

UDC 141.319.8:2:1Bloch E.

Andrej Leskovic

Religion as a Symbolic Intent to the Highest Good in Ernst Bloch's Philosophy

Bloch's philosophy of the utopian ultimum gives thinking about religion special treatment because a utopian hope for the realization of the final aim of the world has mostly been present precisely in religion through all cultural history. Bloch finds religion to be a symbolic intent to the highest good. According to Bloch – in contrast to religion – the highest good is not transcendental, hope transcends without transcendence, even though in the history of religion there is a tendency towards untranscendental transcending. In religions, Bloch also reveals the rebellion against human self-alienation and alienation from nature. The means of his approach to religion is not demythologisation but detheocratisation. When interpreting the *Bible*, which is, according to Bloch, the most revolutionary religious book and which can be read through the eyes of the *Communist Manifesto*, Bloch pays attention to rebellious features, which have mainly been pointed out by heretics. Bloch's philosophy influenced the Protestant and Catholic theology of the 20th century, even though his thought is not theological.

UDC 1:2Tillich P.

Cvetka Hedžet Tóth

Paul Tillich und sein theonomer Gedanke

Der Artikel erörtert die Ansichten von Paul Tillich über philosophische Theologie. Tillich betont ausdrücklich, daß philosophische Begriffe für die Theologie absolut notwendig sind und niemals vermieden werden können.

Philosophie stellt die Frage nach dem Sein, Theologie handelt von dem, was uns unausweichlich und unbedingt angeht. Glaube heißt in allen Funktionen des Geistes wirksame Hinwendung zum Unbedingten. Jeder Glaubensakt richtet sich unmittelbar auf ein heiliges Objekt, aber er meint nicht das Objekt, sondern das Unbedingte, das in dem Objekt symbolisch ausgedrückt ist. Das Unbedingte ist eine Qualität, die wir in der Begegnung mit der Wirklichkeit erfahren. Etwas Unbedingtes bezeichnet nie ein Wesen, auch nicht das höchste Wesen. Wer von der Existenz des Unbedingten spricht, hat nach Tillich den Sinn dieses Begriffes völlig mißverstanden.

Paul Tillich's Philosophie der Geschichte bedeutet geschichtsbewußtes Denken dessen Ethos unbedingte Verantwortlichkeit für die damalige Zeit heißt. Tillich geht es um eine Sinndeutung der Geschichte vom Begriff des Kairos her, sogar um das Gegenwartsbewußtsein und Gegenwartshandeln im Sinne des Kairos. Mit dem Wort Kairos ist die »rechte Zeit«, die inhalts- und bedeutungsvolle Zeit, nicht die formale, quantitative Zeit des Chronos gemeint. Kairos heißt inhaltlich »erfüllte Zeit« und als solcher mit neuem Sein verbunden und bedeutet gleichzeitig auch das Hereinbrechen des Ewigen in die Zeit, aber das Ewige hebt das Zeitliche nicht auf. Dementsprechend ist die Idee des Kairos nach Tillichs Ansichten mit der Utopie und prophetischer Zeitdeutung verbunden. Der prophetische Geist schafft Neues in der Zeit, aber dieser Geist ist nicht ein fixierbarer Geist und es gibt keine Stätte, an der Geist prophetischer Zeitdeutung a priori gebunden wäre. In der neuesten Geschichte erkennt Tillich der prophetische Geist an zwei Stellen im 19. Jahrhundert, beide Male unter dem Zeichen eines harten Kampfes gegen das Christentum, und zwar bei Karl Marx und Friedrich Nietzsche. Beide Denker eröffnen auch den Kampf gegen die Dämonie der bürgerlichen Welt, seine ausbeuterische Wirtschaftsordnung und seine Konventionen. Nach Tillich heißt der Kampf gegen die Dämonie der bürgerlichen Gesellschaft, vor allem gegen das kapitalistische System, die eigentliche Kraft der prophetischen Gegenbewegungen und diese Kraft stammt aus der Entscheidung für den Kairos.

UDC 273(4-011)“05/18”

Gianfranco Hofer

The Waldensians in Italy. The church coming from far

The movement started by Valdčs in Lyons in the 11th century and which was condemned by the Roman Catholic Church was one of the religious movements which even before Luther demanded direct reading of the gospels. Under the influence of the Lyons movement a community of “poor Lombardians” came into being in Lombardy, which advocated the reading of the Bible in the

vernacular, evangelical ethics and a poor Church. They followed Catholic doctrines which were in harmony with the Bible, e.g. they did not acknowledge Purgatory, and they worshipped only God and Christ. At the Synod in Chanforan in 1532 they decided to join the Reformation; partly they approached Calvinist doctrines. The Waldensians in Piedmont succeeded in avoiding the blows of the Counter-Reformation and the later pressure of re-Catholicization. In 1848 they gained citizenship rights, while the period after the unification of Italy in 1861 was for them a time of spiritual renewal and becoming rooted in Italian society. They developed education, founded the Claudiana publishing house in Turin and a Reformation Theology Faculty; in their theology they followed Barth's initiatives and developed original Italian contributions. Within the framework of ecumenism they maintained cooperation with Protestant confessions. Emigrants in Uruguay and Argentina founded churches there linked with Italian Waldensians into two Synods. After the First World War, Waldensians also settled in Trieste.

Their statement of faith, based on the document of 1662, along with a theology open to dialogue and never given to harsh dogmatic discussions, shook off rigid views but always placed the Bible and evangelical ethics in the centre. In their Sunday services, the sermon and Holy Communion have a central role. In 1962 they decided on having women priests. In 1975 the Waldensian and Methodist Churches in Italy united, yet respecting differences in their traditions and pastoral experiences. Relations with the Roman Catholic Church have improved since the Second Vatican Council.

UDC 273/.6"15"

Tomaž Jurca

**Duke Emanuele Filiberto of Savoy and the Waldensians of Piedmont:
»Il patto di Cavour 1561« as the first document of religious tolerance
in modern Europe**

The unique story of the Waldensians of Piedmont certainly represents more than just a footnote in the long chapter of the Italian and European Reformation. The Treaty of Cavour, stipulated between the mentioned religious minority and the Duke of Savoy, Emanuele Filiberto, in 1561 is on the one hand a symbol of the long struggle for recognition of their Church and on the other the first act of religious tolerance in early modern Europe. The Waldensians of Piedmont were also the first Protestant community that organized an armed rebellion against the secular authority and justified the use of force with valid political and theological arguments. These arguments, although not always in accordance with the teachings of Luther and Calvin, were later used in almost

identical form by Protestants in their wars against the forces of the Counter-Reformation. Despite its short term effect the Treaty of Cavour was not just a political and religious victory for the Waldensians but also a significant event in the story of the Italian Reformation and a historical fact that certainly deserves more scholarly attention.

UDC 811.163.6"15"

Melita Zemljak Jontes

Jurij Dalmatin – speaker and writer of the Posavje dialect (also)

Some typical Dolenjska-Štajerska dialect features appear in Dalmatin's language, such as the unstressed *i* according to vocal harmony: *divica*; the writing of stressed and unstressed *u < o*: *gus'pu:t, s'ru:ta, ma'le:ʔkust, 'sa:mu* 'samó', this is a typical occurrence of pronouncing *u* instead of *o*, which even today accounts for the unstressed *o* in the Posavje dialect, especially in the speech of the Sevnica-Krško area, being rare; the writing of the original stressed *b* and *ɔ* generally with *a*; in some inflectional patterns typical Dolenjska-Štajerska endings appear, e.g. *-i*: 'k *serci, kBugi* for 'k *srcu, k Bogu*'; *-u < -o*: *rešnu telu; -um < -om* in the dat. pl., instr. sg.: (z) *b'ra:tam*. Of special interest is the problem of the pronunciation of vowels beside *r* from the aspect of diachronicity or synchronicity (the present state of affairs in comparison with the assumed state in the 16th century), whether this is the (un)stressed syllable-forming *r* or any other (un)stressed vowel beside the consonant *r*, of which the written form with the letter *e* is particularly interesting. According to the findings of Fran Ramovš, precisely towards the end of the 16th century the stressed *e* before *r* became monophthongized into the *i* vowel, which in the Sevnica-Krško dialect is mostly pronounced that way even now, and this is also reflected in writing. That is, Jurij Dalmatin wrote primarily *e* or *i* in this position, but in individual cases also used other vowels (*u, a, o, ə*), e.g. *kateri, večer, vera, mera, merkati*; but: *štiri, pastyr, vmirati, mir, zmirom*, etc. Father S. Škrabec evaluated these dialect features in Jurij Dalmatin's texts with a critical eye, and his observations are supported by the findings of the linguistic-historical research of Fran Ramovš and Tine Logar as well as contemporary studies of (today's) Štajerska Sevnica-Krško speech with recorded material – the area from which Dalmatin came. Thus he is shown not only as a Slovene Protestant writer, who cared for the establishing of a standard language in the 16th century, but is revealed to an attentive dialect observer also as a speaker of the Posavje dialect, which in many ways shows the same dialect characteristics even today.

UDC 27-246"15"

*Fanika Krajnc - Vrečko***The New Testament – the peak of Trubar’s creative work**

Trubar’s translation of the *New Testament* definitely represents the peak of spiritual and literary creation in the Slovene provinces in the second half of the 16th century, although this work was mostly accomplished outside the Slovene ethnic territory and with the support of German feudal lords. Despite all the circumstances, Primož Trubar symbolizes today everything that the Slovenes experienced when receiving God’s word in their mother tongue, and this was not the word of the *Old Testament* and some strict, often incomprehensible God, but the word of the *New Testament*, which brings love, salvation and hope to man. Thus alongside all the divisions of the Slovenes throughout their history, Trubar’s work could be a uniting element within the nation, surmounting the religious, economic, political and intellectual barriers in different periods.

UDC 274(437.1)”16/17"

*Jonatan Vinkler***Škoda hovoryty: The Counter-Reformation and Recatholicization in the Bohemian Kingdom: 1621–1628**

This article deals with the establishing of the Counter-Reformation and Recatholicization, movements that followed in succession in the lands of St Wenceslaus during the period from the defeat of the Bohemian estates’ army at the Battle of White Mountain on 8 November 1620 to the publication of the Renewed Constitution (*Verneuerte Landesordnung des Erbkönigreichs Böhaimb*) on 10 May 1627. During this introductory period of the Thirty Years’ War, the orthodox Roman Catholic Bohemian and Hungarian king and Holy Roman Emperor Ferdinand II took on a religious as well as political restoration in the Bohemian kingdom. The “achievements” of the Counter-Reformation and Recatholicization among the Bohemians and Moravians appear typologically similar to the measures which Ferdinand as Prince of the Inner Austrian provinces introduced in Carniola, Carinthia and Styria in the period 1596-1628 at the instigation of Bishop Georg III. Stobaeus von Palmburg, i.e. applying also to the Protestant “church of the Slovene language”. These were: 1) the simultaneous introduction of Counter-Reformation measures in all social classes; 2) the immediate prohibition of reformed church services and preaching, and the obligatory dissolution of institutions belonging to the reformed churches (e.g. schools, printing presses), which follow a military or political victory over po-

lity important representatives of reformed churches; 3) the expulsion of the intellectual and spiritual core of the reformed churches (preachers, teachers); changes in the political-administrative structure of towns and the province (town councils, law-courts); 5) pressure on the middle class to convert to Roman Catholicism (under the threat of expulsion); 6) the activity of Counter-Reformation and Recatholicization committees in the provincial prince's towns and the province (voluntary or enforced conversion of town inhabitants and the third estate); 7) the order to the aristocracy to convert to Roman Catholicism or emigrate and thus 8) the legally formally correct but final establishment of the principle of *cuius regio, eius religio* from the Peace of Augsburg (1555), which represents the basic idea of Stobaeus' plan as articulated in the form of a special memorandum. The typology already tested in Inner Austria during 1596-1602 thus appears to have been somewhat modified in the Bohemian kingdom. As provincial lord Ferdinand II could directly punish the rebels on account of the estates' uprising (after the Defenestration of Prague in 1618) and thus swiftly deprive them of the historical privileges, primarily those granted in the Letter of Majesty of Rudolf II, which concerned freedom of religion in the Bohemian kingdom, and then of political power – due to the payment for war damage, buying property under price and the confiscation of property – and of material power, which together with political power had been the chief support of the reformed churches in the Bohemian kingdom. The goal of all these measures was soon achieved: c. 1626 the Counter-Reformation in Bohemia was officially completed. This was true at least to the extent that there were no longer any non-Catholic church services anywhere in the Bohemian provinces. Non-Catholic Bohemians either emigrated or converted to Roman Catholicism or at least promised that they would be taught in “the true faith”. The flow of religious emigration carried the best sons of the homeland across the borders: a contemporary source declares that 185 entire non-Catholic aristocratic families together with their branches emigrated, while the total number of emigrants is reckoned at 30,000 families (modern evaluations are closer to the number 70,000). The historical Bohemian nation ceased to exist with the establishment of the Counter-Reformation, while the social re-stratification and societal change which followed it can be compared in European history only with England, when William the Conqueror of Normandy dispossessed the Anglo-Saxon aristocracy after the Battle of Hastings in 1066, with Germany, where the Jews of Central Europe experienced a similar fate during the Nazi regime, and partly also with the countries which in the 20th century accepted either through force or voluntarily any of the variants of Soviet Bolshevik communism. In these countries deliberate and systematic dispossession befell the historical bourgeoisie – the class which somehow did not fit the historical reductionist model of the communist (pseudo)materialist interpretation of the historical development of society.

UDC 27-72:27-4" 20"

*Marko Kerševan***Reformation theology and *la condition humaine* in the 21st century**

The clarity of the doctrine of justification is decisive regarding the question whether a church is truly a church of the gospel of God, or rather only a Christian religious institution. It is up to this doctrine whether an actual person believes in the true God, or rather follows his own images of God. (Moltmann)

When we ask about the current state of trust in a merciful God and belief in justification by faith, at the same time we are asking about the relevance and perspectives of what is fundamental in the Christian faith.

The Christian message about (and search for) a merciful God, a righteous God, who justifies a human being/sinner, seems to have been discredited in the contemporary period. Man no longer seeks from and with God his own righteousness and justification, but from and with a god seeks at most something else, something offered him by other religions, but not (Protestant) Christianity, which stands or falls with the doctrine of justification.

But in the connection of the question of “the justification of God” (theodicy) with the question of a justified/righteous man – on the trail blazed by Karl Barth – it is possible to see the relevance and perspective of the question of “justification only by grace”.

Man, who in the name of his autonomy, freedom and responsibility perceived God as (ir)responsible and unjustifiable, therefore removed him, “killed” him, recalled him in the predicament of his own (non)freedom and (ir)responsibility.

The aporias in the contemporary understanding of human autonomy direct us back to the question of man’s justification only by grace and by faith in God, who justifies himself and man. Man’s recognition/acknowledgement of his own powerlessness in free decision-making (“powerlessness in freedom”) also paves the way to a new theodicy, to a new question/understanding of God’s power(lessness) and God’s freedom.

The discussion is based on Körtner’s book *Reformatorsche Theologie im 21. Jahrhundert*. Zürich: TVZ 2010.

UDC 271/279:284.2:1Tillich P.

*Cvetka Hedžet Tóth***Die Religion – das Heilige – das Unbedingte im Protestantismus von Paul Tillich**

Der Begriff der Grenze ist ein Symbol für Paul Tillich's ganze persönliche und geistige Entwicklung. Im Stehen „auf der Grenze von Theologie und Philosophie“ ist seine Position von größter Bedeutung. Als Theologe versuchte Tillich Philosoph zu bleiben und als Philosoph Theologe, dabei geht es ihm um den Versuch, alle Bereiche des menschlichen Lebens aus ihrem Gerichtsein zum Unbedingten her zu deuten. Philosophie ist die Haltung des radikalen Fragens, Religion ist reines Ergriffensein von dem Unbedingten, Seinsjenseitigen, von dem, was dem Sein Sein und dem Sinn Sinn gibt. In der Struktur der Theologie wird der Unterschied von Religion und Philosophie besonders deutlich, die Philosophie ist grundsätzlich theoretisch, die Theologie grundsätzlich existentiell. Die Theologie denkt und antwortet aus existentieller Situation heraus, dabei operiert sie auch immer mit philosophischen Begriffen. Philosophie und Religion verhalten sich wie Fragen und In-der-Antwort-Stehen.

Mit seiner philosophischen Theologie entwickelte er eine von der Geschichte tief geprägte Metaphysik der Erkenntnis. Geschichte bedeutet nicht nur Erkennen, sondern auch Entscheidung, und zwar Entscheidung, die zugleich konkret ist und in die Tiefe des Unbedingten reicht. So heißt Entscheidung auch Entscheidung für die Moral und die Moral ist die Selbstbejahung unseres essentiellen Seins. Nach Tillich heißt Moralität die Funktion des Lebens in der Dimension des Geistes. Als solche ist Moralität auch die Konstituierung des personenhaften Selbst.

UDC 811.163.6:274" 15 "

*Majda Merše***The lexis of the Slovene standard language of the 16th century**

At the Fran Ramovš Institute of the Slovenian Language, which functions as a unit of the Scientific Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU), preparatory work for the dictionary of the language of Slovenian Protestant writers of the 16th century has been carried out since the mid 1970s within a special section. The entire material for it, comprising approximately 3,200,000 readouts, has been collected and arranged with a complete readout. The concept of a demandingly planned historical dictionary providing exhaustive information was presented in a trial fascicle, which

was published in 2001. The preparatory work for the dictionary also included the work entitled *The lexis of the Slovenian standard language of the 16th century* (Ljubljana, publishing house ZRC SAZU, ZRC SAZU, 2011), prepared by Kozma Ahačič, Andreja Legan Ravnikar, Majda Merše, Jožica Narat in France Novak.

The monograph comprises fundamental lexicographical work. It contains an inventory of common noun vocabulary acquired through a complete read-out of all the book editions with a Slovenian text from the period 1550 – 1603 (a total of 53 works that vary in extent). The temporal framework was set by the year of publication of the first Slovenian book and the publication of Megiser's multi-lingual dictionary, which included Slovenian.

The book is extremely rich in data. The introductory chapter, which has the necessary tables added, is followed by 609 dictionary pages, with approximately 250,000 data quoted. Many of these are new. The work comprises 27,841 entry words (5,609 of which introduce see-references). The entry words are equipped with word-class and other grammatical markers and with chronologically arranged data about the sources (e.g. **besednik** *sam. m* | P: 28 (TC 1550, TT 1557, TR 1558, TT 1560, TAr 1562, *P 1563, TO 1564, KB 1566, TL 1567, KPo 1567, TC 1574, TC 1575, DJ 1575, DPa 1576, TT 1577, JPo 1578, TkM 1579, DC 1579, TT 1581-82, DB 1584, DC 1584, DM 1584, BH 1584, MD 1592, TPo 1595, TfM 1595, TfC 1595, MTh 1603)). The attribution of source abbreviations made possible the consecutive, separate treatment of all the completely read-out works. The grammatical information, which follows the word-class data, indicates the basic categorial properties of the entry words, such as gender in nouns, aspect in verbs, etc. Homonyms are given separately, variant ways of writing composite words, compound words with a connective vowel and compound words without a connective vowel (together or separately), are pointed out, for some groups of words warnings are appended to the entry words about geographically restricted use or foreign origin. In particular phonetic, but partly also morphological and orthographic variation is indicated by see-references.

The abundant lexicographical data, especially grammatical, has involved great endeavours on the part of the authors to arrive at appropriate, theoretically sound and systemically correct solutions. To realize such goals it was necessary to carry out numerous analyses of the collected material, and with translated texts to make many comparisons with the originals, as well as undertaking several extensive researches.

UDC 821.163.6:284.1:929Kocbek E.

*Mihael Glavan***Kocbek's Protestant Christianity**

Edvard Kocbek is one of a handful of the most outstanding intellectuals and artists who left an essential mark on the life of Slovenes in the 20th century. He impacted public cultural and political life right from his student years, when he edited Catholic youth magazines, while in the 1930s he radically departed from institutional church policy and caused a split in the Catholic periodical *Dom in svet* (*Home and the World*). He explained his pre-war philosophical and religious searches in articles, essays and lectures and recorded them extensively in his diaries, while they were also reflected in his poetry from that period. He made an in-depth study especially of the contemporary French philosophical thinking, on which he based his personalistic Christianity (L. Bloy, E. Mounier, *Esprit*), which he presented in his articles, particularly in the periodical *Dejanje* (*Action*).

His ground-breaking action was to join the National Liberation Front and thus link Slovene progressive Catholics with Communists and other left-wing groups, who had decided on active partisan resistance against the occupying forces. Just as in earlier times social conditions had "forced" Trubar to cross over to the reformed evangelical church, so the liberation struggle decisively placed Kocbek side by side with Communists, although never in a community of unbelievers.

This article starts from the philosophical and theological bases of Kocbek's Christianity and his personal faith, but is based on and derived from his entries in his Partisan diaries *Tovarišija* (*Comradeship*) and *Listina* (*The Document*). The text leads the reader through Kocbek's authentic reflections, which it links and explains only so far that the author's spiritual image and Christian thought are clearly seen. In particular all those sections that speak explicitly of Kocbek's spiritual link with Protestant reformed Christianity are quoted in full.

UDC 322:347.23(430):284.1

*Traugott Jähnichen***Mut zu Eigenverantwortung und unternehmerischem Handeln –
Wirtschaftsethische Impulse der Evangelischen Kirche in Deutschland**

In dem Artikel soll nach den Impulsen der jüngsten Veröffentlichungen der EKD für eine Neuorientierung des Wirtschafts- und Soziallebens gefragt werden, um aus dem christlichen Glauben heraus Hinweise zur Gestaltung von

Wirtschaft und Gesellschaft zu gewinnen. Im Mittelpunkt stehen die Denkschriften „Gerechte Teilhabe. Befähigung zu Eigenverantwortung und Solidarität“ (2006) und „Unternehmerisches Handeln in evangelischer Perspektive“ (2008) die – ergänzt durch einige kürzere Stellungnahmen – als sich ergänzende Texte zu verstehen sind, indem „Gerechte Teilhabe“ die sozialetische Norm der Gerechtigkeit entfaltet, während „Unternehmerisches Handeln“ den Gedanken der Freiheit ins Zentrum stellt. Gerechtigkeit und Freiheit bilden zusammen im Sinn einer komplementären Zuordnung die normative Grundlage evangelischer Sozialethik.

Indem die evangelische Kirche Mut macht, sich im unternehmerischen Handeln nach den Maßstäben evangelischer Ethik verantwortlich zu verhalten, geht sie davon aus, dass eine solche Einstellung sich auch auf den wirtschaftlichen Erfolg positiv auswirken kann. Ein solches Verhalten lässt ein Klima der Verlässlichkeit und des Vertrauens entstehen. Evangelisch verantwortliche Unternehmer wissen, dass es bei einem mittel- und langfristig soliden Unternehmen nicht darum gehen kann, immer und unter allen Umständen das Letzte herauszuholen. Insofern macht die Rückbindung der Freiheit unternehmerischen Handelns an christliche Grundorientierungen auch die Grenzen des Wirtschaftens bewusst: „Diese sind dort überschritten, wo alle Lebensbereiche einer rein wirtschaftlichen Betrachtungsweise unterworfen werden.“ Dementsprechend ist es die Aufgabe der evangelischen Ethik, auch die Grenzen des ökonomischen Kalküls deutlich zu machen, weil sich auf diese Weise sowohl die Ökonomie wie auch die anderen Lebensbereiche wechselseitig stärken können. Wenn nur noch die Ökonomie zählt und alles unter ihre Logik zwingt, werden dadurch letztlich die sozialen und persönlichen Voraussetzungen erfolgreichen wirtschaftlichen Handelns unterminiert.

Die Wahrnehmung von Verantwortung in evangelischer Perspektive stärkt bei Menschen die Bereitschaft, sich für sich selbst und für andere zu engagieren, dabei das Gemeinwohl und nicht zuletzt auch die Verpflichtung zukünftigen Generationen gegenüber im Blick zu halten.

Prevod povzetkov v angleščino: *Margaret Davis*
Bibliografska obdelava: *Alojz Cindrič*