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CATHOLIC FACULTY OF THEOLOGY

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MEĐUNARODNI ZNANSTVENI SKUP | INTERNATIONAL SCIENTIFIC CONFERENCE

PROBUDITI KREATIVNOST

**IZAZOVI UČENJA I POUČAVANJA U KONTEKSTU
PANDEMIJE I MIGRACIJA**

TO INCITE CREATIVITY

**LEARNING AND TEACHING CHALLENGES IN
THE CONTEXT OF PANDEMIC AND MIGRATION**

KNJIŽICA SAŽETAKA | BOOKLET OF ABSTRACTS

Split 10. rujna 2021. | September 10, 2021



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PROGRAM | PROGRAMME

9.00 Otvorenje simpozija

Opening remarks

I. SESIJA | SESSION 1

9.15 Matthias Scharer

Hrabro živjeti različitost. Poticaji u planetarnom i migrantskom svijetu

Living multiplicity courageously. Encouragements in a planetary and migrant world

9.45 Valentina Blaženka Mandarić

Doprinos religijskog obrazovanja u sučeljavanju učenika s virusom COVID-19

The Contribution of Religious Education in Confronting Students with COVID 19 virus

10.00 Marijana Mohorić

Nejednakost odgojno-obrazovnih (pred)uvjeta kao izazov praksi kršćanske inicijacije djece i mladih u doba pandemije

Inequality of Educational Preconditions as a Challenge to the Practice of Christian Initiation of Children and Youth in the Pandemic Time

10.15 Ana Thea Filipović, Stanko Rithar

Utjecaj krize uzrokovane pandemijom koronavirusa na neke aspekte kvalitete života, mentalnog zdravlja i vjere adolescenata

The Impact of The Crisis Caused by the Coronavirus Pandemic on Some aspects of the Quality of Life, Mental Health and Faith of Adolescents

10.30 Kata Amabilis Jurić

Vjeroučitelj pred izazovima pandemije, potresa i migracija – duhovni aspekt

Religious Education Teacher Facing the Challenges of Pandemic, Earthquake and Migration - the Spiritual Aspect

10.45 Jadranka Garmaz, Sabina Marunčić

Međureligijska kompetencija u vjeronaučnoj nastavi u svjetlu enciklike Fratelli tutti

Interreligious Competence in Religious Education in the Light of the Encyclical Fratelli tutti

11.00 David Kraner

Prednosti i nedostaci korištenja internetskih medija u odgoju i učenju
Advantages and Disadvantages of Using the Internet Medium for Education and Learning

II. SESIJA | SESSION 2

11.45 Stanko Gerjolj

Kriza, osjećaji i reakcije
Crisis, Feelings and Reactions

12.00 Janez Vodičar

Komparativna teologija kao jedan od mogućih izazova vjerskog odgoja u kontekstu globalnih migracija
Comparative Theology as a Possible Response for the Religious Education in the Context of Global Migrations

12.15 Iva Nežič Glavica

Obitelj – Crkva u malom i njeni izazovi u epidemiološkim uvjetima COVID-19
The Family – Church in Small and its Challenges in the Grip of the Covid-19 Epidemic

12.30 Tadej Stegu

Radosna vijest među lošim vijestima. Pandemija i navješćivanje kerigme
Good News among Bad News. The Pandemic and the Proclamation of the Kerygma

12.45 Andrej Šegula

Uloga i poslanje Slovenskoga katehetskog ureda (SKU) u vrijeme pandemije
The Role and Mission of the Slovenian Catechesis Office (SKU) in the Time of the Coronavirus Pandemic

III. SESIJA | SESSION 3

15.30 Ivica Jurić

Kako govoriti o Bogu i svjedočiti njegovu prisutnost u vremenu koronakrize?
How should We Talk about God and Witness his Presence in Times of Coronavirus Crisis?

- 15.45 Domagoj Runje**
Bogoslužje i karantena
Worship and Quarantine
- 16.00 Emanuel Petrov, Šimun Markulin**
"Homo euharisticus" bez euharistije?
"Homo euharisticus" without the Eucharist?
- 16.15 Alojzije Čondić**
Odras migracija i pandemije na pastoral
Impact of Migration and Pandemics on Pastoral Care
- 16.30 Mihael Prović, Doris Žuro**
Sakramentalni život djece i mladih s posebnim potrebama u
Splitsko-makarskoj nadbiskupiji u doba pandemije
*Sacramental life of children and young with Special Needs in the
Split-Makarska Archdiocese during the Pandemic*
- 16.45 Marko Šutalo**
Pastoralna pratnja i duhovna skrb u domovima za stare i nemoćne
u Hercegovini u vrijeme pandemije
*Pastoral Accompaniment and Spiritual Care in Nursing Homes in
Herzegovina during the Pandemic*
- 17.00 Franjo Frankopan Velić**
Dva suprotstavljena stava prema znanosti u vrijeme pandemije
Two Opposed Attitudes towards Science in Time of Pandemic
- 17.15 Bruno Petrušić, Darko Rapić**
Teorije zavjere i lažne vijesti unutar (kritičkog) vjeronauka
*Conspiracy Theories and Fake News within (critical) Religious
Education*

IV. SESIJA | SESSION 4

- 17.45 Wolfgang Weirer**
Razgovarati jedno s drugim, umjesto jedno o drugome.
Međureligijska edukacija kao profilaksa radikalizacije
*Talking with Each Other instead of about Each Other. Interfaith
Education as a Preventive Measure against Radicalization*
- 18.00 Hans Mendl**
Moja ograničenja. Religijska edukacija kao doprinos svladavanju
kontingencije i poticanju empatije

*My Narrow Limits. Religious Education as a Contribution to
Overcoming Contingency and Promoting Empathy*

18.15 Elżbieta Osewska

Obrazovanje djece i mladih u kontekstu smisla i duhovnosti
Educating children and Youth in Meaning and Spirituality

18.30 Józef Stala, Elżbieta Osewska

Religijska edukacija u kontekstu rastućih migracija u Europi
Religious Education in the Context of Growing Migration into Europe

19.00 Završetak simpozija

Closing remarks

Prof. em. Dr. Matthias Scharer
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Living multiplicity courageously encouragements in a planetary and migrant world

The well-known German-Jewish psychoanalyst and discoverer of „Theme-Centered Interaction” (TCI) Ruth C. Cohn has been on the run several times. After her late return to Europe, the long-time stateless woman saw herself as a “planetary citizen”. In times of pandemics and worldwide migration, her life and work encourage us to „planetary thinking” and to live “multiplicity” courageously, also in religious education.

Keywords: *TCI, Ruth C. Cohn, pandemic, migration, religious education.*

Matthias Scharer (1946) was a full professor at the Faculty of Theology/Religious Education Department at the University of Innsbruck (Austria). He retired in 2014. He is the founder of the international research program Communicative Theology together with B. J. Hilberath (Tübingen) and B. Hinze (New York). Since 2005, the program has focused on an interreligious concept of religious education. Scharer is a graduate lecturer at the Ruth Cohn Institute international for Theme Centered Interaction (TCI) and works in India and Croatia, among other places. His most recently published books are “Living Multiplicity Courageously” (2021, 3rd edition) and “Ruth C. Cohn. A therapist against totalitarian thinking” (2020).

Doprinos religijskog obrazovanja u sučeljavanju učenika s virusom COVID-19

U tijeku je druga školska godina čiju je dinamiku bitno odredila epidemiološka situacija, ovisno o pojedinoj zemlji. Pandemija je snažno obilježila ne samo organizacijsko-strukturalni vid nastave, nego je u nekom smislu nametnula pedagoško-didaktičko vrjednovanje i smisao škole. Mogli bismo reći da je pandemija, sa svim nepredvidivim izazovima koje je donijela određena reakreditacija odgojno-obrazovnog sustava, a na osobit način kurikuluma religijskog obrazovanja. U ovom izlaganju želimo analizirati u kojoj je mjeri religijsko obrazovanje unutar odgojno-obrazovnog sustava pružilo potporu u sučeljavanju učenika s pitanjima i teškoćama koje je izazvala pandemija. Odgovorit ćemo na pitanje je li i kako je Vjeronauk pomogao učenicima metabolizirati nepredvidive i teške situacije koje je proizvela pandemija, preoblikujući ih u novo iskustvo utemeljeno na povjerenju i nadi. Naime, pandemija je intenzivirala temeljna egzistencijalna pitanja na koja je Vjeronauk pozvan pružiti odgovore.

U prvom dijelu predavanja definirat ćemo temeljne ciljeve religijskog obrazovanja te njegove doprinose u ostvarivanju temeljnih ciljeva škole. U drugom ćemo dijelu na temelju analize predmetnog kurikuluma Katoličkog vjeronauka izdvojiti teme koje su mogle pružiti značajan doprinos u sučeljavanju učenika s pandemijom. U trećem dijelu donijet ćemo rezultate istraživanja provedenog među vjeroučiteljima o tome kako su se osobno i zajedno s učenicima nosili s pitanjima, iskustvima i posljedicama pandemije. Na kraju ćemo odgovoriti na pitanje je li pandemija svojevrsna reakreditacija opravdanosti Vjeronauka u školi ili je ukazala na sadržajne aporije u vjeronaučnoj nastavi s kojima se valja suočiti.

Ključne riječi: *pandemija, religijsko obrazovanje, učenici, Katolički vjeronauk, doprinos vjeronauka*

Blaženka s. Valentina Mandarić redovita je profesorica na Katoličkom bogoslovnom fakultetu Sveučilišta u Zagrebu. Poslijediplomski studij na Fakultetu odgojnih znanosti Papinskog sveučilišta Salezijana u Rimu završila je 1993. te stekla diplomu magistra odgojnih znanosti sa specijalizacijom u pastoralu i katehatici. Godine 2000. na Katoličkom bogoslovnom fakultetu u Zagrebu obranila je doktorsku disertaciju na temu „Religioznost adolescenata u gradu Zagrebu”. Objavila je nekoliko autorskih, suautorskih i uredničkih knjiga, zbornika i monografija, više znanstvenih i stručnih radova na području religioznosti adolescenata i mladih, religijske pedagogije i pastoralu mladih, katehetike, odgoja i obrazovanja. Predavala je na Hrvatskim studijima te Islamskom pedagoškom fakultetu Univerziteta u Zenici.

Full prof. Blaženka s. Valentina Mandarić

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The contribution of Religious Education in Confronting Students with the COVID-19 Virus

The second school year is underway, the dynamics of which have been significantly determined by the epidemiological situation, depending on the individual country. The pandemic strongly marked not only the organizational aspect of teaching but in a sense imposed pedagogical-didactic evaluation and the meaning of school. We could say that the pandemic, with all the unpredictable challenges it has brought, is a certain “re-accreditation” of the educational system, and in a special way of the curriculum of religious education.

In this paper, we want to analyse the extent to which religious education within the educational system has provided support in confronting students with the issues and difficulties caused by the pandemic. We will answer the question of whether and how religious education has helped students “metabolize” the unpredictable and difficult situations produced by the pandemic, transforming them into a new experience based on trust and hope. Namely, the pandemic intensified the fundamental existential questions to which religious education was called to provide answers.

In the first part of the paper, we define the basic goals of religious education and its contributions to achieving basic goals of the school. In the second part, based on the analysis of the subject curriculum of Catholic religious education, we single out topics that could have made a significant contribution to the confrontation of students with the pandemic. In the third part, we present the results of a survey on how religious teachers had personally and together with students dealt with the issues, experiences and consequences of the pandemic. Finally, we will try to answer the question of whether the pandemic is a kind of “re-accreditation” of the justification of religious education in school or whether it has indicated the aporia in the content of religious education that should be confronted.

Keywords: *pandemic, religious education in school, students, Catholic religious education, contribution of religious education*

Blaženka s. Valentina Mandarić is a full professor at the Catholic Faculty of Theology of the University of Zagreb. She completed her postgraduate studies at the Faculty of Educational Sciences of the Salesian Pontifical University in Rome in 1993 and obtained a master's degree in educational sciences with a specialization in pastoral care and catechesis. In 2000, she defended her doctoral thesis on the topic *Religiosity of Adolescents in the City of Zagreb* at the Catholic Faculty of Theology in Zagreb. She has published several authored, co-authored and editorial books, collected editions and monographs, multiple scientific and professional papers in the field of adolescent and youth religiosity, religious pedagogy and pastoral youth care, catechesis and education. She has lectured at the Croatian Studies of the University of Zagreb and the Islamic Pedagogical Faculty of the University of Zenica.

Nejednakost odgojno-obrazovnih (pred)uvjeta kao izazov praksi kršćanske inicijacije djece i mladih u doba pandemije

U radu se precizira spektar odgojno-obrazovnih (pred)uvjeta u kojima se nalaze naša djeca i mladi, a koje je na još jasniji način rasvijetlila kriza pandemije uzrokovana virusom COVID-19. Ne gubeći iz vida negativne učinke, naglasak se ipak stavlja na moguće dobro koje nam, iako silom prilika, ona može donijeti. U razlučivanju istih uočava se njihov zajednički nazivnik – nejednakost. Tu činjenicu razmatra se kao višestruki izazov aktualnoj praksi kršćanske inicijacije naslovnika navedene dobi. Polazeći od činjenice da se jednakost ne postiže apstraktnim definiranjem, već svjesnim i pedagoškim njegovanjem bratstva (Papa Franjo, „Fratelli tutti”, 40), u radu se u prvom redu tematizira pitanje treba li i može li Crkva odgovoriti na taj izazov ponudom uniformirajućih odgovora.

Budući da bi povratak na praksu koja je postojala prije *lockdowna* zapravo bio jedna promašena prilika obnove kršćanske formacije mladih naraštaja (UCN, „Ripartiamo insieme”, 2020.), u radu se ukazuje na neke moguće smjerove posadašljenja crkvenog djelovanja. Oni imaju svoje ishodište u tzv. pedagogiji pozornosti (Bellingreri, 2011). U tom je smislu papa Franjo jasno potaknuo Crkvu na obnovu, ističući kako je stvarnost važnija od ideje (Papa Franjo, „Evangelii gaudium”, 231 – 233), a umijeće osobnog praćenja drugoga nužnost u koju ona mora uvesti svećenike, redovnike i vjernike laike (Ibidem, 169). Ta se nužnost u konačnici pokazuje kao adekvatan odgovor na situaciju nejednakosti u kojoj se zbog odgojno-obrazovnih uvjeta nalaze naša djeca i mladi.

Ključne riječi: *kršćanska inicijacija, solidarnost, suodgovornost, pedagogija pozornosti, duhovno praćenje*

Marijana Mohorić docentica je na Teološko-katehetskom odjelu Sveučilišta u Zadru. Nakon teološkog studija u Rijeci, na Papinskom sveučilištu Salesiana pri Fakultetu odgojnih znanosti završila je specijalistički studij u pastoralu mladih i katehети. Od 2012. do 2018. godine vršila dužnost članice vrhovnog vijeća i tajnice Družbe Sestara Presvetog Srca Isusova, a od 2014. do 2018. godine bila i voditeljica Povjerenstva za pastoral mladih i animaciju zvanja. Godine 2019. na Papinskom sveučilištu Salesiana doktorirala na temu: „Il volto della catechesi croata. Studio del processo di rinnovamento catechistico postconciliare in Croazia” (Lice hrvatske kateheze. Studij o procesu postkoncilske katehetske obnove u Hrvatskoj).

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Inequality of Educational Preconditions as a Challenge to the Practice of Christian Initiation of Children and Youth in the Pandemic Time

The paper specifies the spectrum of educational (pre)conditions in which our children and young people find themselves and which have become even more evident during the pandemic crisis caused by the COVID-19 virus. Without losing sight of its negative effects, the emphasis will still be placed on the possible good that it can bring us, even though by force of circumstances. By distinguishing between the positive and negative impacts, their common denominator has been noticed - inequality. This fact is seen as the multiple challenge to the current practice of Christian initiation of the addressee of that age. Starting from the fact that equality is not achieved by an abstract definition but by the conscious and educational cultivation of fraternity (Pope Francis, *Fratelli tutti*, 40) the paper primarily focuses on the question of whether the Church can respond to this challenge by offering uniform answers.

Since the reverting to the practice that existed before the lockdown would mean a missed opportunity to renew the Christian formation

of young generations (UCN, *Ripartiamo insieme*, 2020), the paper points out some possible directions for the modernization of Church activities. They have their origin in the so-called “attention pedagogy” (Bellingreri, 2011). In this sense, Pope Francis has clearly encouraged the Church to renew, emphasising that “realities are more important than ideas” (Pope Francis, *Evangelii Gaudium*, 231-233), and that the art of personal accompaniment of the other is a necessity into which priests, religious and laity should be initiated by the Church (*Ibidem*, 169). This necessity ultimately proves to be an adequate response to the situation of inequality in which our children and young people find themselves, given the educational conditions.

Keywords: *Christian initiation, solidarity, co-responsibility, attention pedagogy, spiritual monitoring*

Marijana Mohorić is an assistant professor at the Department of Religious Sciences of the University of Zadar. After studying theology in Rijeka, she completed a specialist study program in Youth Ministry and Catechesis at the Faculty of Educational Sciences at the Salesian Pontifical University. From 2012 to 2018, she was a member of the supreme council and secretary of the Society of the Sisters of the Sacred Heart of Jesus, and from 2014 to 2018 also the head of the Commission for Pastoral Youth Care and Vocation Animation. In 2019, she earned her PhD at Salesian Pontifical University on the topic: “*Il volto della catechesi croata. Studio del processo di rinnovamento catechistico postconciliare in Croazia*” (*The face of Croatian catechesis. Study on the post-conciliar catechetical renewal process in Croatia*).

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Utjecaj krize uzrokovane pandemijom koronavirusa na neke aspekte kvalitete života, mentalnog zdravlja i vjere adolescenata

Kriza uzrokovana pandemijom koronavirusa utječe na mnoge aspekte života ljudi i specifično pogađa pripadnike pojedinih dobnih skupina. Izlaganje je usredotočeno na adolescente tj. učenike u dobi od 13 do 19 godina života i prikazuje rezultate provedenog empirijskog istraživanja o utjecaju navedene krize na neke aspekte kvalitete života, mentalnog zdravlja i vjere učenika. Učenje kao okosnica života adolescenata povezano je s drugim elementima njihova individualnog, socijalnog i duhovnog života. Budući da kriza uvijek znači i ugrozu i priliku, istraživanje je propitivalo moguće negativne, ali i pozitivne aspekte utjecaja krize na život, učenje i dobrobit adolescenata, uključujući također moguće značenje i prakticiranje vjere kod ispitanih učenika te njihov odnos prema Crkvi.

Ključne riječi: *adolescenti, pandemijska kriza, kvaliteta života, mentalno zdravlje, vjera/religioznost adolescenata.*

Ana Thea Filipović redovita je profesorica i pročelnica Katedre religijske pedagogije i katehetike na Katoličkom bogoslovnom fakultetu u Zagrebu. Na Fakultetu odgojno-obrazovnih znanosti Papinskog salezijanskog sveučilišta postigla je bakalaureat, licencijat i doktorat odgojno-obrazovnih znanosti u specijalizaciji iz pastoralna mladih i katehetike. Radila je kao znanstvena asistentica u Institutu za religijsku pedagogiju i katehniku Salesianum u Zagrebu. U svrhu znanstvenih istraživanja boravila je u Benediktbeuernu i Münchenu u Njemačkoj. Akademske godine 2017./2018. bila je gostuju-

ća profesorica na Teološkom fakultetu Sveučilišta u Luzernu u Švicarskoj. Godine 2019. godine primila je nagradu matičnog Fakulteta za izvrsnost u znanstveno-istraživačkom radu. Članica je nekoliko međunarodnih društava, zatim uredničkih vijeća časopisa *Nova prisutnost* i *Katehetski glasnik* te znanstvenih vijeća časopisa *Österreichisches Religionspädagogisches Forum* i *Teologia praktyczna*.

Stanko Rihtar, psiholog, od 1991. zaposlen kao stručni savjetnik u Institutu društvenih znanosti Ivo Pilar u Zagrebu. Suradivao je na više od 50 uglavnom interdisciplinarnih projekata financiranih od strane Ministarstva znanosti i obrazovanja, ostalih državnih i javnih institucija te domaćih i stranih naručitelja. Uz više od 100 objavljenih referenci u znanstvenoj i stručnoj periodici, također izvodi nastavu na Hrvatskom katoličkom sveučilištu iz kolegija Teorije i istraživanje javnog mnijenja na Odjelu za komunikologiju te Deskriptivna statistika i Faktorska analiza na Odjelu za psihologiju.

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The Impact of the Crisis Caused by the Coronavirus Pandemic on Some Aspects of the Quality of Life, Mental Health and Faith of Adolescent

The crisis triggered by the corona-virus pandemic affects many aspects of people's lives and particularly the members of certain age groups. This paper focuses on adolescents i.e., students aged 13 to 19 years, and presents the results of the empirical research on the impact of this crisis on some aspects of the quality of life, mental health and faith of the students. Learning as the backbone of adolescents' lives is linked to other elements of their individual, social and spiritual life. Since

crisis always means both threat and opportunity, the research examined possible negative as well as positive aspects of the impact of the crisis on the adolescents' lives, learning, and well-being, including the possible meaning and practice of faith among students and their relationship to the Church.

Keywords: *adolescents, pandemic crisis, quality of life, mental health, adolescent faith/religiosity.*

Ana Thea Filipović is a full professor and head of the Department of Religious Education and Catechesis at the Catholic Faculty of Theology in Zagreb. At the Faculty of Educational Sciences of the Salesian Pontifical University, she obtained a bachelor's degree, a licentiate degree and PhD in educational sciences, specializing in pastoral youth care and catechesis. She worked as a research assistant at the Institute for Religious Pedagogy and Catechesis *Salesianum* in Zagreb. For the purpose of scientific research, she resided in Benediktbeuern and Munich in Germany. In the academic year 2017/2018 she was a visiting professor at the Faculty of Theology of the University of Lucerne in Switzerland. She is the winner of her home Faculty Excellence Award for Scientific Research (2019). She is a member of several international societies, editorial boards of the journals *Nova Prisutnost* and *Katehetski glasnik*, as well as of the scientific boards of the journals *Österreichisches Religionspädagogisches Forum* and *Teologia praktyczna*.

Stanko Rihtar, psychologist, employed since 1991 as an expert advisor at the Ivo Pilar Institute of Social Sciences in Zagreb. He has collaborated on more than 50 mostly interdisciplinary projects funded by the Ministry of Science and Education, other state and public institutions, as well as with domestic and foreign clients. In addition to more than 100 published references in scientific and professional periodicals, he also teaches at the Catholic University of Croatia in the course Theory and Public Opinion Research at the Department of Communication and in the Descriptive Statistics and Factor Analysis at the Department of Psychology.

Vjeroučitelj pred izazovima pandemije, potresa i migracija – duhovni aspekt

Pandemija koronavirusa, a ništa manje i potres, zajedno s migracijskom stvarnošću, uvjetovali su brojne izazove u životima mnogih ljudi koji traže odgovore kako u profesionalnom tako i u osobnom životu. Prolazimo kroz teške situacije koje pogađaju cijeli svijet, donoseći osjećaje izolacije, straha, strepnje, nesigurnosti, nedostatka povjerenja, opsesije i slično. U takvoj kompleksnoj situaciji našao se i suvremeni vjeroučitelj. Riječ je o situaciji koja na neki način provjerava njegovu vjeru i teologiju, odnosno predstavlja uvjete na koje on kao predstavnik Crkve svojim kršćanskim promišljanjima i djelovanjima treba djelotvorno reagirati, inače će izgubiti mnogo na svojoj vjerodostojnosti. Ako se njegova vjera ne podudara s okolnostima kako bi prenijela istinu, nadu, utjehu i ohrabrenje u ovim specifičnim vremenima, tada ostaje delegitimirana. Jednako tako, ako nije u stanju pružiti analizu situacije, kao i pogled koji će protumačiti i dati smisao znakovima vremena, onda i njegova stečena teološka izobrazba zapada u opasnost sterilnog i beskorisnog razmišljanja. Djeca i mladi ponovno pokreću pitanja smisla života, uplašeni su brojnim vijestima i pitanjima koja ih neprestano bombardiraju, stoga traže one osobe koje im s empatijom i istinskim zanimanjem pristupaju i pomažu da ne izgube nadu i vjeru u budućnost, razmišljaju o projektu vlastitog života te o prijedlogu novog života koji dolazi od uskrsllog Gospodina. Tko je pozvaniji od vjeroučitelja da u ovom vremenu izazova i kušnji pruži odgovor na temeljno pitanje što to zapravo znači vjerovati i živjeti vjeru danas? Vjerodostojan odgovor može dati samo onaj vjeroučitelj koji je uvjerljivo uvjereni vjernik, čovjek mira i sigurnosti, istine, milosrđa, čovjek koji priznaje, prihvaća i s poštovanjem uvažava različitosti drugoga. Ključne riječi: *pandemija, potres, migracije, izazovi, duhovne kvalitete vjeroučitelja*

Kata Amabilis Jurić docentica je na Katedri religijske pedagogije i katehetike Katoličkog bogoslovnog fakulteta u Zagrebu. Poslijediplomski studij završila je na Fakultetu odgojnih znanosti, smjer pastoral mladih i katehetika, na Papinskom sveučilištu Salesiana gdje postiže stupanj magistra odgojnih znanosti. Od 2002. do 2008. godine radi kao viša stručno-pedagoška savjetnica u Nacionalnom katehetskom uredu Hrvatske biskupske konferencije u Zagrebu. Akademski stupanj doktora znanosti postiže 2013. godine u specijalizaciji pastoralne teologije s doktorskom disertacijom na temu „Duhovnost vjeroučitelja vjernika laika u hrvatskim suvremenim crkveno-društvenim uvjetima”. Članica je Hrvatske sekcije Europskog društva za katoličku teologiju te Znanstvenog vijeća za obrazovanje i školstvo Hrvatske zaklade za znanost.

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Religious Education Teacher Facing the Challenges of Pandemic, Earthquake and Migration - the Spiritual Aspect

The coronavirus pandemic, and no less the earthquake along with the migratory reality, have brought numerous challenges to the lives of many people seeking answers, both in their professional and private lives. We undergo difficult situations that affect the whole world, bringing feelings of isolation, fear, anxiety, insecurity, lack of trust, obsession, etc. Modern religious education teachers find themselves in such a complex situation that, in some way, tests their faith and theology, i.e., presents the conditions under which they, as the representatives of the Church, must respond effectively by means of their Christian considerations and actions, otherwise they lose much of their credibility. If their faith is inconsistent with the circumstances and cannot convey truth, hope, comfort, and encouragement in these specific times, it remains delegitimized. Equally, if they are unable to provide an analysis of the situation, as well as a view that will interpret and give meaning to the “signs of the times”, the theological training they

have acquired runs the risk of becoming sterile and useless thinking. Children and young people raise questions about the meaning of life, they are frightened and constantly bombarded by numerous news and questions. Thus, they look for people who approach them with empathy and genuine interest and help them not to lose hope and belief in the future, people who help them think about their own life projects and about the proposal of a new life coming from the risen Lord. Who is more called than a religious education teacher to provide an answer to the fundamental question of what it really means to believe and to live the faith in this time of challenge and temptation? A credible answer can only be given by a religious education teacher who is a staunch believer, a person of peace, confidence, truth and mercy, a person who acknowledges, accepts and respects the differences of the other.

Keywords: *pandemic, earthquake, migrations, challenges, spiritual qualities of religious education teachers*

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Međureligijska kompetencija u vjeronaučnoj nastavi u svjetlu enciklike „Fratelli tutti”

Posljednjih se desetljeća u svijetu umjesto uspostave kulturnog sporazuma, koji poštuje i preuzima različite svjetonazore, kulture i stilove života kao društvene fenomene, događaju progoni, isključivanja, mržnja prema strancima, nepoštivanje ljudskih prava i nasilje svih oblika. U enciklici „Fratelli tutti” papa Franjo apelira kako su prijeko potrebni strpljiv dijalog i uspostava svjetske etike solidarnosti i suradnje, tako da se mogu prenositi vrijednosti vlastite kulture i prihvaćati sve ono dobro u tuđim iskustvima (FT 134). Na taj se način gradi etika međuovisnosti i suodgovornosti koja čuva mir u svijetu i vodi do uspostave ljudskog bratstva. Stoga je međureligijska kompetencija potreba i nužnost ne samo za vjernike, nego i za one koji ne vjeruju. U prvom dijelu rada autorice iz religijsko-didaktičke perspektive obrađuju kriterije i elemente međureligijske kompetencije. U drugom dijelu rada ističu važnost međureligijske kompetencije u Vjeronauku i analiziraju zastupljenost njezinih elemenata u kurikulumu Katoličkog vjeronauka u Hrvatskoj. U trećem dijelu rada promišljaju o (među)religijskoj kompetenciji u svjetlu enciklike „Fratelli tutti” u kojoj papa Franjo poziva na odgovorno suočavanje sa svime što sprječava razvoj bratstva, dijaloga i socijalnog prijateljstva među svim ljudima.

Ključne riječi: međureligijska kompetencija, kurikulum Katoličkog vjeronauka, bratstvo, dijalog, socijalno prijateljstvo

Jadranka Garmaz pročelnica je Katedre religiozne pedagogije i katehetike na Katoličkom bogoslovnom fakultetu u Splitu. Doktorirala je 2012. na Studiju katehetike i religijske pedagogije i pastorala Sveučilišta u Innsbrucku. Napisala je i uredila, u koautorstvu, više znanstvenih knjiga i zbornika, domaćih i međunarodnih, te je autorica više znanstvenih članaka iz područja religiozne pedagogije i katehetike. Organizatorica je i suvoditeljica međunarodnih seminara Tematski centrirane interakcije na KBF-u u Splitu. Pokrenula je i organizirala više programa cjeloživotnog obrazovanja na Fakultetu od kojih se jedan izvodi u suradnji s Teološkim fakultetom Sveučilišta u Ljubljani. Članica je više vijeća, uredništva časopisa, međunarodnih organizacija te međunarodnog istraživačkog programa komunikativne teologije, istraživačkog klastera „Kulturelle Begegnungen – kulturelle Konflikte” Sveučilišta u Innsbrucku.

Sabina Marunčić završila je Studij razredne nastave (1986.), Teološko-katehetski studij (1994.) te postigla licencijat iz teologije na Katoličkom bogoslovnom fakultetu Sveučilišta u Splitu (2017.). Od 1991. godine radila je kao vjeroučiteljica u Osnovnoj školi Josipa Pupačića u Omišu, a od 2005. godine zaposlena je u splitskoj podružnici Agencije za odgoj i obrazovanje na radnom mjestu više savjetnice za Vjeronauk. Aktivno sudjeluje u osmišljavanju i organizaciji stručnog usavršavanja za vjeroučitelje, održava predavanja i vodi pedagoške radionice na stručnim skupovima od školske do nacionalne razine. Autorica je nekoliko stručnih i znanstvenih članaka. U okviru stručnog usavršavanja završila je nekoliko edukacija: Integrativna supervizija (2009.), Suvremeni pristup stručnom usavršavanju (2010.), E-learning akademija: smjer tutoring (2013.), a trenutno pohađa međunarodni seminar Tematski usmjerena interakcija (TCI) – učiti živo prema Ruth C. Cohn.

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Interreligious Competence in Religious Education in the Light of the Encyclical *Fratelli tutti*

Instead of establishing a cultural agreement that respects and accepts different worldviews, cultures and lifestyles as social phenomena, persecution, exclusion, xenophobia, disregard for human rights and violence in all forms have occurred around the world in recent decades. In the encyclical *Fratelli tutti*, Pope Francis appeals for the indispensable need for a patient dialogue and the establishment of global ethics of solidarity and cooperation so that the values of one's own culture can be handed on and all the good that comes from others' experiences accepted (FT 134). In this way, the ethics of interdependence and co-responsibility that preserve peace in the world are created, leading to the establishment of human fraternity. Therefore, interfaith competence is essential and a necessity not only for believers but also for those who do not believe. In the first part of the paper, the authors deal with the criteria and elements of interfaith competence from a religious-didactic perspective. In the second part of the paper, they emphasize the importance of interfaith competence in religious education and analyse the presence of its elements in the Catholic Religious Education Curriculum in Croatia. In the third part of the paper, they reflect on (inter)faith competence in the light of the encyclical *Fratelli tutti*, in which Pope Francis calls for a responsible approach to everything that prevents the development of brotherhood, dialogue and social friendship among all people.

Keywords: *interfaith competence, Catholic religious education curriculum, fraternity, dialogue, social friendship*

Jadranka Garmaz is the head of the Department of Religious Pedagogy and Catechesis at the Catholic Faculty of Theology in Split. In 2012 she completed her PhD in Catechesis, Religious Pedagogy and Pastoral Studies at the University of Innsbruck. As a co-author, she has written and edited several Croatian and international scientific books and collected editions and is the author of several scientific articles in the field of religious pedagogy and catechesis. She is the promoter and co-leader of the international seminars on Theme-Centred Interaction at the CTF in Split. She initiated and organized several lifelong learning programs at the faculty, one of which is carried out in cooperation with the Faculty of Theology, University of Ljubljana. She is a member of several councils, editorial boards of journals, international organizations and the international research programme of communicative theology, a research cluster “Kulturelle Begegnungen – kulturelle Konflikte” (“Cultural Encounters - Cultural Conflicts”) at the University of Innsbruck.

Sabina Marunčić graduated in *Elementary School Education* (1986), in Theological-Catechetical Studies (1994) and acquired a licentiate degree in theology at the Catholic Faculty of Theology of the University of Split (2017). Since 1991, she has worked as a religious education teacher at the Josip Pupačić Elementary School in Omiš, and since 2005 she has been employed at the Department of the Agency for Education in Split as a senior advisor for religious education. She is actively involved in conceptualization and organization of professional development courses for religious education teachers, gives lectures and leads pedagogical workshops at professional conferences from school to national level. She is the author of several professional and scientific papers. She completed several trainings as part of her professional development: *Integrative Supervision* (2009), *Contemporary Approach to Professional Development* (2010), *E-learning Academy: Tutoring* (2013), and is currently attending the international training in *Theme-Centred Interaction (TCI) – lively learning according to Ruth C. Cohn*.

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Advantages and Disadvantages of Using the Internet as a Medium for Education and Learning

Information and communication technology (ICT) was the only way to implement distance learning during the coronavirus period. On the one hand it introduces the possibility of active acquisition of knowledge, multimedia dimension, feedback, etc. into the learning process. On the other hand, we noticed disadvantages like provision of computer equipment to all students, the absence of non-verbal communication, the greater workload of teachers, the neglect of socialization and the lack of concentration and motivation among students.

Responsibility of teachers and educators is to understand the impact ICT has on the learning process, to protect their students from digital forms of exploitation and to strive for quality interpersonal communication, coordination of learning goals with students and more appropriate assessment methods. The experience with ICT will change education after the pandemic period, but we will have to keep searching for the balance between a sufficient degree of criticism of the ICT weak points and an evaluation of good practices.

Keywords: digital media, ICT, covid-19 period, learning process, education, coordination, didactics

David Kraner works as a research assistant at the Faculty of Theology, University of Ljubljana and a teacher of religious education in high school. In 2017 he earned his doctoral degree in social communications sciences at the Faculty of Social Communication at the Pontifical Salesian University in Rome. He worked at the press office of the Slovenian Bishops' Conference as a spokesperson, representative and pastoral coordinator.

Kriza, osjećaji i reakcije

Povijest čovječanstva poznaje dosta kriznih situacija te takvih i sličnih pandemijskih strahova. Već na početku Biblije možemo naći opis krize pandemijskih razmjera i to kad čitamo pripovijest o općem potopu. Dakle, kad nam zbog različitih nesavladivih uzroka „teče voda u grlo”, govorimo o krizi. U takvim situacijama čovjek na početku često reagira negacijom. Ponekad se čak i duže vremena pretvara da krize nema. Tada nam je ponajviše potrebna povjerljiva osoba, koja je ujedno dovoljno stabilna i osjećajna da se pred njom usudimo „slo-miti”. Ponekad nas tek „slomljenost” probudi i postanemo spremni napraviti određene promjene u životu. Tek kad je čovjek spreman prihvatiti bolnu realnost krize, bit će otvoren za sljedeći korak, koji se sastoji od traženja i primanja pomoći. Proces prihvaćanja teške situacije može čovjeka u krizi potaknuti da pokuša u njoj pronaći neku dublju poruku, a možda čak i smisao. U takvoj unutarnjoj transformaciji osjetit će kako svojim osmišljanjem krize obogaćuje i krijepi svoje bližnje.

Brojni biblijski likovi koji ni u jednoj krizi ne posrnu te svaku kriznu situaciju rješavaju u otvorenoj komunikaciji s Bogom, mogu nas čvrsto potaknuti, ne samo teološkim, već i psihološkim gledanjem na krizu. Ključne riječi: *Nevolja, Mojsije, Isus, križ, vjera, odnosi*

Stanko Gerjolj redoviti je profesor u mirovini. Studirao je teologiju na Teološkom fakultetu u Ljubljani, a magisterij (1982.) i doktorat (1986.) završio je na Teološkom fakultetu Sveučilišta u Innsbrucku. Uz doktorat iz teologije, 1995. godine stekao je i doktorat iz područja pedagogije i psihologije na Filozofskom fakultetu Sveučilišta u Innsbrucku. Od 1996. do 2020. godine zaposlen je na Teološkom fakultetu Sveučilišta u Ljubljani, a od 2001. godine radi kao trener i supervizor u Institutu za integrativnu geštalt pedagogiju u Grazu (Austrija) i Društvu za kršćansku geštalt pedagogiju u Sloveniji. Ne-

koliko je mandata predsjedavao Udrugom instituta i društva za integrativnu geštalt pedagogiju na europskoj razini. Između 2007. i 2014. godine predavao je kao gostujući profesor na Katoličkom sveučilišnom učilištu u Grazu, u Austriji. Znanstvene i istraživačke aktivnosti usavršio je na Sveučilištu Niagara (2004.) i Boston Collegeu (2014.) u SAD-u.

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Crisis, Feelings and Reactions

The history of mankind is acquainted with numerous crises, including equal or similar pandemic fears. At the beginning of the Bible, we can find a description of a crisis of pandemic proportions when we read the story of the “universal” flood. So, when “water flows down our throats” for various insurmountable reasons, we speak of a crisis. In such situations, one often reacts with denial at first. Sometimes we even pretend for a long time that there is no crisis. In such moments, we mostly need a confidential person, someone who is stable and sensitive enough so that we can allow ourselves to “break” in front of them. Sometimes it is just this “brokenness” that wakes us up and enables us to become ready to make certain changes in life. Only when a person is ready to accept the painful reality of the crisis, he/she will be open to the next step, which consists of seeking and receiving help. The process of accepting a difficult situation can encourage a person in crisis to try to find a deeper message and maybe even a meaning in it. In such an inner transformation, the person will feel how he/she enriches and strengthens his neighbours by his own shaping of the crisis. Not only with a theological, but also with a psychological view of the crisis, we can be highly motivated by numerous biblical characters who do not stumble in any crisis and resolve every crisis in open communication with God.

Keywords: *Trouble, Moses, Jesus, cross, faith, relationships*

Stanko Gerjolj is a retired full professor. He studied theology at the Faculty of Theology in Ljubljana and completed his master's degree (1982) and PhD (1986) at the Faculty of Theology of the University of Innsbruck. In addition to his PhD in theology, he also earned his PhD in pedagogy and psychology at the Faculty of Philosophy of the University of Innsbruck in 1995. From 1996 to 2020 he was employed at the Faculty of Theology of the University of Ljubljana, and since 2001 he has been working as a trainer and supervisor at the Institute for Integrative Gestalt Pedagogy in Graz (Austria) and the Society for Christian Gestalt Pedagogy in Slovenia. He was a chair of the Association of Institutes and Societies for Integrative Gestalt Pedagogy at European level for several terms. Between 2007 and 2014, he lectured as a visiting professor at the Catholic University College of Education in Graz, Austria. He enhanced his scientific and research activities at Niagara University (2004) and Boston College (2014) in the USA.

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Comparative Theology as a Possible Response for the Religious Education in the Context of Global Migrations

Many migrations are causing increasing religious pluralism. This can quickly become a cause of religious intolerance. That is why we urgently need education for interfaith dialogue. Interfaith dialogue, as understood by its founders, is supposed to transcend mere tolerance. It is supposed to lead to cooperation and mutual enrichment and should not be based on mere coexistence with others who are different from us. Ricoeur's hermeneutics, which claims that all understanding happens through translation, gives an anthropological foundation for interfaith dialogue, which is based on strengthening one's faith. The comparative theology of F. X. Clooney is based on a similar idea. It will help us demonstrate a didactic plan for religious education in high schools, which will promote the strengthening of students' faith and their enrichment through people of other faiths, which is the goal of

such courses anyway. A course with such a didactic plan can overcome the superficiality of modern believers faced with a variety of frivolous new age spiritualities, as well as the conflicts that arise when various fundamentalist believers meet.

Keywords: *interfaith dialogue, intercultural education, P. Ricoeur, F. X. Clooney, comparative theology, religious studies.*

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The Family - Church in Small and its Challenges in the Grip of the Covid-19 Epidemic

At the time of the COVID-19 epidemic, when churches were closed overnight and religious classrooms emptied, the role of the family, as the basic cell of the Church came to the fore again and was called to carry out a threefold mission during the epidemic: in the field of the liturgy, preaching and diakonia.

In the field of liturgy, mass broadcasts were welcome in the media, but most of them did not address families with children. Because families did not want to attend worship services only as “silent spectators”,

they were forced to seek additional materials to keep the “little fellowship” in touch with God in their own way.

In the field of preaching, the challenge was how to catechize children. Parents were expected to catechize their children themselves, and many could not cope with this task. Although the Slovenian Catechetical Office prepared the material, it did not reach all parents for various reasons. Priests and catechists acknowledged their helplessness and expressed a desire for a renewed catechesis and pastoral care that will evangelize in the languages of modern multimedia both children and adults.

In the field of diakonia, the family was put to the test of how to live the love of neighbour not only in words but especially in deeds. Many municipalities and parishes organized various forms of charitable activity, which enabled the family to keep the parish and family Church alive to the best of its ability.

Keywords: *Church in small, worship, preaching, diakonia, epidemic*

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Good News among Bad News. The Pandemic and the Proclamation of the Kerygma

The covid-19 pandemic has revealed a great vulnerability of society and individuals who had been caught by it. The fear caused by this crisis is often augmented by the mass media spreading negative reports. However, even in such situations both individuals and communities can find faith-related psychological support and resilience. The paper explores the modern trends of catechesis in the Catholic Church, with a special emphasis on the kerygmatic catechesis. This aims at deepening personal faith as a relationship, which gives the believer stability even in times of uncertainty or distress. During the time of trial such as the covid-19 pandemic, the kerygmatic catechesis appears as an essential aspect of the Church's preaching. The announcement of God's love and mercy helps individuals overcome fear and meaninglessness while entering a new relationship dimension that does not end with death. Amid the seemingly endless flow of negative events, the proclamation of Kerygma shines as the only good news. The kerygmatic dimension of catechesis is also emphasized in the new Directory for Catechesis which sets out the main directions of catechesis in the coming years. At the same time, although not giving a direct response to the covid-19 pandemic, it provides a stable orientation to the catechesis.

Keywords: *pandemic, kerygma, kerygmatic catechesis, Directory for Catechesis*

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From 2013 - 2015 he participated in an international research group preparing the first edition of The Encyclopedia of Christian Education which was published in 2015. His scientific and research work relates to his catechetical activity and focuses primarily on adult catechesis and modern challenges for evangelisation and pastoral work.

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The Role and Mission of the Slovenian Catechesis Office (SKU) in the Time of the Coronavirus Pandemic

The coronavirus pandemic (Covid-19) has brought about numerous changes in the life of the Church. The doors of churches, parish offices, and catechesis rooms were closed, while the Church started searching for new ways to spread the Word of God: preaching, catechesis, and testimonies. In the Church in Slovenia, an important role was played by the Slovenski katehetski urad (Slovenian Catechesis Office or SKU), which is a working body of the Slovenian Bishops' Conference (SŠK) in the field of catechesis. Its main tasks include overseeing synchronised and in-depth catechesis in the Church in Slovenia. In the time of the pandemic, when in-person meetings of the religious community were thwarted, the SKU encouraged catechists to search for new ways to reach individual catechesis groups. Thus, the first attempts at digital preaching and distance catechesis were born. The new circumstances have revealed many untapped possibilities for digital catechising and the use of various apps. The coronavirus has encouraged the formation of the home Church within families and revealed how important the digital literacy of catechists is.

Keywords: *pandemic, coronavirus, preaching, catechesis, Slovenian catechesis office, computer application*

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in the spirit of St. Francis of Assisi” (2001). He defended his doctoral thesis entitled “*Pedagogical Procedures in Relation to Authorities and Obedience in Franciscan Spirituality*” in 2006 at the Faculty of Theology in Ljubljana. He is a member of the European Pastoral Society (PosT- Netzwerk der mittel- und osteuropäischen Pastoraltheologinnen und Pastoraltheologen c/o Institut für Praktische Theologie) and the European Catechetical Society (EEC). In 2015, he completed a two-year training in Gestalt pedagogy according to an internationally recognized program.

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Kako govoriti o Bogu i svjedočiti njegovu prisutnost u svijetu u vremenu koronakrize

U prvom dijelu rada autor promišlja o posljedicama pandemije koronavirusa (COVID-19) na društvenom i crkvenom području. Pandemija je poput svojevrsnog megafona jasnije iznijela na vidjelo neke probleme s kojima se suvremeno društvo i Crkva u svom poslanju suočavaju. Nesumnjivo je, primjerice, produbila kod čovjeka strah za sebe, za svoje bližnje, osobito starije i bolesne, zatim za prijatelje, posao i otvorila mnoga druga pitanja. Ponajprije ona o slobodi, smislu politike, odnosu znanosti i vjere, opasnostima virtualnog svijeta, manipulaciji medijima itd. Naravno, i pitanja o Bogu, njegovu mjestu u ovoj krizi, ulozi Crkve, smislu patnje i života, odgovornosti za druge izronila su novom snagom i traže odgovore. U okolnostima ugroze zdravlja i straha za budućnost pitanja o Bogu i smislu života nisu nimalo irelevantna. Naprotiv, još su aktualnija. Upravo o tomu što je Bog učinio (i čini) za nas te što Crkva može kroz svoje poslanje učiniti da bi bila još bliskija ljudima koji pate autor govori u drugom i trećem dijelu članka. Ključne riječi: *pandemija koronavirusa (COVID-19), Bog, strah, vjera, odgoj*

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How should We Talk about God and Witness his Presence in Times of Coronavirus crisis?

In the first part of the paper, the author reflects on the consequences of the coronavirus pandemic (Covid-19) in the social and ecclesiastical field. Like a kind of “a megaphone”, the pandemic has clearly revealed some of the problems that modern society and the Church face in their mission. It has undoubtedly deepened, for example, people’s fear for themselves, for their loved ones, especially for the elderly and the sick, then for friends and their workplace, and has aroused many other questions. First and foremost, the ones about freedom, the meaning of politics, the relationship between science and religion, the dangers of the virtual world, the manipulation of the media, etc. Of course, the questions about God, his place in this crisis, about the role of the Church, the meaning of suffering and life, responsibility for others have also emerged with new strength and are requiring answers. Under the circumstances of endangered health and fear for the future, the questions about God and the meaning of life are by no means irrelevant. On the contrary, they are even more pertinent. In the second and third part of this paper the author speaks exactly about that what God has done (and is doing) for us and what the Church can do through its mission to be closer to the people who are suffering. *Keywords: Coronavirus pandemic (Covid-19), God, fear, faith, education*

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Bogoslužje i karantena

Zatvaranje crkava za javno bogoslužje zbog pandemije koronavirusa potaklo je izvanredne oblike pastora i bogoslužja. Probudio se i novi interes za aktualizirano čitanje zanemarenih starozavjetnih tekstova koji se odnose na nemogućnost ili zabranu ulaska u hram, odnosno sudjelovanja u javnom bogoslužju osobama koje se nalaze u stanju obredne nečistoće ili u nekim drugim životnim okolnostima.

Obično se radi o privremenim, dužim ili kraćim periodima nakon kojih dotična osoba ponovno može doći u hram (primjerice žena nakon isteka dana čišćenja poslije poroda ili osoba koja se izliječila od gube). No, ponekad je riječ o stanjima koja traju čitav život (kao što je gubavac koji se nije izliječio ili kastrirana osoba).

Postavlja se pitanje na koji su način takve osobe mogle slaviti bogoslužje u svojoj svakodnevici, a polazimo od toga da se u starozavjetnom kontekstu odgovor na to pitanje ne može tražiti izvan obveze obdržavanja Zakona.

U ovom izlaganju predstaviti ćemo dotične propise i pokušati ih aktualizirati u okolnostima pandemije COVID-19.

Ključne riječi: *bogoslužje, karantena, obredna (ne)čistoća, Biblija, Covid-19*

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Worship and Quarantine

The closure of churches for public worship due to the coronavirus pandemic has encouraged extraordinary forms of pastoral care and service. A new interest in the updated readings of the neglected Old Testament texts related to the impossibility or prohibition of entering the temple, i.e., participation in public worship to persons who are in a state of ritual impurity or in some other life circumstances, has awakened.

These are usually temporary, longer or shorter periods of time after which the person concerned can enter the temple again (e.g., a woman after the day of postpartum cleansing or a person recovered from leprosy). However, sometimes these can be lifelong conditions (e.g., an untreated leper or a castrated person).

The question arises as to how such persons could have celebrated Mass in their daily lives, starting from the fact that the answer to this question in the Old Testament context cannot be looked for beyond the obligation to keep the Law.

In this paper, we will present the relevant regulations and try to reconsider them in the current circumstances of the Covid-19 pandemic.

Keywords: *church service, quarantine, ritual (im)purity, Bible, Covid-19*

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Homo eucharisticus bez euharistije?

Članak se bavi hominizacijom čovjeka utemeljenoj na savezničkom identitetu, koja je ključ čovječnosti. Kroz povijest spasenja Bog je ljudima više puta ponudio Savez, vraćajući ih iskonskom Savezu konstituiranom u trenutku stvaranja. No, tek Savez koji je sklopljen u Krvi Kristovoj otvara čovjeku mogućnost potpune iskonske i eshatološke hominizacije koja se događa u čovjekovu srcu te je trajno prisutna i djelatna u euharistijskom slavlju. Stoga se čovjek s pravom naziva *homo eucharisticus*. Vrijeme pandemije COVID-19 naložilo je fizičko distanciranje i izoliranost te je zapriječeno sudjelovanje u euharistijskom slavlju postalo zapreka njegovoj hominizaciji. Stoga je, uz pomoć medijskih prijenosa euharistijskih slavlja, potrebno razmotriti nove modele euharistijske hominizacije. K tome, Crkva već od prvih stoljeća poznaje praksu nošenja pričesti bolesnicima, koju bi u novim okolnostima trebalo kvalitetnije primijeniti, kako bi čovjek bio i ostao *homo eucharisticus*.

Ključne riječi: *čovjek, savez, hominizacija, identitet, euharistija, COVID-19*

Emanuel Petrov pročelnik je Katedre dogmatskog bogoslovlja na Katoličkom bogoslovnom fakultetu u Splitu. Filozofsko-teološki studij završio je na Vrhbosanskoj visokoj teološkoj školi u Sarajevu i Katoličkom bogoslovnom fakultetu u Splitu, gdje je 2000. godine diplomirao. Godine 2008. na Katholisch-Theologische Fakultät Sveučilišta Leopold-Franzens u Innsbrucku obranio je doktorsku disertaciju na temu „Sakramenti u djelima Ivana Pavla II.” te stekao naslov doktora teologije. Posebno se bavi proučavanjem teologije Ivana Pavla II., teološkom antropologijom i pneumatologijom.

Šimun Markulin asistent je na Katedri moralnog bogoslovja na Katoličkom bogoslovnom fakultetu u Splitu. Filozofsko-teološki studij završio je 2012. na istom fakultetu. Tijekom pastoralnog djelovanja u Kninu predavao je Katolički vjeronauk, a stručni ispit za vjeroučitelja položio je 2014. godine. Postdiplomski studij nastavio je na Alfonzijanskoj akademiji u Rimu, gdje je 2017. godine postigao licencijat iz moralne teologije („La teoria del gender – sfida antropologica”) i nastavio s pisanjem doktorske teze. Predaje predmete iz posebne moralne teologije, a njegov je posebni interes proučavanje dostojanstva ljudske osobe, braka i obitelji. Član je više vijeća i voditelj projekta „Moliški Hrvati”. Uredio je monografiju „Zauvijek okrunjena. Zapis o Gospinim jubilejima” (Sinj, 2020.). Suraduje u pastoralu i moderator je trajne formacije za članove splitske franjevačke provincije.

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“Homo eucharisticus” without the Eucharist?

The paper deals with the hominization process based on an allied identity, which is the key to humanity. Throughout salvation history, God has repeatedly offered covenants to people, bringing them back to the primeval Covenant made at the time of creation. Nevertheless, it is only the Covenant made in the Blood of Christ that opens the possibility of the complete primeval and eschatological hominization which takes place in the human heart and is permanently present and alive in the celebration of the Eucharist. Hence, human is rightly referred to as homo eucharisticus. Since in the COVID-19 pandemic period physical distance and isolation were required, the suspended participation in the Eucharistic celebration became an obstacle to the hominization process. It is therefore necessary to reconsider new models of Eucharistic hominization, with the help of media coverage of Eucha-

ristic celebrations. In addition, since the first centuries, the Church has known the practice of bringing Communion to the sick, which in these new circumstances should be better applied in order for an individual to be and remain homo eucharisticus.

Keywords: *man, covenant, hominization, identity, Eucharist, COVID-19*

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Šimun Markulin is an assistant at the Department of Moral Theology at the Catholic Faculty of Theology in Split. He completed his philosophical and theological studies in 2012 at the same faculty. During his pastoral work in Knin, he taught Catholic religious education and passed the professional examination for religion teachers in 2014. He continued his postgraduate studies at the Alphonsian Academy in Rome, where he acquired a licentiate degree in moral theology (*La teoria del gender - sfida antropologica, Gender Theory - Anthropological Challenge*) in 2017 and continued to write his doctoral thesis. He teaches specific moral theology subjects, and he is particularly interested in the study of dignity of the human person, marriage, and the family. He is a member of several councils and the leader of the project "Moliški Hrvati". He edited the monograph "Zauvijek okrunjena. Zapisi o Gospinim jubilejima" (Sinj, 2020), (*Forever Crowned. Notes on the Anniversaries of Our Lady*). He collaborates in pastoral care and is a moderator of a permanent formation for members of the Franciscan Province of Split.

Odraz migracija i pandemije na pastoral

U posljednje su vrijeme u fokusu teološko-pastoralne misli i crkvenog rada sve više migracije i pandemija, koji se bitno odražavaju na društvene i crkvene pothvate, pa ih treba pomno proučavati. Migracije kao takve nisu novost, ali je nov njihov način migriranja. Postaju sve zamršeniji fenomen koji treba interdisciplinarno razmatrati, jer se bitno odražavaju na društvo, pastoral, ljudsku svijest i ponašanje. Stoga je nužno u suvremenim okolnostima propitkivati koji su razlozi tih suvremenih migracija, kako se migracije manifestiraju na društvo i Crkvu te kako utječu na pastoral. Istodobno treba tražiti prikladan pastoralni način za evangelizaciju migranata i suradnju mjesne Crkve. Potrebno je, uzimajući u obzir crkveni nauk i konkretne okolnosti, cjelovito prosuditi kako se Crkva odnosi prema migracijama i na koji su način naše župne zajednice spremne svjedočiti i naviještati vjeru u doba suvremenih migracija. Ne radi se samo o karitativnomu pristupu prema migrantima, nego mnogo širem kontekstu: sociološkom, antropološkom, političkom i gospodarstvenom te društveno-kulturnom odrazu i suživotu. Isto tako, pojava pandemije koronavirusa, osim društvenih i zdravstvenih posljedica, bitno zahvaća i utječe na cjeloviti život i rad kršćanske zajednice. Postavlja se pitanje posljedica koje su već se nametnule i koje će se još dugoročno pokazati u pastoralu. Stoga je neodgodivo raščlaniti na koji način mjesna Crkva i župne zajednice odgovaraju na te aktualne izazove i koliko se pandemija odražava na pastoralnu svijest crkvenog vodstva, odnosno svih vjernika, je li pandemija kairos koji širi vidike zajedništva i sinodalnog pastoralu ili produbljuje sumornost individualizma i suzdržanost tradicionalnog pastoralu. U tomu je vidu bitno s teološko-pastoralnog aspekta tražiti odgovor na pitanje kako oplemeniti pastoral u evangelizacijskom i misionarskom ključu u doba prijetnje pastoralne izolacije i privatizacije vjere.

Ključne riječi: *pastoral, migracije, koronavirus, pandemija, župna zajednica, vjera*

Alojzije Čondić pročelnik je Katedre pastoralnog bogoslovlja na Katoličkom bogoslovnom fakultetu u Splitu. Diplomirao na Teologiji u Splitu 1995. Nakon obnašanja službe upravitelja župe, župnog vikara i odgojitelja, odlazi na Papinsko sveučilište Lateran u Rim, gdje je doktorirao iz pastoralne teologije 2004. Od listopada 2007. predaje predmete iz pastoralnog bogoslovlja na Katoličkom bogoslovnom fakultetu Sveučilišta u Splitu, a na kojem je obnašao službu prodekana za nastavu i dekana.

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Impact of Migrations and Pandemic on the Pastoral

Theological and pastoral thought as well as church work have been recently increasingly focused on migrations and pandemic, which have a significant impact on social and church work and should therefore be carefully examined. Migrations as such are not a novelty, but the way of migration is new. They are becoming an increasingly complex phenomenon that needs to be considered interdisciplinary, as they have a significant influence on society and pastoral care, human consciousness and behaviour. Therefore, under contemporary circumstances it is necessary to question what the reasons for so many modern migrations are, how migrations manifest themselves in society and in the Church, how they affect pastoral care. At the same time, an appropriate pastoral way should be sought for the evangelization of migrants and the cooperation of the local Church. Considering the teachings of the Church and the circumstances, it is necessary to fully assess how the Church is dealing with migrations and in what way our parish communities are ready to witness and proclaim the faith in the age of modern migrations. We are not dealing here merely with a charitable approach towards migrants, but with a much broader context: sociological and anthropological, political and economic, as well as with the sociocultural effects and coexistence. Likewise, the occurrence of the coronavirus pandemic, in addition to social and health consequences, significantly strikes and affects the complete life and work of the Chris-

tian community. The question is which consequences have already been imposed and which will emerge in pastoral care in the long term? It is therefore urgent to analyse how the local Church and parish communities respond to these current challenges, how the pandemic affects the pastoral awareness of the Church leadership, i.e., of all believers and whether the pandemic is the *kairos* that expands the horizons of the community and synodal pastoral care or the one which intensifies the gloom of individualism and the restraint of the traditional pastoral care. In this regard, it is important from the theological-pastoral aspect to seek the answer to the question of how to enrich pastoral care in the evangelization and missionary sense in times of threatening pastoral isolation and the privatization of the faith.

Keywords: pastoral care, migrations, coronavirus, pandemic, parish community, faith

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Sakramentalni život djece i mladih s posebnim potrebama u Splitsko-makarskoj nadbiskupiji u doba pandemije

Zbog pandemije uzrokovane virusom COVID-19 priprema i podjela sakramenta potvrde u Splitsko-makarskoj nadbiskupiji doživjela je svoj *lockdown* i ušla u krizno razdoblje koje je utjecalo i na sakramentalni život osoba s posebnim potrebama. U prvom dijelu rada autori analiziraju dosadašnje pretpandemijsko razdoblje te načine pripreme i podjele sakramenta potvrde osobama s posebnim potrebama u Centru za autizam, Centru za odgoj i obrazovanje „Juraj Bonaći”, Centru za odgoj i obrazovanje „Slava Raškaj” te župama na teritoriju Splitsko-makarske nadbiskupije. U drugom dijelu rada autori analiziraju i opisuju utjecaj pandemije tzv. *lockdowna* na (ne)mogućnosti sakramentalnog života osoba s posebnim potrebama. U trećem dijelu autori, prema novim dokumentima i smjernicama objavljenim iz Splitsko-makarske nadbiskupije, zaključuju svoje istraživanje donoseći nekoliko preporuka o mogućnostima pripreme i podjele sakramenta potvrde osobama s posebnim potrebama.

Ključne riječi: *sakrament potvrde, osobe s posebnim potrebama, Splitsko-makarska nadbiskupija, pandemija virusa COVID-19, „novo normalno”*

Mihael Prović docent je na Katedri religiozne pedagogije i katehetike Katoličkog bogoslovnog fakulteta Sveučilišta u Splitu. Doktorirao je u lipnju 2014. godine na Papinskom salezijanskom sveučilištu na Fakultetu odgojnih znanosti, specijalizacijom iz pastoralne mladosti i katehetike. Uža specijalnost njegova djelovanja jesu vjerski odgoj djece i predadolescenata, vjerski odgoj mladih te vjerski odgoj darovite djece i djece s teškoćama u razvoju. Bavi se i proučava-

njem kulturne baštine splitske prvostolnice, istražujući katedralne kapelnike i njihov glazbeni opus sačuvan u različitim arhivima, poput Glazbenog arhiva splitske prvostolnice. Producent je nekoliko nosača zvuka poput „Sacrae cantiones” katedralnog kapelnika Ivana Marka Lukačića. Sudionik je više međunarodnih i domaćih simpozija te autor nekoliko znanstvenih članaka.

Doris Žuro voditeljica je Službe za znanstveno-istraživačke projekte na Katoličkom bogoslovnom fakultetu Sveučilišta u Splitu. Od akademske godine 2019./2020. vanjska je suradnica Odsjeka za sociologiju Filozofskog fakulteta u Splitu gdje drži seminare iz stručnih socioloških kolegija. Na istom fakultetu diplomirala 2012. godine na temu „Proces medikalizacije: društvena konstrukcija zdravlja i bolesti” i stekla akademski naziv magistra sociologije. Tijekom studija imenovana je demonstratoricom za pomoć u nastavi na nekoliko kolegija, a za izvanredan uspjeh u studiranju nagrađena je i Dekanovom nagradom. Sudjelovala je na nekoliko znanstvenih i stručnih skupova. Objavila je dva znanstvena rada i suautorica je jedne znanstvene monografije.

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Sacramental life of children and young with Special Needs in the Split-Makarska Archdiocese during the Pandemic

Due to the pandemic caused by the Covid-19 virus, the preparation and distribution of the Sacrament of Confirmation in the Archdiocese of Split-Makarska experienced its *lockdown* and entered the critical period that affected the sacramental life of young people with special needs as well. In the first part of the paper, the authors analyse the pre-pandemic period and the ways of preparing and distributing the Sacrament of Confirmation to young people with special needs in the

Centre for Autism, in the Centre for Education “Juraj Bonaći”, in the Centre for Education “Slava Raškaj”, and in the parishes in Archdiocese of Split-Makarska. In the second part of the paper, the authors analyse and describe the impact of the pandemic, the so-called *lock-down* on the (im)possibility of the sacramental life of young people with special needs. In the third part, according to the new documents and guidelines published by the Archdiocese of Split-Makarska, the authors conclude their research with several recommendations on the possibilities of preparing and distributing the Sacrament of Confirmation to young people with special needs.

Keywords: *sacrament of confirmation, people with special needs, Archdiocese of Split-Makarska, Covid-19 virus pandemic, “new normal”*

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Pastoralna pratnja i duhovna skrb u domovima za stare i nemoćne u Hercegovini u vrijeme pandemije

Starije i nemoćne osobe još uvijek su u crkvenoj pastoralnoj praksi ponekad zaboravljene ili se nalaze na rubu pastoralnog interesa, te ih se doživljava i kao pastoralni teret, premda su po posvjedočenom ljudskom životu i bogatom životnom iskustvu dragocjeni članovi kršćanske zajednice. To potvrđuje ustaljena pastoralna praksa dijeljenja sakramenata svete ispovijedi, euharistije i bolesničkog pomazanja uoči velikih svetkovina ili u trenucima lošeg zdravstvenog stanja korisnika domova za stare i nemoćne osobe. Nedovoljna funkcionalnost dosadašnjeg modela pastoralne prakse i duhovne skrbi štíćenika očitovala se i u razdoblju globalne pogođenosti pandemijom koronavirusa. Globalni *lockdown* produbio je njihovu osamljenost i nemogućnost da komuniciraju uživo s članovima svojih obitelji, te da primaju interdisciplinarnu duhovno-medicinsku skrb na kakvu su navikli, napose u vremenu tjeskobe, psiho-socijalne i duhovne opterećenosti kojima su bili izloženi putem medija. Je li to uistinu tako pokazat ćemo kroz istraživanje pastoralnog djelovanja i pružanja duhovne skrbi u sedamnaest službeno registriranih domova za starije i nemoćne na području Mostarsko-duvanjske i Trebinjsko-mrkanke biskupije, koji se nalaze u trima hercegovačkim županijama. Na temelju usporedbe o ustrojstvu domova, komunikacije između vodstva domova, osoblja i obitelji štíćenika, te pružanja duhovne i pastoralne skrbi korisnicima prije, za vrijeme i nakon pandemije koronavirusa, stvorit će se temelji za stvaranje novog pastoralnog modela koji će odgovoriti na temeljne kršćanske potrebe ne samo štíćenika, nego i medicinskog osoblja i obitelji koji su nužno uključeni u proces njihova starenja.

Ključne riječi: *treća životna dob, domovi za stare i nemoćne, pastoralna i duhovna skrb, pandemija, Hercegovina*

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Pastoral Accompaniment and Spiritual Care in Nursing Homes in Herzegovina during the Pandemic

Elderly and frail persons are still sometimes forgotten in church pastoral practice or stand on the margins of pastoral interest, often perceived as a pastoral burden, even though they are valuable members of the Christian community, as attested by their lives and rich life experience. This confirms the established pastoral practice of sharing the sacraments of Holy Confession, the Eucharist and the Anointing of the Sick merely on the eve of major feasts or in the moments of poor health of the nursing homes' users. The insufficient functionality of the current model of pastoral practice and spiritual care of the residents also manifested itself during the period of the global impact of the coronavirus pandemic. The global lockdown deepened their loneliness and inability to communicate in person with their family members, as well as to receive the interdisciplinary spiritual-medical care they are accustomed to, especially in times of anxiety, psychosocial and spiritual distress to which they were exposed through the media. We will show whether this is really the case, based on research on pastoral work and the provision of spiritual care in seventeen officially registered nursing

homes for the elderly and weak in the Dioceses of Mostar-Duvno and Trebinje-Mrkanj, located in three Herzegovinian counties. Based on the comparison of the organization of the nursing homes, communication between the homes' management, employees and families of the residents, as well as on the provision of spiritual and pastoral care to beneficiaries before, during and after the Coronavirus pandemic, the foundations will be laid to create a new pastoral model that responds to fundamental Christian needs, not only of the residents themselves but also of the medical staff and families who are necessarily involved in the process of their aging.

Keywords: *third age, nursery homes for elderly and weak, pastoral and spiritual care, pandemic, Herzegovina*

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Two Opposed Attitudes towards Science in Time of Pandemic

The contemporary cultural context is strongly influenced by the mathematical and empirical sciences. This important role has resulted in two opposed attitudes towards science. On the one hand, science is viewed as a promise of salvation because of its wide technological impact. This optimistic attitude is exemplified by the so-called transhumanist movement. On the other hand, there is distrust of science for a series of reasons, reaching from anthropological and ethical considerations to various conspiracy theories. While both attitudes have already been present in philosophical reflection and popular accounts in the media (related to topics like nuclear energy, ecology or genetic engineering), they attract a renewed attention in the current situation of the coronavirus pandemic. This paper argues that both attitudes are based on a misconception of science. Instead, the consideration of the personalistic (i.e., epistemological, ethical-anthropological and aesthetical-existential) dimensions of scientific activity opens a fruitful way to inspire the creativity of the human person, especially in times of crisis.

Keywords: *personalistic dimensions, scientific activity, transhumanism, distrust of science, pandemic*

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Conspiracy Theories and Fake News within (critical) Religious Education

Critical thinking is a genuine educational tool for discriminating fake from true, hidden from transparent and as such it presents the necessary method for any relevant educational venture within the current in-crisis state of affairs. In this paper we intend to analyse and present methods of critical thinking about conspiracy theories regarding Covid-19 vaccination, and fake news regarding the migration crisis within religious education. The reason for this approach lies in the fact that the Church and religious education in Croatia are relevant social instances since 86% of the population declares themselves Catholics. Regarding various conspiracy theories about Covid-19 and vaccination, Vatican released a *Note on morality of using some anti-Covid-19 vaccines*, declaring to be morally acceptable, if no alternative is available, to receive the vaccine that has been developed from cell lines derived from tissues obtained from two fetuses that were not spontaneously aborted. Regarding various fake news about the migration crisis, the Church and Pope Francis persistently emphasize the requirement for objective and professional journalism that protects and promotes human dignity. However, in spite of these efforts, conspiracy theories and fake news prevail. It is necessary to include more critical thinking methods in the educational system, and in this paper, we suggest this for (critical) religious education. In the first part of this paper, we analyze religious education in Croatia regarding the proportion of critical thinking that is included in it. In the second part we speak about critical thinking in times of crisis, and in the third part we propose models and methods for including critical thinking in religious education regarding Covid-19 vaccination and fake news regarding migrants and refugees.

Keywords: *Covid-19, religious education, critical thinking, fake news, conspiracy theories*

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Darko Rapić has a master's degree in theology. After graduating from two high schools, in 2012 he enrolled in Philosophical and Theological Studies at the KBF in Split. He obtained his master's degree in theology in 2017, and the following year he enrolled in postgraduate studies at the same faculty. His area of theological interest is migration, migrants and refugees under the guise of the Social Doctrine of the Church. He is the author of two scientific articles published in the journal *Služba Božja*.

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Miteinander statt übereinander im Gespräch Interreligiöse Bildung als Radikalisierungsprophylaxe

Der Terroranschlag am 2. November 2020 in Wien rüttelt Europa (wieder) auf: Wie kommt es dazu, dass im Namen von Religion Gewaltverbrechen verübt werden? Inwiefern spielt Religion hier tatsächlich eine Rolle? Welcher Beitrag kann von Seiten der Religionspädagogik geleistet werden, um ein friedliches Zusammenleben von Menschen mit unterschiedlichen religiösen und kulturellen Traditionen zu ermöglichen?

An der Universität Graz werden im Projekt „Integration durch interreligiöse Bildung“ seit 2017 erste Erfahrungen von christlich-islamischem Teamteaching in gemischten Lerngruppen gemacht. In diesem Setting erleben Schülerinnen und Schüler, wie Menschen unterschiedlicher Religionen über ihre jeweiligen Traditionen respektvoll ins Gespräch kommen können und üben dabei wertschätzenden Dialog. Ziel ist es, Kinder und Jugendliche auf dem Weg zu einem pluralitätsfähigen Verständnis von Religionen und Weltanschauungen zu begleiten.

Am Beispiel von einigen ausgewählten Wahrnehmungen und Analysen werden Chancen und Herausforderungen interreligiöser Bildung im schulischen Kontext – vor allem mit Blick auf das Zusammenleben der Mehrheitsgesellschaft mit Menschen mit Migrationserfahrungen – benannt.

Schlüsselwörter: *Interreligiöse Bildung, christlich-islamischer Teamunterricht, Radikalisierungsprävention, Dialog, Migration*

Wolfgang Weirer ist ordentlicher Professor an der Katholisch-Theologischen Fakultät der Universität Graz. 1993 verteidigte er seine Dissertation zum Thema *Aktuelle Chancen und Problemfelder der außerschulischen Kinderkatechese am Beispiel der Katholischen Jungschar Österreichs. Eine empirische*

Untersuchung, 2 Bde (Current opportunities and problem areas of extracurricular children's catechesis using the example of the Catholic youth group in Austria. An empirical study, 2 vols.). Von 2013 bis 2016 zusammen mit Ao. Univ.-Prof. Dr. Josef Pichler hatte das FWF-Projekt „Narratologische Exegese und fachorientierte Bibeldidaktik“ geleitet. Seit 2017 Leiter des Projekts „Integration durch interreligiöse Bildung“ an der Universität Graz und seit 2021 Leiter des FWF-Projekts „Christian-Islamic Religionspädagogik im Team-Teaching. Evidenzbasierte Entwicklung lokaler Theorien zu einer Didaktik religionskooperativer Lehr-/Lernprozesse“. Er ist Herausgeber der Open-Access-Zeitschrift „Österreichisches Religionspädagogisches Forum“ (ÖRF) und Mitglied der Redaktion von „LIMINA – Grazer theologische Perspektiven“.

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Talking with Each Other instead of about Each Other. Interfaith Education as a Preventive Measure against Radicalization

The terrorist attack in Vienna on 2 November 2020 shook Europe (again): How does it happen those violent crimes are committed in the name of religion? To what extent does religion play a role here? What contribution can be made by religious education to enable people of different religions and cultural traditions to live together peacefully? At the University of Graz, the first experiences of Christian-Islamic team teaching in mixed learning groups have been made in the project „Integration durch interreligiöse Bildung“ (“Integration through interfaith education”) since 2017. In this setting, pupils experience how people of different religions could engage in a respectful dialogue about their respective traditions and practice appreciative dialogue in the process. The aim is to accompany children and young people on their way to a pluralistic understanding of religions and worldviews. Using the example of some selected perceptions and analyses, opportunities and challenges of interfaith education in the school context are named - especially with regard to the coexistence of the majority society with people with migration experiences.

Keywords: interfaith education, Christian-Islamic team teaching, radicalization prevention, dialogue, migration

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Kinderkatechese am Beispiel der Katholischen Jungschar Österreichs. Eine empirische Untersuchung, 2 Bde). From 2013 to 2016 together with Ao. Univ.-Prof. Dr. Josef Pichler had led the FWF project “Narratological Exegesis and Subject-Oriented Biblical Didactics. Since 2017 is head of the project “Integration through interreligious education” at the University of Graz, and since 2021 head of the FWF project “Christian-Islamic religious education in team teaching. Evidence-based development of local theories on a didactics of religion-cooperative teaching/learning processes”. He is the editor of the open-access journal “Österreichisches Religionspädagogisches Forum” (ÖRF), and the member of the editorial board of “LIMINA – Grazer theologische Perspektiven”.

Meine engen grenzen. religiöse bildung als beitrag zur kontingenzbewältigung und empathieförderung

Die Corona-Pandemie offenbart in mehrfacher Hinsicht die Begrenztheit des Menschen und von Gesellschaften: Sie führt zu Unterbrechung, Ungewissheit und einem Gespür für die Endlichkeit des Daseins. Der Mythos eines ungebremsen Wachstums hat massive Risse bekommen. Die Erfahrungen nach einem Jahr intensiver Bemühungen um eine Digitalisierung von Bildungsprozessen zeigen: Digitale Bildung hat im Kontext religiösen Lernens ihre Grenzen. Zentrale Dimensionen des Menschseins benötigen Lernformate, die eine Auseinandersetzung mit der realen Welt, mit lebendigen Menschen und zu lebhaften Face-to-Face-Kommunikationen ermöglichen. „Nicht das Vielwissen sättigt die Seele und gibt ihr Genügen, sondern das Auskosten der Dinge von innen her“ schreibt Ignatius von Loyola. Spiritualität und Bildung sind deshalb auf intensive Formen einer Welt-, Mitmensch-, Selbst- und Gottbegegnung angewiesen. Empathie, der Umgang mit Grenzerfahrungen, Verantwortungsbewusstsein und Solidarität lassen sich vor allem in der Realität vor Ort erlernen. Das gilt ebenso für die Befähigung zur Wahrnehmung der Folgen von Migration und deren Bewältigung im Sinne einer globalen Welt- und Schöpfungsverantwortung von Christen („geht an die Grenzen ...“ Papst Franziskus). Barmherzigkeit und Compassion beruhen auf der Fähigkeit zur Wahrnehmung des leidenden Mitmenschen und der leidenden Schöpfung. Von diesen Postulaten aus lassen sich unverzichtbare Prinzipien für eine religiöse Bildung heute ermitteln: Verlangsamung und Entschleunigung, Sinnlichkeit, Körperlichkeit, Bewegung, eine wache Weltwahrnehmung und Empathie sind die Kennzeichnung einer solchen kontingenzsensiblen Religionspädagogik.

Schlüsselwörter: *Kontingenz, Empathie, Digitalisierung, Spiritualität, Religionspädagogik*

Hans Mendl seit 1999 Inhaber des Lehrstuhls für Religionspädagogik und Didaktik des Religionsunterrichts an der Katholisch-Theologischen Fakultät der Universität Passau. Wissenschaftliche Schwerpunkte sind: Konstruktivismus-Theorien, Konzepte der (Religions-)Lehrerbildung – Hochschuldidaktik; Lernen an fremden Biographien, Lehrplan- und Schulbuch-Entwicklung; Neue Formen des Religionsunterrichts und der religiösen Bildungsarbeit; Religion erleben - Religion nachhaltig lernen; Medien in der religiösen Erziehung. Er ist Mitglied zahlreichen Wissenschaftlichen Gremien.

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My Narrow Limits. Religious Education as a Contribution to Overcoming Contingency and Promoting Empathy

The corona pandemic reveals the limitations of humans and societies in several ways: It leads to interruption, uncertainty, and a sense of the finiteness of existence. The myth of unchecked growth has developed massive cracks. Experience after a year of intensive efforts to digitize educational processes shows that digital education has its limits in the context of religious learning. Central dimensions of human existence require learning formats that enable an engagement with the real world and with face-to-face communication. “The longing of the soul cannot be appeased by much knowledge, but by the sense and relish of inward things,” writes Ignatius von Loyola. Spirituality and education are therefore dependent on intensive forms of encountering the world, fellow human beings, self and God. Empathy, dealing with limit-experiences, a sense of responsibility and solidarity can be learned first in reality, on site. This also applies to the ability to perceive the consequences of migration and to cope with them in the sense of global Christians’ responsibility for the world and creation (“Go to the borders...” Pope Francis). Mercy and compassion are based on the ability to perceive the suffering fellow human being and the suf-

fering creation. Based on these postulates, indispensable principles for religious education can be determined today: decelerating and maintaining a slower pace, sensibility, physicality, movement, alert world perception and empathy are the characteristics of such a contingency-sensitive religious education.

Keywords: *contingency, empathy, digitization, spirituality, religious education*

Hans Mendl since 1999 has been the head of the Department of Religious Pedagogy and Religious Didactics at the Catholic Theological Faculty of the University of Passau. His scientific work focuses on the field of constructivism theory, concepts of teacher education and didactics of higher education; new forms of religious education and religious education; experiential learning and continuous learning of faith as well as the media in religious education. He is a member of many scientific boards and the editorial board of the journals.

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Educating children and Youth in Meaning and Spirituality

The school function as an educational institution being subject to the control of the relevant educational authorities, and its assumptions and development depend to a large degree on the educational policy and context. Today, in a globalised, digital, postmodern and pandemic society, the importance and urgency of the school role have never been greater. Among other school subjects, religious education in any school type has significant educational purposes: to help pupils appreciate the importance of the spiritual quest and meaning, to support their full growth as human beings and to accompany pupils in the process of finding their own socio-cultural conditioning and reaching a position of being able to find a personal framework of meaning. That is why religious education has both credentials and precedents for undertaking the contemporary human being quest for meaning. Nevertheless, at the same time, some external and internal factors must be taken into consideration for the discourse on religious education which has moved away from realistic expertise into formal presentation losing its educational credibility.

Keywords: *religious education, youth, spirituality*

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Religious Education in the Context of Growing Migration into Europe

The intensified migrations mostly of people from Africa and the Middle East to Europe have brought about changes in European countries. The growing awareness of the importance of respect for human rights and the recognition of the equal value of all people regardless of their ethnic origin, cultural or religious tradition, forced European governments to adjust the institutional services to a new kind of cultural and religious diversity. Due to the impact of migration, many national curricula have been changed and transformed. Is this really enough? The authors of this paper ask a few important questions related to migration and religious education in Europe for further reflection.

Keywords: *religious education, migrations, Europe*

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¹ For CV see previous page

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