

UDC 17Kant I.:274.36

Zdravko Kobe

**The Morality of Rebirth
Pietistic Motifs in Kant's Moral Philosophy**

The article purports to individuate the presence of Pietistic and broadly speaking Protestant motifs in Kant's moral philosophy, whereby the core matrix of Pietism is taken to lie in the rebirth theme as presented in Franke's succession Humiliation – Resolution – Conversion – Moral Perfecting. It is strongly suggested, first, that the conversion towards the good in Kant's philosophy of religion was developed under the direct influence of the rebirth theme, being as it is structurally identical to the latter and incompatible with Kant's critical ontology. The same applies to the genesis of moral feeling and the postulate of the immortality of the soul, which both lack a sufficient justification in Kant's moral philosophy, yet prove to match the Pietistic thought motifs. It is argued in conclusion that Kant's conception of a moral act, performed out of respect for the moral law, can be read as a secularized variety of the *sola fide* doctrine.

Keywords: Immanuel Kant, August Hermann Francke, Morality, Moral Feeling, Moral Law, Intelligible Character, Pietism, Rebirth, Justification

UDC 274:1Marx K.:1Engels F.

Božidar Debenjak

Luther und die Reformation in der Sicht von Marx und Engels

Die zwei Autoren befassen sich mit Luther bzw. Protestantismus in verschiedenen Phasen ihrer Formierung und in verschiedenen historischen Umständen: Zuerst im Kontext des Junghegeliums und unter Einfluss von Feuerbach. Dann folgt die politische Konfrontation: Marx fordert vom Staat den Laizismus, zugleich aber verteidigt Luthers Größe. In der späteren philosophischen Auseinandersetzung mit Luther sieht er im universellen Priestertum nur den ersten Schritt in der

nötigen Emanzipierung von der Religion. Von den Strömungen der Reformation stehen beide Autoren aufseiten Müntzers. Schon in dieser Phase vergleicht Engels Luther und Adam Smith, was Marx übernimmt. Zwölf Jahre später beginnt Marx mit der Exzerpierung Luthers und nennt ihn „der älteste deutsche Nationalökonom“. Der Großteil dieser Exzerpte wird dann im *Kapital* verwertet. Schon früher interpretiert er Luthers Anlehnung an den Apostel Paulus im Zusammenhang der Auftritte des historisch Neuen mit Berufung auf das glorreiche Alte. In den Siebzigern stellt Engels die Reformation in Deutschland in den historischen Zusammenhang, zugleich aber spricht von der Aktualität der protestantischen Theologie. Dann vergleicht er die naturwissenschaftliche und die religiöse Revolution der Neuzeit. Seine erste Erwähnung Calvins ist kritisch: die Verbrennung Servets. Erst 1886 und 1892 folgt eine positive Einschätzung Calvins. Die beiden Autoren sind, bei aller ihrer Kritik der Religion, unmissverständlich Erben der christlichen Empathie.

UDC 274:1Tillich P.

Cvetka Hedžet Tóth

Paul Tillich – Contemporary Protestantism

The article *Paul Tillich – Contemporary Protestantism* analyses the connection between Tillich's Protestantism and his philosophical theology. The relation between philosophy and theology is one of the central questions of Paul Tillich's philosophical theology, so-called because he sees his work as being "on the boundary line between philosophy and theology". His concept of theonomous metaphysics represents the point where philosophy and theology are in effect one and the same. Very early on in his work, Tillich replaced the concept of the Absolute with the concept of "the Unconditional". With the concept of "the Unconditional", God is not understood primarily in a theological but in a philosophical way: we are indeed faced with modern theology and in some contexts his theology seems not to be the voice of Theos but that of "the Unconditional".

His philosophical theology looks for connections between the finite social and historical world and the ultimate meaning of religion. Time is understood as *kairos*, the right, qualitative time in comparison with formal, quantitative time. For Tillich the meaning of history on the basis of the concept of *kairos* is an inescapable responsibility for history, responsibility rooted in the awareness of the *eternal*. For the philosophy of history *kairos* in its general and specific aspects is every turning-point in history in which the *eternal* judges and transforms the temporal.

Keywords: Protestantism, metaphysics, philosophical theology, philosophy of religion, *kairos*.

UDC 274:27-587

Matjaž Črnivec

Reformation and the Mysticism of the Word of God

According to a commonly held opinion, Protestantism is opposed to mysticism of any kind. However, it is now known that mystical texts and ideas played an essential role in the spiritual formation of Martin Luther, who kept developing a certain "mysticism of faith" all his life. Other research has shown that mystic spirituality has continued as a live, though usually marginal movement, in various branches of Protestantism until today.

The core of the article presents Reformation mysticism as the mysticism of the Word of God, wherein a true union between man and God occurs on the grounds of faith. This existential event is marked by paradox and ineffability, which characterizes it as mystical.

Four actual forms of this mystic spirituality are discerned: mysticism of the person of Jesus, mysticism of the Gospel, Bible mysticism and communal/missional mysticism. Concrete examples of mystic practices pertaining to each form are provided.

The article argues for the rehabilitation of the notion of mysticism within Protestantism and concludes with some concrete challenges for contemporary Protestant Churches.

Keywords: mysticism, Protestantism, Reformation, Word of God, Jesus, Gospel, Scripture, Martin Luther

UDC 274.5-55:929Trubar P.

Aleksander Erniša

Trubar and sacrament in the Lutheran Church

An examination of texts has shown the direction of Trubar's thought and where he stands concerning the most sensitive questions of Protestantism. Sacrament represented a break in theology both within the Reformation and in the relation of the Lutheran Church to Roman Catholicism. The differing aspects which led to this are emphasized in the article. And finally we would stress that at the beginning Trubar still endeavoured to translate the term *sacrament* as *skriune Suetine Boshye* ('God's secret holy things'), which he later dropped. The phrase *skriune Suetine* expresses the essentially deeper theological content, but unfortunately Trubar decided to omit it. In analyzing the term *sacrament* we have tried to answer the following three questions posed by Trubar: *Kai fta ta dua Sacramenta? Sakai ye pag gofpud bug take Sacramente poftauill? Kai nam pag ty Sacramenti pomenio?* ('What are these two Sacraments? Why did the Lord God establish such Sacraments? What do these Sacraments mean?') Here there is an important stress on the fact that God's promise is essential for the sacrament.

In the concluding section another important aspect of Protestant theology is made clear, which is emphasized by the main Reformation writings. This teaching declares that the word and the sacrament belong together, and there is a crucial symmetry between them, although the word can exist without the sacrament, but the sacrament cannot exist without the word. For the word is that which touches a person's inmost being.

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