnos med Stvarnikom in človekom prikazuje kot vzajemen in dialoški. Vzorec dogodka poklicanosti vsebuje pogovor med človekom in Bogom, v katerem Bog človeka nagovarja, ta pa Bogu odgovarja. Odnos kličočega do klicanega je dobrohoten, saj bi v nasprotnem primeru lahko uporabili besedo ‚ukaz‘, ‚zahteva‘ ali kaj podobnega. Človeški odgovor na klic pa ima več značilnosti, med katerimi naj posebej izpostavimo svobodo in odziv: kljub temu, da je klic naslovljen povsem določno, je odgovor vsakega poklicanega svoboden. Na klic, ki je nazoren, tudi človek odgovarja stvarno. Vstopi v pogovor, se klicatelju približa, razgiba svoje človeške vire, se odzove na nov način (Jons 2024). Odnos, ki je s strani Boga ljubeč, je s človekove strani lahko raznolik, kot so različne življenjske zgodbe ljudi. Skupni imenovalec pa je osebno izkustvo ljubezni. Človek Boga sreča in sliši na način, kot se je naučil ljubiti sam. Vsak posameznik ima namreč svoj notranji svet, ki se je oblikoval glede na odnose v prvih letih življenja, glede na kulturo in čas, v katerem živi, in glede na različne dogodke. Dialoška drža mladega človeka, ki je odraščal v ljubečem in religioznem okolju, je drugačna od drže človeka, ki je kot otrok bližino ljubečih staršev ali skrbnikov pogrešal. Drugačna je pri človeku, ki ga muči občutek krivde. Tudi kulturno in duhovno okolje na dialog z Bogom vpliva – in sicer s tem, da vrednote izpostavlja kot bolj ali manj pomembne. V nekaterih družbah bolj poudarjajo greh, slabost in nemoč posameznika, spet v drugih proaktivnost, načrtovanje in dobrotelost. Prav zato je raznovrstnost človeškega izkustva odnosa izhodišče za mnoge in različne odgovore človeka, ko zazna Božji klic (Cyruľnik 2018, 113–119).

### 5.2.2 Posredovanje skupnosti

Nosilka vzgoje novih članov je celotna krščanska skupnost. Skupnost posameznika sprejema, mu pomaga v razločevanju poklicanosti, hkrati pa mu nudi človeško, duhovno, intelektualno in pastoralno formacijo. Obenem je posameznik v času razločevanja še pod vplivom sedanjih in preteklih dogodkov, družbeno-kulturnega trenutka, prejete vzgoje, cerkvenih struktur in cerkvene prakse (Pak 2025). Skupnost ima v poklicnem posredovanju dve pedagoški nalogi: poklicanega uvaja v srečanje z drugim in ga spremlja. V srečanje z drugim uvaja po dveh poteh – posameznik se s člani skupnosti srečuje, ob njih preverja svoj poklicni ideal, pa tudi svojo zmožnost sobivanja z drugimi; ob tem razvija odnose, v katerih se osvobaja stereotipov in predsodkov. Drugi način srečanja poteka v poslanstvu; med ljudmi, v katere skupnost usmerja svoje delo, se poklicani uči, kako naj se jim posveča s krščansko ljubeznijo (Llanos 2013, 182–184). Skupnost poklicane spremlja objektivno in subjektivno. Objektivno, ko izhaja iz svoje duhovne identitete Božjega ljudstva, Cerkev, institucije, Kristusovega telesa. Tak primer je objektivno spremljanje kake skupnosti Bogu posvečenega življenja v predložitvi ideala: hoje za Kristusom v življenju po evangeljskih svetih, skupnega življenja, navdušenega oznanjevanja

evangelija in občestva s Cerkvijo. Subjektivno spremljanje skupnosti se izraža v metodi, s katero vsaka posamezna skupnost mlade sprejema, jim prisluhne ter jim pokaže možnosti za uresničevanje poklicnosti (Bisignano 2002, 272).

V zvezi s spremljanjem moramo izpostaviti pogovor in poslušanje,<sup>4</sup> in sicer tako med člani skupnosti kot v odnosu do posameznika, ki svojo poklicnost razločuje. Ko skupnost svoje redne in potencialne bodoče člane vključuje v pogovor, ko jih obvešča in posluša, s tem ustvarja ozračje zaupanja in izvaja neke vrste spremljanje, saj učinkovito sodelovanje posameznika v poklicnem razločevanju raste iz občutka zaupanja med njim in skupnostjo. To zaupanje se krepi, ko skupnost nudi spodbudno okolje, pa tudi dostop do pojasnil, ki jih posameznik potrebuje, da bo lahko usmeritev, organiziranost in dejavnost skupnosti bolje razumel (274–277).

### 5.2.3 Načrt poklicne vitalnosti

Oseba klika ne sprejema pasivno, temveč ga vključuje v svoj osebni življenjski načrt. Sreča in občutek uresničitve v poklicu sta, po mnenju nekaterih, povezana z izdelavo in uresničevanjem osebnega načrta poklicnega življenja (Little 2014, 3). »Osebni načrt poklicnega življenja« je izraz, sestavljen iz pogosto rabljenih besed, vendar pa besedna zveza ni vedno razumljiva. Skoraj bi se zdelo, da je poklicani posameznik postavljen v vlogo pasivnega objekta, na katerem dejavnosti poklicne vzgoje po začrtanem programu izvaja institucija. Canevaro in Biancalana (2019) zato predlagata, naj namesto »načrta poklicnega življenja« uporabljamo izraz »načrt poklicne vitalnosti«. To bi pomenilo, da osebni načrt poklicnega življenja ni plan dejavnosti, ampak izraz kakovosti življenja. Kakovost je v tem, da poklicani poklicne vrednote ponotranji, jih ustvarjalno vključi v svojo osebnost in jih vsak dan živi dinamično in prilagodljivo, v zvestobi in rodovitnosti. Poklicani torej ni pasiven prejemnik, ampak aktiven soustvarjalec svojega poklica. Načrt poklicne vitalnosti mu pomaga, da svojo identiteto razvija v dialogu z Bogom, skupnostjo in v poslanstvu.

### 5.2.4 Oblikovanje identitete

Identiteta, izvirna vsebina neke objektivne oblike, je razumevanje in ustvarjanje sebe v svoji enkratnosti, neponovljivosti, dinamičnosti in ustvarjalni zvestobi (Petkovšek 2023, 987). Poklicno identiteto na človeški ravni lahko opišemo kot občutek glede sebe, odnosov, delovanja in samoustvarjanja. Poklicnost človeka najprej zaznamuje in določa v identiteti: kako se doživlja, kako vzpostavlja medčloveški odnos, kako opravlja svoje delo in kako oblikuje sebe. Poklic torej ni le izbira načina življenja in delovanja, temveč je tudi oblikovanje splošnega razumevanja, kako se ta izbira ujema s posameznikovim življenjem in kako odraža njegove vrednote, interese in sposobnosti (Muscarella 2024). Poklicno identiteto poklicani razvija s pomočjo procesov, kot so raziskovanje, odločitev in poglobitev odločitve. Najprej svoje zaznavanje poklica razišče, nato sprejme odločitev in jo pogloblja. V fazi po-

<sup>4</sup> Vendar tu ne obravnavamo pogovora in poslušanja v duhovnem spremljanju, saj to namen članka presega.

globitve jo razdeluje z nadaljnjimi koraki, kot so raziskovanje poklicanosti v sebi in navzven, oblikovanje poklicne zaveze, identificiranje sebe v poklicu, s prilagodljivostjo v spremembah, pa tudi z zdravim dvomom in samoizpraševanjem o svoji poklicni poti. Ti procesi so včasih bolj, drugič manj izraziti; najizrazitejši so ob vstopanju v odraslost in v prvi odrasli dobi (Kim, Lee in Yang 2023, 347).

### 5.2.5 Rast v odnosu do drugega

Identiteta je nujni pogoj za sprejemanje drugosti (Cyrulnik 2018, 63). Poglobljanje poklicne identitete vpliva na odnos poklicanega posameznika do drugih ljudi; vpliv se ne odraža samo na ravni idej in misli, ampak tudi vedênja, sporazumevanja in delovanja sploh. Ko posameznik pogloblja svojo poklicno identiteto, pogloblja in žlahtni svoj odnos do bližnjega. Rast v sposobnosti medosebnega odnosa je nujna v vsaki obliki poklicanosti v cerkveni skupnosti. En del poklicne poti posameznik prehodi sam – v odkrivanju samega sebe v Bogu, ozaveščanju lastne identitete ter graditvi življenjskega načrta. V naslednjem koraku za uspešno nadaljevanje potrebuje srečanje z drugimi, saj se človek oblikuje le v stiku z drugim človekom in skupino (Llanos 2013, 12–13). V tem stiku poklicani pogloblja dve gotovosti, ki ju potrebuje, da bo lahko živel odnose z ljudmi: prvo, da je v življenju že izkusil veliko dobrih odnosov in drugo, da je dobre odnose sposoben ustvarjati tudi on sam. Ti dve gotovosti mu pomagata prepričano in samostojno stati na lastnih nogah, dajati in prejemati s svobodnim srcem (PDDP 37). Poklicne skupine in cerkvene skupnosti so delavnice, v katerih se poklicane osebe učijo odnosa do drugih, jih uvajajo v medosebne in delovne odnose, v sprejemanje (ne)zamenljivosti članov, v prepoznavanje ciljev skupine, ki so lahko odnosni ali pa delovni. Skupine poklicanih imajo obe razsežnosti: ustvarjajo odnos pripadnosti v veri in izvršujejo poslanstvo. V nekaterih primerih so člani močno povezani in nezamenljivi, v drugih sicer so povezani, a zamenljivi. V nekaterih oblikah poslanstva je pomemben prispevek čisto določenega člana. V drugih dejavnostih je naloga skupna, vendar se lahko sodelavci vključujejo glede na svoje možnosti, zato je pomembno, da je delo opravljeno – ne pa, kdo ga je opravil. Povezanost skupine pa je bolj odvisna od pripadnosti in sodelovanja članov kot od same dejavnosti (Lindenberg 2015, 22).

### 5.2.6 Poklic kot pot

Poklicanost kot povabilo k življenjski odločitvi se najpogosteje pojavlja na prehodu iz mladostništva v odraslost in jo človek sprejme ter uresničuje skozi naslednja obdobja. Čas nastajajočega odraslega je prehod, ki nastopa po obdobjih, v katerih so že bili položeni temelji za odločitev, in pred obdobji, ki sledijo kasneje (Erikson 1950, 247–274). Za poklicni pogovor z Bogom in s skupnostjo so ključna: obdobje izoblikovanja identitete, ko v času adolescence in zgodnje odraslosti poklicani sebe doživlja kot drugačnega, izvirnega, čeprav podobnega drugim; obdobje intimnosti, ko poklicani izstopi iz lastnih obzorij; obdobje rodovitnosti, ki jo vsak poklicani v ustvarjalni zvestobi uresničuje na način, lasten poklicni izbiri. Zadnje je obdobje osebne celovitosti, v katerem se poklicani jasno zaveda svoje osebne identitete in se razmišljajoče ozira na potek vsega svojega življenja. V tem obdobju se do-

končno zave, da njegov poklic ni zrasel iz ene same odločitve, temveč je povzetek vseh posameznih odločitev v življenju (Wadell 2023).

### 5.2.7 Dinamičen vseživljenjski razvoj

Na dinamični poti vseživljenjskega razvoja poklicani postaja Kristusova podoba, dejaven član Cerkve in znamenje Božjega kraljestva. Tu gre za proces milosti in nenehnega nastajanja zahvaljujoč nezaslužnemu Božjemu daru. Polno poklicno življenje pomeni v Kristusovem imenu se odpirati drugemu – in iskati njegovo dobro. V tem je vir pristnega osebnega uresničenja, veselja in nove gorečnosti (EG 9–10). Proces, ki je na duhovni ravni milost in dar, na človeški ravni kliče k samoustvarjanju. Odrasel človek se izgrajuje tako, da svoje izkušnje osmišlja, jih ureja, vključuje v svoje življenje. Spreminjanje poklicanega posameznika se ne dogaja zaradi njegovega znanja in informacij, niti zaradi poklicnega statusa, temveč zaradi zavestnega vsakdanjega učenja (Magolda, Meszaros in Creamer 2010, 4) – odrasel človek se na poti skozi življenjska obdobja uči. Vsako posamezno življenjsko obdobje vsebuje normativne in ne-normativne dogodke. Normativni se zgodijo pričakovano – glede na starost poklicanega ali zgodovinski čas. Nenormativni dogodki ne sledijo nobenemu določenemu vzorcu (Baltes, Lindenberger in Staudinger 2006, 586). K temu Wadell in Pinches (2021, 155–219) dodajata še ugotovitev, da poklicani v različnih obdobjih svojega življenja razvija kreposti, ki so na začetku poklicne poti drugačne kot v nadaljevanju ali proti njenemu koncu.

## 6. Zaključek

Teandrični poklicni model prikazuje razne poklicnosti kot pogovor med Bogom, človekom in skupnostjo. Predstavlja izviren, inovativen in pristop skupnosti k spremljanju poklicanih vse od zaznavanja poklica do konca življenja. Posebnost modela je najprej v tem, da poleg teološke resničnosti poklica obravnava tudi antropološko. Nato v tem, da poklicano osebo vključuje v skupnost in poudarja nalogo poklicnega razločevanja; v tem, da korake na poti poklicnosti vzporeja s koraki osebnega zorenja in da predvideva, da si bo poklicani neprekinjeno in vse življenje prizadeval za zvestobo na poklicnem potovanju, kjer ni sam, saj ga spremljata Bog in skupnost.

Prednost modela je, da upošteva dejanja poklicanega in da opredeljuje razliko med dejanji poklicanega ter dejanji skupnosti. Poklicani ima glede zaznanega Božjega klica nalogo razločevati in se odločiti, skupnost pa je tista, ki ima nalogo, da poklicanemu ponudi dostop do konkretnega preverjanja, koliko zmore, in da preverja, koliko se posameznik ujema z vrednotami in karizmami skupnosti.

Model glede življenja v poklicnosti ne daje statičnih in normativnih navodil. Posamezno poklicano osebo obravnava v celotnem razponu življenja. Predpostavlja odprto pot v razvojnih nalogah posameznega obdobja in možnost smiselnega nadaljevanja. Gre za povzemajoč model poklicnosti, ki kazalcev razločevanja, spremljanja, izdelave osebnega življenjskega načrta, zvestobe ipd. ne opredeljuje

strogo. Obenem je celovit in ponuja jasno informacijo o tem, kako se poklic začne, kako počasi nastaja in katera dejanja so potrebna za njegov razvoj.

Močna in hkrati šibka točka modela je prav v tem, da je pred nami kot skica brez barv in podrobnosti. Vsak poklicani in vsaka skupnost, ki poklicane sprejema, mora model prevesti v konkretno izrazoslovje svojega poslanstva, karizme, načina življenja in se ob njem izpraševati o načinu svoje poklicne kulture ter o kulturi poklica vsakega člana.

Model se ne ustavlja ob kulturnih in družbenih skrajnostih hitro spreminjajočega se današnjega časa – te namreč zaznavanju poklica, razločevanju, življenjskega načrta in vseživljenjski dinamični zvestobi niso naklonjene. Vendar tudi danes (v času, ko je mogoče za teoretično poklicno spremljanje zaprositi umetno inteligenco) glede vsebin, dejanj in okolij, ki prispevajo k nastajanju osebnega poklica, njegovi krepitvi ter razvoju poklicne kulture skupnosti, ohranja aktualnost.

## Kratice

EG – Frančišek 2024 [Evangelii gaudium].

PDDP – Papeško delo za duhovne poklice 1998.

PP – Pavel VI. 1967 [Populorum progressio].

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**Tadija Milikić in Stanko Perica. *Migrantsko pitanje u svjetlu kršćanskoga nauka i djelovanja* [The Migrant Issue in Light of Christian Teachings and Action]. Biblioteka THEOSIS 17. Zagreb: Filozofsko–teološki institut Družbe Isusove, 2024. 296 str. ISBN 978–953–231–202–7.**

Znanstvena monografija *Migrantsko pitanje u svjetlu kršćanskoga nauka i djelovanja* avtorjev Tadije Milikića in Stanka Perice se posveča vprašanju migracij v sodobnem svetu in pojav vrednoti s stališča krščanske etike. Avtorjema gre najprej pohvala za pogum, da sta se te v naši družbi zahtevne in zelo žgoče teme lotila na temeljit in celovit način. Delo je napisano v hrvaščini in angleščini, s čimer se razprava umešča v širši mednarodni prostor in hrvaško perspektivo razodeva mednarodni znanstveni skupnosti. Glavni vir navdiha za opredelitev krščanskega pogleda na migracije avtorjema predstavlja okrožnica „Fratelli Tutti“, v kateri papež Frančišek k vesoljnemu bratstvu poziva vse ljudi. Beseda bratstvo je v prostoru bivše skupne države do določene mere okužena s komunističnim sloganom »bratstvo in enotnost«, zato je poglobljena razlaga tega pojma na začetku dela zelo koristna. Milikiću in Perici uspe prikazati, da je krščanstvo vedno hkrati po eni strani univerzalno in globalno, po drugi pa pozorno na lokalne posebnosti in konkretne družbene skupnosti. Krščansko sporočilo o vesoljnem bratstvu je dobra podlaga za integracijo

migrantov in za dialog med različnimi narodi in kulturami. Hrvaška in tudi celotna Evropska unija ima do vprašanja migrantov ambivalenten odnos: po eni strani se zavedamo, da migrante za krepitev gospodarske dejavnosti potrebujemo, po drugi strani pa jih v družbo ne želimo v polnosti vključiti in v njih pogosto vidimo grožnjo naši kulturni in verski identiteti. Avtorja želita bralca spodbuditi k novemu, bolj odprtemu pogledu na pojav, ki je star toliko, kot je staro človeštvo. Prepričana sta, da migracije prinašajo obogatitev za vse, ki imajo z njimi opravka.

Delo se začneja s prikazom sodobnih družbenih izzivov (ki predstavljajo širši kontekst razmišljanja o migracijah) za moralno teologijo na globalni in lokalni ravni. Na začetku avtorja povzemata vsebine razprav na svetovnem kongresu moralnih teologov v Padovi leta 2006, ki se povezujejo s pojavom migracij: globalizacija, pluralizem, dialog, človekove pravice, ekonomski in mednarodni odnosi, problem revščine in družbene neenakosti. V tem poglavju so zelo poslabšane okoljske razmere v mnogih državah – ki aktualne migracijske tokove spodbujajo poleg vojn in slabih ekonomskih razmer – sicer upoštevane premalo. Nov dejavnik so tudi sodobna digitalna sredstva, ki omogočajo boljše načrtovanje in spremljanje gibanja. Avtorja razmišljanja sodobnih moralnih teologov, za katere ugotavljata, da se premalo poglobljajo v teologijo in ne iščejo teoloških odgovorov, ampak se v glavnem osredotočajo na reševanje

konkretnih odprtih vprašanj v družbi (pri čemer se krščanska morala prevečkrat reducira zgolj na antropološko moralo), vrednotita kritično. Omenjata še dve svetovni konferenci leta 2010 v Tridentu in 2018 v Sarajevu, ki sta se dotaknili tudi migracij. Na koncu prvega poglavja izpostavljata nujnost mednarodnega sodelovanja moralnih teologov, pri katerem lahko s svojega zornega kota in na podlagi lastne reflektirane izkušnje pomemben delež h globalnemu diskurzu na področju moralne teologije prispevajo tudi predstavniki manjših narodov.

Srčika dela sta drugo in tretje poglavje, v katerih avtorja predstavljata glavne moralno-teološke poudarke okrožnice „Fratelli Tutti“, ki jo je leta 2020 izdal papež Frančišek. Ti dve poglavji sta napisani v angleščini. Ne gre toliko za sistematično predstavljanje vsebine okrožnice kot za spraševanje, kaj je osrednja moralno-teološka misel, ki vse kristjane in ljudi dobre volje spodbuja, naj si prizadevajo za univerzalno skupno dobro in vesoljno bratstvo. Za izhodišče avtorja postavljata človekovo srce ter zmožnost poslušanja in slišanja klicev soljudi – in celotnega stvarstva. Ta odprtost dela človeka zmožnega za držo bratstva in prijateljstva. V skladu z načeli družbenega nauka Cerkve se spodbuja celostni razvoj vsake človeške osebe in zavzema za skupno dobro na lokalni in univerzalni ravni. Avtorja ugotavljata, da se zaradi spremenjenih razmer vse večji poudarek daje globalni ravni: ključni izzivi, kot so varovanje okolja, družbena pravičnost, odpravljanje neenakosti in tudi migracije, so namreč vprašanja, ki jih ni mogoče rešiti zgolj na ravni posameznih držav – zahtevajo širše ukrepanje. Krščanska etika, ki izha-

ja iz vere v enega Boga, očeta vseh ljudi, povsem konkretno spodbuja, da bi ljudje živeli kot bratje in sestre v medsebojni ljubezni, solidarnosti in bratstvu. Poziv papeža Frančiška k vesoljnemu bratstvu predstavlja kontinuiteto z bibličnim naukom in dvatisočletno tradicijo moralne teologije. Avtorja pri papežu Frančišku najdeta štiri temeljne glagole, ki opredeljujejo krščanski odnos do migracij: sprejemati, ščititi, spodbujati in vključevati. Migracije predstavljajo priložnost tako za tiste, ki iščejo nov dom, kot tudi za tiste, ki migrante sprejemajo. Za preseganje meja in kulturnih razlik je pomemben dialog, medsebojno spoštovanje, sprejemanje različnosti in oblikovanje takšnih politik, ki bodo omogočale vzpostavljanje skupnega dobrega za vse deležnike.

Četrto in peto poglavje sta posvečeni raziskovanju pojava migracij na Hrvaškem s posebnim poudarkom na prispevku Družbe Jezusove na tem področju. V četrtem poglavju je predstavljena pokoncilski posodobitev jezuitske karizme pod vodstvom p. Arrupeja, ki je v središče poslanstva postavila skrb za uboge, med drugim tudi za migrante. Jezuiti imajo po vsem svetu organizirane jezuitske službe za begunce. Avtorja opozarjata, da Frančišek v pojavu migracij vidi znamenje časa v smislu razvoja vesoljnega bratstva med vsem ljudmi na zemlji – in da imajo jezuiti posebno poslanstvo na obrobju družbe. Na pregleden način je predstavljena Arrupejeva vizija in njeno uresničevanje po vsem svetu. Peto poglavje se bolj specifično posveča raziskovanju pojava migracij na Hrvaškem. Po eni strani se iz Hrvaške v zadnjem desetletju mnogi izseljujejo, po drugi strani pa je postala tudi država priseljevanja. Predstavljena je analiza

hrvaškega izseljenstva. Avtorja skušata identificirati glavne značilnosti hrvaškega odgovora na fenomen migracij z vidika moralno-teološke analize. Gre sicer za kratko, a zelo zanimivo in izvirno poglavje. Če vsem ljudem priznamo enako dostojanstvo, to na naše soočenje z izzivi migracij seveda vpliva. Avtorja se zavzemata za to, da bi se vprašanje migrantov depolitiziralo in da bi našli nove vidike, ki bi iskali korist za vse vključene strani. Krščanska ideja univerzalnega bratstva vseh ljudi predstavlja za nov pogled na migracije odlično izhodišče. Avtorja kritično ugotavljata, da je na Hrvaškem zadržanosti do migrantov še preveč in da niso izkoriščeni vsi potenciali, ki jih sodobni pojav migracij prinaša. Po prepričanju avtorjev bi morala hrvaška politika do tujih delavcev zavzeti drugačno držo, da bi se ti lahko bolj

vključili v hrvaško družbo. Ker jim na Hrvaškem celostna vključitev v družbo ni omogočena, se mnogi v iskanju boljšega življenja odpravljajo v druge države EU. Veliko vlogo pri vključevanju vidita tudi v verskih skupnostih, predvsem v Katoliški Cerkvi in Islamski skupnosti, ki lahko pomanjkanje državnih politik na področju integracije nadomestita. Če se ustrezni programi za čim bolj celostno vključitev migrantov v družbo ne oblikujejo, obstaja namreč velika nevarnost njihove getoizacije in diskriminacije.

Knjiga predstavlja odličen pregled vprašanja migracij znotraj moralno-teološke misli. Vsebuje kar nekaj spodbud za konkretno družbeno ukrepanje. Upam, da bo našla odmev tudi v slovenskem prostoru, kjer smo glede obravnave te tematike še preveč zadržani.

Roman Globokar

**Pietro Braidó. *Janez Bosko duhovnik mladih. Znanstvena biografija 1.* Ljubljana: Salve, 2019. 635 str. ISBN 978-961-289-013-1, in Pietro Braidó. *Janez Bosko duhovnik mladih. Znanstvena biografija 2.* Ljubljana: Salve, 2024. 756 str. ISBN 978-961-289-227-2.**

Slovenski prevod obeh delov znanstvene biografije *Don Bosco prete dei giovani nel secolo delle liberta*, ki je v izvirniku izšla leta 2009, prinaša pronicljiv vpogled v razvoj osebnosti svetnika v stoletju, zaznamovanem s hitrim razvojem Evrope, izrazitim spreminjanjem oblike verovanja in položaja Katoliške Cerkve. Avtor s številnimi viri na znanstveno poglobljen način predstavlja ra-

zvoj karizme vzgojitelja in redovnega ustanovitelja sv. Janeza Boska. V poglobljenem pogledu na posvetno zgodovino Italije v 19. stoletju orisuje razvoj dveh novih redovnih družb: salezijancev in hčera Marije Pomočnice. Gre za delo, ki je nujno potreben okvir za vsako strokovno obravnavo tako na področju zgodovine redovništva in duhovnosti kot tudi za razumevanje razvoja katoliške vzgoje in šolstva v dobi nastopa obveznega šolstva in strokovnega usposabljanja. Prevod sta pripravila Kristina Škibin in Andrej Baligač SDB s pomočjo dr. Mirana Sajovica SDB. Znanstveni aparat, za katerega je skrbel prof. dr. Bogdan Kolar, učinkovito podpira strokovno razsežnost in bralcu ponuja širo-

ko izbiro dodatnih virov za nadaljnje raziskovanje. Pohvaliti je treba tudi prevodne opombe, ki osvetljujejo povezave opisanega dogajanja s slovenskim prostorom. Če za italijanski prostor to delo predstavlja temeljit pregled in kritičen pretres dosedanjega raziskovanja don Boskovega življenja, je za naš prostor pomembno pri iskanju novih spodbud za pastoralno in vzgojno delo – pa tudi za razvijanje ustreznega izrazoslovja za to področje. Avtor je knjigo posvetil svojima profesorjema Valentinu Panzarusu in Francu Wallandu. Zadnji je slovenski salezijanec, kar za našo zgodovino in utrjevanje lastne samozavesti ni nepomembno. Pri Braidovi biografiji gre za nekakšen gosti opis (ang. *thick description*), kot ga je za antropologijo predvidel C. Geertz. Bralec ob branju v Janezu Bosku vedno bolj vidi človeka v vsej polnosti – ni več le svetnik, vzgojitelj, ustanovitelj, izdajatelj, voditelj, ampak človek z vsem, kar je sredi devetnajstega stoletja v turbulenci torinskega in končno evropskega dogajanja industrializacije in politične preureditve Italije človeškega.

Razmere, ki so oblikovale življenje in delo Janeza Boska, je težko primerjati s tistimi v Sloveniji – takrat še delu Habsburške monarhije. Človek bi si mislil, da je še tako dober zgodovinski oris določene osebnosti za potrebe današnjega časa zato le stežka uporaben. Že eden prvih namenov, ki jih Braidu izpostavlja na začetku, je poudariti postopen razvoj: rast v to, kar danes poznamo pod imenom sv. Janez Bosko. »V resnici je don Bosko gradil svoje življenje korak za korakom, težil je k izjemno potrebnim takojšnjim ciljem, ki so šele pozneje lahko bili interpretirani skoraj kot etape globalnega dogajanja, začrtanega že od

začetka.« (2019, 11) V svetu pomanjkanja duhovnih poklicev – v državi, kjer je Cerkev porinjena vse bolj v stran, kjer se mnogih (zlasti mladih) loteva pesimizem in obup – nam je branje besedila, v katerem avtor prikazuje človeka, ki je z drobnimi, na prvi pogled nepomembnimi ,igračkanji‘ posegel v globalno dogajanje, lahko v olajšanje. Pri delu za mlade ni treba vsega vedeti, vsega načrtovati, vedno zadeti pravo smer, biti dosleden in globalen – videti pa moramo konkretnega človeka v konkretni situaciji, z očmi, globoko zasidranimi v teologiji odrešenja. Tega, kar poznamo kot salezijansko duhovnost in dediščino sv. Janeza Boska, ne bi bilo, če sirota po očetu, nato reven dijak, študent in končno mlad svojeglav duhovnik ne bi korak za korakom sledil svoji temeljni želji: delo za duše, še posebej pa reševanje mladih. Nekakšna demitologizacija – ki jo avtor z dokaznim gradivom vseskozi dosledno razvija – svetniku in ustanovitelju nič ne odvzame. Dodaja pa mu prepotrebno človeškost, ki jo sodobni pedagog še kako potrebuje. Podoba piemontskega kmečkega sina, ki je uspel zagnati delo, ki je še danes v korist mnogih – prav zato, ker je bil v temelju ,le‘ človek, in je na koncu zmožel prepuščati delo mladim (v očeh sodobnikov včasih premladim) –, je dobra popotnica tudi življenju v Cerkvi danes. Ta za zveličanje sebe in drugih zaskrbljeni človek je znal vse, kar mu je prišlo pod roko, vedno znova izkoristiti za temeljni cilj, ki si ga je zastavil, ko je stopil na duhovniško pot: skrb za vzgojo mladih v dobre kristjane in poštene državljanke.

Kritični prikaz tega trmastega, svojeglavega in do skrajnosti zagnanega piemontskega duhovnika njegovega svetni-

štva ne ruši, ampak ga ozemlji. Avtor znanstveni pristop uporablja za povzdigovanje človeške razsežnosti Janeza Boska v vsem dosegljivo možnost pri delu za mlade. Dodatek na koncu prvega dela, v katerem je predstavljen časovni razvoj poročila o začetku oratorija ob brezmadežnem spočetju device Marije leta 1841, jasno kaže, kaj je bistveno. Ne mit o Bartolomeu Garelliju, s katerim naj bi se v torinski zakristiji salezijansko delo po izročilu začelo, ampak prizadevno pastoralno delo za vse take mladeniče pod okriljem Marije – matere in pomočnice. Nazorna pripoved, ki je bila plod don Boskove domišljije, je možnost, ki jo lahko izkoristimo tudi danes. V času velikih projektov je postopnost pri razvoju dela z mladimi in iznajdljivost preprostega duhovnika, ki je v svoje projekte znal vpreči vse od navadnega rokodelca do ministrov in papeža, dobra spodbuda, da znova premislimo, kje in kako je salezijansko delo za mlade nastalo. V majhni državi, kot je Slovenija, je že v izhodišču pogosto prisoten občutek, da je vse premajhno in nepomembno. Ob branju te biografije lahko najdemo moč za prepričanje, da je bil velikemu Janezu Bosku prav prvi mali oratorij temelj in smisel vsega življenja. Iz biografije je mogoče razbrati, da izhodiščna majhnost oratorija omogoča pristno vzgojno in duhovno potezo don Boskovega dela. V drugem delu, ko se salezijanska dejavnost že razširi po svetu, se Janez Bosko vedno vrača tja, da najde novih moči in upanje za naprej. Osebni stik, bližina in vključenost v preprosto vsakdanje življenje so temelji gibala za stalnost – redovno družbo, ki bo to lahko ponesla po vsem svetu. Vse, kar je iz tega zrastle, je nastalo, da bi to ustanovo in ta način dela pod-

prlo, razširilo ali ohranilo – vsaj tako avtor razvija temeljne poudarke v smiselno razdeljenih poglavjih.

Prva knjiga v treh delih in sedemnajstih poglavjih predstavlja okvir in delo Janeza Boska do prve papeške potrditve redovne družbe sv. Frančiška Saleškega. V prvem delu je opisan politični in verski okvir Italije v času Janeza Boska. Drugi del opisuje razvoj mladega duhovnika do prvih strukturiranih vzgojnih ustanov. Tretji del opisuje razvoj ideje o redovni družbi in težavno umeščanje nove vizije redovništva v strukturo Cerkve, ki pa se vendarle zaključi s papeško potrditvijo. V zaključku avtor išče vzgibe za pedagoško, duhovno in kulturno rast – najprej pri sv. Janezu Bosku in nato tudi pri njegovem vzgojno-pastoralnem delu, ki ga je prenesel na svojo redovno družbo.

Druga knjiga je razdeljena na dva dela in dodatnih osemnajst poglavij. Prvi del vključuje prikaz intenzivnega pastoralnega, vzgojnega in predvsem organizacijskega delovanja – lahko spremljamo geografsko širitev salezijanskega dela in tudi karizmatično širitev, saj je opisana tudi ustanovitev Družbe hčera Marije Pomočnice in s tem širjenje vzgojnega dela na dekleta. Ob tem se seznanimo s težavami tedaj že poznega duhovnika in redovnega ustanovitelja s posvetnimi in tudi cerkvenimi institucijami. Opis načinov njihovega razreševanja kaže na karizmo in moč človeka, ki se zanaša na Božjo pomoč in iznajdljivost. Drugi del opisuje razcvet salezijanskega dela do konca življenja sv. Janeza Boska, njegovo postopno pešanje, težave s prilagajanjem razmeram in končno uspešen prenos odgovornosti na nekdanje gojence, ki so mu bili v ponos – pogosto pa tudi v breme. Razbe-

remo lahko, kako je svojo življenjsko pot ob pešanju fizičnih moči zmožel pripravljati na konec, ob tem pa storiti še to, kar je v dobro mladih in svojih ustanov lahko – opogumiti in uvesti svoje naslednike. Ob zaključku drugega dela je obsežen seznam bibliografije ter imensko in stvarno kazalo.

Prikaz nastanka ideje za začetek redovne družbe, boja za njeno ustanovitev in uveljavitev ni le historični oris nekega zgodovinskega trenutka in določene razvojnega pastoralnega procesa – je priložnost za vse nas, da na vzgojne in pastoralne izzive v sicer drugačnih razmerah pomislimo tudi danes. Očitek, da gre za kaotično ustanovo – zlasti, ko gre za duhovniško vzgojo –, ki ga je bil Janez Bosko deležen od dobronamernih ljudi (2019, 480), ga ni motil. Zavedal se je, da samo tisti, ki raste iz duha ‚razi-granega‘ oratorija, zmore ponesti oznanilo odrešenja mladim na pravi način. Današnja centralizacija vzgoje duhovniških in redovniških kandidatov – njihov odmik od realnega dela za mlade v njim tuj svet – za nadaljevanje takega načina pastoralnega in vzgojnega dela ni ravno dobra popotnica. Prav zato je prevod

Braidove biografije prispevek k oživljanju potrebe po vrnitvi h koreninam oratorija. Ne v smislu devetnajstega stoletja, še manj Italije ali Piemonta, temveč v duhu preproste vere v poklicanost za bogato življenje na tem svetu in v pričakovanju užitka v nebeški domovini. »Don Bosko se je dobro zavedal, da živi in dela v družbenem in gospodarskem sistemu, ki je v fazi preobrata, čeprav o družbenih problemih (predvsem o delavskem vprašanju), ki jih je to obdobje ustvarilo ali zaostriilo, nikoli ni razmišljal. Vključevanje mladih – zlasti njegovih ranljivih fantov – v ta sistem je bilo težavno, a nujno potrebno; te fante je želel podpirati prav zato, ker so v svojem otroštvu in mladosti na podeželju, mirnem ozračju obnove, potrebovali veliko več pomoči kot on sam.« (2024, 673) Avtorjeve besede kažejo, da je njegova knjiga namenjena v prvi vrsti sicer res nam, ki iz karizme sv. Janeza Boska živimo – obenem pa tudi vsem, ki jim je za mlade mar tudi danes in jih ob upoštevanju zgodovinskega trenutka želijo vključiti v odgovorno cerkveno in družbeno življenje.

Janez Vodičar

**Ivan Platovnjak in Tone Svetelj. *Listening and dialogue with the world. A philosophical and theological-spiritual vision.* Znanstvena knjižnica 89. Ljubljana: University of Ljubljana Press, 2024. 207 str. ISBN 978-961-297-350-6.**

Znanstvena monografija *Listening and dialogue with the world. A philosophical and theological-spiritual vision* se osredotoča na vprašanje, kako vzpo-

staviti dialog s sekularnim svetom, ki ostaja v napetosti med transcenco in imanenco. Tišina in poslušanje, anateizem, transhumanizem, rezilienca, iskanje upanja, kontemplativni odnos do sveta, tehnologija v iskanju nesmrtnosti – to je le nekaj vidikov, s katerimi se monografija sooča. Izbiro teh tem delno narekujejo projekti, v katere sta avtorja v zadnjih letih na akademski ravni aktivno vključena.

Iskalci sodobnega časa se vedno znova soočajo z vprašanjem, kako doseči polnost življenja. V globinah vsakega človeka je vedno nekaj, kar ostaja neizpolnjeno in hrepeni po več. Ta nemir človeka spremlja na vsakem koraku, in to ne glede na življenjske okoliščine. Avtorja rešitve iščeta pri mnogih sodobnih mislecih, med drugim tudi pri Charlesu Taylorju, ki sekularno dobo kot pot iskanja novih oblik duhovnega življenja analizira na izviren način. Metodologija pisanja monografije je pregledna in jasna, saj so v prvem delu vsakega poglavja podrobno opisani filozofski okviri razmišljanja o določenem izzivu, medtem ko je v drugem delu vsakega poglavja dodana krščanska perspektiva, ki teološko misel povezuje z duhovnim razmislekom. Osnova za celostno in holistično dojemanje stvarnosti je komplementarnost med filozofskim in teološko-duhovnim načinom razmišljanja. Plodna filozofska in teološko-duhovna proučevanja se morajo dopolnjevati v kritičnem dialogu, ki vodi k celostnemu dojemanju resničnosti.

Prvo poglavje je kot preambula v monografijo in posebej izpostavlja, da je namen poslušanja čim globlje in spoštljivo dojeti, kaj nam drugi sporoča – nato pa v duhu dialoga poiskati odgovor, ki naj poveže različne načine dojemanja resničnosti. Ko bodo udeleženci dialoga drug do drugega postali bolj pozorni – tj. sposobni sočutnega in spoštljivega sobivanja ter sodelovanja za skupno dobro –, bodo bolj ustvarjalna in konstruktivna tudi njihova razmišljanja. Takšno poslušanje in dialog se začneta s spoštovanjem notranjega miru, ki nam omogoča osvetliti stiske in izzive današnjega časa, pa tudi Božji klic, ki človeka nagovarja v različnih življenjskih okoliščinah.

Drugo poglavje predstavlja vprašanje anateizma, ki je opredeljen kot poskus ponovnega razodevanja Božje navzočnosti v našem času. Po obdobju ateizma s triumfalnim sloganom »Bog je mrtev« vstopamo v obdobje anateizma, ki ga Richard Kearny označuje kot čas ponovnega odkrivanja Boga – poudarjata avtorja. To poglavje je še posebej izvirno in aktualno, saj na argumentiran način odgovarja na protislovno situacijo in temeljno vprašanje, kako v času navidezne odsotnosti Boga ponovno odkrivati njegovo navzočnost, ki se kaže na nov način in novih oblikah iskanja.

Tretje poglavje – ob upoštevanju okrnjenega transhumanističnega pogleda na človeško življenje – izpostavlja, kako krščanstvo na človeško življenje ponuja celovitejši pogled, ki izhaja iz kontemplacije življenja Jezusa Kristusa. Četrto poglavje odpira vprašanje napetosti med smrtnostjo človeškega telesa in željo duše po doseganju nesmrtnosti. Kontemplacija je glavna tema petega poglavja. Tako starogrški kot tudi krščanski misleci imajo kontemplacijo za prvobitni način vzpostavljanja harmoničnega odnosa do sveta. Kontemplacija je edinstven način odnosa do sveta in iskanja globljega smisla. Grški filozofi ter številni krščanski teologi in učitelji duhovnosti so pomen kontemplacije (resonance) – vsak na svoj način – razumeli kot prisotnost Drugega, torej kot prisotnost nečesa, kar človeško zemeljsko življenje presega in obenem podpira celovitejši način življenja. Šesto poglavje se posveča rezilienci (odpornosti) in pri tem poudarja, da le sprejemanje človeških strahov ob stiskah, krizah in smrti vodi k bolj izpolnjenemu življenju. Krščanska duhovnost kristjanom omogoča zaznavanje Božje prisotnosti in bli-

žine in zavest o njej v človeških slabostih in mejah. Bog kot nespremenljiva in stalna navzočnost je v človekovem življenju trden temelj, na katerega lahko ljudje vedno računajo in h kateremu se lahko vedno obrnejo. Z Božjo neomajno navzočnostjo si ljudje lahko pridobijo odpornost in moč za soočanje s težavami ter iskanje poti do globlje polnosti življenja.

Iskanje upanja je glavna tema sedmega poglavja. Upanje je tista kakovost življenja, ki človeka v trenutkih negativnosti in obupa odpira novim možnostim razmišljanja in delovanja. Upanje je pogled na stvari, ki v kronološkem dojemanju časa ostajajo nevidne. Krščanska duhovnost – razumljena kot vera, vključena v življenje posameznika in skupnosti – kristjane opogumlja, da profano dojemanje časa (*chronos*) zamenjajo s *kairos*, s tem pa si lahko odpirajo neskončna obzorja upanja in smisla bivanja. Avtorja tako upanju odpirat a novo razsežnost, ki je onstran zgolj empirističnih in immanentističnih razsežnosti bivanja, saj se časovnost dopolnjuje s Presežnim, zlasti pa z darom, ki je onstran človekovih meja in želje po obvladanju vsega.

V zadnjem, 8. poglavju, avtorja posebej izpostavi, da je integrativni pristop pot, kako najti smiselno ravnovesje med vero in razumom, duhovnim in materialnim, relativnim in absolutnim, avtoriteto in svobodo ter imanenco in transcendenco, saj posameznik tako v različnih duhovnostih lažje vidi priložnost za boljše odkrivanje lastne duhovnosti.

Avtorja monografije se zavedata, da je v sodobnem času še veliko več izzivov in odprtih vprašanj, kot jih zajema osem poglavij te knjige. Znanstvena monografija je velik prispevek in spodbuda, da naj kristjani vedno znova ostajamo v dialogu s svetom, v katerem živimo – hkrati pa tudi opozorilo, da nihče ni v posesti vse resnice, zato so poslušanje, razumevanje, spoštovanje, učenje od drugega načini, kako hitro spreminjajoč se svet lažje razumeti. Platonjak in Svetelj sta tako na znanstveno visoki ravni, v vzajemnem dopolnjevanju filozofskega in teološkega (duhovnega) pogleda, dosegla zahteven cilj monografije: namreč, da je »učinkovit dialog mogoče vzpostaviti le, če temelji na iskrenem poslušanju tistega, ki z nami komunicira – bodisi drugega človeka, vesolja ali Boga«, kot sta zapisala v uvodu v monografijo.

Monografija je dragocen prispevek filozofsko-teološkega-duhovnega pogleda na aktualna vprašanja sodobnega časa, Obogatila bo lahko nadaljnje razprave, ki naj temeljijo na poslušanju in dialogu. Prav s tem poudarkom pa je monografija v tesnem soglasju s sinodalnim dogajanjem v Cerkvi, h kateremu nas s svojo besedo in zgledom spodbujal papež Frančišek.

Ker je monografija v angleščini, bo lahko nagovorila širši prostor – tako evropski kot svetovni –, saj je njena vsebina izjemno aktualna in želi odgovoriti na mnoge izzive sodobnega iskalca, ki v sekularnem svetu vedno znova išče in odkriva sledi Presežnega.

Anton Jamnik

## Zaslužni prof. p. dr. Metod Benedik (1943–2025)

Dne 23. januarja 2025, na god sv. Frančiška Saleškega, zavetnika katoliških novinarjev, je v slovenskem prostoru in v medijih završala novica, da je k Očetu odšel zaslužni profesor Teološke fakultete Univerze v Ljubljani p. dr. Metod Benedik (1943–2025). Doma iz Šmartina pri Kranju je po osnovnem šolanju v domačem kraju postal gojenec kapucinskega semenišča v Osijeku, kjer je leta 1962 tudi maturiral. V duhovnika je bil posvečen leta 1968. Študij je nadaljeval na Fakulteti za cerkveno zgodovino Papeške univerze Gregoriana v Rimu, kjer je leta 1973 tudi doktoriral s tezo o kapucinih na slovenskih tleh v letih 1600–1750. Mladi doktor p. Benedik je po vrnitvi v domovino postal honorarni predavatelj predmeta Zgodovina Cerkve na Teološki fakulteti. Pozneje je postal docent (1976), izredni (1985) in redni profesor (1990). Poleg pedagoškega dela je na Teološki fakulteti opravljal več vodstvenih funkcij in bil v letih 1990–1994 tudi njen dekan. Prav v času njegovega dekanovanja je prišlo do osamosvojitve Slovenije, v novih razmerah pa je bil dr. Benedik dejavno aktiven v različnih strokovnih telesih Univerze v Ljubljani in državnih institucijah ter tako pripomogel, da je bila sprejeta zakonodaja, s katero je Teološka fakulteta postala državno priznana fakulteta in bila leta 1992 vnovič vključena v Univerzo v Ljubljani. Ta mu je leta 2001 podelila zlato plaketo, leta 2013 pa je postal zaslužni profesor Teološke fakultete Univerze v Ljubljani.

Prof. dr. Metod Benedik je bil kot človek agilnega, raziskovalnega duha vpet v številne dejavnosti in organizacijske odbore različnih mednarodnih simpozijev, društev in organizacij. Svoje voditeljske sposobnosti je dokazoval tudi kot vodja raziskovalnih projektov, a najbolj je gotovo blestel v predavalnici. Kakor je zapisal prof. dr. Bogdan Kolar ob Benedikovi 80-letnici, so bili »vsi študentje teologije, ki so se na ljubljansko Teološko fakulteto vpisali med letoma 1973 in 2012,« študentje prof. dr. Metoda Benedika. Prav med njegovimi študenti kroži še lepo število dovtipov in prigod, ki so znova oživele prav ob profesorjevem slovesu. Mnogi se ob tem morda tudi spomnijo, kako pomemben je bil lahko za njegovo dobro voljo (zlasti v času izpitov) rezultat hokejskega derbija med Olimpijo in Jesenicami, kar je profesor vestno spremljal. Prav tako je med študenti najbrž le malo takšnih, ki se ne bi spomnili slovityh, neštetokrat izrečenih Benedikovih besed: »Sveti Duh je odločil in mi z njim ...« Na predavanjih seveda ni manjkalo različnih anekdot zgodovinskih osebnosti, včasih pa tudi kakšnih »zagovorjenih izrazov«, kot denimo »Mi škofje smo odločili ...«, ki so povzročili salve smeha. Že te drobne vrstice dokazujejo, da je bil profesor vedrega duha, poln življenja, ki pa se je včasih skrivalo



Foto: Ivo Zajdela.

pod nekoliko bolj robotim nastopom, začinjenim s kančkom sarkazma. A ta je z leti postopoma bledel in v ospredje so vse bolj prodirali luč dobrote in vrelci znanja. Tega so se dobro zavedali tudi študentje in ga radi izbirali za mentorstvo bodisi pri diplomskih delih bodisi pri magistrskih ali doktorskih delih. Vse do zadnjih tednov je bil še kako vpet v to pedagoško dejavnost, saj je še v letu 2025 nameraval izpeljati to ali ono predavanje.

Ob predavateljski službi, pravzaprav poslanstvu, pa je bil kapucinski pater dr. Metod Benedik ves čas dejaven raziskovalec preteklosti, še posebej obdobja poznega srednjega veka in začetka novega veka. V ospredje svojega raziskovanja je postavljaj zlasti zgodovino redovništva in obdobje katoliške preнове, zato se je posvečal zgodovini kapucinskega reda in njenih predstavnikov. Kot dolgoletni voditelj kapucinske skupnosti v Škofji Loki se je močno zavzel za raziskovanje življenja in dela uglednega kapucinskega pridigarja p. Romualda Marušiča (1676–1748), avtorja slovitega *Škofjeloškega pasijona*, najstarejšega v slovenščini pisanega dramskega besedila. Bil je med pobudniki ponovne oživitve pasijonske procesije in sodeloval pri uprizoritvah pasijona. Ob tem se je prof. Benedik zelo angažiral pri urejanju in predstavljanju kapucinske knjižnice v Škofji Loki. Ta je po njegovi zaslugi postala zgled »sodobno urejene historične knjižne zbirke«, kakor so zapisali v utemeljitvi za Trubarjevo priznanje, ki ga je Narodna in univerzitetna knjižnica (NUK) podelila zaslužnemu prof. dr. Benediku leta 2023.

Prof. dr. Metod Benedik je svoja spoznanja in odkritja predstavil na mnogih domačih simpozijih in mednarodnih konferencah. Izkazal se je tudi kot dolgoletni urednik *Acte Ecclesiasticae Sloveniae*, za katero je pridobil številne avtorje, ki so s svojimi razpravami in manj poznanimi arhivskimi dokumenti obogatili slovensko zgodovinopisje. Tudi sam je želel pomočjo pisane besede v različnih glasilih, znan-



Foto: Ivo Žajdela.

stvenih in poljudnih člankih, številnih znanstvenih priročnikih in mnogih monografijah svoja dognanja in zgodovino približati širšemu občinstvu. To je kot večč predavatelj rad storil tudi prek sodobnih medijev in bil pogosto vabljen pred radijske mikrofone in televizijske kamere. Zdaj bo njegov glas odmeval le še s posnetkov, a njegovi šegavi dovtipi ter ljubezen do slovenstva in preteklosti, ki jih je sejal med študente, bodo po Božji Previdnosti še dajali mnogotere sadove ... Zdaj, odpuščaš, Gospod, svojega vrednega služabnika – naj se spočije v Tebi!



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Teološka fakulteta, ki ima korenine v srednjeveških samostanskih in katedralnih sholah in najodličnejše mesto na prvih univerzah, je tudi ena od petih ustanovnih fakultet Univerze v Ljubljani. Njeni predhodniki so bili jezuitski kolegij, ki je deloval v Ljubljani v letih od 1601 do 1773, vrsta drugih redovnih visokih šol in škofijske teološke šole. Kakor ob svojih začetkih želi Teološka fakulteta tudi na pragu 3. tisočletja ob nenehni skrbi za prvovrstno kvaliteto pedagoškega in raziskovalnega dela razvijati svoj govor o Bogu in o človeku, o božjem učlovečenju in o človekovem pobožanstvenju, o stvarstvu in o človekovem poseganju vanj, o začetkih vsega in o končnem smislu, o Cerkvi in o življenju v njej.

Opirajoč se na Sveto pismo in na izročilo in ob upoštevanju dometa človekove misli, usposablja svoje študente za jasen premislek o témah presežnosti in tukajšnjosti, vere in razodetja, kanonskega prava, morale in vzgoje. Kot katoliška fakulteta v zvestobi kulturnemu krogu, iz katerega je izšla, sledi avtoriteti cerkvenega učiteljstva in skrbi za intelektualno pripravo kandidatov na duhovništvo in za duhovno rast laičskih sodelavcev v Cerkvi in v širši družbi.

