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SOUL AND IDENTITY IN SAINT AUGUSTINE CASE STUDY - SOLILOQUIES

...*Mihi quaestio factus sum*, he says in *Confessions*, X, 33, "I have become a question to myself" [2, p. 504]. Where does Augustine start from?

From the transformation of reason into something objective and the dispute with reason must end with the knowledge of God and the soul. And this is because it is impossible for a spirit that knows how to reason and which, therefore, actually reasons, not to reach the knowledge of the truth - *quo enim pervenit omnis bonus ratiocinator, nisi ad veritatem* - cf. *Of True Religion*, XXXIX, 72 [3, p. 152-153].

The soul is the place where God manifests in man - I want to know the soul because only the soul can contemplate God. This implies the belief that God is not an object among other things. God is our own a priori, He is closer to the subject than the subject is to itself. *Quaestio de Deo, quaestio de anima*, here is everything! Only God alone is better than the soul.

Angels are equal to the soul and the rest of the Universe is inferior. The soul is known before the body, without body and better than the body. And

here Augustine seems to make one of the finest distinctions not only in his texts, the distinction between 'looking' and 'seeing': "for having eyes is not the same as seeing; or, likewise, to look is not the same as to see" - *non enim hoc est habere oculos, quod aspicere; aut item hoc est aspicere, quod videre* - cf. *Soliloquies*, I 6 [1, p. 76-77].

(The distinction may work more successfully in Romanian, in Augustine the verb *aspicio/ere* is very rare, the current formula is *deum videre* which is the same as *deum intelligere* [1, p. 80-81].) And Augustine says that there are three things that the soul needs and all three are in the difference between 'looking' - *video/ere* (which is a strictly biological function) and 'seeing' - *aspicio/ere* (which is a spiritual function, preserves the biological one as it transforms it). The eye has to be used properly, it has to look (*video*) and to see (*aspicio*) towards the three which are faith, hope, love (*fides, spes et caritas*), and nothing is as necessary as love - *nihil omnino tam necessarium*. The

body 'looks' (*video*), the soul 'sees' (*aspicio*, the body looks forward, the soul sees the sky as 'seeing' (God) means 'understanding'. (Augustine resumes the problem in *Confessions*, Book X, 34 where he discusses the pleasures of the gaze and how the most refined temptations also come to us through the gaze (liber X, 35). I find the distinction in *Confessions*, Book XI, 2: *vide, Pater, aspice et vide* (PL, tomus XXXII, 1841, col. 810.) The two verbs are in their function similar to the relation between nature (*video*) and culture (*aspicio*). *Aspicio/ere* means 'to see', 'to see with admiration/to admire', 'to see carefully', 'to examine', 'to research', 'to see towards' with the meaning of God-oriented gaze. *Video/ere* has the meaning of 'looking' (as a sense of sight), of 'perceiving with the eyes', of 'looking observing', *aspicio* is seeing upwards, *video* is the view directed downwards and forwards [5].

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EUROPEAN SOLIDARITY AND ITS LIMITATIONS DURING THE COVID-19 PANDEMIC

Abstract: The Christian idea of solidarity was recognized as the basis for the process of European integration because it enabled reconciliation and cooperation between countries, that until recently were at odds, for the common good. Solidarity has been recognized as one of the key principles of the European Union. It is exemplified not only by the EU's redistributive policies such as the Common Agricultural Policy, cohesion policy and the EU budget, but also by the admission of less developed countries to the EU, the European Neighbourhood Policy and the European development policy. The article presents an analysis of solidarity as a fundamental value of the EU, the form of its institutionalization, and attempts to answer the question of how the EU principle of solidarity is respected during the COVID-19 pandemic. The research introduces a thesis that the coronavirus pandemic crisis has significantly weakened the importance of European solidarity. Particularly in the first period of the pandemic, the deficit of solidarity between Member States was clearly visible, even though Europeans expected cooperation and mutual assistance. Also within the EU's recovery plan and financial support under the Next Generation EU Recovery Plan, divisions and conflicts between countries have shaken European solidarity.

BETWEEN PERSONAL FAITH AND FAÇADE RELIGIOSITY STUDY ON YOUTH IN THE SOUTH-EASTERN POLAND

Abstract: Polish region called Podkarpacie (Subcarpathian) is often considered as a very Catholic part of Poland and the European Union. In this region, still a very big percentage of people are practicing Catholicism. However, secularization processes are becoming more and more visible, especially when it comes to young people. Building on the data collected in empirical research, the religiosity of young people living in this area has been documented. A comparison with other countries and regions has also been made. The study reveals that youth religiosity has changed in recent years. A decline in personal faith is visible and religiosity is becoming more and more facade. This means that young people still participate in religious practices, but not because of personal beliefs, but rather because of external motivations such as parental and community expectations. This article explains why religiosity is changing today in this region deemed the mainstay of Catholicism.

CONSIDERATION OF JUDGES IN THE ADJUDICATING OF MARRIAGE DIVORCE RATUM AND CONSUMMATUM

Abstract: Two primary features of Catholic marriages are that they are monogamous and indissoluble, and so cannot be ended by divorce. Monogamous means that the marriage is between one man and one woman. Indissolubility, in the context of marriage, means that a marriage that has been carried out lawfully between two people who have been baptized ('ratum') and consummated by sexual intercourse ('consummatum') cannot be ended, except by death (Can. 1141). On August 15, 2015, Pope Francis issued an apostolic letter in the form of a 'motu proprio' – 'Mitis Iudex Dominus Iesus' - which reformed the canon law governing the process for the declaration of nullity of a marriage. This document changed the way that Catholics obtain an annulment of marriage. Pope Francis said that the Church had to find a way to give a „real welcome” to Catholics who had found happiness in a second marriage after their first marriage had failed. He authorized bishops around the world to make their own judgements on requests for the annulment of marriages by a diocesan court, which made the process quicker and more efficient than it previously had been. In addition, those courts are now empowered to decide whether or not a marriage is 'ratum et consummatum', which they were not previously. In the state court of Klas IB Atambua, Belu Regency in East Nusa Tenggara Province, Indonesia, there were 33 petitions for the divorce of marriages that were 'ratum et consummatum'. This study aims to find out what are the essential considerations for judges when adjudicating whether a marriage is 'ratum et consummatum'. This research is socio-legal research, and the data used are primary data and secondary data. The data are analysed qualitatively. The results of the study indicated that the following considerations were essential in judging such cases: (1) a marriage is legitimately 'ratum et consummatum' if it was conducted according to laws of the religion and belief of the parties involved; (2) the divorce of a marriage which is 'ratum et consummatum' is not valid if it is not done according to the laws of the religion and belief of the parties involved; (3) the consideration of judges in the adjudication of whether a marriage is 'ratum et consummatum' is ultimately subject to the prevailing legal view in Indonesia.

A CAIRO GENIZAH FRAGMENT OF BAVLI ERUVIN 104A-105A LINGUISTICS AND PRONUNCIATION

Abstract: The article refers to a Cairo Genizah fragment related to Bavli, Tractate Eruvin 104a-105a, identified as Cambridge UL T-S F2 (2) 23, FGP No. C98947. The paper opens with a description of the Genizah fragment, presents its parallel in the printed version (Vilna edition) and cites from the fragment only the topics discussed in the article and a reproduction of the entire fragment. The article discusses the pronunciation of a certain word written inconsistently by the fragment's scribe or copyist and clarifies the causes. Another word that appears in the fragment, although slightly blurred, raises the possibility that the fragment may preserve a different variant of the same word than the print version and the other manuscripts, which significantly changes the interpretation of the word and the understanding of the sentence that contains it. But the scholarly discussion rejects the possible appearance of this word's variant in the fragment. The article also discusses the phonetics of another word that is written differently than in the printed version and the other manuscripts. We end with a discussion of various phrases in the fragment. The discussion of the last phrase suggests different meanings of the phrase that compared to its parallels in the manuscripts, both with regard to its structure and to the linguistic precision in the words, is understood differently than in the other manuscripts and the printed version.

THE ATTITUDE OF MODERN STUDENT YOUTH FROM THE NORTHERN CASPIAN REGION TO RELIGIOUS TRANSGRESSION

Abstract: The present article aims to determine the attitude towards religious transgression demonstrated by modern student youth on the territory of the Northern Caspian region of Russia (the Astrakhan Region, the Republic of Kalmykia and the Republic of Dagestan). In the course of the study, the main reasons, mechanisms and consequences of transgression processes are identified. The study results demonstrate that the student youth of the Northern Caspian region is overall informed of the presence of such processes in the sphere of their direct contacts and is sympathetic to the process of religious transgression and people who have gone through it.

THE CULTURAL PHENOMENON OF HAGIOGRAPHIC MYTHOLOGY IN THE CHRISTIAN TRADITION

Abstract: The concept of 'holiness' is one of the oldest components of Christianity and implies a complete change in a person with the participation of God. It is closely related to hagiographic literature dedicated to the life of devotees to religious pietism. The secular humanities refer to this literature as hagiographic mythology. The study presents a religious and philosophical understanding of the 'holiness' category. The authors of the article analyse the cultural phenomenon of hagiographic mythology and determined its main features.

SOUL AND IDENTITY IN SAINT AUGUSTINE CASE STUDY - SOLILOQUIES

Abstract: With Augustine you do not have a stake, with him you have a commitment, an insurance, in the form of an alliance, of a new one. No constraint is here. God is simply an assurance, the assurance that He 'is', no matter where.

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The fact that He 'is' covers any deficiency. With such a God, Augustine goes to explore his own soul. And he can afford, how nice!, to carry the souls of all who desire together with his soul. I talk about soul and its identity in this text, starting especially from a few places in 'Soliloquies'.

THE IMAGE OF AN ORTHODOX BELIEVER IN THE MINDS OF THE RUSSIAN YOUTH

Abstract: The article represents the results of an investigation devoted to the study of features of the representatives' image of the main traditional confession of Russia, Orthodoxy, in the minds of the students of Primorskiy region. The study is characterized by a representative sampling and gives an understanding of ideas of young people about the largest religious confession in Russia. The study has significant novelty, since the use of the projective method of the group association experiment in order to clarify the attitude to religious phenomena has not been performed in Russia before. The obtained results indicate that young people in Russia have knowledge of Orthodoxy and, on the whole, correctly orientate themselves in the Orthodox faith. Interesting data were obtained on the categories of assessment of believers by young people. The most important categories were found to be 'negative-positive assessment', 'attractiveness' and 'kindness'.

RELIGIOSITY AND NEW POPULISM

Abstract: Religiosity is a factor influencing political activity. Its impact may support democratic attitudes or encourage populist tendencies. Research so far has not found earlier co-occurrence of religiosity with populist attitudes in Poland. However, the social impact of the Covid-19 pandemic has made it possible to look for changes in this respect. The main social effects in the new populism dimension have involved the strengthening of existing and the emergence of new conspiracy theories. The results of our research have allowed us to positively verify the research model and confirm the conjecture that religiosity is a significant predictor of new populist attitudes, which may contribute to a change of the democratic state idea. Unlike the classical type of populism, understood as an ideology, new populism is explained in terms of worldview, helping individuals to understand the complexity of the surrounding world using functional generalisations.

DOES EVOLUTION REVEAL A WORLD WITHOUT INTELLIGENT DESIGN? A PHILOSOPHICAL REFLECTION ON THE ATHEISTIC READING OF DARWINISM

Abstract: According to the atheistic reading of Darwinism, Evolution reveals a world without design and challenges the belief in the Divine Origin and supernatural causes. But it is only by relying on 'Ontological Naturalism' as a philosophical worldview that one can offer such an atheistic version of Evolution. In this paper, I show by a critical approach that the naturalists' reading of Evolution has severe faults and shortcomings due to ontological, epistemological and methodological problems. Therefore, by relying on the atheistic reading of Darwinism, one cannot reject the Intelligent Design of the world and prove the needlessness of creatures from supernatural causes. Research findings show that ontologically, evolutionary naturalists, based on material reductionism, ignore a large part of world phenomena - supernatural identities. Epistemologically, the fact that they consider the theory of evolution to be in conflict with belief in God and supernatural causes is indicative of a 'personal ideological decision' rather than a 'neutral scientific position'. But methodologically, the natural sciences and 'scientific method' cannot negatively or positively judge the existence or non-existence of God; because the issue of proving or denying the supernatural goes beyond the expertise of the experiential scientists and their scientific means and methods. Based on these basic deficiencies, ultimately, the naturalists' reading of evolution cannot prove that the world is without intelligent design.

EVOLUTION, EVIL AND COSMIC CHRIST A DIALOGUE WITH PIERRE TEILHARD DE CHARDIN

Abstract: In this essay, I analyse and reconstruct Pierre Teilhard de Chardin's cosmic vision based upon his evolutionary worldview. This allows us to reveal his distinctive contributions to the contemporary Theology-Science dialogue. I highlight his creative synthesis of scientific and theological visions of the Universe, his dynamic metaphysics of cosmogenesis, his strong commitment to the Christological and eschatological orientations of the Christian faith, and his fresh reinterpretations of traditional doctrines. Despite these and other significant insights, Teilhard is often accused of the pantheistic, deterministic, and triumphalist tendencies underlying his thoughts. In the final analysis, I correct these and other misunderstandings of Teilhard's vision, and update his insights for today's Science-Theology dialogue.

ARCHITECTURAL HERITAGE OF EASTERN CHRISTIANITY HISTORICAL, LEGAL AND SOCIAL DETERMINANTS IN SOUTH-EAST POLAND

Abstract: After one hundred twenty-three years of partitions, in 1918, the Second Polish Republic (commonly known as Interwar Poland) reappeared on the map of Europe. In 1923, the eastern border of the Second Polish Republic was finally established. At that time, the Ukrainian minority was estimated at 4-5 million people, forming the so-called territorial minority living mostly in the eastern voivodeships of Poland. The relation between the Polish state, Roman Catholic Church and Eastern Catholic Church on the territory of the Second Polish Republic is considered to be one of the most complicated in the history. The division of society in terms of nationality and religion was very pronounced and represented an important political issue. Multicultural and multi-ethnic Poland adopted a policy to build a strong country based on the Roman Catholic Church, which was privileged in terms of numbers of believers and legislation. The believers of the Eastern Orthodox Church were subjected to Polonisation and their religious buildings were revindicated. The undertaken actions resulted in the rise of nationalist sentiments, which culminated in 1938, when Orthodox churches were demolished on the territory of the Second Republic of Poland. The article describes the historical, social and legal background that enabled these actions and attempts to determine the present and lost resources of sacral architecture, which is part of the multicultural heritage of the country.