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THE SACRED CONTEXT OF TIME AND SPACE AMID THE ORTHODOX CHURCH DILEMMA OF CALENDAR REFORM

...
 St. Basil the Great, following Plato, understood the first moment as a certain ‘suddenness’, a breakthrough, a sudden turn towards eternity. The suddenness postulated is at once temporal and eternal, on the border between eternity and temporality: “It is said: ‘In the beginning’, because the beginning is something that has no parts and does not extend. Just as the beginning of a journey is not yet a journey ... so the beginning of time is not yet time, nor even the smallest part of time. If a contentious person says that the beginning of time is time, let him know that he will divide the beginning into parts, and these parts are: the beginning, the middle and the end. ... To signify this, the ancient interpreters, expressing the idea more clearly, said: God created suddenly, that is instantaneous (ἀκαριαῖον) and timeless (ἄχρονον)” [4]. So, when we say that the Divine Will created ‘in the beginning’, we mean according to St. Basil the Great that acting was ‘instantaneous’ and

‘timeless’.
 For St. Augustine, on the other hand, the future always becomes the past, which is why we can never grasp the present in time. The Saint wrote: “a long time is not long except in virtue of a great number of passing moments which cannot all run their course at once? They would see that in eternity nothing passes, for the whole is present, whereas time cannot be present all at once. Can they not see that whatever is past has been pushed out of the way by what was future, and all the future follows on the heels of the past, and the whole of both past and future flows forth from him who is always present, and is by him created? [...] Now, what about those two times, past and future: in what sense do they have real being, if the past no longer exists and the future does not exist yet? As for present time, if that were always present and never slipped away into the past, it would not be time at all; it would be eternity” [5, p. 293]. Orthodox theology, since the concept of the ‘first moment’, there-

fore explains the moment of the origin of time by its ‘beginning’. This beginning, it is said, is the beginning of creation as such, that is, the time of the calling of this creation out of non-being, which in turn is already by definition subject to change and transformation. Augustine’s statement makes time the sole substitute for creation, beyond which it is simply absent. The Saint adds: “There was therefore never any time when you had not made anything, because you made time itself. And no phases of time are coeternal with you, for you abide, and if they likewise were to abide, they would not be time. For what is time?” [5, p. 295].
 It should be emphasised here that time, as an attribute of the created world, is by no means the opposite of God’s eternity.

[...more at](#)

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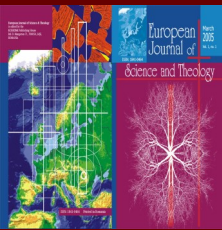
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THE FIRST PAPAL ELECTION ACCORDING TO THE DECREE IN NOMINE DOMINI

Abstract: Domini decree. It analyses contemporary sources, particularly the Monte Cassino Chronicle and post-election announcements, to ask when this decree was first used in practice and under what circumstances. The main focus is on Pope Urban II's election, which has several essential features that coincide with the In nomine Domini decree provisions. The study makes a detailed comparison of the procedure used in the choice between contemporary sources and the text of the decree, to show that they did indeed coincide in the major features of the procedure. In addition, it focuses on the internal and external criticism of the sources, dealing primarily with possible later modifications and contradictions. The result is not only a confirmation of Urban II's election as an exceptional act, which deliberately used Nicholas II's decree to select a new pope but also a subsequent evaluation of the reasons why the electors preferred such a procedure.

THE SOCIAL IMPACT OF THE POPE'S MESSAGES FOR THE WORLD DAY OF PEACE IN THE LIGHT OF TWITTER DATA ANALYSIS

Abstract: The article analyses the visibility of the papal message for the 2021 World Day of Peace (1st January) on the social media platform Twitter (now: X.com). The authors conclude that the papal message is lost in the flood of content related to the start of the New Year. From a communication point of view, it would therefore make sense to consider changing the date of the Catholic Church's World Day of Peace. The authors suggest merging this celebration with the International Day of Peace celebrated by the United Nations on 21st September. The article touches upon issues related to scientific disciplines such as communication and media studies, political science and religion and culture studies.

THE EDUCATIONAL ROLES OF GEOJASSI CHRISTIAN SCHOOL

Abstract: The manifestation of extraordinary spirituality in both individual and societal realms has been the fundamental factor behind Christianity's substantial impact as one of the world's prominent religions, with a historical trajectory exceeding 2,000 years. When an individual embraces the teachings of traditional Christian Scripture and joins a community of believers known as the Church, they cultivate personal spirituality. Through this, they strive to transcend themselves and establish a connection with God. Socially, it involves implementing public justice through prophetic expression, advocating for the numerous individuals who face social marginalisation and hardship. Korean Protestantism upheld this spiritual equilibrium until the beginning of the twentieth century. Nevertheless, as South Korea undergoes a transition into a more competitive postmodern society, its spirituality gradually diminishes in appeal. This study will examine the efforts of a Christian alternative school in South Korea to support Korean Protestantism during a challenging period and reinstate its prior positive impact. This study will use a theological framework to assess the institution's spirituality and educational social responsibility. Specifically, we will examine the effectiveness with which this school tackles two significant issues that Korean society is currently facing: school violence and the exorbitant cost of private education.

THE SACRED CONTEXT OF TIME AND SPACE AMID THE ORTHODOX CHURCH DILEMMA OF CALENDAR REFORM

Abstract: The concept of time has long fascinated philosophers and theologians, presenting itself as a mystery beyond complete comprehension. It is seen as a divine creation, intrinsically linked to the unfolding of reality, but ultimately beyond human understanding. While linear time can be grasped through the events and movements of the material world, the deeper essence of time, often referred to as angelic time, remains elusive, existing beyond our earthly perceptions. The liturgical calendar, with its cyclical rhythm of sacred dates and events, serves as a tangible manifestation of this sacred time. However, the Orthodox Church's adherence to the traditional Julian calendar has led to discrepancies, particularly in the celebration of Easter in accordance with astronomical phenomena. Despite theological insights and attempts at reform, the Orthodox Church has yet to fully address the issue, deviating from the decree of the First Ecumenical Council to synchronise the vernal equinox with March 21. This unresolved tension highlights the ongoing struggle to reconcile divine time with earthly measures and underscores the enduring mystery of the nature and meaning of time in theological discourse.

LOANS AND INTEREST: LENDING IN MORAVIAN PARISHES BEFORE AND AFTER THE ENCYCLICAL VIX PERVENIT

Abstract: The Roman Catholic Church's approach to the permissibility of interest has been a perennial source of misunderstanding and confusion among economists and some historians alike. The main reason for this is a misunderstanding of Church documents, especially the specific category of loan called mutuum and its distinction from other types of contracts. Another source of misunderstanding is the often-difficult



documents of the magisterium and the statements of theologians, which can lead to ambiguous interpretations. This article aims to clarify the approach of ecclesiastical institutions to the issue of the permissibility of interest through the customary lending practices of ecclesiastical institutions. Although the probe into the credit economy of parishes in the Moravian region is relatively small in scope due to the fragmentary survival of archival material of an economic nature, it fits entirely within the context of other, similarly oriented studies that document the long-term credit involvement of ecclesiastical institutions and the legitimization of the receipt of interest. If we read the texts of theologians and magisterium through the lens of common practice, we get an indisputable and long-standing consistent picture of the Church's teaching on the permissibility of interest.

FEMINISM AND FEMININE LEADERSHIP IN ORGANIZATIONS: DOCUMENT ANALYSIS OF THE NEW TESTAMENT

Abstract: With the advent of 'second wave feminism' in Christian societies, a corpus of organizational, leadership, and business ethics literature has been devoted to endorsing feminine leadership, equal rights, and gender equality along with other notions pertaining to women's liberation. By applying the philosophy of religion, this pioneer 'qualitative document analysis' of the complete canon of the New Testament attempted to verify the claims made by Christian feminists concerning the need for a fair and equal share of women in business leadership roles. The study found clear evidence that all such women's liberation movements and initiatives are contra-biblical and heretical. As such, the Christian scriptures do not allow various forms of women's liberation e.g., feminine leadership or rulership in organizations, female dominance over males, teaching, guiding or instructing males, and female independence. The study proposed that true spiritual organizational culture can be attained by implementing 'Religiosity in Organizations', which is possible only by following the true 'Biblical Ethics' in organizations operating in the Christian world.

TOWARDS NICHOLAS EVERITT'S PROOF OF THE NON-EXISTENCE OF GOD

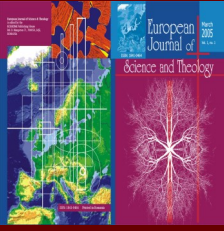
Abstract: The subject of this article is the "proof for the non-existence of God" by the English thinker and atheist Nicholas Everitt and presented in his essay How Benevolent is God? An Argument from Suffer to an Atheism. Everitt himself calls his proof 'irrefutable'. The starting point of the proof is the well-known definition of God as omniscient, omnipotent and benevolent in comparison to the existence of evil in this world. The main research problem of this article can be summarized in questions about the basis on which the English atheist presents his thesis and to what extent his reasoning is correct. One of possible ways to solve this problem is to formulate clearly Everitt's premises and conclusions in order to find out where do they come from, and this is what the first part of the article concerns. This standardization shows that the key role in the proof and in its alleged indisputability is played by Everitt's specific understanding of the definition of God mentioned here. The second part of the article indicates possible ways of argumentation against the discussed atheistic thesis.

THE ORIGIN OF THE SOUL IN THE EMERGENTIST PERSPECTIVE OF MULLA SADRA

Abstract: In Christian theology, which is not alien to Islamic theology, there are traditionally three perspectives on the origin of the soul: traducianism, creationism, and pre-existence. 'Emergent substance dualism' is a fourth perspective recently been proposed in the philosophy of mind by some emergentists. Emergent substance dualism provides a framework for understanding the mind or soul as a product of the body's complex organic system, emerging naturally through intricate interactions and processes, rather than being placed inside the body from the outside, and certainly not reducible to it. Still, it is a substance distinct from its physical substrates and has a causal effect on it. The philosophical theory of Mulla Sadra about the origination of the soul is that: "The human soul is bodily in its origination and spiritual in its subsistence." In his view, the soul (or the self) emerges from a complex interplay of ontological principles, through a combination of elements and the realization of a balanced temperament, further shaped by processes of intensification and substantial movement. However, Mulla Sadra's philosophical perspective transcends simplistic categorizations by integrating emergent substance dualism with creationist metaphysics. By addressing explanatory gaps inherent in emergent substance dualism and incorporating divine causality into his framework, he offers a comprehensive and nuanced understanding of the soul's emergence. This synthesis underscores the richness and complexity of his philosophical thought. A perspective that today is comprehensive between science, religion, and philosophy, and for this reason, it can be proposed as an option and a theory that can be expanded and paid attention to by religious philosophers and theologians under the title of Mulla Sadra's emergent creationism.

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THE UNCHANGEABLE PEACEFUL PERCEPTION OF THE TATARS OF INDIGENOUS POLISH MUSLIMS

Abstract: Polish Tatars constitute an indigenous and, at the same time, the oldest Muslim group (Sunni Muslims of the Hanbali school) residing in the territories of the Republic of Poland since the 14th century. Currently, the Tatars are the third largest recognized ethnic minority in Poland. Over the centuries, they have lost their native language but have retained many aspects of their identity and distinct religious, ethnic, historical and cultural characteristics. As indigenous Polish Muslims, Tatars enjoy respect from authorities as well as social tolerance and acceptance in Poland. In my view, their phenomenon lies in the ability to use their religious and ethnic distinctiveness as an asset and their peaceful assimilation process as a strength. The phenomenon of Polish Tatars is that despite their primarily religious distinctiveness, they have perfectly integrated into the Polish socio-political landscape. From the very beginning, they have respected Polish culture and the established traditions, never sought to impose their religious views, never acted against the Polish state, never threatened its security, and did not succumb to the radicalization commonly seen among Muslims in Western Europe, nor did they exhibit tendencies towards ghettoization. Their attributes include hospitality, patriotism, loyalty, social engagement and an inclusive attitude towards Poles. Polish Tatars have become an inseparable part of Polish society. Unlike the perception of Muslims who arrived in Poland or attempted to cross its borders illegally due to the refugee and migration crisis that began in 2015, the public perception of Polish Tatars has not changed and is not characterized by the widespread stereotype of 'Muslim equals terrorist'.