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Editorial

Dear Colleagues.

We would like to present you the next issue of our journal. In the individual studies the authors present their findings in the fields of history, theology, social work and history. In the first study, the authors show some historical and statistical data that have influenced the current situation of Bosnia and Herzegovina. It is easy to notice, even without further research and study, that BiH is a country with huge economic problems that create a sense of lack of perspective among younger people. The second article describes with the position of Roma people in Slovakia during the socialist period. It focuses its attention mainly on the approach of the state and analyses various measures in relation to the assimilation and integration of the Roma people. The article aims to identify the priority concepts of the state that determined the contexts and basic views of the Roma people in Czechoslovakia from 1945 to 1980. The author of another article is describing Cyril of Jerusalem as an excellent teacher and catechist. In his work he tried to bring to the catechumens all the important parts of the spiritual life of the Church. The authors of the next article discuss the motivation of students to choose the field of study Social Work. Choosing a profession is a key moment in the life of every individual and the decision to study at a university is influenced by a number of factors. The author of fifth article approaches the topic of mercy in the Old and New Testaments. In conclusion, he comes to an idea that is closely related to mercy: What is the reward for all those who do not forget God's commandment of mercy in their lives and manifest it in their daily lives? The author of the following study deals with a serious current issue - the problem of dementia, which is becoming an increasingly global problem of our time every day. In the article, he points out how important it is to do everything possible to reduce the impact of this problem on the life of a person, his loved ones and the entire society. The last study presents a look into ecclesiology. The author here introduces several important basic terms in the researched topic. At the end of the issue, there is a review of a new interesting monograph on the topic of the possibility of incorporating Byzantine iconography into the art therapy process.

We believe that the studies in this issue will enrich your intellectual perspectives with new knowledge and use in your creative scientific and academic work.

Pavol Kochan (editor)

BOSNIA AND HERZEGOVINA AS TERRAM SINE POPULO

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ENTRY NOTES

In many terms Bosnia and Herzegovina (later in text BiH) presents one of the most interesting countries when we talk about politology as a science. Before all, BiH is a young country founded after the dissolution of Socialist Federative Republic of Yugoslavia (later in text SFRY) and bloody war that occurred between 1992 and 1995. This country is consisted of two entities: Federation of BiH and Republic of Srpska and from Brčko district. BiH is multiethnic and multiconfessional country which is much turned into the past and where political elites use this fact in the aim to get and keep governance. Contrary to other european countries which did their best to recover in all terms after wars, particularly in terms of economy and demographics, BiH went on the different path, as time shows. BiH not only stagnates, but also degrades for the decades in the aspects which are very important for every country, such as demographics and economical position of the majority of citizens. Results of all of these facts are problems I am talking about in this work, but also not so optimistic near future for one society

OVERVIEW ON PAST

It is required to have an overview on the past in the aim to understand the current BiH's situation. The reason for this is that BiH is region/country with a rich history and because happenings from the past much influenced on the current position of this country.

Due to the size of this paper, I will not write about ancient history and it will be enough just to mention that on the current area of BiH there used to be a country in mediaval time. For this topic, the most important part of a history is

actually 20th century, because in this century the idea of creating BiH as country rises and the fact that realisation of idea is sometimes not enough to form a country „that organizes public life and interests of citizens through stabile system from majority of accepted social values, norms and rules“ [7] or country, as a Andrew Heywood would say, „as political association which creates souverain responsibility within certain territorial boundaries and governs through a set of stabile institutions, which are obviously public, because they are responsible for collective organising life of a community and are publicly financed.“ [12] In every case, problems with BiH's demographics is not just political, but also existential. For example, during the Ottoman governance of this region, demographical situation differed depending on different occasions, such as material position of citizens, ethno-religious belongness, epidemics, wars etc. After becoming a part of Austro-Hungarian Empire, the number of citizens in BiH was increasing, no matter on numerous migrations and armed conflicts. For example, in the document known as „Bosnia vilayet“¹ whose author is austrian intelligence officer Gustav Thoemmel and which was published in 1867, in today's BiH there used to be 1,069,770 people, from whom 381,020 were Muslims, 196,104 were Catholics, 491,808 were Orthodox Christians, 9320 were Romas and 2210 were Jews. According to the census from 1879, in BiH 1,158,440 citizens lived, in 1885 1,336,091, in 1895 1,568,092. [34] According to the census from 1910, in BiH 1,898,044 people used to live, from whom 43.49% were Orthodox Christians, 32.26% were Muslims, 22.88% were Roman Catholics, 0.63% were Jews, 0.42% were Greek Catholics and 0.32% were Protestants. [9] After simple calculation we can notice that BiH's population rose for 828,274 between 1867 and 1910.

WWI is a typical example what armed conflicts in 20th century brought to the BiH's people. In the first after-war census published in 1921 showed that in BiH 1,890,440 people lived. Difference of 7604 people shows that there was a population decrease between 1914 and 1918 and in after war period there was again an increase. Even today, a whole century later, we cannot determine exactly who many Bosnian victims were in WWI. As it was part of Austro-Hungary, Bosnian men were recruited in army and participated in battles. In the

¹ In some works, it is mentioned that this book is called "Historic, political and topographic description of Bosnia Vilayet". Pogledati: Šehić, Zijad (2020), *Šta su njemački učenici učili o Bosni i Hercegovini prije sto četrdeset i četiri godine?*, Prilozi za proučavanje historije Sarajeva, br. 8-9, str. 117-136.

meanwhile, since June 28th 1914, when assassination on Archduke Franz Ferdinand had been committed, constant persecution of Bosnian Serbs had occurred, which included murders, tortures, imprisoning in concentration camps,² relocations etc. Civilians and soldiers during the WWI, especially those who were imprisoned in concentration camps, were often victims of epidemics, such as scrub typhus, typhoid fever, dysentery, tuberculosis, lung infections...[5]. Nothing less serious problem for civilians, especially for children, was conducted by famine. Due to famine, children from BiH were often sent to Dalmatia and Ukraine. In every case, there are different estimations about the number of victims of WWI in BiH. According to some studies, 300,000 people died, where 100,986 of them were children under the age of ten. [13] There is also an opinion that between 12% and 15% died. If we accept it, then we can calculate that around 280,000 people had died.

The topic which is not studied enough when we talk about history of BiH is the period of Spanish flu. Due to the lack of relevant historic sources from that time we cannot find out many things about the exact number of people from BiH who died in that period. Many newspapers, such as „Sarajevo gazette“ („Sarajevski list“), „Justice“ („Pravda“), „National unity“ („Narodno jedinstvo“) and „Yugoslavia“ („Jugoslavija“) had not reported about this disease. [22] Different situation was in Herzegovina where majority of people have been Croats. [21]

The period between two world wars, as a short period of peace, is going to bring to BiH's citizens positive changes in terms of everyday life. In the aim to understand this, we need to mention the fact that healthcare system in BiH used to be very bad and that vast majority of people had very bad knowledge and health habits. [23] The reason for this is not religion or any kind of „ideology“, but a huge number of children born in Bosnia and Herzegovinian rural, but also in urban areas. It was often the case because families wanted to „win“ the high death rates of young babies. As I have already mentioned, according to the 1921 census BiH had 1,890,044 citizens, but 10 years later it had got 2,323,555 citizens. It means that BiH for 10 years had the increase of its population of 23% of 433,511 people. Moreover, there were not significant changes in ethnical and religious

² It is important to notice that between 1915 and 1917 in Doboj concentration camp more than 45,000 Serbs were imprisoned, and 1/3 of prisoners were women with children whose fathers, brothers and husbands were suspected of being part of Serbian army. According to some researches, more than 65,000 Serbs died in Austro-Hungarian prison camps

structure of citizens. According to 1931 census, 43.87% people were Orthodox Christians, 30.90% were Muslims, 23.58% were Roman Catholics, 0.49% were Jews and 0.78% had got different religion. [28]

I am going to use the opportunity to point out following: period between two World wars is very important not only in BiH's, but also whole Yugoslav history, because it was the time of intense activities of Communist Party of Yugoslavia (later in text CPY) for realisation the idea about existing a brand new communist Yugoslavia. Today is not much spoken about the fact that the first idea of existing the country formed by constitutive states, including BiH, is publicly presented on the Fourth Congress of CPY held in Dresden in 1928. This idea, which obviously had the inspiration in USSR's model, actually provided the foundation of new Yugoslavia through the People's liberation war and revolution and legal and legit dissolution of that country, because it would become „imperialistic creature of Serbian nation“, so it will lead to founding countries like Croatia, Slovenia, BiH, North Macedonia and Albania.

SECOND WORLD WAR AND BIH

In the aim to understand the current situation in all countries founded after the dissolution of SFRY, including BiH, it is required to pay the attention on happenings between 1941 and 1945, ie. period of WWII. Almost whole second half of the 20th century presents the time when those four years were marked in Yugoslav history as *people's liberation war* and *socialist revolution*. In the history of all nations who were fighting against fascism, WWII has got certain universal value. On the other hand, in SFRY this period of history was also the time of revolution, ie. armed fight of partisan soldiers led by CPY in the aim to form new Yugoslavia which will be similar country to USSR.

Kingdom of Yugoslavia disappeared from the political scene after short-term April war and signing the capitulation on April 17th 1941. Capitulation presented a legal dissolution of the country and share of its territory among winners of that war, that is to say Germany, Italy, Bulgaria and Hungary. For the topic we talk about important thing is that area of BiH had become part of Independent State of Croatia (later in text: ISC) since April 10th 1941. It was a puppet country created with an approval of nazi Germany which was ruled by Ustasha regime led by dr Ante Pavelić, even though it was actually kingdom, which is often forgotten fact. King of the country became Tomislav the Second, that is to say, italian nobleman Amone di Savoia whose full king title was: King of Croatia, Prince of Bosnia and Herzegovina, Duke of Dalmatia, Tuzla and Knin.

[19] Interesting thing is that the king has never been on the territory he ruled. Contrary to the vast majority of world countries, population politics of ISC included an execution of part of their citizens. In 1941, on the area of ISC there used to live little bit less than 2 million Serbs, which was a little bit less than 1/3 of citizens. [20] Politics of national supremacy did not affect only Serbs, but also Jews, Romas and other people who did not support current regime, such as communists and supporters of partisan movements. System of concentration camps,³ mobilisation, often epidemics, revenges on civilians, fact that BiH was often battle place influenced on the again decrease of BiH's population in the 20th century. For example, during the existence of ISC, and so in BiH, 74,580 Serbian children under the age of 14 were killed. [27] WWII, and especially genocide on Serbs in ISC, and so in BiH will just strengthen the tensions between ethno-religial groups. This will all influence on the third war in 20th century that BiH went through.

BIH IN NEW YUGOSLAVIA

Today's BiH in its territorial and legal constitution became one of the constitutive states of new Yugoslavia. Contrary to other states, BiH was, according to the opinions of communist leadership, presenting space where every idea people fought for in the war will have been realised. BiH was, therefore, the centre of industrialisation of country and centre of brotherhood and unity, which used to be an ideology of Yugoslavia.

Leadership of Yugoslavia immediately used the BiH's population in the aim to colonise Vojvodina and replace the loss of people there and use agricultural potentials. [8] Today, it is estimated that between 250,000 and 350,000 colonists came to Vojvodina between 1945 and 1948, from whom majority of them were Serbs, which was more than 60% more colonists than after WWI. [31]

³ The topic of concentration camps on the territory ISC is still relatively not studied enough. On the other hand, I am going to use the opportunity to mention that in Livno (today's BiH) there used to be specialised children's concentration camp where medical experiments were conducted by teams of Croatian doctors. Serbian and Jewish children between the age of 5 and age of 7 were imprisoned. In Sisak there was also the concentration camp for Serbian children where, according to the testimony of doctor Lazar Morguljes from Osijek, around 3,200 children were imprisoned in the beginning of 1942 (СТРАЊКОВИЋ, Д. 1991. *Највећи злочини садашњице : Патње и страдање српског народа у Независној Држави Хрватској*. Горњи Милановац : Дечије новине, 1991. стр. 436-437). It is also required to mention that around 19,000 children from Kozara were killed in Jasenovac concentration camp.

Parallel with this process, the process of BiH's industrialisation was also ongoing, which also had an impact on demographics. Industrialisation included migrations from Bosnian villages to cities, and that also meant changes in terms of lifestyle and population politics. [2] From 1960s, the factor of „going on temporary work abroad“ will also influence on BiH's demographics. In reality it meant that certain amount of „gastarbeiters“ from BiH went abroad and, after some time spent there, come back in BiH. Later, much more people started to permanently stay abroad and bring there their families and friends.

Statistic data collected through censuses show that, despite all of these factors, BiH had been recording a strong growth in its population. According to the census from 1948, BiH had 2,565,277 citizens (42.29% of Serbs, 30.73% national undeclared muslims, 23.19% of Croats and 3.79% of Yugoslavs, mostly with islam religion). According to the census from 1953 BiH had 2,847,790 citizens (there were 20,000 more Roman Catholics and 25,000 more Muslims and 65,000 Orthodox Christians less and growth of Serbs atheists who presented 8% of population). According to 1961 census, BiH had 3,277,948 citizens (42.89% Serbs, 25.69% Muslims, 21.71% Croats, 8.42% Yugoslavs). According to 1971 census 3,746,111 people lived in BiH (39.57% Serbs, 37.20% Muslims, 20.62% Croats, 1.17% Yugoslavs). According to 1981 census, 4,124,008 people lived in BiH (39.52% Serbs, 32.52% Muslims, 18.38% Croats, 7.91% Yugoslavs). According to 1991 census, 4,377,033 persons lived in BiH (43.38% Serbs, 31.19% Muslims, 17.36% Croats, 5.53% Yugoslavs). Population of BiH rose for over 1,700,000 between 1948 and 1991 [29] And, then came a war...

DISSOLUTION OF SFRY, FOUNDATION OF BIH AS A COUNTRY WITH A HUGE DEMOGRAPHIC ISSUE

From today's perspective, the dissolution of Yugoslavia could happen without war. Contrary to some other countries of Eastern Block, such as Czechoslovakia, majority in Yugoslav collective governship voted in favour of war. The vote of Bogić Bogićević, member of Presidency from BiH, was crucial on the session of Presidency of SFRY held on March 11th and 12th 1991. [18] When we talk about BiH, conflicts began on March 1st 1992 in Sarajevo. Muslim extremists Ramiz Delalić, Suad Šabović and Taib Torlaković shot on a guests at wedding in front of orthodox church and killed Nikola Gardović and father Radenko Miković. It all happened while referendum for BiH's independence from Yugoslavia, initiated by Party of democratic action (PDA), major political organisations of Muslims in BiH, was being held. [17] Everything that was

happening was a huge slaughter of BiH's people, an evil from which over 100,000 people will have lost their lives. [14] An exact number of victims will never become known, mainly due to the practice of over-estimating number of casualties by politicians who collect their political points on that way. The war resulted in numerous migrations, both from BiH and within its borders. It is estimated that over 2 million BiH's citizens have been affected with this problem. [4]

After 1995, BiH has become very polarised country formed by two entities (Republic of Srpska and Federation of BiH) and one district (Brčko). Unreadiness, lack of interest and inability of politicians to make necessary steps in the renew quality of life in after-war times affected on all aspects of society, including demographics. Contrary to situations after WWI and WWII, after 1995 we could not see such natality growth. Despite creating ethnically almost clean areas (for example, one decade ago 89.57% of Banja Luka's residents declared themselves as Orthodox Serbs, while in Sarajevo over 90% of residents declared themselves as Bosniaks), process of emigration of people will condition many changes. Majority of people, after nationalistic euphoria, faced with the reality of their lives, which was not brightest. Despite huge donations from abroad, BiH did not recover very well. Political elites succeeded to spend the money on everything apart improving quality of life of average people, especially work/reproductive able people. Weaknesses, such as huge bureaucracy inherited in BiH from SFRY, were carefully kept by politicians. Those ones who employed in some of the many bureaucratic institutions after war achieved some kind of security, primarily material one. On the other hand, reconstruction of factories and other productive business branches almost have not existed. Similar situation is today, almost three decades after the international recognition of BiH and end of war.

Lack of care for needs of Bosnians and Herzegovinians resulted in the situation that BiH is one of top countries in domain of emigration. According to statistic data, over 600,000 people left BiH between last census in 2013 and 2023. [26] It is estimated, because results of 2013 have never been officially published, that less than 3 million people live in BiH. [10] Contrary to war exodus when people of all ages were leaving the country, now, the case is that main emigrant group in the last few decades are young work/reproductive able persons, while elderly population stays. This led to terrifying situation which BiH transforms into land of oldmen. For example, in 1996 46,000 babies were born, while in 2000 little bit less than 40,000 babies were born. [16] In 2022, 26,539 children were born and in 2023 only 25, 493 kids. On the other hand, according to 2023 data,

approximately 700,000 retired persons live in BiH, and, when spoken about mortality, in 2021 50,333 persons died, in 2022 around 31,000 and in 2023 almost 40,000. The numbers indicate demographic catastrophe which only enlarges. In every case, time and politics work against Bosnian people.

SUMMARY

In this work, we have shown some of the historic and statistic data that affected current BiH's situation. It is easily noticed, even without further investigation and studying, is that BiH is country with huge economical problems that create a sense of inperspectivity among younger people. Tightly held in ties of bureaucracy and ethno-religious elites, BiH's society literally sink into some of the most fatal happening of nowadays. For example, BiH is a leading country in terms of corruption, especially in healthcare, [25] [24] In the surrounding of destroyed social values, in the society where creation of ethno-religious tensions shuts down every pointing out of existential problems, in the neo-feudal atmosphere, a lot of people simply choose to permanently leave BiH and find a secure place for themselves and their families somewhere else. The result of this is that BiH will have become an empty land. This has been noticed for a long time in rural areas. According to 2022 data, over 500 Bosnian villages do not have residents. [33] Similar situation is in towns because those ones who cannot find a job in bureaucratic system leave BiH because of disappointment in a system and inability to purchase a „quality“⁴ life. Simply said: BiH constantly loses its population and every day transforms into „empty land“.

A question what to do in the aim to slow down and stop this cataclysm is asked. Before giving any answer, it is required to check whether is there any willingness to solve it. BiH is, like all countries founded after the SFRY's dissolution, in the hands of political elites who, together with people from religious communities and rich people, create a society that fits them. Even though it might even have been seen as a good solution, time showed that this systems chosen for BiH by world powers is actually something that destroys all segments of the country. Simply said, we can get the impression that political elites do not actually want to change anything. Is the change in BiH needed to

⁴ A topic of „quality“ of life is a separate topic for research, mostly due to obvious consumerism and provincialism that is wide spread phenomenon, primarily among urban population in BiH. Look: PRODIĆ, S. - GARIĆ, R. 2024. *Od Pala do [ne]Pala : Ogledi o svakodnevicu života u Bosni i Hercegovini*. Doboj-Brčko, 2024.

individuals and groups who have got money? In their case, crucial factor is profit. For example, BiH is the country with huge reserves of drinkable water. Also, it has got a lot of forests and minerals. It is all required to Europe and other parts of world and from that position short and long-term economical politics should be created. Moreover, BiH is one of the European countries where most of the population declare themselves as religious. It means that religious communities influence a lot on society. Is that influence used on a right way, ie. according to axioms of dominant BiH's religion? From today's perspective, it is hard to answer on that question, because religious communities are also basis of government. Between them there is a so called „symphony“, which only keeps current system and does not include any disharmony. We can also get an impression that BiH is transforming itself into „empty land“ by certain plan, primarily because of easier mineral mining. By eliminating critical mass that might be against it through emigration, political elites do what they are told. In their fight for governance elites do everything they are told by those ones who have got money. It should also not be forgotten that BiH is over-debt country, because public debt in 2023 was over 6.5 billion Euros. [11] Will anyone pay back those debts? It is very possible that they will be paid back by exploitation of natural resources, while those one who will stay in Bosnia at that time will not care about that, because due to their age, they are going to have other more crucial problems.

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BOSNIA AND HERZEGOVINA AS TERRAM SINE POPULO

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Abstract

Bosnia and Herzegovina, as a state founded after bloody war, had not made any step in term of recovering of war traumas and developing towards prosperity. In fact, it may seem that Bosnia and Herzegovina is on the path of self-destruction, because, while it is massively depopulated, nothing has been done in the aim of economical recovery. This custom may also seem as it is helped by politicians, financial centres of power and religial communities who would like to transform it into „ghost town“.

Keywords

Bosnia and Herzegovina, demographics, emigration, dying out of population

STATE INTERVENTION FOR THE ROMA PEOPLE AFTER THE SECOND WORLD WAR AND IN THE SOCIALISM IN SLOVAKIA

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INTRODUCTION

When analyse the history of ethnic minorities in Slovakia, we can identify general approaches of the majority society and especially the state to the inclusion of Roma people. The first systematic approaches towards the Roma people in Slovakia date back to the first half of the 19th century. The rulers in Austria-Hungary Monarchy sought to replace the missing labour force in the Slovak countryside as a result of the development of urbanisation. From this period we know of assimilation measures which often failed in practice due to overlooking practical issues in their application. The worst period in the history of the Roma people was the Second World War, when they were directly exterminated throughout Europe. In public discourse, this tragedy has been given the name '*paraimos*' - the neglected holocaust of the Roma people. In Protectorate of Bohemia and Moravia after the Second World War there were about 500 Roma people. In Slovakia, the situation worsened considerably when the Slovak National Uprising was suppressed, but genocide on a European scale did not ultimately occur on our territory.

At the end of the Second World War, in March 1945, the restoration of the Czechoslovak Republic was announced. At of April was approved Košice Government Programme. Document in article V proclaimed the elimination of racial discrimination against all national minorities on the territory of the restored state.⁵ Despite this, the Roma people did not gain the political and legal status of an ethnic minority, but after the end of the Second World War, discrimination in the racial sense formally ended. In the paper we reflect on the different approaches of the state towards the Roma people, with a focus on the period of socialism. Our intention is to highlight some characteristics of the

⁵ The Košice government programme implies special provisions for Germans and Hungarians. In Draft Programme of the New Czechoslovak Government of the National Front of Czechs and Slovaks.

current situation and to reflect on them in the light of state approaches in the relatively recent past.

PERIOD AFTER WORLD WAR II TO 1948

After the end of the Second World War, we see a bipolar approach on the part of the state towards the Roma people. The first was strongly determined by the war events and promoted concessions and overlooking of some minor offences or crimes. Determinants for benevolence in attitudes were linked to accusations of racism or a certain regret in the context of previous events. The second approach was the opposite. In Czechoslovakia, there was often resentment and aversion towards the Roma people, which manifested itself, for example, in the acquisition of land for those who wished to settle after returning from labour formations and camps. In the first post-war years, we reflect strongly the emigration tendencies of Slovak Roma people, especially from eastern Slovakia, to Czech Republic, where the called "gypsy settlement" seemed to have been definitively resolved in the context of wartime events. The Czech Republic became a betrothed land for many Roma people, but there are known cases of strong appeals to regulate and prevent the influx Roma people in Slovakia. [1]

A lot of Roma people in Czechoslovakia lived a settled way of life and benefited mainly the rural population. The restored Czechoslovakia was in a difficult economic, political and social situation after the war, which contributed to the lax approach of the state to the receive of regulatory measures. Delinquency in particular needed to be addressed. As a consequence, the application of legislation adopted in the past.⁶ Often a transfer to a home-rule municipality was applied, police supervision was established, and regular reporting obligations were mandated. However, these measures often did not work in practice, forcing the Government to take appropriate legislative action. A. Jurová recalls in this connection that new administrative and repressive procedures were introduced to suppress delinquency by assigning Roma to forced labour camps pursuant to Decree No. 105/1945 SNR and Decree No 89/1946 SNR. According to the statement of Interior Ministry, even these partial measures were not sufficient, since after their release from the camps the "delinquents" did not cease to be a danger to society. [1] Concentration in labour camps was not considered an appropriate method of intervention, especially in

⁶ Law No. 117/1927 on wandering gypsies was applied against some offences. In some cases, the procedure laid down in the Decree of the Ministry of the Interior of 20 April 1941 on the regulation of certain conditions of gypsies was implemented, without, however, the discriminatory paragraphs.

view of the post-war socio-political conditions. The focus was on forced settlement of nomadic groups, as these were considered the most problematic.⁷

At the beginning of 1947, the Interior Ministry definitively rejected the forced concentration in labour camps and stressed the need to carry out a census of the Roma people. The census took place in the summer of 1947. At that time there were about 16 000 Roma people in Czech republic and over 80 000 in Slovakia. In the restored Republic, around 5 000 Roma were identified as living a nomadic lifestyle. The objectives of the census were oriented towards establishing the most reliable figures with a view to future legislative changes. We assume that the census was not accurate. The census of the migrant population appears to be problematic. Finally, the planned measures were not taken because of the change in the state structure. [3]

The low socio-economic status of some Roma people was perceived ambivalently in the socialist system. Roma people reflected the new government in a positive, especially with regard to compensation for the wrongs they had suffered in the past. According to M. Šebesta et al., *"the Roma people question became a means of political manipulation when, as a result of the country's industrialisation and the construction of the socialist system, the problem was supposed to be solved spontaneously. Only such an establishment could atone for the wrongs done to the Roma people in the past and raise them to a higher level according to the ideas and demands of communist ideology."* [4] The government promoted the ideologically tinged view that the low standard of living of the Roma people was a consequence of exploitation by capitalist power.

PERMANENT SETTLEMENT IN THE 50S

The rise of communist government resulted in the nationalisation of communal property. In the early 1950s, small business was abolished and as a result, licenses for various traditional crafts were withdrawn. Many Roma people worked with peasants as agricultural labour. An established ecosystem of relationships functioned in the rural settlements. The new government did not

⁷ Addressing the problems of nomadic Roma groups has been forced by voices from below. This is confirmed, for example, by a letter from the District National Committee in Moldava nad Bodvou addressed to the Regional National Committee in Banská Bystrica, the Central Committee of the Communist Party of Slovakia in Bratislava, and also to the Interior Ministry on 5 September 1955. The letter states that nomadic Roma people were arrested in the village, who had horses in and out of the team and were going to sell them on the market. There were women and children on the carts and they were hiding about 800 kilograms of lucerne, which they had stolen in Drienovec. This had to be returned to the State along with the stolen poultry. It is true that the horses that the nomads had were properly shod and had all the documents.

allow the hiring of labour, putting pressure on the association of personal property. The Roma people were not considered an ethnic minority, but "Gypsy citizens" who lived a backward way of life. The means of dealing with backwardness were social assimilation, but also the paternalistic attitude of the state. Assimilation was to be achieved through the introduction of compulsory labour and the development of housing and education policy instruments, which aimed to change the culture and way of life of the Roma people. The above objectives were to be served by the 1952 Directives on the Adjustment of the Conditions of Persons of Gypsy, in the meaning of A. Jurová "*marked a transition from administrative to violent methods to essentially non-repressive forms of assimilation policy*"[1], which were the formal equalisation of the Roma people with the majority population.

The housing question was to be addressed within the framework of the state housing policy by allocating company flats that were linked to employment. The educational level of some Roma people was at a low level, which determined the range of suitable occupations. The resolution of the Central Committee of the Communist Party of the Czechoslovak Communist Party of April 1958 was based on the division of the "gypsy population" into three groups:

- the settled Roma people formed the largest group, which was employed, had a permanent residence, had children attending schools, and gradually reached the cultural level of the rest of the population;
- the second less numerous group, the semi-settled (seasonal nomads) Roma people changed their place of residence frequently, did not work all year round, showed high turnover;
- the smallest group of nomadic Roma people, who "wandered" from place to place, avoided honest work and were illiterate, was the most problematic for the establishment. [5]

The failure of the assimilation programmes was reflected in increasing migration and in reports from the districts about the persistence of criminal activity by migrant groups, which eventually led to the resolution of the Central Committee of the Communist Party of the Czechoslovak Republic of 8 April 1958, which advocated social assimilation without regard to the ethnic specificities of the Roma people, with the main goal of gradual and total merging. For this purpose, Law No. 74/1958 on the permanent settlement of nomadic persons was adopted.

The legislation in § 1 imposed on the National Committees the obligation to place Travellers in employment, to allocate them accommodation and to act by educational means to turn them into proper working citizens. In § 3 provides for punitive measures if the above is not complied with. People who refused to settle

down and fulfil the stated aims faced a penalty of imprisonment ranging from six months to three years. A census of the Roma people was carried out in February 1959. This inventory identifies individuals who fall under the enforcement of Law No 74/1958. Under the law, it is necessary to settle individual nomadic families in the place where the census is to be carried out. The local national committees were to provide a number of accommodation and employment opportunities, which can be considered unrealistic, as jobs were absent, especially in eastern Slovakia, and housing construction failed to saturate the need for suitable accommodation [6].

We reproduce the text of the report, in which the reasons for the enactment of the said law are given by T. Haišman. *"Persons living a nomadic or semi-nomadic way of life, although for the first time they can live as equal and free citizens in our people's democratic system, often abuse the advantages granted to them in our state and prevent them from adapting to a normal, settled way of life which would enable them to participate fully in all the amenities which the state provides for its citizens, both materially, culturally and health-wise. This state of affairs is unsustainable not only for nomadic and semi-nomadic citizens, but especially for the rest of the population, which is threatened by nomadic groups and demands that a decisive remedy be sought in this regard."* [10] The regulation could not be positively implemented in practice for objective reasons. In the 1960s, the attitude of the state authorities towards the Roma people changed, and there was a gradual transition from the concept of open assimilation and the prohibition of nomadism to the concept of the controlled dispersal of the "gypsy population".

DISPERSION AND DISPLACEMENT OF ROMA PEOPLE IN THE 1960S

In the following period, another form of Roma people assimilation took place. The determinants and motives acceptance of the concept of controlled dispersal are varied. P Gajdoš says that *"from the first half of the Czechoslovak Republic onwards, there have been efforts to systematically examine and rework the concepts of settlement development. In particular, a qualitative turning point was the pursuit of comprehensive settlement development on the scale of the entire state."* [8] Motives of increasing industrialization were prevalent.

The new approach of the state was foreshadowed by the formation of the Government Committee on Gypsy Population Issues. This institution implemented, guaranteed and controlled the steps taken to assimilate the Roma people in the context of the new approach of the state. At the initiative of the Central Committee of the Communist Party of the Czechoslovak Republic, the government issued Resolution No. 502/1965, which was the legislative norm for the "civilianization of the Gypsy population" through the liquidation of Roma

settlements, the provision of education for Roma children and adolescents, and the involvement of the able to work population in the labour market. In the meaning of A. Jurová „*The main methods of solution consisted in the dispersal and systematic removal from the places of strong concentration of Roma people inhabitants.*”

[1] On the basis of this decree, a planned and systematic relocation of the East Slovak Roma people from the settlements to "partner" Czech industrial centres began, where they were to be allocated flats. In Slovakia, 611 of the existing 1 027 settlements were to be liquidated by 1970, while 2177 families with 14 000 persons were to be moved to the Czech republic. In the East Slovak Region, 240 of the existing 422 settlements were to be liquidated by 1970, while 834 families were to be transferred to the North Moravian Region and 342 families to the East Bohemian Region by the same year. [9] The transfer was to be well organized, planned and managed. Any arbitrary transfer was punishable by imprisonment. M. Šebesta et al. meanings that in 1966 a total of 263 Roma families moved to the Czech "partner" regions, of which only a small part moved arbitrarily. In Slovakia, 59 settlements were liquidated and 1 715 huts were bought for 19 million crowns. In the Czech regions, 139 housing units were repaired and used as new housing. 122 wells were built, 5 500 metres of ordinary water mains, 22 kilometres of roads and 18 electricity connections to the settlements. [4]

The implementation of the above plan was only partially successful. A number of regional authorities did not comply with the regulation and refused to accept Roma people due to lack of jobs or housing. The failure of the whole concept is confirmed by the abolition of the Government Committee on Gypsy Population Issues in November 1968. [10]

After some social and political softening in the late 1960s, the Union of Gypsies – Roma was authorized in Czechoslovakia. It was the first emancipatory organization primarily interested in recognizing the Roma people as a national minority, publishing its own magazine, and creating political representation.[11] The government of the time did not grant nationality status to the Roma people, which was based on the contemporary reflection of the nation and the nationalities of the time. According to Marxist theories, the Roma people were characterized as an extraterritorial, internally differentiated ethnic group, living in the form of a diaspora with no prospect of reaching the stage of a nation, and therefore with no claim to the legal and political status of a nationality, [4] as a consequence of which the union became a cultural organization, but not a national representative. Political and "normalizing" causes led to the dissolution of the organization in 1973.

SOCIO-CULTURAL INTEGRATION OF ROMA PEOPLE IN THE 1970S AND 1980S

The application of the previous concept of displacement and dispersal was ambivalent from the outset, especially in praxeological terms. The following period is characterised by the forced culturalisation of the Roma people. According to the perception of the time, „citizens of Gypsy“ were an inadaptible social class that rejected the cultural values of the majority society, and it was therefore necessary to proceed with the process of acculturation and re-education along the lines of a socialist society.

Resolution No 279/1970 of the Czechoslovak Government and Resolution No 94/1972 of the Slovak Government set out the Concept for the General Socio-Cultural Integration of Gypsies. In practice, this was not a new approach towards the Roma people, but a continuation of the latent form of assimilation that the government had been promoting since the early 1950s. The invariable aim was to remove the legacy of the capitalist system which determined the lowest social positions of the Roma people. The state authorities realised that Roma people integration would be a long-term process. [12] Similar to previous approaches, it emphasised the assimilation of adults through the imposition of universal work obligations and continued the emphasis on educational issues.

The most important thing from the government's point of view was to train as many three- to five-year-olds as possible in kindergarten. In general, there was a need to improve school attendance so that at least 70% of children completed compulsory schooling. In the context of improving living conditions, the employment rate of Roma men was to be raised to 80%, that of Roma women to 63%, and it was planned to liquidate 2 100 shacks and move 2 500 families into prefabricated housing. [1]

Most of the set goals were not realized in practice, mainly due to the lack of financial resources and the disapproval of the state institutions, which were supposed to meet the educational and employment goals of the integration process. An important determinant of the failure of the forced integration of Roma pupils and youth in particular was the refusal to codify the Roma language. According to R. Lužica, Roma people were in a similar situation throughout Europe, regardless of whether they were socialist or capitalist states. The only difference was the fact that in socialist states state paternalism was applied, of which re-education was an integral part, more noticeable than in Western Europe, where the intervention of state authorities in Roma communities was rare and state policy applied to the Roma people was a rare phenomenon.

SUMMARY

The existence of the Union of Gypsy -Roma in Czechoslovakia proves that the Roma people were interested in solving their own problems and also challenges the notion that the Roma people did not have their own intelligentsia during the period of the previous regime. Assimilationist efforts in the past caused the devastation of the Roma's ethnic self-awareness and forcibly imposed cultural, political, social and economic ideals without regard to previous historical and ethnic contexts. The concepts presented have often remained on paper without practical implementation. Efforts to assimilate the Roma people were only partially successful and the planned changes were not achieved. It should be added that the communist regime in the last two decades has achieved some successes in the fields of employment and education, gradually eliminating illiteracy and improving the quality of life through the obligation to work, but even in this respect the problem has been dealt with ideologically.

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- *Act No. 117/1927 on Travelling Gypsies*
 - *Decree of the Ministry of the Interior of 20 April 1941 on the regulation of certain conditions of Gypsies*
 - *Act No 74/1958 Coll. on the permanent settlement of travelling persons*

STATE INTERVENTION FOR THE ROMA PEOPLE AFTER THE SECOND WORLD WAR AND IN SOCIALISM IN SLOVAKIA

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Abstract

The paper describes with the position of Roma people in Slovakia during the socialist period. It focuses its attention mainly on the approach of the state and analyses various measures in relation to the assimilation and integration of the Roma people. The article aims to identify the priority concepts of the state that determined the contexts and basic views of the Roma people in Czechoslovakia from 1945 to 1980. Socialist society had a strong interest in elevating "citizens of Gypsy" to a higher level of social development through the settlement of nomadic groups, social engineering, resettlement, and socio-cultural integration. An important common feature of these approaches is the applied paternalism, which is characterised by very low involvement of the Roma people in solving their own problems.

Keywords

Roma people, socialism, state concept, paternalism

CYRIL OF JERUSALEM AND HIS SYSTEM OF CATECHESIS

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A BRIEF OVERVIEW OF THE CONTENT OF THE CATECHESIS

Cyril's catecheses, while belonging to the broader context of early Christian doctrine, have several characteristics that distinguish them from the works of other Church Fathers.

Pedagogical approach:

- Focus on the catechumens: Cyril's primary focus was on catechumens, that is, people who were preparing to receive baptism. His catecheses were therefore designed to be understandable to the laity and to give them a solid foundation in the faith.

- Clarity and comprehensibility: Cyril was characterised by a clear and understandable presentation of doctrine. He used many examples and images from everyday life to illustrate complex theological truths.

- Emotional experience: In addition to rational explanation, Cyril also emphasised the emotional experience of faith. He sought to awaken in his listeners a longing for God and for a deeper spiritual life.

Emphasis on liturgy:

- A mystagogical approach: In his catecheses, Cyril closely linked theological truths with the liturgy. He explained the meaning of the various liturgical actions and symbols so that the catechumens could better grasp the meaning of the celebration.

Twenty-four catecheses were given by Cyril during Lent and Holy Week in 348 AD. Some authors give the years 348 to 350. [4] The preparatory catechesis is a general introduction in which the catechumens are made aware of the aim of their education and how they should behave during their preparation. Because of the time-consuming and lengthy nature of the catechism lessons, Cyril advised them to set aside all worldly concerns for eight weeks and devote themselves to Scripture reading, study, and prayer. Cyril asks those who are "preparing for

enlightenment" to devote themselves to a certain spiritual discipline and to continue attending services as diligently as they now attend catechism classes.

The entire catechism was designed for twenty catecheses. Scholars are at a loss to know what happened during the last twenty days of Great Lent, because in some of the discourses Cyril explicitly mentions that the previous catechesis was yesterday. It is possible that on those days when Cyril was distracted by church matters, others were busy with those preparing to receive Holy Baptism.

Cyril advised the catechumens to study on their own only those books that were permitted to be read in the temple during the services. He strongly urged the catechumens not to touch non-canonical and apocryphal books, lest they "trample on the Church's regulations". [9]

It must be said that Cyril's position on this matter was not shared, for example, by the Alexandrian teachers. Origen recommended the books of Esther, and the Wisdom of Solomon to the catechumens because they were more intelligible than some canonical writings. St. Athanasius of Alexandria added to Origen's list the book, Didache, and the Shepherd of Hermas. Both the Alexandrian view and Cyril's view reflected only one of the local traditions, which it would be erroneous to regard as establishing the whole Church.

Egeria pointed out that "in these parts all the faithful can follow the text of Scripture when it is read in the temple, for they have been instructed about everything for forty days". It may be assumed that the catechumens were familiar with the calendar of the church readings and were shown how to find the proper place in the Holy Scriptures according to the division of the text adopted in Jerusalem. As is well known, the division of Holy Scripture into chapters and verses that we use today was introduced successively in the thirteenth, fifteenth and sixteenth centuries. At the time of the pilgrim Egeria, who visited Jerusalem in the second half of the fourth century, classes began very early, at six o'clock in the morning, and lasted for three hours. This arrangement allowed those who could not leave work for long periods to attend classes regularly [9]. In contrast to the homilies at the regular service, the lessons were systematic. To miss one such meeting was to lose a coherent thread of catechesis.

Previously, during the homily at the liturgy, the catechumens stood in the westernmost part of the basilica, closer to the east. Therefore, only an indistinct echo reached them, hence the homonym "catechumens", Cyril joked, playing with words. [9] The catechumens, according to the saying, heard the bell but did not know where it was. Now they were seated at the feet of the bishop himself and had the opportunity not only to listen but also to ask him questions.

For the catechumens, Lent was a time of repentance, analysis of intentions and actions, confession of sins and forgiveness of neighbors. In his first

catecheses, Cyril dealt at length with these aspects of the spiritual life, citing many biblical examples. This basic education of the will and conscience was followed by a systematic catechization of the Church's teaching. After a brief introductory catechesis, Cyril for the first time verified in the ears of those who were "preparing to receive Holy Baptism" the precise formula of the faith. This procedure was called the transmission of the symbol of faith (*traditio symboli*). [9]

In subsequent meetings he explained the meaning of the symbol, each part of the symbol in turn, word by word. During this time, those who were "preparing for Holy Baptism" had to memorize the symbol and repeat it to each other and to their guarantors - the godparent. At the end of the preparation, they were to "return" the symbol to the Church. The "return of the symbol" (*redditio symboli*) was, at this stage, the culmination of all the catechumen's catechetical preparation.

At the end of the five-week catechesis, they would receive the profession of faith (*accipient symbolum*). Each article (*singulorum sermonum*) of the Creed is explained separately. At the end of the seventh week there remains the last week before Pascha, which is called Holy Week. Early in the morning [on Holy Monday] the bishop enters the temple, the Martyria section. The bishop's place is located in the depth of the apse behind the altar. There, one by one ("those preparing for baptism"), men with their (godfathers) and women with their (godmothers), ascend and "return" to the bishop the profession of faith (*reddet symbolum*).

After they have "returned" the symbol (*reddito simbolo*), the bishop addresses everyone and says: "During the past seven weeks you have been instructed in the law of Scripture and have listened to the teaching of the faith. You have heard about the resurrection of the body, and all that is necessary for catechumens to know about the meaning of faith has been explained to you. Baptism, however, is indeed a higher mystery, of which you, as catechumens, were forbidden to hear. Do not think that you will never hear about it, for after you have been baptised in the name of Christ, during the eight days after Pascha (the Resurrection of Jesus Christ), after the Liturgy in the Temple of the Resurrection, you will be told everything you need to know about it. For as long as you remain catechumens, the deepest mysteries of God will remain hidden from you." [3]

According to a late 4th century Jerusalem custom, those who were "preparing to receive Holy Baptism" were given a symbol by the bishop at the beginning of the sixth week of Great Lent. Two weeks later, on Holy Monday, they would recite it by heart before the bishop in the presence of their

godparents. By comparison, in the Ephesian metropolis, the "return of the symbol" took place on Holy Thursday.

The calendar of Bible readings for these days was drawn up in accordance with the themes of the catechetical sessions. In the opinion of many pilgrims, the calendar of the Jerusalem Church was extremely well done. The Etruria repeatedly draws attention to the fact that the biblical readings, as well as the hymns, always corresponded to the time and place in Jerusalem. [2] The Jerusalem church calendar was later used in Armenia and Georgia, where it was brought by pilgrims. [3]

The Dogmatic Catechesis of Saint Cyril of Jerusalem

By the end of the second century, the Church's doctrine of God had already acquired a distinct Trinitarian structure, which we find in St. Irenaeus of Lyons, Origen, and in the catechetical practice of the community of Hippolytus. There is no doubt that these teachers used creedal formulations in their catecheses. It is even possible that there was a rite in Hippolytus' community which later developed into the "handing over" and "returning of the symbol" before the bishop, although we cannot say this with absolute certainty. In the Catechism of Irenaeus the Creed occupies an important chapter. Irenaeus, however, was far from constructing his catechism like Cyril, who followed the plan of the Creed from beginning to end. The general plan of Irenaeus' catechism is the history of salvation and the Old Testament predictions about Christ, not the Creed. Origen, in his *On Origins*, approaches the idea of the catechism as a commentary on the creed. Strictly speaking, however, Origen's work cannot be called a catechism because it was intended for a very philosophically and theologically savvy audience. [3]

Cyril's catechetical homilies can be considered the first attempt at a consistent presentation of the catechism in the form of a detailed commentary on the faith. Starting from the local creed, Cyril devotes four lessons to the doctrine of God the Father, six more to the Son, two to the Holy Spirit, one to the resurrection of the dead, and the last to the Church. Since Cyril was obviously pressed for time, as he mentions several times at the end of the catecheses, he was forced to give up one homily on the Holy Spirit and combine the two topics - the resurrection of the dead and the Church - into one catechesis. No definite system can be discerned in his exposition. Sometimes one word of a symbol, for example, calling God the Father "Almighty," became for Cyril the theme of an entire sermon. At other times he discussed several members of a symbol in a single lesson. There is also a polemical element in his interpretation. Cyril's main

opponents are the common pagan misconceptions about the nature of God and man, not the heretical parties in the Church. Cyril was aware that the heated dogmatic debates that flared up in the fourth century were turning many pagans away from Christianity rather than encouraging their conversion.

In explaining the Church's teaching about God the Father, Cyril touches on such traditional themes as the unity of God and his sovereignty over the created world. In Cyril's sermons there is an emphasis on the incomprehensibility and inexhaustibility of the divine essence, which is central to fourth-century Orthodox theology. God reveals his ineffable power and wisdom in the diversity and harmony of the created world.

He develops the doctrine of God on the basis of the words of the Symbol of Faith, "I believe in one God." He begins by pointing out that the Father does not have one glory and the Son another, but one and the same, for He is the only Son of the Father, and when the Father is glorified, the Son also shares the glory with Him. The glory of the Son proceeds from the glory of the Father, and when glory is given to the Son, the Father is also glorified. [9]

Cyril says: "If anyone tries to talk about God, let him first describe the structure of the earth. If he cannot testify to its composition, how can he speak of its Creator?"[1] He is describing God's omnipotence on the basis of the created world and the universe. Man can never understand God with his reason, so it is very difficult to describe God in human words. Cyril, on the other hand, speaks of God very simply on the basis of the stars, which man can never count. He points to man's powerlessness, which he compares to God's omnipotence. "He has numbered all the raindrops that fall on the whole earth, not only now, but at all times." [1] What God is in His essence, none of us can fully know or understand. According to our abilities and possibilities, God is known to us primarily through His creation. [6]

The angels also see the face of God, [Mt 18:10] but not as He is, but only as they are able to see Him. Isus Christos himself says: "Not that anyone has seen the Father; only he who is from God has seen the Father." [Jn 6:46] Only the Son and the Holy Spirit know the Father completely. For no one knows the Father but the Son and the one to whom the Son reveals him. [Mt 11:27]. Only the Son, as well as the Holy Spirit, share the same Godhead with the Father. "Only He who is born without change before the ages of ages knows Him who begets, and He who begets knows Him who is begotten." [9]

When Cyril moves on to the Christological part of the Creed, he discusses the eternal birth of the Son from the Father, His earthly birth from the Virgin, the crucifixion and burial, the proofs of the resurrection, and the judgment of the living and the dead. In discussing the relationship of the Father and the Son,

Cyril avoided using the term "consubstantial," which has been the subject of controversy, although in general his theology is close in spirit to the decision of the Council of Nicaea.

Whoever does not receive baptism, says St. Cyril, has no salvation, except the martyrs, who even without water obtain the Kingdom of Heaven. Christos redeemed the world by the cross, and after the piercing, blood and water came out of his side. For some to be baptized with water, for others to be baptized with their own blood at the time of persecution. For even martyrdom was called baptism by the Saviour when he said: "Can you drink the cup that I drink? Or can you be baptized with the baptism with which I am baptized?" [Mk 10:38]. Jesus Christ sanctified baptism by having himself baptized. He did not baptize himself in order to obtain forgiveness of sins, since as God he is without sin, but in order to bestow blessedness on those who receive holy baptism. [9] Jesus Christ is the Son of God, and he begins his gospel ministry only after his baptism in the Jordan River. He began to proclaim the Gospel only after the Holy Spirit descended upon Him in the form of a dove. Of course, Christ, the Son of God, as one of the Persons of the Holy Trinity, did not need to see the Holy Spirit, but to be seen by John, who baptized him, since he did not know him either, as it is written, "Neither did I know him, but he who sent me to baptize with water said to me: On whomsoever thou shalt see the Spirit descending, and resting on him, the same is he that baptizeth with the Holy Ghost." [Jn 1:33]

SUMMARY

In conclusion, we could evaluate Cyril's catechesis as an excellent biblical interpretation of the whole of human history from Adam to the apostolic activity in the early Church. Few early Christian authors have been able to make such ingenious use of the Holy Scriptures of the Old and New Testaments in their catecheses and to connect them with the theology of the Church. Herein lies Cyril's genius and his outstanding knowledge of the biblical field.

His twenty-four catecheses were one of the best didactic manuals in the age of the catechumenate. This refers especially to its single-mindedness and the biblical comprehensiveness with which the truth of God was explained to catechumens preparing to receive Holy Baptism. Thus, among the most striking features of St. Cyril of Jerusalem is his biblicism.

His entire catechetical work reflects all the problems and misunderstandings of the period between the First and Second General Councils. [8] Cyril tried to point out the wrong thinking of the Arians, but also of many other heresies that were fighting against the Church. Against this Arian heresy the Symbol of Faith was adopted at the First General Council of Nicaea (r. 325), which he discussed

at length in his catecheses. His catecheses influenced many ecclesiastical writers both in the East and in the West. In the West it was especially Blessed Augustine, whose catechetical writings were based on Cyril's context and his systematic method, but were intended for those who were already more advanced in the faith. [1]

Cyril's catecheses have not lost their relevance even today, almost 1700 years later. Their simplicity makes it possible for those who are not of the Orthodox faith to know the depth of Orthodox thought and spiritual life. This does not mean, however, that they should not also be used for contemporary believers who, because of certain, mainly political, problems of the last century, have not been sufficiently catechized. The possibility of their use is especially in the present trend of recatechization, which is needed in many ecclesial communities. [5]

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CYRIL OF JERUSALEM AND HIS SYSTEM OF CATECHESIS

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Abstract

Cyril of Jerusalem was an excellent teacher and catechist. In his work he tried to bring to the catechumens all the important parts of the spiritual life of the Church. His systematic approach and logical continuity helped catechumens to enter more easily into the mysteries of Christian life. In this paper we will try to analyze his system as well as to look at some important issues of the life of the Church in the middle of the fourth century.

Keywords

Catechesis, Cyril of Jerusalem, Pedagogical view, Origenes, Church

CHOOSING SOCIAL WORK AS A FIELD OF STUDY

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INTRODUCTION

In the present is growing interest about university studies. The number of people with higher education has been increasing over the long term, with a significant proportion of students being adults. The main goal of our research was to find out what motivates people at this stage of life, in addition to work and family responsibilities, to decide on further education and improving their qualifications. We focused on the area of helping professions, which are financially less attractive and interesting than other professions. We were interested in whether their decision is based on legislative changes in the work sphere, or is it more an effort to obtain a higher education degree, or are they led to this decision by factors related to the sense of helping others. The results of long-term research in this area indicate that the motivation to study at university is complex and includes several factors. Therefore, the choice of study is usually not influenced by a single motive, but by a combination of several stimuli, factors that influence their decision.

Choosing a future profession is an important process and we define it as a process that includes a decision about a future profession, preparation for a future profession, but also a person's entire career path. The most important task is the decision itself for a given profession, which affects a person throughout their entire life, and therefore the choice of a future profession itself can be considered one of the most important decisions in a person's life. A profession that is not correctly and appropriately chosen can negatively affect an individual and have a stressful effect on them, which negatively affects the quality of their life. [4] Motivational stimuli that influence us in the work environment are

numerous. These may include an increased degree of democratization, the level of participation in decision-making, and the need for security and safety. In the context of career choice, these factors lead to the decision to pursue a profession that ensures stable employment and provides the individual with fundamental life securities: economic, material, and social. [8] According to the authors Hadašová and Kollárová [3], motivation is the basis of human resources and directly affects the results achieved at work. Kollárik et al. [5] states that motivation is the core of biological, psychological and social regulation. The term motivation is derived from the Latin word *movere*, which means to move, it sets a person in motion and is related to why and for what reason a person does something. It is an area that is intrinsically linked to the dynamic nature of psychological activity and the issue of social activity of the individual. [7]

PURPOSE OF THE WORK

The aim of the topics is to determine the motivational structure of students to choose the field of study Social Work from the perspective of gender and form of study of university students.

RESEARCH SET

Our research sample consisted of 285 students of the University of Health and Social Work of St. Elizabeth, Institute of the Blessed M. D. Trčka in Michalovce. They were students of the study field of Social Work, in full-time and part-time form. Their more detailed characteristics are presented in Table 1, from which we see that out of 285 respondents, 206 were female (73%) and 79 were male (27%). We see a higher representation of women in the research set, which is a natural phenomenon considering the study field under study. The students were aged from 19 to 55 years, with an average age of 35,1 years (SD = 8,9).

Scheme 1: Socio-demographic indicators of the research set

		Number	%
Total – number of respondents		285	100
Form of study	Full time	87	31
	External	198	69
	Bc.	178	62

Level of study	Mgr.	107	38
Gender	Men	79	27
	Women	206	73
Age	Average (SD)		Range
	35,1 (8,9)		19 – 55

METHODOLOGY

In our research, we chose to use a quantitative research strategy, where a questionnaire was used as a tool, consisting of questions aimed at identifying socio-demographic indicators and seventeen questions (items) aimed at identifying the motivational structure of students in the field of Social Work. A questionnaire was used from the authors Leczová et al. [6] Individual questions represent motivational factors that led, influenced or motivated students to choose a given field of study at university. Each item (question) or each motivational factor was evaluated by students on a five-point scale, expressing the degree of significance of individual items – individual motivational factors in choosing to study a given field. They answered the question: "To what extent did the reasons listed influence (motivate) you in choosing your field of study?" The five-point scale was with multiple-choice options, where: (1) meant not at all, (2) rather not, (3) I am not sure, (4) rather yes and (5) meant very much. A higher score indicates a greater significance of the given motive. Based on the analysis of the tightness of linear relationships between the individual items (motivational factors) of the assessment scale, three groups of factors were created, which contain related items. The individual groups of factors are named according to their predominant motivational tendency, namely: prosocial motivational factors, professional motivational factors and conformal motivational factors.

RESULTS

The data we obtained through the collected questionnaires were evaluated and processed in the statistical software SPSS. In the statistical description of the obtained data, we used a non-parametric test for two independent samples - Mann-Whitney U-test.

Scheme 2 below shows the motivational factors that influenced or motivated students in choosing a given field of study to the greatest and least extent. In scheme 2, the first three places show the three motivational factors that are most

important from the students' point of view and the last three motivational factors that were least important for students in choosing a field of study.

Scheme 2, we see that students were most influenced in choosing the field of study Social Work by prosocial motivational factors, specifically the factors: how much I like working with other people, I want to help others and I am interested in their fates.

The least significant role among students was played by factors from the group of conformist motivational factors, specifically in the sense that there are lower demands on the given field of study, it was my parents' wish and I could not get into another university.

Scheme 2: Significance of motivational factors in the entire research set (N=285)

Items	Categories of Motivational Factors	M	SD
I like working with people	Prosocial	4,39	0,71
I want to help other people	Prosocial	4,38	0,75
I am interested in the fates of other people	Prosocial	4,21	0,77
Lower demands for studying in the field I am studying	Conformity	2,21	1,06
My parents wish it	Conformity	1,85	1,24
I did not get into another university	Conformity	1,41	0,96

Scheme 3 shows the differences in the categories of motivational factors in students by gender, where we see that we recorded statistically significant differences in each group of motivational factors. Women achieved higher average values in one of the monitored categories, namely in the area of prosocial motivational factors, while men achieved higher average values in the area of professional and conformal motivational factors. Several studies indicate that women are characterized by a greater degree of prosociality.

Scheme 3: Differences in categories of motivational factors between students from the perspective of gender

	Women		Men		U
	M	SD	M	SD	
prosocial motivational factors	25,7	5,1	22,1	3,6	2589,0*
professional motivational factors	15,9	4,5	17,5	4,9	3245,5**
conformist motivational factors	12,5	3,1	13,5	3,3	2449,0**

In Scheme 4 we see that statistically significant differences were also recorded among students in terms of the form of study. As we can see in Table 4, we found higher average values in the group of prosocial motivational factors and professional motivational factors in students of the external form of study, and in the group of full-time students we found that they achieved higher average values in the category of conformal motivational factors, which is a natural phenomenon due to their younger age compared to external students.

Scheme 4: Differences in categories of motivational factors of students by form of study

	Full time form		External form		χ^2
	M	SD	M	SD	
prosocial motivational factors	24,5	4,2	25,2	3,4	41,5***
professional motivational factors	19,1	4,0	22,5	4,1	8,7*
conformal motivational factors	15,4	3,2	14,3	3,5	19,3***

*sig. $p < 0,05$; ***sig. $p < 0,001$

DISCUSSION

In the entire research set, we found that students were mostly motivated to choose a given field of study mainly because of prosocial motivational factors, which achieved the highest average values. Specifically, students were led to

choose the study because this profession is characterized by working with people, helping others, and that they are interested in the fates of other people.

Our results agree with the statement of the authors Žiaková and Balogová, [11] who state in their publication that a helping worker is characterized by prosocial behavior, which is characterized by certain actions and deeds performed for the benefit of another person without the right to remuneration. The results of our research also coincide with the research of Schavel, [9] who conducted research in this area and found that most often students chose this field because of expanding their knowledge in this area, and also because they want to help other people, which coincides with our motivation factor, which reached the second highest average value of all monitored factors. Schavel [9] further states that respondents are interested in solving their problems.

In terms of the form of study, we found that younger students (full-time students) were statistically significantly more often influenced by conformist motivational factors when choosing the field of study Social Work compared to older students (part-time students) and part-time students were statistically significantly more often motivated by factors from the category of prosocial and professional motivational factors when choosing this field, which was also confirmed by several studies conducted in this area. Our findings do not match those of Gregorová and Krystoň, [2] who conducted research where they assumed that external students would be motivated to study mainly due to increasing their qualifications as a condition from the employer, which was not confirmed by the authors. Our results are in line with the results of our previous research Barkasi, [1] where it was found that external students were more influenced by career motivational factors when choosing the field of study Social Work than full-time students.

SUMMARY

Based on the findings, we can state that the choice of a field of study is influenced by several factors, and only one factor or motive never plays a role. In our research, we found that students chose this field of study mainly because of prosocial motivational factors and were least influenced by conformist motivational factors. At the same time, we found that specific motivational factors are typical for specific groups. Our findings are in line with several research studies that have already been carried out in the subject area. Age is a significant factor that determines the primary basic motivational tendencies when choosing the field of study Social Work.

For the work of a social worker, professional theoretical knowledge and practical skills are necessary and essential, as well as certain key personal

prerequisites and abilities that are important for the quality performance of this profession. Our research showed that students choose this field of study mainly for prosocial motivational reasons. This finding is extremely positive because it indicates that students enjoy working with people, desire to help them, and find deep meaning in social work. At the same time, it also points to their positive relationship with people and suitable personality prerequisites for this profession. On the contrary, the least significant motivational factors in choosing this field were the conformity category. We are pleased with the favorable result in that it is proof that students have the potential to be good helping professionals after completing their studies.

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CHOOSING SOCIAL WORK AS A FIELD OF STUDY

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Abstract

In this topics we will discuss about students' motivation to choose the field of study Social Work. Choosing a profession is a key moment in the life of every individual, and the decision to study at a university is influenced by a number of factors. Our research focused on analyzing motivation from the perspective of gender and form of study. As a tool, we used a questionnaire from the team of authors Leczová et al. (2014), which includes statements divided into three areas of motivational factors: prosocial, career and conformal motivational factors. We investigated the motivation to choose the field of study Social Work, which is a profession that requires not only professional knowledge and practical skills, but also specific personality prerequisites. The research results show that students chose this field mainly for prosocial reasons, which indicates their interest in helping others, a positive attitude towards working with people and natural prosocial qualities.

Keywords

Social work, prosocial motivational factors, career motivational factors, conform motivational factors, choice of field of study

„BUĎTE MILOSRDNÍ, AKO JE MILOSRDNÝ AJ VÁŠ OTEC“ (Lk 6, 36)

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Nevýslovné je milosrdenstvo a láska nebeského Otca k ľudskému pokoleniu. O tom čítame na mnohých miestach Svätého Písma, kde tak Isus Christos, náš Spasiteľ, ako aj svätí apoštoli podávajú jasné svedectvá. Známe sú slová Isusa Christa, ktoré sa dosť často čítajú pri bohoslužbách: *„Keď teda vy, hoci ste zlí, viete dávať dobré dary svojim deťom, o čo skôr dá dobré dary váš nebeský Otec tým, čo Ho prosia.“* [Mt 7, 11] A ďalšie Jeho slová: *„Amen, amen, hovorím vám, keď budete Otca o niečo prosiť v mojom mene, dá vám to. Doteraz ste v mojom mene nič neprosili. Proste teda a dostanete, aby vaša radosť bola úplná.“* [Jn 16, 23-24] Jedine Boh mohol vysloviť tieto slová, Boh, ktorý je Láska, ako hovorí sv. apoštol Ján [1 Jn 4, 8,] teda Boh, v ktorom je toľko lásky a dobroty, že On celý je Láska. *„Hospodin je dobrotivý voči všetkým,“* píše žalmista Dávid, *„Jeho milosrdenstvo sa rozprestiera nad všetko Jeho stvorenie.“* [Ž 144, 9]

Nevýslovná Božia dobrota a láska sa odkryli v človeku najprv tým, že bol stvorený na Boží obraz a podobu [pozri 1 Mjž 1, 26-27; 9, 6,] potom v jeho spasení vtelením, utrpeniami a smrťou na Kríži Božieho Syna pozri [Jn 3, 16; 1 Jn 4, 9 a iné] a následne vyvýšením človeka v Christovi Isusovi, o čom apoštol Pavel napísal: *„Ale Boh, bohatý na milosrdenstvo, zo svojej nesmiernej lásky, ktorou si nás zamiloval, keď sme boli pre poklesky mŕtvi, oživil nás s Christom – milosťou ste spasení! – spolu s Ním nás vzkriesil a spolu s Ním nás uviedol na nebeský trón v Christovi Isusovi, aby ukázal v budúcich časoch, aké nesmierne bohatstvo milosti je v Jeho добрote voči nám v Christovi Isusovi.“* [Ef 2, 4-7.]

Vnímajúc našim umom i pozerajúc duchovnými očami na nášho Spasiteľa a Jeho vykupiteľskú obeť, v ktorej sa prejavila Jeho nevýslovná láska a milosrdenstvo, či možno snáď nájsť niečo vyššie a väčšie od toho všetkého? *„Veď tak Boh miloval svet...“* [Jn 3, 16] *„Či možno nájsť lepšie vyjadrenie lásky, pýta sa sv. Dimitrij Rostovský, ako prejavenie Jeho lásky k nám? „Nikto nemá väčšej lásky, ako ten, čo svoj život kladie za svojich priateľov.“* [Jn 15, 13.] No ak

by iba za priateľov, nebolo by to až také divné, ako to, že za svojich nepriateľov, za hriešnikov náš Hospodin položil svoj život, ako hovorí apoštol: „No Boh dokazuje svoju lásku k nám tým, že Christos zomrel za nás, keď sme boli ešte hriešni.“ [Rim 5, 8] Tak miluje Christos svet! Ó nevýslovná Tvoja láska, Tvoja ľudomilnosť! A čo On za to od nás požaduje? Či naše bohatstvo, zlato alebo striebro? Nič z toho. „Ty si môj Pán! Moja dobrota Tebe nič neprospeje.“ [Ž 15, 2] Jedinú lásku požaduje od nás: „Ja milujem teba, miluj aj ty mňa; ja som bol za teba bitý, oplúvaný, bitý päšťami, ty za to ma miluj; ja som za teba bol vencom z trnia ovenčený, bitý po hlave trstinou, na smrť odsúdený, ty ma za to miluj; ja som bol za teba na Kríži ukrižovaný, kopijou prebodnutý, ty ma za to všetko miluj. Za preliatie mojej krvi nežiadam od teba nič iné ako tvoje milujúce srdce: „Daj mi, synu môj, svoje srdce.“ [Pr 23, 27] Miluj ma celým srdcom!“ Ó najmilovanejší Vládca môj! „Moje srdce je pripravené, Bože, moje srdce je pripravené“ [Ž 56, 8]. „Vrúcne Ťa milujem, Hospodin, moja sila.“ [Ž 17, 2] Vrúcne Ťa milujem, Hospodin, za to, že si „ma miloval a vydal seba samého za mňa.“ [Gal 2, 20] [1]

Takto interpretovaná Božia láska a Jeho milosrdenstvo prejavované človeku i svetu má nás neustále motivovať k tomu, aby sme aj my ako kresťania, stvorení na Boží obraz a Božiu podobu, [1Mjž 1, 26-27; 9, 6] konali skutky lásky k Bohu a blížnemu, prejavovali súciti i milosrdné skutky, pokiaľ chceme uzrieť Božiu slávu a okúsiť ovocie tej neskonalej a večnej blaženosti, ktorú Boh pripravuje tým, čo Ho milujú. [pozri 1Kor 2, 9] A to znamená, že musíme nevyhnutne naplňať Božie prikázanie o milosrdenstve, konať milosrdné skutky voči všetkým bratom i sestrám v Christu, voči všetkým blíždym, dokonca aj voči nepriateľom, prosto voči každému, kto je závislý na našej pomoci, a takých nie je málo, kto neodkladne takúto pomoc potrebuje, prípadne potrebuje poučenie, radu, službu alebo inú materiálnu či duchovnú pomoc a túto preukazovať v každom čase a za všetkých okolností.

Hoci naše úvahy o milosrdenstve sa budú viacej odvíjať od učenia novozákonnej Cirkvi, otázka milosrdenstva nie je neznáma ani v Starom Zákone. Je nutné povedať, že milosrdenstvo v Starom Zákone je v prvom rade vlastnosťou Hospodina Boha. A keďže človek je stvorený na Boží obraz, [1Mjž 1, 26-27] je celkom prirodzené, že Boh požaduje od človeka ako od svojho obrazu milosrdenstvo. [Oz 6, 6; Mich 6, 8] A ako Boh je večný, aj Jeho milosrdenstvo je večné, a toto, ako nám to zvestuje Božie zjavenie, spája sa so zľutovaním. [porov. Iz 54, 8; Mich 7, 18-19; Iz 63, 7; Jer 31, 3, 20; Ž 50, 3; 68,17] Ako ďalej čítame vo Svätom Písme, Božie milosrdenstvo naplňuje celú Zem [Ž 32, 5; 118, 64]

a vzťahuje sa na všetko stvorenie, [Ž 35, 6; 88, 15; 144, 9] teda na všetko, čo Boh stvoril, a, pochopiteľné, v prvom rade na človeka ako korunu tvorstva, a toto Jeho milosrdenstvo podľa žalmistu Dávida trvá naveky. [Ž 135, 1-26] Práve toto spojenie milosrdenstva so zľutovaním tvorí podstatu eschatologickej nádeje, že Boh nakoniec prejaví svoje milosrdenstvo k človeku, vyslobodí ho zo všetkých bied a nešťastí a dá mu spásu, [4 Mjž 14, 18-20; Kron 7, 14; 30, 18-20; Ž 24, 11; 77, 38; 84, 8; 85, 15; 89, 14; 102, 3; 129, 3-4; Ezd 10, 11-12; Iz 54, 8, 10; 55, 3; Jer 31, 34; 36, 3; Dan 9, 9-10; Mich 7, 18-19] čo žalmista Dávid vyjadril slovami: „Izrael, čakaj na Hospodina, lebo od Neho je milosť a od Neho je plné vykúpenie. On vykúpi Izrael zo všetkých jeho nepravostí.“ [Ž 129, 7-8] A na inom mieste spomínaný žalmista, plný nádeje na Božiu spásu, hovorí: „Jeho spása je naozaj blízka tým, čo sa Ho boja. Nech Jeho sláva prebýva v našej krajine! Milosrdenstvo a vernosť sa stretnú, spravodlivosť a pokoj sa pobožkajú. Vernosť vypučí zo zeme, spravodlivosť bude hľadiť z neba. Hospodin dá požehnanie a naša zem vydá svoju úrodu. Predchádzať ho bude spravodlivosť a zanechá stopy na jeho ceste.“ [Ž 84, 10-16]

Tieto a mnohé iné miesta Svätého Písma len potvrdzujú odvečnú pravdu, že Boh je milostivý a Jeho milosť je nekonečná. Veľmi zjavným spôsobom sa toto milosrdenstvo prejavovalo v živote vyvoleného izraelského národa. Keď Mojžiš po druhýkrát dostal od Boha dve kamenné tabule zákona ako boli prvé, ktoré rozbil, „vzal do rúk obe kamenné tabule. Keď Hospodin zostúpil v oblaku, Mojžiš sa tam k Nemu postavil a vzýval meno Hospodina. Hospodin prechádzal pred ním a volal: Hospodin, Hospodin! Milosrdný, láskavý, zhovievavý, veľmi milostivý a verný Boh! Preukazuje milosť tisícom, odpúšťa vinu, zločin a trest, ale nič nenecháva nepotrebané.“ [2 Mjž 34, 6-7] Podobne vzýva aj prorok Dávid: „Ty však, Pane, si Boh milosrdný a milostivý, zhovievavý, plný lásky a vernosti. Obráť sa ku mne a zmiluj sa nado mnou...“ [Ž 85, 15-16; pozri tiež 2 Mjž 34, 6; Jon 4, 2; Joil 2, 13; Ž 85, 5; Neh 9, 17 a iné]

A hoci v celom Starom Zákone sa mnoho hovorí o Božom milosrdenstve, predsa len najviac sa o ňom dozvedáme z knihy Žalmov, ako sme to už videli z viacerých citácií tejto knihy. Okrem slov žalmistu Dávida, ktoré sme uviedli vyššie, môžeme spomenúť aj ďalšie jeho slová o veľkom, nekonečnom a nesmiernom Božom milosrdenstve. Prečo vlastne prorok Dávid toľko ospevuje nesmierne Božie milosrdenstvo? Hoci má veľa nepriateľov, ktorí striehnu na jeho život, v Bohu vidí svoju pomoc a záchranu: „Bože, ponáhľaj sa zachrániť ma! Hospodin, ponáhľaj sa mi pomôcť! Nech sa zahanbia a zapýria tí, čo ma chcú pripraviť o život... Ja som však úbohý a chudobný, Bože, ponáhľaj sa ku mne! Ty

si moja pomoc, môj vysloboditeľ, Hospodin, nemeškaj!“ [Ž 69, 2-3, 6] A na inom mieste píše: „Bože, napadli ma pyšní ľudia, tlupa násilníkov striehne na mňa, na Teba nedbajú. Ty však, Pane, si Boh milostivý, zhovievavý, plný lásky a vernosti. Obráť sa ku mne a zmiluj sa nado mnou.“ [Ž 85, 14-16] Aj jeho ďalšie slová sú oslavou Božieho milosrdenstva: „Dobroreč Hospodinovi, moja duša, nezabúdaj na nijaké z Jeho dobrodení! On ti odpúšťa všetky previnenia, On ťa uzdravuje zo všetkých chorôb. Zachraňuje ti život zo záhuby, On ťa venčí milosťou a milosrdenstvom...Hospodin je milostivý a milosrdný, zhovievavý a bohatý na milosť... Ako vysoko je nebo nad zemou, tak Jeho milosť prevyšuje tých, čo sa Ho boja.“ [Ž 102, 2-4, 8, 11]. Tieto naše úvahy o Božom milosrdenstve v živote kráľa Dávida by boli neúplne, keby sme nespomenuli jeho ťažký hriech, ktorým veľmi znevážil svojho Boha. No hoci ťažko zhrešil a veľmi urazil svojho Hospodina, ktorému sa „Dávidov skutok nepáčil,“ [2 Krľ 11, 27] predsa Dávid nezúfa, ale vo svojom žiali prosí Boha o odpustenie: „Bože, zmiluj sa nado mnou podľa svojej milosti! Pre svoje veľké milosrdenstvo zotri moje ťažké priestupky! Dôkladne zo mňa zmy moju vinu, očisti ma od môjho hriechu!“ [Ž 50, 3-4] A Boh ako najmilosrdnejší mu ochotne odpúšťa jeho hriech a skrze proroka Nátana zjavuje mu svoje nekonečné milosrdenstvo: „Hospodin ti odpustil tvoj hriech, nezomrieš.“ [2 Krľ 12, 13]

Z mnohých iných príbehov, ktoré nám približujú Božie milosrdenstvo v Starom Zákone, môžeme ešte spomenúť udalosť zo života judského kráľa Chizkiju. Kráľ Chizkija smrteľne ochorel a prorok Izaiáš mu oznámil ortieľ Hospodina, že zomrie, teda nezostane nažive. Keď sa kráľ dozvedel túto pre neho smutnú správu, obrátil sa s úprimnou modlitbou k Hospodinovi a po nej sa pustil do prenikavého náreku. Ešte prorok Izaiáš nestihol vyjsť z prostredného nádvorja, keď ho oslovil Hospodin, aby sa vrátil a aby oznámil Chizkijovi, vodcovi Jeho ľudu, túto zvesť: „Takto vraví Hospodin, Boh tvojho praotca Dávida: Vypočul som si tvoju modlitbu a videl som tvoje slzy. Nuž uzdravím ťa. Na tretí deň vystúpiš do Hospodinovho domu. K tvojmu veku pridám pätnásť rokov. Vyslobodím teba i tvoje mesto z hrsti asýrskeho kráľa. Pre seba a svojho služobníka Dávida toto mesto obránim. Izaiáš nato prikázal: Použite figovú náplasť. Vzali a priložili ju na vred. Tak sa uzdravil.“ [4 Krľ 20, 1-7]

Okrem týchto a im podobných príbehov o Božom milosrdenstve v Starom Zákone môžeme sa tu stretnúť aj s viacerými Božími ustanoveniami a predpismi, ktoré mali posilniť vzájomné vzťahy v Božom národe a tiež odstrániť niektoré nepriaznivé stavy, ktoré sa mohli týkať pokojného spolunažívania s tými, ktorí boli odsúvaní na okraj spoločnosti - chudobní, otroci, cudzinci, vdovy, siroty

a pod. Božia vôľa bola, aby nikto nebol utláčaný, lebo, ak niekto z tých „bude volať ku mne, hovorí Hospodin, vypočujem ho, lebo som milosrdný.“ [2Mjž 22, 26] A tu je niekoľko takýchto ustanovení. „Cudzince nebudeš utláčať ani sužovať, veď aj vy ste boli cudzincami v Egypte. Vdovu ani sirotu nebudete utláčať. Ak ich však budeš utláčať a ony budú volať ku mne, ich nárek určite vypočujem.“ [2Mjž 22, 20-22] „Keď sa bude vo vašej krajine zožínať obilie, nezožni pole až po okraj a klasy po svojej žatve nevyzbieraj. Nechaj to chudobnému a cudzincovi. Ja som Hospodin, váš Boh.“ [3Mjž 23, 22] „Ak tvoj brat schudobnie a bude upadať, pomôž mu ako cudzincovi a prisťahovalcovi, aby mohol žiť pri tebe. Neber od neho úrok ani úžeru. Boj sa svojho Boha, aby tvoj brat mohol žiť pri tebe.“ [3Mjž 25, 35-36] „Ak niekto z tvojich bratov v niektorom z miest v krajine, ktorú ti dá Hospodin, tvoj Boh, schudobnie, nezatvrdzuj si srdce a nezatváraj ruku pred chudobným bratom, ale štedro mu otvor svoju ruku a požičaj mu, čo mu chýba... Dávaj mu ochotne, nech ňa to nemrzí, keď mu máš niečo dať, lebo Hospodin, tvoj Boh, ňa bude požehnávať vo všetkom, čo budeš podnikáť a k čomu priložíš ruku.“ [5Mjž 15, 7-8; 10] „Blahoslavený, kto myslí na bedára. Hospodin ho zachráni v deň nešťastia. Hospodin ho ochráni a zachová ho nažive, bude blahoslavený na Zemi.“ [Ž 40, 2-3] „Na súde spravodlivo súdte a preukazujte si navzájom milosrdenstvo a láskavosť! Vdovy, siroty, cudzincov a chudobných neutláčajte a vo svojich srdciach nezmýšľajte zle jeden o druhom!“ [Zach 7, 9-10] Ako je zrejmé z obsahu uvedených Božích ustanovení v Starom Zákone, ktoré mali napomáhať pokojnému nažívaniu v národe aj s tými, ktorí sa ocitli v ťažkom položení, toto všetko mohlo byť dielom iba samotného Boha, ktorý „odpúšťa, ktorý je milostivý a milosrdný, dlho zhovievavý a bohatý v milosti.“ [Neh 9, 17]

A takto by sme mohli pokračovať v uvádzaní mnohých iných miest Svätého Písma Starého Zákona, ktoré sú jasným svedectvom Božej starostlivosti o všetkých ľuďoch, pretože všetci potrebujú Jeho pomoc, všetci potrebujú Jeho milosrdenstvo, láskavosť, zľutovanie. Boh s radosťou a veľkou láskou prijíma každého, kto sa Ho bojí, kto chce Mu slúžiť a keď sa stane, že zhreší a chce sa kajať a obrátiť na cestu Božej pravdy, Boh je pripravený mu odpustiť. [pozri Ž 66, 2; 71, 13; 85, 5; 111, 4; Neh 9, 17; 2 Kron 30, 9; Joel 2, 13; Jon 4, 2; Pr 11, 17; 14, 21; 22, 9 a mnohé iné]

V takto predstavenom diele Božieho milosrdenstva v Starom Zákone nemôžeme nevidieť mnohé črty, ktoré sú obsahom novozákonného učenia o tomto predmete. No aj napriek tomu všetkému, čo sme si o tejto záležitosti priblížili, je nutné pripomenúť, že až Nový Zákon svojím učením a prikázaniami

oveľa hlbšie načiera, rozvíja a v plnosti odhaľuje Božie milosrdenstvo, ktoré vnútorne sa odvíja a je posilnené vykupiteľským dielom nášho Spasiteľa Isusa Christa. Jeho božské slovo a Jeho skutky, a obzvlášť Jeho utrpenie v tele, to sú pre nás stále nevyčerpatelným prameňom poučenia a oduševňujú nás, ako hovorí apoštol Peter, takým istým zmýšľaním, aké mal Christos, [1Pt 4, 1] aby sme nežili už „podľa ľudských žiadostí, ale podľa Božej vôle“ (v. 2). Aj ďalšie slová apoštola, majúc na zreteli, že cnosť milosrdenstva ide ruka v ruku s láskou, sú pre nás výzvou na posilnenie našej lásky k blíznym, aby sme sa stále osvedčovali ako kresťania, ako „jednomyseľní, súcitní, plní bratskej lásky, milosrdní a pokorní.“ [1Pt 3, 8] A ako to dosahovať? Apoštol Peter dáva nám takúto odpoveď: „Nadovšetko majte vytrvalú lásku jedni k druhým, lebo láska prikrýva množstvo hriechov. Buďte navzájom pohostinní, bez šomrania. Ako dobrí správcovia mnohorakej Božej milosti slúžte si navzájom každý tým duchovným darom, ktorý prijal.“ [1Pt 4, 8-10]

Aby sa tieto slová apoštola stali realitou v našom každodennom duchovnom živote, je nutné mať na zreteli život, učenie a skutky samotného Isusa Christa, ktorý, ako píše evanjelista Lukáš, „bol prorok, mocný v čine i v reči pred Bohom, i pred všetkými ľuďmi,“ [Lk 24, 19] ktorý, ako zas hovorí apoštol Peter, zanechal nám príklad, aby sme „kráčali v Jeho šľapajach“. [1Pt 2, 21] Zanechal nám príklad aj v milosrdenstve, keď na kríži sa modlí: „Otče, odpusť im, lebo nevedia, čo robia.“ [Lk 23, 34] „Tak hovorí Spasiteľ na Kríži, píše biskup Irinej, tak hovorí Ten, čo povedal: „Nové prikázanie vám dávam, aby ste sa navzájom milovali;“ [Jn 13, 34] robte dobro tým, ktorí vás prenasledujú, a žehnajte tých, ktorí vás preklínajú. Takto umierajúci Spasiteľ dáva nám príklad ozajstnej lásky k nepriateľom, dáva príklad, ktorý musíme nasledovať. Týmito slovami na Kríži On požaduje od nás, aby sme odpúšťali tým, ktorí nás urážajú, a nepriateľom, a iba podľa toho nás pozná, ak sa budeme navzájom milovať.“ [4] Isus Christos volá k sebe tiež všetkých tých, ktorí sa sužujú, ktorí trpia, sú nenávidení, ktorí potrebujú milosrdenstvo: „Poďte ku mne všetci, ktorí sa namáhate a ste preťažení, a ja vám dám odpočinutie.“ [Mt 11, 28] Akoby Christos povedal: Poďte ku mne všetci, ktorí ste premáhaní či dokonca umŕtvovaní hriechom a chcete očistiť svoje svedomie od mŕtvych skutkov a nastúpiť cestu dosahovania všetkých nevyhnutných cností, ktoré majú zdobiť váš kresťanský život, a tým, samozrejme, aj cnosti lásky, milosrdenstva, odpúšťania a pod. Teda vy všetci, ktorí ste na tejto svojej ceste duchovnej dokonalosti vystavení mnohým námahám, nástrahám a rôznym súženiam a potrebujete moju blahodať, moju pomoc a moje posilnenie. - A koľko milosrdenstva prejavil Isus Christos

mýtnikovi Zachejovi! [Lk 19, 1-10] A s akým milosrdenstvom a láskou prijíma kajúcnicu v dome Šimona! [Lk 7, 36-50] Odpúšťa žene cudzoložnici, ktorú Židia chcú ukameňovať. [Jn 8, 1-11] Kajúcemu sa lotrovi na kríži daruje raj. [Lk 23, 39-43] A koľko lásky a milosti prejavuje Isus Christos Pavlovi, ktorý sa obrátil zo zlej cesty: Unáša ho v mysli „až do tretieho neba“! [2Kor 12, 2] To je iba zlomok mnohých tých činov Božieho milosrdenstva k tomuto svetu i človeku žijúcemu v ňom.

A pretože sám Boh je milosrdný, milosrdenstvo požaduje aj od človeka stvoreného na Jeho obraz [1Mjž 1, 27]: „Milosrdenstvo chcem a nie obeť“ [Mt 12, 7] a tiež: „Buďte milosrdní, ako je milosrdný aj váš Otec.“ [Lk 6, 36] A pretože človek nie je vždy ochotný podriaďiť sa tomuto Božiemu prikázaniu, preto Isus Christos často milosrdne poučá a napomína človeka. Vidíme to veľmi zreteľne v Jeho vzťahu k Židom, ktorých napomína a dokonca ich karhá za to, že príliš lipnú na predpisoch Mojžišovho zákona, pričom zanedbávajú omnoho dôležitejšie predpisy, to jest skutky lásky a milosrdenstva: „Beda vám, zákonníci a farizeji, pokrytci, lebo dávate desiatky z mäty, kôpru a rasce, ale nezachováate to, čo je závažnejšie v Zákone: spravodlivosť, milosť a vernosť. Toto ste mali robiť a tamto zanedbávať.“ [Mt 23, 23]

Bez milosrdenstva aj naša modlitba je neplodná, lebo milosrdný Boh sa skláňa prirodzeným milosrdenstvom na modlitbu, no na modlitbu milosrdných. „S akou nádejou, hovorí sv. Tichon Zadonský, budeš sa modliť Bohu, keď sám nepočúvaš modlitby tebe podobných ľudí? Ako povieš: „Hospodine, zmiluj sa“, keď sám neprejavuješ zmilovanie? Ako budeš prosiť s ostatnými v Cirkvi: „Daj, Hospodine“, keď sám nedávaš núdznym a môžeš dať? Akými ústami povieš: „Vyslyš ma, Hospodine“, keď sám nepočuješ chudobného, alebo lepšie, v chudobnom samého Christa volajúceho k tebe? S akou nádejou vystieraš svoje ruky k tvojmu Stvoriteľovi, keď sám od podobného sebe, vystierajúceho ruky, odvraciaš sa?“ [8]

Tieto uvedené miesta Svätého Písma i poučenia svätých otcov hovoria jasnou rečou - milosrdenstvo je jednou z najdôležitejších požiadaviek Božieho Zákona, lebo bez milosrdenstva nielo lásky a láska je zas nevyhnutne sprevádzaná práve milosrdenstvom. Ako hovorí G. I. Šimanský, „milosrdenstvo potrebuje okolitý svet a príležitosti konania dobra sú v každej dobe. Sledujúc podľa Evanjelia život Hospodina Isusa Christa, vidíme, že celý bol naplnený skutkami milosrdenstva a lásky a že väčšiu časť svojho času užil na to, aby konal skutky lásky. „Ani Syn človeka neprišiel, aby Jemu slúžili, ale aby On slúžil a dal dušu ako výkupné za mnohých.“ [Mt 20, 28] Podľa príkladu Hospodina Spasiteľa

a svätých apoštolov všetci Boží svätí a všetci praví kresťania vo svojom živote prejavovali a prejavujú v tej alebo inej podobe skutky lásky a milosrdenstva k blíznym. Lebo láska a milosrdenstvo – to sú príznaky pravého učeníka Christovho, pravého kresťana.“ [6]

Áno, celé učenie Isusa Christa je preplnené láskou k blíznym, v celom Jeho učení sa odzrkadľuje tá nekonečná láska, nekonečné milosrdenstvo, milosť, zhovievavosť a trpezlivosť voči všetkým, ktorí to najviac potrebujú, ktorí sú na to všetko odkázaní, ktorí nielen telesne, ale predovšetkým duševne trpia, znášajú rôzne príkoria, tápajú v hriechoch. O tejto Božej starostlivosti nás môžu presvedčiť aj slová Isusa Christa, ktoré povedal dvom učeníkom sv. Jána Krstiteľa. Keď sa títo Christa opýtali: „Ty si Ten, ktorý má prísť, alebo máme čakať iného?“ [Mt 11, 3] Isus im odpovedal: „Chodte a oznámte Jánovi, čo počujete a vidíte: Slepí opäť vidia a chromí chodia, malomocní sa očisťujú a hluchí počujú, mŕtvi vstávajú a chudobným sa zvestuje Evanjelium. A blažený je ten, kto sa na mne nepohorší.“ [Mt 11, 4-6] Či môže byť lepšie svedectvo o milosrdenstve, ktoré prejavuje Boh človeku?

Ako je zrejmé z uvedených slov i mnohých iných textov Svätého Písma, rôzne sú spôsoby milosrdenstva k blíznym, ktoré sa môžu prejavovať tak v materiálnej, ako aj duchovnej pomoci. O materiálnej pomoci nám v konkrétnych črtách hovoria slová Isusa Christa v súvislosti s Jeho Posledným súdom, [Mt 25, 31-46] kde jediným kritériom, podľa ktorého budú oddelení dobrí od zlých, bude vzťah človeka k svojim blíznym. A to má nás viesť k tomu, aby sme k našim blíznym boli vždy ohľaduplní, plní lásky, ochotní vždy pomáhať, z núdze vyslobodzovať tých, ktorí sa v nej znenazdania ocitli, prosto všestranne preukazovať nezištnú pomoc. A keďže ako ľudia pociťujeme závislosť jeden na druhom, preto sa máme vzájomne podporovať, pomáhať si, posilňovať sa v časoch pokoja i v časoch rôznych nešťastí, pohrôm, tragických udalostí a pod., aby sme tak naplňali svoje poslanie tu na Zemi. Takto vedení príkladom Isusa Christa, ako sme už spomínali, a tiež nabádaní slovami apoštola Pavla: „Jedni neste bremená druhých, a tak naplníte Christov Zákon,“ [Gal 6, 2] budeme žiť, „ako je hodné povolania“, ktorým sme „povolaní so všetkou pokorou, miernosťou a trpezlivosťou“, znášajúc sa „navzájom v láske“. [Ef 4, 1-2]

No mnohí si možno povedia: všetky skutky milosrdenstva a im podobné činy dobra môžu prejavovať iným len ľudia bohatí, zdraví, slobodní od životných dŕaní, práce a ja som i úbohý i slabý i chorý i nevládny i nahý, ako ja môžem robiť skutky milosrdenstva, za ktoré Isus Christos sľubuje blaženosť?

Nebudme znepokojení takými a im podobnými myšlienkami a úvahami. Boh predsa nežiada od človeka nemožné. Ak nemôžeš urobiť pre blížneho mnoho, urob menej, ale nech je to užitočne a od milujúceho srdca. Ak nemôžeš pomôcť v jeho telesných potrebách, obrať svoju pomoc na duchovnú stránku. V mnohých prípadoch duchovná podpora je oveľa cennejšia ako telesné uspokojenie. Adresátmi sú často ľudia, ktorí strácajú duševnú rovnováhu a oporu v živote, padajú duchom a akoby strácali pôdu pod nohami; medzi nimi môžu byť aj takí, ktorí sa odklňajú od pravej viery a kresťanského spôsobu života. A práve v takýchto prípadoch je duchovná rada, duchovná pomoc, duchovné podpora a posilnenie na mieste. Vo všetkých týchto prípadoch duchovnej núdze sa dobré slovo stáva tou najúčinnnejšou a najcennejšou devízou, lebo podľa múdreho Siracha, „dobré slovo je lepšie ako dar“; [Sir 18, 17] dobrá rada, milé a povzbudivé slovo plné nádeje a lásky tu pôsobí veľmi utešujúco, posilňujúco i povzbudzujúco. Preto otvorme nielen svoje telesné, ale aj svoje duchovné oči, aby sme videli tých, ktorí potrebujú našu pomoc, neobchádzajme ich a ani sa im dokonca nevyhýbajme; a koľko je to len možné z našej strany, pomáhajme im takým spôsobom, ktorý by ich neurážal, ktorý by pôsobil nevťieravo, ktorý by boli ochotní prijať v duchu bratskej lásky a porozumenia, pokoja a vzájomného budovania. [Rim 14, 19]

Skutok milosrdenstva prejavuje aj ten, kto z lásky k svojmu blížnemu napomína ho, ak tento zišiel z pravej cesty alebo ktorý svojimi hriechmi často znevažuje, uráža dobrotivého a milostivého Boha. A ten, kto obráti takého hriešnika, ako nás poučá apoštol Jakub, prospeje svojej a aj jeho duši a mnoho hriechov mu bude odpustené: „Bratia moji, keď niekto z vás zblúdi od pravdy a ak ho potom niekto obráti, nech vie, že kto vráti hriešnika z jeho bludnej cesty, zachráni jeho dušu od smrti a zakryje množstvo hriechov.“ [Jk 5, 20] Blažení sú aj tí, ktorí pamätajú na svojich zosnulých, modlia sa za nich, modlia sa „za všetkých, ktorí usnuli v nádeji, že budú vzkriesení pre večný život“ (modlitba spomínania na zosnulých na sv. Liturgii), modlia sa za odpustenie ich úmyselných a neúmyselných hriechov, aby milosrdný Boh upokojil ich duše „v mieste svetla, v mieste hojnosti, v mieste pokoja, z ktorého pominula bolesť, zármutok a vzdychanie: každý hriech, ktorého sa zosnulí dopustili skutkom, slovom alebo myšlienkou“ (modlitba ektenie za zosnulých). Pritom je zrejmé, že modlitbami za zosnulých prosíme Boha o to, čo je milé Jemu samému, lebo Boh – prameň lásky a milosrdenstva – „chce, aby všetci ľudia boli spasení a spoznali pravdu.“ [1Tim 2, 4] Ako hovoria otcovia Cirkvi (sv. Ján Damaský a iní), toto je predovšetkým milé a „príjemné milosrdnému Hospodinovi“, aby každý z nás

bol pripravený prísť na pomoc blížnemu. Milosrdný Boh náš si veľmi želá, aby sme my všetci boli pomocníkmi jeden druhému tak v tomto živote, ako aj v budúcom.

Milosrdným je sľúbené milosrdenstvo. Prísľub Hospodina sa vzťahuje na terajší i budúci život. Slová Isusa Christa: „Odpúšťajte, ak máte niečo proti niekomu, aby aj vám odpustil previnenia váš Otec, ktorý je v nebesiach“ [Mk 11, 25] vzťahujú sa na terajší život. A podľa prikázania Hospodina prosíme: „A odpusť nám naše viny, ako aj my odpúšťame vinníkom svojim“ [Mt 6, 12] v nádeji, že za malé naše milosrdenstvo k blíždym, Boh vo svojej nesmiernej dobrotivosti, prejaví nám veľkú milosť i odpustí nám naše veľké dlhy, naše hriechy, ktorými Ho urážame každý deň i každý čas, a pozbaví nás ťažkých súžení a chorôb a aj v čase ťažkých životných skúšok posilní nás v utrpení a dobrodušnosti silou svojej blahodate. O tom hovorí aj žalmista Dávid: „Blahoslavený, kto myslí na bedára, Hospodin ho zachráni v deň nešťastia.“ [Ž 40, 2] A on tiež: „Štedro dáva chudobným, jeho spravodlivosť bude trvať naveky.“ [Ž 111, 9] Tým všetkým, ktorí konajú skutky milosrdenstva, povie Kráľ-Sudca na Poslednom súde: „Poďte, požehnaní môjho Otca, zaujmite Kráľovstvo, ktoré je vám pripravené od založenia sveta.“ [Mt 25, 34] A nemilosrdným nielenže nebudú odpustené hriechy, ale Boží hnev bude na nich spočívať. O tom Christos učí: „Ale ak vy neodpustíte ľuďom ich prestúpenia, ani vám váš Otec neodpustí vaše poklesky.“ [Mt 6, 15] „Lebo nemilosrdný bude súd nad tým, kto nerobil milosrdenstvo.“ [Jk 2, 13] Takým Christos na Poslednom súde povie: „Odíďte odo mňa, zlorečení, do večného ohňa, ktorý je pripravený diablovej a jeho anjelom.“ [Mt 25, 41] [2]

Nakoniec vážnou pohnútkou k milosrdenstvu, ako hovorí sv. Ján Kronštadtský, môže byť pre nás aj tá okolnosť, že toto je veľmi užitočné pre samotných dobrodinco, teda pre všetkých tých, ktorí uskutočňujú toto Božie prikázanie. Lebo samotné milosrdenstvo upevňuje v nás cit ľudomilnosti, poskytuje čisté radosti nášmu srdcu, priťahuje k nám lásku a priazeň blízkych a čo je ešte dôležitejšie, získavame ním lásku a Božie zaľúbenie, utešujúc sa nádejou na omilostenie na Strašnom súde Božom a nádejou na večnú blaženosť. S podobnou myšlienkou nás oslovuje aj sv. Vasil' Veľký, ktorý píše: „Človek, nasleduj zem: prinášaj plody ako ona, aby si nebol horší ako neživé stvorenia. Ona rozmnožila svoje plody nie pre svoje uspokojenie, ale na slúženie tebe. A ty, ak aj ukážeš plod dobročinnosti, zoberieš ho sám pre seba: pretože dobročinnosť dobrých skutkov vracia sa k darujúcim. Dal si ješť hladnému? Tebou podané stáva sa твоjim vlastníctvom, vracajúc sa k tebe nárastom. Ako chlebové semeno,

ktoré padlo do zeme, mení sa na úžitok tomu, kto ho vložil do zeme, tak aj chlieb udelený hladnému, následne prináša stonásobný úžitok... Tebou dané bude prijímať Boh, budú ňa chváliť anjeli, začnú ňa blahoslaviť všetci ľudia, koľkí by len neboli od stvorenia sveta. Večná sláva, veniec spravodlivosti, nebeské Kráľovstvo budú ti odmenou za dobré disponovanie týmto pominuteľným vlastníctvom... Nech aj o tebe bude povedané: „Štedro dáva chudobným, jeho spravodlivosť bude trvať naveky.“ [Ž 111, 9] [7]

V tejto našej štúdii dostávame sa k záverečnej myšlienke, ktorá úzko súvisí s milosrdenstvom. A táto znie: Aká je odmena pre všetkých tých, ktorí vo svojom živote nezabúdajú na Božie prikázanie o milosrdenstve a prejavujú ho vo svojom každodennom živote? „Blažení milosrdní, hovorí Spasiteľ, lebo im sa dostane milosrdenstva.“ [Mt 5, 7] Toto je odpoveď samotného Isusa Christa, u ktorého neostane bez odmeny ani pohár vody, ktorý podáme smädnému, ako sám hovorí: „A kto by dal piť jednému z týchto maličkých čo len za pohár čerstvej vody ako môjmu učeníkovi; amen, hovorím vám, nepríde o svoju odmenu.“ [Mt 10, 42] Boh sám aj ochráni každého, zmiluje sa nad každým, kto by upadol do biedy, nešťastia alebo by prežíval iné chvíle nepohody a súženia. „Blažený, hovorí žalmista Dávid, kto myslí na bedára. Hospodin ho zachráni v deň nešťastia. Hospodin ho ochráni a zachová ho nažive, bude blažený na Zemi. Nevydá ho pažravosti nepriateľov. Hospodin ho posilni na lôžku chorých a celkom ho zbaví choroby.“ [Ž 40, 2-4] Pritom treba pripomenúť, že milosrdenstvo od Boha môže dostať iba ten, kto je sám milosrdný. Preto aj apoštol Jakub nás napomína: „Bez milosrdenstva čaká súd na toho, kto nepreukázal milosrdenstvo. Milosrdenstvo však víťazí nad súdom.“ [Jk 2, 13]

Pokiaľ neodhadzujeme túto nám predloženú myšlienku vykonať čo najviac skutkov lásky, milosrdenstva a dobra a pokiaľ sa takto prejavíme aj svojimi skutkami, môžeme od Hospodina očakávať ako odmenu blaženosť, a ako hovorí apoštol Pavel, „sláva, česť a pokoj sa dostane každému, kto koná dobro.“ [Rim 2, 10] A ako čítame v Prísloviach, „kto sa usiluje o spravodlivosť a milosrdenstvo, nachádza život, spravodlivosť a slávu.“ [Pr 21, 21] No odmena v tomto živote, tento príslub daný samým Isusom Christom všetkým, ktorí pamätajú na toto Božie prikázanie milosrdenstva k blížnym, nepredstavuje ani zďaleka tú odmenu, radosť a šťastie, čo „pripravil Boh tým, čo Ho milujú,“ [1Kor 2, 9] teda svojim verným deťom. Plnú odmenu, plné omilostenie získajú až v budúcom živote, kedy „Boh odplatí každému podľa jeho skutkov. Večným životom tým, ktorí sa vytrvalosťou v dobrom konaní usilujú o slávu, česť a nepominuteľnosť,

ale hnevom a rozhorčením tým, ktorí zo sebecka neposlúchajú pravdu a oddávajú sa nepravosti.“ [Rim 2, 6-8]

Veľmi poučným, účinným, podnetným a nasledovaniahodným záverom tejto našej úvahy o Božom prikázaní, ktoré nás vyzýva na konanie milosrdných skutkov, môžu byť slová apoštola Pavla, ktorý nás vyzýva: „Buďte si navzájom oddaní v bratskej láske, predbiehajte sa v úctivosti. Nebuďte leniví v horlivosti. Dajte sa rozohŕňovať Duchom. Služte Pánovi. Radujte sa v nádeji. V služení buďte trpezliví, v modlitbe vytrvalí. Majte účasť na potrebách svätých. Voči cudzím buďte pohostinní. Dobrorečte tým, ktorí vás prenasledujú, dobrorečte a nezlorečte. Radujte sa s radujúcimi a plačte s plačúcimi. Buďte navzájom jednej mysle. Nebuďte namyslení, ale majte porozumenie pre nízko postavených. Nebuďte múdri sami pre seba. Nebuďte múdri sami pre seba. Nikomu neodplácajte zlom za zlé. Usilujte sa o to, čo je dobré v očiach všetkých ľudí. Ak je to možné a závisí to od vás, žite v pokoji so všetkými ľuďmi.“ [Rim 12, 10-18]

SUMMARY

In this our study, we come to a final thought that is closely related to mercy. And this is: What is the reward for all those who in their lives do not forget God's commandment of mercy and manifest it in their daily lives? "Blessed are the merciful, says the Savior, for they shall obtain mercy." [Mt 5:7] This is the response of Is Christ himself, with whom not even a cup of water given to the thirsty will go unrewarded, as he himself says: "And whosoever shall give one of these little ones to drink, even for a cup of fresh water, as my disciple; verily I say unto you, he shall not lose his reward." [Mt 10:42] God Himself will also protect everyone, having mercy on anyone who falls into misery, misfortune, or experiences other moments of discomfort and distress. "Blessed, says the psalmist David, is he who thinks on the wretch. The Lord will save him in the day of adversity. The LORD will protect him and keep him alive; he will be blessed on the earth. He will not deliver him to the cruelty of his enemies. The LORD will strengthen him in the bed of the sick and will utterly deliver him from sickness." [Psalm 40:2-4] In doing so, it must be remembered that mercy from God can only be received by one who is himself merciful. That is why the Apostle James also admonishes us: "Without mercy, judgment awaits the one who has shown no mercy. But mercy triumphs over judgment." [Jas 2:13]

A very instructive, effective, stimulating and worthy of following conclusion to this reflection on God's commandment, which calls us to do works of mercy, can be found in the words of the Apostle Paul, who exhorts us, "Be devoted to one

another in brotherly love, forbearing one another in reverence. Do not be slothful in zeal. Do not be idle in zeal. Serve the Lord. Rejoice in hope. Be patient in serving, persevering in prayer. Be involved in the needs of the saints. Be hospitable to strangers. Bless those who persecute you, bless and do not curse. Rejoice with those who rejoice and weep with those who weep. Be of one mind with one another. Do not be conceited, but have understanding for the lowly. Do not be wise to yourselves. Do not be wise for yourselves. Do not repay evil for evil. Strive for what is good in the eyes of all men. If it is possible and depends on you, live in peace with all men." [Rom 12:10-18]

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„BE MERCIFUL, JUST AS YOUR FATHER IS MERCIFUL“

(Lk 6, 36)

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Abstract

Ineffable is the mercy and love of the Heavenly Father for mankind. We read about this in many places in the Holy Scriptures, where both Jesus Christ our Savior and the holy apostles give clear testimonies. Although our reflections on mercy will be based more on the teachings of the New Testament Church, the question of mercy is not unknown in the Old Testament. Without mercy even our prayer is fruitless, for a merciful God bows down in natural mercy to prayer, but to the prayer of the merciful. In this paper, we will attempt to look into the texts of the Old and New Testaments that are relevant to our chosen topic. Also on the basis of the analysis of these texts, we can see that the topic is relevant even today and has ways of solution and application in the practical life of man.

Key words

Jesus Christ, New Testament, Old Testament, mercy, love, Church

RIZIKOVÉ SPRÁVANIE OSÔB S DEMENCIOU

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ÚVOD

Podľa Svetovej zdravotníckej organizácie na svete je viac ako 55 miliónov ľudí s demenciou, z ktorých viac ako 60 % žije v krajinách s nízkym alebo stredným príjmom. Každý rok pribudne takmer 10 miliónov nových prípadov demencie. Demencia je v súčasnosti siedmou najčastejšou príčinou smrti na svete a je jednou z hlavných príčin invalidity a závislosti u starších ľudí. [11]

V súčasnosti neexistuje žiadny liek na demenciu, ale pre ľudí s demenciou a ich opatrovateľov je k dispozícii celý rad podpory. Demencia nepozná sociálne, ekonomické ani etnické hranice. [1]

Pre osoby s demenciou, ich rodiny a opatrovateľov, ako aj pre spoločnosť má dôsledky fyzického, psychologického, sociálneho a ekonomického charakteru. [12]

Termín "demencia" pochádza z latinčiny, kde doslova "de mentis" znamená „zbavený myseľ“. Demencia neznamena šílenstvo. Ide o všeobecný názov pre syndróm spojený so stratou alebo výrazným zhoršením pamäti, myslenia, porozumenia, schopnosti učiť sa a komunikovať, schopnosti počítať, orientácie atď. Tento koncept prvýkrát zavedol do lekárskej terminológie v roku 1801. Philippe Pinel, keď opísal pacientov psychiatrickej liečebne v Paríži. [9]

Podľa Medzinárodnej klasifikácii chorôb, vydaná Svetovou zdravotníckou organizáciou MKCH-10, demencia je úpadok pamäti a iných kognitívnych funkcií so stratou, v tej či onej miere, predtým získaných vedomostí a praktických zručností a s ťažkosťami alebo nemožnosťou získať nové, čo vedie k zhoršeniu kvality každodenného života jednotlivca. [7]

Demencia je pretrvávajúce poškodenie kognitívnych funkcií človeka získané v dôsledku ochorenia alebo úrazu mozgu. Demencia sa môže vyskytnúť z mnohých dôvodov. [13]

Vo všeobecnosti môžeme demencie rozdeliť do dvoch základných skupín:

1. Primárne demencie, ktoré vznikajú na základe atroficko-degeneratívneho poškodenia mozgu. V dôsledku neurodegenerácie a poškodenia mozgu vzniká syndróm demencie. Uvádza sa, že až 85 %

postihnutých trpí primárnou demenciou, z toho 70 % trpí ACH a zvyšných 15 % predstavujú ochorenia: Parkinsonova, Pickova, LewyBrodyho, Huntingtonova choroba.

2. Sekundárne demencie - symptomatické demencie môžeme deliť do dvoch skupín:
 - vaskulárne demencie, vznikajú na základe poškodenia mozgových ciev a krvného zásobenia mozgu, sú to predovšetkým mozgové infarkty.
 - iné symptomatické demencie, ktoré vznikajú na podklade celkového ochorenia, infekcie, intoxikácie, úrazy, metabolické zmeny, alebo iné poruchy postihujúce mozog. [3]

FÁZY VÝVOJA A PRÍČINY VZNIKU DEMENCIE

Vo vývoji demencie existujú tri fázy.

Prvá fáza – začínajúca mierna demencia, často zostáva nerozpoznaný a nediagnostikovaný, pretože stav sa vyvíja postupne a symptómy zostávajú neviditeľné medzi chybami zdravých ľudí. Bežné príznaky tohto stavu: zábudlivosť, strata prehľadu o čase, ťažkosti s učením sa a osvojovaním si nových informácií, ťažkosti pri vykonávaní zložitých každodenných úloh, oslabenie a/alebo zhoršenie myšlienkových procesov, poruchy reči, zmeny nálady alebo správania, dezorientácia v známych oblastiach. Uvedomujúc si prítomnosť takýchto ťažkostí, často sa pokúšajú maskovať ich pred okolím, vyhýbať sa situáciám, v ktorých by sa mohli prejaviť. Napriek týmto problémom sú takíto ľudia schopní samostatného fungovania. [16]

Druhá fáza – rozvinutá demencia ma všetky príznaky z prvej fázy sú výraznejšie a najčastejšie sa objavujú: agitovanosť a nepokoj, problémy s vnímaním a motorikou, stuhnuté a neisté držanie tela, repetitívne správanie, dezorientovanosť na známych miestach, celkové problémy pri aktivitách denného života, určité zhoršenie dlhodobej pamäti. Poruchy pamäti a iných kognitívnych funkcií sú už také výrazné, že klienti potrebujú periodický dohľad a asistenciu pri sebaobslužke (osobná hygiena, obliekanie) a väčšine domácich povinností (upratovanie bytu, varenie). Pamätajú si ustálené informácie a udalosti z minulosti, ale zle sa orientujú v čase, keď sa stali. Namiesto toho majú vážne problémy so zapamätaním si nových informácií, komunikáciou a pohybom.

Tretia fáza – pokročilá, terminálna demencia. K príznakom patria: halucinácie a bludy, inkontinencia, chudnutie, neschopnosť reagovať na podnety

z okolia a strata schopnosti vnímať okolité diania. Postihnutí demenciou sú úplne neschopní samostatnej existencie a potrebujú neustály dohľad a nepretržitú starostlivosť. Zvyčajne je hlboká demencia charakterizovaná úplným rozpadom intelektu, čo vedie k neschopnosti porozumieť a osvojiť si akékoľvek informácie, rozpoznať najbližších rodinných príslušníkov a uspokojiť svoje vlastné potreby. [6]

Demencia postupuje v priebehu času. Postihuje najmä starších ľudí, no nie u všetkých sa s vekom rozvinie demencia. Boli identifikované určité rizikové faktory, ktoré zvyšujú pravdepodobnosť vzniku rôznych druhov demencie:

- vek (demencia je bežnejšia u ľudí vo veku 65 rokov a starších);
- vysoký krvný tlak (hypertenzia);
- vysoká hladina cukru v krvi (cukrovka);
- nadváha alebo obezita;
- fajčenie;
- nadmerná konzumácia alkoholu;
- nedostatok fyzickej aktivity;
- sociálna izolácia;
- depresie. [18]

Výskytu problémov s pamäťou niekedy predchádzajú zmeny v náladе a správaní človeka. V priebehu času sa príznaky zhoršujú. Skôr či neskôr všetci ľudia s demenciou potrebujú pomoc v každodennom živote.

Na základe štúdie medzi sociálnymi pracovníkmi MBF „Židovský Hesed „Bnei Asriel“, uskutočnenej v Kyjeve v roku 2018, boli identifikované nasledujúce najčastejšie poruchy v správaní ľudí s demenciou:

- opakovanie úkonov (napríklad otázky, frázy alebo pohyby, neustále volanie príbuzných);
- neschopnosť spomenúť si, čo sa stalo počas minulých stretnutí so sociálnym pracovníkom;
- rýchla únava z monotónnej práce;
- neschopnosť zapamätať si a pomenovať mená blízkych alebo sociálneho pracovníka;
- túžba skryť niektoré domáce potreby alebo oblečenie;
- skladovanie starých nepotrebných vecí;
- podozrievavosť a náhle zmeny nálady, ako aj ťažkosti s pohybom, ktoré môžu viesť k pádom a zlomeninám. [17]

DEMENCIA AKO PORUCHA PSYCHICKÉHO ZDRAVIA

Sociálni klienti s demenciou majú tendenciu prejavovať zvláštne alebo nezvyčajné správanie. Často toto správanie signalizuje túto chorobu.

Dochádza k poruche pamäti. Minulosť klienta sa prelína s prítomnosťou. Opakuje sa stále to isté, zostávajú čiastočné fragmenty z minulosti. Obáva sa, že okolie všimne si jeho nedostatky. Medzery v pamäti si preto často vyplňa vymyslenými príbehmi. Snaží sa teda prispôbiť novému stavu. Ak nedôjde k adaptácii, strata pamäti môže spôsobiť pocity úzkosti a pochybností vo svojich schopnostiach. Preto sa jeho správanie a nálada často menia.

Môže sa objaviť podráždenosť až agresivita. Agresívne správanie často smeruje k blízkym alebo personálu, ktorý sa o neho stará. Toto správanie pôsobí ako spôsob sebaobrany proti pocitom úzkosti a zmätku.

Klient sa často dostáva do depresie, keď mu choroba zasahuje do každodenných činností. Je zmätený a trpí dezorientáciou. Podnety z okolia ho vyvádzajú z rovnováhy a vyvolávajú úzkosť. Stráca schopnosť samostatne sa rozhodovať. Vyskytujú sa časté zmeny nálad, striedajú sa stavy apatie, úzkosti, depresia, mánia. V stave úzkosti sociálni klienti intenzívnejšie vnímajú bolesť.

Ďalšou komplikáciou stavu je skreslené vnímanie reality okolitého sveta. Sociálni klienti s demenciou vidia neexistujúce veci, ľudí, počujú hlasy a zažívajú halucinácie. Halucinácie sa u klientov často opakujú, majú jasné obrysy vidia zvieratá alebo ľudí, ktorých popisujú veľmi podrobné. Majú strach, cítia sa neisto a správajú sa nevhodne. Začnú sa správať paranoidne a zavádzať ostatných. Sociálni klienti s demenciou si zachovávajú falošné presvedčenia o vonkajšej realite, napriek dôkazom o opakovaní. Keď sa klienti vrátia domov, niektorí skrývajú alebo kradnú veci. Možno nerozpoznávajú dom, v ktorom žijú, ako svoj vlastný. Svojho manžela/manželku vnímajú ako podvodníka. Presvedčení, že iní ľudia voči nim konajú so zlovestnými úmyslami. Často si nepamätajú, čo už jedli a obviňujú ostatných, že ich vyhladovali.

U osôb postihnutých demenciou sa rozvinie apatia, spomalenie a nedostatok energie, strata záujmu.

Ďalšou častou poruchou v správaní klientov s demenciou je putovanie. Tento typ správania je pre opatrovateľov jedným z najúnavnejších. Putovanie pripomína bezcieľnu chôdzu, často sprevádzanú vzormi, ako je prechádzka alebo náhodný pohyb. Zvyčajne sa najvyššia frekvencia potuliek v domove dôchodcov vyskytuje medzi 5. a 7. hodinou večer. Osobu postihnutú demenciou s takýmto správaním naznačujú potrebu uspokojiť svoje fyziologické potreby, napríklad: uhasiť smäd, hlad, ísť na toaletu. [9]

Poruchy spánku u klientov s demenciou zahŕňajú zvýšenú ospalosť, nespavosť, fragmentovaný spánok a rýchle pohyby očí počas spánku. Pomerne často klienti s demenciou prejavujú dennú ospalosť a bdelosť v noci, čo zhoršuje kvalitu ich spánku. Faktory ako bolesť, nočné pomočovanie a užívanie liekov negatívne prispievajú k problému porúch spánku u klientov s demenciou.

Väčšina klientov s demenciou chudnú v dôsledku zrýchleného metabolizmu a prítomnosti zápalových procesov v kombinácii s hormonálnymi poruchami. [15]

S postupnou progresiou ochorenia dochádza k poruchám fungovania svalov tváre a krku, k poklesu inteligencie, kedy je narušená nielen komunikácia, ale aj porozumenie. Tieto problémy sú často zdrojom frustrácie a v dôsledku toho aj agresivity. Žiaľ, dostávame sa do situácií, keď spolu nevieme verbálne komunikovať a nerozumieme si. [9]

PREVENTÍVNE OPATRENIA A PODPORNÉ TERAPIE

Rodinný lekár je prvým odborníkom, ktorý by si mal všimnúť príznaky, ktoré môžu naznačovať prítomnosť zárodkov demencie u pacienta. Svojich klientov dobre pozná a dokáže odhaliť poruchy, ktoré si predtým nevšimol. Okrem toho prichádza do kontaktu s veľkým množstvom pacientov, má schopnosť vykonávať aktívny skrining. Ak sa zistia príznaky, lekár by mal pacienta čo najskôr poslať k neurológovi, aby ho dôkladnejšie vyšetril a identifikoval objektívne znaky demencie. [14]

Liečba by mala byť zameraná na prevenciu nárastu kognitívnych porúch a zníženie závažnosti existujúcich porúch. V prevencii a liečbe demencie v počiatočných štádiách možno využiť nefarmakologické metódy: kognitívne tréningové cvičenia, stimuláciu fyzickej a sociálnej aktivity v psychoterapeutických skupinách a pod. V konečnom dôsledku to umožňuje klientovi zachovať si čo najdlhšiu každodennú nezávislosť, oddialiť rozvoj jeho bezmocnosti, neskoršie štádiá narušeného správania a znížiť záťaž starostlivosti pre jeho príbuzných a sociálne služby. [2]

Nefarmakologická prevencia demencie spočíva v úprave životosprávy, totiž:

- Fyzická aktivita. Dôležité je nestrašiť klienta predčasnou smrťou alebo demenciou, ale motivovať ho, aby si našiel taký druh pohybovej aktivity, ktorý prinesie potešenie. Až po tomto sa do mozgu uvoľňujú neurotrofné bunky, ktoré zabraňujú involučným zmenám v mozgu.
- Vzdelávanie. Je známe, že úroveň vzdelania koreluje s rizikom demencie. Hovoríme o kontinuite vzdelávania. Oblasť hipokampu v mozgu je

zodpovedná za zapamätanie si nových informácií. Produkuje neuróny počas celého života, preto celoživotné vzdelávanie je mimoriadne dôležité na prevenciu demencie.

- Spánok. Kvalitný spánok je mimoriadne dôležitý, pretože tvorba dlhodobej pamäte je nemožná bez hlbokého spánku.
- Vyhnite sa akýmkoľvek zraneniam hlavy. Ďalším dôležitým faktorom pri vzniku demencie sú kraniocerebrálne poranenia. A to nielen vážne, ale aj také, ktorým sa často vôbec nevenuje pozornosť.
- Správanie. Je dokázané, že u cynikov a pesimistov je vyššie riziko vzniku demencie. Tento postoj k svetu znižuje kognitívnu plasticitu a ochotu vnímať nové informácie, a teda vytvárať nové neurónové spojenia. [14]

Starostlivosť o sociálnych klientov s demenciou možno rozdeliť do troch úrovní:

- starostlivosť v domácom prostredí,
- sociálna starostlivosť v ambulantných podmienkach,
- ústavná alebo poloústavná starostlivosť. [4]

Klienti s demenciou zvyčajne žijú vo vlastných domoch so svojimi dospelými deťmi alebo s opatrovníkmi. Pre klientov je to veľmi priaznivá situácia, pretože žijú v ich prirodzenom, známom prostredí, obklopení starostlivosťou najbližšej rodiny – manžela, detí a vnúchat. Zvláštnosťou rodinnej starostlivosti je stabilita a obetavosť opatrovateľa pri poskytovaní starostlivosti, ako aj jeho právna a morálna zodpovednosť za vývoj, život a zdravie klienta.

Klienti s demenciou však potrebujú kompetentných opatrovateľov, ktorí rozumejú špecifikám ich zdravotných problémov, sú schopní uspokojiť ich rôzne potreby, adekvátne reagovať na ich špecifické správanie a poskytnúť im potrebnú podporu, pomoc a niekedy aj celodennú starostlivosť. Takáto starostlivosť zahŕňa vhodnú organizáciu aktivít a voľného času klienta, kontrolu príjmu potravy, uspokojovanie fyziologických potrieb a schopnosť čítať verbálne a neverbálne signály.

Príbuzní môžu získať dôležité informácie a osvojiť si potrebné kompetencie u praktického a odborného lekára (neurológ, psychiater, geriatier a pod.), ako aj od verejných organizácií, ktoré sa špecializujú na poskytovanie pomoci klientom s demenciou a ich príbuzným. Poskytovanie potrebnej podpory rodinným opatrovateľom, ako aj správne organizovaná liečba klienta prispievajú k možnosti oddialiť nástup človeka s demenciou do špeciálnych ústavov a zlepšiť kvalitu života celej rodiny. [10]

Sociálnym klientom s demenciou môžu byť poskytnuté takéto sociálne služby:

- opatrovateľská služba je sociálna služba poskytovaná sociálnemu klientovi s demenciou, ktorý vyžaduje pomoc pri osobnej starostlivosti, domácych prácach a základných sociálnych aktivitách.

- denný stacionár poskytuje starostlivosť len v určitých časoch počas dňa. Sociálnym klientom sa poskytujú konzultácie, rehabilitácia, výživa, pracovná terapia, záujmové hodiny a pod. Sociálne poradenstvo sa poskytuje aj rodinným príslušníkom alebo iným osobám poskytujúcim pomoc klientovi s demenciou v domácom prostredí.

- špecializované zariadenia poskytujú služby sociálnym klientom s demenciou, ktorí z rôznych dôvodov nemôžu žiť v domácom prostredí. Špecializované zariadenia poskytujú sociálne poradenstvo, sociálnu rehabilitáciu, ošetrovateľskú starostlivosť, ubytovanie, stravovanie, pranie, žehlenie, pranie a starostlivosť o šatstvo a pod. Špecializované centrum poskytuje pracovnú terapiu a záujmové kurzy. [4]

Niekedy sú ťažkosti pri starostlivosti o klienta také veľké, že u osoby, ktorá sa stará o klienta, sa prejavujú príznaky „syndrómu opatrovateľky“: strata sily, rôzne fyzické, psychické, sociálne a somatické poruchy. Pri absencii odbornej pomoci, môže tento stav ohroziť zdravie a dokonca život opatrovateľa, ako aj ovplyvniť samotných klientov. Unavený, duševne vyčerpaný, depresívny alebo agresívny opatrovateľ nemôže dobre vykonávať svoje povinnosti. V tomto prípade by mal opatrovník zvážiť možnosť využitia funkcií sociálnej (ústavnej) kurately. [10]

V centre pozornosti sociálnej práce stoja jej klienti, resp. užívatelia služieb: jednotlivec, rodina, skupina, komunita alebo inštitúcia. Metódy a techniky sociálnej práce nám dávajú odpoveď na otázku: „Ako systematicky a konkrétne konať pri práci so sociálnym klientom?“

Mnohí odborníci zdôrazňujú dôležitosť mezoúrovne, potrebu častejšieho využívania metód sociálnej práce s rodinami. Je dôležité, aby sociálny pracovník pochopil, kto a do akej miery sa môže podieľať na terapeutickom procese v rodine. Všetky záťažové životné situácie prežíva nielen sociálny klient, ale aj jeho rodinní príslušníci rovnako. Po vyriešení problému sociálneho klienta odstráni sa a problém v kontexte celej rodiny. Platí to najmä pri práci s klientmi s demenciou a ich rodinami. [8]

Bohužiaľ, medicína ešte nenašla účinnú liečbu demencie, dnes je táto choroba nevyliciteľná. Terapia je zameraná iba na odstránenie behaviorálnych a psychologických symptómov. Dnes je hlavnou pomocou pre klientov s

demenciou optimalizácia ich fyzickej aktivity a kognitívnych schopností, zvýšenie nezávislosti klienta, prevencia vzniku sprievodných ochorení. [13]

Pri práci s osobami s demenciou je veľmi dôležité, aby sociálne pracovníčky boli empatické, využili vhodné postupy práce. Pre prácu s klientmi s demenciou je k dispozícii široká škála metod a rôznych typov terapie. Sociálny pracovník sa musí ku klientovi správať ako k jednotlivcovi a používať také metódy, ktoré budú pre neho najvhodnejšie a najefektívnejšie.

Základným cieľom socialneho poradenstva je nadviazanie kontaktu s klientom a jeho rodinnými príslušníkmi. Poskytovanie potrebných informácií o ochorení, jeho priebehu, možnostiach sociálno-právnej ochrany a spôsoboch starostlivosti v dennom centre a pod. [6]

Jedna z foriem terapie pre ľudí s demenciou je pracovná terapia alebo ergoterapia: pletenie košíkov, tkanie, hrnčiarstvo a keramika, šitie, pletenie, vyšívanie, výroba kože, kovoobrábanie, tesárstvo a záhradníctvo - všetky druhy remesiel. Pracovná terapia sa používa doma aj v denných stacionároch pre ľudí s demenciou. Tieto úkony by mali byť prispôsobené individuálnym potrebám klienta a prispôsobené jeho fyzickým možnostiam. Vykonávanie rôznych užitočných prác vytvára u klienta pocit potreby a významu.

Využíva sa aj pri terapeutickej práci s ľuďmi s demenciou umenie alebo arteterapiou: hudba, tanec, poézia, film, maľba, sochárstvo, kresba atď. Cieľom arteterapie je zlepšiť kvalitu života človeka prekonávaním životných problémov ťažkosti a prekážky na ceste k sebarealizácii.

Biblioterapia sa využíva aj pri terapii ľudí s demenciou. Hlavnými úlohami biblioterapie sú aktivizácia, záujem klienta, zapojenie do aktivít a generovanie nových dojmov; vytváranie tém na diskusiu či zamyslenie, osobný rozvoj, získavanie nových informácií pomáha pochopiť vlastné problémy a nájsť zdroj emočného stresu.

Fyzioterapia je uznávanou metódou rozšírenou po celom svete. Cieľom fyzioterapie je nabudiť človeka ku každodennej pohybovej aktivite, ktorá pomáha zlepšiť prácu celého tela: všeobecná pohybová alebo izometrická aktivita, dychové a relaxačné cvičenia, gymnastika a liečebná masáž.

Klienti s demenciou potrebujú pravidelnú duševnú prácu. Pomáha dlhšie zachovať kognitívne funkcie: pamäť, pozornosť, vnímanie, myslenie. Napríklad validačná terapia spočíva v komunikácii s klientom, pozornom počúvaní a určovaní toho, čo je zmysluplné a dôležité z toho, čo povedal, ako aj v akceptovaní jeho pocitov a názorov. Účelom validačnej terapie je stimulovať u

klientov dobré sociálne správanie, podporovať ich identitu, znižovať úzkosť, zlepšenie pohody.

Reminiscenčná terapia - práca s pocitmi a spomienkami klientov o predchádzajúcich životných štádiách. Na stimuláciu spomienok sa používajú takzvané pamäťové kotvy, napríklad staré fotografie, filmy a hudobné nahrávky atď. Cieľom reminiscenčnej terapie je posilniť u klienta pocit identity, získať prístup k najhlbším a najzachovalejším oblastiam jeho pamäti, podporiť a zlepšiť jeho kognitívne procesy, zlepšiť pohodu.

Výhodou uvedených metód je jednoduchosť, nízka cena a možnosť ich využitia pri práci so všetkými dementnými klientmi. Ich rôznorodosť umožňuje vybrať také zásahy, ktoré potešia a bude vyhovovať potrebám klientov a ich opatrovateľov. [10]

ZÁVER

Zo všetkého vyššie uvedeného môžeme usúdiť, že problém demencie je pre nás vážnou výzvou. Nečakajte, kým vám demencia zaklope na dvere. Ale ak zaklope, je dôležité, aby ste toto zaklopanie nepremeškali. Je dôležité urobiť všetko pre to, aby sa znížil dopad tohto problému na život trpiaceho človeka, jeho blízkych a celej spoločnosti. Bohužiaľ neexistuje žiadny liek na demenciu, ale existuje mnoho spôsobov, ako podporiť ľudí s týmto ochorením a ich opatrovateľov. Osoby s demenciou môžu viesť dlhé roky kvalitný život, najmä ak sa zabezpečí včasné zachytenie, posúdenie, diagnostika a správna podpora.

Každý z nás môže znížiť riziko, že sa stane obeťou demencie, prostredníctvom aktívneho a zdravého životného štýlu, správnej výživy, celoživotného vzdelávania a sociálnej angažovanosti.

Z nášho pohľadu problém zhoršuje nízka informovanosť. Príznaky sa často ignorujú alebo sú prvé príznaky demencie nepochopené. Demencia je nezvratný proces. Je veľmi dôležité identifikovať problém v počiatočných štádiách a čo najskôr prijať opatrenia na čo najväčšie spomalenie rozvoja demencie. Pri včasnej diagnóze bude stále možné, aby klient a jeho rodina viedli takmer normálny život.

Súhlasíme s tým, že pre klientov je lepšie zostať čo najdlhšie doma, vo svojom známom prostredí, obklopení blízkymi. To im umožní udržať si svoju zvyčajnú rutinu a sociálne kontakty. Starostlivosť o takýchto klientov je zároveň pre ich blízkych veľmi náročná, vyžaduje si čoraz viac úsilia a času a negatívne ovplyvňuje psychický, ekonomický a spoločenský život. Preto je dôležité, aby včas vyhľadali pomoc od špecialistov.

Okrem blízkych sa o klienta s demenciou môže postarať špeciálne vyškolený personál žijúci v domácnosti pacienta. Ak takéto možnosti nie sú, klienti sú umiestňovaní do špecializovaných zariadení, kde sa im poskytuje komplexná starostlivosť.

Všetky osoby, ktoré sa podieľajú na živote klienta, potrebujú opatrenia proti vnútornému vyhoreniu. Je dôležité, aby pri starostlivosti o klienta nezabúdali na seba. Potom sa budú môcť efektívnejšie starať o klienta. Tí, ktorí sa starajú o osobu s demenciou, sú povzbudzovaní, aby vyhľadali pomoc od rodiny, priateľov a odborníkov. Robte si pravidelné prestávky v práci a venujte sa sebe. Skúste použiť techniky na zmiernenie stresu, ako sú cvičenia všímanosti, a podľa potreby vyhľadajte odbornú pomoc a radu.

SUMMARY

The problem of dementia is a serious challenge for us. Dementia knows no social, economic or ethnic boundaries. Unfortunately, there is no cure for dementia, but there are many ways to support people with this disease and their caregivers. People with dementia can lead many years of quality life, especially if early detection, assessment, diagnosis and proper support are ensured. Each of us can reduce the risk of becoming a victim of dementia through an active and healthy lifestyle, proper nutrition, lifelong learning and social engagement. From our point of view, the problem is exacerbated by low awareness. Symptoms are often ignored or the first signs of dementia are misunderstood. Dementia is an irreversible process. It is very important to identify the problem in the early stages and take measures as soon as possible to slow down the development of dementia as much as possible. Do not wait for dementia to knock on your door. But if dementia does knock, it is important not to miss this knock. With an early diagnosis, it will still be possible for the client and his family to lead a near-normal life.

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RISK BEHAVIOR OF PEOPLE WITH DEMENTIA

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Abstract

The problem of dementia is becoming more and more global problem of our time every day. More and more people in the world are facing this problem. Dementia knows no social, economic or ethnic boundaries. This problem does not only affect people with dementia or their loved ones, it is a problem for the whole society. No one waits for dementia to knock on their door. But if it knocks, it's important not to miss that knock. It is important to do everything in order to reduce the impact of this problem on the life of a person, his loved ones and the whole society.

Key words

dementia, social client, prevention, therapy

SELECTED IMAGES OF THE CHURCH IN THE ECCLESIOLOGY OF THE HOLY FATHERS

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INTRODUCTION

The question of ecclesiology is one of the most serious topics in theology, because it connects triadology. Christology and pneumatology with eschatology and soteriology. This connection is verified by the practical, liturgical life of the church community and influences the life and actions of every Christian. We can say that ecclesiology is built on several important ideas of the Holy Scriptures. One of them is the prophecy of the future New Testament Church: "And I say to you: You are Peter (from greek *petra* = rock), and on this rock I will build my Church, and the gates of hell (underworld) will not prevail against it." [Mt 16:18] According to the biblical text, these words were spoken by the Son of God himself, Jesus Christ, almost two thousand years ago. What he said then, he also realized in the horizon of subsequent events. On the cross, as Saint Gregory the Theologian states, he founded the New Testament Church, which received the fullness of God's grace (grace) on the day of the Descent of the Holy Spirit. Since then, it has been active in this world and bears witness to Christ and his saving work, which he accomplished for man and through him for the whole of creation. [8] Biblical sources are key to confirming the ideas of individual church writers. Practically everyone expressed themselves in terms of exegesis, commentaries on biblical texts, in which they found mutual continuity and logic. However, the biblical text must not be perceived in a rationalistic way, because theological logic is not the logic of other scientific disciplines, which today becomes an unnecessary subject of mutual theological-scientific conversations.

SOURCES AND NAMES

It is generally known in Orthodox theology that the Church recognizes two equal sources of teaching about God; these are Holy Scripture and Holy Tradition. Holy Scripture brings us closer to all the important events that were connected with the coming of the Son of God into this world, with his activity within the iconography, and finally there is a description of the life of the first Christian community and its mission. Holy Tradition captures the entire life of the Church, i.e. the life and teaching of the holy fathers and teachers of the

Church, their theological efforts, further the life and activity of the saints, local Churches and everything related to this - liturgical life, iconography, architecture, etc. The word "Church" itself comes from the Greek word *ἐκκλησία*, which in content means "gathering in one place", or also "house of God". [7] The Church is therefore primarily a gathering of the believing people with God: "For where two or three are gathered in my name, there am I in the midst of them." [Mt 18:20] The most serious question of Eastern theology is the naming of the Church. The name describes the essence and character, which is why St. Basil is particularly careful in describing the Church itself. In essence, he expresses himself through biblical images and names. In his commentaries on the Psalms, he analyzes the nature of the individual biblical names of the Church. The Church is the house of God. St. Basil compares the texts of the psalmist David and the holy apostle Paul, who together name the Church as the house of the Lord, built by Jesus Christ: "That you may know how you should dwell in the house of God, which is the Church of the living God."

However, whether we read the Holy Fathers or the Holy Scripture itself, we do not find the very essence of the Church expressed, but only its description. The Church itself as a community has its beginning in the community of the three Persons of the Holy Trinity, which dwells in eternity, and therefore the Church also has its origin in eternity. The Holy Fathers, by their lives and works, present clear evidence to everyone that the basis of knowledge of the Church is its triune image; this is the basis of everything that man wants to know in theology, because the source of everything, i.e. the whole creation, is its Creator – the Holy Trinity. With the beginning of the existence of creation and throughout its history, the Church also has its images. [4] We find the first communion of God with man in paradise in the so-called paradise Church, where the first man, Adam and Eve, spoke with God. After their fall and leaving the paradise life near God, man was unable to return. Nevertheless, God does not abandon man, but over the course of many generations prepares him through the covenant that he made with the chosen people. The testimony is the ark of the covenant, which rested in the only temple of the true God. This covenant is also a testimony to the Old Testament image of the Church, when God called many righteous people to instruct and prepare humanity for the new covenant. This covenant is brought and concluded by the Son of God, who brought a sacrifice for sins and rose from the dead. In doing so, he renewed the relationship between God and man from paradise, but at the same time placed him even higher. [2] When he ascended to heaven, he raised man (human nature) and seated him at the right hand of the Father himself. Since the day of Pentecost, we speak of the New Testament

Church, which is active in the world and will be active in it until the second coming of Jesus Christ. It is precisely the Church that he built on the rock of faith, as demonstrated at one moment by the holy apostle Peter, when he confessed Christ as the Son of God. Let us take the liberty of citing the thought of Saint Nektarios of Aegina, which represents practically the entire body of the Fathers of the Church. It is expressed that according to the teaching of the Holy Fathers there is only one Church, the visible Church of Christ. For example, the Reformed denominations speak of an invisible earthly Church, consisting of the elect, known only by God. However, an invisible earthly Church cannot exist, because people are not blameless and are not without sin, which denies the coming of the elect. Those who divide the truth proclaimed by the Church into visible and invisible, firstly, divide the indivisible, and secondly, deny the very meaning of the name Church, since the concept of Church means only the visible. Saint Nektarios understandably proceeds from the literal meaning of the word, which means "assembly." How can those who have never met represent an assembly? How can the Church be invisible if it is composed of individuals? These are the fundamental limits of understanding what the Church is and what it is like. [1]

BIBLICAL IMAGES

It is not unusual that on the subject of the Church the Holy Fathers, who in their exegesis often described the types of Christ, the Mother of God, etc., also left us several excellent interpretations of the texts of the Old Testament books in the case of types of the Church. One of the most understandable types of the Church in the Old Testament was the nation of Israel. But perhaps one of the most beautiful, in terms of imagination and understanding, is Noah's Ark. We learn about Noah and the construction of the Ark, as well as about the Flood and the Covenant that God concluded with humanity through Noah, in the first book of Moses, chapters 6-9. [3] It is in the person of Noah and the Ark that the Holy Fathers find several comparisons with Christ and the New Testament Church. God gave Noah precise instructions for building the Ark. The Ark was to be made of a single material – cypress (cedar) wood. The Church of Christ is also built from a single material – living stones, i.e. from people who have believed and followed Christ. [6] The holy apostle Peter writes to us about this: "You yourselves, like living stones, are being built into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." [1 Pet 2:5]. There was only one window for light in the ark. The only source of light for the Church is the Bible. The holy psalmist tells us about this and the holy apostle Paul confirms it: "Your word is a lamp to my feet," [Ps 118:105] "and even if our gospel is veiled, it is veiled to those who are perishing.

In them the ruler of this world has blinded the minds of the unbelievers, so that the light of the gospel of the glory of Christ might shine upon them." [2Cor 4:3-4] There was only one door built on the entire ark, through which one could enter and thus be saved from certain death. This door of the ark – the Church is Christ himself, only through him, through faith and acceptance of Christ, can a person enter the Church and be saved for eternal life: "I am the door. If anyone enters through me, he will be saved." [John 10:9] Also interesting is the time it took Noah to fulfill God's will regarding the ark. Noah built the ark for exactly one hundred years. During such a long time, he became known throughout the earth, many people came to see the man who was building such a huge ship. At the same time, it was a good opportunity for Noah to proclaim God's will to all people who could repent. Noah is an image of Christ in the proclamation of salvation and new life, but also an image of the effort he made to do so and the suffering he endured in the form of ridicule and exclusion from society. [6] Noah built, according to God's will, a single ark, which was a salvation for those who were in it. Christ also built a single Church, in which all who are united in Christ will be saved. [1 Pet 3:20-21] The holy apostle Paul also writes about the unity of the Church: "There is one body and one Spirit, just as you were called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all." [Eph 4:4-6] Thus, Christ is the only Lord, the only Head, and the Church is his body, his members. [Eph 1:22-23] All who were in the ark could enter it through one door. The door to the Church is the Savior Jesus Christ himself: "I am the door. If anyone enters through me, he will be saved; he will go in and out and find pasture." [John 10:9] Noah built the ark and then entered it with his family. No one from outside entered the ark. The Church was built by Jesus Christ. The Church is God's house, a family. [John 17:20-21; Eph 3:15; 1 Tim 3:15] It is also possible to enter the Church only on the condition that a person becomes a member of the household, i.e. if he receives baptism and chrismation, thereby becoming part of God's house. This baptism means being born of water and the Spirit, as the Savior Himself confirms to Saint Nicodemus: "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." [John 3:5] Entering the ark meant being saved from death. It is the same with the Church – whoever enters the Church will be saved: "And the Lord added to his number daily those who were being saved." [Acts 2:47] Remaining outside the ark meant certain death. Not living according to Christ and his gospel, living outside the Church of Christ means one's own destruction, because Christ as the Head will save his body. [Eph 5:23-24] If a person enters the Church, his activity does not end. The image of Noah presents to us the image of work, caring for others, and also bringing spiritual fruits to God. During his life in the

ark, Noah continued his work, caring for and feeding all the animals, and after the flood, when he left the ark, he and his sons received a blessing from God: "Be fruitful and multiply and fill the earth." [Genesis 9:1] Those who are saved in the Church are to bear good fruit, as Christ himself says, when he compares himself to a vine and people in the Church to branches growing from this vine and bearing fruit. Whoever does not bear good fruit, i.e., whoever does not keep the commandments of Christ, will be cut off from this vine and thrown into the fire. [John 15:1-17] Just as Noah had hope in life in the new world and worked hard for it, so too does a person in the Church have hope in a new – eternal life and should work hard for it in fulfilling God's commandments. [Gal 6:7-10]

IMAGES IN EARLY LITERATURE

The first church texts of the post-apostolic period already give us a description of the nature of the Church. One of the most beautiful images we find is the comparison of the Church to the building of a tower, which is captured in the book *Shepherds*, whose author describes himself in the introduction as a messenger of God in the manner of the Old Testament prophets, which is why he calls himself Hermas (although the name Hermas is found in ancient mythology). The entire work is perhaps closest in content and nature to the book of the Old Testament prophet Ezra. In one of his visions, he describes the Church as the building of a high tower above the waters. Six builders are working on this building, incorporating individual square building stones into the structure. Many thousands of others brought stones to the six builders. Some of them were brought from the depths, others were brought from the land. The stones brought from the depths were placed directly into the building, because they were perfect for the building and adhered to each other exactly, so that the joints between them were not recognizable. Among the other stones, some were set aside for further processing, others were chopped and thrown closer or further away from the building. Of the stones thrown away, some remained lying around the building, but were not used, because they had cracks and some of them were misshapen and had a round shape. The stones that were thrown away far from the building fell on the road, but did not stay on it, but rolled into the wilderness, or fell into the fire and burned, or fell near the water, but could not get into it. [9] Hermas then adds an interpretation to this vision: the building of the tower is actually the building of the Church. The building is still in progress and will be completed when Jesus Christ comes. The building of the tower stood above the waters, i.e. The life of man is saved through water, and the whole Church is built by the invisible power of God as a building above the waters. The six builders are the six angels of God who lead the whole building. The others, bringing the

stones, are other angels of God who, after the building (of the Church) is completed, will call upon and glorify the name of the Lord. Hermas explains about the building stones as follows: the white and perfect stones from the depths that they placed in the building are the apostles, martyrs, bishops, teachers and deacons who walked in the teaching of Christ, protected him, faithfully served God and the Church, were an example in unanimity, in faith and love. The stones that they brought from the dry land and became part of the building are those who accepted the faith, were baptized, and also the other faithful in whom there was no sin. The stones that were thrown around the building and left for later processing are those who have sinned but want to be purified, therefore they have hope of incorporation if they repent before the building is completed. Because after completion, after the coming of Christ, there will be no place for them to be incorporated. The cut and thrown stones are the sons of iniquity who believed but did not abandon falsehood and iniquity. The other stones with cracks represent people who harbor hatred for their neighbors in their hearts. And the round stones unsuitable for building are the rich of this world. If they abandon their wealth, they will become suitable for the building of the Church. For even a round stone is not suitable unless it is cut and given the desired square shape so that it can adhere to the other stones in the building. [9] Finally, Hermas also explains the stones that were thrown on the road, but they rolled off it and came out in vain: The stones that rolled off the road into the wilderness are those who believed, but left the path of truth and are looking for another path. The stones that were burned in the fire represent those who have fallen away from the living God and because of their hardened hearts no longer think about repentance. The stones that fell to the water, but could not reach it, are those who heard the word of God, wanted to receive baptism, but before receiving it, returned back to their old life.

CONCLUSION

Every person who believes and follows Christ through repentance has the hope of salvation. The Church is a community in which God sanctifies man through the sacraments. If a person accepts the Church herself as Christ's pure and immaculate bride and follows the life of purity that she offers him through his spiritual perfection, he is included in the community of saints. This idea is also noticeable in the naming of the members of the Church as "firstborn". The Church, with its origin in the Holy Trinity, manifests itself as the Church of the "firstborn" in the invisible world, subsequently takes on the image of the Paradise Church, after the fall of man appears in history as the Church of the forefathers and prophets in the chosen people and finally passes into the New Testament

eschatological Church of Christ of the apostles and fathers. [5] In the Nicene-Constantinopolitan Creed, the Holy Fathers expressed four characteristics of the Church. One of them is apostolic. The Church of Christ is the Church of the Apostles and Fathers. Christ gave the teaching of the Church through the Apostles and Fathers, expressed in Tradition and substantiated in Scripture. The holy apostles are the successors, heirs of the patriarchs of the Old Testament. In place of the Lord's fathers, his sons were born. They became leaders throughout the earth. The sons of the Church became the sons of the Gospel, who received dominion over the earth.

SUMMARY

The question of ecclesiology is one of the most serious topics in theology. It is built on several important ideas of the Holy Scripture. The word "Church" itself comes from the Greek word *ekklesia*, which in content means "gathering in one place", or also "house of God". The name describes the essence and character, which is why St. Basil is especially careful in describing the Church itself. The images that church writers rely on have a biblical basis. However, in early literature we also encounter unbiblical, as if innovative names and images of the Church. They have one purpose: to bring the content of the Church and its indispensability in the life of every Christian closer to man. Whoever does not enter the Church as a community, but shuns it, will not be able to enter into communion with the Persons of the Holy Trinity and without this will not achieve personal salvation. This is also the reason why we encounter the designation of Christians as "firstborns", who are heirs of the kingdom of God according to the God-sonship they have received.

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SELECTED IMAGES OF THE CHURCH IN THE ECCLESIOLOGY OF THE HOLY FATHERS

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Abstract

The text of the scientific article describes the basic definitions of Christian ecclesiology, such as the Church, its images, biblical sources. The author selects some biblical images of the Church, which are mentioned in the texts of the Old Testament and supplements them with patristic commentaries. From the early Christian literature of the first centuries, he selects one of the most interesting and valuable images of the Church - the Shepherd of Hermas, which he analytically compares with the teaching of the Holy Fathers about the Church. The text is the subject of the author's long-term interest in this topic, which he has addressed in several scientific and scholarly articles. It systematically summarizes several important knowledge and ideas that he acquired during his research. The ecclesiology of the Holy Fathers is a link between other areas of theology and connects the most important thing - theory with practice, which together are a prerequisite for human salvation.

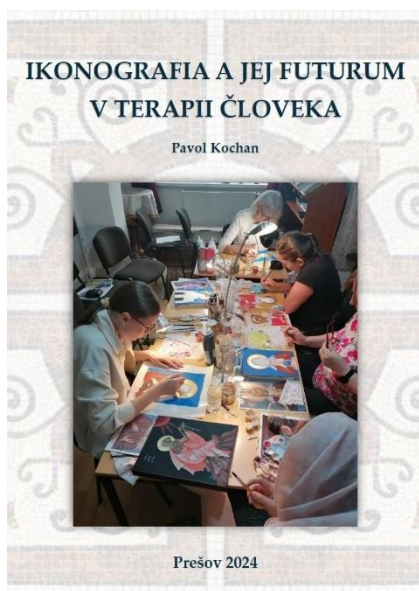
Keywords

Church, ecclesiology, soteriology, salvation, Holy Fathers, Holy Trinity

ICONOGRAPHY AND ITS FUTURE IN HUMAN THERAPY /IKONOGRAFIA A JEJ FUTURUM V TERAPII ČLOVEKA/

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The monograph entitled Iconography and its Future in Human Therapy, with a scope of 76 pages, can be considered topical and beneficial for the field of spiritual therapy of a person, but also in therapy in the art therapy environment. The monograph is divided into four chapters with several subchapters, preceded by an introduction and followed by a conclusion. The work is enriched with photographic material from the implementation of partial projects focused on the topic of the work and also a name register. At the end, the amount of domestic and foreign scientific and professional literature

that was used in the creation of the scientific monograph indicates the author's good orientation in the topic. The formal side of the monograph is at a sufficient level. Looking at the technical and linguistic side, we conclude that the work is written grammatically and stylistically well, the text is clear and understandable. The readability of the text is optically good, also thanks to the larger font size used. Although the monograph has not undergone official language proofreading, we do not notice any significant linguistic shortcomings in it. The content of the work demonstrates the author's sufficient professional knowledge

in the topic. The work is methodologically mastered at an appropriate level. The monograph is divided into two basic parts: theoretical and practical. At the same time, they intersect and support each other to a certain extent. The theoretical part focuses on theoretical knowledge in the field of spiritual therapy of man, which is supported by theological ideas about man, i.e. about the creation of man and patristic commentaries on the topic of soul and body, the image and likeness of God. At the same time, in the topic of man, it also brings closer historical and contemporary knowledge of human therapy in the field of art therapy with its current development. The most important topic is, of course, the topic of the icon and Byzantine iconography, which is the basis of the entire monograph. The author comes to conclusions that point to the interconnectedness of the theological view between the icon and the image of God in man, or rather finds their common starting points, which are the person of the Son of God, the Logos. At the same time, it brings closer the soteriological aspect of these starting points.

The second part is the author's attempt to link the spiritual dimension of Byzantine iconography, its level of spiritual therapy, and its practical proximity to the patient's art therapy. This is an innovative undertaking, because at present we see several attempts to incorporate iconography into art therapy in an appropriate way, since iconography has its own specifics due to its unique style, which has gradually formed historically. The author confirmed his effort with simple empiricism in the form of a casuistic genre and also on the basis of the results achieved in iconography in the form of several years of implementation of courses in Byzantine iconography. The photographic appendix of the implemented iconography courses only confirms the author's high level of engagement and his professional orientation in the topic.

We can conclude that the author has found a strong area for scientific and practical research, which has considerable potential and applicability in various areas of the humanities in practice. As author states, today iconography can become a serious tool for the field of spiritual and psychological-social therapy. The monograph, with its scope and content, as well as its perspective, meets all the requirements to be a contribution to the researched area.

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