

Mednarodna znanstvena konferenca

**ETIČNE IMPLIKACIJE ENEGA
BOGA**

Celje, 18.–20. oktober 2018

Program in povzetki

International scientific conference

ETHICAL IMPLICATIONS OF ONE GOD

Celje, October 18th–20th 2018

Program and abstracts

Organisation/Organizacija:
Faculty of Theology, University of Ljubljana
Teološka fakulteta, Univerza v Ljubljani

Editors/Uredila
Bojan Žalec, Urška Lampret

Mednarodna znanstvena konferenca
ETIČNE IMPLIKACIJE ENEGA BOGA

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Dom Sv. Jožefa, Duhovno-prosvetni center, Plečnikova 29, 3000 Celje, Slovenija

International scientific conference
ETHICAL IMPLICATIONS OF ONE GOD

Celje, October 18th–20th 2018

St. Joseph Home, Spiritual Educational Center, Plečnikova 29, 3000 Celje,
Slovenia

Organization/Organizacija

Faculty of Theology, University of Ljubljana/Teološka fakulteta, Univerza v Ljubljani

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Mednarodna konferenca Etične implikacije enega Boga je del aktivnosti v okviru raziskovalnega programa P6—0269 Etično-religiozni temelji in perspektive družbe ter religiologija v kontekstu sodobne edukacije in nasilje, ki ga financira Javna agencija za raziskovalno dejavnost RS.

PROGRAM

Thursday, October 18th/Četrtek, 18. oktober

Arrival and accommodation of the participants at Dom sv. Jožefa (Home St. Joseph, Spiritual Educational Center), Plečnikova 29, SI-3000 Celje, Slovenia / Prihod in namestitve udeležencev v Domu sv. Jožefa.

15.45-16.00 Welcome speech/Pozdravni nagovor (Dean of the Faculty of Theology/Dekan Teološke fakultete Professor Robert Petkovšek)

1

(Chairperson/Moderator: Vojko Strahovnik)

Lectures/Predavanja

16.00-16.20 Marcin Godawa (Poland): „*Credo in unum Deum*” – *Spiritual and Cultural Consequences of Christian Monotheism*„*Credo in unum Deum*” – *duhovne posledice krščanskega monoteizma*

16.20-16.40 Szamocki Gregorz (Poland): *Monotheistic Universalism in Solomon's prayer in 1Kings 8:41-43/Monoteistični univerzalizem v Salomonovi molitvi 1 Kr 8,41-43*

16.40-17.00 Simon Malmenvall (Slovenia): *Salvation History in Fides et Ratio: Between Theological (Ecumenical) and Historiographical Considerations/Zgodovina odrešenja v Fides et Ratio: med teološkimi (ekumenskimi) in zgodovinskimi razmisleki*

17.00-17.30 Discussion/Razprava

17.30-17.45 Break/Odmor

2

(Chairperson/Moderator: Bojan Žalec)

Lectures/Predavanja

17.45-18.05 Vojko Strahovnik (Slovenia): *Monotheism, Epistemic Injustice, and the Virtue of Epistemic Humility/Monoteizem, spoznavna nepravilnost in krepost spoznavne ponižnosti*

18.05-18.25 Mateja Pevec Rozman (Slovenia): *God, Virtue and the Question of Good Life/Bog, vrline in vprašanje dobrega življenja*

18.25-18.45 Tadej Strehovec (Slovenia): *Restrictions of freedom of speech in the case of ethical implications of monotheism/Omejitve govora o etičnih implikacijah monoteizma*

18.45-19.15 Discussion/Razprava

19.15-19.30 Meeting of participants/Druženje udeležencev

19.30 Dinner/Večerja

Friday, October 19th/Petek, 19. oktober

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

(Chairperson/Moderator: Mateja Pevec Rozman)

Lectures/Predavanja

9.15-9.35 Branko Klun (Slovenia): *The Idea of Creation ex nihilo and its Ethical Implications/Pojem stvarjenja iz nič in njegove etične implikacije*

9.35-9.55 Roman Globokar (Slovenia): *Ethical implications of the belief into God the Creator regarding man's relationship towards Creation/Etične implikacije vere v Boga Stvarnika glede človekovega odnosa do Stvarstva*

9.55-10.15 Ivan Platovnjak, Tone Svetelj (Slovenia): *Anatheism – an Incentive to Discover the Importance of Discipleship in Christianity/Anateizem – spodbuda za odkrivanje pomembnosti učenčevstva v krščanstvu*

10.15-10.45 Discussion/Razprava

10.45-11.00 Break/Odmor

2

(Chairperson/Moderator: Branko Klun)

Lectures/Predavanja

11.00-11.20 Robert Petkovšek (Slovenia): *Ethical implications of one God according to Jan Assmann/Etične implikacije enega Boga po Janu Assmannu*

11.20-11.40 Michal Valčo (Slovakia): *Critical Perspectives on Social Trinitarianism: Towards a Viable Definition of Christian Monotheism/Kritični pogled na družbeni trinitarizem: nasproti uspešni definiciji krščanskega monoteizma*

11.40-12.00 Nenad Malović (Croatia): *Christian trinitarian monotheism – the source of possibility condition of pluralism/Krščanski trinitarni monoteizem – izvor pogoja možnosti pluralizma*

12.00-12.30 Discussion/Razprava

13.00-14.00 Lunch/Kosilo

3

(Chairperson/Moderator: Janez Vodičar)

Lectures/Predavanja

14.30-14.50 Béla Mester (Hungary): *Religious Tolerance and Unitarian Theology; Historical Overview and Anthropological Background/Verska strpnost in unitaristična teologija; zgodovinski pregled in antropološko ozadje*

14.50-15.10 Gábor Kovács (Hungary): *The orphanage of the atheist, the faith as a childlike trust in the capacities of the human soul and the exemplary gestures of Jesus/Sirotnost ateista, vera kot otroško zaupanje v zmožnosti človeške duše in zgledne Jezusove geste*

15.10-15.30 Iryna Bushman (Ukraine): *Two faiths and monotheism in history of Ukrainian Christianity/Dve veri in monoteizem v zgodovini ukrajinskega krščanstva*

15.30-16.00 Discussion/Razprava

16.00-16.15 Break/Odmor

4

(Chairperson/Moderator: Michal Valčo)

Lectures/Predavanja

16.15-16.35 Bojan Žalec (Slovenia): *Joyful anxiety as an implication of Christianity/Radostna tesnoba kot implikacija krščanstva*

16.35-16.55 Erika Prijatelj (Slovenia/USA): *The Triune God and Care Ethics/Troedini Bog in etika skrbi*

16.55-17.15 Anthony Ekpunoby (Ukraine/Slovenia): *Mosaic Distinction and Mimetic Doubling: Monotheism through the lens of the Mimetic Theory of René Girard/Mozesovska distinkcija in mimetično podvajanje: monoteizem skozi lečo mimetične teorije Renéja Girarda*

17.15-17.45 Discussion/Razprava

17.45-18.00 Break/Odmor

5

(Chairperson/Moderator: Robert Petkovšek)

Lectures/Predavanja

18.00-18.20 Šegula Andrej (Slovenia): *Evangelization as One of the Ways to One God in Contemporary Pastoral Guidelines/Evangelizacija kot ena od poti do enega Boga v sodobnih pastoralnih smernicah*

18.20-18.40 Luka Trebežnik (Slovenia): *Post-metaphysical Conceptions of Truth/Postmetafizično pojmovanje resnice*

18.40-19.00 Discussion/Razprava

19.15 Dinner/Večerja

Saturday, October 20th/Sobota, 20. oktober

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

(Chairperson/Moderator: Bojan Žalec)

Lectures/Predavanja

9.15-10.15 Keynote Lecture **Didier Pollefeyt (Belgium): *Nazism as an Attack on Monotheism: Ethics after the Holocaust/Nacizm kot napad na monoteizem: etika po holokavstu***

10.15-10.45 Discussion/Razprava

10.45-11.00 Break/Odmor

2

(Chairperson/Moderator: Vojko Strahovnik)

11.00-11.20 Stanko Gerjolj (Slovenia): *Traces of Monotheism in the Christian Educational Tradition/Sledi monoteizma v krščanski vzgojni tradiciji*

11.20-11.40 Janez Vodičar (Slovenia): *Monotheism and Place of Authority in Education/Monoteizem in mesto avtoritete pri vzgoji*

11.40-12.00 Tomaž Erzar (Slovenia): *“Seventy times seven”: The concept of forgiveness in the New Testament in the light of current research and forgiveness therapy/“Sedemdesetkrat sedemkrat”: pojmovanje odpuščanja v Novi zavezi v luči sodobnih raziskav in terapije odpuščanja*

12.00-12.30 Discussion/Razprava

12.30-12.45 Concluding words of the president of the organizing committee, Research Professor Bojan Žalec/Sklepna beseda predsednika organizacijskega odbora, znanstvenega svetnika dr. Bojana Žalca

13.00-14.00 Lunch/Kosilo

Departure of the participants/Odhod udeležencev

INTRODUCTION

The issue of the ethical implications of monotheism is a very relevant topic regarding both, from the point of view of contemporary humanities and social science, and from the perspective of the cultural and political condition in Europe and at the global scale in general. Therefore, we think that a scientific conference devoted to this subject makes a lot of sense.

Throughout the history and in present times, monotheism has been subjected to several sharp and radical criticisms. The charges have been various: monotheism is a totalitarian and totalizing discourse which excludes others; it deadens the sense for wondering; it is a cause of ignorance; it is a cause of violence, conflicts and suppression; the claims of monotheism that there is one God who is omnipotent, omniscient and omnibenevolent contradict the experience; monotheism is the highest form of patriarchal power; monotheism opposes to every change, sensuality, feelings, nature, and femininity; it offers little basis for tolerance (to other religions) and it is less tolerant than polytheism because it reduces the world to one principle; it is incompatible with the instincts of a universal benevolence (which are a part of human nature); it has already from its very beginning ignited violence (as it inspired the Israeli tribes that they attacked the polytheistic inhabitants of Canaan); monotheists are as a rule encouraged to attack people who have different convictions, beliefs, religion, culture. The violence of monotheists is justified by drawing on the one and only God. Therefore, it is a pity that Western civilization has been formed by monotheism.

On the other hand, we find very different opinions and evaluations of monotheism(s). They stress the positive and even crucial contribution of monotheism and monotheistic religions to peace, forming of rational, non-violent, tolerant culture and society, to the scientific, political and cultural development, to democracy etc.

At the conference, we wish to present investigation, ideas, concepts, models, and theories of theological, philosophical, anthropological, cultural traditions, but also contemporary thought and science, in order to present a current understanding of the ethical significance of monotheism. We want to offer fresh perspectives on the ethical aspects of monotheism, wider the scientific understanding of it, and establish a basis for resolving tensions and conflicts to which the understanding of monotheism is relevant or even decisive.

The specificity of Celje conferences is their multidisciplinary character as cultivated throughout the years. We believe that – according to the experience from the past conferences – the ethical implications of monotheism may be understood better if approached through different, complementary viewpoints, foremost through humanities and social sciences (theology, science of religion, philosophy, anthropology, science of culture, history, psychology/cognitive science, science of education etc.); approaches from other viewpoints are also welcome.

Robert Petkovšek and Bojan Žalec

UVOD

Vprašanje etičnih implikacij monoteizma je zelo pomembna tema tako z vidika sodobne humanistike in družboslovja kot tudi z vidika kulturnega in političnega položaja v Evropi ter na splošno, na globalni ravni. Zato mislimo, da je simpozij na to temo zelo smiseln.

V preteklosti in sedanjosti je (bil) monoteizem podvržen številnim ostrim in radikalnim kritikam. Obtožbe so (bile) različne: monoteizem je totalitaren diskurz, ki izključuje druge; (o)mrtvi čut za čudenje; je vzrok nevednosti; povzroča nasilje, konflikte in zatiranje; monoteistično stališče, da obstaja en Bog, ki je vsemogočen, vseveden in absolutno dober, je v nasprotju z izkušnjo; monoteizem je najvišja oblika patriarhalne oblasti; monoteizem nasprotuje vsaki spremembi, čutnosti, čustvom, naravi in ženskosti; ponuja malo osnove za strpnost (do drugih religij) in je manj tolerantan kot politeizem, saj zvjaja svet na eno počelo; je nezdržljiv z impulzi univerzalne dobrohotnosti (ki so del človeške narave); že od samega začetka je netil nasilje (ko je navdihoval izraelska plemena, da so napadala politeistične prebivalce Kaanana); monoteiste se praviloma spodbuja, naj napadajo ljudi, ki imajo drugačna prepričanja, vero, religijo, kulturo. Nasilje monoteistov se opravičuje s sklicevanjem na enega in edinega Boga. Zato je škoda, da je zahodno civilizacijo oblikoval monoteizem.

Seveda pa obstajajo tudi zelo drugačna mnenja in (o)vrednotenja monoteizma. Njihovi predstavniki poudarjajo pozitiven in celo odločilen prispevek monoteizma in monoteističnih religij k miru, oblikovanju razumne, nenasilne ter strpne kulture in družbe, k znanstvenemu, političnemu in kulturnemu razvoju, k demokraciji itd.

Na konferenci želimo predstaviti raziskovanja, ideje, pojme, modele in teorije tako iz verskega, teološkega, filozofskega, antropološkega in kulturnega izročila kot tudi spoznanja sodobne misli in znanosti, saj je naš namen, da bi predstavili tako preteklo kot tudi sedanje razumevanje monoteizma. Želimo ponuditi sveže poglede na etične vidike monoteizma, razširiti njegovo znanstveno razumevanje in ustvariti osnovo za razreševanje napetosti in konfliktov, za katere je pravilno razumevanje monoteizma pomembno ali celo odločilno.

Posebnost celjskih konferenc je njihov znanstveno multidisciplinarni, večpanožni značaj, ki ga gojimo že vsa leta. Prepričani smo, v skladu s preteklimi izkušnjami, da lahko etične implikacije monoteizma bolje razumemo, če se jih lotimo z različnih, vzajemno dopolnjujočih se gledišč, predvsem s humanističnih in družboslovnih (teologija, religijologija, filozofija, antropologija, kulturologija, zgodovina, psihologija in kognitivna znanost, pedagogika itd.), dobrodošli pa so seveda tudi pristopi in pogledi drugih znanosti.

Robert Petkovšek in Bojan Žalec

ABSTRACTS/POVZETKI

Didier Pollefeyt, Faculty of Theology and Religious Studies, KU Leuven, Belgium

Nazism as an Attack on Monotheism: Ethics after the Holocaust

In this lecture, I will present three different paradigms for understanding the perpetrators of the holocaust: diabolisation, banalization and ethisation. I criticize the popular diabolizing approach. It reproduces the Manicheism that is also characteristic for the Nazi ideology it wants to fight against. It is an inappropriate approach from a monotheistic perspective that only recognizes one absolute source in reality. I also criticize banalization and ethisation of the perpetrator. These approaches end up in deterministic or relativistic world views that make ethics impossible. My point is that ethics was deeply implied in the Nazi genocide. But my argument will be that we do not need ethical Manicheism to explain the power of evil. Based on the analysis of the perpetrators, I develop the idea that during the holocaust, ethics was used and misused as a legitimation for genocide. This brings me to the idea of evil as 'privatio boni' and 'perversio boni'. This is in line with the monotheistic world view, where there is only one ultimate, divine source: the Good, or God, understood as a personal, interruptive reality ('otherwise than being'). Evil then is not an independent divine reality but the shadowside of the Good. The holocaust can also be read as a 'privatio Dei' and a 'perversio Dei', an eclipse of God. It was not an accident that Nazism wanted to exterminate Jews and Jewish ethics and religion, since they present an ethics based on monotheism. The analysis of perpetrators and victims shows how ultimately the genocidal efforts of Nazism failed, not only based on a successful powerful military intervention of the Allies against the Nazis, but already in and during the extermination camps. It happened in self-deceiving perpetrators and in victims who continued to choose for the Good and showed respect for the 'image of God' in every human being.

Keywords: holocaust, Nazism, analysis and understanding of the perpetrators of the holocaust, monotheism, evil, failure of the holocaust, ethics (after holocaust).

Nacizem kot napad na monoteizem: etika po holokavstu

V predavanju bom predstavil tri različne paradigme za razumevanje storilcev holokavsta: diabolizacija, banalizacija in etizacija. Sem kritičen do popularnega diabolizirajočega pristopa, saj reproducira manihejstvo, ki je značilno za nacistično

ideologijo, proti kateri se ta pristop ravno želi boriti. Poleg tega je ta pristop neustrezen tudi z monoteističnega stališča, ki v resnici priznava samo en absoluten izvor. Kritiziram tudi banalizacijo in etizacijo storilcev, saj ta pristopa končata v determinističnem ali pa relativističnem pogledu, ki pa oba onemogočata etiko. Moja poanta je, da je bila etika globoko implicirana v nacističnem genocidu. Vendar pa bom dokazoval, da ne potrebujemo etičnega manihejstva, da bi pojasnili moč zla. Temelječ na analizi storilcev, razvijam idejo, da je bila v holokavstu etika uporabljena in zlorabljena za upravičevanje genocida. To me privede do ideje zla kot odsotnosti dobrega (»privatio boni«) in zlorabe dobrega (»perversio boni«), kar se sklada z monoteističnim pogledom na svet, pri katerem je samo en končni, božanski izvor: Dobro, ali Bog, razumljen kot osebna, vdirajoča stvarnost (»drugače kot biti«). Zlo torej ni neodvisna božanska stvarnost, pač pa senčna, temna stran Dobrega. Holokavst lahko razumemo tudi kot odsotnost Boga (»privatio Dei«) in zlorabo Boga (»perversio Dei«), kot mrk Boga. Ni bilo naključje, da je hotel nacizem iztrebiti ravno Jude in judovsko etiko ter religijo, saj predstavljajo etiko, ki temelji na monoteizmu. Analiza storilcev in žrtev kaže, da je bilo genocidno prizadevanje na koncu neuspešno ne le zaradi močnega in uspešnega vojaškega posega zaveznikov proti nacistom, pač pa že v iztrebljevalnih taboriščih in v času le-teh. Ta neuspeh se je zgodil v storilcih, ki so slepili sami sebe, in v žrtvah, ki so se še naprej odločale za Dobro in izkazovale spoštovanje do »Božje podobe« v vsakem človeku.

Ključne besede: holokavst, nacizem, analiza in razumevanje storilcev holokavsta, monoteizem, zlo, neuspeh holokavsta, etika (po holokavstu).

Iryna Bushman, Sumy State University, Ukraine

Two Faiths and Monotheism in History of Ukrainian Christianity

Historically, Ukraine is a religious country with a fairly high level of religious freedom and a rather religious population. The investigation of “two faiths” phenomenon in the context of the process of forming religious consciousness in Kyiv-Rus in XI-XIII centuries are important topic for Ukrainian society as a form of compromise existence of modern tolerant opinion.

The evolution and analysis of “two faiths” concept on different stages of development of Ukrainian philosophic and religious conception represent the understanding of the phenomenon of two faiths as “an open system”. In the same time, in literary sources they are considered as forms of two faiths manifestations.

Various displays of two faiths in the development of the religious and socio-cultural sphere of Kiev-Rus Christianity are being investigated in this article. The ancient literary texts show and characterize the period of two faiths by the transformation of the religious consciousness of all the layers of the society of Kiev Rus and the emergence of various forms of beliefs. This period is characterized by the interaction of two

opposite trends: it is an attempt to bring Christianity to paganism in order to impact on the traditional thinking. The phenomenon of two faiths is a consolidating factor which helped to absorb the orthodox doctrine and at the same time preserve the traditional beliefs.

Gradually, the number of pre-Christian ideas in a single complex worldview decreased, but they were able to enrich the content of ancient Ukrainian Orthodoxy, which determined the formation of specific national ceremonial rite characterized by synthetic Christian-pagan lines.

Keywords: the phenomenon of two faiths, Christianity, cults, religious culture, Ukrainian Orthodoxy.

Dve veri in monoteizem v zgodovini ukrajinskega krščanstva

Zgodovinsko gledano je Ukrajina religiozna država s precej visoko stopnjo verske svobode in s precej vernim prebivalstvom. Raziskave pojava “dveh ver” v kontekstu procesa oblikovanja verske zavesti v kijevisko-ruskih XI-XII stoletjih so pomembna tema za ukrajinsko družbo kot oblika kompromisnega obstoja modernega strpnega mnjenja.

Razvoj in analiza pojma “dveh ver” na različnih stopnjah razvoja ukrajinskega filozofskega in religioznega pojmovanja predstavlja razumevanje pojava dveh ver kot “odprtega sistema”. Obenem je v literarnih virih razumljen kot oblike manifestacije dveh ver.

V tem članku se ukvarjamo z različnimi prikazi dveh ver v razvoju religiozne in socialno-kulturne sfere kijevisko-ruskega krščanstva. Antična literarna besedila kažejo in označujejo obdobje dveh ver s preoblikovanjem religijske zavesti v vseh plasteh dužbe Kijeviske Rusije in pojav različnih oblik verovanja. Obdobje označuje interakcija dveh nasprotnih trendov: poskus pripeljati krščanstvo k poganstvu z namenom vplivanja na tradicionalno mišljenje. Pojav dveh ver je konsolidacijski dejavnik, ki je pomagal absorbirati ortodoksno doktrino in obenem ohraniti tradicionalna verovanja.

Postopno je število pred-krščanskih idej v enojnem kompleksnem pogledu upadlo, vendar so zmogle obogatiti vsebino antinčne ukrajinske ortodoksije, ki je določala oblikovanje specifičnih nacionalnih obredov, ki jih označujejo sintetične krščansko-poganske poteze.

Ključne besede: pojav (fenomen) dveh ver, krščanstvo, kulti, religiozna kultura, ukrajinska ortodoksija.

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Mosaic Distinction and Mimetic Doubling: Monotheism through the lens of the Mimetic Theory of René Girard.

According to René Girard, prohibitions are dictated by the violence of previous crisis, and they are fixed in place as a bulwark against similar outbursts. The primitive society understands the undeniable nature of violence and the substitution capable of diverting its attention in the surrogate victim. The Decalogue has the full status of a prohibition against violent outburst. Girard observed in *I See Satan Fall Like Lightning* that the Decalogue – from the third to the last - is devoted to prohibiting violence against one's neighbor. The distinction between true and false in religion, Mosaic Distinction, because tradition ascribes it to Moses, does not present a *prima facie* prohibition informed by violence.

The discoveries of Sigmund Freud and James Henry Breasted of the coexistence of two types of monotheisms in the Old Testament scripture and a preexisting moral standards superior to the Decalogue in Egypt respectively, reveals a crisis of identity between Egypt and Israel. In *Mimetic Doubling*, rivals are entangled in such intensity as to mirror each other in the back and forth exchange of desire. The focus of this work is to expose the mimetic violence prohibited by the Mosaic Distinction and its resemblance with Girardian Mimetic Doubling.

Keywords: mosaic distinction, mimetic doubling, suggestion-imitation, misrecognition, monotheism, mimetic desire.

Mojzesovska distinkcija in mimetično podvajanje: monoteizem skozi lečo mimetične teorije Renéja Girarda

Po Renéju Girardu prepovedi narekuje nasilje preteklih kriz in so fiksirane na mestu kot branik proti podobnim izbruhom. Primitivna družba razume nezaničljivo naravo nasilja in substitucije, ki je sposobna preusmeriti njegovo pozornost na nadomestno žrtev. Dekalog ima popoln status prepovedi proti nasilnim izbruhom. Girard je opazil, v svojem delu *Gledam satana, ki kakor blisk pada z neba*, da je Dekalog – od tretje do zadnje zapovedi – posvečen prepovedovanju nasilja proti bližnjemu. Razlikovanje med pravim in lažnim v religiji, moizesovska distinkcija, ker ga tradicija pripisuje Mojzesu, ne predstavlja *a prima facie* prepovedi s pomočjo nasilja.

Odkritje Sigmunda Freuda in Jamesa Henryja Breasteda o sožitju dveh vrst monoteizma v Stari zavezi oziroma predobstoječih moralnih standardov, superiornih Dekalogu, v Egiptu odkriva krizo identitete med Egiptom in Izraelom. Pri mimetični podvojitvi so rivali zapleteni tako intenzivno, da se med seboj zrcalijo v zadnji in sprednji izmenjavi

želje. Namen tega prispevka je izpostaviti mimetično nasilje, prepovedano z mojsesovsko distinkcijo, in njegovo podobnost z Girardovim mimetičnim podvajanjem.

Ključne besede: mojsesovska distinkcija, mimetično podvajanje, sugestija-posnemanje, napačno prepoznavanje, monoteizem, mimetična želja.

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»Seventy Times Seven«: The Concept of Forgiveness in the New Testament in the Light of Current Research and Forgiveness Therapy

The concept of forgiveness as presented in the New Testament is very straightforward at first glance. Fidels are called to forgive their offenders as many times as possible, while being reminded that they have also been forgiven by God. Little is said though in the texts about the process leading to forgiveness and how to cultivate a forgiving heart. In the presentation, we focus on the steps to be taken toward forgiveness as studied by different research teams. Evidence supporting these steps and their sequencing will be discussed together with reasons why biblical texts seem to prescribe one single step on the way to forgiveness.

Keywords: forgiveness, New Testament, forgiveness process, steps of forgiveness, forgiveness therapy.

»Sedemdesetkrat sedemkrat«: pojmovanje odpuščanja v Novi zavezi v luči sodobnih raziskav in terapije odpuščanja

Na prvi pogled je pojmovanje odpuščanja v Novi zavezi dovolj enostavno. Verniki so pozvani, da svojim sovražnikom odpuščajo kolikorkrat je mogoče, pri čemer naj se spominjajo, da je tudi Bog njim odpustil. Toda v besedilih najdemo le malo napotkov, kako priti do odpuščanja in kako naj gojimo odpuščanje v svojem srcu. V predstavitvi bomo analizirali korake odpuščanja, kakor so jih preučili različni raziskovalni timi. Pretresli bomo dokaze in razloge za število korakov in njihovo zaporedje, skupaj z razlogi, ki bi lahko pojasnili, zakaj biblična besedila na poti do odpuščanja predpisujejo en sam korak.

Ključne besede: odpuščanje, Nova zaveza, proces odpuščanja, koraki odpuščanja, terapija odpuščanja.

Traces of Monotheism in the Christian Educational Tradition

The Christian view of the question of monotheism is specific, last but not least in the internal dynamics created by three people in one God. This Holy Trinity of one God is reflected both in the comprehension and perception of Christian family education as well as in the concept of authority in the broader educational context. Regardless of dogmatic orthodoxy, educational identification challenges have often intertwined the role and image of a family father with the Heavenly Father, a child with Jesus (the Heavenly Son) and the mother with the Holy Spirit, which intuitively created a unique family trio and family educational communication. Even though the question of the Holy Trinity remains a great mystery, it was a rare occasion, in which Christian truth has so strongly incarnated in the dynamics of European (to a large extent also the world) educational traditions, as has the truth about »one God in three persons«. In this dynamic, the roots of perceiving the father as an authority who is responsible for the everyday stability and security of the family; Jesus, according to the Christian educational tradition, is often presented as an »ideal child« who (thanks to the Apostle Luke for the paragraph on the twelve-year-old Jesus), along the appropriate sensibility of his parents, may even grow up; The Holy Spirit, which in its role summarizes a series of feminine moves and with its own creativity ensures that the challenges of family communication never end – which is undoubtedly also reflected by the pressing dilemmas of modern family education.

Keywords: God, monotheism, Father, Son, the Holy Spirit, family, education.

Sledi monoteizma v krščanski vzgojni tradiciji

Krščanski pogled na vprašanje monoteizma je specifičen, ne nazadnje tudi v notranji dinamiki, ki jo ustvarjajo tri osebe v enem Bogu. Ta Sveta trojica enega Boga se zrcali tako v pojmovanju in dojetanju krščanske družinske vzgoje kot tudi v pojmovanju avtoritete v širšem vzgojnem kontekstu. Ne glede na dogmatično pravovernost so edukativni identifikacijski izzivi neredko prepletali vlogo in podobo družinskega očeta z Nebeškim Očetom, otroka z Jezusom (Nebeškim Sinom) in mame s Svetim Duhom, kar je intuitivno ustvarjalo svojevrstno družinsko trojico in družinsko vzgojno komunikacijo. Najsibo torej vprašanje Svete Trojice še tako velika Skrivnost, se je redko katera krščanska resnica tako močno inkarnirala v dinamike evropskih (v veliki meri tudi svetovnih) edukativnih tradicij kot prav resnica o »enem Bogu v treh osebah«. V tej dinamiki namreč korenini dojetanje očeta kot avtoritete, ki je odgovorna za vsakovrstno stabilnost in varnost družine. Jezusa krščanska vzgojna tradicija pogosto predstavlja kot »idealnega otroka«, ki (hvala apostolu Luku za odlomek o dvanajstletnem Jezusu) ob ustrezni senzibilnosti staršev sme celo odrasti; Svetega Duha, ki v svoji vlogi povzema vrsto feminilnih potez ter s sebi lastno kreativnostjo

skrbi za to, da se izzivi družinske komunikacije nikoli ne zaključijo – kar nedvomno izražajo tudi pereče dileme sodobne družinske vzgoje.

Gljučne besede: Bog, monoteizem, Oče, Sin, Sveti Duh, družina, vzgoja.

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Ethical Implications of the Belief into God the Creator Regarding Man's Relationship towards Creation

The Judeo-Christian tradition is under criticism that the Creator's command to man on the first pages of the Bible – to subjugate the Earth and rule over it – is the foundation for the exploitative stance of man towards Creation. An in-depth analysis of the first chapters of the Genesis in the context of the whole biblical message, however, gives man a completely different calling: a responsibility and care for the whole of Creation. Since Creation as a whole bears the seal of one God, who is the source of all, therefore man, as a created being, is called to be a responsible curator of Creation. God does not give man the licence to exploit the created things freely for his own benefit, but asks him that he, in a position of awe towards God, forms an ethical relationship to all created beings. The reluctance of the official Catholic Church to pay special attention to ecological problems, which it has not done for a very long time, is surprising. Only Pope Francis's circular *Laudato si* is setting forth a whole teaching on the responsibility of man for the entirety of Creation. In this article, we try to go a step further, and show the yet-untapped potentials of biblical faith in modern ecological ethics.

Keywords: monotheism, ecological crisis, *Laudato si*, responsibility towards Creation, *imago Dei*.

Etične implikacije vere v Boga Stvarnika glede človekovega odnosa do stvarstva

Judovsko-krščanska tradicija je deležna očitkov, da je Stvarnikovo naročilo človeku na prvih straneh Svetega pisma, naj si podvrže Zemljo in ji gospoduje, temelj za izkoriščevalsko držo človeka do stvarstva. Poglobljena analiza besedil prvih poglavij Geneze v kontekstu celotnega bibličnega sporočila pa nalaga človeku povsem drugačno poslanstvo: odgovornost in skrb za celotno stvarstvo. Ker celotno stvarstvo nosi pečat enega Boga, iz katerega vse izhaja, je človek, ki je tudi ustvarjeno bitje, poklican, da je odgovoren skrbnik stvarstva. Bog človeku ne daje pooblastila, da bi lahko ustvarjene stvari poljubno izkoriščal v svojo lastno korist, ampak mu nalaga, da v držbi strahospoštovanja do Boga oblikuje etičen odnos do vseh ustvarjenih bitij. Preseneča zadržanost uradne Katoliške cerkve, ki zelo dolgo ekološki problematiki ni posvečala posebne pozornosti. Šele okrožnica papeža Frančiška *Laudato si* podaja celovit nauk o

odgovornosti človeka za celotno stvarstvo. V prispevku poskušamo iti še korak naprej in pokazati na še neizkoriščene potenciale biblične vere za sodobno ekološko etiko.

Ključne besede: monoteizem, ekološka kriza, Laudato si, odgovornost do stvarstva, bogopodobnost človeka.

Marcin Godawa, Pontifical University of John Paul II in Krakow

“Credo in unum Deum” – Spiritual Consequences of Christian Monotheism

Christian monotheism, one of the fundamental truths to be believed and proclaimed, is also the principium which describes the area of spiritual experience, the subject of spiritual theology. From this perspective and on the basis of analysis of selected texts, from the Bible to spiritual authors, here the process of the formation of Christian spiritual life under the influence of monotheism is shown. Within this dynamism, the crucial role is played by the fact of difference between God and all the creatures, which should be perceived in the light of the Incarnation of the Son of God.

This presentation of such an influence refers to three particular aspects, namely 1) the knowledge of God from a single man's point of view; 2) the love of neighbours and the world; 3) the possible way of in-depth interpretations of interpersonal and social relationships.

The Christian monotheism appears as a source of positive results and as the way of thinking and doing of inestimable significance towards contemporary challenges and anthropological tendencies.

Keywords: monotheism, The Trinity, Incarnation, difference, knowledge of God, love of neighbours, interpersonal relationship.

“Credo in unum Deum” – duhovne posledice krščanskega monoteizma

Krščanski monoteizem, ena izmed temeljnih resnic, v katero naj bi verjeli in jo oznanjali, je tudi princip, ki opisuje področje duhovnega izkustva, subject duhovne teologije. S tega vidika in na osnovi analize izbranih besedil, od Biblije do duhovnih avtorjev, je tu prikazan proces oblikovanja krščanskega duhovnega življenja pod vplivom monoteizma. Znotraj te dinamike je ključno vlogo odigra različnost Boga in vseh bitij, ki naj bi jih dojemali v luči utelešenja Božjega Sina.

Ta predstavitev takega vpliva se nanaša na tri posebne vidike, namreč 1) vedenje o Bogu s stališča posameznika; 2) ljubezen do bližnjega in sveta; 3) možne globinske razlage medosebnih in družbenih odnosov.

Krščanski monoteizem se kaže kot izvor pozitivnih rezultatov in kot način mišljenja in delovanja neprecenljivega pomena za sodobne izzive in antropološke tendence.

Ključne besede: monoteizem, Trojica, utelešenje, razlika, vedenje o Bogu, ljubezen do bližnjega, medosebni odnos.

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The Idea of Creation ex nihilo and its Ethical Implications

One of the fundamental differences between Greek philosophy and Jewish biblical thought is the idea of creation ex nihilo. This idea does not relate solely to the explanation of the origin of the world, but also encompasses other far-reaching implications. Creation as a free act of God, which cannot be deduced from a logical necessity, implies a rupture within the Greek logos, which is characterised by eternity and immutability. However, this rupture should not be interpreted in a negative way, as it has a profound ethical meaning. Against the critics of creation ex nihilo (e.g. Caputo), who foreground the notion of God's omnipotence and its potential of violence, this presentation argues for another, ethically positive interpretation of creation ex nihilo, drawing mainly on the philosophical positions of Levinas.

Keywords: creation ex nihilo, ethics, Greek philosophy, Jewish biblical thought, Levinas.

Pojem stvarjenja iz nič in njegove etične implikacije

Ena izmed temeljnih razlik med grško filozofijo in judovsko biblično mislijo je ideja stvarjenja iz nič (ex nihilo). To vprašanje ne zadeva zgolj razlage glede začetka sveta, temveč ima daljnosežne posledice. Stvarjenje kot svobodno dejanje Boga, ki ga ni moč izpeljati iz logične nujnosti, prinaša prelom v grški logos, ki ga zaznamujeta večnost in nespremenljivost. Vendar tega preloma ne gre razumeti negativno, temveč ima globok etični smisel. Nasproti nekaterim kritikom stvarjenja iz nič (npr. Caputo), ki v ospredje postavljajo pojem Božje vsemočnosti in njen potencial nasilja, ta predstavitev zagovarja drugačno, etično pozitivno interpretacijo stvarjenja iz nič, pri čemer se naslanja zlasti na filozofsko misel Levinasa.

Ključne besede: stvarjenje iz nič, etika, grška filozofija, judovska biblična misel, Levinas.

Gábor Kovács, Institute of Philosophy, Research Centre for the Humanities, Hungarian Academy of Sciences

The Orphanage of the Atheist, the Faith as a Childlike Trust in the Capacities of the Human Soul and the Exemplary Gestures of Jesus

Religious belief as a personal resource and as a social organising factor in the political thought of István Bibó

István Bibó, the most outstanding figure of the 20th-century Hungarian political thought, was an irregular personality. He came from a Hungarian noble origin Calvinist family whose members became intellectuals, mainly lawyers and public servants, his father in law, László Ravasz, a bishop of the Hungarian Reformed Church was a prominent person of the inter-war Hungarian Calvinist theology and denominational life. Bibó never gave up his loyalty to Hungarian Calvinist faith and, at the same time, he didn't share the traditional aversion of the Hungarian Calvinism to Catholicism. In his theory, as a political thinker, he reconciled a non-Marxist socialism with liberalism and conservatism; while he was devoted to political democracy his thought based on Christian personalism in which human liberty and a non-conventional religious belief complemented each other. Certainly he was not a professional theologian but in his texts written in the 1960s and 1970s there are important train of thoughts dealing with theological aspects of political thought. Religious belief, on the one hand, for him is a personal resource, and, on the other, an attitude which regulates social life and creates behavioural patterns; it is an important social organizing factor. The exemplary gestures of Jesus, in his theory, as archetypical behavioural patterns were the starting points of a civilizational model centralizing upon the diminution of social aggression and humanization of power. Bibó in this field proved an irregular thinker: his notion of God, according to his sporadic theological remarks, was very similar to the conceptions of the radical Protestant theologies of the 1960s, at the same time he respected deeply the Catholic papacy as a value-reserving institution.

Keywords: behavioural patterns, Catholicism, exemplary gestures of Jesus, humanization of power, Hungarian Calvinism, political thought, religious belief.

Sirotnost ateista, vera kot otroško zaupanje v zmožnosti človeške duše in zglede Jezusove geste

Versko prepričanje kot osebni vir in kot družbeni element organiziranja v politični misli Istvána Bibóa

István Bibó, najvidnejša figura v madžarski politični misli 20. stoletja, je bil neobičajna osebnost. Izhajal je iz madžarske plemiške kalvinistične družine. Njeni člani so bili intelektualci, predvsem pravniki in javni uslužbenci, njegov tast, László Ravasz, škof

madžarske reformirane cerkve, je bil pomembna oseba medvojne madžarske kalvinističen teologije in verskega življenja. Bibó se ni nikoli odrekel pripadnosti madžarski kalvinistični veri in se hkrati ni strinjal z odporom madžarskega kalvinizma do katolištva. V svoji teoriji, kot politični mislec, je uskladal ne-marksistični socializem z liberalizmom in konzervativizmom; politično je bil predan demokraciji, njegova misel pa je temeljila na krščanskem personalizmu, v katerem sta človeška svoboda in nekonvencionalno versko prepričanje dopolnjevala drug drugega. Čeprav ni bil profesionalni teolog, je vendarle v njegovih besedilih, napisanih v 60-ih in 70-ih letih 20. stoletja, pomembno razmišljanje o teoloških vidikih politične misli. Versko prepričanje je zanj po eni strani osebni vir, po drugi strani pa odnos, ki regulira družbeno življenje in oblikuje vedenjske vzorce; je pomemben element družbenega organiziranja. Zgledne Jezusove geste, kot arhetipski vedenjski vzorci, so bile izhodišča za civilizacijski model, osredotočen na zmanjševanje družbenega nasilja in na humanizacijo moči. Bibó se je na tem področju izkazal kot neobičajen mislec: njegovo pojmovanje Boga, kot lahko sklepamo iz njegove občasnih teoloških opazk, je bilo zelo podobno pojmovanjem radikalnih protestantskih teologij v 60-ih letih prejšnjega stoletja, hkrati pa je globoko spoštoval katoliško papeštvo kot inštitucijo, ki skrbi za ohranjanje vrednot.

Ključne besede: vedenjski vzorci, katolištvo, zgledne Jezusove geste, humanizacija moči, madžarski kalvinizem, politična misel, versko prepričanje.

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Salvation History in Fides et Ratio: Between Theological (Ecumenical) and Historiographical Considerations

The spiritual interpretation of the local and world history as salvation history represents a general feature of the entire Christian theological tradition. The concept of salvation history can also be found in the encyclical letter *Fides et Ratio* written by John Paul II which has not lost its relevance after twenty years since its promulgation. In *Fides et Ratio* the concept of salvation history and the importance of the category of time is emphasized as one of the crucial features of the Christian faith's self-understanding, especially regarding the Divine Revelation. The aim of this article – in line with the encyclical's thoughts – is to show that the interpretation of history as salvation history represents a faith-based contextualization of »empirical« (»objective«) history, thus not neglecting, but rather complementing, the methods of secular (postmodern) historiography. The author of this article advocates the following thesis: salvation history not only opens the possibilities of cooperation between faith (theology) and reason (historiography), but also, and even more, due to its Christian universality, enables the connection with the (Catholic) Church's own intellectual heritage and fosters the ecumenical dialogue. In this regard, a special attention is given to the Swiss Catholic

theologian Hans Urs von Balthasar and the Russian East Orthodox theologian and historian Georges Florovsky.

Keywords: faith, reason, Fides et Ratio, salvation history, ecumenism, historiography.

Zgodovina odrešenja v Fides et Ratio: med teološkimi (ekumenskimi) in zgodovinopisnimi razmisleki

Duhovna interpretacija krajevno zamejene in svetovne zgodovine kot zgodovine odrešenja predstavlja splošno značilnost celotnega krščanskega teološkega izročila. Koncept zgodovine odrešenja je mogoče zaslediti tudi v encikliki Fides et Ratio (Vera in razum), ki jo je napisal Janez Pavel II. in ki po dvajsetih letih od izida ni izgubila svoje relevantnosti. Fides et Ratio koncept zgodovine odrešenja in pomembnost kategorije časa poudarja kot eno izmed ključnih značilnosti samorazumevanja krščanske vere, zlasti glede Božjega razodetja. Cilj tega članka – zasledujoč miselni tok enciklike – je pokazati, da interpretacija zgodovine kot zgodovine odrešenja predstavlja kontekstualizacijo »empirične« (»objektivne«) zgodovine na temelju vere, ki tako ne zanemarija, temveč dopolnjuje metode sekularnega (postmoderne) zgodovinopisja. Avtor članka zagovarja naslednje stališče: zgodovina odrešenja ne odpira zgolj možnosti sodelovanja med vero (teologijo) in razumom (zgodovinopisjem), temveč tudi in še bolj – zaradi svoje krščanske univerzalnosti – omogoča povezanost s (katoliški) Cerkvi lastno intelektualno dediščino ter spodbuja ekumenski dialog. V tem pogledu sta posebne pozornosti deležna švicarski katoliški teolog Hans Urs von Balthasar ter ruski pravoslavni teolog in zgodovinar Georgij Florovski.

Ključne besede: vera, razum, Fides et Ratio, zgodovina odrešenja, ekumenizem, zgodovinopisje

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Christian Trinitarian Monotheism – the Source of Possibility Condition of Pluralism

It seems to be obvious that monotheism is the source of totalitarianism and, subsequently, violence. Historical development of monotheistic religions, including Christianity, with their social and political potentials confirms that thesis.

The aim of the paper is to discuss the specific Christian monotheism which is Trinitarian, and its potential for pluralism. Following the thought of a French Dominican Claude Geffré, in this paper the uniqueness of Christianity will be claimed through the meaning of incarnation of the Son of God and the kenosis of God on the cross. The Incarnation is a relative manifestation of the absolute God and it shows that the oneness

of Jesus Christ does not exclude other manifestations of God in history. That means that Christianity is not absolute and that it is a dialogic religion. Furthermore, the Incarnation can only be understood in the proper way in the light of the cross. The cross is the symbol of a universality tied to the sacrifice of a particularity. Jesus dies to his Jewish particularity and becomes, through the resurrection, a figure of concrete universality. Risen Christ cannot be the property of a particular group. The relation of Trinity ad intra is love, the Incarnation is love of the Trinity ad extra, i.e. towards the man. Consequently, Christianity must not be a closed entity, but in relationship and dialogue with other and different. Christianity is religion of otherness and otherness includes pluralism.

Keywords: monotheism, totalitarianism, pluralism, Christianity – religion of otherness, Incarnation, kenosis, Claude Geffré.

Krščanski trinitarni monoteizem – izvor pogoja možnosti pluralizma

Zdi se očitno, da je monoteizem izvor totalitarizma in, posledično, nasilja. Zgodovinski razvoj monoteističnih ver, vključno s krščanstvom, s svojimi družbenimi in političnimi potenciali potrjuje to tezo.

V tem prispevku razpravljamo o specifičnem krščanskem monoteizmu, ki je tinitaren, in o njegovih potencialih za pluralizem. Sledeč misli francoskega domonikanca Clauda Geffréja bomo v tem članku zagovarjali enkratnost krščanstva skozi pomen utelešenja Božjega Sina in Božjega izpraznjenja (kenoze) na križu. Utelešenje je relativna manifestacija absolutnega Boga in kaže, da enost Jezusa Kristusa ne izključuje drugih manifestacij Boga v zgodovini. To pomeni, da krščanstvo ni absolutno in da je dialoška religija. Poleg tega je lahko Utelešenje pravilno razumljeno samo v luči križa. Križ je simbol univerzalnosti, vezane na žrtvovanje posameznosti. Jezus umre svoji judovski posameznosti in postane, preko vstajenja, lik konkretne univerzalnosti. Vstali Kristus ne more biti last posamezne skupine. Odnos Trojice ad intra je ljubezen, Utelešenje je ljubezen Trojice ad extra, to je do človeka. Posledično krščanstvo ne sme biti zaprta entiteta, pač pa je v odnosu in dialogu z drugim in drugačnim. Krščanstvo je religija drugosti in drugost vključuje pluralizem.

Ključne besede: monoteizem, totalitarizem, pluralizem, krščanstvo – religija drugosti, Utelešenje, kenoza, Claude Geffré.

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Religious Tolerance and Unitarian Theology; Historical Overview and Anthropological Background

The idea of any form of monotheism has deep influence on (religious) tolerance in two main realms. At first, a political usage of any type of monotheism can appear in two opposite forms: as an analogy of heavenly and earthly monarchs, and as a dichotomy of the nature of the divine and human powers. Both of them are connected with an interpretation of the theological idea of malkuth Yahweh (basileia thou theou, regnum Dei), and have important consequences for the relationship of the earthly power and the religious communities of its citizens, and, consequently, for the religious tolerance in the political sphere. The second fundamental influence of monotheism on (religious) tolerance is rooted in different interpretations of the original sin in monotheistic religions, and their influence on the anthropology as a basis of the theories of the origin, tasks and legitimacy of the earthly power, including its religious roles. In the planned presentation there will be outlined several arguments of radical monotheism within Christianity, namely the Unitarianism (Socinianism), against the “Christian polytheism”, connected with the Unitarian opinions about the original sin. The paper will be focussed on the consequences of the Unitarian anthropology, based on a special Unitarian idea of the original sin, for the requirement of the religious tolerance. The investigation will be based on the text of the early Hungarian and Polish Unitarianism, e.g. the writings of Jacobus Palaeologus, Christian Francken and György Enyedi. In the last part of the planned presentation, there will be outlined the possible connections of the early Unitarian thought with the argumentation of the Karaite theologian Isaac of Trakai (Troki), its reflection on the Islam, and a supposed influence on John Locke’s ideas on the social covenant and religious tolerance.

Keywords: anthropology, earthly power, heavenly power, John Locke, original sin, religious tolerance, Unitarianism.

Verska strpnost in unitaristična teologija; zgodovinski pregled in antropološko ozadje

Ideja katerekoli oblike monoteizma ima globok vpliv na (versko) strpnost na dveh glavnih področjih. Najprej, politična uporaba katerekoli vrste monoteizma se lahko pojavlja v dveh nasprotnih si oblikah: kot analogija nebeških in zemeljskih monarhov, in kot dihotomija med naravo božanskih in človeških oblasti. Obe sta povezani z interpretacijo teološke ideje Božjega kraljestva (malkuth Yahweh (basileia thou theou, regnum Dei)) in imata pomembne posledice za odnos zemeljske oblasti in verskih skupnosti njenih državljanov in, posledično, za versko strpnost v politični sferi. Drugi

temeljni vpliv monoteizma na (versko) strpnost korenini v različnih interpretacijah izvirnega greha v monoteističnih religijah in njihovem vpliv na antropologijo kot osnovo teorij o izvoru, nalogah in legitimnosti zemeljske oblasti, vključno z njenimi verskimi vlogami. V tem prispevku bomo predstavili več argumentov radikalnega monoteizma znotraj krščanstva, to je unitarizma (socinianizma), proti "krščanskemu politeizmu", v povezavi z unitarističnim mišljenjem o izvirnem grehu. Prispevek se osredotoča na posledice unitaristične antropologije - temelječe na posebni unitaristični ideji o izvirnem grehu - na zahtevo po verski strpnosti. Raziskovanje temelji na besedilih zgodnjega madžarskega in poljskega unitarizma, to je na zapisih Jacobusa Palaeologusa, Christiana Franckena in Györgyja Enyedija. V zadnjem delu prispevka so orisane možne povezave zgodnje unitaristične misli z argumentacijo karaitskega teologa Isaaca Trokija, njen odraz v islamu, in domneven vpliv na ideje Johna Locka o družbeni pogodbi in verski strpnosti.

Ključne besede: antropologija, zemeljska oblast, nebeška oblast, John Locke, izvorni greh, verska strpnost, unitarizem.

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Ethical implications of one God according to Jan Assmann

Question of ethical implications of monotheism is one of the central issues of Jan Assmann's comparative analysis of polytheism, monotheism, and the genesis of Western culture. Monotheism is not exclusively a biblical phenomenon. Specific to biblical monotheism, however, is the "mosaic distinction", i.e. faith that Yahweh is the only true God. It is in this characteristic of the Biblical God that many see the source of religious violence. Jan Assmann, on the contrary, argues that the descriptions of violence in the Bible are not historical, but narrative. By adopting this attitude, biblical people responded to Oriental political despotism. The negative consequence of this assumption was that the narratives covered the true image of God. Here, the question is to be asked about the understanding of God as one and the only true God. According to Assmann, the essence of every religion is to be "pleasant for God and for the men". This does not exclude the understanding of God as true. So what is the relationship between God and the truth, and how should the truth be understood to enable a true understanding of God? Assmann does not reject the "mosaic distinction", but calls for its reevaluation and understanding of the truth in the light of openness and love.

Keywords: Jan Assmann, Bible, religious violence, religion, truth, monotheism.

Etične implikacije enega Boga po Janu Assmannu

Vprašanje etičnih implikacij monoteizma je ena osrednjih točk v Assmannovi komparativni analizi politeizma, monoteizma in geneze zahodne kulture. Monoteizem

ni izključno biblični pojav. Specifična za biblični monoteizem pa je »mojzesovska distinkcija«, tj. vera, da je Jahve edini resnični Bog. V tej značilnosti biblijskega Boga mnogi vidijo izvor religijskega nasilja. Jan Assmann pa dokazuje nasprotno, da opisi nasilja v Svetem pismu niso zgodovinski, ampak narativni. Z njimi je svetopisemsko ljudstvo odgovarjalo na orientalski politični despotizem, negativna posledica pa je bila ta, da so te pripovedi prekrile pravo podobo Boga. Tu se zastavlja vprašanje o tem, kako pravilno razumeti Boga kot enega in edinega resničnega Boga. Po Assmannu je bistvo vsake religije »biti ljub Bogu in ljudem«. To pa ne izključuje razumevanja Boga kot resničnega. Kakšen je torej odnos med Bogom in resnico? Kako je treba resnico razumeti, da omogoči resnično razumevanje Boga? Assmann ne zavrača mojzesovske distinkcije, ampak poziva k njeni reevalvaciji in k razumevanju resnice v luči odprtosti oz. ljubezni.

Ključne besede: Jan Assmann, Sveto pismo, religijsko nasilje, religija, resnica, monoteizem.

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God, Virtue and the Question of Good Life

This article deals with the question of good life that is a central topic of the virtue ethics, as it is also called Aristotle's ethics. Virtue ethics also includes the question of the meaning of life. The contemporary philosopher Alasdair MacIntyre, who has contributed more prominently to rebuilding of Aristotle's ethics of virtue, defends the claim that we can find the answers to questions of good life and the meaning of life within the moral traditions which we belong to as individuals.

The first part of the article focuses on Aristotle's conception of virtues and good life. The second part focuses on the concept of virtues as presented by the contemporary philosopher MacIntyre. In the following, we try to show how MacIntyre explains the question of a good life and the meaning of life through a certain moral tradition, more precisely in the context of Christian God.

Keywords: Ethics, virtue, God, good life, meaning of life, Christianity.

Bog, vrline in vprašanje dobrega življenja

Razprava se osredotoča na vprašanje dobrega življenja, kar je osrednja tematika etike vrlin ali vrlinske etike, kakor lahko označimo tudi Aristotelovo etiko. Ob vprašanjih, ki jih obravnava vrlinska etika, se odpira tudi vprašanje po smislu življenja. Sodobni filozof Alasdair MacIntyre, ki je vidneje prispeval k obuditvi Aristotelove etike vrlin, zagovarja dejstvo, da najdemo odgovore na vprašanja o dobrem življenju in smislu

življenja znotraj moralnih tradicij, ki jim kot posamezniki pripadamo. V prvem delu se ob predstavitvi nekaterih konceptov vrlin razprava osredotoča na Aristotelovo pojmovanje vrlin in dobrega življenja. V drugem delu razprave je v ospredju koncept vrlin, kot ga predstavi sodobni filozof MacIntyre. V nadaljevanju pokažemo, kako razlaga MacIntyre dobro življenje in smisel življenja skozi določeno moralno tradicijo, natančneje v kontekstu pojmovanja krščanskega Boga.

Ključne besede: etika, vrline, Bog, dobro življenje, smisel življenja, krščanstvo.

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Anatheism – an Incentive to Discover the Importance of Discipleship in Christianity

What prevents a modern man, living in a more or less secularized world, from finding new and life-giving answers to his spiritual inquiries and search for the sacred? The authors put forward the thesis that anatheism can be seen as an incentive for Christianity to rediscover the importance of discipleship. The article consists of three parts. In the first part of the article, Kearney's understanding of anatheism is analyzed as presented in his recent publications. In the second part, the authors show how great certainty in the faith and the understanding of religious truths becomes a concept that prevents modern man from being heard and understood in his doubts and search. In the third part, they present the path of discipleship inspired by Jesus Christ as a response to the search of today's man.

Keywords: anatheism, Kearney, discipleship, certainty, sacred, Christianity, God, Jesus Christ.

Anateizem – spodbuda za odkrivanje pomembnosti učenčevstva v krščanstvu

Kaj preprečuje sodobnemu človeku, ki živi v bolj ali manj sekulariziranem svetu, da bi iskal nove in življenjske odgovore za svoje duhovno raziskovanje in iskanje svetega? Avtorja predstavitva tezo, da je anateizem mogoče razumeti kot spodbudo krščanstvu, da ponovno odkrije pomen učenčevstva. Članek sestavljajo trije deli. V prvem delu članka avtorja analizirata Kearneyjevo razumevanje anateizma, kot je predstavljeno v njegovih nedavnih publikacijah. V drugem delu avtorja pokažeta, kako velika gotovost v veri in razumevanju verskih resnic postane koncept, ki preprečuje, da bi sodobni človek bil slišan in razumljen v svojih dvomih in iskanju. V tretjem delu predstavitva pot učenčevstva, ki jo navdihuje Jezus Kristus, kot odziv na iskanje današnjega človeka.

Ključne besede: anateizem, Kearney, učenčevstvo, gotovost, sveto, krščanstvo, Bog, Jezus Kristus.

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The Triune God and Care Ethics

Faith in the Holy Trinity, i.e. the Father, the Son and the Holy Spirit, is an integral part of the Christian faith in one God in three persons. In the present time, theology is rediscovering and reassessing the importance of Christian teaching about the Holy Trinity. According to R. Rohr, there are three important reasons for this: the humility of transcendence, a broadened theological vocabulary and an expended understanding of Jesus Christ.

The triune God is the God of relationship and communion and as such a very appropriate model for a better understanding and acceptance of people in their diversity. Therefore, rather than abstract monotheism there is a concrete Trinitarian faith which can be an answer to the real needs of modern people. Additionally, it brings a vision of hope that promotes care for the other and the entire creation.

Similar to Trinitarian theology, care ethics likewise emphasizes the role and power of human interpersonal relationships and collaboration in achieving a happy and fulfilled life. Ultimately, care ethics challenges: 1. rigid universalism and its related universal moral principles, 2. a purely rational approach which does not take into account human emotions, and 3. individualism, when people live as self-sufficient moral agents.

Keywords: Holy Trinity, the other, interpersonal relationships, care, justice.

Troedini Bog in etika skrbi

Vera v Sveto Trojico, t. j. Očeta, Sina in Svetega Duha, je sestavni del kristjanove vere v enega Boga v treh osebah. Prav v sedanjem času teologija na novo odkriva in ocenjuje pomembnost krščanskega nauka o Sveti Trojici. V skladu z R. Rohrom obstajajo za to trije pomembnejši razlogi: ponižnost transcendence, obsežnejši teološki besednjak in širše razumevanje Jezusa Kristusa.

Troedini Bog je Bog odnosov in občestva ter kot takšen zelo primeren zgled za boljše razumevanje in sprejemanje ljudi v njihovi različnosti. Ne toliko abstraktni monoteizem kot konkretna trinitarična vera je lahko zato odgovor na resnične potrebe sodobnega človeka ter vir za oblikovanje vizije upanja, ki spodbuja skrb za drugega in celotno stvarstvo.

Podobno kot trinitarična teologija tudi etika skrbi poudarja vlogo in moč človekovih medsebojnih odnosov in sodelovanja za doseganje osrečujočega in izpolnjenega življenja. Pri tem je etika skrbi kritična zlasti do 1. rigidnega univerzalizma in z njim

povezanih univerzalnih moralnih principov, 2. racionalnega pristopa, ki ne upošteva človekovih čustev, in 3. individualizma, ko ljudje živijo kot samozadostni moralni agentje.

Ključne besede: Sveta Trojica, drugi, medsebojni odnosi, skrb, pravičnost.

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Monotheism, Epistemic Injustice, and the Virtue of Epistemic Humility

The paper deals with the concept of epistemic or intellectual injustice and situates it in the framework of a discussion about epistemic or intellectual virtues that help us overcome epistemic injustice. A broader research problem is the question of how to understand epistemic injustice, especially if we follow the picture, that truth and rationality are at the center of knowledge and our epistemic practices. Epistemic justice is an example of an epistemic virtue, which has the role of helping us overcoming epistemic injustice(s). The narrower research problem, however, is related to the question of whether religion in general and monotheism in particular, may be the target, as well as the source of epistemic injustice or even epistemic violence. The answer to both aspects of this question is affirmative. At the same time, regarding the latter, that is, regarding religion as a source of epistemic injustice, we can also highlight the important capabilities of religion(s) to promote and deepen epistemic virtues that reduce or eliminate epistemic injustice and promote open inter-religious dialogue. One of these is the virtue of epistemic humility, which thus reveals itself as a dimension of epistemic justice.

Keywords: epistemic injustice, epistemic virtues, truth, humility, monotheism, dialogue.

Monoteizem, spoznavna nepravilnost in krepost spoznavne ponižnosti

Prispevek se ukvarja s pojmom spoznavne nepravilnosti ter ga umesti v okvir razprave o spoznavnih krepostih, ki nam pomagajo preseči spoznavno nepravilnost. Širši raziskovalni problem predstavlja vprašanje, kako sploh lahko razumemo spoznavno nepravilnost, posebej če sledimo sliki, da sta resnica in razumnost središče našega spoznanja oziroma spoznavne dejavnosti. Spoznavna pravičnost je primer spoznavne kreposti, ki ima vlogo preseganje spoznavne nepravilnosti. Ožji raziskovalni problem pa meri na vprašanje, ali lahko religiji nasploh, posebej pa tudi monoteizmu, pripišemo to, da je (lahko) tako tarča kot tudi izvor spoznavne nepravilnosti in celo spoznavnega nasilja. Odgovor na oba vidika vprašanja je pritrdilen. Hkrati lahko glede slednjega,

torej glede religije kot izvora spoznavne nepravilnosti, izpostavimo tudi pomembne zmožnosti religij, da spodbujajo in poglobljajo spoznavne kreposti, ki odpravljajo spoznavno nepravilnost ter spodbujajo odprt medreligijski dialog. Ena izmed takšnih je krepost spoznavne ponižnosti, ki se torej razkrije kot vidik spoznavne pravičnosti.

Ključne besede: spoznavna nepravilnost, spoznavne vrline, resnica, ponižnost, monoteizem, dialog.

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Restrictions of Freedom of Speech in the Case of the Ethical Implications of Monotheism

In the history of humankind there is a repeatedly tendency to limit freedom of expression and multicultural dialogue. Since the second half of the 20th century, such tendencies can be identified in the integration of the concept of the “hate speech” in the international and national laws. Despite the extraordinary importance of freedom of expression for the democratic processes in Europe and in the world, some countries have recently changed their criminal laws to limit and sanction “the hate speech” also in the case of the respect of human life as a fundamental ethical implication of the monotheistic religions. Due to the indeterminacy of the “hate speech”, the countries with such laws could threaten the human dignity and limit the freedom of thought and religion especially in the case of the discussions regarding the sanctity of human life.

Keywords: freedom of expression, religious communities, hate speech, Christianity, ethics, media, abortion, sanctity of life.

Omejitve govora o etičnih implikacijah monoteizma

V zgodovini se vedno znova prebujajo težnje po omejevanju svobode izražanja in medkulturnega dialoga. Od druge polovice 20. Stoletja dalje je mogoče tovrstne težnje prepoznati tudi v vključitvi pojma t. i. sovražnega govora v mednarodne in nacionalne zakonodaje. Navkljub izrednemu pomenu svobode izražanja za demokratične procese v Evropi in svetu se danes uveljavljajo kazenska določila za omejevanje in sankcioniranje t. i. sovražnega govora tudi, ko gre za govor o spoštovanju življenja kot temeljni etični implikaciji monoteističnih verstev. Zaradi neopredeljenosti sovražnega govora so upravičena opozorila, da države s tovrstno zakonodajo ogrožajo dostojanstvo človeka in omejujejo svobodo izražanja in vere še zlasti, ko gre za govor o svetosti življenja.

Ključne besede: svoboda izražanja, verske skupnosti, sovražni govor, krščanstvo, etika, mediji, splav, svetost življenja.

Monotheistic universalism in Solomon's prayer in 1Kings 8:41-43

In Solomon's prayer in the newly built temple of Jerusalem (1Kings 8:22-53), the reader may be surprised to note the plea that YHWH, God of Israel, may also listen in that temple to the prayer of the foreigner. (1Kings 8:41-43). The intention of the other six supplications is the good of the people of Israel. In many texts of the Old Testament, especially those which originate from the deuteronomic and priestly circles, foreigners have the status of people without access to the benefits, privileges and rights available to members of the community of Israel.

It is possible to see in the prayer of 1 Kings 8: 41-43 a later addition or the fruit of editing or revision of the text, whose effect is to universalize the followers of God YHWH and the recipients of his blessing. The idea of monotheistic universalism expressed in 1 Kings 8: 41-43 might have been motivated by the religious and social situation of Judah after the Babylonian exile. At that time, Jewish exclusivism had to face the tendencies of inclusivism. Faith in the One God YHWH was a key element and criterion.

Keywords: Old Testament, history of the text, monotheism, universalism, Jewish inclusivism.

Monoteistični univerzalizem v Salomonovi molitvi v 1 Kr 8,41-43

V Salomonovi molitvi v novozgrajenem templju v Jeruzalemu (1 Kr 8, 22-53) je bralec lahko presenečen ob tožbi, da YHWH (Jahve), Izraelov Bog, lahko v tem templju posluša tudi molitve tujcev (1 Kr 8,41-43). Namen naslednjih šest molitev je dobro izraelskega ljudstva. V številnih besedilih iz Stare zaveze, posebej tistih, ki izvirajo iz devteronomističnih in duhovniških krogov, imajo tuje status ljudi, ki nimajo dostopa do dobrobiti, privilegijev in pravic, ki so pripadale članom izraelske skupnosti.

V molitvi 1 Kr 8,41-43 lahko vidimo kasnejši dodatek oziroma rezultat urejanja oziroma revidiranja besedila, katerega učinek je poenotenje (univerzalizacija) sledilcev Boga YHWH (Jahveja) in prejemnikov njegovega blagoslova. Idejo monoteističnega univerzalizma, ki je izražena v 1 Kr 8,41-43, bi lahko motiviral verski in družbeni položaj Judov po babilonskem izgonu. V tistem času se je moral judovski ekskluzivizem (judovsko izključevanje) soočiti s težnjami inkluzivizma (vključevanja). Vera v enega Boga YHWH (Jahveja) je bil ključni element in merilo.

Ključne besede: Stara zaveza, zgodovina besedila, monoteizem, univerzalizem, judovski inkluzivizem.

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Evangelization as One of the Ways to One God in Contemporary Pastoral Guidelines

In the context of ethical implication of one God, we chose evangelization as one of the ways to God in the contemporary pastoral guidelines. Recently, different authors have emphasized various aspects. This article discusses three of them and their works. The first one is the Archbishop Rino Fisichella, who in his work *The new Evangelization* defines the difference between the new evangelization and re-evangelization. The next is Walter Kasper, who presents his starting points for thought in the work *New Evangelization in Europe*. In one of his guidelines, he presents a bold statement that Christianity and the Church will be missionary or they will be no more. The third author is Bob Bedard with his work *Evangelization: A Challenge for the Catholic Church*, in which he stresses three key elements of evangelization: preaching, learning/teaching, and testifying. The path of the new evangelization leads a man to purified ethics and consequently to the faith in one, good, and merciful God.

Keywords: evangelization, testifying, conversion, faith in one God, pastoral guidelines.

Evangelizacija kot ena od poti do enega Boga v sodobnih pastoralnih smernicah

V kontekstu etičnih implikacij enega Boga smo izbrali evangelizacijo kot eno od poti do Boga, in to v sodobnih pastoralnih smernicah. V zadnjem obdobju so različni avtorji poudarjali različne vidike. V prispevku spregovorimo o treh predstavnikih in o njihovih delih. Najprej teče beseda o nadškofu Rino Fisichelli, ki v svojem delu *Nova evangelizacija* definira razliko med novo evangelizacijo in reevangelizacijo. Naslednji predstavnik je Walter Kasper, ki svoja izhodišča za razmišljanje predstavi v delu *Nova evangelizacija v Evropi*. V eni od svojih smernic zapiše drzno izjavo, da bosta krščanstvo in Cerkev misijonarska ali pa ju ne bo več. Tretji predstavnik pa je Bob Bedard z delom *Evangelizacija kot izziv za katoliško Cerkev*, v katerem poudari tri ključne prvine evangelizacije: pridiganje, učenje in pričevanje. Pot nove evangelizacije privede človeka do prečiščene etičnosti, posledica tega pa je vera v enega, dobrega in usmiljenega Boga.

Ključne besede: evangelizacija, pričevanje, spreobrnjenje, vera v enega Boga, pastoralne smernice.

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Post-metaphysical Conceptions of Truth

The paper will focus on the troubled relation between the truth and the belief. This has always been a highly topical issue, since it concerns the most fundamental structure of our lives. The basic questions arise: What is real?; Is the truth variable and dependent on time and space?; Is the truth subjective or objective?; Is it possible to arrive at the truth about the truth itself? The status of truth in the post-metaphysical age – when the concept seems to be a victim of constant misunderstandings and abuse and is often written within quotation marks (“truth”) – seems to be completely uncertain. The twentieth century, which strictly followed Nietzsche's degradation of truths to the level of interpretations, witnessed a widespread development of non-essentialist critics of the traditions. They challenged the permanence and firmness of truth, and supplanted it with relationality and difference. Some of them recognize the oppressive political character of the rigid truths (“the truth is the truth of the ones who govern”, “power and oppression as the truth”), while the other critics oppose prejudices of the ontotheological concept of reality rooted in the traditions (“determining the truth always involves the germ of untruth”, “what we call the truth is arbitrary”). At the first glance both aspects of post-metaphysical critic of the traditional status of truth appear to be completely incompatible with the religious thought that believes in unquestionable and undeniable religious truths (axioms). However, the paper will show that the post-metaphysical conception of truth as an event lies much closer to certain aspects of religious thought than might have been expected.

Keywords: truth, perspectivism, scepticism, relativism, nihilism, difference, event.

Postmetafizična pojmovanja resnice

Prispevek se posveča težavnemu razmerju med resnico in verjetjem. Gre za vselej aktualno vprašanje, ki zadeva najtemeljnejši ustroj našega bivanja. Sama od sebe se porajajo vprašanja: Kaj je resnično? Je resnica spremenljiva in tako odvisna od časa ter prostora? Je resnica subjektivna ali objektivna? Ali je mogoče podati resnico o resnici? Status resnice v postmetafizični dobi, ko je koncept prepuščen nenehnim nesporazumom, zlorabam ter se zapisuje znotraj narekovajev (»resnica«), se zdi docela negotov. Sledeč Nietzschejevi degradaciji resnic na raven interpretacije, so se v dvajsetem stoletju razvile antiesencialistične kritike izročila, ki namesto stalnosti resnice in trdnosti identitet v ospredje postavljajo odnosnost in razliko. Nekatere izmed njih prepoznajo zatiralen politični značaj konstitucije resnice (»resnica je resnica vladajočih«, »moč kot resnica«), spet druge kritike se uperijo proti v tradiciji zakoreninjenim predsodkom ontoteološke koncepcije resničnosti (»sleherna določitev resnice v sebi vselej nosi klico neresnice«, »resnica je arbitrarna«). Obe razsežnosti postmetafizične misli o statusu resničnosti na prvi pogled delujeta povsem nezdružljivi z religijsko mislijo, ki veruje v neizpodbitne verske resnice, prispevek pa bo pokazal, da je postmetafizična koncepcija resnice kot dogodka precej bližje določenim vidikom religijske misli, kot bi utegnili pričakovati.

Ključne besede: resnica, perspektivizem, skepticizem, relativizem, nihilizem, razlika, dogodek.

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Critical Perspectives on Social Trinitarianism: Towards a Viable Definition of Christian Monotheism

Following a concise summary of the development and contents of the doctrine of social trinitarianism, this paper offers a description of its most potent ideas for contemporary theological discourse. As social trinitarianism is not a uniform way of thinking about the Christian God as based on biblical testimony, legitimate critical concerns have arisen regarding certain tenets of this doctrine. After articulating some of the most important criticisms of social trinitarianism, the article will attempt to offer a version of social trinitarianism or better put, relational trinitarianism, which takes seriously the Christian monotheistic notion of divine simplicity (though understood in a ‘weak’ sense) while affirming the Cappadocian fathers’ emphasis on economic and relational Trinity.

Keywords: social trinitarianism, (viable) definition of Christian monotheism, relational trinitarianism, divine simplicity, economic and relational Trinity, Capadocian fathers.

Kritičen pogled na družbeni trinitarianizem: nasproti uspešni definiciji krščanskega monoteizma

Sledeč jedrnatemu pregledu razvoja in vsebine doctrine družbenega trinitarianizma, ta prispevek ponuja opis njegovih najmočnejših idej za sodobno teološko razpravo. Glede na to, da družbeni trinitarianizem ni enoten način razmišljanja o krščanskemu Bogu, ki temelji na biblijskem izročilu, so se pojavile legitimne kritične skrbi glede nekaterih načel te doktrine. Prispevek najprej predstavlja nekaj najpomembnejših kritik družbenega trinitarianizma, nato pa poskuša ponuditi različico družbenega trinitarianizma, ali bolje rečeno relacijskega trinitarianizma, ki resno jemlje krščanski monoteistični pojem božanske preprostosti (čeprav razumljene v “šibkem” pomenu), obenem pa pritrjuje kapadoškim očetom, ki so poudarjali ekonomsko in racionalno Trojico.

Ključne besede: družbeni trinitarianizem, (uspešna) definicija krščanskega monoteizma, odnosni trinitarianizem, božanska preprostost, ekonomska in odnosna Trojica, kapadočani.

Monotheism and Place of Authority in Education

Religiosity has an impact on ethics: it is the starting point of our research. But it has positive and negative influences. Lenn Goodman's ethical ground is one of the few, in philosophy of religion, which allow for a positive interpretation of a monotheistic faith. Jordan Peterson's thought is similar. Although he comes from clinical psychology, he introduces an extensive understanding of the phenomena of religion. We are going to parallel human need to master chaos and development of hierarchy with Goodman's understanding of monotheism. His claim: "Abraham founds monotheism not because he knows just one God (an Egyptian sun-worshiper could do that), but because he sees in God's unity the unity of all that is affirmative—beauty and truth, life and creativity," is similar to Peterson's examinations of the structure of belief systems and the role that those systems play in the regulation of emotion, using multiple academic fields to show that connecting myths and beliefs with science is essential to fully understand how people make meaning. Education that seriously accepts this demand could not work without authority. Today's authority of school and teacher is questionable, so we are interested in how to reinforce authority and place it in modern education.

Keywords: Lenn Goodman, Jordan Peterson, monotheism, ethics, education, authority.

Monoteizem in mesto avtoritete v vzgoji

Religioznost vpliva na etiko: je temeljno izhodišče našega raziskovanja. Vpliva tako pozitivno kot negativno. Goodmanovo etično izhodišče je eno redkih v filozofiji religije, ki nam omogoči pozitivno branje monoteističnega verovanja. Podobno razmišlja tudi Jordan Peterson. Čeprav izhaja iz ključne psihologije, ponuja širše razumevanje pojava religije. Vzporejali bomo človekovo potrebo po obvladovanju kaosa in razvoj hierarhičnosti z Goodmanovim razumevanjem monoteizma. Trditev »Abraham je ustanovil monoteizem, ne ker je poznal le enega Boga (egiptovski častilci sonca so tudi lahko to storili), temveč ker vidi v Bogu enost enosti vsega, ki potrjuje lepoto in resnico, življenje in ustvarjalnost« je podobna Petersonovemu raziskovanju čustev, ko uporablja številne akademske pristope, da bi nam pokazal, kako je bistveno za polno razumevanje človeškega ustvarjanja pomenov, da povežemo verovanja in mite z znanostjo. Vzgoja, ki bi resno vzela to zahtevo, ne more iti mimo avtoritete. Avtoriteta tako šole kot učitelja je danes vprašljiva, zato nas bo zanimalo, kako jo okrepiti in jo smiselno umestiti v sodobno vzgojo.

Ključne besede: Lenn Goodman, Jordan Peterson, monoteizem, etika, vzgoja, avtoriteta.

Joyful anxiety as an implication of Christianity

The main aim of this paper is to show the damaging consequences of the efforts to eliminate anxiety from human life, and that it is the implication of Christian anthropology that we should accept human anxiety rather than try to eliminate it. This elimination was the main motivation of the Enlightenment, according to the claim of Horkheimer and Adorno in their seminal work *Dialectic of Enlightenment*. The Enlightenment wanted to achieve it by banning any transcendence. Transcendence became a taboo. In this way, the Enlightenment eliminated also the transcendence of man and paved the way to totalitarianism. On the other hand, Kierkegaard's lesson is that we shouldn't try to eliminate anxiety because it originates in the nature of a human being as a free creature. A human is according to Kierkegaard's interpretation of Christianity an unfinished being. Strictly speaking humans don't merely exist but rather they are continually becoming, continually coming into existence. They are continuously created by the Creator. Their anxiety is a natural consequence of human nature and condition and its natural part. Therefore, Kierkegaard helps us to see that the claim that anxiety shouldn't be eliminated is an implication of Christianity, of Christian anthropology. The Enlightenment's project of absolute elimination of anxiety demands and implies a negation of Christian creationist processual anthropology and (as such) implies the negation and elimination of (the idea of) human being as a person and an "image of God". A Kierkegaardian way to cope with anxiety is not to eliminate it but rather to accept it, and at the same time achieve a personal (trans)formation and maturity – through Christian faith - which enable us to bear the yoke of anxiety with joy. In general, we find out that the central and fundamental existential task of a human – as at the individual and at the broader levels as well – is to find a way to cope with anxiety without trying to eliminate it. The consequences of failing to fulfil this task have been and can be disastrous.

Keywords: anxiety, Christian anthropology, elimination of anxiety, Enlightenment, elimination of a person, elimination of an "image of God", joyful acceptance of anxiety, Kierkegaard, violence.

Radostna tesnoba kot implikacija krščanstva

Glavni namen prispevka je pokazati škodljive posledice prizadevanj za eliminacijo tesnobe iz človekovega življenja in da krščanska antropologija implicira, da tesnobe ne smemo eliminirati, ampak jo moramo sprejeti. Po mnenju Horkheimerja in Adorna, v njunem vplivnem delu *Dialektika razsvetljenstva*, je bila ta eliminacija glavna motivacija razsvetljenstva. Razsvetljenje jo je skušalo doseči z izgonom vsake presežnosti. Presežnost je postala tabu. Na ta način je razsvetljenje eliminiralo tudi presežnost človeka in tlakovalo pot totalitarizmu. Po drugi strani pa je Kierkegaardova

lekcija ta, da ne smemo poskušati eliminirati tesnobe, ker izvira iz narave človeka kot svobodne ustvarjenine. Človek je po Kierkegaardovi interpretaciji krščanstva nedovršeno bitje. Natančno govorjeno, človek ne samo obstaja, ampak nenehno postaja, nenehno prihaja v bivanje. Stvarnik nenehno ustvarja človeka. Človekova tesnoba je naravna posledica človekove narave in položaja ter naravni del slednjega. Potemtakem nam Kierkegaard pomaga uvideti, da je trditev, da tesnobe ne smemo eliminirati, implikacija krščanstva, implikacija krščanske antropologije. Razsvetljenski projekt absolutne eliminacije tesnobe zahteva in implicira negacijo krščanske stvariteljske procesne antropologije in (kot tak) implicira negacijo in eliminacijo (ideje) človeka kot osebe in »božje podobe«. Kierkegaardovski način spoprijemanja s tesnobo ni njena eliminacija, ampak njeno sprejemanje in obenem doseganje osebne preobrazbe, formacije oz. zrelosti, preko krščanske vere, ki nas usposablja, da nosimo jarem tesnobe z radostjo. Na splošno avtor ugotavlja, da je središčna in temeljna eksistencialna naloga človeka – kot posameznika in na širših ravneh – najti načine za spoprijemanje s tesnobo, ne da bi jo poskušali eliminirati. Posledice neuspeha v pogledu te naloge so bile in so lahko katastrofalne.

Ključne besede: tesnoba, krščanska antropologija, eliminacija tesnobe, razsvetljenje, eliminacija osebe, eliminacija »božje podobe«, radostno sprejemanje tesnobe, Kierkegaard, nasilje.

NOTES

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