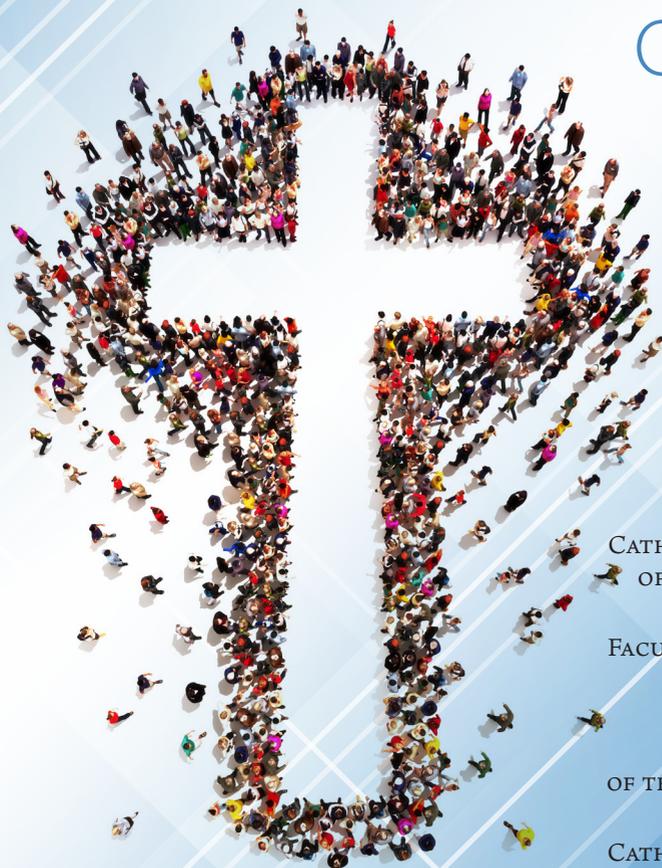


45<sup>th</sup> International Symposium  
of Philosophy and Theology Professors

# SALVATION IN THE CONTEMPORARY CONTEXT



CATHOLIC FACULTY OF THEOLOGY  
OF THE UNIVERSITY OF ZAGREB

FACULTY OF CATHOLIC THEOLOGY  
OF THE UNIVERSITY OF GRAZ

FACULTY OF THEOLOGY  
OF THE UNIVERSITY OF LJUBLJANA

CATHOLIC FACULTY OF THEOLOGY  
OF THE UNIVERSITY OF SARAJEVO

CATHOLIC FACULTY OF THEOLOGY  
IN ĐAKOVO OF THE JOSIP JURAJ  
STROSSMAYER UNIVERSITY IN OSIJEK

Trakošćan, 13 – 15 April 2023  
Hotel Trakošćan  
Trakošćan 5, 42 253 Bednja



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# SALVATION

## IN THE CONTEMPORARY CONTEXT



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ORGANISERS:

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UNIVERSITY OF GRAZ  
Faculty of Catholic Theology



Univerza v Ljubljani  
*Teološka* fakulteta



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OFFICIAL LANGUAGES OF THE SYMPOSIUM:  
Croatian, Slovenian, German, English.

SYMPOSIUM REGISTRATION FEE: 70 €

## INTRODUCTION TO THE TOPIC OF THE SYMPOSIUM

The 45<sup>th</sup> International Symposium of Philosophy and Theology Professors, organized this year by the Catholic Faculty of Theology of the University of Zagreb, in co-organization with the Faculty of Catholic Theology of the University of Graz, the Faculty of Theology of the University of Ljubljana, the Catholic Faculty of Theology of the University of Sarajevo and the Catholic Faculty of Theology in Đakovo of the Josip Juraj Strossmayer University in Osijek, will take place in Hotel Trakošćan (near the Trakošćan castle) from 13 to 15 April 2023.

The topic of this year's symposium is **Salvation in the Contemporary Context**.

Although salvation is the central message of Christianity, it also speaks of God's relationship and action toward mankind. The contemporary context, as well as our responsibility, considering the seriousness of the Christian message, prompt and necessitate rethinking of its fundamental message and models in order to make it understandable and acceptable to modern man and his situation.



Different models and concepts of salvation have been developed throughout the history of philosophy, theology, religion, and spirituality, depending on the concepts of God and the ways in which people understood themselves, the meaning and purpose of their lives, both personal and social, subjective and intersubjective. Contemporary Western culture presents a significant challenge for the actualized speech of salvation: a (post-)secularized worldview and its various interpretations and implementations, the advancement of science and technology, various and numerous causes of loss of meaning in life (disorientation), carelessness and ignorance of the need for salvation, or shallowness in an understanding of salvation as the attainment of health or well-being, to which the growth of science and technology should be added.

The task of philosophy and theology is to clarify old concepts of salvation and discover new ways of connecting God's action with the concrete situation of mankind and society. Furthermore, both are invited to consider the presence of salvation already in the earthly life, without losing sight of its transcendent orientation or heavenly completion. Finally, while both analyse multiple positive trends in humanity's advancement as well as its apocalyptic and dystopian threats, they also critically evaluate and make a critical departure (eschatological adherence) without conforming to any ideological systems and pointing to the necessity of connecting with God's salvation.

# PROGRAMME

The background features a complex geometric pattern of overlapping squares and rectangles in various shades of blue, from light to dark. White lines crisscross the entire page, creating a grid-like structure that intersects with the blue shapes.



## ■ THURSDAY, 13 APRIL 2023

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8:00 Arrival and accommodation of participants  
at *Trakošćan* Hotel, Trakošćan

19:00 Welcome Drink and Dinner

## ■ FRIDAY, 14 APRIL 2023

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9:00 Opening ceremony and welcoming speeches

9:30 – 9:50 The Concept of God in Contemporary  
context. Some Philosophical and  
Theological Considerations  
([MATEJA PEVEC ROZMAN](#))

9:50 – 10:10 Praying for Salvation in Contemporary  
Times? ([SIBYLLE TRAWÖGER](#))

10:10 – 10:30 Discussion

10:30 – 11:00 Coffee break

11:00 – 11:20 Purgatory as a Way to Salvation:  
Biblical Analysis and Finding  
([DUBRAVKO TURALIJA](#))

11:20 – 11:40 Salvation as Liberation in Paul's Letter to  
the Galatians Inspirations from the Apostle  
for a Contemporary Theology of Freedom  
([CHRISTOPH HEIL](#))

11:40 – 12:00 The Discourse on Salvation in the Theology  
of Saint Irenæus – Possible Starting Points  
for Contemporary Reflections on Salvation  
([ANDREA FILIĆ](#))

12:00 – 12:30 Discussion

13:00 Lunch

15:30 Coffee break

16:00 – 17:20 Exploring Contemporary Perspectives  
on Salvation through the Concepts of  
Christology and Eschatology  
([IVA MRŠIĆ FELBAR](#))

- 17:20 – 17:40 Considerations on Redemption in the Late Modern “Society of Singularities”  
([MARTINA BÄR](#))
- 17:40 – 18:00 Christianity and Religions in the Light of Pope Benedict XVI’s Thoughts  
([DAVOR VUKOVIĆ](#))
- 18:00 – 18:20 The Figure of the Saviour in the Works of Carl Gustav Jung ([MARIO BERNADIĆ](#))
- 18:20 – 19:00 Discussion
- 19:00 Dinner

## ■ SATURDAY, 15 APRIL 2023

- 9:00 – 9:20 Salvation and Wellbeing: A Contribution to a Misplaced Topic from a Theological-Ethical Perspective  
([NENAD POLGAR](#))
- 9:20 – 9:40 Can Man be Saved without God?  
The Question of Salvation – a Moral Ethical Aspect ([ANTE BEKAVAC](#))
- 9:40 – 10:00 Justice as the Salvific Aspect of Canon Law Procedures  
([SEBASTIAN VALENTAN](#))
- 10:00 Discussion
- 10:30 Coffee break
- 11:00 – 11:20 Remembering God from Unsavedness.  
Sergio Quinzio on the Delay of the Parousia  
([BORIS VULIĆ](#))
- 11:20 – 11:40 Holy Mass is a Source of Salvation  
([JANEZ FERKOLJ](#))
- 11:40 – 12:30 Plenary discussion
- 12:30 Symposium closing remarks
- 13:00 Lunch



# ABSTRACTS



ASST. PROF. MATEJA PEVEC ROZMAN, PH. D.

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## THE CONCEPT OF GOD IN CONTEMPORARY CONTEXT. SOME PHILOSOPHICAL AND THEOLOGICAL CONSIDERATIONS

**I**N CONTEMPORARY WESTERN CULTURE, the question of God seems to have disappeared from the horizon of modern man's life. It is almost like modern man's endeavour to take the throne of the Almighty has been realized, successfully replacing God with man's rationality. The progress of science, the development of engineering and technology strengthened man's self-confidence; believing in the salvation of his reason, man began to distance himself from nature and God (his neighbour and, finally, from himself). In postmodern times, western man is alienated from the O/other and himself.

In this lecture, we want to show the causes of this alienation, starting with the period of Enlightenment. The Enlightenment, when human reason tests its power in the field of mathematical and natural sciences, marks the beginning of the dissemination of the belief that we cannot reasonably talk about God, that he cannot be the subject of our discussions (rational thinking and speaking). Philosophy begins with a rational, logically derived questioning



of the ultimate origin of everything. Aristotle equates the doctrine of God as primordial with the highest and most decisive branch of philosophy, the first philosophy. This is followed by an overview of all the most prominent representatives of the philosophical tradition. In the lecture, we will show that the question of God is an authentic philosophical and theological topic, which is illustrated by the similarity/difference between the God of faith and the God of philosophy.

**Mateja Pevec Rozman** graduated in economics in 1995 at the Faculty of Economics and Business of the University of Maribor, and in theology in 1999 at the Faculty of Theology at the University of Ljubljana. At the same faculty, she obtained the academic degree of Master of Science in Theological Sciences in 2002, followed by the academic degree of Doctor of Science in the field of philosophy in 2007 at the Faculty of Theology of the University of Ljubljana. From 2014 to 2018, she served as vice dean for scientific research and head of the regional study of the Faculty of Theology in Maribor. She is the president of the Slovenian section of the European Society for Catholic Theology (ESCT), a member of KAZU (The Carinthia Academy of Sciences and Arts) and ISME (International Society for MacIntyrean Enquiry). She is the director of the Catechetical and Pastoral School of the Bishops' Conference of Slovenia.

Her main research interest is the field of ethics, (post)modern ethics, virtue ethics, personalism, postmodernism, anthropology and philosophy of culture, dialogue, identity, and education.

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## PRAYING FOR SALVATION IN CONTEMPORARY TIMES?

**S**OCIOLOGICAL ANALYSES PRODUCING CATCHWORDS like “High-speed Society” (Harmut Rosa) or „Fatigue and Burnout Society” (Byung-Chul Han) have revealed, among other things, pathologies which are harmful not only to individuals but to society as a whole. Consequently, the longing for pause, silence and stillness has continuously grown in a society where nearly all areas of life are affected by the tendencies of acceleration. Christian prayer practices, such as contemplation, include these moments that promise salvation. However, Christian prayer practices must not be used merely as a counter-moment to the challenges of our time.



**Sibylle Trawöger** is a professor of Dogmatic Theology at the Institute of Systematic Theology and Liturgical Studies at the University of Graz (Austria). She studied Biological and Environmental Sciences and Catholic Theology, receiving her Ph. D. (Dr. theol.) in Systematic Theology from the University of Linz (Austria). From 2019 to 2022 she was Assistant Professor of Systematic Theology and Didactics at University of Würzburg (Germany).

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## PURGATORY AS A WAY TO SALVATION: BIBLICAL ANALYSIS AND FINDING

**F**OR ATHEISTS, IT IS FOOLISHNESS; for Protestants, it is scandalous; for Catholics, it is reality... This is how Paul's words could be interpreted while discussing the *theology of purgatory* (cf. 1 Cor 1:17-18). There are many theological theses as well as antitheses about the theology of purgatory. While Protestant theologians absolutely refute them, Catholic theologians question them more and more. However, it is clear to both groups that the ultimate problem in the afterlife does not lie in the sin or the punishment, which are erased by the sacrament of confession and Christ's loving grace. The ultimate problem for Christians lies in the sinful habits that confession cannot erase and whose unchanged state remains even after death. Although in the afterlife the sinful habit is not active (cf. Ecclesiastes 9:10), the sinful inclination remains. That is why, in the Sacrament of Repentance, one must say: "...I firmly resolve with the help of Thy grace to sin no more..." However, weaning from it is not an easy process, so many believers, satisfied with absolution, leave this world cleansed of sin, but still trapped by their sinful habits. And since sin is not the cause but the consequence of a sinful inclination, the inclination to sin is the cause of sin. This is why Jesus says: Whoever thinks of sin has already sinned



(cf. Mt 5:27). That is why an evil person, although absolved of sin by confession, remains evil even after death, as he or she did not get rid of those evil inclinations during his or her lifetime. Therefore, in the first place, and of course not the only one, purgatory would be a healing place or a place to get rid of sinful tendencies. And just as medical sanatoriums in principle obtain successful results in getting rid of various addictions and habits, because if they were ineffective, they would not even exist, so the purgatory is an even more effective *sanatorium* for sinful habits. Those sinful scars, after they have completely healed, are transformed into the image of God, i.e., the holiness that is the only way of looking at eternal life. This is why Jesus' ultimatum to "become like children", i.e., to remain in the constant process of maturing and self-development, is crucial. The process of Sheol as a path to salvation is a theology of continuity in the Old Testament, developed steadily and progressively into the New Testament theology of hell and heaven. But where is purgatory in all of that? That is what we will try to find out in the coming lecture.

**Dubravko Turalija** is a priest of the Archdiocese of Vrhbosna residing in Sarajevo. He studied Theology in Bol on Brač and Sarajevo, as well as Biblical Studies at the Pontifical Biblical Institutes in Rome and Jerusalem, where in 2009 he obtained a master's degree in biblical wisdom literature. In the meantime, at the Alexander the Great Institute in Athens and the Hebrew University in Jerusalem, he obtained degrees in classical Greek and Hebrew studies, and a doctorate at the Department of Semitics at the Catholic University of America in Washington, D.C. by successfully defending his thesis on the Book of Wise Proverbs in 2015. Today, he is head of the Old Testament Department at the Catholic Faculty of Theology in Sarajevo and holder of biblical courses at the Theological and Catechetical Institute in Mostar.

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## **SALVATION AS LIBERATION IN PAUL'S LETTER TO THE GALATIANS**

### INSPIRATIONS FROM THE APOSTLE FOR A CONTEMPORARY THEOLOGY OF FREEDOM

**O**NE OF PAUL'S FAVOURITE METAPHORS for salvation through Christ is liberation. No New Testament author uses this semantic field more frequently than Paul, and according to Franz Mußner, "Pauline theology is in its deepest essence 'theology of freedom'."

In Galatians alone, terms from this semantic area appear eleven times. With his theology of freedom, Paul tried to resonate with the Galatians, and since freedom is one of the most important concepts of the present, theology must try to translate Paul's theology of liberation into today. Surely, this is often seen as problematic, since freedom after the Enlightenment is not thought of in religiously heteronomous terms, but in secularly autonomous terms. However, this does not prevent a reflective contemporary reception of Paul.



**Christoph Heil** was born in Fulda (Germany) in 1965. In 1994, he received his doctorate in Bonn with a thesis on the dietary laws in Paul, and in 2000 his *Habilitationsschrift* on the Lukan redaction of Q was accepted in Bamberg. After holding acting professorships in Munich and Frankfurt, in 2004 he started teaching as Professor of the New Testament in Graz. He served as dean of his faculty from 2017 to 2021.

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## THE DISCOURSE ON SALVATION IN THE THEOLOGY OF SAINT IRENÆUS – POSSIBLE STARTING POINTS FOR CONTEMPORARY REFLECTIONS ON SALVATION

**S**AINTE IRENÆUS HAS BEEN DECLARED a Church teacher (teacher of unity – *doctor unitatis*). Challenged by the heresies of his period, he developed a wide spectrum of theological ideas through which he also demonstrated a deep faithfulness to the tradition, as well as the originality of his own interpretations. His whole theology is characterised by the discourse on unity, for instance, of the Old and the New Testament, of the eternal and the incarnated Logos, of the whole humankind, of the history of salvation... As a refrain, through all these topics, one comes across the claim that Lord Jesus Christ, God's Logos, recapitulated in himself all things, among which the human being (humankind) takes a special place. All the above listed topics are essentially soteriologically oriented, offering excellent starting points for contemporary reflections on salvation.



**Andrea Filić** is employed at the Catholic Faculty of Theology of the University of Zagreb as an associate professor at the Chair of History of Christian Literature and Christian Teaching. She teaches mandatory courses “Introduction into the Mystery of Christ and History of Dogmas”, “Patrology”, and Proseminar, and, cyclically, elective courses on the Council of Chalcedon, history of theology, and on St. Irenæus. Her research interest are also the theological works of T. J. Šagi-Bunić.

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## EXPLORING CONTEMPORARY PERSPECTIVES ON SALVATION THROUGH THE CONCEPTS OF CHRISTOLOGY AND ESCHATOLOGY

**T**HE FRAMEWORK FOR THIS EXPLORATION involves the reciprocal relationship between Christological and eschatological concepts. The need for redemption and salvation is particularly significant in the current challenging times, where individuals often struggle to find personal equilibrium. In this context, the redemptive message of hope and the doctrine of bodily resurrection, along with the potential for freedom that biblical redemption offers, provide a starting point for understanding the potentiality for spiritual development and a closer relationship with God as Redeemer. Overall, this presentation offers insights for contemporary perspectives on salvation amidst the challenges of the modern world.



**Iva Mršić Felbar** obtained her doctoral degree in 2015. She has participated in several institutional projects, and since 2020, she has been involved in the project ‘The Relationship between Faith and Science in the Case of Priest-Rectors at the University of Zagreb’, funded by the University of Oxford and the John Templeton Foundation, and led by Associate Professor Ana Biočić. Her field of interest includes contemporary topics in Christology and Eschatology.

**PROF. MARTINA BÄR, PH. D.**

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## CONSIDERATIONS ON REDEMPTION IN THE LATE MODERN “SOCIETY OF SINGULARITIES” (A. RECKWITZ)

**I**N LATE MODERNITY, SOCIETY INCREASINGLY TAKES the form of a “society of singularities” - a term coined by the renowned sociologist Andreas Reckwitz. This refers to a socially radicalized individualism that puts pressure on individual subjects to make their lives extraordinary and special, which is evident from the self-performances in social media. Nevertheless, many people fail to meet this standard and end up in a crisis. In view of these social developments, how could the Christian message of redemption be translated in a way that makes the moment of grace understandable?



**Martina Bär** holds a Professorship of Fundamental Theology at the Catholic Faculty of the University of Graz. She is head of the Department of Fundamental Theology. Most recently she was s Visiting Professor of Systematic Theology at the Seminar for Catholic Theology (2018-2022) held at the Free University of Berlin. She is the co-editor of the international yearbook of the European Society of Women in Theological Research.

Her research focuses on theological anthropology and the speech of God in secular contexts.

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## CHRISTIANITY AND RELIGIONS IN THE LIGHT OF POPE BENEDICT XVI'S THOUGHTS

**T**HE AIM OF THIS SHORT PRESENTATION IS TO POINT out some of the thoughts of Pope Benedict XVI regarding the topic of the relationship between Christianity and religions. The book that is particularly important for this presentation is the recently published collection of the last texts of the recently deceased Pope Emeritus Benedict XVI, which he prepared for publication after his death under the title: *Che cos'è il cristianesimo. Quasi un testamento spirituale*. In line with the Pope's thoughts, in this presentation we will address questions about the essence of religion, the relationship between Christian preaching/mission and dialogue, the salvific value and meaning of religions, as well as the relationship between truth, love and salvation.



**Davor Vuković** was born in Vinkovci, on All Souls Day, in 1978. He is a priest of the Archdiocese of Đakovo – Osijek, where he currently holds several positions: he is an associate professor of fundamental theology and acting Vice Dean for Finance and Business Organization at the Catholic Faculty of Theology in Đakovo, head of the “St. John Paul II” Institute for New Evangelization and coordinator of pastoral activities in the Archbishop’s Vicariate in Osijek. He is also the spiritual adviser of the Association of Catholic Intellectuals and the branch of the Croatian Catholic Medical Society in Osijek.

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## THE FIGURE OF THE SAVIOUR IN THE WORKS OF CARL GUSTAV JUNG

IT IS GENERALLY CONSIDERED that the great Swiss psychologist Carl Gustav Jung was very close to Christian Gnosticism. However, unlike the Gnostics, whose goal was to escape from this world, Jung firmly believed that earthly life must be lived in all its dramatic fullness. Jung's paradox, therefore, moves in the direction that only one who does not hide from the world and life can be saved from this worldly life. In this sense, we arrive at Jung's interpretation of the figure of Christ the Saviour. In the apocryphal Gospel of Thomas, Christ presents himself as fire, similar to how, according to Luke's gospel, Christ declares that he came to cast fire on the earth (12:49). It seems that man finds the indestructible in himself only when he boldly exposes himself to destruction. But for man, this kind of exposure to destruction implies a saving process of individuation, which in itself represents an aspect of the divine passion. According to Jung, while social leaders try to save us from the troubles of individuation, subjecting us to blinding collectivism, spiritual leaders, in contrast, turn out to be those who guide us along the path of personal growth and human maturity.



**Mario Bernadić** was born in 1975 in Sarajevo (Bosnia and Herzegovina). He is an associate professor at the Department of Dogmatic Theology at the Catholic Faculty of Theology in Sarajevo. During his 13-year-long career at the Faculty, he taught or still teaches all available dogmatic tracts. Field of research: dramatic theology, theology of language and boundary issues between theology and exact sciences. Among other duties, he is the general secretary of the Synod of the Archdiocese of Vrhbosnia.

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## **SALVATION AND WELLBEING: A CONTRIBUTION TO A MISPLACED TOPIC FROM A THEOLOGICAL-ETHICAL PERSPECTIVE**

**T**HE TWO PREMISES OF THIS CONTRIBUTION are that the notion of (moral) good necessarily refers to human good and that grace presupposes nature. These two premises also establish a relation between the notion of salvation and the notion of wellbeing, while suggesting that the former cannot be thought without or at the expense of the latter. That danger of complete theological separation of the two notions is, however, always present, threatening to make theology irrelevant. This contribution will substantiate this thesis on the basis of three examples and then use these to sketch a way in which the misplaced topic of the relation between the notion of salvation and the notion of wellbeing can again take its rightful place in contemporary theological thinking.



**Nenad Polgar** is professor of moral theology at the Faculty of Catholic Theology of the Karl Franzens University of Graz. His research interests and publication foci are: theological anthropology, moral methodology, sexual ethics, bioethics, and history of moral theology; areas in which he authored and co-edited four books. He has recently completed his habilitation thesis and is finishing preparing two monographs for publication: *Understanding Homosexuality* and *The Meanings, Origins, and Relevance of the Concept of Intrinsic Evil*.

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## CAN MAN BE SAVED WITHOUT GOD? THE QUESTION OF SALVATION - A MORAL ETHICAL ASPECT

THERE IS NO DOUBT THAT WE ARE LIVING in an increasingly complex world, subject to deep and rapid, sometimes invisible transformations. In the very transformations involving man, there is a specific image of man. Man no longer understands himself in the paradigm of creation, redemption and salvation, but only in the paradigm of individualism and autonomy, denying any relation to transcendence. Today's deception of anthropocentrism is caused by a deeper disorder; a spiritual disorder that has its source in the drama of hubris. The question of the salvation of man is necessarily linked to the question of understanding man. The Scriptures explicitly confirm that man was created in God's image, that he is the only bearer of the image of God through the gift of freedom. Today's deep spiritual crisis that man experiences in the forms of fear, anxiety, dehumanization testifies to a deeper crisis within man himself. What should man be saved from? The symptoms of today's non-salvation of man are expressed in the arrogance and power of a technical civilization that does not address the issues of objective truth and moral good but is only borne by the logic of utilitarianism and



benefits. The tragedy of self - affirming man ended in failed political, scientific, technical, and economic powers and utopias in the abyss of apostasy from God. Attempting to save man without God is just another confirmation that turning the lights out on God has led to turning the lights out on man. By blinding himself to the moral good and truth in which mankind was created, man became focused on himself and the world he has built and created. The question of salvation is the question of an authentic image of man radically challenged by the drama of hubris. The Christian message of salvation goes beyond a political, cultural, social, economic and technical perspective. The message of salvation highlights the need for every free man to enter into a relationship with Christ in which he himself will become more human.

**Ante Bekavac** has been employed as an assistant at the Department of Moral Theology since 2012. He earned his doctorate at the Catholic Faculty of Theology of the University of Zagreb in 2018 with a dissertation on the topic *The Sources of Moral Knowledge in the Light of the Teaching of the Second Vatican Council*. Since 2019, he has been working as a post-doctoral fellow at the Catholic Faculty of Theology of the University of Zagreb, teaching courses in moral theology. He is a member of the Catholic Faculty of Theology Alumni Association (DBS), the European Society for Catholic Theology - Croatian Section (ESCT - HS), and the editorial board of the magazine 'Hercegovina franciscana'.

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## JUSTICE AS THE SALVIFIC ASPECT OF CANON LAW PROCEDURES

**E**NSURING JUSTICE MUST BE THE GUIDING PRINCIPLE of every judge, and ultimately of all those involved in judicial proceedings. When important judicial decisions are pronounced by state or church courts, people immediately take sides. The fact is that the public follows and reacts to court proceedings. When there is a perception that the judicial system is not working well, in other words, that it is not working fairly, public criticism (both lay and professional) is even more justified and necessary. The eyes of the stakeholder, i.e., the person who is the subject of the decision, are of course most focused on judicial decision. When a court's decision is not only correct but also just, it can also imply redemption for the affected party.



**Sebastijan Valentan** is a Doctor of Canon Law, Judge (Vice-President) at the Metropolitan Church Court in Maribor and a Fellow of the Institute of Canon Law at the Chair of Canon Law at the Faculty of Theology, University of Ljubljana. In 2021, the Government of the Republic of Slovenia appointed him as a member of the Council of the Government of the Republic of Slovenia for Open Issues with the Catholic Church. He teaches at the Faculty of Theology and the School of Advanced Social Studies in Ljubljana, Slovenia.

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## REMEMBERING GOD FROM UNSAVEDNESS. SERGIO QUINZIO ON THE DELAY OF THE PAROUSIA

SOME NEW TESTAMENT ACCOUNTS CLEARLY INDICATE that Christ's return (parousia) was expected shortly after Christ's passion, death and resurrection. However, the parousia was postponed, which led to fatigue, and then to forgetting the promises made. This opens up space for simulacrum of salvation that find their place in the Church to this day. The delay of the parousia created many problems for the Church and in the Church. The attempt at finding a solution through the phrase *already, but not yet*, is more the title of the problem than the solution. Based on this conviction, the Italian self-taught thinker of faith Sergio Quinzio dedicates his life to the anticipation of Christ's glorious coming, in the process of which he indicates that God's *kenosis* also implies his failure and defeats, whereby special attention should be paid to the biblical revelation about God as a warrior. These are the main frameworks within which Quinzio offers his vision of the delay of the parousia: God is at war with the mystery of lawlessness, which is visible in the involution of history and especially in the appearance of the Antichrist. The outcome of that battle is unknown to Quinzi, but *in hope against all hope*, in



*hopeless hope*, he believes that God will emerge victorious from that battle and bring salvation to mankind. That salvation is complete: it is not only spiritual, and that is why faith is essential eschatological impatience before the violent and sudden appearance of the Son of God, in all His glory and power.

**Boris Vulić** is a priest of the Archdiocese of Đakovo-Osijek. He teaches dogmatic theology at the Catholic Faculty of Theology in Đakovo (J. J. Strossmayer University in Osijek) and is currently acting Vice Dean for Teaching and Students at the same faculty. He earned his doctorate in 2013 at the Pontifical Gregorian University in Rome, and since 2014 he has served as the editor-in-chief of the Journal of the Archdiocese of Đakovo-Osijek, a magazine that this year celebrates 150 years of continuous publication, which makes it the oldest religious magazine in our language.

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## HOLY MASS IS A SOURCE OF SALVATION

**T**HE HOLY MASS IS A SOURCE OF SALVATION because it sacramentally represents the redemptive sacrifice of Jesus Christ on the cross. During the Adoration of the Cross ceremony on Good Friday, the Church sings: “Ecce, lignum crucis, in quo salus mundi pependit.” (This is the wood of the cross on which hung the Saviour of the world.). This immeasurable treasure of grace is opened and poured out on humankind at every celebration of the Holy Mass. We must avoid any gnostic mindset that requires us to be saved in an invisible and ahistorical manner. Salvation, real historical occurrences, and the Holy Mass, a visible public ritual (ceremony), are all related.

We were saved through the highest act of divine sacrifice that Christ, God and man, did on the cross. Worship of the Triune God is the primary goal of the ritual. Our redemption is its secondary, subsidiary (subordinate) goal. There are pressures to reverse this hierarchical order in the Church of our day.



**Janez Ferkolj** born in 1979 in Novo mesto, Slovenia. He pursued his Ph. D. at the Faculty of Theology in Ljubljana, where he also completed his theological studies. The title of his doctoral dissertation was: “Renovation from the Source. Henri de Lubac as an Interpreter of the Church Fathers and Living Tradition”. At the Faculty of Arts in Ljubljana, he studied French and Latin to supplement his theological studies. At the Faculty of Theology in Ljubljana, he teaches classes in dogmatic theology. He is a member of the editorial board of the International Catholic magazine *Communio* in Slovenia and is involved in translating theological writings that address current affairs. He is a Catholic priest and serves as a parish priest in Bled.



# NOTES















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