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**CJELOVITI RAZVOJ MLADIH U  
SUVREMENOM OBRAZOVNOM  
KONTEKSTU:**

*izazovi, perspektive i duhovna pratnja*

**INTEGRAL DEVELOPMENT OF YOUTH  
IN A CONTEMPORARY EDUCATIONAL  
CONTEXT:**

*Challenges, Perspectives and Spiritual  
Accompaniment*

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# **BOGOSLUŽJE – ODGOJ I POTICAJ NA ODGOJ**

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Religijski odgoj unutar kršćanstva najčešće se promatra kroz prizmu kateheze i transfera nekih vjerskih istina i načina čudorednoga djelovanja. To je prenošenje ili unošenje informacija u memoriju pojedinaca prema kojima se eventualno oblikuju načini djelovanja u životu. O tome koliko su te informacije zaživjele ili prihvaćene kao opći način djelovanja pojedinaca možemo dalje diskutirati. Da bi praktična dimenzija odgoja bila svrhovita, čovjek ih mora prihvatiti bićem, odnosno prihvatiti ih kao uvjerenje, a ne samo kao poznavanje činjenica. Jedna od svrha kršćanskoga bogoslužja jest i kateheza, a posljedično i odgoj. Kršćanske molitve, preciznije liturgijski obrasci, implicitno uključuju i katehetsko-pedagošku dimenziju. Gledano iz današnje perspektive teologije liturgije, ta se dimenzija ne naglašava dovoljno. Polazeći od etimologije samoga pojma odgoj, promotrit ćemo poticajno-pedagošku dimenziju nekih liturgijskih obrazaca i tako pokazati i pedagošku i odgojnu dimenziju kršćanske liturgije.

**KLJUČNE RIJEČI:** liturgija, bogoslužje, odgoj (edukacija), slušanje, molitva

## **LITURGY - EDUCATION AND ENCOURAGEMENT FOR EDUCATION**

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Religious education within the Christian faith is most often understood and viewed through catechesis and the transmission of specific religious truths and moral practices. This often takes the form of the transmission or internalization of information within an individual's memory, which can then potentially shape their patterns

of action in life. How much this information has taken root or been accepted as a general principle of action for individuals is a matter for further discussion. For the practical dimension of education to be purposeful, a person must accept it with their whole being, that is, as a belief, and not merely as factual knowledge.

One of the purposes of Christian worship is catechesis, and consequently, formation. Christian prayers, more precisely, liturgical forms, implicitly contain a catechetical-pedagogical dimension. From the perspective of contemporary liturgical theology, this dimension is not sufficiently emphasized. Starting from the etymology of the very term “education,” this paper examines the formative and pedagogically generative dimension of certain liturgical forms, thereby demonstrating both the pedagogical and formative potential of Christian liturgy.

KEYWORDS: Liturgy, worship, formation, listening, prayer

## **DIVLJENJE I OPONAŠANJE: KAKO MORALNI UZORI OBLIKUJU ETIKU**

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Ovaj rad analizira ulogu moralnih uzora i emocije divljenja u oblikovanju etike, polazeći od egzemplarističke moralne teorije Linde Zagzebski. Teza rada jest da se moralno razumijevanje i prosuđivanje ne temelje prvenstveno na apstraktnim pravilima, nego na prepoznavanju i oponašanju paradigmatalno dobrih osoba. Prema Zagzebski, temeljni moralni pojmovi – vrlina, ispravno djelovanje, dužnost i dobar život – definiraju se referencijom na moralne uzore, koji služe kao konkretni nositelji moralne vrijednosti. Rad razrađuje ključne elemente egzemplarizma: ulogu reflektiranog divljenja kao mehanizma prepoznavanja uzora i usmjeravanja selektivne imitacije; važnost empirijske i narativne dimenzije, kroz koju priče o uzorima otkrivaju dublja svojstva moralne izvrsnosti; te značaj perspektive i motiva, budući da moralna vrijednost djela ovisi o unutarnjim

pobudama uzora. Također se razmatraju ograničenja teorije, posebno u pogledu primjenjivosti uzora u različitim životnim kontekstima. U drugom dijelu rada uspoređuje se ovaj pristup s teorijom uzora i divljenja Maxa Schelera, koji naglašava fenomenološku i emocionalnu dimenziju moralnog iskustva. Dok Scheler ističe neposredni afinitet prema vrijednostima utjelovljenima u uzoru, Zagzebski razvija normativniji i epistemološki strukturiran pristup koji uključuje narativnu i društvenu provjeru uzora. Usporedba pokazuje da, unatoč zajedničkom naglasku na divljenju, ove teorije nude različite modele moralnog učenja i prosuđivanja. Zaključno, rad argumentira da pristup temeljen na moralnim uzorima pruža snažan okvir za razumijevanje etike kao prakse učenja kroz iskustvo, naraciju i emocije, što je posebno relevantno za moralno obrazovanje jer povezuje apstraktne pojmove s konkretnim životnim primjerima i potiče razvoj moralne osjetljivosti i prosudbe.

**KLJUČNE RIJEČI:** moralni uzori, divljenje, oponašanje, egzemplar, moralno obrazovanje

## **ADMIRATION AND IMITATION: HOW MORAL EXEMPLARS SHAPE ETHICS**

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This paper examines the role of moral exemplars and the emotion of admiration in shaping ethical understanding, drawing on the exemplarist virtue theory of Linda Zagzebski. The central thesis is that moral understanding and judgment are grounded not primarily in abstract rules, but in the recognition and imitation of paradigmatically good individuals. According to Zagzebski, fundamental moral concepts—virtue, right action, duty, and the good life—are defined by reference to moral exemplars, who serve as concrete bearers of moral value.

The study explores the main elements of exemplarism: reflective admiration as a mechanism for identifying exemplars and guiding

discerning imitation; the empirical and narrative dimension, through which stories about exemplars reveal deeper aspects of moral excellence; and the importance of perspective and motives, as the moral value of actions depends on the exemplar's intentions. The limitations of the theory, particularly regarding the applicability of exemplars across diverse contexts of life, are also addressed.

The paper further compares Zagzebski's approach with the theory of exemplars and admiration proposed by Max Scheler, who emphasizes the phenomenological and emotional dimension of moral experience. While Scheler highlights the immediacy of affective engagement with values embodied in exemplars, Zagzebski develops a more normative and epistemologically articulated model, incorporating narrative and forms of social validation. The comparison shows that, despite a shared emphasis on admiration, these theories offer distinct models of moral learning and judgment.

In conclusion, an exemplar-based approach provides a robust framework for understanding ethics as a practice of learning through experience, narrative, and emotion. This model is particularly relevant for moral education, as it links abstract concepts to concrete life examples and fosters the development of moral sensitivity and judgment.

**KEYWORDS:** moral exemplars, admiration, imitation, exemplarism, moral education

# **EUHARISTIJSKA I EKLEZIJALNA FORMACIJA MLADIH U MISLI EDITH STEIN: OD RAZVOJA INDIVIDUALNOSTI DO SUDJELOVANJA U MISTIČNOM TIJELU KRISTOVU**

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Izlaganje razmatra euharistijsku i eklezijalnu formaciju mladih u misli Edith Stein na temelju njezine filozofske antropologije i pedagoške koncepcije Bildung. Formacija osobe u steinovskom smislu ne znači prvenstveno vanjsko oblikovanje, nego razvoj unutarnje osobne forme koja je utemeljena u Božjem stvarateljskom planu. Svaka osoba nosi jedinstveni poziv i vlastitu unutarnju strukturu koja se postupno razvija u susretu s istinom, milošću i zajednicom. Ova antropološka perspektiva povezuje se s njezinim razumijevanjem zajednice i Crkve kao duhovne zajednice osoba. Edith Stein shvaća Crkvu kao Mistično Tijelo Kristovo u kojem vjernici, po milosti, postaju stvarni udovi Kristova života. U tom kontekstu euharistija zauzima središnje mjesto jer se upravo u njoj ostvaruje najdublje jedinstvo vjernika s Kristom i međusobno zajedništvo unutar Crkve. Stein naglašava i važnost liturgije kao molitve cijele Crkve, u kojoj pojedini vjernik sudjeluje u Kristovoj molitvi Ocu. Istinska obnova Crkve događa se, stoga, ponajprije iznutra, kroz živote osoba koje su duboko sjedinjene s Bogom. Na temelju tih uvida rad pokazuje da se autentična formacija mladih prema Edith Stein ostvaruje u integraciji osobnog sazrijevanja, liturgijskog života i pripadnosti Mističnom Tijelu Kristovu. Euharistija se pritom pojavljuje kao središte i izvor takve formacije te temelj istinske obnove Crkve.

**KLJUČNE RIJEČI:** Edith Stein, formacija mladih, Bildung, mistično tijelo Kristovo, euharistija, liturgija, Crkva

# EUCCHARISTIC AND ECCLESIAL FORMATION OF YOUTH IN THE THOUGHT OF EDITH STEIN: FROM THE DEVELOPMENT OF INDIVIDUALITY TO PARTICIPATION IN THE MYSTICAL BODY OF CHRIST

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The paper examines the Eucharistic and ecclesial formation of young people in the thought of Edith Stein, based on her philosophical anthropology and her pedagogical concept of *Bildung*. In the Steinian sense, the formation of the person does not primarily mean external shaping, but rather the development of an inner personal form grounded in God's creative plan. Every person carries a unique vocation and an inner structure that gradually unfolds in the encounter with truth, grace, and community. This anthropological perspective is further connected with her understanding of community and the Church as a spiritual community of persons. Edith Stein understands the Church as the Mystical Body of Christ, in which the faithful, by grace, become true members sharing in the life of Christ. Within this context, the Eucharist occupies a central place, since it is precisely in the Eucharist that the deepest unity of the faithful with Christ and their mutual communion within the Church is brought about. Stein also emphasizes the importance of the liturgy as the prayer of the whole Church, in which the individual believer participates in Christ's prayer to the Father. The true renewal of the Church therefore occurs primarily from within, through the lives of persons who are deeply united with God. On the basis of these insights, the paper shows that authentic youth formation, according to Edith Stein, is realized through the integration of personal maturation, liturgical life, and belonging to the Mystical Body of Christ. The Eucharist thus appears as the source and summit of such formation, and as the foundation of the true renewal of the Church.

KEYWORDS: Edith Stein; youth formation; *Bildung*; Mystical Body of Christ; Eucharist; liturgy; Church

# UMJETNOST IVANA MEŠTROVIĆA U SLUŽBI CJELOVITOG RAZVOJA MLADIH: OD KULTURNE BAŠTINE DO OSOBNOG IDENTITETA

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Suvremeni odgojno-obrazovni kontekst suočen je s brojnim društvenim i kulturnim promjenama koje snažno utječu na proces formiranja identiteta mladih. U takvim okolnostima sve se više naglašava potreba za cjelovitim pristupom odgoju i obrazovanju koji, uz intelektualni razvoj, uključuje i emocionalnu, kulturnu, moralnu i duhovnu dimenziju osobe. Jedan od važnih prostora u kojem se može ostvariti takav integrativni pristup jest susret s umjetničkom i kulturnom baštinom. U tom se kontekstu rad usredotočuje na stvaralaštvo Ivana Meštrovića kao vrijedan pedagoški i kulturni resurs u procesu odgoja i obrazovanja mladih. Meštrovićeva umjetnost duboko je ukorijenjena u iskustvu narodne tradicije i religijske simbolike, ali istodobno odražava i osobnu duhovnu potragu obilježenu promišljanjem o patnji, vjeri, slobodi i smislu ljudskog postojanja. Njegova djela stoga nadilaze estetsku vrijednost te postaju prostor susreta umjetnosti, duhovnosti i egzistencijalnih pitanja. Polazeći od pedagoške perspektive, rad analizira mogućnosti interpretacije Meštrovićevih djela u odgojno-obrazovnom procesu kao poticaja za razvoj estetske osjetljivosti, kritičkog mišljenja i osobne refleksije kod mladih. Susret s umjetničkim djelom omogućuje učenicima povezivanje kulturne baštine s vlastitim iskustvom i promišljanjem o identitetu, vrijednostima i odgovornosti u suvremenom društvu. U tom smislu umjetnost Ivana Meštrovića može se promatrati kao važan odgojni prostor u kojem se susreću kulturna baština i osobni razvoj, pridonoseći cjelovitom oblikovanju mladoga čovjeka te njegovoj sposobnosti razumijevanja vlastitoga identiteta u dijalogu s tradicijom i suvremenim izazovima.

**KLJUČNE RIJEČI:** Ivan Meštrović, kulturna i religijska baština, identitet mladih, estetski odgoj, duhovna dimenzija obrazovanja

# THE ART OF IVAN MEŠTROVIĆ IN THE SERVICE OF THE COMPREHENSIVE DEVELOPMENT OF YOUTH: FROM CULTURAL HERITAGE TO PERSONAL IDENTITY

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The contemporary educational context is marked by numerous social and cultural changes that strongly influence the process of identity formation among young people. In such circumstances, the need for a holistic approach to education is increasingly emphasized, which, in addition to intellectual development, also includes the emotional, cultural, moral, and spiritual dimensions of the person. One of the important spaces in which such an integrative approach can be achieved is the encounter with artistic and cultural heritage. In this context, the paper focuses on the artistic oeuvre of Ivan Meštrović as a valuable pedagogical and cultural resource in the process of youth formation. Meštrović's art is deeply rooted in the experience of folk tradition and religious symbolism, while at the same time reflecting a personal spiritual search marked by reflection on suffering, faith, freedom, and the meaning of human existence. His works therefore transcend mere aesthetic value and become a space in which art, spirituality, and existential questions converge. From a pedagogical perspective, the paper analyzes the possibilities of interpreting Meštrović's works in the educational process as an impetus for the development of aesthetic sensitivity, critical thinking, and personal reflection in young people. Encountering a work of art allows students to connect cultural heritage with their own experience and to reflect on identity, values, and responsibility in contemporary society. In this sense, the art of Ivan Meštrović can be understood as an important educational space in which cultural heritage and personal development intersect, contributing to the integral formation of the young person and the capacity to understand one's own identity in dialogue with tradition and contemporary challenges.

**KEYWORDS:** Ivan Meštrović; cultural and religious heritage; youth identity; aesthetic education; spiritual dimension of education

# **ZWISCHEN ANGST, ENTFREMDUNG UND HOFFNUNG: RELIGIONSPÄDAGOGISCHE PERSPEKTIVEN AUF PSYCHISCHE GESUNDHEIT JUGENDLICHER IM KONTEXT BIBLISCHER NARRATIONEN**

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In den letzten Jahren hat die psychische Gesundheit von Jugendlichen sowohl in der öffentlichen Diskussion als auch im schulischen Kontext stark an Bedeutung gewonnen. Faktoren wie sozialer Wandel, Leistungsdruck und Zukunftsunsicherheit führen zunehmend dazu, dass Jugendliche Stress, Ängste und andere Formen psychischer Belastung erleben. Schulen stehen somit vor der Herausforderung, diese Problemlagen nicht nur psychologisch oder pädagogisch, sondern auch im Rahmen einer ganzheitlichen Bildung zu berücksichtigen, die die integrale Entwicklung junger Menschen unterstützt. Dieser Beitrag untersucht das Potenzial des Religionsunterrichts für die Reflexion und Auseinandersetzung mit psychischer Gesundheit. Zwar kann und sollte Religionsunterricht nicht als therapeutischer Raum verstanden werden, doch bietet er einen besonderen Rahmen, um existenzielle Fragen, persönliche Erfahrungen und ethische Reflexionen zu thematisieren. Themen wie Angst, Verletzlichkeit, Hoffnung und Resilienz ermöglichen es Schüler\*innen, ihre inneren Erfahrungen zu deuten und konstruktive Perspektiven auf Herausforderungen zu entwickeln. Zunächst wird die wachsende gesellschaftliche Relevanz psychischer Gesundheit skizziert und ihre Bedeutung für die ganzheitliche Entwicklung von Jugendlichen herausgestellt. Anschließend wird eine biblisch-theologische Perspektive anhand der Erzählung vom gerasenen Dämonenbesessenen (Mk 5,1–20) vorgestellt. Symbolisch interpretiert kann die Geschichte Erfahrungen von Entfremdung, Kontrollverlust und sozialer Ausgrenzung darstellen, die mit zeitgenössischen Formen psychischer Belastung resonieren.

Diese Deutung eröffnet Möglichkeiten, biblische Texte mit den Lebensrealitäten der Schüler\*innen zu verbinden. Abschließend werden pädagogische Zugänge präsentiert, die es Lernenden ermöglichen, sich im Religionsunterricht mit psychischer Gesundheit auseinanderzusetzen. Dazu gehören kreative Textinterpretationen, literarische Perspektiven aus der zeitgenössischen Jugendliteratur sowie reflektierende Übungen zu Angst, Vertrauen und Hoffnung, die keine persönliche Selbstoffenbarung erfordern. Auf diese Weise kann der Religionsunterricht Resilienz, Empathie und spirituelle Reflexion fördern und so einen Beitrag zur integralen Entwicklung junger Menschen leisten.

SCHLÜSSELWÖRTER: psychische Gesundheit; religionsunterricht; jugendentwicklung; biblische erzählungen; resilienz

## **BETWEEN FEAR, ALIENATION, AND HOPE: RELIGIOUS EDUCATION PERSPECTIVES ON THE MENTAL HEALTH OF YOUNG PEOPLE IN THE CONTEXT OF BIBLICAL NARRATIVES**

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In recent years, the mental health of adolescents has gained increasing importance in both public discourse and educational contexts. Factors such as rapid social change, academic pressure, and uncertainty about the future are contributing to a growing number of young people experiencing stress, anxiety, and other forms of psychological distress. Schools therefore face the challenge of addressing these issues not only from psychological or pedagogical perspectives, but also within broader educational frameworks that support the holistic and integral development of young people. This paper examines the potential of religious education as a space

for reflection and engagement with questions of mental health. Although religious education cannot and should not function as a therapeutic setting, it provides a distinctive environment in which existential questions, personal experiences, and ethical reflection can be explored. Themes such as fear, vulnerability, hope, and resilience can help students interpret their inner experiences and develop constructive perspectives on the challenges they encounter in their lives. The paper first outlines the growing societal relevance of mental health and highlights its importance for the integral development of adolescents. It then presents a biblical-theological perspective by examining the narrative of the Gerasene demoniac (Mk 5:1–20). Interpreted symbolically, this story expresses experiences of alienation, loss of control, and social exclusion that resonate with certain contemporary forms of psychological distress. Such an interpretation opens possibilities for connecting biblical texts with the lived realities of students. Finally, the paper presents several pedagogical approaches that enable learners to engage with the topic of mental health in religious education. These include creative methods of text interpretation, literary perspectives drawn from contemporary youth literature, and reflective exercises on fear, trust, and hope that do not require personal self-disclosure. In this way, religious education can foster resilience, empathy, and spiritual reflection, thereby contributing to the integral development of young people.

**KEYWORDS:** mental health; religious education; youth development; biblical narratives; resilience

# YOUTH, CHOICE, AND THE FORMATION OF THE SELF: A KIERKEGAARDIAN PERSPECTIVE IN THE DIGITAL AGE

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Søren Kierkegaard does not write directly about youth as a distinct stage of life; however, his philosophy offers a remarkably precise account of experiences that are particularly intense in youth: the search for meaning, anxiety in the face of choice, experimentation with life, and the need for personal decisions. Kierkegaard also critically addresses the phenomenon of the media, which in his time began to acquire significant mass influence, particularly emphasizing the disappearance of the individual within the anonymity of the crowd. In works such as *Either/Or*, *The Concept of Anxiety*, and *The Sickness Unto Death*, Kierkegaard develops an existential analysis of the human self as a relation that relates to itself, as well as to others and to God. Such a conception of the person provides a fruitful starting point for reflecting on the integral development of young people in a contemporary digital context. Drawing on Kierkegaard's analysis of the aesthetic, ethical, and religious stages of existence, this paper shows how the formation of personal identity in young people unfolds in the tension between a multiplicity of possibilities and the need for personal choices and decisions that shape the self. Kierkegaard's analysis of anxiety as the "dizziness of freedom" is particularly relevant for understanding the experience of young people in the digital age, in which possibilities are multiplied, yet at the same time are superficially mediated through digital platforms and algorithmically shaped flows of information. Particular emphasis is placed on Kierkegaard's critique of the media, developed especially in his polemics with the Danish press of his time. This critique can be interpreted as anticipating the dynamics of contemporary digital networks, in which individual identity often emerges within a space of constant exposure, comparison with others, and fragmentation of attention. In this light, Kierkegaard's insights contribute to

contemporary discussions on the integral formation of young people by emphasizing the importance of authenticity, personal decision, and the relationship to the transcendent. While the digital environment expands the horizontal possibilities for the formation of the person, it does not adequately engage the vertical dimension of the relationship to the transcendent, which, for Kierkegaard, is decisive in the formation of the human self.

KEYWORDS: Kierkegaard; youth; identity; digital media; existential formation

## **MLADOST, IZBOR I FORMIRANJE SEBSTVA: KIERKEGAARDOVA PERSPEKTIVA U DIGITALNOM DOBU**

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Søren Kierkegaard ne piše izravno o mladosti kao razdoblju života, no ipak se može reći da njegova filozofija vrlo precizno opisuje iskustva koja su najsnažnija u mladosti: potragu za smislom, tjeskobu pred izborom, eksperimentiranje sa životom te potrebu za osobnim odlukama i izborima. Kierkegaard također kritički promišlja fenomen medija, koji u njegovo vrijeme počinje zadobivati značajniji (i masovni) društveni utjecaj, osobito ističući nestajanje pojedinca u anonimnosti mase. U svojim djelima, poput *Ili – ili*, *Pojam tjeskobe* i *Bolest na smrt*, Kierkegaard razvija egzistencijalnu analizu ljudskog sebstva kao odnosa koji se odnosi prema samome sebi, ali i prema drugome te prema Bogu. Takvo poimanje osobe (ili osobnosti – samog sebe) pruža plodno polazište za promišljanje cjelovitog razvoja mladih u suvremenom i digitalnom kontekstu. Stoga, polazeći od Kierkegaardove analize estetskoga, etičkoga i religijskoga stadija života, kao i drugih povezanih tema, ovo će izlaganje pokazati kako se proces oblikovanja osobnog identiteta kod mladih odvija u napetosti između mnoštva mogućnosti i potrebe za

osobnim izborima i odlukama koje za posljedicu imaju oblikovanje sebstva. Kierkegaardova analiza tjeskobe kao „ošamućenosti slobode“ osobito je važna za razumijevanje iskustva mladih u digitalnom dobu, u kojem se mogućnosti umnažaju, ali istodobno bivaju površno posredovane putem digitalnih platformi i algoritamski oblikovanih tokova informacija. Poseban naglasak bit će stavljen na razjašnjenje Kierkegaardove kritike medija, razvijene u njegovim polemikama s danskim tiskom njegova vremena. Ta se analiza može tumačiti kao anticipacija dinamika suvremenih digitalnih mreža, u kojima se individualni identitet često oblikuje u prostoru stalne izloženosti, uspoređivanja s drugima te se odvija kroz konstantno fragmentiranje pažnje. U tom svjetlu, izlaganje Kierkegaardovih uvida može pridonijeti suvremenoj raspravi o cjelovitom odgoju i formaciji mladih, naglašavajući važnost autentičnosti, osobne odluke i odnosa prema Transcendentnome. Digitalno okruženje doista proširuje horizontalne mogućnosti oblikovanja osobe, ali ne zahvaća vertikalnu dimenziju odnosa prema Transcendentnome, koja je, za Kierkegarda, odlučujuća u formiranju ljudskog sebstva.

KLJUČNE RIJEČI: Kierkegaard, mladost, identitet, digitalni mediji, egzistencijalna formacija

## **SOCIAL TEACHING OF THE CHURCH AND DIGITAL ETHICS: CHALLENGES OF ARTIFICIAL INTELLIGENCE AND THE DEHUMANIZATION OF WORK**

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This paper explores the complex challenges posed by artificial intelligence in the context of human work, with particular emphasis on the phenomenon of dehumanization. In an era of accelerated digitalization and technological automation, human work is increasingly reduced to functionality and efficiency, thereby losing its anthropological and spiritual dimensions. Through four theoretically

and methodologically coherent sections, the paper first defines the key concepts (artificial intelligence and the dehumanization of work), then presents the anthropological and ethical value of work as articulated in the Church's Magisterium, interprets the concept of digital ethics in relation to human work, and finally offers a critical analysis of contemporary forms of dehumanization driven by artificial intelligence. Drawing on a theological-ethical framework, the paper highlights the need for a conception of digital ethics oriented toward the "rehumanization" of work and the ethical shaping of technological development.

**KEYWORDS:** artificial intelligence; dehumanization of work; social teaching of the Church; digital ethics

## **SOCIJALNI NAUK CRKVE I DIGITALNA ETIKA: IZAZOVI UMJETNE INTELIGENCIJE I DEHUMANIZACIJE RADA**

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Ovaj rad istražuje složene izazove koje donosi umjetna inteligencija u kontekstu ljudskog rada, s posebnim naglaskom na fenomen dehumanizacije. U doba ubrzane digitalizacije i tehnološke automatizacije ljudski se rad sve više svodi na funkcionalnost i učinkovitost, gubeći svoju antropološku i duhovnu dimenziju. Kroz četiri teorijski i metodološki usklađena poglavlja autor najprije definira temeljne pojmove (umjetna inteligencija, dehumanizacija rada), potom prikazuje antropološko-etičku vrijednost rada kroz crkveno Učiteljstvo, tumači pojam digitalne etike u kontekstu ljudskog rada te naposljetku kritički analizira aktualne manifestacije dehumanizacije uzrokovane umjetnom inteligencijom. Korištenjem teološko-etičkog okvira rad ukazuje na potrebu za digitalnom etikom usmjerenom prema takozvanoj „rehumanizaciji“ rada i etičkom oblikovanju tehnologije.

**KLJUČNE riječi:** umjetna inteligencija, dehumanizacija rada, socijalni nauk Crkve, digitalna etika

# BETWEEN DOGMA AND THE SCREEN: THE EVOLUTION OF CHRISTOLOGICAL REPRESENTATION IN MODERN CINEMA

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This paper analyzes the evolution of Christological representation in modern cinema, tracing a shift from traditional, dogmatically grounded portrayals of Jesus Christ toward more complex, allegorical, and subversive figures. Although this transition marginalizes the explicit figure of Christ on the big screen, film as an art form continues to function as a space for the reinterpretation of central theological motifs—suffering, sacrifice, and redemption—through secular narrative models. Methodologically, the study combines theological-hermeneutical analysis with a filmological approach, taking into account narrative structures, visual symbolism, and the cultural context in which particular works emerge. Through the examination of selected films and their diverse Christological configurations, it becomes possible to discern the ways in which contemporary cinema reshapes the perception of Christ’s person and to address the question of the extent to which modern film remains in dialogue with Christian dogma. The analysis demonstrates that contemporary cinema does not necessarily abandon the Christological paradigm but rather transforms it in accordance with the demands of a pluralistic and secularized society. In conclusion, the paper considers whether such a transformation can be understood as a form of implicit theology within the medium of film or as a symptom of the gradual secularization of the Christian symbolic imaginary.

**KEYWORDS:** Jesus Christ; Christ-like figures; popular culture; faith and film

# IZMEĐU DOGME I EKRANA: EVOLUCIJA KRISTOLOŠKOG PRIKAZA U MODERNOJ KINEMATOGRAFIJI

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Rad analizira evoluciju kristološkog prikaza u modernoj kinematografiji, polazeći od tradicionalnih, dogmatski utemeljenih prikaza Isusa Krista prema složenijim, alegorijskim i subverzivnim figurama. Iako se ovim prijelazom marginalizira Kristov lik na velikom platnu, filmska umjetnost i dalje ostaje prostor (re)interpretacije središnjih teoloških motiva – patnje, žrtve i otkupljenja – kroz sekularne narativne modele. Metodološki, rad kombinira teološko-hermeneutičku analizu s filmološkim pristupom, uzimajući u obzir narativne strukture, vizualnu simboliku i kulturni kontekst nastanka pojedinih djela. Analizom pojedinih filmova, kroz različite kristološke prikaze, moguće je razlučiti načine na koje suvremena kinematografija transformira percepciju Kristova lika i djela te pružiti odgovor na pitanje u kojoj mjeri moderni film ostaje u dijalogu s kršćanskom dogmom. Time se pokazuje da suvremeni film ne napušta nužno kristološki model, nego ga transformira u skladu sa zahtjevima pluralističkog i sekulariziranog društva. Zaključno se propituje može li se takva transformacija razumjeti kao oblik implicitne teologije u mediju filma ili kao simptom postupne sekularizacije kršćanskog simboličkog imaginarija.

**KLJUČNE RIJEČI:** Isus Krist, kristoliki likovi, popularna kultura, vjera i film

# **BETWEEN ALGORITHM AND NARRATIVE: DIGITAL STORYTELLING AS A PRACTICE OF FREEDOM IN RELIGIOUS EDUCATION**

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Processes of identity formation are closely linked to narrative practices. Concepts such as narrative identity emphasize that individuals make sense of their lives by telling and re-telling stories about themselves. Under the conditions of digital culture, these practices increasingly take place through digital media: young people use platforms, apps, and audiovisual tools to narrate experiences, relationships, and also stories of belief. Digital storytelling thus becomes a relevant practice for contemporary religious education. At the same time, storytelling in digital environments is inherently ambivalent. Digital media are not neutral instruments; they embed specific technological logics, norms, and affordances that shape how stories are produced, circulated, and perceived. Algorithmic visibility regimes, platform aesthetics, and attention economies introduce imperatives that subtly guide narrative practices. When digital tools are integrated into religious educational contexts, they can therefore both expand and restrict spaces of agency and freedom. Religious education has a particular interest in enabling young people to reflect on and shape these conditions. Rather than becoming subjects governed by algorithmic logics, learners should be empowered to act as authors of their own narratives of belief and life. Digital storytelling can support such processes by enabling reflective self-expression, fostering empathy, and contributing to a culture of encounter oriented toward the common good. However, realizing this potential requires critical awareness. From both an anthropological perspective and the standpoint of media pedagogy and media critique, it is essential to examine the imperatives that structure storytelling under digital conditions. Only through such reflexivity can religious

education contribute to widening spaces of agency and safeguarding the subjectivity of learners. Digital storytelling therefore appears as an intrinsically ambivalent practice: it holds significant potential for fostering freedom, while simultaneously remaining susceptible to forces that may constrain it.

KEYWORDS: digital storytelling; narrative identity; freedom; religious education; digital condition

## **ZWISCHEN ALGORITHMEN UND NARRATIVEN: DIGITAL STORYTELLING ALS FREIHEITSSTIFTENDE PRAXIS RELIGIÖSER BILDUNG**

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Identitätsbildungsprozesse sind eng mit Erzählprozessen verbunden. Konzepte narrativer Identität legen nahe, dass Individuen durch das Erzählen und Nach-Erzählen ihrer eigenen Geschichte Sinn für ihr Leben stiften. In einer Kultur der Digitalität werden diese Prozesse zunehmend durch digitale Medien beeinflusst: Junge Menschen verwenden Plattformen, Apps und audiovisuelle Werkzeuge um eigene Erlebnisse, Beziehungen und Glaubensgeschichte zu erzählen. Digital Storytelling wird auf diese Weise eine relevante Praxis für religiöse Bildung. Zugleich ist Erzählen in digitalen Umgebungen höchst ambivalent. Digitale Medien sind keine neutralen Werkzeuge, sondern beinhalten immer spezifische technologische Logiken, Normen und Affordanzen. Dies hat Einfluss darauf, wie Geschichten produziert, geteilt und wahrgenommen werden. Algorithmische Sichtbarkeitsregime, Plattformästhetiken und Aufmerksamkeitsökonomie bringen bestimmte Imperative mit sich, welche die Erzählpraxis subtil lenken. Werden digitale Tools daher in religiöse Bildungsprozesse integriert, bedeutet dies, dass sie den Handlungsraum und die Freiheit von Menschen sowohl

erweitern, aber auch einschränken können. Religiöse Bildung verfolgt das spezifische Interesse junge Menschen darin zu stärken, diese Kontextbedingungen zu reflektieren und zu gestalten. Digital Storytelling kann hierzu einen Beitrag leisten die Subjekte nicht den algorithmischen Logiken unterworfen zu sein, sondern in Digital Storytelling kann solche Prozesse unterstützen, indem Kompetenz eingeübt werden, die reflexiven Selbstaussdruck, Empathie und eine Haltung, die einen Beitrag zum Gemeinwohl leisten will, fördern. Bei all den Potenzialen darf eine kritische Haltung nicht außer Acht gelassen werden. Sowohl aus anthropologischer Perspektive wie auch aus Sicht der Medienpädagogik und -kritik ist es essentiell, die Imperative solcher digitalen Erzählpraktiken zu durchleuchten. Durch eine solche Reflexivität kann religiöse Bildung den Handlungsspielraum und die Subjektivität der Lernenden einen wichtigen Beitrag leisten. Digital Storytelling erscheint daher als in sich ambivalente Praxis: Sie hält das Potenzial zur Stärkung von Freiheit bereit, und dies zugleich behindern.

KEYWORDS: digital storytelling; narrative identität; freiheit, religiöse bildung, digitalität

# THE IMPACT OF GENERATIVE ARTIFICIAL INTELLIGENCE ON YOUTH FORMATION

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Generative artificial intelligence (GenAI), such as ChatGPT, is rapidly transforming the ways in which young people access information, learn, and create. While these technologies offer new opportunities for expanding knowledge and fostering creativity, the Catholic intellectual tradition calls for a careful discernment of their anthropological and educational implications. Recent Church teaching emphasizes that technological development must remain at the service of the human person and the common good, safeguarding human dignity, authentic relationships, and the capacity for critical reflection. This study examines the impact of GenAI on youth formation, with particular attention to the cultivation of critical thinking. Vatican reflections on artificial intelligence, especially in *Antiqua et Nova*, stress that emerging technologies must be evaluated in light of a sound understanding of the human person and should never diminish human responsibility, creativity, or moral agency. Similarly, *Laudato Si'* warns against a technocratic paradigm that risks reducing human reason and freedom to purely instrumental logic and instead calls for an integral education that fosters wisdom, discernment, and responsibility. In continuity with this perspective, Pope Leo XIV's Message for the World Day of Social Communications highlights the need to protect the uniqueness of human "faces and voices" in digital communication, warning that engagement-driven algorithms, synthetic media, and automated content may erode critical reflection and blur the distinction between reality and simulation. In line with these concerns, the study employs a questionnaire distributed to theology students and students of other disciplines via the Google Forms platform. The research analyzes patterns of GenAI use in academic contexts, explores perceived

benefits and risks, and examines correlations between the frequency of AI use and self-reported levels of cognitive engagement and critical thinking. It also considers how these technologies influence learning habits, mental well-being, social relationships, and personal responsibility. By integrating empirical findings with the ethical and anthropological insights of Catholic social teaching, this study seeks to inform pedagogical approaches that combine AI literacy with virtue formation, ensuring that technological innovation supports human judgment, creativity, and the search for truth.

KEYWORDS: generative artificial intelligence; youth formation; critical thinking; catholic social teaching; virtue ethics.

## UTJECAJ GENERATIVNE UMJETNE INTELIGENCIJE NA FORMACIJU MLADIH

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Generativna umjetna inteligencija, poput sustava ChatGPT, ubrzano mijenja načine na koje mladi pristupaju informacijama, uče i stvaraju. Premda ove tehnologije otvaraju nove mogućnosti za proširenje znanja i razvoj kreativnosti, katolička intelektualna tradicija poziva na razborito i odgovorno razlučivanje njihovih antropoloških, etičkih i odgojno-obrazovnih posljedica. Suvremeno crkveno učiteljstvo dosljedno naglašava da tehnološki napredak mora ostati u službi ljudske osobe i općega dobra, uz očuvanje ljudskoga dostojanstva, autentičnih međuljudskih odnosa i sposobnosti kritičkoga prosuđivanja. U ovom se istraživanju razmatra utjecaj generativne umjetne inteligencije na formaciju mladih, s posebnim naglaskom na razvoj kritičkoga mišljenja. Razmišljanja Svete Stolice o umjetnoj inteligenciji, osobito u dokumentu *Antiqua et Nova*, ističu da se nove tehnologije trebaju vrednovati u svjetlu cjelovitoga shvaćanja ljudske osobe te da nikada ne smiju umanjiti

osobnu odgovornost, stvaralačku sposobnost i moralnu slobodu čovjeka. Slično tomu, enciklika *Laudato si'* upozorava na opasnosti tehnokratske paradigme koja teži svesti ljudski razum i slobodu na čisto uporabnu i instrumentalnu logiku te poziva na cjeloviti odgoj koji promiče mudrost, razlučivanje i osjećaj odgovornosti. U skladu s tom vizijom, poruke Svetoga Oca za Svjetski dan sredstava društvenih komunikacija naglašavaju potrebu očuvanja jedinstvenosti ljudskih „lica i glasova“ u digitalnom okruženju, upozoravajući da algoritmi vođeni logikom privlačenja pažnje, sintetički medijski sadržaji i automatizirana komunikacija mogu oslabiti sposobnost kritičkoga promišljanja i zamagliti razliku između stvarnosti i njezine simulacije. Polazeći od tih upozorenja, u istraživanju se koristi anketni upitnik koji je putem platforme Google Forms dostavljen studentima teologije i drugih studija. Analiziraju se obrasci uporabe generativne umjetne inteligencije u akademskom okruženju, razmatraju percipirane koristi i mogući rizici te ispituje povezanost između učestalosti korištenja ovih alata i samoprocijenjene razine kognitivnoga angažmana i kritičkoga mišljenja. Posebna se pozornost posvećuje utjecaju umjetne inteligencije na navike učenja, mentalno zdravlje, društvene odnose i osobnu odgovornost. Integriranjem empirijskih nalaza s etičkim i antropološkim uvidima socijalnog nauka Crkve ovo istraživanje nastoji pridonijeti razvoju odgojno-obrazovnih pristupa koji povezuju digitalnu pismenost s formacijom kreposti, kako bi tehnološke inovacije služile razboritu ljudskom rasuđivanju, kreativnosti i traženju istine.

**KLJUČNE riječi:** generativna umjetna inteligencija, formacija mladih, kritičko mišljenje, digitalna etika, socijalni nauk Crkve

# YOUTH ACCOMPANIMENT IN THE CONTEXT OF THE CATECHETICAL DIRECTORY

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Young people in Slovenia are growing up in a pluralistic and strongly secularized social environment in which religious tradition often no longer represents a self-evident framework for personal identity. As a result, the process of socialization in faith has weakened, as many families are no longer able to systematically transmit the Christian faith to new generations. Consequently, catechetical activity increasingly encounters young people who lack a basic religious experience or whose understanding of faith is fragmented and distant from the ecclesial community. Slovenian catechetical documents likewise emphasize that traditional models of catechesis are no longer sufficient unless they are complemented by personal pastoral accompaniment and a process-oriented initiation into faith. This contribution addresses the question of how contemporary catechesis can respond to the spiritual needs of young people and what role accompaniment plays as a fundamental pastoral attitude. The first part presents several key trends in youth spirituality, among which the individualization of religiosity, the search for personal meaning, openness to spiritual experiences, and, at the same time, a certain distance from institutional forms of religion stand out. These phenomena indicate the need for pastoral approaches that enable personal dialogue, gradual initiation into faith, and space for the free formation of young people's religious identity. The contribution then analyzes the normative framework provided by the Catechetical Directory and the Slovenian Catechetical Plan. These documents emphasize that catechesis is a comprehensive process of formation in faith whose aim is to lead the individual to a personal encounter with Jesus Christ and to active participation in the life of the Church. Particular attention is given to the catechumenal and mystical

approach, which highlights gradual growth, personal development, and the communal dimension of faith. The final part outlines several key areas for future pastoral work: the development of spiritual accompaniment for young people, the strengthening of family and community catechesis, the formation of mentors and pastoral companions, and the creation of spaces in which young people can actively participate in the life of the Church. The contribution concludes that, despite many challenges, young people remain an important sign of hope for the future of the Church. Accompanying young people is therefore not only a pastoral task but also a long-term investment in the life and mission of the Christian community.

**KEYWORDS:** youth accompaniment; youth spirituality; catechesis; Catechetical Directory; Slovenian Catechetical Plan; pastoral theology

## **PRAĆENJE MLADIH U KONTEKSTU PRAVILNIKA ZA KATEHEZU**

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Mladi u Sloveniji odrastaju u pluralnom i izrazito sekulariziranom društvenom okruženju u kojem religijska tradicija često više ne predstavlja samorazumljiv okvir osobnog identiteta. Kao posljedica toga oslabljen je proces socijalizacije u vjeri, budući da mnoge obitelji više nisu u stanju sustavno prenositi kršćansku vjeru novim generacijama. Katehetska djelatnost stoga se sve češće susreće s mladima koji nemaju temeljno religiozno iskustvo ili čije je razumijevanje vjere fragmentirano i udaljeno od crkvene zajednice. Slovenski katehetski dokumenti također naglašavaju da tradicionalni modeli kateheze više nisu dostatni ako nisu nadopunjeni osobnim pastoralnim praćenjem i procesnim uvođenjem u vjeru. Ovaj prilog polazi od pitanja kako suvremena kateheza može odgovoriti na duhovne potrebe mladih te kakvo mjesto u tome ima praćenje

kao temeljni pastoralni stav. U prvome dijelu predstavljeni su neki ključni trendovi mladinske duhovnosti, među kojima se posebno ističu individualizacija religioznosti, potraga za osobnim smislom, otvorenost duhovnim iskustvima te istodobno određena distanca prema institucionalnim oblicima religije. Ove pojave ukazuju na potrebu pastoralnih pristupa koji mladima omogućuju osobni dijalog, postupno uvođenje u vjeru i prostor za slobodno oblikovanje njihova vjerskog identiteta. U nastavku prilog analizira normativni okvir koji predstavljaju Pravilnik za katehezu i Slovenski katehetski plan. Ovi dokumenti naglašavaju da je kateheza cjelovit proces odgoja u vjeri čiji je cilj voditi pojedinca prema osobnom susretu s Isusom Kristom te prema aktivnom uključivanju u život Crkve. Posebna se pozornost posvećuje katekumenskom i mistagoškom pristupu koji naglašava postupnost, osobni rast i zajedničku dimenziju vjere. U završnom dijelu naznačena su neka ključna područja budućeg pastoralnog djelovanja: razvoj duhovnog praćenja mladih, jačanje obiteljske i zajedničke kateheze, formacija mentora i pastoralnih pratitelja te stvaranje prostora u kojima mladi mogu aktivno sudjelovati u životu Crkve. Prilog zaključuje da su mladi, unatoč brojnim izazovima, važan znak nade za budućnost Crkve. Praćenje mladih stoga nije samo pastoralna zadaća, nego i dugoročna investicija u život i poslanje kršćanske zajednice.

**KLJUČNE RIJEČI:** praćenje mladih; mladinska duhovnost; kateheza; Pravilnik za katehezu; Slovenski katehetski plan; pastoralna teologija

# **(NE)MOGUĆE TEOLOGIZIRANJE S MLADIMA. OD IZAZOVA DO MOGUĆEG DOPRINOSA PROCESIMA VJERSKOGA ODGOJA**

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Polazište rada predstavljaju rezultati relevantnih istraživanja o religioznosti mladih, odnosno rastućoj tendenciji njihova interesa za duhovnošću u suvremenom kontekstu. Na temelju istih izdvojit će se podatci koji predstavljaju određene teološko-katehetske izazove u suvremenim procesima religioznog odgoja i kateheze s mladima. Njih se najčešće promatra i vrednuje kao osobe u „nastajanju“, a ne toliko kao one koji već „jesu“ i mogu doprinijeti, između ostaloga, i govoru o Bogu i životu Crkve. Ovakav pristup, kako ističe Wesley W. Ellis (2015), nije ispravan i on uvelike utječe i na rezultate religioznog odgoja i kateheze koja zbog toga ne uspijeva otkriti ljepotu Božjeg djelovanja u životima mladih ljudi. Napuštajući ovu perspektivu i uvažavajući mlade u njihovu „ovdje i sada“, u radu se nastoji afirmirati novi interpretativni okvir za praćenje njihova „rasta“ u vjeri. U drugom dijelu rada precizirat će se stoga jedan noviji pristup religioznom odgoju i katehezi – teologija mladih. Taj pristup u religijsko-pedagoškoj literaturi nastoji se na poseban način afirmirati posljednjih desetak godina. Stoga će se izdvojiti njegova glavna obilježja, teološke pretpostavke i precizirati moguće katehetske doprinose koji iz toga proizlaze. Ovaj pristup sagledat će se u okvirima smjernica koje donose relevantni crkveni dokumenti, a posebice se to odnosi na novi Direktorij za katehezu (2020) i dokumente Sinode o sinodalnosti. U kontekstu isticanja potrebe aktualiziranja sinodalnih zaključaka među kojima je akcentirana i potreba revizije formativnih procesa, u radu će se potom nastojati pojasniti kako teologija mladih može biti nadahnuće za katehetsko-pastoralnu praksu u crkvenim zajednicama. Pri tome se ne tvrdi da je ona jedini validan koncept vjerskog obrazovanja u suvremenom svijetu, već se predstavlja kao

jedna od perspektiva koja može utjecati na koncepcije koje su već u upotrebi, a možda ne donose toliko željene rezultate.

KLJUČNE RIJEČI: sinodalni pastoral mladih; kateheza s mladima; teologija mladih; narativni identitet; autobiografije

## **(IM)POSSIBLE THEOLOGIZING WITH YOUNG PEOPLE. FROM CHALLENGES TO POSSIBLE CONTRIBUTIONS TO RELIGIOUS EDUCATION**

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The starting point of this paper is the findings of relevant research on the religiosity of young people, that is, the growing interest in spirituality in the contemporary context. On this basis, the paper identifies key data that point to specific theological and catechetical challenges in contemporary processes of religious education and catechesis with young people. Young people are often perceived and evaluated as individuals “in the process of becoming,” rather than as those who already “are” and can actively contribute, among other things, to discourse about God and to the life of the Church community. As Wesley W. Ellis (2015) points out, such an approach is inadequate and significantly affects the outcomes of religious education and catechesis, which then fail to recognize the richness of God’s action in the lives of young people. By moving beyond this perspective and respecting young people in their “here and now,” the paper seeks to affirm a new interpretative framework and to accompany their growth in faith. In the second part, the paper presents a more recent approach to religious education and catechesis—youth theology. This approach has gained increasing attention in religious and pedagogical literature over the past decade. Its main characteristics, theological assumptions, and possible catechetical contributions are therefore outlined. The approach is situated within the framework of guidelines proposed in relevant Church documents,

in particular the *Directory for Catechesis* (2020) and the documents of the Synod on Synodality. In the context of emphasizing the need to actualize synodal insights, especially the call to renew formative processes, the paper further explores how youth theology can serve as an inspiration for catechetical and pastoral practice within Church communities. While it is not presented as the only valid model of religious education in the contemporary world, it is offered as a perspective that can enrich existing approaches, particularly where current models do not yield the desired outcomes.

**KEYWORDS:** synodal pastoral care of young people; catechesis with young people; youth theology; narrative identity; auto-theo-biographies

# INKLUSIVE LESARTEN VON BIBLISCHEN HEILUNGSGESCHICHTEN IM KONTEXT VON OTHERINGPROZESSEN

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Der Beitrag entwickelt eine dis/ability-sensible Perspektive auf biblische Heilungsgeschichten und untersucht, inwiefern diese unter einem inklusiven Anspruch Hoffnung eröffnen und zugleich Otheringprozesse reproduzieren. Ausgangspunkt ist die Beobachtung, dass neutestamentliche Heilungserzählungen zwar von der befreienden und lebensverändernden Kraft Gottes berichten, ihre Wirkungsgeschichte jedoch ambivalente Deutungsmuster hervorgebracht hat. Insbesondere dort, wo Heil implizit mit Normalität, Ganzheit oder Vollkommenheit verbunden wird, können exkludierende Normalitätsvorstellungen stabilisiert werden. Zentral ist der Begriff des Othering, der einen machtvermittelten Prozess sozialer Differenzproduktion beschreibt. Differenz wird dabei nicht einfach vorgefunden, sondern in sprachlichen und interpretativen Praktiken hergestellt. Auch biblische Texte und ihre Auslegung sind in solche Prozesse eingebunden. Wenn Personen in Heilungsgeschichten primär über Defizitmerkmale identifiziert werden – etwa als „der Gelähmte“ oder „der Blinde“ – wird Differenz sprachlich fixiert und mit impliziten Normalitätsannahmen verknüpft. Die Analyse zeigt, dass Heilungsgeschichten häufig in dualistischen Deutungsrahmen gelesen wurden, etwa entlang der Gegensätze gesund/krank, heil/defizitär oder vollständig/unvollständig. Heil erscheint dann als Wiederherstellung einer vorausgesetzten Ordnung, in der Abweichung überwunden wird. Diese Deutung ist problematisch, weil sie Behinderung primär als Defizit konstruiert und damit Perspektiven betroffener Menschen marginalisiert. Hier setzt das Konzept des Doing Othering an. Othering wird nicht als statischer Zustand, sondern als Vollzug verstanden, der immer wieder neu reproduziert wird. Doing Othering bezeichnet jene – oft unbewussten

– Praktiken, in denen durch Auswahl von Perspektiven, sprachliche Zuschreibungen oder implizite Normvorstellungen Abweichung markiert und stabilisiert wird. Eine dis/ability-sensible Hermeneutik fragt daher reflexiv nach den eigenen Beteiligungen an solchen Differenzkonstruktionen. Ausgehend von der Heilung des Gelähmten (Mk 2,1–12) wird eine alternative Lesart entwickelt. Die narrative Struktur – zunächst der Zuspruch der Sündenvergebung, erst danach die körperliche Heilung – ermöglicht eine Verschiebung des Fokus von Defizitbehebung hin zu Beziehung, Würde und Zugehörigkeit. Für den Religionsunterricht ergibt sich aus den Überlegungen die Notwendigkeit einer otheringssensiblen Didaktik. Dazu gehören die Reflexion sprachlicher Zuschreibungen, die Analyse von Perspektiven und Machtverhältnissen sowie das Offenhalten von Ambivalenzen. Eine dis/ability-sensible Hermeneutik versteht sich dabei als kontinuierliche Reflexionsaufgabe religiöser Bildung.

SCHLÜSSELWÖRTER: behindertensensible hermeneutik; fremdmachung; ausübung von fremdmachung; biblische heilungserzählungen; inklusiver religionsunterricht; theologie der behinderung

## **INCLUSIVE READINGS OF BIBLICAL HEALING NARRATIVES IN THE CONTEXT OF PROCESSES OF OTHERING**

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This article develops a disability-sensitive perspective on biblical healing narratives and examines the extent to which these texts offer hope for inclusivity while simultaneously reproducing processes of othering. The starting point is the observation that, although New Testament healing narratives testify to God's liberating and life-giving power, their historical reception has given rise to ambivalent patterns of interpretation. In particular, where healing is implicitly linked to normality, wholeness, or perfection, exclusionary notions

of normality may be reinforced. Central to the analysis is the concept of othering, which describes a power-mediated process of producing social difference. Difference is not simply found but is constructed through linguistic and interpretive practices. Biblical texts and their interpretation are likewise implicated in such processes. When individuals in healing narratives are primarily identified by their deficits—for example, as “the paralytic” or “the blind man”—difference is linguistically fixed and associated with implicit norms of normality. The analysis shows that such narratives have often been read within dualistic interpretive frameworks, for instance along the lines of healthy/sick, whole/deficient, or complete/incomplete. Healing then appears as the restoration of a presupposed order in which deviation is overcome. This interpretation is problematic insofar as it constructs disability primarily as a deficit and thereby marginalizes the perspectives of those concerned. This is where the concept of doing othering becomes relevant. Othering is understood not as a static condition but as an ongoing practice. Doing othering refers to those—often unconscious—processes through which difference is marked and stabilized by means of selective perspectives, linguistic attributions, or implicit norms. A dis/ability-sensitive hermeneutics therefore critically reflects on its own participation in such constructions of difference. An alternative interpretation is developed through the example of the healing of the paralytic (Mk 2:1–12). The narrative structure—first the forgiveness of sins, followed by physical healing—allows for a shift in focus from the remediation of deficits to relationships, dignity, and belonging. For religious education, these considerations point to the need for a didactic approach that is sensitive to processes of othering. This includes reflecting on linguistic attributions, analyzing perspectives and power relations, and maintaining openness to ambiguity. A dis/ability-sensitive hermeneutics is thus understood as an ongoing task of critical reflection within religious education.

**KEYWORDS:** disability-sensitive hermeneutics; othering; doing othering; biblical healing narratives; inclusive religious education; disability theology

# SAMOPROCJENA ŠKOLSKOG OPTEREĆENJA UČENIKA KATOLIČKIH GIMNAZIJA

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Katoličke gimnazije u Republici Hrvatskoj djeluju kao crkvene srednje škole s pravom javnosti, a njihova je posebnost snažno naglašena pastoralna skrb koja obuhvaća emocionalnu, društvenu i duhovnu potporu učenicima. Takav odgojno-obrazovni okvir čini ih specifičnim okruženjem za proučavanje školskog opterećenja i dobrobiti učenika. Cilj ovog istraživanja bio je utvrditi razinu školskog opterećenja učenika koristeći validiranu skalu školskog opterećenja (García Ros i sur., 2018), koja obuhvaća četiri podskale: akademsko opterećenje, interakcije s kolegama iz razreda, pritisak obitelji i buduće perspektive. Dodatni cilj bio je ispitati razlike u doživljaju opterećenja s obzirom na spol, razred, školski uspjeh i pohađanje dodatnih instrukcija. U istraživanju je sudjelovao reprezentativan uzorak učenika iz više katoličkih gimnazija, a podaci su prikupljeni anonimnim online anketnim upitnikom. Za provjeru strukture skale provedene su eksploratorna i konfirmatorna faktorska analiza. Razlike među skupinama učenika ispitane su t-testovima i jednosmjernom ANOVA-om, uz dodatne post hoc analize. Dobiveni rezultati uspoređeni su s ranijim istraživanjima o utjecaju pastoralne skrbi na dobrobit učenika, koja upućuju na to da pastoralna skrb može imati važnu ulogu u ublažavanju školskog stresa, osobito kroz jačanje socijalne podrške i emocionalne stabilnosti. Rezultati doprinose boljem razumijevanju specifičnosti školskog opterećenja u katoličkim srednjim školama i mogu poslužiti kao temelj za daljnje unapređenje pastoralnih i pedagoških praksi.

**KLJUČNE RIJEČI:** školsko opterećenje, pastoralna skrb, dobrobit učenika, katoličke gimnazije, srednjoškolski

# SELF-ASSESSMENT OF SCHOOL WORKLOAD AMONG STUDENTS IN CATHOLIC GRAMMAR SCHOOLS

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Catholic grammar schools in the Republic of Croatia function as Church secondary schools with public rights and are characterized by a strong emphasis on pastoral care, which includes emotional, social, and spiritual support for students. This educational framework makes them a distinctive environment for studying school workload and student well-being. The aim of this research was to determine the level of school workload among students using a validated school workload scale (García-Ros et al., 2018), which comprises four subscales: academic workload, interactions with classmates, family pressure, and future perspectives. An additional aim was to examine differences in the perception of workload with respect to gender, grade level, academic achievement, and participation in supplementary instruction. A representative sample of students from several Catholic grammar schools participated in the study, and data were collected using an anonymous online questionnaire. Exploratory and confirmatory factor analyses were conducted to verify the structure of the scale. Differences between groups of students were examined using t-tests and one-way ANOVA, followed by post hoc analyses. The results were compared with previous research on the impact of pastoral care on student well-being, which suggests that pastoral care can play an important role in alleviating school-related stress, particularly by strengthening social support and emotional stability. The findings contribute to a better understanding of the

specific characteristics of school workload in Church secondary schools and may serve as a basis for the further development of pastoral and pedagogical practices.

KEYWORDS: school workload; pastoral care; student well-being; Catholic grammar schools; secondary school students

## **DINAMIKA VJERSKOG IDENTITETA I VRIJEDNOSNIH ORIJENTACIJA KAO TEMELJ CJELOVITOG RAZVOJA: EMPIRIJSKO ISTRAŽIVANJE MLADIH U HERCEGOVINI**

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U kontekstu suvremenih društvenih promjena obilježenih sekularizacijom i pluralizmom, religioznost ostaje ključna konstitutivna dimenzija identiteta mladih u Hercegovini. Razumijevanje njihove duhovnosti preduvjet je za poticanje cjelovitog razvoja i adekvatnu pastoralnu skrb. Cilj ovoga rada je analizirati obilježja religioznosti, doktrinarnih uvjerenja i moralnih vrijednosti adolescenata te utvrditi razvojne razlike u percepciji vjere između mlađih i starijih srednjoškolaca. Istraživanje je provedeno 2023. godine metodom ankete na prigodnom uzorku od N = 2475 učenika prvih i četvrtih razreda iz 22 srednje škole na području Hercegovine. Korišteni instrumentarij obuhvatio je dimenzije vjerovanja, religijske prakse, slike Boga i vrijednosnih stavova. Rezultati ukazuju na izrazito visoku razinu konfesionalne identifikacije (98 % katolici) i sakramentalne prakse (71,7 % redovito pohađa nedjeljnu misu), što značajno odudara od aktualnih europskih trendova opadanja religioznosti. Mladi vjeru primarno percipiraju kao egzistencijalni resurs, izvor nade i temelj stabilnosti, uz snažan utjecaj obitelji kao primarnog agensa socijalizacije. Usporedba kohorti otkriva da maturanti, u odnosu na prvšaše, zadržavaju visoku razinu osobne vjere, ali iskazuju blagi pad u dogmatskom slaganju te veći kritički odmak prema institucionalnim aspektima, težeći autonomiji i personaliziranom odnosu s Bogom. U

ovom radu želi se prikazati da mladi u Hercegovini nisu tek pasivni baštinici tradicije, već aktivni tražitelji smisla. Ovi nalazi impliciraju nužnost pomaka u odgojno-obrazovnoj i pastoralnoj praksi: od formalnog prenošenja znanja prema autentičnoj duhovnoj pratnji i intelektualnoj apologetici koja integrira vjeru i razum, podržavajući time cjeloviti razvoj mlade osobe u suvremenom svijetu.

KLJUČNE RIJEČI: religioznost mladih, vjerski identitet, duhovna pratnja, cjeloviti razvoj, Hercegovina

## **THE DYNAMICS OF RELIGIOUS IDENTITY AND VALUE ORIENTATIONS AS A FOUNDATION FOR HOLISTIC DEVELOPMENT: AN EMPIRICAL STUDY OF YOUTH IN HERZEGOVINA**

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In the context of contemporary societal shifts characterized by secularization and pluralism, religiosity remains a pivotal constitutive dimension of youth identity in Herzegovina. Understanding their spirituality is a prerequisite for fostering holistic development and providing adequate pastoral care. The objective of this paper is to analyze the characteristics of religiosity, doctrinal beliefs, and moral values among adolescents, as well as to identify developmental differences in the perception of faith between junior and senior secondary school students. The research was conducted in 2023 using a survey method on a convenience sample of N = 2,475 first-year and fourth-year students from 22 secondary schools in the Herzegovina region. The instrument included dimensions of belief, religious practice, the image of God, and value orientations.

The results indicate an exceptionally high level of confessional identification (98% Catholic) and sacramental practice (71.7% regularly attend Sunday Mass), which diverges significantly from current

European trends of declining religiosity. Young people primarily perceive faith as an existential resource, a source of hope, and a foundation of stability, with the family exerting a strong influence as the primary agent of socialization. A comparison of cohorts reveals that, relative to first-year students, graduating seniors retain a high level of personal faith but exhibit a slight decline in doctrinal agreement and a greater critical distance toward institutional aspects, striving for autonomy and a personalized relationship with God. This paper demonstrates that youth in Herzegovina are not merely passive inheritors of tradition but active seekers of meaning. These findings point to the need for a paradigm shift in educational and pastoral practice: moving from formal knowledge transmission toward authentic spiritual accompaniment and an intellectually grounded apologetics that integrates faith and reason, thereby supporting the holistic development of the young person in the contemporary world.

**KEYWORDS:** youth religiosity; religious identity; spiritual accompaniment; holistic development; Herzegovina