

Mednarodna konferenca/International conference

DIALOG ALI KAKO PRESEČI TRKE CIVILIZACIJ

DIALOGUE OR HOW TO OVERCOME CLASHES OF OUR CIVILIZATIONS



Celje, 8.-11. november 2007

Celje, November 8th – 11th 2007

Organizacija/Organization:

Teološka fakulteta, Univerza v Ljubljani

Faculty of Theology, University of Ljubljana

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Uvodnik/Introduction

Dialogue and Virtue

In our, postmodern world the word 'dialogue' is very common: we speak about the necessity of a dialogue among individuals, inside a family, between different religions, cultures, ethnic groups etc. Even if many people just (mis)use the word, but in fact they do not practice a dialogue where and when they should, the frequent use of it reflects the fact that a dialogue is a value which is indispensable for a good human life, and hence cannot be ignored in an ethical and political arguing. Because today almost all people experience diversities in this world, there is an urgent necessity to overcome the clashes they bring with. It is impossible to reach peace and stability through violence, neither (only) by tolerance; mutual understanding, empathy, respect and compassion are necessary for them. Dialogue is deeply rooted in human beings. It must be cultivated, with knowledge, prudence, wisdom and love.

Organizers

Dialog in krepost

V našem, postmodernem svetu besedo "dialog" uporabljamo zelo pogosto: govorimo o nujnosti dialoga med posamezniki, v družini, med različnimi religijami, kulturami, etničnimi skupinami itd. Četudi veliko ljudi samo zlorablja besedo, v resnici pa ne uporabljajo dialoga tam in takrat, ko bi to morali, pogosta uporaba besede kaže na to, da je dialog vrednota, ki je nujno potrebna za dobro človeško življenje, in je torej ne moremo ignorirati v etični in politični razpravi. Ker dandanes večina ljudi izkuša raznolikosti današnjega sveta, se pojavlja nuja, da bi presegli trke, ki jih prinašajo s seboj. Nemogoče je doseči mir in stabilnost z nasiljem, prav tako pa ne (samo) s strpnostjo; medsebojno razumevanje, empatija, spoštovanje in sočutje so pri tem nujni. Dialog je globoko zakoreninjen v človeških bitjih. Moramo ga gojiti, z znanjem, razumnostjo, modrostjo in ljubeznijo.

Organizatorji

Program/Program**Četrtek, 8. november/Thursday, November 8th**

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

17.00-17.05 Pozdravne besede celjskega škofa prof. dr. Antona Stresa
Welcome words of Bishop of Celje, Prof. Dr. Anton Stres

17.05-17.10 Otvoritveni govor predsednika programskega odbora prof. dr. Janeza Juhanta
Opening speech of the president of the program committee Prof. Dr. Janez Juhant

17.10-17.15 Pozdravni nagovor prodekana Teološke fakultete prof. dr. Roberta Petkovška
Welcome words of the vice dean of the Faculty of theology Prof. Dr. Robert Petkovšek

Otvoritvena predavanja/Opening lectures

17.15-17.45 Peter Hünermann (Tübingen, Deutschland): Einige philosophisch-theologische Reflexionen zum interreligioesen Dialog (Nekaj filozofsko-teoloških refleksij o medreligioznem dialogu)

17.45-18.15 Maja Milčinski (Ljubljana, Slovenia): Ways of Salvation in Asia (Načini odrešitve v Aziji)

18.15-18.45 Christina Krause (Sarajevo, Bosnien und Herzegowina): Interreligious Dialogue in Bosnia-Herzegovina - experiences from Konrad Adenauer Foundation-Projects.

18.45-19.00 Nedzad Grabus (Islamska skupnost v Sloveniji/Islamic Community in Slovenia)

19.15 Večerja/Dinner

Petek, 9. november/Friday, November 9th

8.30 Odhod iz Celja z avtomobili/Departure from Celje with cars

10.00 Jable: Tiskovna konferenca v sodelovanju z Ministrstvom za zunanje zadeve Republike Slovenije /Press conference organized together with the Ministry for Foreign Affairs of the Republic of Slovenia

11.00 Odhod iz Jabl in prigrizek na Teološki fakulteti v Ljubljani/Departure from Jable and snack and refreshment at the Faculty of Theology in Ljubljana

Glavna predavanja na Teološki fakulteti v Ljubljani (velika predavalnica)/ Keynotes at the Faculty of Theology in Ljubljana, Poljanska cesta 4 (Big Hall)

13.00-13.05 Pozdravni nagovor dekana Teološke fakultete Univerze v Ljubljani, prof. dr. Bogdana Kolarja/Welcome speech of the dean of the Faculty of Theology, University of Ljubljana, Prof. Dr. Bogdan Kolar

13.05-13.50 Bernd Jochen Hilberath (Tübingen, Deutschland): Schwierigkeiten und Notwendigkeit des Dialogs der Kulturen und Religionen in Europa (Težave in nujnost dialoga kultur in religij v Evropi)

13.50-14.35 Bernhard Laux (Regensburg, Deutschland): Wahrheit und Toleranz – Wahrheit der Tolernz: *Wie kann Europa christlich sein?* (Resnica in strpnost – resnica strpnosti: *Kako je Evropa lahko krščanska?*)

14.35-14.50 Odmor/Break

14.50-15.35 Josip Baloban (Zagreb, Kroatien): Christen und Kirche im Dialog mit der Transformationsgesellschaft (Kristjani in Cerkev v dialogu s tranzicijsko družbo)

15.35-16.20 Janez Juhant (Ljubljana, Slovenia): Anthropological Foundation of Dialogue (Antropološki temelj dialoga)

16.20-16.50 Sklepna razprava/Concluding discussion

17.00 Odhod iz Ljubljane z avtomobili in vrnitev v Celje/Departure from Ljubljana with cars and return to Celje

19.15 Večerja/Dinner

Sobota, 10. november/Saturday, November 10th

Glavni predavanji/Keynotes

9.00-9.45 Tonči Matulić (Zagreb, Croatia): Bioethics as a Place of Gathering Differences (Bioetika kot kraj zbiranja različnosti: Bioetični kontekst medreligioznega dialoga)

9.45-10.30 Miro Cerar (Ljubljana, Slovenia): Human Rights and Duties – A Bridge Between Different Cultures (Človekove pravice – most med različnimi kulturami)

10.30-10.45 Odmor/Break

Predavanja/Lectures

10.45-11.15 Špela Razpotnik/Bojan Dekleva (Ljubljana, Slovenia): Unequal Power Relations (Neenaki odnosi moči)

11.15-11.45 Bojan Žalec (Ljubljana, Slovenia): Civic Virtue and Modern Pluralistic Liberal Democracy (Državljska krepost in sodobne liberalne pluralistične demokracije)

11.45-12.15 Dubravka Petrović (Zagreb, Kroatien): Interreligiöser Dialog und das Gedächtnis (Medreligiozni dialog in spomin)

12.15-12.45 Vukašin Milićević (Belgrade, Serbia): The Role of Religious Congregations in Overcoming the Cultural, Political and Social Differences in the World: *An Orthodox Theological Approach* (Vloga religijskih kongregacij v preseganju kulturnih, političnih in družbenih razlik v svetu: *Pravoslavni teološki pristop*)

13.00 Kosilo/Lunch

Predavanja/Lectures

15.30-16.00 Stanko Gerjolj (Ljubljana, Slowenien): Biographisch-ganzheitliches Lernen – Ein Weg zur Dialogfähigkeit (Biografsko-celostno učenje usposabljanja za dialog)

15.00-15.30 Milan Jazbec (Ljubljana, Slovenia): Dialogue in the Postmodern Diplomacy (Dialog v postmoderni diplomaciji)

15.30-16.00 Stanislav Slatinek (Ljubljana, Slowenien): Die affektiv-psychische Unreife in der Ehegemeinschaft (Afektivno psihična nezrelost v zakonski skupnosti)

16.00-16.45 Odmor/Break

Študentska sekcija/Student section

16.45-17.15 Vojko Strahovnik (Ljubljana, Slovenia): Moral Intuitionism, Disagreement and Dialogue (Moralni intuicionizem, nestrinjanje in dialog)

17.15-17.45 Barbara Simonič (Ljubljana, Slovenia): Empathy as a way to other person and to ourselves (Empatija kot pot do drugega in do samega sebe)

17.45-17.55 Odmor/Break

17.55-18.25 Tina Rahne (Ljubljana, Slovenia): The meaning and challenges of marriage preparation (Pomen in izzivi priprave na zakon)

18.25-18.55 Janez Žumer (Ljubljana, Slovenia): Milan Komar o filozofskih izvorih nacizma in fašizma (Milan Komar on the Philosophical Origins of Nazism and Fascism)

19.15 Večerja/Dinner

Nedelja, 11. november/Sunday, November 11th**Glavno predavanje/Keynote**

9.00-9.45 Aid Smaić (Sarajevo, Bosnia and Herzegovina): Psychology of Religion and Intercultural Dialogue and Tolerance

Predavanji/Lectures

9.45-10.15 Robert Petkovšek (Ljubljana, Slovenia): Dialogical Being: Religion, Philosophy, Culture (Dialog kot način biti: religija, filozofija, kultura)

10.15-10.45 Branko Klun (Ljubljana, Slowenien): "Vom Universalismus zur Gastfreundschaft". Zu Vattimos Deutung der Christlichen Universalität ("Od univerzalizma do gostoljubnosti". Vattimovo razumevanje krščanske univerzalnosti)

10.45-11.00 Odmor/Break

Predavanja/Lectures

11.00-11.30 Tomaž Erzar (Ljubljana, Slovenia): Therapeutic Dialogue to Break the Intergenerational and Interpersonal Cycle of Insecure Attachment (Terapevtski dialog in prekinitev medgeneracijskih in medosebnih vzorcev ne-varne navezanosti)

11.30-12.00 Gusztáv Kovács/Gábor Takács (Pécs, Hungary): Human Rights – Europe on the Search for Identity in a Multicultural World (Človekove pravice – Evropa v iskanju identitete v multikulturnem svetu)

12.00-12.30 Igor Bahovec (Ljubljana, Slovenia): Dialogue as a Way of Mediation in Multicultural Societies (Dialog kot pot mediacije v multikulturnih družbah)

12.30-12.45 Zaključek konference/Closing of the conference

13.00 Kosilo/Lunch

Odhod udeležencev/Departure of participants

Povzetki/Abstracts

Igor Bahovec

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Dialogue as a way of mediation in multicultural societies

Contemporary Western societies are undergoing a profound transformation. Due to changes resulting in the end of the Modern age and the nascent of the new, Postmodern time, new social questions and challenges have emerged which cannot be resolved according to the predominant concepts of the Modern era. We start with an analysis of contemporary pluralism, postmodern culture and intercivilisational contacts. On the basis of the co-operation of various ways of communicating between groups with different identities and mediation in normative conflict situations we identify the possible (creative) potential and limitations of three types of inter- and intra-cultural communication, meeting and acting: imperative, pragmatic and dialogical. Only the dialogical type of relationship enables partners to make new symbols which are essential elements of a new cultural identity acceptable to all partners. Consequently, the dialogical way is the only one for resolving problems and challenges which cannot be resolved through contractual (interest, pragmatic) and/or compulsory relationships, including non-personalised ethical imperatives.

Key words: intercultural dialogue, mediation, postmodern culture, contemporary pluralism, normative conflict, postmodern relativism, fundamentalism.

Dialog kot pot mediacije v multikulturnih družbah

Sodobni zahodni svet se nahaja v obdobju velikega prehoda. Zaradi sprememb, ki so povzročile konec moderne in porajanje nove, postmoderne dobe, so se pojavila nekatera družbena vprašanja in izzivi, ki jih ni mogoče reševati v okviru starih družbenih konceptov. V prispevku najprej analiziramo značilnosti prehodnega obdobja, predvsem z vidika sodobnega pluralizma, postmodernih kulturnih identitet in medcivilizacijskih stikov. Na podlagi analize možnosti komunikacije med skupinami različnih kulturnih identitet in reševanja nasprotij v situacijah normativnega konflikta pokažemo na kreativne potenciale in omejitve treh tipov medkulturne – in znotraj-kulturne – komunikacije, odnosov in delovanja: imperativni, pragmatični in dialoški tip. Dialoški tip prepoznavamo kot pot, ki omogoča globlje srečanje na medosebni ravni, znotraj skupin in med skupinami, saj ima potencial oblikovanja novih skupnih simbolov kot elementov nove kulture, sprejemljive za vse partnerje dialoga. Zato lahko le po poti dialoga pričakujemo rešitve v tistih vidikih družbe, ki jih zgolj interesna komunikacija in/ali imperativna, to je ne-poosebljena, etična logika ne moreta ustvariti.

Ključne besede: medkulturni dialog, mediacija, postmoderna kultura, sodobni pluralizem, normativna nasprotja, postmoderni relativizem, fundamentalizem.

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Christians and Church in dialogue with the transitional society

With the Second Vatican Council the Catholic Church irrevocably chooses Ecumenism with the other Churches and Dialogue with the world, but also with every man and woman of good will. In this spirit, accepting autonomy of the worldly realities, the Catholic Church will stay continuously in Dialogue with transitional society in its entirety, but also with the particular groups and civic associations as with the individuals of good will.

Among this the Church directs attention that it is not good that the transitional society uncritically undertakes neocapitalistic model of the democracy where man and woman, nation, and common wellbeing of one nation fall in second level, and in the first plan come: profit on the every price, exclusive interests of the persons in power and the concerns. The Christians and the Christian Churches in the middle put the man and women as first and supreme value in its earthly and transcendental perspective. At the same time they permanently stand out the fundamental values of man and women/humanity aspiring after to live specific Christian values.

Key words: the Christian, man and women, dialogue, society, values.

Kristjani in cerkve v dialogu s tranzicijsko družbo

Z Drugim vatikanskim zborom se je Katoliška cerkev jasno opredelila za ekumenizem z drugimi cerkvami, za dialog s svetom in z vsakim človekom dobre volje. V tem duhu, sprejemajoč avtonomijo posvetnih vrednot, želi biti Katoliška cerkev trajno v dialogu s tranzicijsko družbo v celoti, s posameznimi skupinami in civilnimi združenji kakor tudi s posamezniki dobre volje. Pri tem Cerkev opozarja, da ni dobro da tranzicijske družbe nekritično sprejemajo neokapitalistični model demokracije, v katerem človek, nacija in skupno dobro prehajajo v drugi plan, na prvo mesto pa stopajo: dobiček za vsako ceno, interesi velikih svetovnih mogotcev in koncernov. Kristjani in krščanske cerkve v središče dialoga postavljajo človeka kot prvo in vrhovno vrednoto, v njegovi zemeljski in transcendentni perspektivi. Razen tega permanentno poudarjajo temeljne vrednote človeka/človeštva v svojih prizadevanjih, da bi v življenju uresničevali specifične krščanske vrednote.

Ključne besede: kristjan, človek, dialog, družba, vrednote.

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Human rights and duties – a bridge between different cultures ¹

In this article I would like to show how human rights and duties, as mutually dependent phenomena, can contribute to facilitating the resolution of the misunderstandings and struggles between different world cultures. Neither human rights nor human duties, as separate entities, can sufficiently serve this purpose. Moreover, by emphasizing merely one of them, either human rights or human duties, we break down individual and collective (social) efforts towards a better world into two imperfect parts which can only one-sidedly, and thus insufficiently, assist mankind in its – conscious or unconscious – quest for harmonization and liberation. Of course, human rights and human duties comprehended and applied together, can bring about no salvation of mankind, but they can serve as a bridge between different world cultures. Not for everybody, because there are always individuals and groups of people who are still too ignorant to be able to develop at least a minimum of good will for such projects. But generally speaking, such a bridge is a solid starting point for developing further inter-cultural dialogue and tolerance, both of which should contribute to the common progress of mankind.

Key words: human rights, human duties, freedom, western cultures, religious and traditional cultures, anthropocentrism, individualism, materialism.

Človekove pravice in dolžnosti – most med različnimi kulturami

V tem prispevku želim prikazati, kako lahko človekove pravice in dolžnosti, kot soodvisne pojavnosti, prispevajo k reševanju nesporazumov in spopadov med različnimi svetovnimi kulturami. Niti človekove pravice niti človekove dolžnosti, kot ločene entitete, ne morejo zadovoljivo služiti temu namenu. Še več, s poudarjanjem zgolj enih, bodisi zgolj človekovih pravic bodisi zgolj človekovih dolžnosti, razbijamo posameznikova in kolektivna (družbena) prizadevanja za boljšim svetom na dva nepopolna dela, ki lahko zgolj enostransko in tako le nezadostno pomagajo človeštvu pri njegovem – zavestnem ali nezavednem – iskanju harmonije in osvoboditve. Seveda tudi skupno dojetje in udeležanje človekovih pravic in dolžnosti človeštvu ne more prinesiti odrešitve, toda te pravice in dolžnosti lahko služijo kot most med različnimi kulturami. Ne za vsakogar, kajti vedno obstajajo posamezniki in skupine ljudi, ki so še preveč nevedne, da bi bile sposobne razviti vsaj minimum dobre volje za takšno usmeritev. Toda na splošno je navedeni most čvrsta izhodiščna točka za razvoj nadaljnjega medkulturnega dialoga in tolerance, kar vse naj prispeva k splošnemu napredku človeštva.

Ključne besede: človekove pravice, človekove dolžnosti, svoboda, zahodne kulture, religiozne in tradicionalne kulture, antropocentrizem, individualizem, materializem.

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¹ This paper is partly based on the author's article The Multidimensionality of Human Rights and Duties, in: Human Rights Review, Transactions Periodicals Consortium Rutgers - The State University of New Jersey, Vol.2 (October-December 2000), No.1, pp. 51-70.

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Therapeutic dialogue to break the intergenerational and interpersonal cycle of insecure attachment

Theory and research on adult intimate life emphasize the potential partnerships have for maintaining and transforming early patterns of relating. Parental insecure attachment to their own parents, which paves the way for an unconscious triangulation of their children into helping them manage their own attachment problems, may significantly hamper this potential. Reversed attachment predisposes children towards avoidant patterning of relatedness and thwarts their development as autonomous beings. The article discusses some of the core aspects of insecure avoidant attachment as they surface in a child's self-perception at the time of leaving the parental home, physically and emotionally. It also outlines possibilities of a therapeutic dialogue to help break the intergenerational cycle of emotional indebtedness and foster secure attachment in marital partnerships.

Key words: attachment, intergenerational transmission of attachment, therapeutic dialogue, marital partnerships.

Terapevtski dialog in prekinitev medgeneracijskih in medosebnih vzorcev ne-varne navezanosti

Teorija in raziskave o odraslih intimnih odnosih poudarjajo, da imajo te zveze velik potencial za ohranjanje in predelavo zgodnjih oblik navezanosti. Ta potencial lahko bistveno zmanjšajo ne-varne oblike navezanosti staršev na svoje lastne starše, kolikor pripeljejo do nezavednega trikotenja otrok v smislu pomoči staršem pri njihovih lastnih težavah z navezanostjo. Obrnjena navezanost staršev na otroke lahko povzroči, da ti otroci razvijejo izogibajoči tip navezanosti, kar ohromi njihov razvoj v samostojne osebnosti. V članku predstavljamo nekaj vidikov ne-varne izogibajoče navezanosti, kot se odražajo v otrokovi samopodobi v času čustvenega in fizičnega odhoda od doma. Prav tako predstavljamo možnosti terapevtskega dialoga, ki pripomore k razrešitvi medgeneracijske čustvene zadolženosti in spodbuja varno navezanost v zakonskih oziroma partnerskih odnosih.

Ključne besede: navezanost, medgeneracijski prenos navezanosti, terapevtski dialog, zakonski odnosi.

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Biographical and integral learning qualifies for dialog

One primarily learns dialogue ability at the personal level. One experiences what it means to take oneself and one's dialogue partner seriously. Methods of integral learning and

especially of biographical learning can be very helpful in this respect. On the basis of biographically designed learning processes one can very closely experience how important it is to accept and to integrate one's own life history in order to be able to treat other life histories in a respectful manner. Yet in the well-known biblical story about Jacob's fight with God it can also be seen how difficult and tiring this process can be. It is encouraging, however, to learn that, in an open and honest communication, fears and weaknesses are not considered as disruptive factors but can serve as "teaching materials" and be transformed to a reason for becoming closer. Once we have learned to communicate honestly and emphatically as well as respectfully and responsibly in our private life and with friends, we shall also become capable of dialogue at other levels.

Key words: integral learning, biographical learning, dialogue ability, schizoid personality, depressive personality, compulsive personality, hysterical personality.

Biografsko-celostno učenje usposablja za dialog

Dialoške kompetence si pridobivamo najprej na osebni ravni. Tu izkušamo, kaj pomeni vzeti zares sebe in sogovornika oz. sogovornico, pri tem pa so nam v veliko pomoč metode celostnega in zlasti biografskega učenja. Na podlagi biografsko oblikovanih učnih postopkov začutimo, kako pomembno je integriranje lastnih življenjskih zgodb za razumevanje sočloveka. Preko znane biblične pripovedi o Jakobovem boju z Bogom okusimo tudi težavnost in zahtevnost integrativnega soočanja s preteklostjo. Iskrena in pristna komunikacija pa nas opogumlja in uči, da strahovi in hibe niso ovira za dialog, marveč lahko postanejo »učno sredstvo«, ki vodi v vedno večjo medsebojno povezanost in dialoško pripadnost. Ko smo se na osebni ravni naučili pristne in empatične ter spoštljive in odgovorne komunikacije, smo usposobljeni za dialog na vseh ostalih ravneh življenja in delovanja.

Ključne besede: celostno učenje, biografsko učenje, dialog, shizoidna osebnost, depresivna osebnost, kompulzivna osebnost, histerična osebnost.

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Difficulties and necessity of a dialogue between cultures and religions in Europe

In this paper the problems as well as the resources of a dialogical culture will be proofed. At first the anthropological perspective is dominant: the experiences and the reflections of Hans-Georg Gadamer's hermeneutic philosophy and the observations from a psychological point of view (Fritz Riemann). Because it is not possible "not to communicate" (Watzlawik), the question become urgent where we could find resources and patience for the program of an intercultural and an interreligious dialogue. The perspective of the Communicative Theology offers new possibilities in an open space of communication. Axioms and postulates developed by Ruth C. Cohn's Theme Centered Interaction (TCI) will be theologically reflected and completed for a hopeful perspective.

Key words: Dialogue, fear of communication, problems and resources of communication, communicative theology.

Težave in nujnost dialoga med kulturami in religijami v Evropi

Avtor analizira probleme in vire dialoške kulture. Po Gadamerju je dialog nujen pogoj človeškega življenja. Komunikacijska teologija se ukvarja z možnostmi dialoga v odnosu Bog-človek in človek-človek ter ponuja nove možnosti in odpira nov prostor za komunikacijo. Aksiomi in postulati, ki jih je razvila Ruth C. Cohn v svoji Theme Centered Interaction (TCI) <tematsko osredotočenem vzajemnem delovanju (TOVD)>, so predmet teološkega premisleka in dopolnitve za obetavno perspektivo.

Ključne besede: dialog, strah pred komunikacijo, problemi in viri komunikacije, komunikacijska teologija.

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Some philosophical-theological reflections on inter-religious dialogue

The essay reflects on inter-religious dialogue in a philosophical and in a theological perspective. The first chapter characterizes the doctrine of the decree *Nostra aetate* of Vatican II as a first milestone of inter-religious dialogue and a correction of former relationship between Christian church and other religions. The second chapter analyses the theological discussion within the church after Vatican II, its tendencies and limits. It is a discussion focused on the concept of authentic dialogue, the main controversies concern exclusivisme and inclusivisme and their compatibility with authentic dialogue. This problematic, the phases and the complexity of dialogue are tackled in the third chapter. The point of reference is the so called philosophy of dialogue and the discussions around this topic. Three phases of dialogue must be distinguished. In each of them the status of the dialogue partners is profoundly transformed. Chapter four gives a short description how these different phases of dialogue apply to collective inter-religious dialogue. The final reflection refers to the beginning: The *Nostra aetate* of Vatican II and the challenges for inter-religious dialogue today.

Key words: dialogue, I(Me)-You, truth, religion, Christianity, Judaism, Islam, The Second Vatican Council, *Nostra aetate*.

Nekaj filozofsko-teoloških premišljevanj o medreligioznem dialogu

Avtor prepleta filozofski in teološki pristop. V svojem ukvarjanju z medreligioznim dialogom obravnava teološko diskusijo znotraj Katoliške cerkve in razne filozofske poglede na dialog. Obravnava različne faze dialoga, v katerem se partnerji pomembno spremenijo. Sklene s premislekom o sodobnih izzivih za medreligiozni dialog.

Ključne besede: dialog, jaz-ti, resnica, religija, krščanstvo, judovstvo, islam, Drugi vatikanski zbor, *Nostra aetate*.

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Dialogue in the postmodern diplomacy

The author presents a handful of arguments for why diplomatic dialogue is useful when dealing also with broader and highly complex issues (like those relating to cultures and religions), and not purely political and straightforward ones. His ambition is placed within the framework of postmodern diplomacy and after preliminary elaborations the attention is focused on various aspects and dimensions of dialogue.

While presenting a matrix, which has summed up his theorizing and offered a model for empirical research, he arrives at some main conclusions. They discover two aspects of dialogue (form and content), three aspects of topics (global, regional and local) as well as of players (public, civil society and private), and two aspects for both levels (horizontal and vertical) and approach (bilateral and multilateral) respectively. Additionally, two dimensions of dialogue seem to stand out within this context: the form and the content of dialogue. The former presents the basic approach for bringing together representatives (or members) of those groupings, who intend to be there rather passively, and the latter those having an ambition of a proactive approach. If the context of being listened to reaches a certain level, individuals would perhaps find a need to move from form to content. Hence, dialogue widens frontiers and deepens content.

The last conclusion within this context points out the experience as well as the usability of diplomatic intercourse, which rests on engaging in both promoting friendly relations and preventing wars. This confirms our broader belief that both diplomacy and dialogue are necessary for the existence of mankind.

Key words: dialogue, form, content, postmodern diplomacy, state, international organization, individual, values, culture, religion.

Dialog v postmoderni diplomaciji

V prispevku avtor predstavi in argumentira razloge, zakaj je diplomacija, pojmovana kot dialog, uporabna pri reševanju globalnih in kompleksnih vprašanj, ki se tičejo npr. kulture in religije, in ne samo ozkih političnih. Pri tem izhaja iz pojmovanja postmoderne diplomacije, ki je dobila prepoznavne značilnosti po koncu hladne vojne, ko strukturne značilnosti sedanje mednarodne skupnosti opozorijo na vprašanja povezanosti, soodvisnosti in preživetja. Iz teoretične matrice, ki jo ponuja kot izhodišče za empirično proučevanje, izhaja, da v dialog (po formi in vsebini) vstopajo nove vsebine (globalne, regionalne in lokalne) in novi igralci (vladni, nevladni in privatni), kar se odvija na različnih ravneh (horizontalne in vertikalne) in z različnim pristopom (bilateralni in multilateralni). Dialog po

formi je pomemben, ker omogoča predstavnikom različnih skupnosti, da so slišani in da morda uvidijo smisel po vključitvi v dialog vsebin.

Ključne besede: dialog, oblika, vsebina, postmoderna diplomacija, država, mednarodna organizacija, posameznik, vrednote, kultura, religija.

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Anthropological foundation of dialogue

The dialogue in the post-communist societies proved to be a problem. The antagonisms of the former totalitarian system are still present and the Manichaeism tendencies prevail, so people are pushed into permanent conflicts that prevent dialogue between different parties. Furthermore, imperialistic policies prevail the world over. Samuel P. Huntington revealed that the problem of the modern globalized society is that it produces antagonisms. On one hand, the world is increasingly becoming a unity, especially in regard to media, economic and political processes. Media has turned the world into a global village. Means of communication connect people and make it possible to contact everybody anytime and to exchange all everyday things. On the other hand, media show everybody all the differences, antagonisms and tensions of this world, thus creating the risk of clashes between different groups, nations, religious and ideological communities. It develops the mentality of Manichaeism and exclusion.

However, the man is a being of dialogue. As Joachim Bauer points out, it is the man's nature to cooperate with others. Hence dialogue is an innate principle of the man. The man is genetically predisposed to cooperate, not to oppose. However, dialogue is a very arduous task. The man should train this capacity from his youth. If the man cannot enable himself to communicate – as the examples of children raised by animals show – dialogue as an anthropological basis of the man fails. As we have no other possibility to live together, the rules of dialogue should be set and trained.

Key words: dialogue, globalisation, religions, cultures, Manichaeism, Joachim Bauer, Darwin, Dawkins.

Antropološke osnove dialoga

Dialog je problem postkomunističnih držav, pa tudi globalizirani svet ustvarja manihejske napetosti, ki jih je mogoče premagati le z dialogom. Čeprav svet zaradi medijev postaja vedno bolj enoten, mediji kažejo tudi razlike, ki se pojavljajo med ljudmi in ustvarjajo še večje napetosti med različnimi skupinami, narodi, kulturami, religijami in ideološkimi tabori. To ustvarja mentaliteto manihejstva in izključenosti.

Kljub temu je človek bitje dialoga. Kot poudarja Joachim Bauer, je človek po naravi pripravljen za sodelovanje, zato je dialog naravni temelj človeka in ta je ustvarjen za sodelovanje, ne za izključevanje. Ne glede na to je dialog zahteven podvig, ki ga mora

človek začeti v otroštvu – otroci, ki so odrasli pri živalih, niso sposobni dialoga, - če hočemo, da se bo razvil v bitje dialoga. Ker nimamo drugačne možnosti za življenje, je treba postaviti in utrjevati pravila dialoga.

Ključne besede: dialog, globalizacija, religije, kulture, manihejstvo, Joachim Bauer, Darwin, Dawkins.

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„From Universalism to Hospitality“. Vattimo’s Interpretation of Christian Universality

How is it possible to plead both for the postmodern pluralism and for the universality of Christianity? Gianni Vattimo’s controversial position arises from his specific interpretation of Christianity based on incarnation which is understood as a “weakening” of a strong idea of God and as his descent into the world. This orientation towards the world as a process of secularization and the respect for pluralism in the sense of the openness for the other (*caritas*) represent according to Vattimo universal religious values which give to Christianity a universal dimension. Despite some valuable insights, Vattimo’s interpretation of Christianity is too radical, as it declines a real transcendence of God and thus calls for a critical reflection and revision. Christianity has to preserve its strong identity and at the same time develop its hospitality for otherness.

Key words: Gianni Vattimo, Christianity, universality, secularization, pluralism, fundamentalism, hospitality.

»Od univerzalizma do gostoljubnosti«. Vattimovo razumevanje krščanske univerzalnosti

Kako je mogoče hkrati zagovarjati postmoderni pluralizem in univerzalnost krščanstva? Takšno kontroverzno stališče Giannija Vattima temelji na njegovi specifični interpretaciji krščanstva, ki v ospredje postavlja učlovečenje kot »ošibitev« močne ideje o Bogu in kot njegov kenotični sestop v svet. Prav usmerjenost v svet kot proces sekularizacije in spoštovanje pluralizma v smislu odprtosti do drugega (*caritas*) pa so po Vattimu splošne religiozne vrednote, ki dajejo krščanstvu univerzalno razsežnost. Kljub dragocenim uvidom je Vattimova razlaga krščanstva preveč radikalna, saj se odpoveduje resnični transcendenci Boga, in zato zahteva kritično refleksijo in revizijo. Krščanstvo mora ohranjati svojo močno identiteto, ob tem pa razvijati gostoljubnost do drugačnosti.

Ključne besede: Gianni Vattimo, krščanstvo, univerzalnost, sekularizacija, pluralizem, fundamentalizem, gostoljubnost.

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Human Rights – Europe on the search for identity in a multicultural world

The tradition of the Greek-Roman philosophy and the Jewish-Christian religion created a culture in Europe around the idea of the peculiar autonomy of the creation. This resulted in a development that produced the phenomenon of modernity: after nominalism had questioned the existence of a divine order behind the creation, modern thought had put man as creator into the centre bringing order into the chaotic world through his scientific-technical procedure. By today modernity had become global, thus concerning not only Europe, but acting as some kind of meta-culture spreading around the whole globe. In this situation Europe has an enormous responsibility: she has to face her own tradition to be able to answer the global challenges caused by modernity. An ethos based on human rights can provide an appropriate basis to fulfil this task, leading Europe back to her cultural roots, and providing an option to communicate with other cultures. The idea of human rights also gives a chance to the Church to become a constructive actor of culture again.

Key words: Europe, culture, nominalism, modernity, human rights.

Človekove pravice – Evropa v iskanju identitete v medkulturnem svetu

Avtorja obravnavata zgodovinsko ozadje evropske kulture in njene implikacije za dialog.

Ključne besede: Evropa, kultura, nominalizem, moderna, človekove pravice.

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“Truth and Tolerance – Truth of Tolerance” *How can Europe be Christian?*

The modern society is characterized by many borders – or distinctions. Especially religion reaches its boundaries. First of all, religion has to accept the border between the religious and the non-religious sphere. Religious guidelines are no longer important for most of the sectors in modern society. A Christian called economy and politics exist no longer. Secondly, religion reaches the border between religion and religion: Christian faith collides with other religions and comprehensive doctrines with their assertions of truth.

That’s why the *one* society in which people of different beliefs and convictions live together can’t be based on Christian faith. Justice seems to be the criterion instead. Between relativism and fundamentalism it is essential to stress tolerance. It doesn’t give up the own assertion of truth, but keep the rights of the dissenters.

A Christian called policy which defends the acceptance of the other person as the moral nucleus of the gospel has to respect the equal rights of all men and religions.

Key words: Christianity, religion, politics, tolerance, truth, ethics, pluralism.

Resnica in strpnost – resnica strpnosti: *Kako je Evropa lahko krščanska?*

Avtor poskuša najti pot med fundamentalizmom in relativizmom. Za njeno uresničitev je bistvenega pomena strpnost. Zavrača zamisel o družbi, ki bi temeljila na krščanski veri, in predlaga pravičnost kot pravo merilo za sprejemljivo družbo. Politika, ki jo lahko imenujemo krščanska, ki gradi na jedru evangelijev, si mora prizadevati uresničevati sprejemanje drugih oseb, spoštovanje človekovih pravic in vseh religij.

Ključne besede: krščanstvo, religija, politika, strpnost, resnica, etika, pluralizem.



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Bioethics as a place of gathering differences: Bioethical context of inter-cultural and inter-religious dialogue

If a theologian Jürgen Moltmann were right when claiming that contemporary crisis isn't crisis of this or that in human life, but a total crisis of our foundations that threatens us with general catastrophe, and if another theologian Johann Baptist Metz were right when claiming that today our solely human identity is at stake, than on the basis of these reasonable warnings about the situation of our scientific-technological civilization there is no other way out than through a radical turn round. Such a turn round, in our opinion, doesn't require a relativistic evaluation of particular religions and cultures. This is just the case what happens within globalization process. On the contrary, such a turn round requires a preservation and reaffirmation of religious and cultural diversity, and not only biological diversity, as a fundamental presupposition for survival of humankind in the future. Accordingly, as a specific alternative to the present globalization process with its tendencies of economic uniformization and spiritual homologation, could be offered a bioethical dialogue which could enable meetings and exchanges of ideas from different conceptions of life with the purpose to search for common ground of global responsibility for survival of life and humankind in the future. Of course, bioethics is a phenomenon of a newer date. Taking all into considerations, it carries within itself, explicitly or implicitly, a whole complex of previous one-sided evaluations of life within science, technology, economics, and social progress. Cartesian scientific paradigm in the field of biomedical sciences has been showing and further shows many negative consequences. The will of manipulating of life and nature definitively embraced the instrumental reason as a main presupposition for obtaining its goal – a total dominion over life. Contemporary bioethical discussions, when performed outside the official bioethical bodies, such as commissions, put forward a complex drama of ethical disagreements about the same moral phenomenon.

In such circumstances bioethics appears as a synonym for factual pluralism. For someone this pluralism, which meditates a factual disagreement, represents a forecourt of relativism that denies real existence or possibility of cognition of any universal and trans-cultural values. Could bioethics create, in such a socio-kultural milieu, a common framework for inter-religious and inter-cultural dialogue? If we take in consideration former praiseworthy bioethical meetings, organized on the basis of association of representatives of different faiths, religions, cultures, regions, and continents, than we find it possible that bioethics really could create a common framework for partnership dialogue between religions and cultures about life that is put under threat in our scientific-technological civilization. It is worth to mention, among other initiatives, a Hans Küng's *Projekt Weltethos*. On the basis on that project Parliament of World's Religions in 1993 solemnly promulgated *The Declaration toward a World Ethic*. It shows that between different world's religions, conceived as a main originators of cultural matrices throughout the history, there is a basic agreement on fundamental moral values. Furthermore, André Chouraqui, a great promoter of inter-religious dialogue, also developed a strong and convincing approach to the Decalogue as a necessary precondition for the reconciliation of man with humanity within our civilization. His ideas seems to be not only a support of a Decalogue, but also in complete accordance with an idea of a World Ethic. All this is necessary but not sufficient precondition for inter-cultural and inter-religious dialogue in the context of bioethics. Namely, in our opinion bioethics requires an open and partnership dialogue between scientific-technological and humanistic culture. This dialogue can contribute significantly to the efforts made in the field of inter-cultural and inter-religious dialogue, and vice-versa.

Key words: Crisis, bioethics, globalization, inter-religious dialogue, inter-cultural dialogue, global responsibility, Decalogue.

Bioetika kot kraj zbiranja različnosti: bioetiški kontekst medreligioznega dialoga

Kriza časa nujno zahteva celovito korenito rešitev stanja naše civilizacije. To lahko dosežemo po poti dialoga med religijami. Pri tem se bioetika ponuja kot skupno področje, na katerem lahko gojimo dialog. Da bi lahko zaščitili človeško življenje v vseh njegovih fazah, je potrebno odkriti transkulturno rešitev. Omenjeni dialog išče svoje izhodišče v religioznih in moralnih izročilih človeštva, predvsem v dekalogu kot skupnem temelju (André Chouraqui), zatem pa tudi v postavkah Welthethosa (Hans Küng).

Ključne besede: kriza, bioetika, globalizacija, medreligiozni dialog, medkulturni dialog, globalna odgovornost, dekalog.

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Ways of Salvation in Asia

Has the soteriological plan for the restoration and perfection of human nature in its deeper meaning ever been realised in Europe? This paper will show the elements and

insights of Tucker's original idea in Asian philosophical texts. It will consider the milestones on the path of salvation in the Confucian, Daoist, Buddhist and Indian tradition where the process begins with the establishment and strengthening of moral and ethical principles, be it the simple acceptance of Confucius' ideal of *junze*, "the superior man" or the obligatory introductory levels of Patañjali's system, *yama* and *niyama*, or any other preparatory steps from other Asian philosophical systems. Spiritual development continues through various subsequent phases which in their development permeate each other. One such example is Patañjali's system which leads to *samādhi*, complete liberation, uniqueness. These conditions should be seen as interdependent and interwoven. The importance of impermanence is correlated with the effectiveness of meditation.

Key words: soteriology, ethics, konfucianism, daoism, cultivation.

Načini odrešitve v Aziji

Članek obravnava glavne elemente in poglede Tuckerjevega načrta za preoblikovanje in izpopolnjevanje človeške narave v azijskih filozofskih besedilih. Prikazane so stopnje na poti do odrešitve v konfucijanski, daoistični, budistični in indijski tradiciji. Proces začenja pri oblikovanju in krepitvi etičnih načel. Pri Konfuciju je to vzgoja plemenitnika (*junze*), v Patañjalijevem sistemu pa oblikovanje začenja z obveznima procesoma priprave, *yama* in *niyama*. Duhovna rast sledi skozi stopnje, ki druga drugo prežemajo in se prepletajo med seboj. Tako tudi Patañjalijev sistem vodi do stanja popolne osvoboditve, imenovanega *samādhi*. Pomembnost dojetja minljivosti je soodvisna z uspešnim izvajanjem meditativnih tehnik.

Ključne besede: soteriologija, etika, konfucijanstvo, daoizem, kultura.

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The role of religious congregations in overcoming the cultural, political and social differences in the World: *An orthodox theological approach*

Substantial role which Christian churches could have in the process of overcoming cultural, social and political differences is a constant promotion of the understanding of differences which is based on the biblical concept of man as a free, communal and intellectual being. This has often been neglected or forgotten, not only by different political systems, but by churches themselves. The *ethical minimum* of the social action of the Church in this field must be this: to overcome a difference is not to destroy and annihilate it, it is to understand it in a way that excludes any form of violence. On the other hand, the *ethical maximum* would be: to understand a difference in a way that includes love. The role of the churches and religious communities in the process of overcoming social and political differences is determined by two facts: churches and communities are not (or at least, they should not be) political entities – a direct influence on decision-making process is often impossible; rather, they are the entities of social life and they share the responsibility and

obligation to fight against every injustice, actual or potential. Therefore: What has to be advocated without any hesitation in the field of social life is everything that may be considered essential for the life of a human individual, that which is today often defined as *human rights*. Every social difference that means violation of any of fundamental human rights is unacceptable as injustice and *sin*.

Key words: image of God, difference, division, freedom, rationality, community, culture, society.

Vloga religijskih kongregacij v preseganju kulturnih, političnih in družbenih razlik v svetu: *pravoslavni teološki pristop*.

Avtor prihaja iz Srbske pravoslavne cerkve. V prispevku se ukvarja s pozitivnim razumevanjem razlik med ljudmi, ki temelji na krščanski antropologiji. Na tem temelju razvija svoje poglede na družbeno vlogo cerkva in na človekove pravice.

Ključne besede: božja ikona, razlika, delitev, svoboda, razum, skupnost, kultura, družba.

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Dialogical being: religion, philosophy, culture

The author offers the historical view of the development of a (non)dialogical culture in Western civilization. He presents and refuses the non-dialogical attitude of the Enlightenment, and points on dialogical nature of antique and Christian culture. He strives for the hermeneutical philosophy stressing that human being is essentially a dialogical being and can be realized only in relationship with otherness.

Key words: dialogue, Europe, Christianity, Judaism, Greeks, Romans, Enlightenment, Socrates, Charlemagne, Brague.

Dialog kot način biti: religija, filozofija, kultura

Dialog je temeljna opredelitev človekove eksistence. Hans-Georg Gadamer pravi, da človek *je* dialoško bitje. Pomembna mejnika v razvoju dialoške eksistence sta bila najprej dialog med človekom in Bogom, ki ga je razvila judovska religiozna misel, in filozofski dialog, katerega temelje je postavil Sokrat. Dialog med človekom in Bogom je poudarjal predvsem drugačnost Boga in ljubezen, ki je cilj dialoga, filozofski dialog pa je v ospredje postavil iskanje resnice. Judovstvu je sledilo krščanstvo, grški kulturi pa rimska. Krščanstvo in rimska kultura sta se v odnosu do svojih predhodnikov postavila na mesto drugosti, zaradi česar sta zmoгла s svojimi predniki stopiti v odnos dialoga. Krščanski-religiozni in rimski-kulturni model dialoga je prevzela Evropa, ki jo lahko označimo za kulturo dialoga.

To dialoško držo je prekinilo razsvetljenje, s katerim je Evropa postajala vedno bolj evrocentrična. Razsvetljenska Evropa je začela izključevati drugost in s tem dialog s preteklostjo, z naravo, z vero. V nasprotju z razsvetljenstvom hermenevtična filozofija poudarja, da je bit človeka po njenem bistvu sama dialoška in se lahko uresničuje le v odnosu do drugačnosti.

Ključne besede: dialog, Evropa, krščanstvo, judovstvo, grštvo, rimskost, razsvetljenje, Sokrat, Karel Veliki, Brage.

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Inter-religious dialog and memory

Religion has an important roll to achieve peace that depends on their mutual effort in search for the most suitable shape of collaboration. Invitation for an inter-religious dialogue is the right way to achieve that goal. To achieve that, it is very important to create the area of openness, tolerance, appreciation of those who think and work differently, alone with wish for dialogue. Power and the practicing of the power have no room in this context.

In the article author focuses on inter-religious dialogue in relation to his roll in accomplishment of peace. In that process memory is very important, because it has also effect on its realization. But if a memory turns into bad memory, it becomes a brake in dialogue thus disabling its running. Religion and religions community have responsibility for leading of inter-religious dialogue and they are invited to be its initiators. Inter-religious dialogue can't be accomplished just with speculative introduction or force, that comes from believers attitude and their own personal experience.

Key words: Religious dialogue, memories bad memories ecumenical and inter-religious dialogue Inter-faculty ecumenical symposia.

Medreligiozni dialog in spomin

Religije imajo pomembno vlogo v doseganju miru , ki je odvisen od njihovih skupnih naporov v iskanju najprikladnejših oblik sodelovanja. Klic k medreligioznemu dialogu je gotovo pot do uresničitve tega cilja. Da bi ga lahko dejansko uresničili, je pomembno ustvariti okolje, v katerem vladajo odprtost, upoštevanje tistih, ki mislijo in ravnajo drugače kakor mi, pa tudi sama želja po dialogu. V tem kontekstu ni prostora za moč in njeno uporabo. Avtorica motri (med)religiozni dialog v odnosu do njegove vloge v doseganju miru. Spomin je v tem dialogu pomemben, saj vpliva na uresničevanje dialoga. Religija in religijske skupnosti so odgovorne za gojenje medreligioznega dialoga in so poklicane za to, da so njegove pobudnice. Medreligijskega dialoga ne dosegamo samo s spekulativnim uvidom ali s prisilo, ampak prvenstveno izhaja iz vernikove držbe in lastne, osebne izkušnje.

Ključne besede: religiozni dialog, spomin, ekumenski in medreligijski dialog, Medfakultetni ekumenski simpoziji.

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The meaning and challenges of marriage preparation – Creating a Safe Dialogue in the Couple

Over the past decade, due to a high divorce rate (up to 50%) and numerous marriages in crisis, the level of awareness for the need of marriage preparation has increased among researchers and therapists. These marriage preparations throughout the world as well as in Slovenia are mostly carried out by pastoral work of various religions. The success of these and other preparation programmes is difficult to measure. Research so far has not been able to prove the long term effects, especially when it comes to whether the couple will stay together or not. For the preparation programme to be effective, it is essential that it covers not only addressing and convincing for the wedding, marriage/partnership, rearing of children, religious beliefs, character and personality traits, but also that it teaches partners how to talk about one's feelings and how to live with them. A research was carried out on couples that are part of the marriage preparation programme in one of Slovenian's parishes, what kind of experience have with religion and family relationships and its effects on the relationship in the young couple. Results confirmed the hypotheses of the correlation between the quality of the relationship at home and the quality of the faith in young couples. Other findings of the research that are of help to the people carrying out the marriage preparation programme will also be shown.

Key words: marriage preparation, premarital couple, attachment, values, intergenerational transmission of faith.

Pomen in izzivi priprave na zakon – ustvarjanje varnega dialoga v paru

V zadnjem času se spričo visokega odstotka ločitev (do 50%) in zakonov v stiski raziskovalci in terapevti čedalje bolj zavedajo pomembnosti priprave na poroko in zakon. Priprava na zakon po svetu in tudi pri nas še vedno poteka v pretežni meri v okviru pastore različnih veroizpovedi. Uspeh teh in drugih priprav je težko izmeriti, saj raziskave doslej niso uspele dokazati dolgoročne učinkovitosti, zlasti ko gre za to, ali bo par ostal skupaj ali ne. Za učinkovitost priprave na zakon je pomembno, da se priprava dotakne ne le pojmovanj in prepričanj o poroki, zakonu, vzgoji otrok, verskih dogmah, značajskih in osebnostnih potezah ipd., ampak da pare nauči, kako se pogovarjati o svojih občutjih in kako z njimi živeti. Narejena je bila raziskava, v kateri smo želeli preveriti, kakšno izkušnjo vere in družinskih odnosov imajo pari, ki se udeležujejo priprave na zakon v eni od slovenskih župnij in ali to vpliva tudi na odnos mladega parain njuno vero. Rezultati so potrdili hipotezo o povezanosti med kvaliteto odnosov doma in kvaliteto vere mladih parov. Predstavljeni bodo tudi drugi izsledki raziskave, ki so v pomoč izvajalcem priprave na zakon.

Ključne besede: priprava na zakon, predzakonci, navezanost, vrednote, medgeneracijski prenos vere.

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Unequal power relations – necessity of participation, dialogue and empowerment in encounters with marginalized ethnic groups

The article presents a model of good practice of intercultural work with children – the Rainbow Association project. The introduction describes the history of immigration of inhabitants of other parts of the former Yugoslavia into Slovenia, along with the status of these immigrants' offspring in the last 15 years. Also sketched is the theoretic background for the understanding of the second generation immigrants and of the described model of good practice. This is the theory of identity and its different derivations in the interpretation of ethnic identity in relation to acculturation and integration problems. The Rainbow Association project is an attempt to stimulate coexistence between ethnic groups through organized, structured and schoolchildren's empowerment-oriented associating of children, members of marginalized ethnic groups, with students within the framework of elementary school and their local community.

Key words: migration, ethnic groups, children, ethnic identity, acculturation, marginalization, multicultural work.

Neenaki odnosi moči – nujnost participacije, dialoga in opolnomočenja v srečevanjih z obrobni etničnimi skupinami

Prispevek prikazuje model dobre prakse medkulturnega dela z otroki – projekt Mavrična zveza. Uvodoma prispevek opisuje zgodovino preseljevanja prebivalcev drugih delov bivše Jugoslavije v Slovenijo ter položaj otrok teh priseljencev v zadnjih 15 letih. Predstavljeno je teoretsko ozadje razumevanja priseljencev druge generacije in tudi opisanega modela dobre prakse. To je teorija identitete in njene različne izpeljave v razlaganju etnične identitete v povezavi s problematiko akulturacije in vključevanja v državo priseljevanja. Projekt Mavrična zveza pomeni poskus spodbujanja sožitja med etničnimi skupinami, in sicer skozi organizirano in strukturirano, v opolnomočenje šolskih otrok usmerjeno druženje otrok, pripadnikov obrobni etničnih skupin, s študenti v okviru osnovne šole in njihove lokalne skupnosti.

Ključne besede: priseljevanje, etnične skupine, otroci, etnična identiteta, akulturacija, marginalizacija, medkulturno delo.

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Empathy as a way to other person and to ourselves

Understanding of another and being sensitive to another is a quality of man that has been subject of interest of many thinkers. Discussions about compassion, sympathy, charity and also Christian love occupied wide space in philosophy and theology. At the beginning of 19th century at this field appeared new term, German 'Einfühlung', which has latter been translated as empathy. The simplest explanation of 'empathy' describes it as our capacity of being able to participate intellectually and emotionally at the experience of another person. It provides to us an immediate insight into internal life of the other person: her experiences, thoughts, feelings etc. Neuropsychological researches about mirror neurons discovered the evidence for claim that the capacity for empathy is deeply anchored into the human body and nature.

The aim of the paper is an outline of empathy. The author will pay special attention to the meaning of the concept 'empathy' by Edith Stein, who analyzed it in her dissertation *On the Problem of Empathy (Zum Problem der Einfühlung)*. Pace Stein empathy is our experiencing of another's experience. In case of empathy we experience some mental process always as not now occurring to us but to some other subject. This "drags" us into another's experience and enables us to see the situation from his/her perspective. Empathy is thus a two-sided experience: at the one hand it is our own experience and at the other hand it acquaints us with experience that is not, and has never been, our own. Stein also suggested a second role of empathy: self-knowledge. What the other does informs me of what I may become. I may recognize possibilities or potentialities which are unrealized by myself. Every comparison of different persons can become basis for understanding person's own values. The other people are necessary for our understanding ourselves. We can't understand and know ourselves without the relationship with another person. This person may also be God, where we can talk about theological/divine dimension of empathy. Stein claims that empathy is capacity that enables us to see the others not only as corporate bodies or objects but also as persons, as we are. Empathy is basis for every human interpersonal relationship and dialogue.

Key words: relationships, empathy, Edith Stein, person, self-knowledge, theological dimension of empathy.

Empatija kot pot do drugega in do samega sebe

Razumevanje za drugega in občutek za drugega je kvaliteta človeka, ki je že od nekdanj zanimala številne mislece. Razpravam o sočutju, simpatiji, usmiljenju in tudi krščanski ljubezni pripada velik del prostora v filozofiji in teologiji. Na prelomu 19. in 20. stoletja se je na tem področju pojavil tudi pojem 'Einfühlung', ki so ga kasneje začeli prevajati kot 'empatija'. Najpreprostejše bi empatijo lahko pojasnili kot zmožnost *vživeti* se v drugega, tako intelektualno, kot čustveno, pri čemer pridobimo notranje znanje, vpogled, ki je tako rekoč iz prve roke, saj sami doživimo, razumemo in začutimo, kako se nekdo počuti v

svojem doživljanju. Sposobnost empatije je globoko zasidrana v človeško telo in naravo, kar potrjujejo tudi nevropsihološke raziskave o zrcalnih nevronih.

V tem prispevku bodo povzete bistvene poteze pomena empatije, še zlasti se bomo osredotočili na pomen, ki ga ima pojem 'empatija' pri Edith Stein, ki je analizi empatije posvetila svojo doktorsko disertacijo (*Zum Problem der Einfühlung*). Empatijo opisuje kot naše doživljanje izkušnje drugega. Empatične izkušnje so tiste, kjer doživljamo neko vsebino ali dogodek, vendar vedno kot nekaj, kar se ne dogaja nam, ampak je to izkušnja drugega. S tem je oseba »potegnjena« v izkušnjo druge osebe in s tem sposobna videti položaj iz njene perspektive. Empatija je dvostranska izkušnja: je naša izkušnja, obenem pa nas neposredno seznanja z izkušnjo, ki nikoli ni bila naša. Steinova ponudi še eno vlogo empatije: spoznanje samega sebe. Z empatijo se zavemo nekaterih svojih sposobnosti in lastnosti, ki so nam skupne z drugimi, hkrati pa tudi ugotovimo, katerih zmožnosti in danosti nam primanjkuje. Vsaka primerjava različnih oseb lahko postane osnova za razumevanje lastne vrednosti. Drugi so potrebni, da lahko razumemo sami sebe, saj sebe ne moremo razumeti ali poznati brez odnosa z drugo osebo. Ta oseba je lahko tudi Bog, pri čemer lahko govorimo o teološki razsežnosti empatije. Po Steinovi je empatija sposobnost, ki nam omogoča, da drugih ne dojemamo le kot teles ali predmetov, ampak kot osebe, kakršni smo mi sami. Empatija je osnova za vsak človeški medosebni odnos in dialog.

Ključne besede: odnosi, empatija, Edith Stein, oseba, spoznavanje samega sebe, teološka razsežnost empatije.

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Affective psychological immaturity in the marriage community

The today's society is experiencing a serious crisis of the values. Humans are increasingly more incompetent to the dialogue and upright human relations. One can perhaps see the principal reason for it in the immature human nature. The most frequent area, where the crisis of the dialogue is largest, is the marriage community. Interpersonal relations are more difficult in the marriage, if the marriage partners belong to different religions and cultures and have differently world-attitudinal convictions. Therefore convictions among the specialists in the canon law of the Catholic Church become effective, that one of the key problems, because of which the marriages are falling apart, is the affective psychological immaturity. Because of the feature of the immaturity in the marriage communities, actually the entire society becomes incapable of upright human relations and an upright interpersonal dialogue.

Key words: affective psychological immaturity, marriage community, interpersonal relations, dialogue, maturity for marriage, immaturity for marriage.

Afektivno psihična nezrelost v zakonski skupnosti

Današnja družba doživlja resno krizo vrednot. Ljudje so vedno bolj nesposobni za dialog in pristne človeške odnose. Poglavitni vzrok za to je mogoče videti v nedozoreli človekovi

naravi. Najbolj pogosto področje, kjer je kriza dialoga največja, je zakonska skupnost. Medosebni odnosi so v zakonu še težji, če zakonca pripadata različnim religijam, kulturam in imata različno svetovno-nazorsko prepričanje. Zato se med strokovnjaki v kanonskem pravu katoliške Cerkve uveljavlja prepričanje, da je eden izmed ključnih problemov, zaradi katerih razpadajo zakoni, človekova afektivna psihična nezrelost. Zaradi pojava nezrelosti v zakonskih skupnostih postaja dejansko celotna družba vedno bolj nesposobna za pristne človeške odnose in pristni medosebni dialog.

Ključne besede: afektivna psihološka nezrelost, zakonska skupnost, medosebni odnosi, dialog, zrelost za zakon, nezrelost za zakon.

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Psychology of Religion and Intercultural Dialogue and Tolerance

Irrespective of all negative predictions of social scientists concerning its very survival, religion continues to be a vigorous social force strongly influencing culture of modern man. Taken its motivational and cultural power, specific social location and organizational configuration, religion becomes rather indispensable for any kind of intercultural dialogue campaign. Insights of psychology of religion in that context becomes increasingly important given the increasing prominence of nested paradigm in inter group dialogue and conflict resolution whereby local actors embedded at the gross-level of cross-cultural encounter are directly involved and responsible for creating atmosphere of dialogue and peaceful coexistence. Psychologically speaking, threats to intrinsic peace and tolerance building capacities of religion come from psychologically unbearable and abnormal environmental conditions, religious orientations such as extrinsic religiosity and partly religious fundamentalism, authoritarian personality trait, overstressed ethnic identity and uncontrolled inter-group processes. On the other hand, the most significant contribution of religion to intercultural dialogue lays in benign religious orientations of intrinsic religiosity and religious orthodoxy, and in ability of religion to offer subordinate transcultural goals and more inclusive categories of self-identification that could pacify otherwise competitive intercultural relations.

Key words: religious orientations – authoritarian personality – ethno national identity – realistic group conflict – social identity.

Psihologija religije, medkulturni dialog in strpnost

Ne glede na vse negativne napovedi družboslovnih znanstvenikov glede preživetja religije, le-ta še naprej ostaja močna družbena sila, ki zelo vpliva na sodobnega človeka. Upošteva njeno motivacijsko in kulturno moč, specifični družbeni položaj in organizacijsko konfiguracijo, je religija postala nepogrešljiva za kakršnokoli medkulturno dialoško kampanjo. Uvidi psihologije religije postajajo v tem kontekstu vse pomembnejši. Psihološko

gledano, grožnje intrinzičnemu miru in strpnosti oziroma zmožnosti religije za njihovo graditev izvirajo iz psihološko nevzdržnih in nenormalnih pogojev v okolju, iz religijskih orientacij, kot je ekstrinzična religioznost in delno religiozni fundamentalizem, iz avtoritarnih osebnostnih potez, preveč poudarjene etnične identitete in iz nenadzorovanih procesov med grupami. Po drugi strani pa je najpomembnejši prispevek religije k medkulturnemu dialogu v benigni religiozni usmerjenosti intrinzične religioznosti in religiozne pravovernosti in v zmožnosti religije, ponuditi podrejene transkulturne cilje in bolj vključujoče kategorije samoidentificiranja, ki lahko pomirijo sicer tekmovalne medkulturne odnose.

Ključne besede: medkulturni dialog, strpnost, religija, psihologija religije, družbena vloga religije.

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Moral Intuitionism, Disagreement and Dialogue

At the outset I succinctly discuss the problem of moral disagreement and the impossibility of its resolution as a prevailing argument against the plausibility of a metaethical and normative position called moral intuitionism. To begin with, I discard an extremely pervasive caricature of a mentioned position. According to this misrepresentation intuitionism could not offer anything nearly like a qualified account of moral justification. Next, I discuss the existence of moral disagreement as one of the major reasons for rejecting intuitionism. I survey a range of optional responses that are open to one with intuitionistic leanings. Finally, I discuss the possibility of resolving such disagreements in an open and meaningful dialogue.

Keywords: moral disagreement, intuitionism, moral justification, methods of resolving disagreement, dialogue.

Moralni intuicionizem, nestrinjanje in dialog

Na začetku kratko predstavim problem moralnega nestrinjanja in odsotnosti možnosti njegove razrešitve kot prevladujoč argument, ki naj bi govoril proti metaetični in normativni sprejemljivosti moralnega intuicionizma. Najprej ovržem zelo razširjeno karikaturu omenjenega stališča. Glede na to karikaturu, intuicionizem ne zmore ponuditi niti začetkov ustreznega stališča glede moralnega upravičenja. Nato razpravljam o prisotnosti nestrinjanja kot o ključnem argumentu za zavračanje intuicionizma. Predstavim vrsto možnih odzivov, ki so na voljo tem, ki jih je intuicionizem blizu. Na koncu razpravljam o možnosti razreševanja moralnega nestrinjanja v odprtem in smiselnem dialogu.

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Civic virtue and modern pluralistic liberal democracy

The paper considers topics belonging to the theory of citizenship or study of civic virtues necessary for working and prosperity of modern liberal democracy. In this context it deals with the conditions for moral action and for a (needed) transcendence of moral limitations set by cultural or social environment of the person, the problems of tolerance, with politics of recognition and representation of (illiberal) minorities in liberal democracy, with virtuous relationship to religion, and with virtuous attitude of believers and religious institutions. The author shells out relevant conditions or virtues for moral action and illuminates the indispensability of the adequate social environment for their development. He argues for the following theses: Tolerance or intolerance are not virtues or vice in itself, as such. They both might be virtue or vice. We must distinguish between different types of illiberal minorities. The degree of justified intervention of the state into the autonomy of the group depends on the type of the concrete group. Further the author speaks in favor of some rights that set some limitations to religious speech, to believers, clergy and religious institutions in the public life. The concluding claim is that any deeper understanding of social life must take into account virtues and therefore that approach in terms of virtues is necessary for finer understanding of it.

Key words: (civic) virtues, theory of citizenship, (virtue) ethics, moral agent, tolerance, policy of recognition, religion.

Državlјanska krepost in sodobna pluralistična liberalna demokracija

Članek spada na področje teorije državlјanstva oziroma preučevanja državlјanskih kreposti, potrebnih za delovanje oziroma razcvet sodobne liberalne pluralistične demokracije. V tem sklopu obravnava vprašanja pogojev moralnega ravnanja in (potrebnega) preseganja moralnih omejitev kulturnega oz. družbenega okolja osebe, probleme strpnosti, politike pripoznavanja in zastopanja (neliberalnih) manjšin v liberalni demokraciji, tematiko krepostnega odnosa do religije in krepostne državlјanske države vernikov in religiozних ustanov. Avtor izlušči relevantne pogoje oz. kreposti za moralno ravnanje in opozori na potrebnost ustreznega družbenega okolja za razvoj le-teh. Zagovarja naslednje trditve: strpnost oz. nestrpnost nista kreposti sami po sebi, obe sta lahko krepost ali pa hiba; med neliberalnimi skupinami moramo razlikovati različne tipe, in od tipa skupine je odvisna stopnja upravičenega posredovanja v avtonomijo teh skupin s strani države; avtor zagovarja nekatere pravice, ki postavljajo omejitve religioznemu govoru, vernikom, duhovnikom in religioznim ustanovam v javnem življenju. Avtor zaključi z ugotovitvijo, da je pri vsakem globljem razumevanju družbenega življenja potrebno upoštevati kreposti in da je potemtakem vrlinski pristop nujen za njegovo podrobnejše razumevanje.

Ključne besede: (državlјanske) kreposti, teorija državlјanstva, (vrlinska) etika, moralni delovalec, strpnost, politika pripoznavanja, religija.

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Milan Komar on the Philosophical Origins of Nazism and Fascism

Milan Komar demonstrates in his two essays on the philosophical origins of the two mentioned ideological systems of the 20th century that the common characteristic of their provenance is scepticism concerning the existence of the intrinsic natural order. The consequence of this radical nominalistic doubt is the latter enlightenment desire to rationally systemize and subsequently subordinate the yet untamed forces that move the surrounding caotic reality.

Komar shows that this radical scepticism actually carries within itself the seed of totalitarianism and justifies his claim by showing that the idea of the non-existence of the intrinsic order which was permanently expressed by all the mayor philosophical authorities of the eighteenth and nineteenth century – the idea is absent only in the horizon of the idealistic philosophy of Hegel and Fichte – is directly or indirectly connected with the formation of later ideological systems and their revolutionary practices.

Key words: scepticism, intrinsic order, universal forces, revolutionary activism, reality.

Milan Komar o filozofskih izvorih nacizma in fašizma

Milan Komar v svojih dveh razpravah o filozofskih izvorih omenjenih dveh ideoloških sistemov 20. stoletja dokazuje, da je skupna značilnost njunega izvora skepticizem glede obstoja intrinzičnega naravnega reda. Posledica tega radikalnega nominalističnega dvoma je poznejša razvetljenska želja po razumski sistematizaciji in posledično podreditvi še neobvladanih sil, ki gibljejo obdajajočo kaotično stvarnost.

Komar pokaže, da ta radikalni skepticizem dejansko v sebi nosi kal totalitarizma, in utemeljuje svojo trditev tako, da pokaže, da je ideja o neobstoju intrinzičnega reda, ki so jo stalno izražale vse filozofske avtoritete osemnajstega in devetnajstega stoletja – ta ideja je odsotna zgolj v obzorju Fichtejeve in Heglove idealistične filozofije –, posredno ali neposredno povezana z oblikovanjem kasnejših ideoloških sistemov in revolucionarnih praks.

Ključne besede: skepticizem, intrinzični red, vesoljne sile, revolucionarni aktivizem, stvarnost.

▪ **Na kratko o konferenci/General information**

Mednarodna konferenca
DIALOG ALI KAKO PRESEČI TRKE CIVILIZACIJ
Celje, 8.–11. november 2007
Dom Sv. Jožefa, Duhovno-prosvetni center, Plečnikova 29, 3000 Celje
Slovenija

International conference
**DIALOGUE OR HOW TO OVERCOME CLASHES OF OUR
CIVILIZATIONS**
Celje, November 8th–11th 2007
Home St. Joseph, Spiritual Educational Center, Plečnikova 29, SI-3000 Celje
Slovenia

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Teološka fakulteta, Univerza v Ljubljani/Faculty Of Theology, University of
Ljubljana
Ministrstvo za visoko šolstvo, znanost in tehnologijo Republike
Slovenije/Ministry of Higher Education, Science and Technology, Republic of Slovenia

- **Uredila/Editors:** Bojan Žalec, Valerija Japelj
- **Jezikovni pregled/Proofreading:** Valerija Japelj
- **Prelom in tehn. oprema/Layout and design:** Vojko Strahovnik
(slika na naslovnici/frontcover: © Doc Ross "Dialogue")