

UDC 929Vergerij P. P. ml.(1498-1564)
284.1:94(450)“15“

Silvano Cavazza

**“An unusual personality.” A profile of Peter Pavel Vergerij
(Pier Paolo Vergerio)**

The author considers an honest opinion of Peter Pavel Vergerij (1498 – 1564) was left by Heinrich Bullinger in a letter of 30 March 1562: “This was a truly unusual personality. He was a bishop and papal nuncio; in the meantime he converted to our faith, and then passed to the Lutheran side to suit the Duke of Württemberg. Now he would like to continue in this way.” Biographical events had a strong influence on Vergerij’s reputation. There have been considerably fewer discussions about his works, although he left an impressive number of Italian and Latin texts. They represent a very diverse production, which constantly drew an accusation of superficiality. Vergerij was born as a Venetian citizen in Koper, his professional pathway was decisively influenced by the position his elder brother Avrelj (Aurelio) achieved in Rome as a member of the secretarial office of Pope Clement VII. He became a member of the papal Curia and was soon entrusted with diplomatic business, first in Venice, and later in Vienna and Prague at the court of Ferdinand I (1533 – 1535). In Wittenberg he had a discussion with Luther. In those years he did not favour Protestantism and was concerned about the spread of the Reformation in Istria. In September 1536 he became Bishop of Koper. He attempted to reform religious life and the habits of the clergy. Like Erasmus, he opposed pious practices which had only an external character. But he still did not associate with Reformation ideas. Nevertheless in 1544 he was accused of heresy and recalled to Rome, but did not respond. At the Council of Trent he was unwelcome due to being investigated by the Inquisition. This probably occasioned the decisive switch in his attitude to the Roman Catholic Church. He left Italy when already 50 years old. In Switzerland he did not

agree with Calvin. He also constantly opposed every form of religious radicalism, such as was typical of the Anabaptists. But he was certainly no supporter of religious tolerance. In the autumn of 1553 he moved to the Württemberg region at the invitation of Duke Christopher and remained there until his death. He continued intense editorial and authorial activity in Italian and Latin at the Morhart printing press in Tübingen, where Primož Trubar also published his first two books. Vergerij first met Trubar personally in Ulm in 1555. The result of this meeting was the publication of the Slovene translation of Matthew's Gospel in the same year. The Slovene introduction was signed with the initials V.T. (i.e. Vergerij and Trubar). In the service of Duke Christopher he also returned to international politics and visited eastern Prussia, Lithuania and Poland after 1556. He was also in Vienna at the court of Maximilian of Habsburg. He published many books in Königsberg. Vergerij's religious convictions remain difficult to determine in the second half of his life as well. His writings in exile are typified by persistent and vehement opposition to the papacy. Precisely when he was in mortal danger, he declared he was convinced he did right in leaving Italy so he could »follow and embrace Jesus Christ, the crucified." After numerous misunderstandings he was reconciled with Trubar in the last months of his life. According to the testimony of Vergerij's nephew, the Slovene Reformer was close to him and offered him comfort in his last moments of life as a fellow countryman.

UDC 929Dalmatin J.
821.1:274.5"15"

Lucijan Adam

Dalmatin's contribution in Slovene Protestant hymnals

Dalmatin's contribution in the development of Slovene Protestant hymnals was decisive. He possibly cooperated in Trubar's "first" proper hymnal of 1567, but definitely in that of 1574, which probably means that Dalmatin observed his "second father", "teacher" and "father in Christ" ("Vatter im Christo") at work and learnt from him, probably right at the beginning, at the birth of the hymnal. In 1575 probably also on the basis of translating the entire Bible and planning the publication of the Bible in Slovene, he cooperated in Trubar's *Three Spiritual Songs* and published there a translation of six psalms. Čerin considered that one of these, Psalm 91, could perhaps be regarded as Dalmatin's own hymn on the basis of the psalm. In fact, Dalmatin contributed the larger part – six out of the total of 11 hymns are his. In 1579 he published his own first proper hymnal, where he probably worked with Trubar – or at least took advice from him. Viewed

retrospectively, this hymnal can probably be considered an intermediate stage, a bridge to the hymnal of 1584, which represents the peak of Dalmatin's endeavours in editing, content and design within the development of Slovene Protestant hymnals. The 1584 hymnal was also the best designed of its period, illustrated and embellished with 15 woodcuts. Thus Dalmatin continued the work begun by Primož Trubar in this field. Dalmatin's endeavours for the contents, especially in the number of hymns and of authors represented, were complemented by Felicijan Trubar with his hymnal, published in 1595. With the extent of its texts and number of pages this was the most comprehensive Slovene Protestant hymnal. The tradition can be traced in the extant Prekmurje hymnal, the so-called *Martjanska pesmarica*, in which Dalmatin's hymns are also preserved.

UDC 929Vlačič M.
239:284.1 "15"

Hans Peter Großhans

Flacius (Vlačič) and God's Word: the conflict with Kaspar Schwenckfeld

With his *Clavis Scripturae sacrae* (*Key to the Holy Scriptures*) Matija Vlačič the Illyrian (Matthias Flacius Illyricus) made an important contribution to the development of hermeneutics in theology, philosophy and the humanities in general, as is mostly recognized. Vlačič had tackled hermeneutic problems earlier than in his *Clavis* (1567), for example, in his polemics with Kaspar Schwenckfeld in the years 1551 – 1559, where he showed his understanding of God's Word and a suitable interpretation of the Bible. The specific nature of Vlačič's interpretation of the Bible can be seen here. The controversy with Schwenckfeld centred on the relation between the Word and the Spirit with reference to the Christian faith, its origin and definition just as to the interpretation of the Bible itself. Vlačič's characteristic concept is that God does not give his Spirit without a medium, referring to Romans 10:17: "Faith through the proclamation, and the proclamation through the word of Christ". Vlačič considers God's being bound to these media as His free choice and not a human construction. From the standpoint of incarnational theology we can view Vlačič as a predecessor of the hermeneutical thesis in 20th-century Lutheran theology, according to which God in coming into the world at the same time *came to the word*. In Vlačič's view it was also important to reject strongly the difference between the literal and spiritual sense of the Bible. Precisely such a differentiation, he thought, veils the clarity of biblical messages and prevents the certainty which it could offer. Just as later in his *Clavis*, Vlačič did not view his hermeneutics as a special theological doctrine, although he developed it alongside the Bible; it should hold for the understand-

ing of other texts as well. Just like any other book, the Bible is also clear and understandable – it is by no means a book with seven seals. This is the condition that the knowledge of God – like any other knowledge – can penetrate to the human heart via the senses. Vlačić’s fundamental conviction about the theology of creation – entirely Lutheran – is that God in his relationship with people does not circumvent created human nature, but communicates with them in harmony with it.

UDC 141.32:929Kierkegaard S.

Cvetka Hedžet Tóth

Subjectivity beyond (beneath) the subject

The article, written on the occasion of the 200th anniversary of Søren Kierkegaard’s birth, addresses one of the most prominent topics of Kierkegaard’s thought, that there is a subjectivity which is the inner place of truth. Subjectivity is thus a means for self-appropriation and at the same time self-preservation. The choice and decision-making are exclusively a matter of freedom, and the passion of freedom is like an absolute choice, with the emphasis on absolute choices, absolute deeds rather than choices in the name of the absolute! Such a decision comes from within, it is the acting principle of subjectivity, and cannot come about without freedom. One’s own self is freedom, and it is here that Kierkegaard convincingly urges us with his passion of freedom, which is and remains a matter of choice, emphasizing that “I do not create myself, I choose myself. Therefore, while nature is created out of nothing, while I myself as an immediate personality am created out of nothing, as a free spirit I am born of the principle of contradiction, or born by the fact that I choose myself.” The article lays particular emphasis on the fact that, according to Kierkegaard, evil is also the human being’s choice, since “the good is for the fact that I will it, and apart from my willing it, it has no existence. This is the expression for freedom. It is so also with evil, it is only when I will it.” It is as if, through our freedom, we stepped into history, temporality, which is foremost human. Is this history, according to Kierkegaard, gazing more into the future or into eternity – we do not get any final answer here, because Kierkegaard’s basic attention was not devoted to this issue. Kierkegaard warns us that where we expect something absolute and divine to vouch for our decisions, we first and foremost and always stumble upon freedom; even when the masses storm the sky in the name of justice and equality. The individual, one of the most fundamental concepts of Kierkegaard, fights for freedom, and thereby fights “for the future, for either-or”.

UDC 930.85"15":929Trubar P.
94(497.4):28

Vincenc Rajšp

The preface to *Noviga testamenta pvsledni deil*

The article presents Trubar's Slovene preface to *Noviga testamenta pvsledni deil* (1577) in the broader framework of Trubar's prefaces in both Slovene and German to the publications of his translations of the New Testament, and especially of his German preface in the same book. Trubar generally counts the nobility within the sphere of the Slovene language, although he addresses the nobility in German, whereas he uses Slovene for the Slovene population. In his prefaces Trubar pays attention to different themes. In those to *Noviga testamenta pvsledni deil* he presents as a special danger to the Church, to which he belongs, the luxurious life of the nobility and the bourgeoisie, the egoistic converting to the papal Catholic Church or to the Muslim faith, the neglect of reading the Bible and lukewarmness, because some persons of the Lutheran Reformation were too indecisive in rejecting the Catholic Church.

UDK 279.1:271/279
273.4:305:262.14

Violeta Vladimira Mesarič Jazbinšek

Women's priesthood

The lecturer as a Lutheran woman priest and deputy of the army chief of chaplains in the Slovene Armed Forces speaks about her mission (cf. Mesarič Jazbinšek, 'Duhovna oskrba med vojaki' (Spiritual care among soldiers), *Stati inu obstati* 2012/15-16, 295-302), and at the same time presents a view of women's priesthood and of women in general, taking into account different sources and the literature and relevant discussions taking place within individual Christian churches, as well as the challenges in the ecumenical field, or in other words, in the field of cooperation between different Christian churches and the search for unity in diversity.

UDC 272(497.4):272
262.4.276.6

Peter Kováčič Peršim

The Slovene Roman Catholic Church 50 years after the Second Vatican Council

The Second Vatican Council brought a great hope that the Roman Catholic Church would step out on a path of re-shaping its structures and of dialogue with the world and that its modernization would make an essential contribution to the solving of big social problems, above all as regards establishing a new world order, to be founded on the equal rights of nations, to strive for preserving peace in the world and to set up a socially sustainable order for all societies, whether developed or not. At present the dominant conviction is that the Council succeeded only partially; the Catholic Church has not realized the basic purpose of the Council. The evaluation of one of the prominent Council theologians, Hans Küng, that the post-Council Church entered the path of reinstatement after the death of Pope Paul VI is justified. This happened in a still more radical form in the countries of transition, including Slovenia, because here there is also retaliation politics, which during the transition particularly sees communist ideology in the background of the achievements of a socialist social state. The article shows conditions in the Church in Slovenia by a detailed comparison of chapters and points from the Concluding Document of the Plenary Council of the Church in Slovenia *Izberi življenje* (*Choose Life*, 2001) on the one hand and especially from the Vatican Council's Pastoral Constitution concerning the Church in the Modern World *Gaudium et spes* and from the circular document of the Council Pope John XXIII *Mater et Magistra* (1961) on the other. In the formulations of the document *Izberi življenje* (2001) the tendency of the Slovene Catholic Church back to reinstatement of integrism is evident.

UDC 886.3-821:27-36

Božidar Debenjak

Did Mary Magdalene die in Provence?

Janez Vajkard Valvasor in his extensive work *Slava Vojvodine Kranjske* (*The Glory of the Duchy of Carniola*), in treating karst caves described the cave at Socerb, its surroundings reminding him of Provence and the cave of Sainte Baume, so he described that too. His assistant Erasmus Francisci (pseudonym), a Protestant nobleman from Lübeck, added a historical and reliigiological commentary plac-

ing the story of Mary Magdalene in Provence among unfounded legends whereas the story about the hermit Servul (who is supposed to have lived for some time in the Socerb cave) is allowed a touch of probability. Francisci makes a strict differentiation between questions important for faith and questions that are interesting for interpretation, but not decisive for faith. In these questions he gives equal weight to Lutheran and Roman Catholic interpreters, and delves richly into the Church Fathers that are common to both confessions. When disproving the legend from which the Dominicans live, managing Sainte Baume as a centre of religious tourism, he places the reader as judge between the arguments for and against. He opens up theological questions which have not lost their relevance up to the present day.

UDC 27-312.47:27-36

Marko Kerševan

The worship of Mary and popular religiosity: the Protestant view from Trubar to the present day

In Catholic Christianity Mary and the worship of Mary represent a privileged sphere where ecclesiastical and popular religiosity meet. People from different social positions, monks and medieval knights, celibate priests and married women, rulers and simple people, the young and those in »the hour of death« have invested in and drawn from the image of Mary, have fashioned it and re-fashioned it according to their needs, troubles and hopes. Nevertheless we could say that in religious history Mary has been especially linked with the unprivileged, lower social strata, with women, and oppressed people. Official church religion and popular religiosity do not exist one without the other, or one bypassing the other, but they fertilize and encourage each other, but also each controls and “filters” the other. It depends on the social, cultural and political context which side predominates and when, in which direction the influence is stronger, when mutual connections are central and when tensions, divergences and conflicts. The diversity and interweaving of the ecclesiastical and the popular in the worship of Mary is illustrated in the article by the examples of three Marian shrines and pilgrimage routes (Sveta gora pri Gorici, Brezje and Fatima). The image of Mary in Protestant Christianity is bound to what is written in the Bible: Mary is an example of faith as trust. Expressed in a simile: she is like “a spring of the pure gospel” in contrast to the wide and deep pool of Marian worship in ecclesiastical and popular religiosity, in which are mixed currents of theological speculation, the heritage of different religions, mysticism, magic, cosmology; of ecclesiastical and secular politics; of elementary folk emotion and refined artistic creation; of

religious imagination both spontaneous and aroused and cultivated by the church, imagination that is bound to different archetypes of human spirituality on the one hand and human needs and pressures on the other. Faced with Mary, we see the power and the weakness of Protestant Christianity: is it able with the simplicity of its (understanding of the) gospel message about God and man to stand fast against the flood of words and images?

UDK 23/28:27-31

Vinko Ošlak

Christus oder Christentum

So wie Darwinismus nicht gleich Darwin ist, nämlich das, was Darwin wirklich geschrieben und gemeint hat; wie Marxismus nicht gleich Marx ist usw., ist auch Christentum nicht schon gleich Christus im Sinne seiner Lehre. So steht Catechismus, welcher auch immer, für das Christentum, welches auch immer – das Evangelium und die ganze Bibel aber für Christus. So ist ein neugeborener Christ nicht durch das Christentum, dem er angehört, durch den Catechismus, der das Christentum beschreibt und definiert, sondern allein durch Jesus Christus und durch sein Wort in der Bibel bestimmt. Es herrscht ein Irrtum, dass das Katholische dem Christlichen gleichzusetzen wäre. Falsch wäre aber auch das Christliche mit dem Protestantischen oder mit dem Reformatorischen gleichzusetzen. Was ist dann das Wesen der Lehre Christi? Es sind drei Begriffe, wie Paulus sie schildert (1 Kor 13,13): Glaube – Hoffnung – Liebe, die das eigentlich Christliche ausmachen. Der Glaube, dass Jesus der Herr, Christus ist; die Hoffnung, dass man so wie er wieder aus den Toten ins ewige Leben auferstehen wird, weil man durch den Glauben neugeboren und gerettet ist; die Liebe, die Gott zuerst hatte und seinen Sonn auf die Welt geschickt hat, um die Menschen zu erlösen, und als die Wirkung des Heiligen Geistes in jedem Christmenschen gute Werke vollbringt. Das Problem der staatlich anerkannten und privilegierten Kirchen im Vergleich mit der Gemeinde Christi, die nur auf Christus ausgerichtet und nur von ihm abhängig ist, nur seine Anerkennung sucht. Die wechselseitige Auswirkung zwischen Religionen und politischen Systemen. Der Blick auf Christus aus der Sicht eines Christmenschen und aus der Sicht eines pragmatischen Herrschers. Die Abhandlung schließt mit einer Vision von Slowenien unter der spekulativen Voraussetzung, dass Primus Truber, der slowenische Reformator, nicht des Landes verwiesen wäre und seine Pläne verwirklicht...

UDK 261.8:27(430)"1933/1945":322

*Leon Novak***Bekennende Kirche**

Nachdem die Nationalsozialisten die Herrschaft im Jahr 1933 übernommen hatten, entstand auch in der Evangelischen Kirche Deutschland die Gefahr der Gleichschaltung. Bereits im Jahr 1932 war es in der zersplitterten evangelischen Kirche zur Bildung der Bewegung der Deutschen Christen gekommen. Sie wurde unter anderem auch von Mitgliedern der NSDAP gebildet, die dem Aufruf von Gauleiter Kube folgten und sich in die Wählerlisten der Evangelischen Kirche eintrugen. Am 23. Juli 1933 gewannen die Deutschen Christen mit der Hilfe Adolf Hitlers die Kirchenwahlen und besetzten so die meisten und bedeutendsten Ämter der Evangelischen Kirche. Mit der Übernahme der Macht sowohl auf staatlicher als auch auf kirchlicher Ebene begannen die Deutschen Christen mit der Ausführung von Programmen, wie z. Bsp. der Euthanasie, des Arierparagraphen und der Ausübung der Theologie des sogenannten Positiven Christentums, das sich der jüdischen Wurzeln entsagte. Dieser Prozess stieß bei einem Teil der evangelischen Pfarrer (mehr als 7.000 im Jahr 1934) auf Missbilligung. Auf der Synode, die vom 29. bis 31. Mai 1934 in Barmen stattfand, wurde die Bekennende Kirche gegründet. Diese verweigerte der offiziellen Kirche der Deutschen Christen den Gehorsam und sah sich als die alleinige gesetzmäßige Evangelische Kirche in Deutschland. Das theologische Fundament bildeten die Barmen- Thesen, die die Gleichschaltung der Evangelischen Kirche der Deutschen Christen mit dem NS-Regime wie auch die Entfremdung der christlichen Lehre aufgrund der volksrassistischen Ideologie des Nationalsozialismus verwarfen. Die Bekennende Kirche war wegen ihrer abweisenden Haltung gegenüber Hitlers Regierung und Ideologie unerwünscht und wurde vom nationalsozialistischen Regime verfolgt. Die Pfarrer der Bekennenden Kirche wurden in Konzentrationslagern inhaftiert, zum Frontdienst berufen oder unter Hausarrest gestellt. Eine der schillerndsten Personen im Kirchenkampf gegen die Deutschen Christen und das Hitler-Regime war Dr. Dietrich Bonhoeffer. Im Jahr 1940 schloss er sich der Widerstandsbewegung um Generalmajor Hans Oster und Admiral Wilhelm Canaris, deren Ziel die Eliminierung Hitlers war, an. Im April 1943 fand die Gestapo bei Bonhoeffers Schwager Hans von Dohnany Dokumente, die auch Bonhoeffer belasteten. Er wurde im Gefängnis Berlin-Tegel inhaftiert. Kurz vor Ende des Krieges, am 9. April 1945, wurde Bonhoeffer im KZ Flossenbürg zusammen mit den Verschwörern des misslungenen Attentates auf Hitler, Admiral Canaris und Generalmajor Oster, erhängt.

UDC 929Vlačič Ilirik M.:284"15"

*Luka Ilić***Matthias Flacius Illyricus in the Theological Controversies
of the Sixteenth Century**

The Croatian-born Lutheran theologian Matthias Flacius Illyricus (1520-1575) was one of the most prolific polemicists and authors in the second half of the sixteenth century. Flacius, who spent his adult life mostly within the Holy Roman Empire of the German Nation, was involved in theological controversies both in print and in person. This article examines some of the most important polemics Flacius was involved in, introducing the protagonists of the debates and focusing on how or why they erupted. The central issues at stake and when relevant, the outcomes also receive detailed attention. Flacius participated in the Adiaphoristic Controversy, criticizing Philipp Melancthon and those who were involved in negotiating a religious compromise with the Roman Catholic Church and the secular authorities in order to put an end to violence that erupted in Germany after Martin Luther's death. For Flacius, the concessions made on liturgical issues regarding the celebration of the Mass, the wearing of vestments, the use of candles or litany processions had gone too far. These were among the reasons that eventually led Flacius to resign from his teaching position and leave Wittenberg in 1549 – a decision he later explained as a matter of conscience and a defense of the freedom of the church. In the Majorist Controversy he debated Georg Major's claim that good works are necessary for salvation. The Osiandrist Controversy set him against Andreas Osiander from Königsberg, who was arguing that justification comes to man by God's indwelling or infusion instead of forensically, that is, being given to the believer through faith alone (*sola fide*), which is a gift from God. Flacius also disagreed strongly with Kaspar von Schwenckfeld's spiritualist interpretation of the Eucharist and with his views concerning the role of the Bible and the preached word. The two of them each authored several publications refuting the other's theses. The Second Sacramentarian Controversy involved a large number of Lutheran and Reformed theologians from German and Swiss territories. Flacius entered the already ongoing debate in print, primarily against Theodore Beza of Geneva. The central issue regarded the nature of Christ's presence in the elements of the Lord's Supper. The Synergistic Controversy with Johann Pfeffinger on one side concerned the freedom of the human will. In his quest to uproot synergism and its emphasis on the cooperation of human will in salvation, Flacius proclaimed that we as human beings are fully depraved and evil, and therefore are unable to contribute to our conversion, which should come only by grace (*sola gratia*). However, he went one step further and stated that sin has so completely corrupted the human being that our original *imago Dei* has been changed and now we are nothing else

than the image of the devil. This formulation drew attention from Flacius' theological opponents and led to the Flacian Controversy, where the role and impact of original sin on the human being stood at the center of discussion. This article aims to present an insight into the nature of Flacius' theology in a chronological format through the controversies, which shaped its articulation. The author also makes the statement that Flacius' theology became increasingly radical with time, which can be traced in his written works. His uncompromising stances eventually contributed to the overall process of confessionalization in Early Modern Europe.