

UDK 23:284.1:141.7

1Hegel G.W.F.

Božidar Debenjak

Warum heißt es bei Hegel: „Ich bin Lutheraner.“ Das Luthertum in den Schriften eines der größten Philosophen

Hegel selbst deklariert sich als Lutheraner. Und sein Gesamtwerk ist wirklich tief lutherisch. Die drei großen Worte Freiheit, Gleichheit, Brüderlichkeit sind zuerst im Christentum erklärt, müssen jedoch in der Reformation wiederholt werden; als danach die französischen Aufklärer „in anderer Gestalt die Luthersche Reformation vollbracht“ haben, werden diese Worte zum Kampfruf der Revolution. Hegel betont die Hauptpunkte der Reformation, in erster Reihe die Freiheit. Die Übersetzung macht die Bibel zum „Volksbuch“. In der Lehre über die Eucharistie lehnt er sowohl die katholische wie die reformierte Deutung ab und bekräftigt die Lutherische. Hegel ist auch im Verhältnis von Staat und Religion Protestant, nicht ohne ausdrücklich zu warnen vor der Beliebigkeit der Gesetze und der Willkür der Machthaber. Die protestantischen Länder sind im Vorteil, dass es in der wahren Haltung das Zutrauen herrscht. So ist auch die Nordamerika im Vorteil gegenüber Lateinamerika. Der religiöse Fundamentalismus ist unakzeptabel, er fußt ja auf dem Subjektivismus.

UDC 316.74:284.1:929Luther M.

Vitomir Tepeš

Young Luther: childhood, schooling, his academic and social environment

Universities were the main *habitus* of the high Middle Ages, when sufficient freedom developed for unfettered research at a time when medieval society had come to the verge of collapse, a time that today we call the modern period. In present-day Europe a new confession, now known as Protestantism, had come into existence on the basis of reform endeavours within the western church of that time. These endeavours are now given the joint name of the Reformation. This would not have occurred without individuals who prepared the way for it, one of them being Dr. Martin Luther. His life and passion speak to us even today, since Luther was probably one of the first free-thinking souls who at that time “stood and withstood” despite his stubborn persistence concerning his discovery.

Thus the free individual was born for free people, who are the *essence* of modern society. This implies also each person's responsibility for well-being of others.

Key words: Luther, university, disputation, Reformation, politics, ethics

UDC 274.5(497.4)'15':271/279

Jonatan Vinkler

The *House Postil* of Primož Trubar (1595) – the first major narrative text in Slovenian literature and its contexts

The final work by Primož Trubar (1508-1586), his translation of Martin Luther's *House Postil*, was published posthumously (1595). Along with Dalmatin's Bible (1584), this publication was the most extensive and richly illustrated book in 16th-century Slovenian Protestant literature, and until the sermon handbook *Sacrum promptuarium* (1691-1707) of Janez Svetokriški it constituted for almost an entire century the largest collection of prose texts in the Slovenian language – *the first extensive Slovenian prose corpus*.

Yet prior to this, the works *En regišter, ena kratka postila* (Primož Trubar, 1558, 8°, 256 pp.), *Postilla slovenska* (Sebastijan Krelj, 1567, 12°, 352 pp.) and *Postila* (Jurij Juričič, 1578, 8°, 980 pp.) had also appeared in the postil genre. The existence of these last mentioned works was denied at the end of the 16th century among Protestants in Carniola (A. Savinec, F. Trubar), and this involved a corpus of texts which as a translation/interpretation of the *Postille Deutsch* of Johannes Spangenberg (1543, I-II) was considerably larger than Trubar's early postil.

The article thus studies the development of the postil genre from its origin in the Middle Ages, the postil as a textual structure in the Reformed Church (including the texts of the Bohemian Hussite Reformation of the 15th century) and in particular the conditions in cultural and intellectual history for 1) the origin and early reception of Luther's/Trubar's *House Postil* and 2) the "erasure" of Krelj's/Juričič's postil from public memory as early as among Slovenian Protestants of the 16th century. The author ascertains that the reasons for the rejection of the postil texts written by Sebastian Kralj and Jurij Juričič (at the same time also the *damnatio memoriae* of their author/authors) can probably be sought in: 1) the personal animosity between Trubar and Kralj; 2) the religious conditions in the Reich, where the Württemberg Lutheran Church with Jacob Andrea at its head probably understood Inner Austria to be its exclusive missionary domain; and 3) concern for Lutheran orthodoxy.

The author establishes that the likely textual basis for Trubar's Slovenian translation of Luther's house postil is either the Augsburg edition of the German original of 1545 or the Nürnberg edition of 1549, or perhaps reprints of the latter from the years 1554, 1561 or 1564.

Key words: Martin Luther, House postil (*Hauspostille*), Primož Trubar, postil (genre), Sebastijan Krelj, textual criticism.

UDC 271/279

821.163.6:284.1(497.4)

929 Vegerij P.P.:930.85'15'

Tomaž Jurca

To inquisitors across Italy – Vergerio's polemic against the authors of the Roman index of prohibited books issued in the year 1559 in the light of condemnation of the classics of Italian literature, who »testified for the truth«

Pier Paolo Vergerio's extensive production of pamphlets printed mainly in exile includes a series of very interesting polemic reactions to Church indexes of prohibited books. The most notable characteristic of these polemic pamphlets, which could be defined as literary works, are the so-called counter-indexes, lists of books not included in the original Church indexes with which Vergerio tried to influence the censors and also readers in Italy. The purpose of these counter-indexes is not to denounce his brothers in faith, since their function is primarily polemic and psychological. They are mainly an intelligent instrument of a skilled speaker bound to his mission, with which the Protestant propaganda achieves new dimensions. From 1549 Vergerio published eight interventions against indexes of prohibited books and among these the most interesting is probably the last one, regarding the index of Rome, issued in the year 1559. This pamphlet also includes a record of Primož Trubar and the Slovene translation of *The New Testament*, which, along with other important translations of the *Bible*, also found its way onto Vergerio's counter-index. In his struggle against censorship, Vergerio's main weapons are his well-informed and perceptive mind and, last but not least, the voices of the classics of Italian literature, prohibited by the Church. Because of their testimony, Vergerio's printed word, which penetrated Northern Italy after 1549, achieves wider audiences and becomes an important factor in the diffusion of the message of the Gospel in this territory.

UDC 521:22:2-1

Walter Sparr

Heavenly physics and earthly fate: cosmology as a challenge to theologies after the Reformation

Protestant as well as Roman Catholic scholars (Copernicus, Kepler, Galileo, Newton, Leibniz, etc.) and church institutions were involved directly and indirectly in the "Copernican revolution" of cosmology in the 16th and 17th centuries, which destroyed the then current picture of the world with the Earth as a safe human habitation in the centre of creation and God's attention. The spatial hierarchy with the Earth below, the cosmic sky above it, and the religious sky over both of them "up there" had collapsed. Regardless of confessional differences, the explanation persisted for a long time that the Copernican system was merely the better/best cosmological model for calculations, and not a

description of reality alternative to the Biblical picture of the world. On the Catholic side, for a long time there was a metaphysical postulation of the cosmic/spatial existence of a religious sky, and Catholic Baroque church architecture and painting continued to provide for an illusionistic presentation of the religious sky/heaven up there above the Earth, clouds and stars. On the Lutheran side, with Luther and others after him (Schleiermacher), there was a dissociation of cosmic space and the religious sky, a desacralization of the sky and a concept of divine omnipresence and divine activity as something non-spatial (*raumlos*). In Euclidian geometrical space it was not possible to position special religious/divine places. Thus in Protestant theology the category of time gained precedence over the category of space (“God dwells within time”). The “farewell to cosmology” in official church doctrine and theology opened the door in the religious imagination of believers to popular esoteric notions of “the next world” and “higher” worlds. Forms of non-Euclidian geometry present still new challenges and possibilities. But the task of theology is not to develop again cosmologies to compete with scientific models of the universe. Instead of constructing cosmological theories which would find space for God, the task of theology is to develop the phenomenology of spaces in which God is experienced as present. Here there is today a promising convergence concerning the confessional traditions that have so far diverged, and the present “spatial turn” in culturology can also support it.

UDC 274:091(497.4Ljubljana)'1578-1596'
271/279

Barbara Žabota

When the dead speak – a Protestant register of deaths in the light of new research

The Ljubljana Protestant register (1578–1596) counts as the oldest register in the continental area of present-day Slovenia. The book was given to the (Protestant) church community on New Year's Day 1578 by Marko Stettner (junior), a town councillor in Ljubljana. The book is made up of several parchment sections differing in the number of pages, and is bound in brown leather. At the time of its origin, it contained at least 324 folios and was divided into christening, wedding and funeral sections and a list of communicants. Only 57 folios (a good sixth of the entire book) are extant today, comprising part of the list of communicants and part of the funerals section.

Despite this truncated condition, the extant part offers a considerable amount of data about people who lived and worked mostly in Ljubljana in the second half of the 16th century, about their family connections, professions, social status, etc., and is comparable with extant Protestant registers in Graz and Klagenfurt.

Thanks to the genealogist Johann Gothard Lukančič (1665–1711) and his genealogies of noble families, it is possible at least in some places to reconstruct the missing parts of this Protestant register, since Lukančič took from the then entire book details about christenings, weddings and funerals of individual members of noble families. The reliability of his excerpts of funerals can be compared with the still preserved original entries in the burial register. Pre-

cisely because of his faithful citation of the sources used and exceptional exactitude in copying the contents of individual entries from the original, his genealogy counts as a very reliable secondary archival source, which helps the researcher to fill in the missing pieces of the mosaic.

UDK 274.5(497.4Maribor)'18/19'
271/279:316.7

Boštjan Zajšek

„Deutsche“ Lutheraner und „slowenische“ Katholiken: Einige Momente aus der Geschichte der deutschen evangelischen Gemeinde zu Maribor im 19. und 20. Jahrhundert

Die Untersteiermark war Ende des 19. und zu Beginn des 20. Jahrhunderts Zeuge einer zweifachen gesellschaftlichen Spaltung – einerseits entflammten die nationalen Reibungen zwischen der slowenisch- und der deutschsprachigen Bevölkerung, andererseits zwischen den Angehörigen der Römischkatholischen und der Evangelischen Kirche. Beide Bewegungen verschmelzten in Maribor teilweise, da die Mehrheit der Mitglieder der Evangelischen Kirchengemeinde in Maribor deutschstämmig oder -freundlich war, zu der katholischen Geistlichkeit hatten dieselben andererseits ein negatives Verhältnis, da man der Meinung war, dass diese sich hauptsächlich für die slowenischen Interessen einsetzte. Zwischen den beiden Polen fehlte es nicht an scharfen Worten und sogar physischen Feindlichkeiten (besonders was den nationalen Konflikt angeht). An ihrem Höhepunkt zählte die Mariborer Kirchengemeinde fast 2,5 tausend Gläubiger, so viel wie das gesamte 1919 gegründete Seniorat der deutschen evangelischen Gemeinden in Slowenien. Obwohl die Los-von-Rom-Bewegung in der Untersteiermark auf einen besonders fruchtbaren Boden fiel und die Mariborer Kirchengemeinde am Anfang des 20. Jahrhunderts den höchsten Zuwachs an Mitgliederzahl auf dem gesamten Gebiet Österreichs erweisen konnte, bildeten die Evangelischen stets eine Minderheit sowohl in der Stadt wie auch auf dem Land. Die Tatsache, dass es sich größtenteils um Deutsche handelte, führte 1945, nach dem Ende des Zweiten Weltkrieges, zur Vergeltung seitens der slowenischen (kommunistischen) Behörde und zur entgeltigen Abrechnung mit der Kirchengemeinde. Heute erinnern an die einst deutsche Glaubensgemeinschaft die Kirche (erbaut 1869) und das Pfarramtgebäude, der Gottesdienst wird in der slowenischen Sprache geführt.

UDC 27-24
268:27-72:1

Alen Širca

Early Christian writings between kerygma and the canon

The message of salvation (kerygma) made possible the rapid expansion of Christianity but differing explanations (“theologies”) of this message soon appeared. Thus in

contemporary New Testament studies, several burning questions have arisen. Must we rather speak of “Christianities”, which later on were suppressed, especially by the Roman Church? What is the role of the unity of the New Testament canon in the multiplicity of early Christian literature? Why did some early Christian writings not become incorporated in the canon?

This article concentrates especially on showing the varied yet unified Christianity of the first and second centuries. The fundamental basis of the “unity in variety” of the early Christian Church can be sought in the kerygma, which focused on the risen Christ and his “Spirit”, who existentially transforms the believer. This basic experience can then be “clothed” in a variety of more or less “orthodox” sounding expressions. As an example of “untypical” early Christianity we can take the Johannine community, in which John’s Gospel is supposed to have appeared. With the interpretation of the Semitic notion of “the Father’s bosom”, which we find in John’s gospel as well as in the Odes of Solomon, the first extant collection of Christian hymns, we can penetrate to the oldest layer of Judaeo-Christian (Semitic) Christianity, which in later centuries was lost due to the hegemony of Hellenistic culture.

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Marko Kerševan

**Max Weber, Protestantism and the question of the “Christianness”
of western civilization**

The emphasis on the notion that western civilization has Christian “roots” or “foundations” quickly founders in view of the fact that when Christianity and the Christian churches were at the height of their power and influence, in the Middle Ages, western/European societies were not essentially different in their achievements and style of life from the societies close by or further afield where other great religions dominated, especially Islam. Europe experienced accelerated economic, cultural and political development as well as military power over these other societies only at a time when the unity and influence of the Christian churches was weakening, a time of secularization, declericalization and desacralization. Max Weber’s thesis about the influence of the Protestant ethic on the formation of the modern capitalist spirit as an essential element in the shaping of modern western capitalistic society means that Protestant Christianity, especially in its Calvinistic Reformation character, helped to form such a modern secularized society. Weber does not deny the possibility for a modern/capitalistic development in societies with other religious traditions, since he knows and acknowledges the inner dynamics of the great world religions; he persists only as regards the uniqueness of the development of the western/Christian/Protestant world thus far. What then do Weber’s image of the “iron cage” of modern capitalistic society, where a (religious and ethical) spirit which willy-nilly helped to create it is considered not to exist any longer, and his diagnosis

about the (polytheistic) “religious daily routine” of people in the modern society of his (and our?) time speak about?

UDK 2-67

316.74:274.5(497.4)'18/19'

Angela Ilić

**„Reicht uns Herz und Hand!“ Solidarität deutscher Protestanten
mit evangelischen Christen in den slowenischen Ländern, 1856–1918**

In der zweiten Hälfte des 19. Jahrhunderts kam es zu einer zunehmenden Verschärfung ethnischer, sprachlicher und konfessioneller Unterschiede in der Habsburgermonarchie – ein Trend, der bis zum Ende des Ersten Weltkrieges sich fortsetzte. In dem vorhandenen Aufsatz wird es gefragt, welche Rolle – wenn überhaupt – konfessionell orientierte grenzüberschreitende Organisationen durch die Unterstützung protestantischer Identitäten in unterschiedlichen ethnischen und konfessionellen Konstellationen vor Ort spielten. Dies wird durch das Beispiel des Engagements des Gustav-Adolf-Werkes, des evangelischen Diasporawerkes aus Deutschland in den evangelischen Kirchengemeinden in Laibach (Ljubljana), Marburg an der Drau (Maribor), Cilli (Celje) sowie in ausgewählten Gemeinden im Übermurgebiet (Prekmurje) untersucht.

UDK 27-246:396:305-055.2

Božidar Debenjak

Weggeschobene Jüngerinnen Jesu aus dem Neuen Testament

In der Zeit nach Jesu Wirken wurde die Rolle seiner Jüngerinnen allmählich verwischt; erst die Spurensuche in den kanonischen Evangelien und anderen frühchristlichen Schriften ergibt etwa sieben unmittelbare Jüngerinnen Jesu; die bedeutendste von ihnen ist Maria von Magdala, aber auch über Salome und Maria von Bethanien sind inhaltliche Aussagen zu finden. Apostel Paul berichtet über ihm gleichgestellte Frauen bei der Verbreitung des Evangeliums und in der rituellen Ausübung in der Gemeinde; störende Eingriffe der Redaktoren, mit der paulinischen Lehre inhaltlich nicht vereinbar, sind Zeugnisse des wieder erstärkenden Patriarchalismus. Die Reformation macht auch hier die Wende zum ursprünglichen Christentum; auch den Frauen wird die apostolische Rolle zuerkannt.

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