



EUROPE:
Spiritual Resources
for the Future

ABSTRACTS

SESSION #2

SESSION 2.1

Die christlichen Wurzeln Europas in der Sicht von Johannes Paul II

*Janusz Podzielný
(University of Opole)*

Vor genau 20 Jahren hat der Papst Johannes Paul II. das nachsynodale Apostolische Schreiben „Ecclesia in Europa“ (28. Juni 2003) veröffentlicht. Der Heilige Vater betonte in diesem Dokument unter anderem, dass durch die Stärkung der christlichen Fundamente Europas auch die Freiheit geschützt und die europäische Identität unterstützt wird. Es scheint wertvoll, an diese prophetische Vision des polnischen Papstes zu erinnern. Und das ist das Hauptziel dieses Referats.

Die spirituelle Kraft der Gregorianik

*Gloria Braunsteiner
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In vielen zeitgenössischen Familien absentiert heute das gemeinsame Singen, die Erziehung der Kinder zur Wahrnehmung von Kunst. Die Suche nach dem Schönen, die innere Ausrichtung des Menschen auf das Erleben besonderer Momente ist anthropologisch tief verankert und hat eine kathartische Wirkung.

Die schöpferische Kraft des Wortes Gottes wird aus der biblischen Botschaft verständlich und wird weiter durch die creatio continua bezeugt. Das Wort verwandelt und heiligt den Menschen und führt ihn immer tiefer in die Freundschaft mit Gott hinein. Davon zeugt

der Umgang mit Gottes Wort in den Gesängen des frühen Christentums, die nach der Konstitution SC des Zweiten Vatikanischen Konzils nichts von ihrer Aktualität verloren haben. Das Wort-Ton-Verhältnis ist in diesen frühen Gesängen am intensivsten gegeben, weil es sich im Choral um die künstlerische Ausdeutung, Interpretation des Wortes geht – um Rhetorik, die das Wort zum Klang werden lässt.

Nach Augustinus kann nur der erneuerte Mensch ein „neues Lied“ singen, deswegen ist die Gregorianik, die aus der Kontemplation entstanden ist, immer neu für den Zuhörer und für den Sänger und eignet sich als lebendige Quelle tiefer christlicher Spiritualität. Die Neumen in den alten Handschriften geben ausführlich Auskunft zur spirituellen Belebung des „Buchstabens“ der Hl. Schrift und verlangen nach ganzheitlichem Engagement im betenden Singen.

Durch die differenzierte Gestaltung der Bibel-Texte in der Gregorianik kann der Beter innerlich berührt werden und die existenzielle Dimension der Kontemplation in neuem Licht entdecken.

Inquisition und Aberglaube am Beispiel des Mühlendorfer-Salzburger Hexenprozess Marie Pauerin 1749-1750

*Christine E. Hötzingler
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Am 6. Oktober 2022 wird es 273 Jahre her sein, dass die Kindsmagd Marie Pauerin aus Neumarkt einen Hexenprozess auslöste, der

als letzter Inquisitionsprozess auf österreichischem Boden in die Geschichtsbücher eingegangen ist.

Bis heute bilden Forschungen über Inquisitionsprozesse der Frühen Neuzeit nur einen kleinen Bruchteil der Verfolgungen in den Alpenregionen ab. Die Auslegungen des „Hexenhammers“, und der „Constitutio Criminalis Carolina“ für das Inquisitionsverfahren im 18. Jahrhundert spielen eine beachtenswerte Rolle. Insofern sollte das spezifisch rechtshistorische Thema wie die Rechtsprechung des Pfliegerichts Mühlendorf zum Hexenprozess der vermeintlichen Delinquentin Marie Pauerin aufgegriffen werden.

Für das Dissertationsvorhaben liegt noch keine wissenschaftliche Arbeit vor, die das lokale Inquisitionsverfahren gegen die Kindsmagd Marie Pauerin auf diese Weise dokumentiert und die verschiedenen Themenbereiche und Aspekte daraus umfassend beleuchtet. Ziel dieser Arbeit ist die Prüfung der Rechtsprechung, sowie die Analyse der wichtigsten und historischen Stationen und theologischen Entwicklungen, die zum letzten Inquisitionsprozess auf österreichischem Boden führten.

Der bescheidene Forschungsstand rechtfertigt eine ausführliche Bearbeitung des Inquisitionsprozesses gegen die Kindsmagd Marie Pauerin. Im Zentrum des Dissertationsvorhabens steht die Rekonstruktion des Inquisitionsprozesses gegen die vermeintliche Hexe Marie Pauerin und die genauere narrative Auflistung der Gerichtsakten mit ihren Inhalten.

How to Read Homer? Saint Basil's Advice to the Young

*László Perendy
(Pázmány Péter Catholic University, Budapest)*

During his short reign (361-363) Emperor Julian the Apostate issued a decree which forbade Christian rhetors to teach Greek classical literature to Christian young people. His intention was to keep the next generations of the 'Galileans' uneducated. In fact, Christians themselves looked askance at the epic poems and the dramas narrating the deeds of the gods of Olympus, which were often immoral and repulsive. In this delicate situation Basil, the presbyter of Caesarea in Cappadocia decided to write a short treatise addressed to some nephews of his, titled *To the Young on How They can Derive Profit from the Books of the Pagans*. He urged his readers to look for the teachings in the pagan texts which were compatible with Christian morality. In his mind some of them can be used as a kind of preparation for reading Christian ascetical texts. His model was mainly Plutarch's moral treatise, *Moralia*. Although Basil often repeats that the classical texts do not have any intrinsic value and can serve only as a kind of preparation for the struggle against sin, in Christian antiquity and during the Renaissance (when it was translated into Latin) this work was often interpreted as a Christian approval of classical culture. Regardless of Basil's original intentions, this writing contributed to a great extent to the continuance of Hellenistic culture and the formation of what we call European identity. In my contribution I intend to present what ideas

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and deeds Basil judges to be morally useful for the education of young people from the works of e.g., Homer, Pythagoras, Hesiod, Plato, Theognis, and Euripides, and how he contrasts them with the perfection of the moral teaching of Christianity. Through my presentation we can have an insight also into the rich cultural heritage of Basil.

Contested and Depicted: The Portiuncula Miracle as a Potential Spiritual Resource

*Dominik Opatrny
(Palacký University Olomouc)*

The Portiuncula indulgence has historically been a popular form of devotion due to its generosity and the beautiful founding legend of St. Francis, which has been depicted in numerous works of art. The roots of this legend can be traced back to approximately a century after Francis' death, and its authenticity has been challenged over the centuries due to historical, theological, and monetary factors, such as the infamous "inflation of indulgences." Nevertheless, this apocryphal narrative has been the impetus for extraordinary works of art that disseminated across Europe from the late 16th to the late 19th century. This paper seeks to explore three critical questions: What were the theological disputes surrounding the Portiuncula indulgence? Why did this theme fade away in the late 19th century? And finally, can these works of art, despite their contested origins, serve as a source of spiritual inspiration for contemporary European Christians, and if so, how?

Edith Stein (1891-1942): A Spiritual Resource for Europe

*Laurence Bur
(Contractual lecturer, associate member of the
UR 43 77 of Catholic Theology and Religious
Sciences; University of Strasbourg, Faculty of
Catholic Theology)*

When John Paul II declared Edith Stein a co-patron of Europe in 1999, he emphasised that this « meant unfurling on the horizon of the old continent a banner of respect, tolerance and acceptance, which invited us to understand and accept each other beyond our differences [...], in order to form a truly fraternal society ». Edith Stein's life is a source of inspiration for the construction of a « Europe of dialogue » (Pope Francis). It was placed, first of all, under the sign of openness. Openness to Christianity when, as a student in Göttingen, coming from a Jewish family in Breslau, she dared to meet Christian philosophers, though she had abandoned her faith.

Openness to the tradition into which she was born, when, after receiving baptism, she rediscovered Judaism and, in the inhuman context of the anti-Semitism of the thirties, dared to remind Christians that Jesus was a Jew, and that the Christian faith is incomplete if it neglects the encounter with the Jewish tradition. Her openness was also expressed philosophically: after having been trained in the phenomenological movement, she immersed herself in the philosophy of Saint Thomas Aquinas, trying to build bridges between modern philosophy and Christian philosophy. Edith Stein also inspires us with her ethical and political

courage. The fact that she entered the Carmelite Order in 1933 could make us forget her concrete commitments, particularly in the service of the promotion of women, justice and peace. For her, the spiritual life cannot be dissociated from social commitment. Finally, she developed an original, still little known, way of thinking about freedom, which, while recognising the greatness of subjective autonomy, does not reduce it to that, but analyses it as a possibility of responding to the call of common values. This makes it particularly inspiring for those who are in search of the means of overcoming individualism and trying to rebuild communities.

The Ignatian Spiritual Resources of the Hungarian Society during the Communist Regime (1948-1989)

István Csonta
(Episcopal Theological College of Pécs)

The prominent role of Ignatian spirituality in Europe is unquestionable throughout the almost five-centuries-long history of the Jesuit order. This is true especially for Hungarian society if we consider the work the Jesuits accomplished in the 17-18th centuries by setting up and running schools, and seminaries, basically creating the foundations of the modern school system from primary to higher education.

Next to education, spirituality was the other important topic Jesuits always focused on during their activity. After WW2, the Hungarian Jesuits became one of the most prominent en-

emies of the newly settled communist regime. Therefore, organizing spiritual retreats, and editing Jesuit journals, i.e., the regular ways of influencing the Hungarian society by Ignatian spirituality was closed off. In my presentation, I will uncover those few means Jesuits had to influence the Hungarian society during the years of the communist regime.

Freedom of Conscience? – An Investigation into the Reception of the Second Vatican Council in Hungarian Moral Theology at the time of the Hungarian People’s Republic (1949-1989) in the Mirror of Selected Journals

Sára Geiszelhardt
(Universität Wien)

The moral values by which I live my life are determined not only by the teachings of the Catholic Church (as a Catholic), but also by my workplace, my family and, last but not least, by the country and culture in which I live and in which I grew up - and in which my parents and grandparents grew up. In 1949, the Soviet invasion of Hungary led to the establishment of a Soviet-style communist system that lasted until 1989. That was the Hungarian People’s Republic.

A time when most church institutions were nationalised, monastic orders were dissolved, priests and bishops were persecuted, imprisoned, or murdered. According to the teaching of the Second Vatican Council, man is capable

of recognising the good beyond external laws and of making the right choice. But how could the word of inner conscience prevail in a time like the decades of communism, when the acceptance and practice of the Christian faith was almost “automatically” associated with humiliation or fear?

The central question of my research is: What is the reception of the Second Vatican Council’s teaching on conscience in the field of moral theology in Hungary before 1989? I have chosen the topic of conscience because the Council itself dealt with it and also because important moral issues that arose in Hungary in the years after the Council can be traced back to the question of conscience (e.g. freedom of conscience, free exercise of religion, condemnation of church members who collaborate with the state, birth control, etc.).

Last but not least, it is still an important and problematic issue today. Thus, it is possible to show developments and changes. In my presentation I would like to give an insight into this ongoing research.

The Spiritual Resources of India and Europe: The History of a Failed Theological Project

*Enrico Beltramini
(Notre Dame de Namur University)*

Ressourcement (the French for “return to the source”) has been one of the most influential theological movements in Roman Catholicism

and beyond. It is credited with changing Catholicism’s viewpoint on modernity, from fiery opposition to critical acceptance. The Second Vatican Council has been mostly driven by the ideas of the ressourcement theologians, and pontiffs like John Paul II, Benedict XVI, and Francis I are considered expressions of, or at least intellectually close to, their positions.

The expansion of ressourcement theology in India was based on this assumption: Indian civilization can play for Christianity the same role that Greek civilization played in the early centuries of the church. As long as Christianity is unable to assimilate Indian religious hearts, it cannot claim to be universal (it cannot be a universal religion). At the same time, the assimilation of India would help Christianity become more contemplative and less dependent upon the Greek-Semitic ideology that still holds at the core of Catholicism.

At some point, the project of the assimilation of the spiritual resources of India collapsed. In the decades after the Second Vatican Council, and in particular, with the rise of Hindu nationalism and the shift of mission to India from contemplation to social justice, the tendency of the Roman Catholic Church in India changed: the search at the sources of religions was replaced with that of the social dimension of evangelization and interfaith dialogue.

This paper addresses the eclipse of the project and the reason why it can re-emerge: both issues are crucial in a serious and detailed attempt not only to assess the past but also to discuss the spiritual future of Christianity in Europe.

‘Decolonizing’ the Christian Notion of Solidarity: A Perspective from the ‘East’

*Ligita Ryliskyte
(Vytautas Magnus University (Lithuania) &
Boston College (USA))*

For those who lived under Communism in Europe, the war in Ukraine has revived old memories of the not-yet-forgotten totalitarian regimes that expressed the imperial and colonizing aspirations of Russia in the twentieth century.

Reflecting on these old and new facets of historical suffering in Central and Eastern Europe (CET) raises a series of questions and catalyzes some theological insights concerning the Christian notion of solidarity. These questions include: In what sense is solidarity distinct from other expressions of the empathetic incarnations of Christian love? Does solidarity take sides? What kind of solidarity is possible with the perpetrators of crimes? What can the lived experience of solidarity in CET teach us about the spiritual resources for our common future in Europe?

Though conceived in a context that does not share in the colonial history of the ‘West’ but rather demands a hearing on its own terms, the answers to these questions still can contribute to the decolonial project, not the least by ‘decolonizing’ the Christian notion of solidarity. Mainstream contemporary theological discourses seem to conceive this notion without advertent to the historical experiences that originate outside of the traditionally conceived West or the Global South. In response, this paper revisits the Christian notion of solidarity in three parts.

First, the paper shows how tracing the secular origins of the notion “solidarity” sets the agenda for a theological inquiry that is informed by the historical suffering in CET. Second, the paper develops a distinction between solidarity in suffering and solidarity in sin, as it critically examines the tension between ‘group solidarity’ and ‘universal solidarity.’ Third, by drawing on two converging perspectives, anthropological and Christological, the paper argues for theological foundations of solidarity that underscore its all-inclusive, incarnate, transformative, and kenotic aspects.

SESSION 2.3

The Jewish Physician's Prayer as a Source of Medical Ethics

*Jan Polák
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Palacký University in Olomouc)*

This study aims to examine how Jewish-oriented medical ethics can be inspirational for contemporary healthcare professionals. In the first part, it briefly introduces its fundamental principles, seeks to clarify the position of the physician in Jewish society, and briefly highlights the specific features of his or her ministry. It then concentrates on medical prayer, chronologically presenting the four most significant ones. Their authors are both physicians and rabbis: Yehuda ha-Levi, Jacob Zahalon, Simon Frankfurter, and Maimonides. In the last case, the author of the text is most likely the German Enlightenment physician of Jewish origin, Marcus Herz. From their point of view, all the prayers represent the ideal physician and are essential contributions to the history of medical ethics. The study presents them in their historical and social context, briefly discusses their authors, and then focuses on the texts themselves, looking for parallels between them, trying to discover their original contribution, and seeking to answer the question: In what respect can each of them be inspirational for the contemporary health professional? There are four points in particular. The first is the awe of the human body, combined with respect for each man and woman who are seen as unique beings. Furthermore, the medical profession is regarded as a gift, which implies a call to cooperate with its Giver, who alone has

the power to heal. From this, then, springs the doctor's professional modesty with an awareness of the spiritual transcendence of his or her ministry. All this results in a psychosomatic approach to the sick. The physician is aware that his or her task is not only to cure the patient's body, but the real aim of his or her ministry is to improve the overall quality of life - with respect for truth and love for the human person.

The History of the Holocaust and the Nuremberg Code. The Old Resources for the Future Ethical Discourse

*Branka Gabric
(Institut für Weltkirche und Mission
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Georgen)*

The recent European history is burdened with the Nazi crimes and sparkling eugenics that was behind their actions. A more detailed study of the development of eugenics and its greatest application in Germany, however, can provide us with valuable knowledge relevant to the current and future ethical discourse.

The discovery of large-scale inhuman medical experiments after the war led to the creation of the Nuremberg Code in 1947. Still, even after introducing the ethical principles for medical experiments, the research practice worldwide did not necessarily include those requirements (well-known is Tuskegee-Syphilis-Study, etc.). Finally, it was again new abuses of human dignity and freedom that opened the way to contemporary bioethics.

While the topic of the holocaust was quite present in ethical discourse in the 1990s and early 2000s, in recent decades it does not seem to be discussed or used as widely in ethics education. Although, in practice, particularly in the past few years, we could testify to a rise in medical distrust connected particularly with public health requirements. The history and abuses of medical practice and experiments still play an important role in individual and public understanding of different medical practices.

In this presentation, we want to ask about the relevance of studying our common European recent history and one of its lowest moments. What is the role of memory? What are the lessons that still need to be learned? Are there aspects we did not give enough attention to before? How can Catholic teaching on human dignity and its foundations contribute to future ethical and political discourses and practices? Is there still a need for moral theological reflection?

Is the Nation Really the Spiritual Value of the Future?

*Inocent-Maria V. Szaniszló
(Pontifical University of Saint Thomas
Aquinas, Rome, Italy)*

Ethical issues of nations are not just a simple and desirable topic in moral and political philosophy. On the one hand, we would like to address general and important topics that are less controversial, and therefore the topic of the nation does not suit us very well. On the

other hand, since the end of the First World War, we have been divided into nation states, especially in the European context, as the conquest of a national self-determined movement. In the political space of a unifying Europe, after the fall of the Berlin Wall, there was again talk of the nation as a restrictive, even unsatisfactory concept of future development. However, the ensuing wave of nationalism, even in the great states of the world, shows a phenomenon that is not so easy to circumvent. It was in the 1990s that several personalities tried to take a stand on the importance of nations for the future of human development. Pope John Paul II of Poland was one of them.

Back and Beyond: Re-turning to Re-Modernity

*Stephan Tautz
(Ludwig-Maximilians-Universität München)*

The search for re-sources for Europe's future inevitably leads one back to its sources. On first sight, many streams flow from the sources: historical, mythological, spiritual, political, etc. And yet, all different streams seem to flow in the same direction, which signifies not only the destination but also the origin: the beyond. Just as a look at Greek mythology reveals that Europe's origins lie beyond its shores, so does the Judeo-Christian spirituality draw its life from the call of the Great Other of the transcendent beyond. And likewise, as particularly post-colonial studies demonstrate, also the history and identity of Europe is closely linked to its expansionary outreach to the shores beyond and

their riches. Thus, looking back at the sources also makes us aware of Europe's violent identity. But this painful history could also help us to build a more peaceful future in Europe and beyond. In this way, the painful experiences and testimonies of people(s) who have suffered the negative effects of Europe's outward reach could become resources for its healing future.

Proceeding from this assumption, the paper uses the voices from beyond Europe as signposts for this resourcement. This path will lead us back to pre-modernity and the various origins of colonialism. From there we then can try to find alternative paths towards a different present and future. On these paths, the voices of the marginalized – from beyond the mainstream – in the various historical and political contexts might help us to find our way(s) to an alternative modernity, for the overall goal of this paper is not a rejection of Europe or European modernity altogether, but rather its re-form. Thus, the postmodern-informed look back into the sources of modernity might eventually lead also beyond to the appearance of the thin outlines of an alternative re-modernity.

How Can Veritatis Splendor Protect Us from Erroneous Moral Absolutism in Public Policy?

*Károly Mike
(Eötvös Lorand University, Faculty of Law)*

Veritatis splendor emphasised the distinction between intrinsically wrong acts and acts whose morality depends on motives and

circumstances. Today we are witnessing attempts to re-evaluate both personal behaviour and public policies in controversial fields. Recent papal documents, such as *Laudato Sí* or *Fratelli Tutti*, are important in this respect. I argue that moral indignation can lead to confusion about acts that are (seriously) wrong per se and acts that are not.

The problems of introducing situational ethics for objectively wrong acts are well-known. I focus on an error in the other direction: erroneous moral absolutism. Raising acts that are not wrong by reason of their object, but by reason of their motive or their circumstance to a category of (almost) per se wrongness can lead to serious moral confusion. Such confusion then supports questionable and potentially harmful policies. I illustrate these points with cases from environmental policy, migration policy and criminal law. When new categories of acts are mistakenly judged wrong (almost) per se, (1) the condemnation of acts that are truly intrinsically wrong is attenuated, (2) necessary guidance for solving personal moral dilemmas is abolished, (3) public moral discourse is unduly restricted, and (4) policy trade-offs are ignored and, ultimately, become arbitrary.

I propose that the moral philosophy of Veritatis splendor can protect us from such errors. It carves out a space for moral and political prudence for non-inherently wrong acts between the Scylla of fanaticism and the Charybdis of indifferentism. It also preserves moral energy for fighting acts and policies that are always seriously wrong.

SESSION 2.4

The Indefectibility of the Apostolic See

*Emmett O'Regan
(Loyola Institute, Trinity College Dublin)*

Since the publication of *Amoris laetitia* in 2016, a number of Catholic theologians, priests and bishops have accused Pope Francis of teaching heresy. The papal critics ground this accusation on the belief that the pope is capable of espousing heresy in his capacity as teacher of the universal Church, via the non-definitive exercise of the authentic Magisterium. This paper will show how the official *relatio* produced by the Deputation de fide stipulated that the contents of *Pastor aeternus* would definitively exclude the possibility of a heretical pope. The medieval Decretists had allowed for the idea of a *papa haereticus* by drawing a distinction between the *sedes* (the See itself) and the *sedens* (the occupant of the See). If the Apostolic See was in some way differentiated from the series of popes who preside over it, the Decretists thought they could assent to the already defined doctrine that the “See of St. Peter always remains unblemished by any error”, while still allowing for the possibility that an individual pope could teach heresy. In this way, the medieval canonists interpreted Christ’s prayer for the never-failing faith of Peter in Luke 22:32 as being made for the universal Church, rather than the individual successors of Peter. The First Vatican Council countered this argument by following St Robert Bellarmine’s teaching that divine providence would never allow a pope to teach heresy to the universal Church, because of the inherent indefectibility of the entire people of God. The first canon of the

dogmatic constitution of the Church *Pastor aeternus* formally proscribed the distinction between the *sedes* and the *sedens* with an anathema, by teaching that Christ had established the Church on Peter alone rather than the college of apostles as a whole or the Church in general. Since this distinction was the sole technicality which had allowed for the idea of a heretical pope, this explains how the idea of a heretical pope was formally excluded within the contents of *Pastor aeternus*.

Encounters between Mathematics and Theology in John Henry Newman’s *A Grammar of Assent*

*Louise Catherine Gordon
(St Patrick’s Pontifical University, Maynooth, Ireland)*

In the *Grammar of Assent*, John Henry Newman is exploring the knowing of religious faith and the rationality of personal belief. Throughout, he refers to a broad spread of mathematics, with frequent use of examples from science, applied mathematics and geometry. This paper explores the way that Newman uses these examples and considers their significance. It identifies and characterises the theories and concepts from mathematics that Newman uses to illustrate his ideas. It introduces a combined framework to identify and assess points of encounters between mathematics and theology. Finally, it applies this framework to show points of these encounters in the *Grammar*.

The Irony of Christian Hope: Taking a Leap Beyond Despair

*Florian Klug
(Julius-Maximilians-Universität Würzburg)*

Besides being a Christian and sharing Christ's death through baptism, finitude and mortality still mark our existence and let us enjoy only a fraction of imaginable ways of living. However, we are not doomed to death and extinction. In a Socratic manner, faith enables us to question the current state of the world and transgress its bleak appearance through hope.

In hope, the Christian perspective looks beyond the obvious and can participate in and intellectually grasp a future that would be otherwise locked from our understanding. We can characterize this twofold stance of the Christian existence as an attitude of irony: on the one side, the Christian perspective acknowledges the dire state of the world and its need for salvific transformation as well as redemption.

On the other side, the Christian perspective is conscious about the ongoing, yet not obvious metamorphosis of creation and participation in Christ's fate. Therein, the Christian perspective shares a vision of how the world can be and can act accordingly to contribute to this transformation.

This angle refrains from being kept in a state of despair that only knows one inescapable outcome in the course of history. Thus, hope is a specific spiritual resource of Christiani-

ty that enables the faithful to cope with the conditions of the world which can easily lead to despair, depression, and cynicism. Without abandoning the world, the stance of irony enables the faithful to relativize and question the obvious. Therein, irony is not only a means, and hope is not only a feeling. Together, they make a profound way of living faithfully in a demanding world.

The Thought of Karol Wojtyła: A Soteriological Anthropology of Hope in Contemporary Europe?

*Mary Stevens
(University of St Andrews, Scotland)*

Karol Wojtyła annealed and laboured his thought in the catastrophic events of Europe in the mid twentieth century. Using the heritage of religious and philosophical heritage developed in his academic training, including doctoral work on St John of the Cross, Wojtyła worked also with his vibrant social, cultural, personal and pastoral experience to develop insight into human meaning and human agency in both atrocities committed and heroic altruism undertaken.

He developed a theological, soteriological anthropology which, while rooted in a specific intellectual and spiritual heritage, stands within contemporary, diverse Europe able to witness beyond its own chronological genesis to the present historical moment and the future. In this paper I aim to begin an identification of elements within the thought of Karol Wojtyła

which can be a resource for a robust contribution to individuals and society. This will include the understanding of the human individual and of society which humans comprise. I will concentrate specifically on the human vocation, personal and social, to the inheritance of redemption as God's own people, the baptised contributing and flourishing in a religiously and culturally diverse society.

I will briefly reference the social teaching of the magisterium of Karol Wojtyła as Pope John Paul II. While this is somewhat widely known, at root it depends on an anthropological, sociological reality formed in the dialectic of practical faith and mysticism with crisis and concrete social practicalities.

“A man without education has no humanity at all.” Erasmus on Education and its Continued Significance Today

*John-Paul Sheridan
(St Patrick's Pontifical University, Maynooth,
Ireland)*

This paper will present some of the educational writings of Erasmus of Rotterdam, in par-

ticular the two major works: *The Education of a Christian Prince* and *A Declamation on the Subject of Early Liberal Education for Children*.

Both of worthy of consideration for the ideas and themes explored therein, and which led to Erasmus to be recognised as one of the foremost thinkers (and writers) on education in the renaissance. As well as the major works there are a number of references to education in his letters, dialogues, and colloquies.

The paper will present some of these ideas thematically, and to demonstrate that they are still significant and worthy of study by aligning them to some of the current ideas on religious education and some of the themes to be found in the recently published *Directory for Catechesis*.

SESSION 2.5

The Vision of the European Church after a Disappointment

László Gájer
(Pázmány Péter Catholic University Faculty of Theology)

Recent popes - John Paul II, Benedict XVI and Pope Francis - have formulated a relatively complex teaching on Europe. While John Paul II dreamt of a reunited Europe organised on Christian foundations after the collapse of communism, Benedict XVI did not seek primarily Europe's Christian roots, but was content to give the continent a moral foundation. Pope Francis saw the European community as a multipolar and transversal reality, celebrating the diversity and pluralism of the region. The vision of the three popes has been marked by a growing but subtly defensive approach over the years. Secularisation grew stronger and stronger, and in time it seemed to triumph over the once Christian Europe.

In recent years, the Church in Europe has virtually collapsed. This experience is particularly strong in Germany. It was only a foretaste of this process that the draft of the EU constitution did not include a reference to Christian values. Pope Francis has not even attempted to set out a vision for the European Church in the last ten years. He was and remains the Pope of the peripheries.

In my contribution, I would like to make proposals for a possible vision of a European Church. I do so in the knowledge that, after the shock of disappointment and collapse, I believe it is time for a new vision.

Political Anthropology of Pope Francis as a Challenge for Europe

Petr Jandejsek (Jabok Institute, Czechia)

The paper will address the topic of the conference from the perspective of theological anthropology. In the face of the challenges of contemporary Europe, the paper will reflect on the question of who is a human being. It will critically draw especially on the teaching of Pope Francis. In *Fratelli tutti* Francis relates the questioning of who is a human being to the concrete political, economic and ecological challenges of our time. He constructs a kind of contextual anthropology. The parable of the Good Samaritan, says the Pope, "speaks to us of an essential and often forgotten aspect of our common humanity: we were created for a fulfilment that can only be found in love. We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed by our contact with human suffering" (FT 68). These "aspects of our common humanity", e.g. a political dimension of humanity, will be further explored.

After reviewing the existing conceptualizations of Francis' anthropology, I will focus in particular on the reception of its political dimension. The relatively extensive literature allows a preliminary assessment of the significance of Francis' anthropology. My own intention is then to outline its relevance in contemporary Europe, especially in relation to economic disparities, the problem of the search for identity and the demand for a change of lifestyle in view of the climatic crisis.

Solidarity. A European Value in Local Perspective

*Tamás Ragadics
(Episcopal Theological College of Pécs /
University of Pécs)*

Solidarity is a main element of Catholic Social Teaching and European value system. This principle is strongly connected to social justice, equality, human dignity and freedom, which are often undermined by social inequalities and poverty. Although social integration is a governmental commitment, religious organizations also play an important part in charity work. This activity involves a widely respected social participation for churches and plays a crucial role of credibility in a post-secular world.

Our research is focusing on a church-based Hungarian project implemented in an underdeveloped region of Southern Transdanubia. This area (Sellye district) is characterised by minor settlements without a strong economic centre, a higher rate of an undereducated Roma population, segregation, poverty and negative trends of migration.

The presentation highlights the goals and authentic methods of social workers working in charity projects as well as the perception of problems and conflicts of local families. Networks of solidarity and mutual support have a high importance in marginalized village societies. Social support services and charity programmes become part of the system for survival of indigent inhabitants. Effective pro-

jects should reflect on solidarity by promoting self-support and motivating social skills decreasing poverty and vulnerability.

“The Scriptures of the Nations”: Sola scriptura as the Basis of Humanistic Education in Emerson and Thoreau

*Kristóf Oltvai
(The University of Chicago)*

The past two centuries have seen American and European universities move away from theologically or humanistically grounded models to one that is structurally and epistemologically biased toward the natural sciences. The prospect of intellectual labor’s automation and the humanities’ increasingly ideological orientation raises this longstanding issue to a fever pitch today. In this context, recovering modern humanistic education’s historical origins and presuppositions can reinvigorate pedagogical praxis.

I approach this task through an analysis of Ralph Waldo Emerson and Henry David Thoreau, two central figures of American Transcendentalism. In their philosophies, humanistic education is integral to the quest for spiritual self-realization for two reasons. First, it is based on the transformation of the Reformation doctrine of sola scriptura into a universal hermeneutic for interpreting the “great books.” The canons of the world’s major cultural and religious traditions are all “Scriptures,” and exploring this global literary herit-

age catalyzes the student's personal encounter with the divine. Second, education's goal is "self-culture," not just vocational success: the lifelong adventure of reading forms the self-reliant individual who is capable of moral discernment and democratic citizenship.

Paradoxically, then, we can view Emerson's and Thoreau's ideals as the high water mark of the tradition of European humanism democratized by Protestant spirituality's emphasis on private scriptural reading and filtered into the American imagination through Puritanism.

I conclude by suggesting that the Transcendentalists' weakness lies in believing that their model of self-culture can be pursued independently of its biblical basis. While American education's universalistic impulse is desirable, it requires Europe's more thickly Christian ethical and doctrinal heritage to function. While the medieval university's view of theology as "queen of the sciences" may not be recuperable, an updated alliance between theology and the humanities may be necessary for the survival of the aspirations of both fields in the 21st century.

Reflection upon the Rational and Spiritual Foundations of Europe

*Mateja Pevec Rozman
(University of Ljubljana, Faculty of Theology)*

Globalisation, breaking down borders between countries, the "flow" of capital and labour, mi-

grations and illegal migrations offer opportunities to meet the other and the different (nation, language, culture, tradition, religious beliefs etc.) Meeting with the other and different could cause some uneasiness, fear, sometimes also negative feelings. Such uneasiness can be surpassed by really getting to know others and all difference. But to get to know someone well in all their colours, first we must also get to know ourselves and our foundations, our identity. The aim of this article is to explore the question of European identity; what the rational and spiritual foundations of Europe are. Namely, only clear identity, clear self-image, or strong identity can lead to free and good relations in the present and in the future.

In the following article we will bring into focus the identity of the "European man" and the identity of (western) Europe, which is challenged in the face of globalization. The aim of this article is to investigate the rational and spiritual foundations of Europe, the cultural and socio-ethical characteristics of Europe (with an emphasis on ancient Greek, Judeo-Christian tradition and medieval roots), and to show that the rational and spiritual resources of western man, which are more than 2000 years old, affected the formation of Western (European) man, Europe, and western culture.

SESSION 2.6

The Forgetful Leader: Memory in Augustine and Wordsworth

Eli Stok (Tilburg School of Catholic Theology)

Augustine's *Confessions* and Wordsworth's *Prelude* may be separated by 1400 years, but they are structurally similar works of art. Blending autobiography with philosophical reflection in a thirteen-part work, they aim to move the reader and create a space where hope may flourish. For both authors, the concept of memory plays a central role in accessing this hope.

Augustine's reflections on the nature of memory are connected to his thoughts on personal and moral identity. Memory reveals itself as a weak foundation, but a capable leader of the mind towards God, not despite but because of its weakness.

Wordsworth carries with him conflicted memories of the French Revolution and his own involvement in it. Faced with the apparent failure of high-minded ideals, he finds in his remembered experiences a source of consolation and reinvigoration.

Looking towards the future, the author of this paper defends that Augustine and Wordsworth both have much to teach us. Wordsworth searches for a space where his experiences are judged sympathetically, including his disappointments and failures. Augustine is confident that his human identity is cherished and cradled within a divine attentiveness, so that any experience may bear witness to the mercy

of God. Both perspectives have value for personal inspiration and for the practice of being a Christian community.

Küng & Ratzinger: Two Ways of European Theology

Pablo Blanco-Sarto (Facultad de teología/ Universidad de Navarra)

Hans Küng used to say ironically that Ratzinger had a "little Bavarian altar", to express his tendency towards the simple piety of every Christian. The Swiss theologian had initially dealt with ecclesiology, where his first differences with the magisterial teachings appeared.

He then proposed a Church in which everything would consist of pure historical becoming: if there is a stable form of Church that corresponds to its essence - he would go on to say - it is the charismatic and non-institutional form, prior to any possible clericalisation. It was, however, his later "universal ecumenical theology" that led to his being refused the faculty to teach Catholic theology in 1979.

His recent death is a good opportunity to retrace the oscillating friendship between the two and the models of theology they represent, as we shall do in these pages, in which we shall address two themes: the ecclesiology surrounding the Second Vatican Council, and the relationship between faith, reason and theology.

A Potential Dialogue: Hans Urs von Balthasar and the Thinkers of the Russian School

*Imre Horváth
(Narrative Research Group, University of Pécs)*

In an essay, “The Place of Theology” in Volume I of his *Explorations in Theology*, Hans Urs von Balthasar speaks to his preferred method of theological reflection in a manner that seems to cast his lot with the Russian school of religious philosophers rather than the Neopatristics.

Balthasar’s impressive command of Western philosophical and cultural tradition, along with a deep retrieval of the classical theological sources, has a strong analogue in the Russian school, which resuscitated Romanticism as the premier instance of modern intellectualism. Again, it is this shared broadmindedness in navigating between modern cultural and philosophical data and the ancient Christian tradition that brings Balthasar and the Russian school into natural dialogue, specifically with respect to their variously critical reception of German Idealism and Romanticism.

This paper offers a brief systematic treatment and evaluation of the Swiss theologian’s complex relation to modern speculative Russian religious philosophy. The analysis proceeds

through Balthasar’s critical reception of Vladimir Soloviev, with respect to theological aesthetics, and examines how Balthasar adjudicates both the possibilities and the limits of theological appropriation, especially considering the degree to which Russian thinkers have been influenced by German Idealism and Romanticism.

In his 1995 encyclical *Ut Unum Sint*, Pope St. John Paul II describes the unity of the Church, saying, “The Church must breathe with her two lungs!” Here, he speaks of the mutual interdependence and healthy tension that should exist between the West and the East.

The primary focus of this proposed paper will be on summarizing some aspects of the potential dialogue between Hans Urs von Balthasar and the thinkers of the Russian school, of the fruitful (Western and Eastern) theologian and spiritual resources for the future.

Faith and Doubt. The Christian-Atheist Dialogue.

*Barna Ferenc Szolnoki
(Episcopal Theological College of Pécs)*

In this paper the theme of Christian-Atheist dialogue is explored through the biblical,

SESSION 2.7

political and social aspects, as well as those grounded in church tradition and Christian spirituality. The main theme is the incentive to engage in the dialogue on the part of believers. The biblical references show the missionary aspect of the Christian faith, and the encouragement to learn from one's surroundings and to be ready for giving testimony.

The political and social reasons for dialogue discussed include representation, finding common ground, advocating social justice and working for the common good, and clarifying misconceptions. It also touches on the demographics of religious affiliation and non-belief. The paper then defines atheism based on the mainstream approach and personal accounts. It then continues to address the importance of the individual in the dialogue, while pointing out some of the misconceptions held by believers about atheists.

The theme of responsibility as Christians to represent the true faith by actions and words is then discovered through the text of *Lumen gentium*. It moves on to the atheist critique of religion based on contemporary atheists, as well as the works of Friedrich Nietzsche and Fjodor Mihajlovič Dosztojevszkij. The paper then concludes the possible areas where Christians can learn from this critique, and the significance of dialogue in personal spiritual growth.

One Long Kiss: Paul Schrader's First Reformed and Cinematic Creation Theology

*Paul Clogher
(South East Technological University,
Waterford, Ireland)*

Released in 2017, Paul Schrader's acclaimed thriller *First Reformed* focuses on the story of Ernst Toller, a struggling pastor facing both the decline of his congregation and his own interior struggles.

Against this backdrop, the film explores the enveloping climate crisis, the politicization of Christianity, and humanity's indifference to the creation in which it is both sustained and through which it lives. Radicalized by the catastrophic dimensions of climate change and increasingly pessimistic about the nature of faith, providence, and the possibilities of hope, Toller must face into a long Gethsemane, seemingly without end.

His story, however, is not entirely without hope or the possibilities of the divine. Influenced by diverse literary, cinematic, and theoretical sources, from his earlier cinematic works and collaborations, such as *Taxi Driver* (1976) and *The Last Temptation of Christ* (1988), to Georges Bernanos's *Journal d'un curé de campagne* and his own theory of cinematic spirituality, epitomized by the 1973 book *Transcendental Style in Film*, Schrader's vision offers a potent example of cinema as a theological medium and spiritual resource. Through the prism of cinematic hermeneutics and contemporary

eco theologies, this paper explores First Reformed as an example of cinematic theology, where through the languages and practices of contemporary cinema, a creation theology for the twenty-first century emerges through the flickering images of the screen and its protagonists' search for an everlasting embrace.

Screen Gospels: Apocryphal Good News for the Future?

Marek Lis
(University of Opole)

Jesus of Nazareth has been present on screens for more than 125 years in hundreds of productions produced in different cultural and religious contexts. The popularity of the Gospel has not diminished in spite of increasing secularisation: cinema, television and Internet films are still being made, presenting diverse interpretations of the Gospel and its main protagonist, sometimes provoking heated disputes (e.g. *The Last Temptation of Christ*, by Martin Scorsese; *The Da Vinci Code*, by Ron Howard). The filmmakers, creating a kind of on-screen apocrypha, become theologians in their own way, albeit without academic degrees in theology.

These new audiovisual loci theologici therefore appear in competition with established sources of teaching in the Church: theologians cannot be indifferent to films that create ideas about the Gospel, about Jesus Christ and his teaching.

Theologians' response should be interdisciplinary: joint research efforts should be made

in the areas of film studies, biblical studies, dogmatic and fundamental theology, and catechetical studies. The questions raised by films (e.g. the recent series *The Chosen*) also lead to the need for a renewed responsibility for dialogue between the Church and the world of culture and art, too often neglected.

A Phenomenological Approach to Ethics

Lujza Tóth
(Babeş-Bolyai University, Cluj-Napoca
(Romania), Ecumene Doctoral School)

Phenomenology moves away from the object and focuses on the phenomenon. All this is done in order to gain the fullest possible insight. In particular Edmund Husserl worked to find a way of knowing that is identical with its object. However, Saint Thomas Aquinas said already earlier that such a project is impossible for man; for only with God is existence and cognition the same. For us it is not possible.

Experience alone is not enough; cognition requires intellectual effort. Since all action is driven by the will, which is guided by consciousness, it is highly important to study the mind and processes therein. This is the place where the spiritual soul and body unite. And both of them influence our decisions and actions as a person.

The phenomenological method is a useful tool for the study of values and everything that play a role in understanding the self. It is the basis for Karol Wojtyła's personalist philosophy too.

“Spiritual Resources in Irish Literature: Impulses from the Irish Writer James Joyce as an Imaginative Resource for Spiritual Development in European Society”

Michael Howlett (SETU (Waterford), Ireland)

James Joyce’s novel *Ulysses* is well known internationally both in its original English and in its many translations. It tells the story of the interlocking and intertwining journeys of its two main characters, Stephen Daedalus and Leopold Bloom, on Dublin’s streets, who together unleash a series of bi-polarities corresponding to Joyce’s own persona. We may add that Joyce spent most of his adult life in Europe: Paris, Trieste and Zurich. Though it is surprising to claim, Joyce is in many ways a writer with a religious perspective. He respects but constructively critiques his own religious roots and those of his characters: Christianity (Roman Catholicism) for Stephen, Judaism for Bloom, to the extent that a genuine critique of religion exists in the novel. There exists the basis for a re-imagined vision of religion in general, and Christianity and its spiritual source in particular, in Joyce’s writings, as he takes his inherited tradition and hands it on in a different form just as he has handed the novel a new shape and structure. One may ask if the Joycean understanding of religion and spirituality, as expressed in his writings, can assist with a re-imagination of human life in Europe as did the Irish monks and missionaries in 6th and 7th centuries? How does Joyce imagine it contributing to human Wellbeing? This paper proposes to examine some passages in his writings,

where the flow of language challenges all linguistic expression, particularly mono-linearly interpreted creeds and doctrines immersed in the chaos and incertitude of life and how they can be reinterpreted as a spiritual resource for human wellbeing in Europe and beyond.

Repensar la unción de enfermos: celebrar la salud herida

*Rosa Ruiz Aragoneses
(Centro de Humanización de la Salud San Camilo (Madrid, Spain))*

En una Europa marcada por la muerte en sus múltiples formas, la teología debe hacer un esfuerzo por redefinir la enfermedad y la salud – y por ello la salvación – y con ellas, la vida y la muerte.

La unción de enfermos, ese “sacramento pobre, a punto de extinguirse” (B. Sesboué), podría ser una fuente de renovación de la vida cristiana y una palabra de vida para el mundo.

Tres claves:

- Experiencia creyente de un vivo que sabe que se muere y lo celebra desde una visión integral y holística del ser humano, más allá de lo puramente físico.
- Recuperar la salud como prenda y promesa de salvación, inserta en la dimensión simbólica-sacramental del ser humano y su necesidad de ritos.
- Valorar la corporeidad, el contacto físico y la unción: aceites, ternura y presencia sacramental de Dios.

SESSION 2.8

Mission und Diaspora-Mentalität. Der Notfall „Osteuropa“

*Ingmar Kurg
(Roman-Catholic Church in Estonia)*

Diaspora-Situation und Diaspora-Mentalität sind gegensätzliche Phänomene. Die Diaspora-Situation ist eine Realität der Kirche Christi, besonders in der heutigen globalisierten Welt. Doch es kann als Missionssituation angesehen werden. Für die Erfüllung des Auftrags der Kirche ist es entscheidend, ein Instrument der Mission Gottes zu sein.

Die Diaspora-Mentalität kommt von der Idee, dass es irgendwo eine Zentrale gibt, die sich für Diaspora kümmert und Verantwortung für Mission übernimmt, während die Diaspora-Kirche sich nur um Selbsterhaltung pflegt. Diese Mentalität ist der Weg, der die Ortskirche auf lange Sicht zum Aussterben führt.

Die Diaspora-Situation kann auf unterschiedliche Weise erlebt werden. Diaspora bedeutet einer Minderheit in der Gesellschaft, die nur eine kleine Gruppe der Gesellschaft umfasst. Für die Kirche bedeutet das, fern der Heimat zu Hause zu sein.

Der osteuropäische Notfall ist: Die katholische Kirche in Osteuropa, manchmal auch als eine Minderheitskirche neben anderen Konfessionen, ist von der Diaspora-Mentalität geprägt. Diese Mentalität wird durch das Gefühl verstärkt, dass die Kirche nicht in der Lage ist, eine umfassende Mission zu übernehmen, und keine direkte Verpflichtung oder Verantwortung dafür hat.

Aufgabe der Missionstheologie und der kirchlichen Lehre ist es, der Kirche in Diaspora-Situation zu helfen, sich auf die Missionslinie und weg von der Diaspora-Mentalität zu begeben.

Missionarisch sein in einer Diaspora-Situation bedeutet:

- Ad intra. Selbstverantwortung für all das zu übernehmen, was die Ortsgemeinde in all ihren Funktionen tun muss. Wenn die Ortskirche Verantwortung trägt, dann wird die Auslandshilfe eine größere Wirkung haben. Es bedeutet, zu entdecken, dass die Ortskirche als Glaubensgemeinschaft die gleichen Merkmale aufweist wie die ganze Weltkirche.
- Ad extra. In der heutigen pluralisierten und individualisierten Gesellschaft ist nicht die Kirche allein der Fremde in ihrer Diaspora-Einheit, sondern die gesamte Gesellschaft ist der Fremde, weil sie in eine unendliche Anzahl von Szenen zersplittert ist, in denen sie lebt. Die Kirche will in der Gesellschaft akzeptiert werden. Daraus folgt aber auch, dass die Kirche dasselbe tun muss, was sie von der Welt erwartet – sie muss die Welt als Fremde, als Andere aufnehmen.

Bibliodrama als Weg einer integrativen selbstbewussten christlichen Entwicklung

Beata Chrudzimska (The Cardinal Stefan Wyszyński University in Warsaw (UKSW))

Eine persönliche geistliche Entwicklung benötigt besonders heute Denkfreiheit und moralische Authentizität. Die beiden schaffen ein Fundament des christlichen Lebens.

Unter vielen aktuellen spirituellen Strömungen schlägt Bibliodrama den heutigen Menschen eine Möglichkeit vor, sich mit dem biblischen Text auseinanderzusetzen. Bibliodrama als Prozess entsteht in einer Gruppe, wo jede Person auf die eigene Art und Weise eine Identifikation mit den biblischen Gestalten und Situationen, in die sie verwickelt sind, erlebt. In diesem Prozess entsteht ein neues Verständnis des Textes sowie eine Interpretation, die auf der Erfahrung des eigenen Lebens und des Gruppenprozesses fundiert ist.

Bibliodrama als eine kreative Methode der Arbeit mit einem biblischen Text kann verschiedene Formen annehmen. Es kann mit den therapeutischen Elementen verbunden werden, wie unter anderem Psychodrama, Coaching, Artetherapie, oder mit der intellektuellen, theologischen Arbeit. In der letzten Version ist es möglich, die kritisch-historischen Dimensionen des Textes zu berücksichtigen.

Auf diese Weise sind im Bibliodrama als Prozess zwei Dimensionen verbunden: eine intellektuelle (das Wissen) und eine körperlich-emotionale (das Psychische) Dimension. Dank ihnen führt Bibliodrama zu einer Aktualisierung nicht nur des Textes, sondern auch der existenziellen Erfahrungen, die man als eine Verkörperung erleben und verstehen kann. Ob wir diese Verkörperung als Inkarnation des Wortes verstehen dürfen, bleibt als eine Frage, die man aus der hermeneutischen und spirituellen Perspektive untersuchen kann.

Transformation und Umkehr – praktisch-theologische Reflexionen zu einer schwierigen Herausforderung

*Maria Widl
(Kath.-Theolog. Fakultät Universität Erfurt)*

Drei umfassende ökosoziale Katastrophen bedrohen die Menschheit: Klimawandel, Artensterben und Vermüllung. Seit 50 Jahren und „Die Grenzen des Wachstums“ ist die dramatische Lage öffentlich bekannt.

Der neue Bericht an den Club of Rome bezeichnet das aktuelle Szenario der Krisenbekämpfung als Too Little Too Late. Was uns noch retten kann, ist dagegen der Giant Leap. Eine solche Transformation könnte man kennzeichnen als Revolution im Denken, der eine Evolution im Handeln folgt. Eine in Veritatis Gaudium geforderte erneuerte Theologie kann jenes Bewusstsein beitragen, das neben technischer Innovation und politischer Gestaltung der Rahmenbedingungen nötig ist. Ein gegenwärtig zentrales Problem aller Menschen guten Willens ist der Mind-Behaviour-Gap. In diesem Bereich kann die Praktische Theologie ihre zentrale Aufgabe sehen.

Hier wird dazu ein neuer Blick auf die Umkehr-Notion geworfen. Umkehr ist kein modernes Thema, weil sie der Menschenwürde und der Fortschrittsidee zu widersprechen scheint. Das Sakrament der Beichte ist hierzulande weitgehend verschwunden.

In ihrer Spur kann jedoch unter postmodernen Bedingungen eine neue Gestalt eines traditio-

nellen Inhalts gewonnen werden, orientiert an den klassischen 5 B:

- Besinnen: sich die Differenz zu einem besonnenen Lebensstil vor Augen führen, der der dramatischen Lage tatsächlich Rechnung trägt
- Bereuen: akzeptieren, dass unsere Generation nicht bloß die Erfolgsgeschichte einer friedlichen und wohlständigen Welt schreibt, sondern die Schuld an einer menschenbedrohenden Katastrophe trägt – unser Erfolg beruht nicht auf Tüchtigkeit, sondern auf Ausbeutung
- Bessern: schrittweise einen Lebensstil entwickeln, der in den besonders relevanten Bereichen Mobilität, Ernährung, Ressourcenverbrauch und Müll auf prophetische Weise zeigt, dass es ein umfassend gutes nachhaltiges Leben auch unter den Bedingungen städtischer Kulturen geben kann
- Beichten: bekennen, dass unsere vermeintlich moralisch hochstehende Erfolgsgeschichte der letzten 50 Jahre viele blinde Flecken enthält, die in die Katastrophe führen
- Büßen: nach Kräften zur ausgleichenden Gerechtigkeit beitragen, die zugunsten der heutigen armen Kulturen, der Geschädigten jetziger und kommender Generationen, und der ausgebeuteten, menschenverachtend geschändeten und zerstörten Tier- und Pflanzenwelt und ihrer Öko-Systeme han-

delt, auf die weitere Ausbeutung weitmöglich verzichtet und zugleich Schäden wo möglich beseitigt

Verantwortbare christliche Lebensführung angesichts der ökologischen Krise in Zeiten der verstärkten Migration

*Katica Knezović
(University of Zagreb, Faculty of Teacher Education)*

Die Enzyklika *Laudato si'* hat im Umgang mit der ökologischen Krise und der Flüchtlingskrise besonders zwei Begriffe ins christliche Bewusstsein gerufen, mit Absicht alle Menschen des guten Willens daran zu erinnern. Der erste Begriff bezieht sich auf die Erde als ein gemeinsames Haus, wofür die ganze Menschheit verantwortlich ist, wobei man den Planeten als Heimat begreifen sollte, und die Menschheit als ein Volk, das ein gemeinsames Haus bewohnt. Der zweite Begriff bezieht sich auf den Dialog. Zuerst ein ökumenischer Dialog, da sich der größte Teil der Erdbewohner als Glaubende bezeichnen. Es ist notwendig einen Dialog miteinander aufzunehmen, um die Umwelt als ein gemeinsames Gut für alle Generationen zu bewahren. Angesichts der katastrophalen Folgen der Klimaveränderungen

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und Wetterkapriolen ist es dringend einen Dialog unter den Wissenschaftlern aufzunehmen, gefolgt mit den entsprechenden politischen Aktivitäten, sowohl auf der lokalen, als auch auf der nationalen, internationalen und globalen Ebene. Das spirituelle Erbe der gesamten Menschheit ist gefragt, um die Umweltprobleme in geeigneter Weise anzugehen und auf das Gemeinwohl aller Bewohner zu denken, vor allem der Armen und allen die sich aus verschiedenen Gründen in Migration befinden.

Das christliche Bewusstsein in den europäischen Ländern, von einfachen Menschen, über Geschäftsleuten bis in die hohe Politik hinein, ist angesichts des jahrelangen Flüchtlingsdrangs auf die Probe gestellt. Wie kann man diesen Herausforderungen gerecht werden und die Verantwortung für so viele Notleidende übernehmen? Kann die sozioethische Lehre der Kirchen, katholische und evangelische, mit all ihren ethischen Kriterien eine Orientierungshilfe bieten? Ist es an der Zeit spezifische migrationsethische Kriterien zu formulieren? Welche Rolle haben die Kirchen in dieser europäischen Zerreißprobe angesichts der Flüchtlingsintegration? Braucht man möglicherweise auch eine so zu sagen Theologie der Migration? Wie sollte der christliche Europäer sein Leben gestalten, um all den Herausforderungen der Umwelt- und Flüchtlingskrise gerecht zu werden?

Christianity as the Essence of European Identity: Theological and Pastoral Perspectives for a More Human and Humanizing Future

*Susana Vilas Boas
(Universidad Loyola - Facultad de Teología)*

Europe is experiencing a permanent challenge concerning the identity of its inhabitants. Issues such as sexual diversity or migration require a serious rethink of the way in which we consider what it means to be European. The book of Ruth was written at a historical moment quite similar to the present. The political decisions of the time opted to strengthen Jewish identity through separation from foreigners. In contrast, the story of Ruth offers an alternative to this policy of segregation, showing how it is possible to build a people's identity by establishing bonds with those who are different from us.

Libraries of Religious Communities: Future Perspectives of Dusty Witnesses to Culture and Spirituality

*Jasna Krista Mijatović
(Philosophical and Theological Institute of the Society of Jesus in Zagreb, in Croatia)*

The paper focuses on the libraries of religious communities, which together with churches, convents, museums, archival material and other works of historical and artistic value, form the cultural heritage of the Church. In the past, libraries had an important role as reference

points of socio-cultural life, and as witnesses to the spirituality and charism of apostolic and cloistered religious communities. In the tradition of religious communities, especially those of Franciscan inspiration, libraries, along with the church and refectory, represented one of the three pillars of monastic life, and accordingly, religious communities invested considerable resources in the restoration, preservation and protection of library holdings.

Despite their unquestionable cultural and spiritual value, the holdings in the libraries of religious communities are not sufficiently researched and available to the public. Today, this poses a significant challenge, especially because of ever aging religious, the extinction of religious communities, and the closing of convents.

In this context, the article presents the results of one of the pioneering attempts to collect data on holdings in the libraries of religious communities in the Republic of Croatia. The research was carried out by the Croatian Conference of Religious in cooperation with the National and University Library in Zagreb.

The research results show that the libraries of religious communities store a significant number of works in the field of theology and spirituality, and that the libraries of religious communities can be used for pastoral purposes as resources par excellence for encouraging spirituality only if their holdings are available to the public and with programs of developing the culture of reading.

Belgian Bishops on the 1991 Synod of Bishops for Europe. “There Is Spirituality in Western Europe!”

*Jens Van Rompaey
(KU Leuven)*

The relationship of Christianity and Europe has already been discussed on many occasions. However, this discussion does not only take place in academic circles. It also takes place in ecclesial circles. One of the institutional moments of discussing the relationship of Europe and Christianity was the first special synod of Bishops on Europe in 1991. Unfortunately, this synod has slipped into oblivion due to its hasty preparation and because it did not have its own post-synodal exhortation.

When looking for spiritual perspectives on Europe, this 1991 synod is still uncharted territory, ready to be explored. In other words, in this presentation, I will devote attention to that synod and more especially to the contributions of Belgian Bishops. At a time of fundamental change in the political, economic, and religious spheres, they reflected on the place and future of Europe and Christianity. They found themselves deeply embedded in the Western European context while the first signs of the profound changes of secularization became visible. At the same time, other European fault lines also emerged due to the rapidly changing social, political, and ideological situation in post-Cold War Europe. Belgian Bishop Van den Berghe especially discussed the richness of the academic theology in the

West and its spiritual depths but also provided a very sharp analysis of modern culture and its challenges and dangers.

In this paper, I will proceed in three steps. First, I will briefly look at why this synod is unknown and what its strengths and weaknesses are. Secondly, I will present the presentations of the Belgian Bishops at the Synod because they contain valuable elements for a contemporary reflection on Europe and Christianity. Thirdly, I will combine the insights of both form and content of the synod on Europe to connect them with contemporary challenges for the Church in Europe on its synodal path and how this can become a spiritual process for both Church and World.

Paths to Joy

*Zuzana Svobodová
(Czech Republic, president of the Czech section
of the ESCT, University of South Bohemia,
Faculty of Theology)*

In her paper, Zuzana Svobodová will focus on the phenomenon of joy as described by the Czech theologian Josef Zvěřina in his work. Joy will be shown as openness to the truth in relation to 1 Cor 13:6 and the call of the Second Vatican Council that the faithful must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God. (Lumen Gentium, The Dogmatic Constitution on the Church, 36). This openness to truth and goodness draws on the awareness of the ever-present reality that the Lord is near, the Lord is at hand, so we are called to rejoice (Phil

4:4–5). Related to this is the realization of this openness in community life since true joy is the fruit of the Spirit (Gal 5:22) and lives with the other. The paper will explore a joy that has no object, that is linked to freedom and love, a “being-joy,” that is a participation in a joyful being, a joyful existence. Such joy is not just an immediate reaction but is the essential attunement and characteristic of the Christian. This fundamental joy is a participation, a destiny and a gift of God’s being in us, a radiant sign of faith and love.

Eschatology: Death and Eternal Life according to Pope Benedict XVI

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Eschatology is the theological doctrine of the end times, dealing with the end of the world. It has been (re)discovered in the theology of the last decades. In our days, it is turning to be one of the most popular and most discussed topics of theology. In my presentation I would like to discuss the most important recent contributions to Roman Catholic theology, which is Joseph Ratzinger’s Eschatology: Death and Eternal Life. In the introduction I am going to focus on some works by famous theologians in connection with my topic, for example Hans Urs von Balthasar’s Dare We Hope That All Men Be Saved? and Gisbert Greshake’s Death - Resurrection - Reincarnation. In the end, as a conclusion, I am going to highlight the most important points of the former documents and then relate them to Joseph Ratzinger’s Eschatology.

