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Theology in Slovenia

1. Basic facts:

1 Population (number, ethnic differentiation)

Slovenia is the most western nation among the Slavic nations and located at the important geographical crossing between Romanic, Slavic and German nations. Slovenes have thus had to provide for their survival under the pressure of Germans and Romans. Christianity came to Slovenia from Aquileia and Salzburg through Irish-Scottish monks. The Germans in particular hindered the autonomy of the Slovene people and thus prevented the missionary work of Cyril and Methodius, imprisoning Methodius in Ellwangen (Germany), because they sought to exploit the missionary work for imperial purposes. As a result, the Slovene people had to establish their political framework within the Austro-Hungarian Monarchy.

The time of national growth deepened the pressure of the dominant nations of Germany and Austria on other nations. Slovenes, Croats, Serbs in the South and the Czechs and Slovaks in the East decided during the First World War to separate themselves from the Austro-Hungarian Monarchy. The Slovene politicians Anton Korošec (1872-1940) and Janez Evangelist Krek (1865-1917) worked toward the separation of these nations and their subsequent reunion with the Serbian Monarchy in the Monarchy of Serbs, Croats and Slovenes, also known as the First Yugoslavia (1918). The new state could not solve the problem of nationalism and the leading nation, Serbia, oppressed the other nations so that the state could fall. Around this time, the king was assassinated and the Second World War started.

The communist revolution occurred during the war. There are about 46,000 victims of the revolution in Slovenia. During the war, about 1000 civilians were killed as opponents of communism as a part of communist executive policy. After the war there were about 15,000 Slovene people killed by the communists. Because of its geographical situation the Slovene area was the location of the mass-killing of all of the anti-communist populace. The collaborators of the occupiers (about 150,000 people: Germans, Croats, Serbian Chetniks and members of other nations) fled to the West. Some of the them were captured by the communists, some of them were given by the western (Anglo-American) troops to the communists because of the Yalta agreement between Anglo-Americans and Soviets. About 20,000 Slovenes emigrated to Italy, Austria, USA, Canada and Argentina.

During the communist period, the Catholic Church was controlled and suppressed. Many Catholic priests and laymen were imprisoned and some of them were killed. The migrations, executions and oppression were mostly inflicted on the Catholic population, so that the "quality" of population changed evidently. This means that the public life afterwards was directed in a "revolutionary manner". In the words of Berdjajew, the communist man was a rough man, a man of violence. It also meant that Catholic sensibilities and mentality were dispelled from the public life, and could only be cultivated privately.

The changes of 1989 brought about formal democracy but the communists remained in major positions of society and they still significantly directed public life. The Slovenes had their own state and thus formally, they were free to decide about their own lives. The believers could practise their religion, but they had to fight with the repercussions of the long communist era.

Slovenia and Catholicism

Traditionally, the main religion in Slovenia has been Catholicism. There are about 1,8 million Catholics (about 82 % - Slovenia has about 2 million people). The second major religion is Islam. There are about 2,4 % Muslims and about 2,3 % Orthodox Christians and 0,8 % Protestants. Protestants were very important for the Slovene language, because they wrote the first Slovene books. Although Slovenes have some older documents in Slovene language (Brižinski spomeniki), the first Slovene books were published by Protestants. With the translation of the Bible into Slovene (Jurij Dalmatin, 1547-1589) and with other religious texts like the catechism, the Protestants established the Slovene written language. Because the Slovene region was under the governance of Habsburg House, the most of Slovenes had to remain Catholic. Only in the North-East was there a Protestant aristocracy and there, Protestantism remained.

Orthodox Christians came to Slovenia from Serbia and Bosnia, while Muslims came from Bosnia and Kosovo. Many of them came to Slovenia as so called "guest-workers", some of them as refugees in the time of wars in Bosnia and in Kosovo. Most of them now have Slovene citizenship. As many other former communist countries, Slovenia has a very liberal policy towards other religions, but under the governance of the former communists the Catholic faith was still treated with disdain.

Faculty of Theology in Slovenia

Slovenia has three university centers: Ljubljana, Maribor and (new) Koper, near Trieste. There is only one faculty of theology in Slovenia; it has two departments. The main center is in Ljubljana, because the faculty is the member of the University of Ljubljana. The department in Maribor has an entire program in theology, not incorporated in the University of Maribor, but as a part of the University of Ljubljana.

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Both departments have about 550 students yearly. Among them 66% are women, and there are about 100 candidates for the priesthood. It is surprising that students are so interested in theology, as this

education does not offer many possibilities for jobs. One reason for this is that the other faculties of humanities and social sciences are not ready to open free research and educational programs.

The faculty has three programs: Program of Theology (5 years) with the university diploma of theology. The second one is an Interdisciplinary Program. The third one is so-called Technical Program "Theology".

The first program, the regular study of theology, is intended for candidates for the priesthood but can also be undertaken by lay persons. Lay persons undertaking this course of study often have difficulty obtaining employment, particularly in the area of teaching. In Slovenia, there are neither Catholic religious lessons nor any kind of religious teaching in schools. There is a choice-program of Religion and Ethics in the last three years of the Nine-Year Primary School, but pupils can choose among the following subjects: Religion and Ethics, Rhetoric, and second foreign language. Few students end up choosing Religion and Ethics.

The second program is combined with other disciplines. In Ljubljana it is a combination of Theology and some subjects on the Faculty of Arts (Philosophy, History, Languages, a.s.o.), while in Maribor it is a combination of Theology and Pedagogy with the Pedagogical Faculty of the University of Maribor. The program takes four years and these graduates can more easily get a job in schools.

The third program is a technical one and is for those students who have not taken an exit examination (matura), particular for candidates for the priesthood who have not completed any state exit examination

It will be very difficult to renew the programs through Bologna's Declaration. Neither the Church's authorities nor professors are ready to accept the new university degrees with a three years bachelor degree and a subsequent two years master's degree. What the bachelor of theology can do and what it means for two further years of study for the master of theology, is a difficult question. There are many difficulties in the combination of different theological branches in this new strategy.

Slovenia has two bishop-seminaries (in Ljubljana and Maribor) which house and train candidates for the priesthood, and also some religious-seminaries of Franciscans, Minorites, Jesuits, Capucins, but all candidates study at the Faculty of Theology in Ljubljana or in Maribor. There are 38 (Ljubljana) and 8 (Koper) seminarians studying with the faculty in Ljubljana, and 37 seminarians with the faculty in Maribor.

During the communist era there were two low seminaries with their own high schools, and one seminary in which the seminarians went to the state school. The first one was of two dioceses, of Ljubljana and Koper, and it was in Vipava, the second one, of the Salesian community, was in Želimlje, and the third one, from the diocese of Maribor was in Maribor. In the independent Slovenia the seminaries were transformed into regular high schools with state concession and with both men and women scholars. Slovenia has now four high schools of this kind. Although there are no seminarians in these high schools, they are very important places of Catholic education.

The Faculty of Theology in the former Yugoslavia was a very important ecumenical institution. It organized ecumenical meetings between Serbian Orthodox, Croat Catholic and Slovene Catholic theologians. These meetings were an important place of ecumenical exchange. The theologians from the Ljubljana Faculty played the leading role in this discussion, a cause they were not burdened from

national and cultural prejudices. Slovene theologians have a long tradition in ecumenical work. France Grivec¹ (1878-1963) was the leading ecumenical theologian in the area of Middle Europe. In the time between the two World Wars he organized the ecumenical congresses in Velegrad (Czechoslovakia). From the role of Cyril and Methodius he stressed the necessity of a new ecumenical movement and he prepared the ideas of the Second Vatican Council. He spoke in his works about the spirit of the new profound and brotherly spirit of the ecumenical Christianity, which should bind the orthodox and Catholic Christians. The communist period broke with this tradition, but because the communists supported the Serbian Orthodox Church as a national church, they were interested in this form of dialogue. In this way they were able to promote their political image as liberal communists.

The History of Theology and Theological Teaching

Because Slovenes have not had their own state since the early Middle Ages, the Catholic Church was the main institution which has protected, guided and kept Slovene's temper. Slovenes depend on the Church. They also fear the representatives of the Catholic Church--priests. There is a Slovene saying: "You should take a priest only for salt." Despite this, priests and bishops were for a long time the only intellectuals in the Slovene nation. They worked not only for religious purposes, but also for cultural, economical, social and political affairs of Slovenes.

Theologians in particular were the first politicians, agricultural educators, social workers and cultural awakers of the nation. This role was especially important in the time when the Slovene national consciousness began. The neoscholastic movement in Slovene regions in the Austro-Hungarian monarchy was not only a philosophical revival but a mass national movement. The Catholic national movement at the end of the 19th century contributed to the political, cultural, social and economical programs for the development of the Slovene nation. Janez Ev. Krek (1865-1917), Aleš Ušeničnik (1868-1952), Anton Korošec (1892-1940), and other theologians and priests guided this work. Catholic theologians played an important role in the advancement of the national and political independence of the Slovene people. In the 1920s, Catholics in Slovenia like those in some other countries of Europe tried to find a more spiritual Catholicism and in doing this, they differentiated themselves. A very important group was the one of Crossedes, who played an important role in the Slovene Liberation Front. They helped communists to take power over the Slovene nation and to achieve the revolution.

After the revolution at the end of the Second World War, the communists began their fight against the Catholic Church and religion. The influence of this fight against religion and the Church still remains in the phase of the so-called transition.

It is very important to stress that in speaking about theology in Slovenia and in other post-communist countries it should be assumed that:

1. The Christian tradition of faith in these countries has been rapidly fragmented by the new societal situation. The transition has brought about sudden changes in religious attitude.

¹ Conf. F. Grivec, *Konstantin und Method, Lehrer der Slawen*, Wiesbaden 1960.

Freedom makes possible a free religious practice, but also a quick extirpation of traditional religious habits. People can live freely and they can decide freely regarding religious questions too. This is the same situation we have in the western countries with a longer democratic tradition², but the process there was more organic. Because of this, the task of the theologians of these countries is to deal with the problems of a postmodern society.³ It is necessary to involve in this work sociologists and psychologists and to cultivate an interreligious dialogue, which has been traditionally a theological task.⁴

2. Through the changes in the transition, a new discussion about the role of the religion in society took part. In Slovenia this discussion was opened in the twenties and thirties of the last century through the new spiritual movement in the Catholic Church. Communism stopped all discussions about the role of the religion in a society, and Christendom was pushed to the sacristy. Only members of the Cyril-Methodius Society could write under the communist government.
3. But publications of these theologians were self-censored. Theologians by themselves had to take care that they didn't write about themes or problems that the communists did not agree with. This is true also for ethical-religious issues. Theologians had to control their statements, in order to avoid making the communist leaders angry. The Cyril-Methodius Society in particular was remunerated for its loyalty to the communist authorities.⁵ Because of this, theology was mutilated. It was pushed into certain narrow societal passageways and it could not really openly address the relevant societal or political questions of believers. This was the fate of the so called "Contextual-Theology" of auxiliary bishop Vekoslav Grmič (1923-2005) from Maribor. He proclaimed this theology as a theology of self-governance and wanted to stress that the state communist system of self-governance had theological implications. But the Yugoslav system of self-governance was a communist trick to gain more control over the citizens. In this manner bishop Grmič gave support to the system of secret police. In his theology, bishop Grmič criticised the hierarchical structure and the authoritative style of the Catholic Church but he did not say anything critical about the state communist system. When questioned about this, he answered that he is not competent to criticise the state but only the Church's authorities.⁶ The contextuality of the theology of self-governance was only an ideological help for the communist system. As a result the Yugoslav system was because of its system of "self-governance" the most cunning of all the communist systems. The position of theologians was very difficult and it left consequences also in the time of transition.

² Cf. F. Fukuyama, *The Great Disruption*, New York (The Free Press) 1999.

³ Cf. J. Juhant, *Globalisierung, Kirche und post moderner Mensch*, Münster (LIT) 2005.

⁴ Cf. J. Feiner, *Offenbarung und Kirche-Kirche und Offenbarung*, in: Feiner, J./Löhner, M., *Mysterium salutis I*, Einsiedeln usw. (Benziger) 1965, 497-544.

⁵ Cf. J. Juhant/V. Potočnik, *Mislec in kolesja ideologij (The Thinker and the Wheels of Ideology)*, Ljubljana (Družina) 2001. The Society was founded on September 1st 1949, so that through it the communist leaders could control the Catholic Church. The members could collect money from the believers, they could insure themselves socially, and they had the old age pension insurance.

⁶ The bishop personally to the author in the communist times.

The Faculty of Theology and Its Role in Society

The Faculty of Theology contributed, along with other main faculties (Philosophy, Law, Medicine, Technical Sciences), to the foundation of the University of Ljubljana. The Jesuits founded in 1619 in Ljubljana a department of theology and as a result the University of Ljubljana recognizes this date as the beginning of the university studies in Ljubljana. The study of theology continued until December 1919, when the University was founded. Theologians also had an important role in the foundation of the Slovene Academy of Sciences and Arts. The philosopher and theologian Aleš Ušeničnik was the head of the Initiative Committee of the founders of the Academy (1938). He was for more than fifty years the leading person of Slovene Catholics and of the whole Slovene nation. He was a member of the Pope's Roman Academy St. Thomas of Aquinas in Rome.

There was also a theological high school in Maribor until 1941.

After the revolution in the year 1947 the Faculty of Theology was excluded from the University of Ljubljana. The High School in Maribor was cancelled. With the decree dated by the authors June 31st (!), the Faculty of Theology from Ljubljana was declared a private Church institution. In May of 1991 the Faculty regained its status as a state institution and on 18 November 1992, it was reintegrated in the University of Ljubljana. The University declared the habilitations on the faculty members were in conformity with the university policy on habilitations. The professors started to get regular salaries – they were very small at the times when the faculty was only a church institution and it was very difficult to work without books. Henceforth professors could take part on the competitions of the Ministry for High School, Science and Sport for science researches. The students of theology received a regular status as students,--acknowledged by the state.

The Faculty of Theology now has authority at the University. This means that all regular procedures: habilitations, research, teaching, and examinations with all regulation in relation to the students is held by the University. The Church has a great chancellor and professors have to be approved before the habilitation by him. But this is a practical solution and there is no legal regulation between the State and the Church in this matter. Because there is only a formal agreement between the Holy See and the Republic of Slovenia about the status of the Catholic Church in our society, most problems of this relation are open. Slovenia has no religious lessons in schools, there is a hospital care of souls but it is not paid by hospitals or by the state. There are many other questions to be solved.

After the Faculty of Theology was reintegrated in the University of Ljubljana it gained many students. Because there are no religious lessons in grammar schools and it is difficult for these students to procure employment. There is still a negative attitude in the society toward religion and consequently against theology. The Faculty of Theology was often declared as a Trojan Horse of the Church so that the Catholic religion can seek influence in society.

A new situation is the integration of Slovenia into European Union. Slovenes now have new courage and these changes have been echoed in the larger society.

A new challenge for theology in the university is the process of Bologna. It should renew all programs and develop a new framework for teaching at the university a new framework, a new pedagogy, and reorganized program for the achievement of the diploma. After three years, a student should get the bachelor's degree diploma and then, after another two years a master's degree in theology. It would be helpful if the Holy See would arrange for those studying theology in institutions in the EU could earn a master's degree. This solution has been arranged for the study of medicine (without three additional years of study for a bachelor's degree).

It is very difficult to change the mentality of the professors and to adapt them to the new mode of teaching. Theologians are stretched between the care for the integrity of the discipline and the new issues brought about by changes to the global society. In the transitional society of Slovenia, theology has taken a part in the societal changes as well.

There are some tensions between biblical and philosophical contents in the curricula. Professors of the Bible are convinced that the biblical contents are the decisive contents of the theological study. Professors of philosophical subjects call person's attention on the hermeneutical process of the word of God, which requires good knowledge of philosophical, psychological, and sociological conditions of man. It is very important especially in the post-communist countries. People here do not have enough hermeneutical experience, because they were systematically trained not to think but only to obey. For the same reason it is very important that all theological disciplines are open to the problems of time and space. The Slovene theologians are not ready enough to open their thoughts to real problems of the postmodern person. They take very important changes in our society slowly by transition from the communist system to democracy, and by the challenge of globalization. But they are not alone. Theologians in the world Christian church also have difficulties on this matter.

There is also a problem with the relation between theologians and the church authorities. There are not any troubles between the Slovene theologians and the Slovene Church authorities. But there are not so many viewpoints regarding how to deal with the problems of the postmodern person. Some professors have no idea what theology should do in this situation. On one side, they stress that theology has to be ecclesiastical and should obey and observe all orders of Rome. But on the other side they are prepared to cooperate with different political, economical and other powers to attain more influence in the society. The faculty has not made any common statement concerning the real societal and ecclesiastical problems of the Slovene Church. They do not have any opinion of lay men and women. The Slovene Church synod gathered some opinions about this area but it has not opened the discussion about the real problems of the Church in our society. The synod has not developed a strategy concerning the Church's approach to the problems of our society. Because there are many students of theology, they will require new decisions about the role of theology in the society and in the Church.

Reception of the Vatican Council

In the communist era, the main event for Slovene Catholics was, besides the Protocol-Holy-Seat-Yugoslavia, the Second Vatican Council (1962-1965). In the former communist countries it was difficult for bishops to get permission from the authorities of the state to take a part on the Council. Bishops were also instructed, as to what they should say at the Council. Most of the communist states didn't give the permission to all bishops. The communist leaders decided it with the motto "Divide et impera!" They only permitted some bishops to go to the Council. "The most general characteristic of the participation of the bishops from the communist countries on the Council was the limited freedom through the decisive role of the politics of communist rulers... It is a historical question, how the bishops of the other so called 'free countries' could realize this problem of the freedom of the bishops from the 'iron curtain'. The affected Churches have after the political change now to decide this question of the real freedom in the Church and in the society."⁷ The problem of 'self-limitedness of theology has to be solved by theologians of the former communist countries.

All Slovene ordinaries received permission to go to Rome. In turn, they all signed the declaration against the condemnation of the communist system.⁸

The Slovene Church was well informed about the events on the Council.⁹ The news came through the Vatican radio; the Church newspaper *Družina* was informed by the agencies from abroad about the events at the Council too. There were bulletins of by the state-organized society of the Catholic Priests *Nova pot* (New Way). In particular, the professor of theology Stanko Canjkar wrote regularly his estimations and statements about the events of the Council. He stressed the different streams of the Council. Because of the influence of this theologian on the Constitution about the Church in the Present World this document was very welcomed by the Slovene Church. It was widely appreciated that for the first time women could participate on the Council.¹⁰ *Družina* wrote that the Council with this Constitution confirmed its *raison d'être*¹¹. It presented the main themes of the Constitution.¹² *Družina* wrote: „With this Constitution the main conclusion of the Council was realized.“¹³ The Slovene Church presented the new ideas of the Council despite its difficult situation.

It was, however, very difficult to promote these ideas in the daily life of the Church in Slovenia. The communists closely controlled the life of the Church and they were not prepared to allow free

⁷ Cf. A. Máté-Toht, *Konzilsrezeption*, in: Máté-Tóth, A./Mikluščák, P., *Kirche im Aufbruch*, Ostfildern (Schwabenverlag) 2001, 344.

⁸ Vgl. *Acta Synodalia sacrosancti Concilii Oecumenici Vaticani II, vol. III. Congregationes Generales CXXXIII-CXXXVII*, Città del Vaticano 1977, 804-805.

⁹ The foundation of my thesis at this point represents the valuable research of my colleague Avguštin Lah entitled *Sprejem 2. vatikanskega koncila v Sloveniji (The Reception of the Second Vatican Council in Slovenia)*, published in Kvaternik, P., *V prelomnih časih (In the Time of Rapture)*, Ljubljana (*Družina*) 2001, 9-31. He prepared the following four quotations from *Družina*. I am giving him many thanks for this.

¹⁰ Cf. *Družina* 13 (1. 10. 1964), 161.

¹¹ Cf. *Odločilno važni dnevi koncila (The Decisive days of the Council)*, in: *Koncilska priloga "Družine" (Council Supplement of „Družina“)* 13 (15. 10. 1964), 185.

¹² Cf. *Koncilska priloga "Družine" (Council Supplement of „Družina“)* in: *Družina* 13 (15. 10. 1964), 185-192.

¹³ Cf. *Zgodovinski dan v življenju Cerkve (The Historical Day in the Life of Church)*, in: *Družina* 13 (15. 12. 1964), 246-247.

thinking. The best example is the professor of spiritual theology of Gregoriana Jesuit Vladimir Truhlar (1912-1977). He decided to return to Slovenia. As an open-minded theologian who especially stressed the meaning of the theologian and spiritual experience¹⁴ and who sometimes criticized the Church's authorities, he was very welcomed by the communists. He wrote two interesting books about the Council: *Pokoncilski katoliški etos*¹⁵ and *Katolicizem v poglobitvenem procesu*.¹⁶ These books had a very important influence, especially among Catholic and liberal intellectuals. In his books he stressed the important role of laity in the Church and he argued for the synodal principle in the Church. He tried to implement these ideas in the Catholic Church of Slovenia, but the communists worried about this project and they prevented him from being influential. He ultimately went abroad again and died in Südtirol (North Italy). Truhlar pointed out the problem of freedom of theological thinking, while he stressed the spiritual experience of faith like Karl Rahner. But this free experience pleased neither the Catholics nor the communists. Theologians criticized the openness of the theological system because for them, faith through too much experience would not be objective enough. The communists saw in this theological openness a potential danger for their rigid totalitarian system.

There were other theologians who tried to combine communism and Catholic theology. It was a question of survival to find ways of cooperation. The philosopher Janez Janžekovič pointed out the immense role of ethics as a bond between Marxism and Christianity.¹⁷ He thought that a socialist system (like it was the Yugoslav communism) was much better than the capitalist one.¹⁸ The communist teaching about the equality of all people was estimated by him as a common ground of meeting for Christians and Marxists. The goal of ethics—to reach the good life—should be in the same sense the ground of socialism. “Our enemy is not socialism but only atheism.”¹⁹ But the communists understood that the theologians had to subordinate themselves. They could use only limited freedom, and they had to accept the totalitarian order of the society. It was the time of the so called “dialogues”.²⁰ But the communist authorities of the Marxist states understood it differently than the Christian thinkers. If J. B. Metz wrote about “the public responsibility of the Christian faith in the society”²¹, the communist dictators did not allow any public manifestations of Christianity. But through Christian comprehension, theology has to take the responsibility of social situation. It was important in the communist times – even though it was very difficult – and it is very important in the postmodern secular society. It is the problem of freedom of theology and its covenant to the situation of people as it

¹⁴ In 1974 Truhlar's *Leksikon duhovnosti (Lexikon of Spirituality)* was published, which was translated in several languages.

¹⁵ V. Truhlar, *The Postcouncils Catholic ethos*, Celje 1967.

¹⁶ V. Truhlar, *The Catholicism in the Proces of Deepeness*, Celje 1971.

¹⁷ Cf. J. Juhant, *Janežkovič. Krščanstvo, liberalizem in marksizem: dialog ali taktika (Christianity, Liberalism and Marxism: Dialog or Tactics)?* v: Juhant, J./Potočnik, V. (ed.), *Filozof Janez Janžekovič. Mislec in kolesja ideologij. (Philosopher Janez Janžekovič. Thinker and the Wheels of Ideology)*, Ljubljana 2002, 51-53.

¹⁸ The same work, 54.

¹⁹ J. Janžekovič, *Dušno pastirstvo v skladu z današnjim družbenim razvojem (The Soulcare in Acordance with the Current Development)*, in: *Izbrani spisi (Selected Works)*, Celje 1978, I, 148.

²⁰ Cf. R. Garaudy/J. B. Metz/K. Rahner, *Der Dialog*, Reinbeck b. Hamburg 1970. R. Garaudy derived the possibility of the dialogue between Marxism and Christianity from the Council, p. 29.

²¹ The same work, 138.

is pointed out at the beginning of the Constitution of the Church in the contemporary world: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ."²² This task cannot be performed, if theology doesn't understand itself as a symbolic theology, as Rahner says.²³ To be open for the otherness of the world it means for the otherness of man. It is impossible in a closed dictatorial society. Theology should not be lost in any system. But it is a problem of Catholics, because they were trained in obedience through the system of the Church. Like Zygmund Bauman²⁴, says, obedience is the problem of education in a rigorist system.

Freedom and the condition of theology in transition

The main problem of theology is the problem of freedom. The former communist countries have "the unhappy gift of freedom" (Josef Tischner).²⁵ The pressure of the communist regime made people unreceptive to an open use of freedom. The socialistic person has been trained hierarchically, centrally and authoritatively. The main authority was the secret police. The political leaders gave themselves the right to decide about the lives of their citizens. Through the secret police, the party had control over the lives of citizens. It was very important that all citizens were under complete control.²⁶ The party held especially strong control over the Church and the believers. They had some priests as collaborators, because they compelled them with their methods of pressure to work with the secret police. It was not so difficult, because the Church's hierarchical system is a good foundation for this dialectic of order, as Zygmund Bauman says. The Exilslovene Dušan Lajovic, living in Australia, published a list of Slovenes who were controlled or who as collaborators of the secret police controlled other citizens. There were 1,000,000 Slovenes (fully half of the population) involved in the web of control.²⁷ But it is an anomaly of post-communist society of Slovenia that the plaintiff accused the publisher, instead of accusing some of the former collaborators of the secret police. It has opened a heated discussion about the rights of the persons on the list and the rights of the people who were prosecuted.

The problem of the Slovene post-communist society is that the influence of this secret web is so strong that nobody involved in it is prepared to speak about these connections. The problem is that there are clerics involved in this web and some of them are now collaborating with the transitory communists. As a result, the relations between the citizens are not made clear. Citizens are afraid because there are old connections and the former communists have still societal power. The situation

²² *Pastoral Constitution of the Church in the Modern World*, Preface Nr. 1, in: W. M. Abbott, J. Gallagher, *The Documents of Vatican II*, New York (Guild Press) 1966, p. 199/200.

²³ K. Rahner, *Schriften zur Theologie IV*, Einsiedeln 1961, 278 and 291.

²⁴ Zygmund Bauman, *Dialektik der Ordnung (Dialectic of the Order)*, Hamburg 2002; cf. S. Milgram, *Obedience to Authority: An Experimental View*, London 1974, XI.

²⁵ Vgl. R. Biel, *Lebens - und Todeszeichen der Kirche in Polen*, Innsbruck 1996, 171.

²⁶ Vgl. H. Arendt, *The Origins of Totalitarianism*, Harcourt 1979, Part III/cap.12, 693 ff.

²⁷ Vgl. D. Lajovic, *Pod rdečo zvezdo (Under the Red Star)*, Ljubljana 2001.

changed with the entrance of Slovenia in the European Union. But it is still difficult not to know who were - or still are – collaborators with the communist leaders.

Because of it the wrongs have not been solved, and those people who were victims of the communist regime are still victims of it, even though they are in a formally democratic state. It is very difficult to free people from the clasp of communism. The reason for this is that the former communists not only in Slovenia, but in other countries as well, still have much power in society. Jože Pučnik was the head of the parliamentary commission for the Investigation of the Revolutionary Processes off Law and Mass Killings.²⁸ He found out that the relatives of victims and the causers were not prepared to speak about this. There is an agreement between old communists not to say anything about these events.

It makes difficult to speak about the truths in the society and also in the Church, if these relations are not clear. So it is very difficult to speak about freedom in theology, if theologians are not ready to clear their positions. The synod of the Church of Slovenia²⁹ added nothing to solution of this question. But without this the conclusions of the synod will remain only on a paper. The Church didn't say the last word in this processes and it could not pose the strategy for its work in the future. Theologians couldn't dialogize about their role in this processes and so they couldn't help the Church to reach the full freedom and to help to free other citizens.

A problematic position of religion and theology in a transitional society

The Chair of Philosophy and of the Institute of Christian Philosophy and Ethics on the Faculty, the author of this article, has completed in the last years much research and has organized symposia about this complex Slovene history. He published 16 volumes about the relevant questions of our history, particularly of our Christian tradition.³⁰ He began his studies on Georg Hermes and on the problem of the relation of modernity and Christianity from Kant until the Marxist period.³¹ There were established the Institutes of Religion, of Ecumenism and Dialogue, of History, of Moral Theology and the Spiritual Questions of the Time and two programs paid by the Ministry for High School, Sciences and Technology. Through this we have investigated the fundamentals of the Christian culture in our tradition. During 50 years of communism the Christian roots of our culture were negated. It is a question of rightness to give stress to this heritage. The second motif was the search for Christian values in our society. It is the question, if, how and what kind of role do Christian values have after 50

²⁸ Cf. J. Pučnik, *Izbrano delo (Selected Works)*, Ljubljana 2003.

²⁹ Tajništvo sinode Cerkev na Slovenskem (Secretary of the Synod in Slovenia), *Izberi življenje (Choose the Life!)*, Ljubljana 2000.

³⁰ Cf. J. Juhant, *Na poti k resnici in spravi (On the Way to Truth and Reconciliation)*, Ljubljana (TEOF) 1997; Juhant, J./Potočnik, V. (ed.), *Filozof Janez Janžekovič. Misllec in kolesja ideologij (Philosopher Janez Janžekovič. The Thinker and the Wheels of Ideology)*, Ljubljana 2002, 51-53. Juhant J. /Janežič S., *Janez Evangelist Krek*, Maribor (Slomškova) 1998; Jamnik A., *Liberalizem in vprašanje etike (Liberalism and the Question of Ethics)*, Ljubljana (Nova revija) 1998.

³¹ Cf. J. Juhant, *Entschiedenheit über die Wirklichkeit. Transzendental-ontologische Voraussetzungen des Denkens von Georg Hermes*, Innsbruck (Diss.Mas.) 1978.

years of communism, which tried to expel the Christian tradition out of our society? It is combined with the question of our national identity. We worked this topic out in several publications. The book of the philosopher Janez Markeš³² addresses the problem of national identity and its combination with the collectiveness of Christendom in Slovenia and its influence on the Marxist conquest of Slovenia. It remains an open question of Slovene history and especially of the Slovene history of Christianity.

The author of this article published as a result of the project "The Sense and Value of Religions," a book with the same title.³³ It is the work of a theologian investigating the topic of religion. There are also "investigations" of religion by Slovene sociologists, but these sociologists are Slovene Marxist sociologists. And this is an important problem. In the communist times the so called "sociologists of religion" dealt with religion in order to expel it out of society. They played a very important role as assistants of the former communists supporting their continued dominance on the top of the post-communist society. They proclaimed religion as harmful for society and worked out a program to dispel it out of society. They had the full organizational support of the communist leaders to fulfil this task. It is very interesting and understandable that the leading Marxist sociologist Zdenko Roter, a colonel of the secret police, was the main interrogator especially of priests who were jailed. This group of sociologists made with their own methods and with the support of the communist politicians and political ideology that believers felt inferior in the society. Because of it they kept their political role in the time of transition. People are still afraid to show their new societal relations. It was decisive that the transitional communists could retain their political role in the society after the changes, too. They organized a political and electoral campaign for the former communist leaders. One of them, sociologist Niko Toš, guided the public opinion centre and tried to adapt the public opinion so to make benefit for the former communist party. As a head of the Institute for the Public Opinion he is a close collaborator of the post-communist nomenklatura. It also helped that the former communists carried out the privatization to their advantage. This group of sociologists with professors of other professions indoctrinated students and, through the media, the whole Slovene society. They especially tried to retain the role of Catholicism in the society in the framework of the communist era, which is private and isolated. This ideological role has been seriously questioned since Slovenia has joined the European Union.

Present work of Slovene theologians

The ordinary professor of philosophy Janez Juhant wrote books about the Slovene social-political history and the history of philosophy, and a book on anthropology.³⁴ He published an

³² Cf. J. Markeš, *Točka nacionalnega nesporazuma (The point of the national misapprehension)*, Ljubljana (Promag) 2000.

³³ Cf. J. Juhant (ed.), *Kaj pomeni religija za človeka. Znanstvena podoba religije (The significance of religion for man. The scientific image of religion)*, Ljubljana (Družina/TEOF) 2000.

³⁴ J. Juhant, *Zgodovina filozofije (History of Philosophy. Antiquity and the Middle Ages)* Ljubljana (Družina) 2001; *Človek v iskanju sovje podobe. Filozofska antropologija. (Man searching for his image. Philosophical anthropology)*, Ljubljana (Claritas) 2003.

anthology with the title "*Theology in the rupture of the time*".³⁵ There the problems of the individual theological branches in the relation to problems of the society of transition are presented. The author showed that theologians could not realize enough the burning problems of theology in this time. Theologians in Slovenia and over the world do not pay enough attention to this topic. The book of Juhant³⁶ *Globalisation, Church and the Postmodern Man* deals with the principal question: Has the Church anything to say to the postmodern man? Changes in the society are so deep and so tectonic that society needs a new access. The priest is a narrow passageway between the postmodern democratic and individual world, and the hierarchical structure of the Church. The Church has to decide if it is prepared to come down and to accept this situation of the postmodern individual man. The research program of Juhant deals with values of individualism and the possibility of attaining social capital for the life of the society and the Church.

One part of the Slovene theology and religious philosophy was importantly shaped by a Slovene outspring of Brentano's or Meinong's stream in philosophy. Its main representative France Veber (or Weber) (1890-1975) started as a successful pupil of Meinong in Graz. In 1920 he started his career at the University of Ljubljana and became the first professor for philosophy at the Faculty of arts in Ljubljana. Until 1945, when communists came to power he was, together with Ušeničnik, the main personality of Slovene philosophy and was extremely popular. Afterwards it was dangerous to discuss his philosophy and so it was left in oblivion. Later Weber developed a philosophy strongly pointing in the same direction as the Christian religion.³⁷ Weber handed on to Slovene science 23 doctors of philosophy (PhD), and strongly influenced such important thinkers as Anton Trstenjak (the topic of his PhD in Innsbruck (1928) was Weber's ethics). The most faithful developer of Weber's thought is Ludovik Bartelj, who lives as a priest at Dole pri Litiji (born in Mirna Peč, 1913, 1973 PhD in theology at the Faculty of Theology in Ljubljana). He published 11 philosophical books in which he presented his numerous ways to God. The heart of his Christian realistic philosophy constitutes (idea of) a depth reason (immediate experience of (Proto)reality) and his philosophical (moral) psychology.³⁸

We must also mention an important Slovene and Argentinian philosopher Milan Komar (Emilio Komar). He was born in Ljubljana (1921). After the Second World War he left Europe. He became a professor for the history of modern philosophy at the Universidad Católica Argentina, where he had taught for decades. In 1992 he was invested with an order by the pope John Paul II.³⁹ Komar in his

³⁵ Cf. J. Juhant, *Teologija na prelomu časov*, Ljubljana (TEOF/Družina) 2000.

³⁶ Cf. J. Juhant, *Globalisierung, Kirche und post moderner Mensch*, Series *Theologie Ost-West*, (ed. by J. Juhant and A. Franz, Münster ect.), (LIT) 2005.

³⁷ For his philosophy of religion see *Znanost in vera (Science and Religion)*, Ljubljana 1923, *Knjiga o Bogu Celje* 1934 (trans. as *There Is A God* (trans. by G. M. Trunk, Chicago 1942 (the translation needs essential corrections)); for his anthropology cf. P. S. Zečević *Francisci Veber, Theoria de persona. Internum drama philosophi sloveni*, Montreal 1954.

³⁸ Cf. for instance his books *Človek-svet-Bog (Man-World-God)*, Ljubljana 1970, *Globinski razum in Prastvarnost I-II (Depth Reason and Protoreality)*, Lj. 1983, *Globinska psihologija religije (Depth Psychology of Religion)* (in two volumes), Lj. 1992. Cf. B. Žalec, "Bartelj, Ludovik", in *Enciklopedija Slovenije (Encyclopedia of Slovenia)*, Vol. 16, Ljubljana 2002.

³⁹ Cf. B. Žalec's texts »Milan Komar, his life and work«, and »Sweet drudge of meaning« (a short outline of Komar's thought), both in M. Komar, *Red in misterij (Order and Mystery)*, Ljubljana 2002.

realistic Christian philosophy, was established and inspired in great part by the thought of Thomas Aquinas. He deals with the reperiodisation of philosophy, and studied in detail rationalistic traditions, he developed a critique of modern autonomous philosophy (Kant, Hegel, Marx, Adorno) and culture, and he made important contributions to depth psychology.⁴⁰

Bojan Žalec (born 1966), a member of Juhant's research group, researches Slovene philosophical tradition (he is the leading expert for F. Veber and his »school«⁴¹). In addition, he has studied in detail some phenomena of modern (19th and 20th century) philosophy, intertwined with intentionality, semantic, and epistemological problems (Austrian philosophy, analytical philosophy), moral psychology, ethics (Ch. Taylor, A. MacIntyre, R. Rorty), and philosophical anthropology.⁴²

Other philosophers are mostly engaged in the social and ideological questions of the society. Anton Stres published books on Marxist philosophy and social philosophy and ethics. Besides Juhant, Edi Kovač and Branko Klun⁴³ work on philosophy of postmodernity. The last two philosophers are occupied with Emmanuel Levinas. The philosophy of Martin Heidegger has been very influential in Slovenia. Robert Petkovšek presented Heidegger's relation to Plato.⁴⁴ Anton Jamnik has dealt with the problems of modern ethics. He presented the main ideas of philosophers like Taylor and Rawls and evaluated their role in the (post)modern discussion about basic ethical problems.⁴⁵

Štefan Ferenčak works on the Slovene Church music tradition. He wrote several theoretical discussions on this topic and published anthologies of the Slovene Church music.⁴⁶

Jože Krašovec, Professor for the Old Testament and a member of the Slovenian Academy of Sciences and Arts wrote three dissertations: the first at the Pontifical Biblical Institute, the second at the Hebrew University in Jerusalem, and the third at the Sorbonne and Institut Catholique.⁴⁷ He has been elected President of the International Organization for the Study of the Old Testament (IOSOT), and has the task to organize in July 2007 the 19th IOSOT Congress in Ljubljana. In 1984 he took the responsibility for a new translation of the Bible into Slovene, which is intended to have the character of an ecumenical

⁴⁰ Cf. Emilio Komar, *Orden y Misterio*, Buenos Aires 1996.

⁴¹ Cf. B. Žalec, »Veber on Knowledge and Factuality«, *Acta analytica*, Vol. 19 - Issue 33, 2004; pp. 241-263.

⁴² Cf. B. Žalec, »Meanings of Identity«, *Anthropological Notebooks*, Vol. 8 – Issue 1, 2002; pp. 117-135.

⁴³ B. Klun, *Das Gute vor dem Sein. Levinas versus Heidegger*, Peter Lang, Frankfurt am Main et al. 2000; E. Kovač, *Le face-a-face*, in: *Le Visage*. Autrement, N. 148, October 1994.

⁴⁴ R. Petkovšek, *Heidegger-Index (1919-1927)*, Ljubljana (Teološka fakulteta) 1998; *Le statut existentiel du platonisme: Platon dans l'analytique existentielle de Heidegger*, Peter Lang, Bern – Berlin 2004.

⁴⁵ A. Jamnik, *Liberalizem in vprašanje etike (Liberalism and the Question of Ethics)*, Ljubljana (Nova revija) 1998.

⁴⁶ Cf. S. Ferenčak, *Kirchenlied und nationale Identität in Slowenien/ Hymnody and National Identity in Slovenia*, v: Internationale Arbeitsgemeinschaft für Hymnologie. Bulletin 28. Rijksuniversiteit Groningen. Instituut voor Liturgiewetenschap 2002: about the polyphonic identity of Slovene national and artificial songs. *Lepa si lepa si, roža Marija (Beautiful You are ,rose Maria). Ein Beispiel historischer Volksmusikforschung*. Asco art & science Bratislava 2002. *Izobraževanje cerkvenih glasbenikov v mariborski škofiji od A. M. Slomška do danes: 1836-2004/The education of the Church musicians in the dioceses Maribor from A. M. Slomšek until today: 1836-2004*. Maribor (Slomškova založba) 2004.

⁴⁷ J. Krašovec, *Der Merismus im Biblisch-Hebraeischen und Nordwestsemitischen*, Roma (Pontifical Biblical Institute) 1976; *Antithetic Structure in Biblical Hebrew Poetry*, E. J. Brill, Leiden 1984; *La Justice (sdq) de Dieu dans la Bible hebraïque et l'interprétation juive et chrétienne*, Freiburg (Universitätsverlag) and Göttingen (Vandenhoeck & Ruprecht) 1988.

version. The commented Bible translation has been completed and published in the year 1996 as the Slovene Standard Version.⁴⁸ Since 2001 he has been working systematically on the forms of Biblical names in the Original and in European Bible translations.

Terezija Snežna Večko translated into Slovene language the Books of Samuel, Ruth and Esther. She is researching the meaning of guilt, punishment and forgiveness in the Books of Samuel and the problem of repent prayer in the time of the Second Temple.⁴⁹ Her colleague Milan Matjaž has been working since his dissertation in the year 1988 on the synoptic tradition, especially on the Christological motifs of this tradition.⁵⁰ He is investigating first Slovene translations of the Bible.⁵¹ The moral theologian Anton Mlinar is working on the problems of biomedical ethics. He organized the translation of the Book of Bernard Häring *Frei sein in Christus*, and translated himself a part of it into Slovene. Ivan Janez Štuhec is working on the social question of the 20 century and on the relations of the Church to these questions.⁵²

The fundamental theologian Drago Ocvirk is researching the relations between modern culture and the Christianity. He is searching the new institutional, symbolic and the forms of teaching, which should be able to built the European society. He is engaged with the roles of the religions, especially how they contribute to violence or its removal in the modern societies. He is searching how the religious, institutional, symbolic elements and elements of teaching, which cause violence, could be removed or respectively neutralized.⁵³

The Church historians and independent philosophers have problems to oppose the Marxist doctrine in the research and the scholar area, because the Marxist ideologists are not prepared to discuss the problem of the communist past. The revolution in particular is for the former communists a taboo. The Church historians are working on the clearing the revolutionary time. They edit the *Acta ecclesiastica Sloveniae* as important documents of the past of the Church and Christianity. The editor

⁴⁸ J. Krašovec, *Reward, Punishment, and Forgiveness*, Leiden (Brill Academic Publishers) & Ljubljana (Slovenian Academy of Sciences and Arts) 1999; *Between Guilt and Reconciliation*, Ljubljana (Slovenian Academy of Sciences and Arts) 2000; *Between Original and Translations*, Ljubljana (Slovenian Academy of Sciences and Arts) 2001.

⁴⁹ T. S. Večko, *Divine and Human Faithfulness. General Observations and the Place of the Concept in the Psalms* (With the Cooperation of J. Krašovec), *Biblische Notizen*. Beihefte 10; M. Görg, München 1995; disl.: *Saul - the Persecutor or the Persecuted One?*, in: *The Interpretation of the Bible: The International Symposium in Slovenia* (ed. J. Krašovec), *Journal for the Study of the Old Testament*. Supl. Series 289, Sheffield Academic Press, Sheffield 1998, 201-214.

⁵⁰ M. Matjaž, *Furcht und Gotteserfahrung: die Bedeutung des Furchtmotivs für die Christologie des Markus*, *Forschung zur Bibel*, Bd. 91, Würzburg: Echter, 1999; *The Fear on the Way to Jerusalem: the Overlooking Sight of the Christological Concept in the Gospel of Mark*, in: A. Malina (Hg.), *On his Way: Studies in Honour of professor Klemens Stock, on the Occasion of his 70-th Birthday*, Katowice 2004, 269-284.

⁵¹ M. Matjaž, *Prevajanje Svetega pisma v času škofa Herbersteina (The Translation of the Bible in the Time of Bishop Herberstein)*, in: E. Škulj (ed.) *Herbersteinov simpozij v Rimu*, Celje (Mohorjeva družba) 2004, 357-366.

⁵² I. J. Štuhec, *Die politische Situation und die Kirche in der Slowenischen Republik*, in: Ingeborg Gabriel (Herg.), *Freiheit und Verantwortung der Kirche in der Gesellschaft*, Wien 1995, dersl.: *Europa- Beschützerin von Personen, Familien und Völkern*, v: L. Leuzzi in C. Mirabelli (Hg.), *Verso una Costituzione Europea*, Ed. Marco, Roma 2003.

⁵³ D. Ocvirk, *Lepo tveganje: hoditi z Jezusom danes (A Good Risk: to go with Jesus today)*, Ljubljana (Družina) 2000; *Med Narcisom in Kristusom (Between Narcissus and Christ)*, Celovec/Ljubljana/Wien (Mohorjeva založba) 1998.

is an ordinary professor for the Church History Metod Benedik. Assistant Professor Historian Bogdan Kolar is working on the Slovenian emigration as a part of the Slovenian national history and a challenge for the Church communities both in the country of their origin as well as in the country chosen as a new place for living. He published a monograph treating the same topic.⁵⁴ The second topic is the history of religious communities during the period of the totalitarian system in Slovenia and their history generally talking. A survey with the title "*The Impact of the Communist Period on the Life of the Religious Communities*" has been already published as a contribution of a larger project. He is working on a larger review for the time being.

Slavko Krajnc⁵⁵ is working on the inculturation of the liturgy in the Slovene tradition. He discovered that the important Slovene liturgical, language and Church reformers, as bishop Tomaž Hren (1560-1630), parish-priest Franc Mihael Paglovec (1679-1759), the first Catholic translator of the Book of Tobias, bishop Karl Janez Herberstein (1717-1787), parish-priest Peter Pavel Glavar (1721-1784), bishop Anton Martin Slomšek (1800-1862), and ecclesiologist Franc Grivec (1878-1963), had a good sense for inculturation in the Slovene tradition. Krajnc established that Slovene priests and theologians worked to bring the liturgy closer to the simple people.

Avguštin Lah devotes his studies to basic questions of human existence in connection to current challenges as they arise in conditions of the modern world. These are the questions of human person and society, as they arise from scientific developments and views from the traditional religions. He tries to find answers to these questions in the light of biblical theological views on man and faith in God as community of love.⁵⁶ He investigated the questions of the Vatican Council.⁵⁷

Anton Štrukelj was a member of the International Theological Commission selected by the Holy See. He is chief editor of the Slovene edition of the international Catholic bulletin *Communio*. He worked on the theology of Hans Urs von Balthasar and on the spiritual aspects of theology.⁵⁸ As a visiting professor he was in Fribourg, Lugano and Sankt Petersburg.

⁵⁴ B. Kolar, *Slovenian Priests and Priests of Slovenian Descent in the Catholic Communities of California*, San Francisco (Educational and Dramatic Club Slovenia) 2004.

⁵⁵ S. Krajnc, *L'attiva partecipazione liturgica nella Chiesa slovena come preparazione al Concilio Vaticano II.*, in: Montan, A. (ed.), Sodi, M. (ed). *Actuosa participatio: conoscere, comprendere e vivere la liturgia: studi in onore del Domenico Sartore*, (*Monumenta studia instrumenta liturgica*, 18). Citta del Vaticano (Editrice Vaticana) 2002; - *Il rito della purificazione e della benedizione della puerpera con l'esempio dell'inculturazione slovena*. In: Bogoslovni vestnik, Ljubljana 2004, Y. 64, Nr. 4.

⁵⁶ A. Lah, *Globalisierungsängste und christliches Gott- und Menschenverständnis*, in: Loretan A., Luzatto F. (ed.), *Gesellschaftliche Ängste als theologische Herausforderung*. Kontext Europa, (Theologie Ost - West, Tome 3), LIT, Münster 2004; *Podobe Boga sodnika med nasiljem in nenasiljem (Images of God the Judge between Violence and Non-Violence)*, in: Bogoslovni vestnik 64 (2004), 4.

⁵⁷ A. Lah, *Bog Oče. Skrivnost božje bližine (God-Father. The Secret of the Nearness of God)*, Ljubljana (Družina) 2000; *Teološka antropologija*, in: C. Sorč (ur.), *Priročnik dogmatične teologije I (Enchiridion of the Dogmatical Theology)*, Ljubljana (Družina) 2003, 205-362.

⁵⁸ A. Štrukelj, *Leben aus der Fülle des Glaubens. Theologie der christlichen Stände bei Hans Urs von Balthasar*, Graz (Styria Verlag), 2002; *Kniende Theologie*, Zweite, erweiterte Auflage, St. Ottilien (EOS Verlag) 2004.

The Full Professor Ciril Sorč points out that the relations in the Holy Trinity are the necessary condition of the relations in the human society. The Perichoresis can be as an inspiration and hermeneutic principle for the relations between men⁵⁹.

Stanko Gerjolj⁶⁰ is assistant professor for Educational Psychology and Religious Education. His research and investigations are concerned with psychological processes of education, especially in the societies of the post-communist states. His work includes also some questions of psychology of religion education. His books for religious education (from 6th to 9th year of religious education) are based on the methods of Howard Gardners' theory of Multiple Intelligences, and of Gestaltpedagogik, which supplement the traditional way of catechesis.

A. S. Snoj worked out (with collaborators) a plan of the catechesis in Slovenia. It is the anthropological-kerygmatical model of reciprocity. Through this model the Slovene catechisms⁶¹ were written.

Peter Kvaternik is a member of different international associations of pastoral theologians. Together with Juhant, Potočnik, Valenčič he guided the research project "Rapture". They researched the changes in the ten countries of former communism in comparison with other totalitarian systems of the 20th century. The pastoral-theologian work of Kvaternik is dedicated to the problems of the Church's announcement in the (post)modern world.⁶² Christian Gostečnik has developed a program for master and specialist of the family therapy. It is a very well accepted program of therapy for the life of families.

⁵⁹ C. Sorč, *Entwürfe einer perichoretischen Theologie Perichoretische Beziehungen im Leben der Trinität und in der Gemeinschaft der Menschen*, Münster (LIT Verlag) 2005.

⁶⁰ Cf. S. Gerjolj, *Ideologie und Bildung: ideologisch-politischer Totalitarismus im Bildungs- und Erziehungswesen im Kommunismus und der Versuch einer Demokratisierung am Beispiel Sloweniens*, (Texte zum Ost-West-Dialog, 12). Gießen: Justus-Liebig-Universität, 1997.

- *Herausforderungen für eine Erziehung ohne Feindbilder*. In: Czirják, J. (ed.) *Der Wille zu den Werten*.

Kaposvar 2000, 170-179. - *Beziehungen zwischen den Generationen: in einer sich vom Totalitarismus zur Demokratie bewegenden Gesellschaft. Religionspädagogische Beiträge*, 2000, 44, 153-161. - *Kommunikative Theologie und die Frage der multiplen Intelligenz. Workshop – Kommunikative Theologie im Vollzug*. In: Hilbareth, B. J., Kraml, M., Scharer, M. (ed.) *Wahrheit in Beziehung*. Mainz 2003, 133-137.

- *Vzgoja in izobraževanje pred nekaterimi izzivi globalizacije. (Education and Formation and some challenges of Globalization)*, in: Ministrstvo za šolstvo in šport. *Kakšna bo šola prihodnosti?* Didakta (ed.). Ljubljana 2004, 89-99.

⁶¹ Vgl. S. Snoj, *Katehetika: didaktična izhodišča religijskega, verskega in katehetskega pouka (Die Katechetik: der didaktischen Grundlagen Religions, Glaubens- und Katechetik-Unterrichts)*, Ljubljana (Salve) 2003; *Pripovedovalna teologija – meje in možnosti (Narrative Theology – Borders and Chances)*, Ljubljana (Salve) 2000.

⁶² P. Kvaternik, *Stalno pod naponom: obiteljski pastoral pred izazovom slobodnoga vremena (The Pastoral of Family under the Challenge of Freetime)*. Diacovensia, 2001, Jg. 9, Nr. 1. Đakovo, HR; *Seelsorgekonzepte im Wiederzusammenhang*. Pastor.theol. Inf., 2003, Jg. 23, Heft 1, Schwerte, DE; *Im Herzen Europas: Kirche und Gesellschaft in Slowenien*. Diakonia (Mainz, 1972), Jul. 2004, Jg. 35, Nr. 4.

Theology and freedom

We have already discussed the problem of the freedom of theology. It is a very important problem, especially in the former communist countries. To combine the concepts "belief" and "knowing" is to make a square circle. The impossibility to know the "last" truth of man and the world leads us to the mystery⁶³ of faith and to the *theologia negativa*. As Rahner pointed out: "The history of the concept of theology has in its foundation the conflict between poetic-religious grounding in mythology and conceptual-philosophical grounding in metaphysics."⁶⁴ He has in his mind the Antic background, but the problem still remains and it is related to the problem of freedom of theological investigation. The Slovene theological authors pointed out this problem in different ways. They are more or less dependent on our past with the pressure of the communist regime. They deal with the question of freedom on the topic of problems: the philosophical streams, ideology and transition, societal dimension of the human rights, religion and violence, the man for the ethical challenge of science and especially for the economical processes of globalisation, questions of didactic and pastoral in the transition, the problems of post-modern society and the possibilities for the theology and the Church in the individualized society. They research different forms of fundamentalism, the relations between religion and violence, and the role of the scripture and the Catholic tradition in these processes⁶⁵ in the Church and in the society. The relation between the Church (theology) and society is a very important one, because individualism has taken a part in society and in the Church.

Above all, the question of freedom should not be excluded or marginalized in the Church.⁶⁶ The question of freedom (in God) could only be solved - through Rahner and Schnackenburg - in the readiness for a permanent hearing to the history of the relation between man and God, and also for the existential experience. It means the openness for reciprocal hearing and speaking in the community of the Church.

The role of the theology is more and more difficult. From one side this role is much less questioned by society and especially by the person of today. This person is ready to solve their problems by themselves without always involving problems of this individualism. They are not ready to submit to the Church hierarchical statements and prescriptions. Despite self-isolation, the postmodern person is not prepared to submit to the community, and especially this person is not ready to submit to an organized group or institution like the Church. On the other hand the postmodern person is suffering because of self-isolation.

It is a specific problem of the post-communist person to find his/her new role in the world. It is much more difficult for the post-communist man/woman.

Theology has a very ungrateful task: to show the way of freedom of this individualized man/woman. But the task is ungrateful from the other side too, because the institutional Church is not

⁶³ Cf. K. Rahner, *Schriften zur Theologie* IV Einsiedeln 1961, 56.

⁶⁴ O. Bayer/A. Peters, *Theologie*, in: J. Ritter/K. Gründer, *Hist. Wört. der Philosophie*, Bd. X, Basel 1998, 1081.

⁶⁵ Cf. Guisep Nay, *Die Kirche und die Menschenrechte, als Rechte auch des Menschen als Geschöpf Gottes*, in: Bulletin ET 15. Jg., 2004, Heft 2, 289 f.

⁶⁶ Cf. J. Juhant, *Globalisation, Kirche und post moderner Mensch*, Münster ect. (Lit), 2005.

ready, not able enough to accept this situation of the postmodern man. This position of the postmodern man frightens the Church. Because of it, the Church is trying to limit the freedom institutionally to save the postmodern man/woman from the risks of individual life. Despite this theologians have the task to deal with the freedom of the human and they have to hold out this tension between the individual freedom of modern person and the freedom of children of God. The institutional Church has to support this project, but the question remains, whether the Church can survive these opposites. The postmodern man/woman and society as a whole would be grateful for this. But it is so big a challenge for it that the Church should be changed, as Beck pointed out: The Church is an important institution of globalization, which has all the structures of globalisation, but it has to be changed if it wants to overcome the present state of a zombie.⁶⁷ But it is not a problem of the Church in Slovenia, but of the whole Catholic Church in the postmodern world.

⁶⁷ Ulrich Beck, *Freiheit oder Kapitalismus. Ulrich Beck im Gespräch mit Johannes Wilms*, Frankfurt (Suhrkamp) 2000, 279.