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THEOLOGICAL FORM OF SLOVAK CULTURE AND ITS CURRENT STATE

INTRODUCTION

The relationship between culture and religion is one of the most obvious historical links across many different nations around the world. However, not every culture is shaped by religion to such a degree that these two are intertwined. Slovak culture is one of such cases. Moreover, the culture of Slovak nation was shaped by religion not only accidentally – by belonging to the geographically and historically Christian world – but somehow naturally as identity of Slovaks.

It could be proven by a simple fact that religion, i.e. Christianity, plays an important role in Slovak society despite the powerful communist regime which controlled culture in Slovakia (Czechoslovakia) for over 40 years. The Christian form of Slovak culture has not been lost.

However, the situation after communism has changed and cultural shifts in the West have influenced the Slovak culture as well. Someone would argue that the previous form of culture in Slovakia was lost for good. Nevertheless, those shifts in culture have not caused the religious form to disappear. Even if Slovak culture relates to religion in a reformed, secularized, maybe even antagonistic way, the

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relationship has not been lost and the culture continues to be shaped through this natural relationship. Therefore, we can say that Slovak culture has always been shaped theologically.

This study will try to offer an assessment of the original understanding of theological form of Slovak culture and its shifts in the contemporary Slovakia. It will try to uncover the positives and negatives of its current state and offer some important points for its reformation. For to reform means to restore the form so as to achieve the main goal: to cultivate.

WHAT IS CULTURE AND HOW CAN THERE BE A SPECIFIC FORM OF SLOVAK CULTURE?

To begin with, one must define what “culture” means. This seemingly simple question opens room for a wide variety of answers.¹ We will focus only on the theological grasp of culture which could be found in the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* of the Second Vatican Council (1965), article 53:

Man comes to a true and full humanity only through culture, that is through the cultivation of the goods and values of nature. Wherever human life is involved, therefore, nature and culture are quite intimately connected one with the other. The word ‘culture’ in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities; he strives by his knowledge and his labor, to bring the world itself under his control. He renders social life more human both in the family and the civic community, through improvement of customs and institutions. Throughout the course of time he expresses, communicates and conserves in his works, great spiritual experiences and desires, that they might be of advantage to the progress of many, even of the whole human family.

This definition contains elements of human self-cultivation as well as of improvement of social systems and progress of the world.² Thus, theological understanding of culture offers a variety of elements which include not only the historical philosophical-theological meaning of culture as cultivation, but also modern sociological vocabulary of cultural diversity and different forms of life. Therefore, theology focuses on a holistic vision of culture which is a complex of meanings, symbols, behavior, and activities so that we can observe some

¹ For an introduction to different understandings of culture, see Gallagher 1-40.

² For a commentary on *Gaudium et Spes*, see Gallagher 41-48.

obvious external practices, but also some internal attitudes held over time. It is especially such an internal attitude of man at some area through which “he expresses, communicates and conserves in his works, *great spiritual experiences and desires* that they might be of advantage to the progress of many”³ that shapes a particular form of culture. It is this concrete form that he wishes to pass on to his children as legacy, because he believes it will bring them progress and benefit.

This internal dimension of form is of huge importance, and it cannot be omitted or forgotten while studying plurality of cultures in Europe (and even in Central Europe). The theologian Bernard Lonergan stated that according to contemporary empirical understanding, culture is “a set of meanings and values informing a common way of life” (*Method* 301), and as another theologian Michael P. Gallagher explains, “informing” in the sense of “giving form to” is supposed to mean that “culture underlies our ways of living, and hence is a more subtle and invisible presence than society” (*Clashing* 21). The conclusion is obvious: there are as many cultures as there are distinct sets of meaning and values. The society lives on the meanings and values which inform her from inside of the shared culture. This is why we can talk about a specifically Slovak *form* of culture and about a specific set of meaning and values which Slovak people share and pass on to their contemporary successors.

INTUITIONS ABOUT THE SLOVAK FORM OF CULTURE

Slovak nation has belonged to the historically Christian world for over thousand years, so naturally, Slovak history and culture was Christian as well. Every year, during the feast of saints Cyril and Methodius on July 5, the heritage of these two brothers, the apostles to the Slavs, is strongly emphasized and commemorated. Among other things, they gave our ancestors a gift of the Glagolitic alphabet, the first Slavic civil code, but especially the translation of the Bible into the Slavic language. A professor of cultural studies Peter Liba offers many areas of culture in which the influence of the Christian mission of Cyril and Methodius has been felt throughout history, shaping the unity between culture and Christianity in our territory, eg.: catecheses, homilies, music and visual art, dramas, fairytales, folk tales, legends, poetry, travelogues, literature for children. In his study “Kresťanstvo a slovenská literatúra,” Liba argues that the “Slovak prose, thematically anchored in the village environment, most faithfully revealed

³ Author’s emphasis.

and expressed the folk and intellectually lived Christianity. It most convincingly expressed social relations, mentality, cultural values, attitudes, and outlooks on life, derived (and distorted) from the Christian model of human behavior. The strength of the Christian ideal came from the mystery of love and truth, from the understanding of man as an independent human being, responsible for his actions” (Liba).⁴ Christianity was alive inside and outside among the Slovaks and harmoniously reflected the meanings and symbols of their inner attitude toward reality. As the late Jan Chryzostom Cardinal Korec said, the unity between Christianity and culture in Slovakia was so strong that whoever would explain the Slovak culture without Christianity or against it, he or she would not understand anything (Liba).

During the first half of 20th century, Slovak nation experienced flourishing when it became a part of Czechoslovakia and for a short time an independent Slovak state. This moment was important from the point of view of forming national awareness about “Slovakness.” This was the moment of in-forming the external activity through the inner set of meanings and symbols that have created Slovakness unconsciously so far.

Unsurprisingly, the external shape of Slovakness emerged from the inner Christian form. The Slovak linguist Anton Habovštiak comments: “The fundamental component of this culture was the Christian ideological foundation, which our ancestors did not give up even after the haters and the most diverse enemies of the Christian doctrine led attacks against the Church and the nation. For centuries the profile of the Slovak man was formed on the Christian basis, Christianity was a significant component in the birth and development of ethics, culture, and our national consciousness” (Habovštiak 16). He continues that for Slovaks Christianity was not simply an emotional reminiscence of the past, but rather a rational way of life in the 20th century. Talking about the upbringing of children in the family, he says that Christian values were an inheritance that parents passed on to their children consciously: “The outward Christian profile of our former society before the First and Second World War did not result only from the formal piety of the Slovak man, but from a rational and experience-based approach to the solution of fundamental questions of life. Such an understanding of life and its meaning had its roots in the family, in which every member of the family found his or her home” (19).

In other words, Habovštiak says that Christianity was not just a historical accident, but that it later became a consciously willed way of life, and therefore

⁴ Translations are by the author, unless otherwise attributed.

a culture. Christianity was connatural with Slovakness: “For centuries there has been a close link between the secular and the spiritual pulse of life, and its aim has been to form a Christian personality with a firm faith in God, a responsible approach to work and to educate a person with a moral profile in the spirit of the Ten Commandments and the Gospel message” (21). If this bond was broken, it turned out badly for the Slovaks.

A more philosophical-theological view of Christianity and culture in Slovakia was offered by one of the pioneer Slovak philosophers of culture in the 20th century, Ladislav Hanus.⁵ Because of his two main works on culture and culturality – *Rozhl'adenie* (1943), *Rozprava o kultúrnosti* (1943) – which focused on education and learning of culturality, he was called “the programmer of Slovak culturality” (Pašteka 16). His ideas attempted to form such a type of Slovak culture and culturality which would symbiotically join faith and natural human culture.

What did Hanus mean by “culturality”? While culture was an external outcome of human activity, culturality meant a formation of inner subjectivity, of the spirit of man: “Form is the fundamental law of culturality. Culturality is a formed being. Form is a higher, ennobled way of being. Culturality in this sense is not naturally given but achieved only by the painstaking *labor improbus*” (Hanus, *Rozprava* 22-23). Being formed means to be cultural. Such a formation requires work, labor improbus, which is in this sense a theological concept and leads to a theological goal: metanoia, transformation of man as a complex realization of being human.⁶ In this way, Hanus overcame a bridge between theology and culture and offered a vision of culturality that was substantially theological.

As an experienced observer of Slovaks and Slovak history, Hanus saw importance of Christianity that formed “our spiritual vital form” (“Všeobecné kresťanstvo” 24) and understood the importance of such a form from a broader perspective of Slovak culturality. He noticed that formative attitudes of Slovaks sprung from Christianity: “All the values that make us who we are, we have received from our Christianity. It has been incarnated into our whole human nature. It has become our life principle.... It is hard to question it, to reflexively become aware of it. As hard as it is to project it about ourselves. Because, after all, it is us” (“Všeobecné kresťanstvo” 24). At first, formation in Christian spirit is not reflected, but once it becomes so, then it becomes a pillar of the culture, it uplifts the culture. The supernatural element of faith moves culture closer to its goal:

⁵ For the introduction about Ladislav Hanus and his professional interest in culture, especially in forming culturality, see Pašteka 9-21.

⁶ For a better understanding of Hanus's meaning of work, see Hanus, “Labor improbus” 159-171.

“Only a supernatural faith will guarantee the solid essence of culture. Culture reaches its summit not when it confines itself against religion, but when it engages with it to serve its higher purpose” (Hanus, “Všeobecné kresťanstvo” 34).

Despite the cultural shifts in the first half of 20th century, Hanus was positive about the form of Slovak culturality precisely because of the high level of its religious piety which sustained the natural substance of culture.

It can be argued that national cultures received what they value most from their religion. After a long search for the essential vehicle and unifier of life, they return to it. The great Slovak piety has preserved a spirit, a richness of forms, a great malleability, which demands expression in the fields of life, in statehood, in society, in art. There is a mighty tradition, which gathers and gives the heritage to the generations. Slovak nature has a kind of natural disposition to nobility, to dignity of thought, and conduct. There is refinement and style. It only requires conscious cultivation into a high form. Understanding and creating culturality. Religious foundation, which is associated with great spiritual gifts will guarantee the future of this culturality. (Hanus, *Rozprava* 100-101)

Of course, Hanus was not overly optimistic about the Slovak form of culturality; he saw its limits. While he believed that its foundation was good, he also expected its conscious formation and elevation (*Rozprava* 144-145). Especially, he wanted that the Slovak form of culturality was connected with the Christian universality. He wanted the “national genius” to be a part of Christian humanism, which was also the highest form of the classical humanism (“Humanistické vzdelanie” 184-185).

In Hanus we see that the general and intuitive perception of a strong link between Christianity and culture in Slovakia throughout history was rationally and academically thought out and given not only a cultural-philosophical form, but even more directly a theological one. Hanus emphasized not only the subconscious Slovak piety, but the conscious formation of the Slovak spirit; not only pure European humanism, but directly Christian humanism as the highest form of culturality. But most importantly, he saw that the essence of Slovak culturality was already heading in this direction and that it was necessary to properly name it, to express its form, and to promote its development.

Hanus is thus an example and confirmation of the fact that in the middle of the 20th century and despite the changes that the world and culture were undergoing, the formation of Slovak cultural identity was viewed from a theological perspective: it was no longer just a matter of keeping its national enclosed form, but of enriching it with elements of the world heritage of antiquity and connecting it to Christian humanism.

SHIFTS IN THE CULTURAL FORM

However, after the communism and with the arrival of typically western European secularism, culture in Slovakia changed. Organically and intellectually Christian-formed culturality was not given any space, therefore it did not evolve. The biggest problem was the division between the natural allies: Christianity and culture. Their connection was no longer easily observed, unreflectively communicated to others, or even intellectually reflected upon. The long period of communist domination caused a rift into which the spirit of secularism, skeptical of the Christian past times, entered.

Contemporary man in Slovakia has come to separate culture and faith, human work and its spiritual formation, as well as the natural and the supernatural. Instead of the previously desired universality, a spirit of one-sidedness has reigned, where culture and religion look at each other with contempt or outright antagonism.

But what's worse – and what we're going to focus on – is that even many believers have accepted the apparent choice “either Christianity, or culture.” Such Christians do not see the natural bond between Christianity and culture anymore; they do not understand how Christianity could profit from such a relationship; they believe that separation is better, and that Christianity is rather to instruct culture and its mistakes, because it has a nobler origin and higher purpose.

It is astonishing that Hanus as early as 1941 observed and warned against such a truncated religious worldview that would abstract nature and human activity:

A one-sided religious attitude does not know the essence of Catholicism. The essence here is an inner catholicity, a grand conception of the universal reality of earth and heaven, nature and supernature, body and spirit, piety and culture in a single view. And the main achievement of Christianity has not been grasped, which has created a middle ground between the extremes, a synthesis between the antinomies of being which unites matter and spirit in a personal unity, nature and supernature with the Spirit of God in a sanctified cosmos, culture, and religion in what is called Christian humanism. Only Christianity, when it entered history, knew how to reconcile the broken and hostile poles of existence. By its immense breadth, by its perfect spiritual freedom, by its maturity. Christianity is a living and embodied bond of opposites. Catholicism is above all a point of view, it is a worldview. One-sidedness, however, is an attribute of heresy. Anxiety of spirit, unfreedom, fanaticism, exclusiveness, extremity, generalization of partial truth are non-Catholic, alien qualities. They are the psychological explanation of heresy. (“Katolícky pluralizmus” 201)

Hanus bluntly named what could have become – and in the end truly did become – of such religious perception of the world: it ceases to be Catholic; it becomes *heresy*.

Contemporary *forma mentis* of a part of catholic Slovaks, their culturality, has become corrupted; in other words – incomplete, fragmentary. These are Hanus's words that he addressed the Slovak catholicity already before it happened:

What is lacking in the Slovak Catholic concept today and what is at stake? To broaden the spiritual horizon and to include natural reality in all its breadth, with all its areas, science and art, physical education, culture, politics, and economic life. To expand our world by one field, by more fields, and to bear this expansion, to create equilibrium. To give everything of value a place and a right. To conceive of nature, not as a foreign and hostile entity, but precisely from the standpoint of religious insight, as a work of creation, as the values that God himself values, on which he builds, which grace presupposes. A theological appreciation of nature. Here we come to pluralism. To acknowledge natural reality in all its breadth, in every sphere, is pluralism. That is what our present religious situation is all about. Pluralism is our solution and our starting point. (“Katolícky pluralizmus” 201)

Hanus offered a description of the situation and a vision of the solution: if Slovak catholic concept is to form properly, it must *theologically appreciate nature*. This is what he called *pluralism*, a starting point of enriching Slovak catholicity, which we can clearly identify with his previous concept of culturality as a form of culture.

Current developments confirm the truth of Hanus's claims of heretical religious one-sidedness in the face of culture. During the International conference on Christianity and Culture (Bratislava, 11-12.11.1999), Dr. Peter Pawlowsky offered his paper on the missed inculturation, in which he said that while it is true that Enlightenment had left the Church, it is also true that “the Church had left Enlightenment alone” (Pawlowsky 31). He argued that Christianity did not accept what Enlightenment offered and, therefore, Christianity missed its opportunity to lead a valuable dialogue with society and culture.

Criticism along these lines has been voiced among some Slovak priests and theologians who do not see any serious dialogue taking place between Christianity and Slovak culture. To point out this problem, they have published two books: *Radosť evanjelia na Slovensku: Pokus o analýzu situácie katolíckej cirkvi* (2015) and *Radosť evanjelia na Slovensku II: Fakty a názory* (2019).

These two books offer disappointment with the situation in the Slovak Catholic Church, which is not in dialogue with Slovak society as it should in accordance with the Second Vatican Council (especially with the words on

culture and dialogue in the constitution *Gaudium et Spes*) and the words of Pope Francis.⁷ Regarding the activities of lay faithful, the first book quotes Pope Francis's words on necessity of a dialogue between the world and the Church and states that in Slovakia, the situation is different: "A distinctive feature of many lay activities is rather proving their orthodoxy to the Church and not being interested in what appeals to the secular world. Similarly, Church institutions and the hierarchy are more interested in submissive movements that loudly declare their allegiance to the hierarchy and are not bothered by the lack of positive feedback from secular society; it is not that important to them" (Mikloško and Moravčík 149). Hanus was right. The natural is superfluous to the supernatural.

The critique continues with programmatic words "Faith must become culture" (Mikloško and Moravčík 151-154). It is said that the Catholic Church in Slovakia deals more with internal issues than focuses on the needs of Slovak culture. Pro-life and other moral questions – these are the main problems the Slovak Church deals with according to the authors of the books. Topics of culture escape the attention of the Catholic Church. The one-sidedness of many believers in Slovakia leads to double life: "spiritual" life with Christian values and "secular" life within the work, family, and culture (Mikloško and Moravčík 153). Following the ideas of the authors of these books, we can claim that the Church in Slovakia created a life parallel to the overall culture of Slovaks, and thus a kind of *Catholic subculture*. This word seems to be a most appropriate sociological term and at the same time harmonious with Hanus's theological term heresy.

The ecclesiastical judge Radoslav Šaškovič sees that the problem of the Slovak Catholic Church is in replacing the universal Catholicism with "Slovak Catholicism," which is problematic because of three reasons: 1. its connection to politics; 2. cultivating a sense of external enemy; 3. misunderstanding the complexity of John Paul II.'s legacy and reducing it to selected themes (Šaškovič 5-11). The second and third reasons are of interest, because they resonate a problem of heretical fragmentation and separation of Catholicism from culture in Slovakia. The Catholic Church in Slovakia, which is to be a herald of broad and deep culturality, became almost its voluntary adversary. The universal and broad form of Catholic spirit, that once was and could have again become the best form of Slovak culture, was limited to partial issues and as such it became a tangible problem, which even many non-religious Slovaks fight against as with a heresy that prevents Slovak culture from developing further.

⁷ For a closer view on the critique of the relationship between the Slovak Catholic Church and Slovak culture in these books, see Hrabovecký 38-53.

It is surprising that even the non-religious part of the Slovak population perceives this state of Slovak Catholicism and that they feel its relatedness with Slovak culture, no matter how separate these two elements are nowadays. They know that the Slovak culture has changed a lot; however, the change is still related to its original Christian form. Even in the very assertion of the moral values of Christianity – which is perhaps the only meeting point with culture at the moment – non-religious politicians and commentators themselves use the term “culture wars”. This way of thinking only confirms that even the not-Christian minded Slovaks do not know where to place Christianity and its values if not into culture. This unconscious affinity of culture and Christianity in Slovakia together with its changed form do not find a solution in other sciences than theology, which is the cradle of this bond. Only theology can offer a reform of the original form of Slovak culture – even though it may not be strictly formally theologically pronounced.

NEW VISION OF THE FORM OF SLOVAK CULTURE

In order to offer one of the possible solutions to grasp and reform the form of culture in Slovakia, we will refer to a recent historical moment when this connection between Christianity and culture in its changed relationship was noticed by someone from the outside: by pope Francis, who visited Slovakia in September 2021. Pope Francis offered speeches to various audiences: Ecumenical council of churches, the president of Slovakia, the Jewish community in Bratislava, young people, Roma people, etc. Still, from a strategic point of view his most important speech was addressed to those who belong to the Slovak Catholic Church as its leaders and servants at the same time: bishops, priests, religious men and women, and catechists.

Already in the introductory greeting Francis offered his vision of what he – and his brothers bishops in Slovakia – are supposed to achieve: “I am here to share with you your journey – this is the task of a bishop, or a pope – *your questions, your expectations and your hopes for this Church and this country*” (František).⁸ Emphasizing the words and the spirit of *Gaudium et Spes* Francis claims that he is here to walk and to listen what Slovakia needs. The main task of the Catholic Church in Slovakia is to share the path with Slovak culture. During the path there could be arguments, but there is always the dynamic of walking together.

⁸ Emphasis added.

Francis opens his vision of the Slovak church with implicitly pointing out her current position as a castle: “The Church is not a fortress, not a power structure or a castle built on a hill, looking down on the world from above with a detached and self-sufficient gaze” (František). He wishes and emphasizes that the Church must be humble, not looking down on anything that is naturally human, on our “wounded humanity”: “How beautiful is the humble Church, which does not separate itself from the world and does not look at life from a distance, but lives within it” (František).

The specific shape of a humble Church is built on three words: freedom, creativity, dialogue. Regarding freedom Francis criticizes regulatory mode of existence where everything is easier instead of more difficult, but free and responsible activity. The Church without freedom is closed Church. Francis warns Slovak bishops not to be afraid to form freedom in man, to open the doors of the Church with trust. Again, Francis seems to understand how a huge rift between contemporary Church and culture in Slovakia has opened and that we need to fix it as soon as possible: at least from the side of the Church.

Second word, creativity, relates to the tradition of Saints Cyril and Methodius. They were creative; they did not simply repeat what was done before. Francis called them the “apostles of inculturation” (František) who listened to people, their needs. They were close to our ancestors. However, the current situation is different: “In the minds of many people, unfortunately, this tradition is now only a memory of the past, which no longer speaks and does not provide orientation for life decisions” (František). Francis offers his restoration of this old and rich tradition: “The gospel cannot grow unless it is rooted in the culture of a nation, i.e. in its symbols, issues, words and attitudes” (František). Christianity and culture must reunite again: through the most basic life realities like symbols or words. It starts at the lower level and goes up to the whole culture. Francis reminds Hanus: Slovak Christian culture must begin with formation of Slovak culturality. Already those two words – freedom and creativity – are strongly personal words which allow culturality to grow into universal, catholic humanism.

The last word, dialogue, reflects the final moment when culturality becomes culture. Those who are formed in a truly Christian way are open and not afraid; therefore, they willingly lead a dialogue with everyone. One who is mature, has no fear even of scars caused by others. In Francis’s optic scars are different symbol than a rift because scars do not cause division, but healing closeness of the Divine mercy that comes out of those scars. Truly Christian culture is open, creative, and dialogical: that is a theological reform of the older Slovak cultural form offered by the pope Francis to the Slovaks. As Šaškovič comments: “Three

words: freedom, creativity, dialogue. All three characterized the life and work of our apostles saints Cyril and Methodius, and all three should characterize the life and actions of us Catholics in Slovakia today” (Šaškovič 9). One is yet to see how successful Francis’s theological vision will be in reconnecting the past with the present and the future of culture in Slovakia.

CONCLUSION

The study offered a theological understanding of culture in Slovakia with a presentation how the culture has been formed theologically. From the beginnings which offer historical roots of a bond between Christianity and culture in Slovakia through the first philosophical-theological intuitions about the form of culture to the shifts in the relationship between religion and culture one could have noticed how precisely this bond shaped and still shape the current culture in Slovakia. Not all the time the bond was reflected, nevertheless, all the time it has been present and active so much so that non-religious concepts or forms must deal with this religious form even if they do not wish to. The Christian form of culture has undergone typically western secularizing changes; unfortunately, those changes affected the Christian view of culture as well. In order to build up mature and universal, not one-sided, culture, the Slovak Catholic Church has to focus on forming proper culturality. One of the latest and most influential visions was offered by Pope Francis who sees that the only way for the Slovak Church is to destroy fortifications (built often out of historical necessity) and open the doors to freedom, creativity, and dialogue with Slovak society.

It remains a question whether and how fast the Slovak Church will respond to the Pope’s words and whether it will open up to such an extent that it will take responsibility for the formation of culture, despite the fear that it will lose something of its own. But the Catholic Church cannot abdicate this responsibility for the formation of culture, because inculturation is only possible thanks to the new missionary activity of the contemporary Cyrils and Methods. Let us conclude with Hanus’s words who was aware of such responsibility:

Both commandments of Scripture apply to the Christian: the religious and the cultural. He realizes that he is a citizen of two worlds, of both worlds at once, and has privileges and duties to both. Christian existence is multidimensional, it is synthetic. Against the temptation of one-dimensionality he has to protect an integral and synthetic view of the whole.... A merely peripheral interest is not enough. For the cause of culture, even the citizen of heaven must have essential interest. Christians, as co-creators of culture, are jointly responsible for its condition. (“Teológia kultúry” 297-298)

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THEOLOGICAL FORM OF SLOVAK CULTURE
AND ITS CURRENT STATE

Summary

The aim of the study is to analyse the form of Slovak culture, which has been linked to Christianity for over a thousand years but has undergone considerable development in recent decades. It is confirmed that the bond between Christianity and culture was not only historically conditioned, but also academically reflected and programmatically formed even in the first half of 20th century. However, communism and secularization brought about changes that affected the original form of culture and influenced the distanced approach to culture from the side of Christianity. The study analyses such approach of the Catholic Church in Slovakia and offers a vision of reform, the principles of which were proposed by Pope Francis during his visit to Slovakia in 2021.

Keywords: culture and culturality; Catholic Church in Slovakia; Ladislav Hanus; Pope Francis; dialogue between Christianity and culture

TEOLOGALNA FORMA KULTURY SŁOWACKIEJ
I JEJ STAN OBECNY

Streszczenie

Celem badania jest przedstawienie analizy formy kultury słowackiej, związanej od ponad tysiąca lat z chrześcijaństwem, lecz w ostatnich dekadach podlegającej znaczącym zmianom. Wiadomo, że więź między chrześcijaństwem i kulturą była nie tylko uwarunkowana historycznie, ale również stała się obiektem refleksji naukowej i nawet programowego kształtowania w pierwszej połowie XX wieku. Jednak komunizm i sekularyzacja wywołały zmiany, które odbiły się na pierwotnej formie kultury i wpłynęły na zdystansowanie w relacji chrześcijaństwa do kultury. Opracowanie analizuje tę kwestię w odniesieniu do Kościoła katolickiego w Słowacji i prezentuje wizję reform, których zasady zostały zaproponowane przez papieża Franciszka podczas jego wizyty w tym kraju w roku 2021.

Słowa kluczowe: kultura i kulturalność; Kościół katolicki w Słowacji; Ladislav Hanus; papież Franciszek; dialog między chrześcijaństwem i kulturą