

**International Scientific Conference
Mednarodna znanstvena konferenca**

TRUTH AND COMPASSION RESNICA IN SOČUTJE



**Celje, November 5th–7th, 2015
Celje, 5.–7. november 2015**

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

Table of Contents/Kazalo

PROGRAM	5
INTRODUCTION	8
UVOD	8
ABSTRACTS/POVZETKI	10
JOŽE DEŽMAN	10
<i>Living in a Lie</i>	10
<i>Živeti v laži</i>	10
TOMAŽ ERZAR	11
<i>If We Are to Accept Pain, We'll have to Cultivate Compassion</i>	11
<i>Brez sočutja se bolečine niti dotakniti ni mogoče</i>	11
STANKO GERJOLJ.....	12
»He descended into hell«: <i>Pedagogical and Psychological Dimension of Truth and Compassion</i>	12
»Šel pred pekel«: <i>Pedagoška in psihološka razsežnost resnice in sočutja</i>	12
ROMAN GLOBOKAR.....	13
<i>Truth and Compassion when Breaking Life's Decision</i>	13
<i>Resnica in sočutje ob prelomu z življenjsko odločitvijo</i>	13
MARCIN GODAWA.....	14
<i>Christian-Spiritual Way Out of Anthropological Compassion Trap</i>	14
<i>Krščansko-spiritualna pot iz antropološke pasti sočutja</i>	14
ANTON JAMNIK.....	15
<i>Truth and Compassion - Human Dignity, the Ethical Norm Which Should Be Respected by All Persons</i>	15
<i>Resnica in sočutje – človekovo dostojanstvo, etično merilo, ki bi ga morali spoštovati vsi</i>	16
MARK KLEYMAN	16
<i>Am I Charlie? Truth and Tolerance in Multicultural Urban Neighborhoods</i>	16
<i>Ali sem Charlie? Resnica in strpnost v multikulturnih urbanih soseskah</i>	17
BRANKO KLUN.....	17
<i>Love and Truthfulness in Marion's The Erotic Phenomenon</i>	17
<i>Ljubezen in resnica v Marionovem delu Erotični fenomen</i>	17
GÁBOR KOVÁCS	18
<i>'It Is Possible to Attain Truth through a Way Paved by Lies' – The Historical Trajectory of Communism from Compassion and Truth-seeking to the Totalitarian Terror</i>	18
»Mogoče je doseči resnico po poti, tlakovani z lažmi« – <i>zgodovinski razvoj komunizma od sočutja in resnice do totalitarnega terorja</i>	18
MARCEL V. MÄCELARU.....	19
<i>Truth, Justice, Uprightness: Human Flourishing in Prophetic Perspective</i>	19
<i>Resnica, pravičnost in pokončnost: Človekov razcvet s preroške perspektive</i>	19
SIMON MALMENVALL.....	20
<i>Georges Florovsky and Russian Intellectual History: Rejection of Orthodoxy as a Way towards the Bolshevik Revolution?</i>	20

<i>Georgij Florovski in ruska intelektualna zgodovina: zavrnitev pravoslavja kot pot k boljševiški revoluciji?</i>	20
BÉLA MESTER.....	21
<i>Compassion with Other's Pride – Addition for the Politics of Recognition</i>	21
<i>Sočutje in ponos drugih – prispevek k politiki pripoznanja</i>	22
ROBERT PETKOVŠEK.....	22
<i>Demonic Violence, Lie and Truth</i>	22
<i>Demonično nasilje, laž in resnica</i>	23
MATEJA PEVEC ROZMAN	23
<i>Truth and Compassion on the Horizon of Interpersonal Relationship and Personal Responsibility</i>	23
<i>Resnica in sočutje na obzorju medosebnih odnosov in osebne odgovornosti</i>	24
ERIKA PRIJATELJ	24
<i>Compassion as a Way of Coexistence</i>	24
<i>Sočutje kot način sobivanja</i>	25
STANISLAV SLATINEK.....	25
<i>Misuse of Truth in the Marriage and Its Fatal Consequences</i>	25
<i>Zloraba resnice v zakonu in njene usodne posledice</i>	25
VOJKO STRAHOVNIK.....	26
<i>Historical Truth and Integrity</i>	26
<i>Zgodovinska resnica in integriteta</i>	26
TADEJ STREHOVEC.....	26
<i>The Truth, Guilt and Belief in the Context of Secularization</i>	26
<i>Resnica, krivda in vera v kontekstu sekularizacije</i>	27
MIK ŠETINA.....	27
<i>Compassion for Enemies as Necessity for Comprehension of Truth</i>	27
<i>Sočutje do sovražnika kot pogoj za spoznanje resnice</i>	28
BOJAN ŽALEC	28
<i>Either (Violent) Hypocrisy and (Self-)Deception, or Permissive Passivity: Is There a Third Way Possible?</i>	28
<i>Ali (nasilna) hinavščina in (samo)prevara ali vsedopuščajoča pasivnost: je možna tretja pot?</i>	29

An international conference *Truth and Compassion* is a part of the research program P6–0269 *Ethical-Religious Grounds and Perspectives of The Society and the Religious Studies in Context Of Education and Violence*, financed by the Slovenian Research Agency.

Mednarodna konferenca *Resnica in sočutje* je del aktivnosti v okviru temeljnega raziskovalnega projekta 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, November 5th/Četrtek, 5. november

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

15.30-15.45 Welcome speech of the president of the organizing committee, Associate Professor Bojan Žalec/ Pozdravni nagovor predsednika organizacijskega odbora, izrednega profesorja dr. Bojana Žalca

1

(Chairperson/Moderator: Robert Petkovšek)

Lectures/Predavanja

15.45-16.00 Bojan Žalec (Slovenia): Either (Violent) Hypocrisy and (Self-)Deception, or Permissive Passivity: Is There a Third Way Possible?/ Ali (nasilna) hinavščina in (samo)prevara ali vsedopuščajoča pasivnost: je možna tretja pot?

16.00-16.15 Stanko Gerjolj (Slovenia): »He descended into hell«: Pedagogical and Psychological Dimension of Truth and Compassion/ »Šel pred pekel«: Pedagoška in psihološka razsežnost resnice in sočutja

16.15-16.30 Tomaž Erzar (Slovenia): If We Are to Accept Pain, We'll have to Cultivate Compassion/ Brez sočutja se bolečine še dotakniti ni mogoče

16.30-17.00 Discussion/Razprava

17.00-17.15 Break/Odmor

2

(Chairperson/Moderator: Branko Klun)

Lectures/Predavanja

17.15-17.30 Vojko Strahovnik (Slovenia): Historical Truth and Integrity/ Zgodovinska resnica in integriteta

17.30-17.45 Jože Dežman (Slovenia): Living in a Lie/ Živeti v laži

17.45-18.00 Marcin Godawa (Poland): Christian-Spiritual Way out of Anthropological Compassion Trap/ Krščansko-spiritualna pot iz antropološke pasti sočutja

18.00-18.30 Discussion/Razprava

18.30 Meeting of participants/Druženje udeležencev

19.00 Dinner/Večerja

Friday, November 6th/Petek, 6. november

7.30 Mass in the Chapel/Maša v kapeli; **8.00-9.00** Breakfast/Zajtrk

1

(Chairperson/Moderator: Tomaž Erzar)

Lectures/Predavanja

9.30-9.45 Gábor Kovács (Hungary): 'It is Possible to Attain Truth through a Way Paved by Lies' – The Historical Trajectory of Communism from Compassion and Truth-seeking to the Totalitarian Terror/ »Mogoče je doseči resnico po poti, tlakovani z lažmi« – zgodovinski razvoj komunizma od sočutja in resnice do totalitarnega terorja

9.45-10.00 Robert Petkovšek (Slovenia): Demonic Violence, Lie and Truth/ Demonično nasilje, laž in resnica

10.00-10.15 Stanislav Slatinek (Slovenia): Misuse of Truth in the Marriage and Its Fatal Consequences/ Zloraba resnice v zakonu in njene usodne posledice

10.15-10.45 Discussion/Razprava

10.45-11.00 Break/Odmor

2

(Chairperson/Moderator: Bojan Žalec)

Lectures/Predavanja

11.00-11.15 Mateja Pevec Rozman (Slovenia): Truth and Compassion on the Horizon of Interpersonal Relationship and Personal Responsibility/ Resnica in sočutje na obzorju medosebnih odnosov in osebne odgovornosti

11.15-11.30 Simon Malmenvall (Slovenia): Georges Florovsky and Russian Intellectual History: Rejection of Orthodoxy as a Way towards the Bolshevik Revolution?/ Georgij Florovski in ruska intelektualna zgodovina: zavrnitev pravoslavja kot pot k boljševiški revoluciji?

11.30-11.45 Anton Jamnik (Slovenia): Truth and Compassion – Human Dignity, the Ethical Norm Which Should be Respected by All Persons/ Resnica in sočutje – Človekovo dostojanstvo, etično merilo, ki bi ga morali spoštovati vsi

11.45-12.15 Discussion/Razprava

13.00-14.30 Lunch/Kosilo

3

(Chairperson/Moderator: Mateja Pevec Rozman)

Lectures/Predavanja

15.00-15.15 Roman Globokar (Slovenia): Truth and Compassion when Breaking Life's Decision/ Resnica in sočutje ob prelomu z življenjsko odločitvijo

15.15-15.30 Mark Kleyman (Russia): Am I Charlie? Religion, Truth and Tolerance in Multicultural Urban Neighbourhoods. (Video)/ Ali sem Charlie? Resnica in strpnost v multikulturnih urbanih soseskah

15.30-15.45 Béla Mester (Hungary): Compassion with Other's Pride – Addition for the Politics of Recognition/ Sočutje in ponos drugih – Prispevek k politiki pripoznanja

15.45-16.15 Discussion/Razprava

16.15-18.00 Tour of the city Celje/Ogled mesta Celje

19.00 Dinner/Večerja

Saturday, November 7th/Sobota, 7. november

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

(Chairperson/Moderator: Stanko Gerjolj)

Lectures/Predavanja

9.30-9.45 Mik Šetina (Slovenia): Compassion for Enemies as Necessity for Comprehension of Truth/ Sočutje do sovražnika kot pogoj za spoznanje resnice

9.45-10.00 Branko Klun (Slovenia): Love and Truthfulness in Marion's *The Erotic Phenomenon*/ Ljubezen in resnica v Marionovem delu *Erotični fenomen*

10.00-10.15 Tadej Strehovec (Slovenia): The Truth, Guilt and Belief in the Context of Secularization/ Resnica, krivda in vera v kontekstu sekularizacije

10.15-10.45 Discussion/Razprava

10.45-11.00 Concluding words of the president of the organizing committee, Associate Professor Bojan Žalec/ Sklepna beseda predsednika organizacijskega odbora, izrednega profesorja dr. Bojana Žalca

12.00-14.00 Lunch/Kosilo

14.00 Departure of the participants/Odhod udeležencev

Conference papers:

Erika Prijatelj (Slovenia): Compassion as a Way of Coexistence/Sočutje kot način sobivanja

Marcel V. Măcelaru (Romania): Truth, Justice, Uprightness: Human Flourishing in Prophetic Perspective/ Resnica, pravičnost in pokončnost: Človekov razcvet s preroške perspektive

INTRODUCTION

Modern man faces a difficult task. On the one hand he/she persistently (and often »naively«) searches for compassion in the complex world of technical communication, but he/she doesn't get proper compassion. On the other hand he/she remains alone in his/her facing the questions of his/her existence. He/she suffers from the effects of the culture of terrorism - or at least he/she observes them -, and because of injustice around the world. He/she is a part of the history and politics of non-resolving of problems, of non-recognizing of them, of concealing atrocities, of wars etc.

Our (common) "destiny" thus depends on searching for and knowing of the right questions and answers about truth and compassion, and on the ways of their realization in the world. What is the essence of truth and compassion? What is their meaning? What is the right attitude towards truth? What is the connection between one's belief that he/she possesses the truth on the one hand, and (his/her) violence on the other? Towards whom should we be compassionate? What are the educational ways for formation of compassionate and truthful persons? On what are based truthfulness and compassion? Which are their pseudo forms and how can we recognize them? What are the history and varieties of their understanding and realization? These are very complex issues that demand an interdisciplinary and integral approach. The goal of our conference is to contribute to their understanding and resolving.

The program of the conference includes numerous papers of professors and other scientists and researchers from Slovenia and abroad. It is already the eleventh in a row. Since 2005, we have organized it every year at the beginning of November. The set of the topics of the past conferences includes the following: Person and good, Ethical dimensions of the relationship between faith and sciences, Dialog and clash of civilizations, Globalisation and survival, Art of life, The possibilities and meaning of reconciliation, Culture of fear, Facing genocide and suicide, Religions and ideologies – peace or violence.

The organizers

UVOD

Današnji človek je pred težko nalogo. Na eni strani vztraja in (marsikdaj "naivno") išče sočutje v kompleksnem tehnično-komunikacijskem svetu, vendar pravega sočutja ne dobi, in na drugi strani ostaja sam s seboj v soočenju in z vprašanji o resnici svojega obstoja. Opazuje ali pa je deležen kulture terorizma, krivic po vsem svetu, je del zgodovine in politike nerazreševanja ter nepriznavanja, prikrivanja grozodejstev, vojnih dogajanj ...

Naša (skupna) "usoda" je zato odvisna od iskanja in spoznavanja pravih vprašanj in odgovorov o resnici in sočutju ter od iskanja načinov, kako ju udejanjati v svetu. Kaj je bistvo resnice in sočutja in kakšen je njun pomen? Katera resnica, moja, tvoja, božja? Kakšen je pravi odnos do resnice? Kako sta povezana prepričanje o posedovanju resnice in nasilja? S kom in zakaj biti sočuten? Na čem temeljita resnicoljubnost in sočutnost? Kakšni so vzgojni načini njunega doseganja? Katere so njune lažne oblike in kako jih prepoznati? Kakšni sta zgodovina in raznolikost njunega pojmovanja in

uresničevanja? To so kompleksni problemi, ki zahtevajo interdisciplinaren in celovit pristop. Cilj konference je prispevati k njihovemu razumevanju in reševanju.

Program letošnje konference vsebuje številna predavanja domačih in tujih profesorjev ter drugih znanstvenikov in raziskovalcev. Konferenca je že enajsta v nizu konferenc, ki jih vsako leto novembra organiziramo v Celju in na katerih so se do sedaj zvrstile teme, zajete v naslovih konferenc: Oseba in dobro, Etične razsežnosti razmerja med vero in znanostmi, Dialog in trki civilizacij, Globalizacija in preživetje, Umetnost življenja, Možnosti in pomen sprave ter kultura strahu, Soočenje z genocidom in samomorom, Religije in ideologije - mir ali nasilje.

Organizatorji

ABSTRACTS/POVZETKI

Jože Dežman

Upper Carniola Museum, Kranj/Gorenjski muzej, Kranj

Living in a Lie

In Titoism – second Yugoslavia (1945-1990) – the society was split into the new, governing communist class, and the segregated, discriminated and stigmatized social groups that the authorities defined using different measures. The basic differentiation between the privileged by the regime and the ones marginalized was introduced via various taboos. From more than 95,000 casualties of the War, civil war and the revolutionary terror between 1941 and 1946, more than 40,000 of the dead were tabooed: more than 25,000 of those were murdered by the partisans during the War and after or were other victims of the civil war, and more than 15,000 Slovenians died while mobilized in the occupiers' armies, as victims of allied air strikes, etc. The relatives of those victims were punished collectively, impeded in day to day life and so unable to freely develop. The political police maintained this racist division of the population into those privileged by the system and those seen as worthless all the way until the dissolution of Titoism.

Even today, the figureheads of the regime, particularly the leaders of the Communist Party/League of Communists and political police lie that they "did not know" about the mass and individual murders between and after the War. However the taboo has never been capable of concealing the crimes of Titoism. As an example: I have analyzed over 1500 cases from the Archives of the Commission for the implementation of Redressing of Injustices Act, of how the tabooed victims were declared dead in courts between 1945 and 1990, with more than 1690 people declared dead, as they would declare up to 5 murdered people at once. The analysis of the proceedings shows that the regime's lie "we didn't know" could never stand. However, the relatives of the murdered victims had to lie in these court proceedings, having to hide from the government what they actually knew about the fate of their loved ones. Thousands of judges and policemen who knew the truth were also forced to lie. They all knew the truth, and had to lie. This was a part of living in a lie in Titoism.

Key words: Slovenia, Titoism, tabooed victims 1941-1946, dissolution of Titoism's taboos, transitional justice.

Živeti v laži

V titoizmu oz. drugi Jugoslaviji (1945-1990) je bila družba razdeljena na vladajoči komunistični novi razred ter segregirane, diskriminirane in stigmatizirane družbene skupine, ki jih je oblast opredelila po različnih merilih. Temeljno razlikovanje med režimsko privilegiranimi in režimsko odrinjenimi so uvedli različni tabuji. Med več kot 95.000 smrtnimi žrtvami vojne, državljanske vojne in revolucionarnega terorja v letih 1941-1946 je bilo tabuiranih več kot 40.000 smrtnih žrtev: več kot 25.000 žrtev, ki jih je umorilo partizansko gibanje med vojno in po njej ter drugih žrtev državljanske vojne, pa še več kot 15.000 Slovencev, ki so izgubili življenje kot mobiliziranci v okupatorske armade, kot žrtve zavezniških letalskih napadov itd. Svojci teh žrtev so

bili kolektivno kaznovani, onemogočali so jim svoboden razvoj in jih ovirali v življenju. Politična policija je do razpada titoizma vzdrževala rasistično delitev prebivalcev Slovenije na režimsko privilegirane in režimsko manjvredne.

Še danes pa akterji režima, zlasti vodstva Komunistične partije/Zveze komunistov in politične policije, lažejo da o med- in povojnih množičnih in posameznih umorih vojnih ujetnikov in civilistov niso »nič vedeli«. Vendar ta tabu nikoli ni mogel zamolčati zločinov titoizma. Na primerih iz arhiva Komisije za izvajanje Zakona o popravi krivic analiziram več kot 1500 primerov razglasitev tabuiranih smrtnih žrtev za mrtve pred sodišči v letih 1945-1990, v katerih je bilo za mrtve razglašanih več kot 1690 oseb, saj so naenkrat razglašali po dva, tri, štiri in celo pet umorjenih. Analiza postopkov nam pove, da režimska laž, da »niso nič vedeli«, nikoli ni mogla prevladati. Vendar pa so morali v teh sodnih postopkih lagati svojci umorjenih, ki oblastem niso smeli povedati, kar so dejansko vedeli o usodi najbližjih. Prav tako so morali lagati tisoči sodnikov in političnih policistov, ki so prav tako poznali resnico. Vsi so poznali resnico, pa so morali lagati. To je bil del življenja v laži v titoizmu.

Ključne besede: Slovenija, titoizem, tabuirane smrtne žrtve 1941-1946, razpad tabujev titoizma, tranzicijska pravičnost.

Tomaž Erzar

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

If We Are to Accept Pain, We'll have to Cultivate Compassion

In the presentation the problem of disenfranchised grief will be discussed in the light of psychological factors that further inhibit the normal course of mourning. There will be also discussed the consequences of abnormal, delayed and unresolved grieving for psychological health and interpersonal relationships of grievers, with a focus on the fate of children and orphans who in the Second World War lost their parents. Methods of treatment and the importance of compassionate support to search for the meaning of life and forgiveness will be briefly explored.

Keywords: grief, disenfranchised grief, grief disorders, treatment, compassion, forgiveness.

Brez sočutja se bolečine niti dotakniti ni mogoče

V prispevku bo predstavljen problem nedovoljenega ali prepovedanega žalovanja v luči psiholoških dejavnikov, ki dodatno zavirajo normalni potek žalovanja. Predstavljene bodo posledice, ki jih ima nenormalno oziroma odloženo žalovanje za psihično zdravje in medosebne odnose žalujočih, s poudarkom na usodi otrok in sirot, ki so v drugi svetovni vojni izgubili starše. Predstavljene bodo tudi metode pomoči in pomen sočutne opore za iskanje smisla življenja, odpiranje dobremu in odpuščanje.

Ključne besede: žalovanje, nedovoljeno žalovanje, motnje, pomoč, sočutje, odpuščanje.

Stanko Gerjolj

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

»He descended into hell«: Pedagogical and Psychological Dimension of Truth and Compassion

In the Apostolic religion, before his resurrection, Jesus takes us »before Hell«. This path is often set off by educators, counsellors and psychotherapists, when they emphatically entirely approach the »Hell of untruth and lies«, in which people who are seeking for help live. Based on »Hell«, communism wanted to create »Heaven«, which like the Tower of Babel began to tear down with the fall of the Berlin Wall. In these burnt areas there are still many areas where wars are raging and tensions prevailing. Even in the Slovenian region there are still strong waves of smoke billowing from the burnt area.

A key dimension in the quest for truth is a compassionate empathy with both the perpetrators of »Hell« as well as with those who were pushed into it. In "Hell", the truth is in fact misrepresented while people are silent or not allowed to speak about the real truth. Compassionate empathy enables a breakthrough to experiential truth, which in itself opens the way towards the actual truth. In a hellish period of communism there were many hidden truths, even between parents and children. Selective silence harms honest communication rather than a direct lie. We have learned to carry this »silence of the truth« from one generation to another. Significant changes have led us in a context where the path to - experiential and objective - truth is increasingly opening up. But along the way, we will certainly meet "before Hell." We can only hope that we travel with enough compassion and empathy to find a way of hope in a different, more »redeemed« and liberated future.

Key words: communism, suppressed truth, compassion, experiential truth, honest communication.

»Šel pred pekel«: Pedagoška in psihološka razsežnost resnice in sočutja

V Apostolski veroizpovedi nas Jezus pred vstajenjem popelje »pred pekel«. Na to pot se marsikdaj odpravijo vzgojitelji in svetovalci ter psihoterapevti, ko se empatično povsem približajo »peklu neresnice in laži«, v katerem živijo ljudje, ki iščejo pomoč. Komunizem je na temeljih »pekla« želel ustvariti »nebesa«, ki so se kot Babilonski stolp začela podirati s padcem berlinskega zidu, na tem pogorišču pa še vedno marsikje divjajo vojne in vladajo napetosti. Tudi v slovenskem prostoru se s pogorišča še vedno vali močan dim.

Ključna dimenzija na poti iskanja resnice je sočutna empatija tako s povzročitelji »pekla« kot s tistimi, ki so (smo) bili vanj potisnjeni. V »peklu« se namreč resnica potvarja, o dejanski resnici pa se molči oz. se ne sme govoriti. Sočutna empatija pa omogoča preboj k doživljajski resnici, kar samo po sebi odpira pot tudi do dejanske resnice. V peklenškem obdobju komunizma je bilo ogromno zamolčanih resnic, celo med starši in otroki. Selektivni molk škoduje iskreni komunikaciji bolj kot neposredna laž. Ta »molč resnice« smo se naučili prenašati iz generacije v generacijo. Pomembne spremembe pa so nas pripeljale v kontekst, ko se pot do - doživljajske in objektivne -

resnice vse bolj odpira. A na tej poti se bomo zagotovo srečali »pred peklom«. Le upamo lahko, da bomo potovali z dovolj sočutja in empatije, da najdemo pot upanja v drugačno, bolj »odrešeno« in osvobodeno prihodnost.

Ključne besede: komunizem, zamolčana resnica, sočutje, doživljajska resnica, pristna komunikacija.

Roman Globokar

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Truth and Compassion when Breaking Life's Decision

At a certain point, an individual defines his future life with a free and conscious life's decision. In moral theology, a life's decision is mostly defined as a decision either for married or consecrated life that is also marked with a public ceremony. It should be a unique decision that permanently binds an individual or a married couple to be faithful to their decision. However, it is a fact that increasingly more young people do not take final decisions anymore, and more and more people in general break their life's decision. In Slovenia, one in three marriages ends in divorce. How can the Church community and moral theologians within this community respond to such challenges? Should we insist on truth and advocate the indissolubility and permanence of marriage, priest and monastic vows? This would mean it is impossible to change one's life's decision and following an unsuccessful life within one class, one cannot take new life's decision. Or should we give priority to compassion and stress fragility and fallibility of a person and at the same time God's compassion and mercy? In this case, one would acknowledge the permanence of one's life's decision and at the same time take note of fragility and limitations of an individual in discovering the truth of his being, and be aware of God's mercy and of opportunity for a man to start anew. The participants in the Synod in Rome in 2015 are facing a dilemma whether to stress truth or compassion. The following paper defines the term "life's decision" and suggests possible solutions when certain life's decisions are broken. A possible solution for divorced and re-married is dispensation that applies to priests, monks and nuns and with which the Church authority, after a certain amount of time and careful consideration, enables ex-priests, monks and nuns to marry.

Key words: life's decision, personal truth, marriage, indissolubility, dispensation.

Resnica in sočutje ob prelomu z življenjsko odločitvijo

S svobodno in zavestno življenjsko odločitvijo posameznik v določenem trenutku svojega življenja dokončno začrta svojo prihodnjo življenjsko pot. V moralni teologiji se z življenjsko odločitvijo opredeljuje predvsem odločitev za zakonsko ali posvečeno življenje, ki jo zaznamuje tudi konkreten javni obred. Taka odločitev naj bi bila enkratna in naj bi trajno zavezovala posameznika oz. zakonski par k zvestobi dani odločitvi. Dejstvo pa je, da se čedalje več mladih ne odloča več za dokončno življenjsko odločitev in da je tudi vse več prelomov življenjskih obljub. V Sloveniji se razveže vsak tretji zakon. Kako naj se cerkveno občestvo in znotraj njega moralni teologi odzovemo na takšne izzive? Naj bolj vztrajamo na resnici in zagovarjamo neločljivost in trajnost zakonske zveze ter duhovniških in redovnih obljub? To bi pomenilo, da ni mogoče

spreminjati življenjske odločitve in da po neuspešnem življenju znotraj določenega stanu ni mogoče na novo sprejeti drugačne življenjske odločitve. Ali pa naj damo prednost sočutju in naj poudarimo krhkost in zmotljivost človeka ter hkrati Božjo sočutnost in usmiljenje? V tem primeru pa bi ob priznavanju trajnosti življenjske odločitve hkrati vzeli na znanje tudi krhkost in omejenost posameznika pri odkrivanju resnice svoje življenjske zgodbe ter se hkrati zavedali Božjega usmiljenja in možnosti, da človek na novo začne graditi svojo življenjsko pot. Pred dilemo med poudarjanjem resnice in sočutja so tudi udeleženci sinode v Rimu jeseni 2015. V pričujočem prispevku bomo opredelili, kaj je življenjska odločitev, in nakazali možne rešitve, kadar se določene življenjske odločitve prekinejo. Kot možno rešitev za razvezane in ponovno poročene predlagamo institut spregleda (dispenza), ki je v veljavi pri duhovnikih in redovnikih in s katerim cerkvena avtoriteta po določenem času in tehtnem premisleku omogoči nekdanjim duhovnikom in redovnikom/redovnicam, da sklenejo zakrament zakona.

Ključne besede: življenjska odločitev, osebna resnica, zakonska zveza, nerazvezljivost zakona, spregled.

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Christian-Spiritual Way Out of Anthropological Compassion Trap

The question of compassion is nowadays strongly accentuated. Similar to ideas such as tolerance or empathy, it means an attempt to share somebody's situation. Despite all the positive aspects it can also entail the danger of limit one's activity and help only staying within the situation with no searching for any real solution to the problem. Especially, the question of sin shows such an anthropological compassion trap when a person appeals to human capacities only while this is divine grace which reveals the effective way-out. Walking the way of grace allows somebody to leave the horizon of half-truth or illusion so as to attain the gift of full-truth about man confirmed by a form of spiritual healing in accordance to the theological order.

Against this background the aim of my presentation is to expose the liberating role of the grace in two dimensions. Firstly, I am going to present selected theological conditions coming from the field of Christian theology of spirituality as related to the human condition. On the basis of the main principle that *gratia supponit naturam, perfecitque* there will be depicted the concept of the grace as well as the particular questions of its cooperation with man's efforts with a more specified characterization of the exit from the compassion trap. Secondly, I would like to display the problem in a more practical way by the analysis of outstanding descriptions of such a spiritual breakthrough. Thus, the line of understanding leads from a diagnosis to a solution.

Key words: compassion, half-truth, divine grace, truth, spiritual liberation, peace of heart.

Krščansko-spiritualna pot iz antropološke pasti sočutja

Vprašanje sočutja je danes močno poudarjeno. Podobno kot v primeru idej strpnosti ali empatije pomeni sočutje poskus biti udeležen na položaju nekoga. Kljub vsem

pozitivnim vidikom lahko povzroči tudi nevarnost omejitve lastnega delovanja in pripomore samo, da zgolj vztrajamo v položaju, in ne iščemo prave rešitve problema. Posebej vprašanje greha nam razkrije to antropološko past sočutja, ko se oseba obrača zgolj na človeške sposobnosti, medtem ko je le Božja milost tista, ki razkriva učinkovito razrešitev. Hoja po poti milosti omogoča, da zapustimo obzorje polresnice ali iluzij ter da dosežemo dar polne resnice o človeku, ki ga potrди oblika duhovnega ozdravljenja v skladu s teološkim redom.

Na podlagi tega je cilj moje predstavitve izpostaviti dve dimenziji osvobajajoče vloge milosti. Najprej bom predstavil izbrane teološke pogoje, ki prihajajo s področja krščanske teologije duhovnosti, povezane s človekovim stanjem. Na podlagi glavnega načela *gratia supponit naturam, perfecitque* bom orisal tako pojem milosti kot tudi posamezna vprašanja njenega delovanja kot povezanega s prizadevanji človeka v odnosu do izhoda iz pasti sočutja. Drugič, problem želim prikazati na bolj praktičen način, in sicer z analizo izjemnih opisov takšnega duhovnega preboja. Tako ta pot razumevanja vodi od diagnoze k razrešitvi.

Ključne besede: sočutje, polresnica, božja milost, duhovna osvoboditev, mir v srcu.

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Truth and Compassion - Human Dignity, the Ethical Norm Which Should Be Respected by All Persons

We live in a plural democratic society. Democracy is not only a political form of co-existence; this is, in fact, a way of thinking, advocated by the individuals and society. Democratic thought emphasises individual freedom. The entire society strives to provide as much freedom as possible to each of its citizens. One of the necessary preconditions for a peaceful co-existence within a plural democratic society is tolerance, i.e. respect for various opinions. Within the democracy there exist various interpretations as regards morally-admissible actions; in the field of ethics there also exists a pluralism of various perceptions. We often disagree on whether a specific action should be regarded as a morally-admissible act or not. This is not surprising since there exist various convictions and beliefs about life and the world. Despite all this we should be aware of the fact that we co-exist and shape our society together, so we have to agree which common values our society will strive for. This ethic minimum or world ethos is one of the preconditions for mutual dialogue. At this point one should enumerate a few basic principles which are founded on the respect for human dignity and which, also, advocate the untouchability of human life –these include the following:

1. All human lives are equally important and they should be treated as such.
2. One should never kill an unborn child.
3. Human life should be perceived as a precious gift.

Key words: anthropology, ethics, compassion, dignity of a person, world ethos, philosophy of religion

Resnica in sočutje – človekovo dostojanstvo, etično merilo, ki bi ga morali spoštovati vsi

Živimo v pluralni demokratični družbi. Demokracija ni samo politična oblika soobstoja; je v resnici način razmišljanja, ki ga posamezniki in družba zagovarjajo. Demokratična misel poudarja svobodo posameznika. Celotna družba si prizadeva zagotoviti čim več svobode, kot je mogoče, za vsakega izmed svojih državljanov. Eden od nujnih predpogojev za miroljubno sožitje v pluralni demokratični družbi je strpnost, torej spoštovanje različnih mnenj. V demokraciji obstajajo različne interpretacije glede moralno sprejemljivih ravnanj; na področju etike obstaja tudi pluralnost različnih zaznav. Pogosto se ne strinjamo o tem, ali je posamezno dejanje moralno dopustno ali ne. To ni presenetljivo, saj obstajajo različna prepričanja o življenju in svetu. Kljub vsemu se moramo zavedati dejstva, da soobstajamo in oblikujemo našo družbo skupaj, zato se moramo dogovoriti, za katere skupne vrednote si bo naša družba prizadevala. Ta minimalna etika ali svetovni etos je eden od predpogojev za medsebojni dialog. Na tej točki bi morali izpostaviti nekaj osnovnih načel, ki temeljijo na spoštovanju človekovega dostojanstva in ki zagovarjajo nedotakljivosti človekovega življenja. Ta vključujejo naslednja:

1. Vsa človeška življenja so enako pomembna in bi jih bilo potrebno obravnavati kot takšna.
2. Nikoli ne smemo ubiti nerojenega otroka.
3. Človeško življenje je treba razumeti kot dragoceno darilo.

Ključne besede: antropologija, etika, sočutje, dostojanstvo osebe, svetovni etos, filozofija religije.

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Am I Charlie? Truth and Tolerance in Multicultural Urban Neighborhoods

On 7th January 2015 political assassins attacked a highly media-visible French newsmagazine *Charlie Hebdo*. This inevitably reveals many questions about the diasporisation of urban neighborhoods across Europe, which results in transforming the distant stranger, or briefly visiting stranger, or passing-by stranger, into a next-door neighbor – sharing the street, public facilities, workplace and school. At the same time, the terrorist attack demonstrated that democratic politics, and, yet more, the trust in democracy as the best road to the solution of the most haunting social problems, are now in crisis. The current situation inevitably produces the need of rethinking the very essence of democracy, first of all, at the grassroots level. It is argued that the idea of solidary personalism, which, in many respects, is rooted back to Albert Schweitzer's appeal for the Reverence for Life, and Leo Tolstoy's reliance upon non-resistance to evil by force, may be regarded as a basic ethical principle of emerging grassroots democracy within multicultural urban neighborhoods. Solidary personalism may underpin universal truth of human dignity being a goal by itself. In return, this idea may be regarded as a background of cultivating tolerance within a society.

Key words: multiculturalism, urban neighborhood, solidary personalism, truth, tolerance.

Ali sem Charlie? Resnica in strpnost v multikulturnih urbanih soseskah

7. januarja 2015 so politično motivirani morilci napadli slovit francoski časopis *Charlie Hebdo*. To je neizogibno razkrilo mnoštvo vprašanj, povezanih z diasporizacijo urbanih sosesk v Evropi, ki pretvarja oddaljenega tujca, tujca kot gosta ali obiskovalca, v soseda, s katerim delimo ulice, javne prostore, delovna mesta in šole. Hkrati je teroristični napad pokazal, da sta politika demokracije in posebej tudi zaupanje v demokracijo kot najuspešnejšo pot reševanja družbenih problemov, v krizi. Ta sedanja situacija neizogibno ustvarja potrebo po ponovnem premisleku samega bistva demokracije, najprej temeljev, iz katerih ta izhaja. Zagovarjam, da ideja solidarnega personalizma, ki v mnogih ozirih sega nazaj do Alberta Schweitzerja in njegovega poziva k spoštovanju življenja ter do Lea Tolstoja in njegove misel o ne-upiranju zlu s silo, lahko služi kot temeljno etično načelo za vznikajočo neposredno demokracijo v multikulturnih urbanih soseskah. Solidarni personalizem lahko podpre univerzalno resnico človekovega dostojanstva kot cilja samega po sebi. V zameno pa lahko to idejo razumemo kot ozadje gojenja strpnosti v družbi.

Ključne besede: multikulturalizem, urbane soseske, solidarni personalizem, resnica, strpnost.

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Love and Truthfulness in Marion's *The Erotic Phenomenon*

In his work *The Erotic Phenomenon* Marion develops a phenomenological analysis of love which represents a part of his ambitious project to create a new understanding of phenomenology which is based on givenness and the gift. Drawing explicit parallels with Descartes's *Meditations*, Marion replaces the central role of "ego cogitans" with "ego amans". In order to overcome the classical understanding of the subject and ontological discourse, he puts forward a new understanding of intersubjectivity in terms of "inter-donation", and a new concept of truth, which refers to the existential dimension of truthfulness.

Key words: Jean-Luc Marion, love, truth, truthfulness, erotic reduction.

Ljubezen in resnica v Marionovem delu *Erotični fenomen*

V svojem delu *Erotični fenomen* razvije Marion fenomenološko analizo ljubezni, ki se vključuje v celovit projekt njegovega novega pojmovanja fenomenologije, izhajajoč iz danosti in daru. V odkritih vzporednicah z Descartesovimi *Meditacijami* v središču analize ni »ego cogitans«, temveč »ego amans«. Ker želi preseči klasično razumevanje subjekta in ontološki diskurz, Marion postavi v ospredje novo razumevanje medosebnosti v smislu »med-darovanosti« in nov pojem resnice, ki se navezuje na eksistencialno razsežnost resnicoljubnosti.

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'It Is Possible to Attain Truth through a Way Paved by Lies' – The Historical Trajectory of Communism from Compassion and Truth-seeking to the Totalitarian Terror

What was communism: a pseudo-religion promising this-worldly salvation, an ideology of modernization promising a quick catching up for backward regions, or a terroristic regime killing millions of innocent victims? These are the aspects of an historical phenomenon emergence of which induced an array of explanative schemes. Ernest Gellner gives a sociological explanation focusing on the special historical-social and political situation of the Central and Eastern Europe. Hannah Arendt produces a philosophical explication. She raises the question: How was it possible that Marxian emancipatory philosophy, the heir of the Enlightenment, begot a terroristic totalitarian political system as the Stalinist socialism? According to her explanation impersonal pity, which was one of the main motives of Jacobine revolutionaries, the predecessors of Bolsheviks, involved the contempt of real individual human life, and led to the sacrifice of it for the sake of abstract, inhuman ideals. What is the most interesting is the psychological structure of the communist believer for whom this ideology was a pseudo religious creed requiring from him/her a total intellectual-moral conversion. It was true in the case of a very acute minded man, as Georg Lukács, a Hungarian philosopher, was, and who during some months went through the process of this overall conversion. There is impossible to accept Bolshevism, he wrote in 1918 citing Dostoyevsky's hero from *Crime and Punishment*, because it tries to attain truth through a way, paved by lies. In a short time, as already a believer of new revolutionary ideology, he cited Judith, the heroine of Hebbel's drama who says before killing of Holofernes: "When God has put the sin between me and my action, how would I dare to abstain myself from it'. It is a terrible idea but illustrates well the strange intertwining of fatalism, moral conviction and inhuman cruelty, so characteristic to communist intellectuals of the time.

Key words: compassion, truth, lie, communism, conversion.

»Mogoče je doseči resnico po poti, tlakovani z lažmi« – zgodovinski razvoj komunizma od sočutja in resnice do totalitarnega terorja

Kaj je bil komunizem: pseudo-religija, ki je obljubljala to-svetno odrešenje, ideologija modernizacije, ki je obljubljala hiter razvoj zaostalih regij, ali teroristični režim, ki je pobil milijone nedolžnih žrtev? To so vsi vidiki zgodovinskega pojava, katerega vzpon je sprožil več razlagalnih shem. Ernest Gellner poda sociološko razlago, ki se osredotoča na posebno zgodovinsko-družbeno in politično situacijo v srednji in vzhodni Evropi. Hannah Arendt poda filozofsko razlago. Zastavlja vprašanje: Kako je mogoče, da je marksistična emancipatorna filozofija kot dedinja razsvetljenstva dobila obliko terorističnega totalitarnega političnega sistema, kot je bil stalinistični

socializem? Po njeni razlagi je neosebno usmiljenje, ki je bilo eden izmed glavnih motivov jakobinskih revolucionarjev, predhodnikov boljševikov, vključevalo zaničevanje pristnega individualnega človeškega življenja, kar je vodilo do njegovega žrtvovanja v imenu abstraktnih, nečloveških idealov. Kaj je najbolj zanimivo, je psihološka struktura komunističnega vernika, za katerega je bila ta ideologija psevdoreligija, ki zahteva od njega popolno intelektualno-moralno spreobrnjenje. Tako je bilo v primeru razmišljujoče osebe, kot je bil Georg Lukács, madžarski filozof, ki je v nekaj mesecih šel skozi proces takšnega celovitega spreobrnjenja. Leta 1918 je zapisal, da je nemogoče sprejeti boljševizem, ter pri tem navajal Dostojevskega junaka iz Zločina in kazni, da ta poskuša doseči resnico skozi pot, tlakovano z lažmi. V kratkem času, kot že vernik nove revolucionarne ideologije, je navedel Judith, junakinjo Hebbelove drame, ki pred usmrčitvijo Holofernesa pravi: »Ko je Bog postavil greh med mano in mojim dejanjem, kako bi si upala, da se ga vzdržim.« To je grozovita ideja, ki pa prikazuje to čudno prepletanje fatalizma, moralne obsodbe in nečloveške krutosti, tako značilno za komunistične intelektualce tistega časa.

Ključne besede: sočutje, resnica, laž, komunizem, spreobrnjenje.

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Truth, Justice, Uprightness: Human Flourishing in Prophetic Perspective

Human Flourishing is a concept that is much debated and little understood. Questions such as: What is human flourishing? What does it entail? How can it be attained? and the like have been asked and the answers given vary. This study takes a theological stance – it is argued here that a valid, lived out Christian spirituality, is a fundamental requirement for attaining human flourishing. Such spirituality is defined in relational terms, as life with God, which involves a personal, an ecclesial and a public dimension. As theological resource the article uses Jeremiah's call to truth, justice and uprightness in order to offer a framework for how such spirituality is conceptualised and lived out.

Key words: truth, justice, uprightness, Jeremiah, human flourishing, theological existence, Christian identity.

Resnica, pravičnost in pokončnost: Človekov razcvet s preroške perspektive

Človekov razcvet je pojem, o katerem se veliko razpravlja, a ni povsem dobro razumljen. Zastavljamo si vprašanja kot so, kaj je človekov razcvet, kaj vse vključuje, kako ga lahko dosežemo in podobna, ter nanje podajamo raznolike odgovore. Ta razprava zavzame teološko izhodišče; osrednja teza je, da je pristna, živeta krščanska duhovnost temeljni pogoj za doseganje razcveta. Takšna duhovnost je opredeljena v relacijskem smislu, kot življenje z Bogom, ki vključuje osebne, cerkveno-občestvene in javne razsežnosti. Kot teološki vir se prispevek opira na Jeremijev klic k resnici, pravici in pokončnosti, da bi tako ponudil okvir za razumevanje takšne duhovnosti, ki bo živeta.

Ključne besede: resnica, pravičnost, pokončnost, Jeremija, človekov razcvet, teološka eksistenca, krščanska identiteta.

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Georges Florovsky and Russian Intellectual History: Rejection of Orthodoxy as a Way towards the Bolshevik Revolution?

This article aims at presenting the historiographical-philosophical views of Georges Florovsky (1893–1979), Russian Orthodox emigrant theologian, philosopher and historian. His main work, entitled *Ways of Russian theology (Puti russkogo bogosloviya)*, published in 1937 in Paris, represents an important scholarly reference in the field of the Russian intellectual history. The nature of this work is twofold: it represents a thorough historiographical synthesis on the one hand and a philosophical evaluation of the ideational currents from the Orthodox Christian perspective on the other. Florovsky's views originate in the normativity of patristic theology and therefore argue that from the 16th century onwards the Russian thought (both Orthodox and secular) was »in captivity« imposed by the Western influences. As a consequence, the Russian elite, together with the Orthodox Church, supposedly lost its stable orientation, which in turn enabled several obscure movements or »dead ends« to emerge. Among the foreign influences the 19th-century romantic-idealist philosophy is seen by Florovsky as the one having gravest effects: its loss of »realism« and historical consciousness paved the way for various future utopistic-revolutionary projects, including the successful Bolshevik revolution in 1917. According to Florovsky, these »dead ends« originate in the false ecclesiology of the intellectual leaders of the Orthodox Church who tended to separate theology and philosophy from the sacramental-liturgical life. The rejection of ecclesiastical experience, the opposition between religious practice and high education supposedly transformed the Church in the obsolete institution of the pre-revolution Russian society and consequently legitimised the utopistic and atheistic notions of »progress«. The author of this article accepts the views of Florovsky as reasonable, yet at the same time partial. This is due to the fact that his views are concerned with the intellectual environment which favoured the rise of communism on the Russian soil, without taking into consideration the complexity of both political and economic situation at the turn of 19-20th century.

Key words: Georges Florovsky, *Ways of Russian theology*, Orthodox Church, history of Russia, communism, revolution.

Georgij Florovski in ruska intelektualna zgodovina: zavrnitev pravoslavja kot pot k boljševiški revoluciji?

Predmet danega prispevka je prikaz historiografsko-filozofskih pogledov Georgija Florovskega (1893-1979), ruskega pravoslavnega emigrantskega teologa, filozofa in zgodovinarja. Njegovo osrednje delo *Poti ruskega bogoslovja (Puti russkogo bogoslovija)*, izdano leta 1937 v Parizu, predstavlja pomembno znanstveno referenco

na področju ruske intelektualne zgodovine. Narava omenjenega dela je dvojna: temeljita historiografska sinteza na eni strani in filozofska ovrednotenje idejnih tokov s pravoslavnega zornega kota na drugi. Florovski izhaja iz normativnosti patristične teologije in zastopa stališče, da je bila ruska misel (tako pravoslavna kot sekularna) od 16. stoletja dalje »jetnica« zahodnih vplivov, zaradi katerih naj bi ruska elita skupaj s pravoslavno Cerkvijo izgubila svojo stabilno usmeritev in zapadla v vrsto čudaških gibanj ali »slepih ulic«. Med tujimi vplivi je za Florovskega najusodnejša romantično-idealistična filozofija 19. stoletja, ki naj bi z izgubo »realizma« in zgodovinske zavesti odprla pot različnim utopično-revolucionarnim projektom, vključno z uspešno boljševiško revolucijo leta 1917. Po Florovskem se izvor »slepih ulic« nahaja v zmotni ekleziologiji intelektualnih voditeljev ruske pravoslavne Cerkve, ki so teologijo in filozofijo ločevali od zakramentalno-liturgičnega življenja. Zavrnitev eklezialnega izkustva, nasprotje med versko prakso in visoko izobrazbo naj bi Cerkev preoblikovala v zastarelo institucijo predrevolucijske ruske družbe in posledično legitimirala utopistična in ateistična pojmovanja »napredka«. Avtor danega prispevka poglede Florovskega sprejema za smiselne, vendar obenem za parcialne. Ti pogledi namreč zadevajo intelektualno ugodno okolje za razvoj komunizma na ruskih tleh, ne upoštevajo pa zapletenih političnih in ekonomskih razmer na prelomu 19. in 20. stoletja.

Ključne besede: Georgij Florovski, *Poti ruskega bogoslovja*, pravoslavna Cerkev, zgodovina Rusije, komunizem, revolucija.

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Compassion with Other's Pride – Addition for the Politics of Recognition

A characteristic feature of the classical model of *toleration*, rooted in the ideas of the political philosophy of the early modernity, is a privileged epistemological position of the person who formulates the ideas and rules of the tolerant behaviour and opinions. It is inevitable that it emerges as a point of view of an omniscient *spectator* whose position is above all the interests, *prides*, faiths, superstitions and customs of the people as the subjects of this system of toleration. In the previous lecture of mine within the framework of the same series of conferences I have analyzed the structure of the key text of this discourse, Locke's *Letter Concerning Toleration* from the point of view of the position of the author as a *spectator*. In several former writings of mine I have analyzed several features of the classical religious *toleration* from the point of view of the *pictorial philosophy*. In a recent paper I have analyzed the historical narrative of the *religio duplex* formulated by Jan Assmann, in his recent monograph. All of my investigations have finished in the same result about the structure of the classical model of toleration; within the framework of this concept we can tolerate things and phenomena which are meaningless and valueless for ourselves, regardless to the value and meaning which appears for the people whose behaviour and opinions we tolerate. This kind of *toleration* must neglect the *pride* and *identity* of the people who are tolerated by us. In my lecture I will analyze the possibilities of a new concept

of *toleration* within the frame of *politics of recognition*, connected with the points of view of the values and elements of *identity* of the culture of the tolerated people. A thing for toleration for us can be a thing for *pride* for other people.

Key words: identity, pictorial philosophy, politics of recognition, pride, *religio duplex*, spectator, toleration.

Sočutje in ponos drugih – prispevek k politiki pripoznanja

Značilna lastnost klasičnega modela *strpnosti*, ki je ukoreninjen v idejah politične filozofije zgodnje moderne, je privilegirano epistemološko stališče osebe, ki oblikuje ideje in pravila strpnih ravnanj in mnenj. Neizogibno se to vzpostavi kot gledišče vsevednega *opazovalca*, katerega položaj je nad vsemi interesi, ponosi, verami, vraževerji in običaji ljudi kot subjektov tega sistema strpnosti. V mojem predhodnem predavanju v nizu teh konferenc sem že analiziral strukturo ključnega besedila za to razpravo, to je Lockovo *Pismo o toleranci*, posebej z vidika položaja avtorja kot opazovalca. V mojih razpravah sem tudi že analiziral več značilnosti klasične verske strpnosti z vidika slikovne filozofije. V nedavnem članku sem analiziral zgodovinsko pripoved o *religio duplex* iz nedavno izšle monografije Jana Assmanna. Vsa moja raziskovanja so prišla do istega zaključka o strukturi klasičnega modela strpnosti; znotraj tega okvira smo lahko strpni do stvari in pojavov, ki so za nas brez pomena in brez vrednosti, ne glede na vrednost in pomen, ki jim ga pripisujejo tisti, do katerih prepričanji in ravnanji smo strpni. Tovrstna *strpnost* mora zanemariti *ponos* in *identiteto* ljudi, do katerih smo strpni. V mojem predavanju bom analiziral možnosti novega pojma strpnosti znotraj okvira *politike pripoznanja*, povezane s pogledom na vrednote in gradnike kulturne identitete tistih, do katerih smo strpni. Stvar, do katere smo sami strpni, je lahko predmet ponosa za druge ljudi.

Ključne besede: identiteta, slikovna filozofija, politika pripoznanja, ponos, *religio duplex*, opazovalec, strpnost.

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Demonic Violence, Lie and Truth

Freedom makes humans human and makes human creativity possible; however, it also permits humans to abuse it. The human is thus a being that puts himself in danger. In this article we shall define the place that violence has in human existence, particularly the relation that violence has toward truth. Pascal recognized that truth is the principal opponent of violence. Violence and truth are in a paradoxical relationship with the paradoxical being that is man. We shall direct our special attention to the point where violence is no longer under control and becomes demonic. Demonic violence changes humans into non-humans. Three authors – Alain Finkielkraut, Aleksandr Solzhenitsyn, and Alain Besançon – help us elucidate the role that lie plays in the escalation of demonic violence. Both the Nazi and the Communist totalitarianism institutionalized lie in the form of ideology and political system with the intention to protect violence. Institutionalized lie is a consequence of human inactivity and indifference regarding truth. Engagement for truth leads away from lie and eliminates the conditions for violence.

Key words: violence, demonic, apocalyptic, lie, truth, René Girard, Blaise Pascal, Alain Finkielkraut, Aleksandr Solzhenitsyn, Alain Besançon.

Demonično nasilje, laž in resnica

Svoboda, ki človeka dela človeka, omogoča ustvarjalnost, dopušča pa tudi, da jo človek zlorabi. Človek je zato bitje, ki ogroža samo sebe. V razpravi bomo opredelili mesto, ki ga ima nasilje v človeški eksistenci, zlasti odnos nasilja do resnice, v kateri je Pascal prepoznal njegovo glavno nasprotnico. Nasilje in resnica sta v paradoksnem odnosu v človeku, ki je sam paradokсно bitje. Posebej bomo pozorni na tisto točko, na kateri nasilje uhaja izpod nadzora in postaja demonično. Demonično nasilje spreminja človeka v nečloveka. Ob spremstvu treh avtorjev – Alaina Finkielkrauta, Aleksandra Solženicina in Alaina Besançona – bomo osvetlili vlogo, ki jo ima pri eskalaciji demoničnega nasilja laž. Nacistični in komunistični totalitarizem sta laž institucionalizirala v obliki ideologije in političnega sistema z namenom zavarovati nasilje. Institucionalizirana laž je posledica človekove nedejavnosti in neopredeljenosti za resnico. Opredeljenost za resnico pa vodi iz laži in ukinja možnosti za nasilje.

Ključne besede: nasilje, demonično, apokaliptično, laž, resnica, René Girard, Blaise Pascal, Aleksander Solženicin, Alain Besançon.

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Truth and Compassion on the Horizon of Interpersonal Relationship and Personal Responsibility

The “classical” scholastic statement regarding truth says that truth is *adaequatio intellectus et rei*, the adequacy of intellect and things. The ontological truth of being is the possibility that we can think about being. That is why we speak about truth that belongs to being. Fundamentally truth is being given to us in our experience of interpersonally, that is in our relationship with the O(o)ther. Interpersonal relations show themselves as the horizon where truth is being unfolded. From this ontological perspective compassion could be seen as being compassionate or even to suffer with another being where there is a lack of being or of an ontological privation (absence). This contribution attempts to think about the postmodern notion of truth where Truth cannot be expressed or reached and is regarded as being beyond our being. For if we accept that human being is thrown into existence, than compassion shows itself on the horizon of being and through the limitation of being in beings that is in front of us only as a possibility of understanding existentials of fear and terror. Thus being is being (being-there) with others and, therefore being demands a relationship of compassion. The precondition of compassion is in the acceptance of the truth about the other and in the openness for relation(ship) with the other. Such a relationship must be ethical or else compassion is not possible. In that sense compassion extends into responsibility, which is active and not passive. Building on Levinas’s understanding of the other and the relationship with the other in his work *Time and the Other*, this presentation will aim to invert our understanding of the truth and compassion binomial and think about truth as being given to us in the face-to-face encounter with the other.

Key words: truth, compassion, other, responsibility, relationship.

Resnica in sočutje na obzorju medosebnih odnosov in osebne odgovornosti

Vsem je znana sholastična klasična opredelitev resnice - *adaequatio intellectus et rei*, ki govori o ujemanju ali ustrezanju mišljenja in stvari. Ontološka resnica bivajočega pomeni, da je bivajoče misljivo, zato lahko govorimo o resnici, ki je lastna bivajočemu kot bivajočemu. Izvorno pa se nam resnica daje v doživljanju interpersonalnosti, v odnosu z D(d)rugim. Medosebni odnos se kaže kot tisto obzorje, ki pravzaprav omogoča razodevanje resnice. V perspektivi ontološke resnice bi se sočutje lahko razkrilo kot sočustvovanje ali celo trpljenje z bitjem, v katerem je pomanjkanje bivanja ali privacija (odsotnost) ontološka. Namen prispevka je podati poskus razmisleka o postmodernem pojmovanju resnice, kjer je Resnica neizrekljiva, nedosegljiva in tudi onkraj naše bivajočnosti. Zato se nam na horizontu čiste biti in omejene biti v bivajočnosti, ki je pred nami, tudi sočutje prikaže kot samo neka možnost razumevanja eksistencialov strahu in groze, če je človeška bit vržena v bivajočnost. Ta bivajočnost pomeni tudi (tu-bit) biti z drugimi in s tem zahteva odnos sočutja. Pogoj za sočutje je v sprejetju resnice o drugem in v odprtosti za odnos z drugim. Ta odnos je nujno etičen, sicer sočutje ni mogoče. Sočutje se v tem smislu razteza v odgovornost, ki je aktivna, in ne pasivna. V razpravi bomo za razumevanje binoma resnica in sočutje obrnili perspektivo: preko Levinasovega pojmovanja odnosa do drugega bomo skozi delo *Čas in drugi* skušali razumevati resnico kot tisto danost, ki nam jo (mi jo) razkriva obličje, ki me gleda.

Ključne besede: resnica, sočutje, drugi, odnos, odgovornost.

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Compassion as a Way of Coexistence

In our society power frequently evokes a negative connotation as it may suggest control, repression as well as other forms of violence. However, power signifies much more than that which prevents someone from doing something. It is the positive aspect of power, which holds importance as it represents for example, creativity, wisdom, caring for others, compassion, etc. Compassion connotes the ability to hear the different cries of the world: our own cries, the cries of our neighbors, distant cries (also those who remain distant in our hearts, such as people with whom we are in conflict or in a hostile relationship), and the cries of all who suffer in any way. Compassion is inextricably linked to suffering. It is like a door that opens when we become aware of pain and accept it. Furthermore: "If there is no conflict and persecution, there is no true compassion," says Jon Sobrino, who argues that "the enduring exercise of compassion leads to conflict and persecution" (Sobrino 1992, 8). This was the way of Jesus when he consistently stood on the side of victims and suffering people (against the powerful temple of Jerusalem and pax romana). This stance led Jesus to suffering and in the end condemnation and death. The radical sense of the word compassionate conveys being one of those who suffer. Compassion is not

something calming or sentimentally sweet. Rather it is dialectical and consequently full of struggle. Being compassionate does not simply mean to be strong in the sense of performing good deeds; it is in the constant practice so that compassion becomes a way of life.

Key words: power, violence, suffering, victim, compassion, Jesus.

Sočutje kot način sobivanja

V naši družbi ima moč pogosto negativen prizvok, saj lahko pomeni kontrolo, represijo in druge oblike nasilja. Toda moč pomeni mnogo več kot to, da nam nekdo preprečuje nekaj narediti. Pomemben je njen pozitiven vidik, ki predstavlja, na primer, ustvarjalnost, modrost, skrb za drugega, sočutje itd. Sočutje pomeni sposobnost slišati različne krike sveta: svoje lastne, krike naših bližnjih, krike oddaljenih (tudi oddaljenih v srcu, to je tistih, s katerimi smo v konfliktu ali v sovražnem odnosu) in krike vseh, ki kakorkoli trpijo. Sočutje je neločljivo povezano s trpljenjem. Deluje kot vrata, ki se odpro, ko se začnemo zavedati bolečine in jo sprejemati. Še več: "Če ni nasprotovanja in preganjanja, ni resničnega sočutja," pravi Jon Sobrino, ki zagovarja stališče, da "practiciranje sočutja vodi v nasprotovanje in preganjanje" (Sobrino 1992, 8). Prav to je bila Jezusova pot, ko je neomajno vztrajal na strani žrtev in trpečih (ne na strani močnega jeruzalemskega templja in pax romana), kar ga je vodilo v trpljenje ter na koncu v obsodbo in smrt. V radikalnem pomenu besede pomeni biti sočuten biti eden/ena od trpečih. Zato sočutje ni nekaj pomirjujočega ali sentimentalno sladkega; je dialektično in zaradi tega polno bojev. Biti sočuten ne pomeni biti močan zgolj v izvajanju dobrih del, ampak v stalnem praticiranju sočutja, tako da to postane način življenja.

Ključne besede: moč, nasilje, trpljenje, žrtev, sočutje, Jezus.

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Misuse of Truth in the Marriage and Its Fatal Consequences

The aim of the discussion is to draw attention to the abuse of truth in the marriage and its fatal consequences, according to the judgments of the Court of the Roman Rota (1993–2003). The truth in the marriage is being abused when one fiancé makes deceitful efforts to mislead another fiancé into marriage. The purpose of the deceitful fiancé, is to obtain a certain benefit, i.e. the marriage. Due to the false illusions about himself, deceitful fiancé seriously harms another fiancé, the children and the marriage itself, that can never become a loving marriage relationship. The discussion shows different types of scams and consequences that mostly affect the children who are born in such a marriage.

Key words: deceitful fraud, void marriage, abuse of truth, the Roman Rota, fiancé.

Zloraba resnice v zakonu in njene usodne posledice

Namen razprave je na podlagi rzsodb sodišča Rimske Rote (1993–2003) opozoriti na zlorabo resnice v zakonu in njene usodne posledice. Resnica se v zakonski zvezi zlorablja, ko si en zaročenec z zvijačno prevaro prizadeva pri drugem zaročencu

povzročiti zmoto, da bi ga po tej poti napeljal k sklenitvi zakonske zveze. Namen zaročenca, ki skuša drugega z zvijačo prevarati, je v tem, da hoče pridobiti določeno korist, to je zakonsko zvezo. Zaradi lažnih utvar o sebi zvijačni zaročenec hudo škoduje drugemu zaročencu, otrokom in sami zakonski zvezi, ki nikoli ne more postati ljubeč zakonski odnos. V razpravi so prikazane različne oblike zvijačne prevare in posledice, ki najbolj prizadenejo otroke, ki so v takšnem zakonu rojeni.

Ključne besede: zvijačna prevara, ničnost zakona, zloraba resnice, Rimska Rota, zaročenec.

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Historical Truth and Integrity

The article deals with the relationship between historical truth, integrity, and reconciliation. As regards the concept of truth it focuses on the narrative conditionality of historical truth. Next, the importance of truth and truthfulness for integrity of community is highlighted. Destruction or falsification of the history of a particular group of people is a type of crime against them; such lies could undermine the integrity of the national or other community. The latter is thus also a prerequisite for reconciliation processes at the community level.

Key words: truth, historical truth, narrative, integrity, reconciliation.

Zgodovinska resnica in integriteta

Prispevek obravnava odnos med zgodovinsko resnico, integriteto in spravo. V zvezi s pojmom resnice se osredotoča na pripovedno pogojenost zgodovinske resnice. Nadalje, izpostavljen je pomen resnice in resnicoljubnosti za integriteto skupnosti. Uničenje ali potvorjenje zgodovine določene skupine ljudi je vrste zločin nad njimi, vsake takšne laži pa spodjedajo integriteto izbranega naroda oz. skupnosti. Slednja je tako tudi predpogoj pravih procesov na skupnostni ravni.

Ključne besede: resnica, zgodovinska resnica, pripoved, integriteta, sprava.

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The Truth, Guilt and Belief in the Context of Secularization

Secularization is a mental framework for the understanding of guilt, truth and attitude towards religious traditions. The rise of secular systems and the emergence of dereligionization of the human being could be due to the identification and creation of the so called »the guild forming processes«, which are based on the natural moral law and religious prohibitions. These processes may result from promoting these »the guild forming processes« with the final aim to promote such kind of lifestyles and choices that cause temporary or permanent inability of people to stay within the religious institutional frameworks.

Key words: secularization, guilt, family, sexuality, religion, Christianity, Catholic ethics, moral theology.

Resnica, krivda in vera v kontekstu sekularizacije

Sekularizacija predstavlja nov miselni okvir za razumevanje krivde, resnice in odnosa do verskih izročil. Vzpon sekularnih sistemov in pojav dereligizacije prebivalstva je lahko posledica identifikacije in ustvarjanja krivdnih procesov, ki so utemeljeni na naravnem moralnem zakonu in verskih moralnih prepovedih. Ti pojavi so lahko posledica promoviranja teh krivdnih procesov z namenom, da se ljudje lažje odločijo za življenjske sloge in odločitve, ki v njih povzročijo začasno ali pa trajno nezmožnost bivanja znotraj religijskih institucionalnih okvirov.

Ključne besede: sekularizacija, krivda, družina, spolnost, vera, krščanstvo, katoliška etika, moralna teologija.

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Compassion for Enemies as Necessity for Comprehension of Truth

Symbolic human nature stipulates comprehension of the reality with which is individual confronted. Therefore it is necessary to maintain a critical position concerning objectivity of individual perspective, especially when dealing with questions about truth. Symbolic nature leaves human open for different perspectives about perception of reality, conditioned by natural predeterminations and human environment. Comprehension of reality is increasingly influenced by different factors, which all together compose human state of mind. Therefore it is difficult to get fully accustomed with the true nature of reasons that form individual mental position and following actions. Human dialog is therefore confronted with obstacles which have origin in the very human nature of the partners, involved in a dialog. Dialog is composed of symbols which contain meaning, consciously and also unconsciously expressed by individual. The interpretation of this meaning by others depends not only on rhetorical skills or eloquence of a person, but also on other factors, which are objective, but equally important for dialog. These objective factors consist of reality in which meaning has evolved. Two persons can therefore have difficulties sustaining dialog simply because they come from different environment, or are brought up in surroundings with different moral values. From the individual point of view, more opinions can therefore be objective simply because they arise from different objective nature of reality. Through personal experience and by will, person can however always find possibilities to get accustomed with the position of the other, which reinstates possibility to feel compassion for this individual and to perceive him/her as a person. This opens the gate for comprehension of truth, which is objective for both dialogical partners.

Key words: compassion, truth, symbolic nature, dialog, enemy.

Sočutje do sovražnika kot pogoj za spoznanje resnice

Simbolna narava človeka določa, kako posameznik dojema stvarnost, s katero je soočen. Pri ugotavljanju objektivnosti posameznikovega pogleda na svet je zato potrebna določena zadržanost, še posebej, ko je govor o resnici. Zaradi svoje simbolne narave je človek namreč odprt za različne poglede, ki so odvisni od naravnih danosti in okolja. Različni dejavniki vplivajo na način dojemanja stvarnosti, zato je težko natančno ugotoviti, kako se oblikujejo posameznikova stališča in iz njih izhajajoče delovanje. Pred človeški dialog so torej postavljene ovire, ki izhajajo iz same narave človeka. Dialog sestavljajo simboli, ki posredujejo mnenje posameznika, izraženo na zavestni in tudi podzavestni ravni. Kako bodo to mnenje sprejeli drugi, ni odvisno zgolj od spretnosti izražanja, temveč tudi od drugih, splošnih dejavnikov, ki predstavljajo stvarnost, v kateri se je mnenje oblikovalo. Dve osebi imata lahko težavo vzdrževati dialog že zato, ker prihajata iz različnega okolja ali pa sta odrasla v okolju z različnimi moralnimi vrednotami. Izhajajoč iz stališča posameznika, je lahko vsako mnenje objektivno že zato, ker izhaja iz objektivnih okoliščin. S pomočjo osebnih izkušenj in volje pa lahko človek najde način, da se vživi v položaj drugega, kar omogoča sočutje in sprejemanje drugega človeka kot osebe. To odpira možnosti za razumevanje resnice, ki je objektivna za oba partnerja v dialogu.

Ključne besede: sočutje, resnica, simbolna narava, dialog, sovražnik.

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Either (Violent) Hypocrisy and (Self-)Deception, or Permissive Passivity: Is There a Third Way Possible?

We, humans, are sinful beings. How can we – as such - avoid an auto-destruction or a permissive all-allowing passivity (no morally judging about anything) on one hand, without – on the other hand - falling in hypocrisy in the sense of criticizing of other people because of their vices and misdeeds - while at the same time we ourselves being no better than they are? How can we preserve - in the world like it actually is, with the (morally) imperfect and sinful people, including ourselves, respectively - at least our basic ethical attitude and basic (ethical) respect of ourselves and of others? The author argues that nevertheless there is such a way of living which is an alternative to hypocrisy and (self)deception. It's crucial elements or characteristics are loving searching for and living in truth; awareness about one's own imperfection and of transcendent nature of every human as such, of God and of the world; humility and proper relationship to God; trusting in God's mercy and cultivation of liturgy; openness for the spiritual growth; respect of the other as the other and of her/his identity, respectively; solidarity; preparedness to accept suffering; forgiveness and a real effort toward reconciliation. In order to illuminate his thesis, the author deals with the conditions, factors and elements of living in truth on one hand, and of hypocrisy on the other (a self-righteousness and idolatry, egocentric refusal of spiritual growth, division of people in good and bad). He points also to the important consequences of both alternatives (peace, violence, community, a gap between words and deeds ...).

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RESNICA IN SOČUTJE

Celje, 5.–7. november 2015

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