

Christian churches in Slovakia - if they want to be faithful and effective in their calling as "light of the world" and "salt of the earth," and in making disciples of Jesus to "the ends of the Earth" - must understand their nation's current social and cultural context. Along with the many new opportunities after the fall of communism, and introduction of freedom and democracy, Slovak society faces very challenging issues. Thus Slovak Christians must ask: how do we, as society and church, cope with the heavy burdens of the past, totalitarianism being only the most prominent of such troubles? How do we express our Christian and confessional identity in a faithful, yet fresh and inviting (constructive) way? What role does ecumenism have to play in this question? How do we deal with the postmodern trends that are affecting both church and society? How can we draw from and build upon biblical foundations, and what can we learn from the church's interaction with society across the ages? And how does the church relate to a public sphere - politics, economics, culture - so strongly influenced by rising consumerism and the power of mass media?



ISBN: 978-0-615-66671-6

Center for Religion and Society, Roanoke College, Salem, Virginia, USA, 2012

CHRISTIAN CHURCHES IN POST-COMMUNIST SLOVAKIA: CURRENT CHALLENGES AND OPPORTUNITIES

EDITORS:
MICHAL VALČO
DANIEL SLIVKA



CHRISTIAN CHURCHES IN POST-COMMUNIST SLOVAKIA: CURRENT CHALLENGES AND OPPORTUNITIES

EDITORS:
MICHAL VALČO, DANIEL SLIVKA

Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities

Editors: Michal Valčo, Daniel Slivka

**Center for Religion and Society
Roanoke College, VA, USA**

Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities

Editors: Michal Valčo, Daniel Slivka

This title is a scientific, collective monograph, published as a result of an international scientific research project – Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities – coordinated by the Center for Religion and Society, Roanoke College, VA, USA, and conducted by two Slovak academic institutions – The Faculty of Humanities, University of Žilina in Žilina and the Greek-Catholic Theological Faculty, University of Prešov in Prešov – as well as additional individual researchers.

Authors (©): Daniel Slivka, Adrian Kacian, Lukáš Bomba, Kamil Kardis, Mária Kardis, Katarína Valčová, Michal Valčo, Jaroslav Coranič, Peter Šturák, Marek Petro, František Ábel, Hedviga Henneľová, Terézia Rončáková, Imrich Gazda

Reviewers:

Prof. Robert Benne, PhD.
(Director of The Center for Religion and Society,
Roanoke College, VA, USA)

Prof. Gerald McDermott, PhD.
(Roanoke College, VA, USA)

Prof. Paul Hinlicky, PhD.
(Roanoke Colleg, VA, USA)

Mim. Prof. Peter Gažík, PhD.
(Faculty of Humanities, Žilina University in Žilina)

Prof. PhDr. Pavol Dancák, PhD.
(Greek-Catholic Theological Faculty, University of Prešov)

Language revision: Ken Bryer

Cover illustration: Juraj Borcovan

ISBN: 978-0-615-66671-6

Library of Congress Control Number: 2012944121

Publisher: Center for Religion and Society, Roanoke College
221 College Lane, Salem, Virginia 24153, USA
benne@roanoke.edu

Copyright: 2012 by Center for Religion and Society, Roanoke College, Salem, VA, USA

**For all those who continue to hope and engage for the benefit
of others – in Slovakia and beyond...**

Contents

LIST OF ABBREVIATIONS	11
FOREWORD	13
INTRODUCTION	15

PART I: THE CONTEMPORARY SITUATION AND THE WAY FORWARD

DANIEL SLIVKA

CHURCH AND SOCIETY IN SLOVAKIA – PAST AND PRESENT	21
HISTORY OF CHRISTIAN TRADITION IN SLOVAKIA	21
THE CHURCH, STATE AND DEMOCRACY AFTER 1989 – THE POSITIVE ASPECT.....	33
THE CHURCH, STATE AND DEMOCRACY AFTER 1989 – THE NEGATIVE ASPECT.....	48
CONCLUSION	57

ADRIAN KACIAN AND LUKÁŠ BOMBA

THE RELEVANCE OF CHRISTIAN FAITH FOR EVERYDAY LIFE IN POST COMMUNIST SLOVAKIA.....	65
RELIGIOUS SITUATION IN CONTEMPORARY SLOVAKIA	67
IMPACT OF THE COMMUNIST REGIME ON CHRISTIAN CHURCHES IN SLOVAKIA.....	70
RELEVANCE OF CHRISTIAN FAITH FOR EVERYDAY LIFE	78
APPEARANCES OF FAITH: LIQUID LIVES AND LIQUID FAITH	84
CONCLUSION	90

KAMIL KARDIS

HUMAN CRISIS AND EXHIBITIONS OF DEHUMANIZATION IN THE CONTEXT OF TODAY'S SOCIETY	95
CONCEPT OF LATE MODERNITY AND SOCIAL CHANGE	95
INDIVIDUALIZATION – VALUE ANOMY	104
HUMAN CRISIS – DESOCIALIZATION	108

MÁRIA KARDIS

THE CHOSEN ASPECTS OF DESOCIALIZATION IN THE CONTEXT OF CRISIS OF POSTMODERN SOCIETY	123
CONTEXTUALITY OF DESOCIALIZATION: POSTMODERN SOCIETY	123

THE ANATOMY OF DESOCIALISATION	127
ANOMIE – DESOCIALIZATION	146
CONCLUSION	150

KATARÍNA VALČOVÁ

LITURGICAL RENEWAL AS A MEANS OF CHURCH RENEWAL IN THE SLOVAK POST-COMMUNIST CONTEXT	157
HISTORICAL ROOTS	157
MORE RECENT TRENDS AND CURRENT PRACTICES	159
TOWARD A CULTURALLY SENSITIVE WORSHIP	160
INTERACTION BETWEEN CULTURE AND CULT IN THE 20 TH – 21 ST CENTURY.	171

MICHAL VALČO

SETTING THE STAGE FOR A MEANINGFUL ENGAGEMENT: THE NEED FOR A COMPETENT PUBLIC THEOLOGY IN THE POST-COMMUNIST CONTEXT OF SLOVAKIA	185
THE NEED TO EXPLORE THE NATURE AND ROOTS OF CURRENT CHALLENGES	185
THE CASE FOR PUBLIC CHARACTER OF CHRISTIAN THEOLOGY	188
SLOVAK CHRISTIANS AND PUBLIC THEOLOGY IN UPPER-HUNGARY IN THE 19TH CENTURY (CASE STUDY)	204
LOOKING AT THE PRESENT IN ORDER TO STAY FAITHFUL IN THE FUTURE	231
CONCLUSION	244

PART II: THE HISTORY AND RENEWAL OF GREEK CATHOLICISM IN SLOVAKIA

JAROSLAV CORANIČ

THE HISTORY OF THE GREEK CATHOLIC CHURCH IN SLOVAKIA	259
THE WORK OF HOLY CYRIL AND METHODIUS AND ITS DESTINY AFTER THE GREAT MORAVIAN EMPIRE ENDED.	262
THE EPARCHY OF MUKAČEVO	264
THE PREŠOV GREEK CATHOLIC EPARCHY	268

PETER ŠTURÁK

THE ATTACK ON THE GREEK CATHOLIC CHURCH AND ITS BISHOP DURING THE PERIOD OF COMMUNIST OPPRESSION	289
SOCIAL – RELIGIOUS SITUATION AND LIQUIDATION OF GREEK CATHOLIC CHURCH	289
BISHOP THDR. VASIL HOPKO IN POLITICAL SITUATION IN SLOVAKIA	297

MAREK PETRO

STABILITY AND FLEXIBILITY IN THE CHURCH AFTER THE FALL OF COMMUNISM 323

STABILITY SINCE ITS BEGINNING	323
INTRODUCTION TO A DIFFICULT PAST	325
BEATIFIED MARTYR PAVOL PETER GOJDIČ, OSBM	326
REHABILITATION AND BEATIFICATION OF BISHOP P.P. GOJDIČ	330
BEATIFIED MARTYR THDR. VASIL' HOPKO	332
REHABILITATION AND BEATIFICATION OF BISHOP V. HOPKO	338
FLEXIBILITY – THE ROLE OF EPISCOPACY TODAY	341
THE STATEMENT OF THE SLOVAK BISHOPS' CONFERENCE	343
ORGANIZATIONS AND YOUTH CENTERS FOCUSING ON LEISURE TIME ACTIVITIES.....	344

PART III JEWISH-CHRISTIAN DIALOGUE IN SLOVAKIA

FRANTIŠEK ÁBEL

RIGHTEOUSNESS, JUSTICE AND HOLINESS WITHIN KOINONIA:

THE THEOLOGICAL PERSPECTIVE OF DEVELOPMENT OF

THE JEWISH-CHRISTIAN DIALOGUE IN SLOVAKIA..... 361

INTRODUCTION	361
HISTORICAL PERSPECTIVE	365
THEOLOGICAL PERSPECTIVE	369
SOCIETAL PERSPECTIVE	396
CONCLUSION	404

PART IV THE CHURCH AND THE MEDIA

HEDVIGA HENNELOVÁ

THE CULTURE OF MEDIA AS A SUBSTITUTE FOR RELIGION IN

A POST-COMMUNIST CONTEXT 417

POLITICAL AND CULTURAL DEVELOPMENT IN THE EUROPE OF THE 20 TH CENTURY	417
CULTURE OF MEDIA.....	428
MEDIA CULTURE AND VOICE OF GOSPEL	443
CONCLUSION	451

TERÉZIA RONČÁKOVÁ

MASS MEDIA COVERAGE OF RELIGIOUS TOPICS: UNDERSTANDING *TOPOI*

IN RELIGIOUS AND MEDIA ARGUMENTS 457

STATE OF THE ART	458
METHODOLOGY	465
FINDINGS.....	470
CHALLENGES.....	478

IMRICH GAZDA

CATHOLIC MEDIA IN POST-COMMUNIST SLOVAKIA	485
TV LUX	486
RÁDIO LUMEN	490
KATOLÍCKE NOVINY	492
SLOVAK BISHOPS' CONFERENCE PRESS AGENCY (SBCPA)	493
CHALLENGES FACED BY CATHOLIC MEDIA TODAY.....	494
CONCLUSION	503
ABSTRACTS AND BIOGRAPHICAL INFORMATION ABOUT THE AUTHORS	509
INDEX	537

List of Abbreviations

AB	–	Anchor Bible
Act.	–	Law (no.)
AD	–	Anno Domini
AGBP	–	Archive of the Greek Catholic Eparchy (archdiocese)
CL	–	Cirkevné listy [Church Letters]
Coll.	–	Collection of Laws of the Slovak Republic
GCYPC	–	The Greek Catholic Youth Pastoral Center
GS	–	Gaudium et spes (Document of the Secound Vatican Council)
H.E.	–	His excelence
Int	–	Interpretation: A Journal of Bible and Theology
JBL	–	Journal of Biblical Literature
KSS	–	Komunistická strana Slovenska [The Communist Party of Slovakia]
KV KSS	–	Regional Council of the Communists Party of Slovakia
LW	–	Luther's Works, American Edition
Mons.	–	Monsignore (an honorary title of Catholic Church hierarchy)
NICNT	–	New International Commentary on the New Testament
NIDNTT	–	The New International Dictionary of New Testament Theology
NSC	–	Slovak National Council
NTS	–	New Testament Studies
OSBM	–	Ordo Sancti Basilii Magni
PaedDr	–	Doctor of Pedagogy
SAV	–	Slovak Academy of Science
SJ	–	Societas Iesu [The Society of Jesus – Jesuits]
TDNT	–	Theological Dictionary of the New Testament
ThDr.	–	Doctor of Theology
WA	–	Weimar Ausgabe of Luther's Works
WBC	–	Word Biblical Commentary
WUNT	–	Wissenschaftliche Untersuchungen zum Neuen Testament

Foreword

It is a great honor and delight to accompany editors – Michal Valco and Daniel Slivka, – two Slovak academic institutions, and a number of fine scholars on the important project of reflecting on the status and mission of Slovak Christianity in its post-totalitarian and perhaps post-Christian social and temporal context. I find it an honor and delight for three reasons.

First, there are personal reasons. I began my engagement with Slovakia soon after the fall of Communism when my colleague, Paul Hinlicky, was teaching at the Lutheran seminary of Comenius University in Bratislava, Slovakia. In the mid-90s my wife and I visited the Hinlickys and became interested in the dynamics of a small Middle European country trying to work its way out of many years of totalitarian rule. We were especially interested in how a minority Slovak Lutheran church was coping with such a situation. After visiting twice we returned for longer stays during which I taught intensive courses in Christian ethics at the seminary. We got to know many professors and students, especially the first crop of young seminarians and scholars to arise after the liberation of the churches from the smothering limits and controls the Communist regime had placed on Christians and their churches. It was a bracing time, one which is depicted in many of the contributions to this volume. Of course, the euphoria of liberation quickly turns to the challenges of a new set of possibilities and problems. The dismal bondage of totalitarianism is replaced by the pitfalls of freedom. That exchange will also be considered in the following pages. I look forward to the unfolding story of Christianity in Slovakia.

Second, there are institutional reasons. The Center which I direct, the Roanoke College Center for Religion and Society, is intensely interested in the interaction between church and society, how society affects the church and how the church affects society. It contends that the great issues of the day are impacted by religious convictions and that all religious convictions are influenced by their social context. Thus, as Director of the Center I was eager to cooperate in this academic assessment of the interaction of Slovak religion and society. But this particular project was preceded by many more dealings between the Center and

Slovak Lutherans. At least four faculty from Roanoke College have lectured or taught in Slovak Lutheran institutions and a long train of students have studied and taught at Roanoke College, all aided by a program budget of the Center. Indeed, the editor of this volume, Michal Valco—accompanied by his wife and family—will spend a year teaching at the college during the coming academic year. (2012-2013)

The third reason is that this volume may itself contribute to the cause of Christianity in Slovakia. That is the point of compelling importance—that the Gospel of Christ be borne, promulgated and publicly confessed by the churches and their institutions in that land of great Christian heritage, Slovakia. Understanding is often the first step in engaging, and engaging is the first step in changing. We dearly hope and pray that this volume adds to our understanding of both the challenges and possibilities for the churches in Slovakia.

Robert Benne, Director

Roanoke College Center for Religion and Society

Salem, Virginia, USA

June, 2012

Introduction

In the emerging culture of Europe's post-communist countries, the established churches have entered a time of dramatic change. An uneasy mixture of hope and disillusion characterizes today's European people as they try to cope with their past and look for sound footing toward the future. Interdenominational quarrels, rising nationalism, and a haunting legacy of Nazi and communist ideologies, are simultaneously upsetting European thinking and behavior. The communication of the Gospel in this new environment is proving to be a difficult task. Yet at the same time, the new democracy and its socio-political openness, as well as new technologies making communication (and other things) easier and faster, are creating fresh prospects for Christian witness and mission.

Christian churches in Slovakia – if they want to be *faithful* and *effective* in their calling as “light of the world” and “salt of the earth,” and in making disciples of Jesus to “the ends of the Earth” – must understand their nation's current social and cultural context. Along with the many new opportunities after the fall of communism, and introduction of freedom and democracy, Slovak society faces very challenging issues. Thus Slovak Christians must ask: how do we, as society and church, cope with the heavy burdens of the past, totalitarianism being only the most prominent of such troubles? How do we express our Christian and confessional identity in a faithful, yet fresh and inviting (constructive) way? What role does ecumenism have to play in this question? How do we deal with the postmodern trends that are affecting both church and society? How can we draw from and build upon biblical foundations, and what can we learn from the church's interaction with society across the ages? And how does the church relate to a public sphere – politics, economics, culture – so strongly influenced by rising consumerism and the power of mass media?

Questions such as these permeate this book. The chapters come from an international scientific research project titled “Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities” – an effort coordinated by the Center for Religion and Society, Roanoke College, Virginia, USA. Across its year of work, the project was conducted by two Slovak academic

institutions: the Faculty of Humanities, University of Žilina in Žilina, and the Greek-Catholic Theological Faculty, University of Prešov in Prešov. Other individual researchers also contributed. The effort's main goal was to help Slovakia's Roman Catholic, Greek Catholic, and Lutheran Christians engage the opportunities and challenges following communism's fall in 1989. Reflecting the project's interdisciplinary character, scholars representing varied academic fields and special interests participated in the research. Their expertise ranged over such fields as the history of religious studies, theory and methodology of religious studies, inter-religious dialogue, and mass media and its global influence. Other participants were a researcher in Judeo-Christian dialogue, an expert in liturgy, and researchers in the history and theology of Byzantine churches.

The book divides into four main parts. Part I focuses on the contemporary situation in Slovak society. It first examines Slovakia in terms of its historical roots and available sociological data. There is also a reflection on the topic of liturgical renewal. And finally, in the book's keystone piece, Part I provides a systematic, doctrinal study of the nature and potential of public theology. Part II details the history of Slovakia's most severely persecuted Christian church – the Greek Catholic Church. The story of this church's severe persecution by communists, its setbacks and heroic martyrs, its hopeful recent developments, deserves to be better known. In a fresh and fuller way, Part II details the testimony of Slovakia's Greek Catholic Christians. Part III deals with the sensitive question of Jewish–Christian relationship in post-Holocaust Slovakia. That communist totalitarianism in some respects continued Nazi terrorism is a sad historical fact. Thus Slovakia's once flourishing Jewish religious community, with its rich history – especially as a seat of religious learning – remains a barely surviving group, one with much distrust and skepticism. Part III seeks a theological perspective on the development of Jewish–Christian dialogue in Slovakia. On the basis of God's love revealed in the event of Jesus Christ, such dialogue could result from the principles of righteousness, justice, and holiness within a koinonia of Jews and non-Jews. Part IV focuses on the media world in relation to the life of Slovak Christian churches. Two Roman Catholic writers and one Lutheran cover both theological and practical dimensions of the subject. They discuss sensitive

questions about the power and influence of mass media, including the readiness of Slovak churches to engage and even employ media in their public ministry.

For a Slovakia troubled by post-communist changes and post-Christian culture, the authors individually and collectively make a case for solid, relevant, faithful public theology. They argue that if the churches wish to respond faithfully to their new situation, they must comprehend and cope with the heritage of the past and the cultural shifts of the present. Specifically, they must produce faithful, well-trained leaders who will acquit themselves well in the time ahead. It will be a long and challenging journey for all involved. Many studies will be needed to encourage and help direct the church on a faithful path. To this end, the authors wish and hope that the present work is a worthwhile early contribution.

Editors

CHURCH AND SOCIETY IN SLOVAKIA – PAST AND PRESENT

Abstract

Slovakia pursued democracy after 1989. Yet with the fall of communism, Slovak people also have continued in a socialistic pattern of thinking. It appears that Slovaks continue to separate religious convictions from public life. This has created a gap between traditional religious values and new trends. For many centuries, traditional Jewish-Christian values prevailed in Slovakia, and they still have a significant influence on the country's social and cultural life. These values clearly have come from the Christian Bible. Slovakia can be found among those few countries that still do not have a mosque. On the other hand, Slovak society has been affected greatly by negative elements associated with Western modernization. Some of these elements are individualism, secularization, privatization, and the loss of independence experienced by small countries. Consequently, the dignity of the individual, as deeply rooted in history and religion, has become increasingly threatened.

Key Words: religious values, society, democracy, socialist, Judeo-Christian, individualism, culture



About the Author

Doc. PhDr. ThDr. Daniel Slivka, PhD. is a lecturer at the University of Prešov. He was born in 1975 in Stropkov, Slovakia. During 1997 – 2002 he studied at Comenius University in Bratislava, and during 2005 – 2007 at the University of Prešov, Greek-Catholic Theological Faculty, Department of Historical Sciences. He also studied during 2002 - 2008 at the Catholic University of Ružomberok, Faculty of Philosophy – Department: Philosophy. In 2008 he studied at the University of Ioannina, Greece, International Centre of the Hellenic Culture &

Vocational Training, "Stavros Niarhos," at Centre for the Study of Hellenic Language and Culture. In 2010 he studied at the University of Haifa, Israel, International School, Intensive Hebrew Summer Ulpan and Culture. In 2011 he graduated habilitation thesis at the University of Prešov, Greek Catholic Theological Faculty, subject field Religious Studies. He is now a lecturer – docent in the Department of Historical Sciences Greek Catholic Theological Faculty, University of Prešov. His specializations are Jewish history, hermeneutics, interreligious dialogue and extremism. He is also a member of Slovakia scouting.

Contact information: Department of Historic Science, Greek Catholic Theological Faculty, University of Prešov, St. biskupa Gojdiča 2, 080 01 Prešov, Slovakia. Email: daniel.slivka@unipo.sk

Adrian Kacian – Lukáš Bomba

**RELEVANCE OF CHRISTIAN FAITH FOR EVERYDAY LIFE
IN POST-COMMUNIST SLOVAKIA**

Abstract

Religion in post-communist countries is a very complex phenomenon. In present Slovak Society, despite 40 years of persecution and ideological attacks, Christianity is still an important factor. The article investigates post-communist Slovakia and the relevance of Christian faith for everyday life. It relates the present picture of Christianity in Slovakia to the oppression of the past communist regime, and it defines the impact of the regime on the current state of Christian faith. Interpreting the statistical data from the European value standard 2008 sociological survey, the paper argues for three major shifts in post-communist Slovak Christianity. These are the shift from confession to culture, the shift from public to private, and the shift from urban to rural. According to the data, many Christians belong to the church without necessarily believing in basic Christian dogmas. The latter are being replaced by foreign non-Christian concepts like reincarnation and telepathy. The church's relevance predominately concerns the transcendental sphere and not everyday Slovak life.

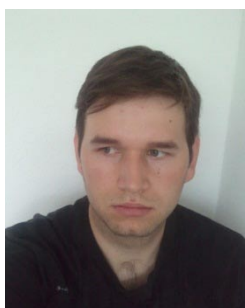
Key Words: Christianity, post-communism, faith, everyday life, tradition

About the Authors



RNDr. Adrian Kacian, PhD., M.A. received a MA from Wheaton College, USA, and PhD from Comenius University, Slovakia in the field of biblical studies, specialization the New Testament. His research focuses mainly on the Apostle Paul and his literature. Currently he serves as an assistant professor of the New Testament in the Department of Religious Studies, Faculty of the Humanities, Žilina University in Žilina.

Contact information: Department of Religious Studies, Faculty of Humanities, Žilina University in Žilina, Univerzitná 8215/1, 010 26 Žilina, Slovakia (www.fpv.uniza.sk/fhv). Alternative address: Biblická škola v Martine, M.R. Štefánika 17, 036 01 Martin, Slovakia (www.bsmt.sk; www.cce.sk). Email: adrian.kacian@gmail.com



Mgr. Lukáš Bomba is a PhD candidate in sociology at Constantine the Philosopher University in Nitra. From the same University he obtained a Master's degree in 2009. Since 2009 he has been assistant professor in the Faculty of Humanities, University of Žilina. His major interest concerns problems of social inequalities and their causes. His main fields of study are sociology of education, sociology of culture, theories of values and social norms, and religious aspects of culture. He is the author of articles about educational inequalities, social inequalities, and also changes of religion in rural communities of Slovakia.

Contact information: Department of Pedagogical Studies, Faculty of Humanities, Žilina University in Žilina, Univerzitná 8215/1, 010 26 Žilina, Slovakia. Email: lukas.bomba@gmail.com

HUMAN CRISIS AND EXHIBITIONS OF DEHUMANIZATION IN THE CONTEXT OF TODAY'S SOCIETY

Abstract

An enduring debate exists among sociologists about the basis of social change in today's highly developed Western European societies. According to some sociologists, western societies are entering a new stage of development called postmodernity. For others, present conditions represent just a new development of a radical, reflexive late modernity. Postmodernity is regarded by some as a sign of a deep crisis in western societies and their values. Other authors find the origins of postmodernity and related subjectivization and individualization in the social and cultural changes of Europe and Northern America in the 1960's. The basic motive of these changes was an emancipation of the individual – an embrace of subjectivism as expressed in individual positions over against traditions, institutions, objective facts, or moral norms. Consistent with this kind of subjectivism is the fundamental pre-supposition that human beings are essentially good, and are characterized by inner harmony and absence of conflict. In a desire to set norms and values, which direct everyday behavior and life, the human individual thus usurps God's attributes. The individual's subjective confidence, emotional experience and efforts are always right, logically well substantiated and regarded as most important. The subjectivity of a person, his or her individual "self," becomes the highest and sometimes also the only norm of thinking, behavior, and feeling (experience). Subjective convictions, subjective conscience, a desire for instant or paranormal experience become the norm of human thinking and behavior. This study's aim is a sociological analysis of modernity and its consequences, with an emphasis on the human crises as it exists in different dimensions of social life.

Key words: society, individualization, subjectivisms, social change, dehumanization



About the Author

Doc. Mgr. Kamil Kardis, PhD. is a lecturer at University of Prešov. He was born 1976 in Vilnius. He pursued Master's study in 1994 – 1999 at the University Card. Stefana Wyszyńskiego in Warszawa – Poland. In 1999 – 2003 he undertook PhD study in Sociology at the Catholic University of John Paul II in Lublin, Poland. His professional specialties are sociology and problems of sects in Slovakia.

Contact information: Department of Philosophy and Religion, Greek Catholic Theological Faculty, University of Prešov, St. biskupa Gojdiča 2, 080 01 Prešov, Slovakia. Email: kamil.kardis@unipo.sk

THE CHOSEN ASPECTS OF DESOCIALIZATION IN THE CONTEXT OF CRISIS OF POSTMODERN SOCIETY

Abstract

Socialization is a process whereby an individual is integrated into society and its values, norms, and fundamental principles. A good upbringing should make a person open to the cultural dimension, and the values and norms resulting from it. But today we can see a tendency to relativize the fundamental principles, norms and values of society. A prevalent opinion is that objective values just do not exist, nor does absolute truth. For this reason everything becomes relative. Individual values relating to the satisfaction of personal needs and ambitions are of growing importance to many. At the same time, less importance is attached to the basic values of a whole society--values around which a consensus can be built to achieve the common good for all members, individuals as well as groups or social classes. In the process of individualization, the individual is the active creator of his own life. He can – and at the same time he must – choose and decide for himself. Today, when taking his decisions, an individual is less under the influence of the groups of which he is a member. Similarly, the importance of tradition, and institutionalized bearers of tradition (religious or otherwise), if there are any, is becoming less. The individual is constantly being forced to choose between many different possibilities, as well as to take into consideration the consequences of his decisions. In this regard, people can lose the connection with a social dimension, and thus become “asocial.” It is possible then to observe “the state of anomie,” in its range of negative effects on the individual. Some of these effects are high stress level, aggressive tendencies, feelings of uncertainty and loneliness, distrust toward others, identity confusion, and mistakes as a consequence of disorientation. Desocialization thus is a consequence leading to atomization, distance, separation, isolation, depersonalization, and anonymity. This study aims to analyze the process of desocialization and its manifestations in contemporary Western culture, including post-communist countries. The

discussion emphasizes possibilities of how to overcome desocialization from the point of view of religion and Christian churches.

Keywords: desocialization, individualism, consumer society, anomie of values



About the Author

ThDr. Mária Kardiš, PhD. is a lecturer at University of Prešov. She was born 1974 in Bardejov, Slovakia. In 1996-1999 she did Masters degree work at the Catholic University of John Paul II. in Lublin – Poland. In 1999 – 2004 she pursued PhD studies at Catholic University of John Paul II. in Lublin – Poland. Professionally she focuses on anti-Semitism, Jewish history, biblical history. She is interested in sport and tourism.

Contact information: Department of Historic Science, Greek Catholic Theological Faculty, University of Prešov, St. biskupa Gojdiča 2, 080 01 Prešov, Slovakia. Email: maria.kardis@unipo.sk

LITURGICAL RENEWAL AS A MEANS OF CHURCH RENEWAL IN THE SLOVAK POST-COMMUNIST CONTEXT

Abstract

All Christian churches in Slovakia presently face a political and cultural situation that involves many changes. After the fall of communism, the openness to new influences brought fresh options and challenges to the churches of Slovakia. Different Christian churches reacted to the many changes in different ways. All have conceded, however, that certain shifts are unavoidable. Therefore, the pressing question remains: what should be preserved in order to maintain apostolic tradition, and what can be and should be altered to be culturally sensitive and efficient in spreading the Gospel? This issue concerns not only the church's teaching but also its worship life – in terms of both content and forms. The best approach to this challenge is, on the one hand, to rediscover the richness of true apostolic tradition as preserved in the liturgy of the church, and on the other hand, to be sensitive to the social and cultural shifts in society.

Key Words: Liturgy, Ordo, Worship Service, Culture, Inculturation, Postmodernism



About the Author

Mgr. (MDiv.) Katarína Valčová, PhD. was born in 1976 in Liptovský Mikuláš, Slovakia. She is married and has two children. She pursued her Master of Divinity studies at the Evangelical (Lutheran) Theological Faculty of Comenius University (LTF), Bratislava. In the course of the study, she spent the fall semester of 1999 at the Lutheran Theological Seminary in Gettysburg, PA. Her doctoral studies were completed in 2008 at LTF CU in Bratislava. She is an ordained minister of the Lutheran Church of Augsburg Confession in Slovakia. Currently she is serving as an

assistant professor in the Department of Religious Studies, Faculty of Humanities, University of Žilina, Žilina, Slovakia (www.fpv.uniza.sk/fhv). Her main areas of theological interest are the history and theology of worship.

Contact information: Department of Religious Studies, Faculty of Humanities, Žilina University in Žilina, Univerzitná 8215/1, 010 26 Žilina, Slovakia (www.fpv.uniza.sk/fhv). Alternative address: Biblická škola v Martine, M.R. Štefánika 17, 036 01 Martin, Slovakia (www.bsmt.sk; www.cce.sk). Email: katarina.valcova@gmail.com

Michal Valčo

SETTING THE STAGE FOR A MEANINGFUL ENGAGEMENT: THE NEED FOR A COMPETENT PUBLIC THEOLOGY IN THE POST-COMMUNIST CONTEXT OF SLOVAKIA

Abstract

Theology as a public phenomenon is a strange concept for post-totalitarian societies. Though not equally true across the whole denominational spectrum—Catholics being the most vocal in the public realm and Evangelicals felt and Pentecostals the least—current ideas about the church's role in society reveal an uneasiness both subjectively felt and objectively expressed. Yet the church must identify its core beliefs and articulate them in fresh and relevant ways. This is basic to the church's task of critically engaging the secular society. By its very nature, Christian theology has an important public dimension because it reflects the Creator's work of creation, preservation, reconciliation, and renewal of the world in history – and not just a history of Israel, or the church – but the overall history of the world. Thus a case for the “public character of Christian theology” can be made. And on this basis, one can fashion a specific case for a contextual, post-totalitarian public theology for our part of the world, a region yet shadowed by the Holocaust and communist oppression. Overall, no legitimate public theology can exist apart from a solid understanding of a given society's historical and present challenges. And specifically, as concerns Slovak society, the article offers a case study to show how Christian education can play a vital role in the process of renewal.

Key Words: public theology, post-communist, secularization, post-modern, church, communism, Nazism



About the Author

Mgr. (M.Div.) Michal Valčo, PhD. was born in 1976 in Liptovský Mikuláš, Slovakia. He is happily married to Katarina, and they have two children. He received his Master of Divinity studies from the Evangelical (Lutheran) Theological Faculty of Comenius University (LTF), Bratislava. This included spending the fall semester, 1999, at Lutheran Theological Seminary in Gettysburg, PA. His doctoral studies were completed in 2005 also at LTF CU in Bratislava. He is an ordained minister of the Lutheran Church of Augsburg Confession in Slovakia. Currently, he is serving as assistant professor in the Department of Religious Studies, Faculty of Humanities, University of Žilina, Slovakia (www.fpv.uniza.sk/fhv). His main areas of theological interest are historical theology and Christian dogmatics.

Contact information: Department of Religious Studies, Faculty of Humanities, Žilina University in Žilina, Univerzitná 8215/1, 010 26 Žilina, Slovakia. Alternative address: Biblická škola v Martine, M.R. Štefánika 17, 036 01 Martin, Slovakia (www.bsmt.sk; www.cce.sk). Email: valcovci@gmail.com

THE HISTORY OF THE GREEK CATHOLIC CHURCH IN SLOVAKIA

Abstract

The Greek Catholic Church presents the Oriental model of Christianity. But simultaneously, it is a constitutive, indissociable part of the Catholic Church. It is not a separate community, and it differs from the Roman Catholic Church only in ceremonies. Their objectives and missions are identical. On the other hand, the Greek Catholic Church is distinctive, and it can be considered an example of unity. It lives in the Oriental model like the Eastern Orthodox, but it is united with Rome – the Vatican. Although it is bipolar, it has its eastern identity. It has kept some original traditions that are no longer in the western church. The Greek Catholic Church provides clear evidence that it is possible to keep one's own particularity without damaging unity. It is a typical example of the attitude of Sts. Cyril and Methodius. The Greek - Catholic Church provides a vivid picture of the ancient apostolic tradition and the eastern practice, and simultaneously the western way of thinking. By this, it creates a Christian symbiosis. The history of the Greek Catholic Church in Slovakia reveals both interesting and difficult concerns. In Slovakia, one can find both Roman Catholic and Greek Catholic rites and believers.

Key Words: Greek Catholic Church, Oriental Christians, Eparchy of Mukačevo, Prešov Greek Catholic Eparchy, Byzantine Catholic Tradition in Slovakia



About the Author

PhDr. Jaroslav Coranič, PhD. is a lecturer at University of Prešov. He was born in Snina, Slovakia in 1973. During 1993-1997, he studied history with the Faculty of Arts at Trnava University. Then during 1997 – 2000, he worked for a doctoral degree in Slovak history in the Department of History, Faculty of Arts, Trnava University. Since 2003, he has been a teacher at the University of Prešov. From 2003 to 2007, he served as a lecturer in the Department of Historical Sciences GTF PU , and after 2007, as head of Department of Historical Sciences. From 2007 onward, he has been Vice-dean for Education and Accreditation of the Greek Catholic Theological Faculty, University of Prešov. He is interested in art history, and also national history.

Contact information: Department of Historic Science, Greek Catholic Theological Faculty, University of Prešov, St. biskupa Gojdiča 2, 080 01 Prešov, Slovakia. Email: jaroslav.coranic@unipo.sk

Peter Šturák

THE ATTACK ON THE GREEK CATHOLIC CHURCH AND ITS BISHOP DURING THE PERIOD OF COMMUNIST OPPRESSION

Abstract

The 20th century has many attributes and names. It can be said that it was a century of martyrs, but it was also a century of the victories of God. In connection with these facts, a ceremony in ecumenical memory of 20th century martyrs took place on 7th May 2000 in the Coliseum in Rome. At this time, the Holy Father said: "At the places, where it seemed that hatred will diminish the whole life and it will be impossible to run from it, witnesses of God showed that love is stronger than death. In terrible systems of tyranny which outraged a man at the places of pain, in hunger and various torments, they showed that they belong to Christ, crucified and resurrected Lord... Let the memory of our brother and sister-martyrs be still alive in the following century and millennium. Let it be passed from generation to generation to make deep Christian recovery flow from it. Let us guard the memory of martyrs as the jewel of incredible price for the Christians of the new millennium!" These words refer specifically to the Greek Catholic Church in Czechoslovakia, whose 20th century history underwent hard tests, yet persevered in faith and loyalty to God. With many martyrs, the Greek Catholic Church suffered greatly from the totalitarian regime of Czechoslovakia. While other churches were disturbed and weakened, the Greek Catholic Church underwent direct, administrative liquidation.

Key Words: Greek Catholic Church, communism, totalitarianism, Slovakia, socialism



About the Author

Mons. prof. ThDr. Peter Šturák, PhD., is a professor at University of Prešov. He was born in Košice, Slovakia in 1964. During 1982 – 1988 he studied at Comenius University in Bratislava, Faculty of Roman Catholic Theology. Then he studied at Pontificia Academia Theologica Cracoviensis, Facultas Theologiae Kraków – Poland (PhD.). In 2003 he graduated habilitation thesis at Catholic University in Ružomberok, and in 2005 he was inaugurated as a professor in the field of Catholic Theology. From 2004 to 2007 he was Vice-rector for International Relations at the University of Prešov. Since 2007, he has been dean of Greek Catholic Theological Faculty – University of Prešov. Now he is a lecturer – professor in the Department of Historical sciences, and his specializations are the history of the Greek Catholic Church and the Catholic Church in 20th Century. He is also a Greek (Byzantine) Catholic priest, and he is married with three children. In appreciation of his activity, he has been granted the honorary Catholic Church degree of monsignore (Mons.).

Contact information: Department of Historic Science, Greek-Catholic theological faculty, University of Prešov, St. biskupa Gojdiča 2, 080 01 Prešov, Slovakia. Email: peter.sturak@unipo.sk

Marek Petro

STABILITY AND FLEXIBILITY IN THE CHURCH AFTER THE FALL OF COMMUNISM

Abstract

Despite the approving or disapproving opinions of individuals or groups, the church retracts its unique place in society. Throughout history, it has survived the horrors of many totalitarian regimes, and has persevered. Such stability, that is, the continuity of its doctrines, belongs to the unchangeable attributes of the church. But flexibility, an adapting to the times in its pastoral care, also has a place in the church. This research describes the stability and flexibility of the Greek Catholic Church in Slovakia after the Fall of Communism.

Key words: church, Greek Catholic Church, communism, ecumenism



About the Author

Doc. ThDr. Marek Petro, PhD. Is a lecturer at University of Prešov. He was born in Sečovce, Slovakia in 1967. During 1986 – 1992, he studied at Comenius University in Bratislava – Faculty of Roman Catholic Theology, and at the University of Pavol Jozef Šafarik in Košice – Greek Catholic Theological Faculty, Department of Catholic Theology. Then he studied at Pontificia Academia Theologica Cracoviensis, Facultas Theologiae Kraków – Poland (PhD). In 2007 he graduated habilitation thesis at the University of Prešov, Greek Catholic Theology. He is now a lecturer – docent in the Department of Systematic Theology, and his specializations are moral theology and bioethics. From 2011, he has been Vice-dean for International Relations of the Greek Catholic Theological Faculty – University of Prešov. He is also a Greek (Byzantine) catholic priest, and is married with three children.

Contact information: Department of Systematic Theology, Greek Catholic Theological Faculty, University of Prešov, St. biskupa Gojdiča 2, 080 01 Prešov, Slovakia. Email: marek.petro@unipo.sk

RIGHTEOUSNESS, JUSTICE AND HOLINESS WITHIN KOINONIA: THE THEOLOGICAL PERSPECTIVE OF DEVELOPMENT OF THE JEWISH-CHRISTIAN DIALOGUE IN SLOVAKIA

Abstract

One of the challenges – yet also one of the opportunities of Christian churches in Post-Communist Slovakia arising from the heavy burdens of the past – is to help develop cooperation with the Jewish religious community. The totalitarianism of the communist era in some respects continued the ways of Nazi terror. Because of this fact, the formerly plentiful Jewish religious community in Slovakia with its rich history, especially as a seat of religious learning, became a small, barely surviving group with an enormous measure of distrust and skepticism. A necessary precondition for meeting this challenge and opportunity is to develop a Jewish-Christian interreligious dialogue based on the outcome of up-to-date mutual theological research. The challenge is directly interrelated with the important task of Christianity as a whole: that is, to recognize and better understand the very roots of Christianity. Fulfilling this task brings a promising opportunity to continue the main goal of the Apostle Paul to create a *koinonia* of Jews and non-Jews on the basis of God's love revealed in the event of Jesus Christ. All of this is related to the main questions of the project, which are how can we draw from and build upon our biblical foundations in facing the current challenges of today, and what can we learn from the rich history of the Christian Church's interaction with society throughout the ages. In this context, there are four (or five) main terms with their proper theological content and meaning as to establishing a solid basis in the development of fruitful interreligious dialogue for the future: *righteousness, justice (justification), holiness and koinonia*. Therefore, the aim of our conversation will be a thorough theological analysis of these terms within the context of Paul's key texts, and an effort to establish the relevance of this approach to the fruitful development of Jewish-Christian dialogue. This is crucial not only to the advancement of the Christian Churches in Slovakia, but also to a fuller *koinonia* on both the Jewish and the Christian sides.

Key Words: righteousness, justice, holiness, *koinonia*, Judeo-Christian dialogue



About the Author

Mgr. František Ábel, PhD. works as an assistant professor in the Department of New Testament, Evangelical (Lutheran) Theological Faculty, Comenius University, Bratislava, Slovakia. Among his fields of interest are biblical theology, especially theology of the New Testament, research in the field of new perspective on Paul, Jewish-Christian dialogue, etc.

Contact information: The Evangelical Theological Faculty of Comenius University in Bratislava, Bartókova 8, 811 02 Bratislava, Slovakia (www.fevth.uniba.sk). Email address: abel@fevth.uniba.sk

THE CULTURE OF MEDIA AS A SUBSTITUTE FOR RELIGION IN A POST-COMMUNIST CONTEXT

Abstract

European society has been shaped largely by Judeo-Christian culture. The latter is the cornerstone of Europe's ethical and moral principles. From its beginnings, European Society has viewed the meaning and purpose of life in terms of absolute truth as revealed by God. Therefore, the foundation upon which Western tradition is built implicitly contains the moral principles of Christianity. Until the Age of Enlightenment, cultural activity, or even culture itself, was perceived as serving the purposes of God's kingdom. However, societies which arose out of Christianity can currently be characterized by models of secular and lay culture. Today humans demand autonomy both for themselves and for the society that surrounds them. The communist regime in Europe was not at all inclined towards religion. On the contrary, communism strove to suppress religion and push it to the periphery of social and moral life. Thus in post-communist countries, the cosmology of postmodernism – questioning the biblical understanding of created reality – is becoming increasingly dominant. The traditional values and viewpoints of Christianity and those of the Christian churches are being confronted with a plurality of views as presented by the media. The conflicts within these tendencies have given birth to concerns about the media and its potential abuse in current post-communist society.

Key Words: media, religion, culture, post-modern, post-communist, values



About the Author

Mgr. Hedwiga Hannelová, PhD, received her doctorate in the field of Journalism from the Catholic University in Ružomberok, Slovakia. She has successfully completed Bachelor of Theology studies at the Faculty of Humanities, Žilina University, Slovakia. She also has completed Master of Theology work at the Evangelical (Lutheran) Theological Faculty of Comenius University, Bratislava, Slovakia. Her interests include the fields of media, relationship of Church and media, pastoral and pastorate opportunities through the new media, and inter-religious dialogue. She is currently employed as a PR coordinator at the Center for Christian Education (www.cce.sk) in Martin, Slovakia.

Contact information: Centrum kresťanského vzdelávania [Center for Christian Education], M. R. Štefánika 17, 036 01 Martin, Slovakia. Email: hedwigah@gmail.com

MASS MEDIA COVERAGE OF RELIGIOUS TOPICS: UNDERSTANDING *TOPOI* IN RELIGIOUS AND MEDIA ARGUMENTS

Abstract

This study presents the results of research into the media's capacity to carry religious messages. It is based on a qualitative content analysis of original texts inspired by religious motives in Slovak Catholic and secular press. The main focus is the messages as such, related *topoi* (bases for arguments) and their epiphenomena. The study focuses on the *topoi* and seeks an answer to the following key question: What 'common ideas' (in Greek *topoi*) do mass-media messages and religious messages refer to? Based on the comparison of the *topoi* of original religious messages and messages covered by media, the study concludes that the key *topoi* of religious messages and of media messages resulting from it differ significantly. The difference in *topoi* arises mainly from a different pre-understanding –that is, attitude of faith / absence of faith in a journalist, and the related trust / distrust of the church. Apart from basic personal predispositions, the study points to a number of important factors such as comprehensibility, attitude on the capacity of mass media to evangelize, compliance with journalistic form, understanding of the role of news values (conflict in particular), and level of religiousness of the language used in mass-media communication. Finally, the study offers several recommendations and outlines the challenges faced by church and secular media communicators.

Key Words: religion, media, *topoi*, news values, function of journalism, evangelization



About the Author

Mgr. Terézia Rončáková, Ph.D., was born in Žilina, Slovakia in 1980. After graduation from Journalism study at the Faculty of Philosophy of Comenius University in Bratislava, 2002, she worked as a journalist for Slovak News Agency SITA, for the Catholic Newspaper, and Radio Vatican in Rome. At the same time she completed her Ph.D study at the Catholic University in Ružomberok in 2006.

Scientifically, she pays attention to newspaper and religious styles, and the field of journalistic genres. She is the author of three monographs: *The intersection between religious and journalistic style I, II, III*, and also a textbook *Journalistic genres*. She is a lecturer in the Department of Journalism, Faculty of Arts and Letters of the Catholic University in Ružomberok. She is also involved in NGO-s Ladislav Hanus Fellowship for young intellectuals and leaders, Network Slovakia for Christian journalists, and Public Affairs Forum for publicly engaged people.

Contact information: Catholic University in Ružomberok, Philosophical Faculty, Department of Journalism, Hrabovská cesta 1, 034 01 Ružomberok (<http://ff.ku.sk/>). Email: roncakova@ku.sk

CATHOLIC MEDIA IN POST-COMMUNIST SLOVAKIA

Abstract

After forty years of the communist totalitarian rule, the Catholic Church in Slovakia has come to understand the importance of introducing an effectively functioning Catholic media that provides information aimed not only at believers (within the church), but also ambient society (outside the church). The church, however, did not have to build this media on a 'green field.' *Katolícke noviny* weekly (Catholic Newspaper) has been published since 1849. Although the newspaper became subject to official propaganda under the communist regime, it was still something which could be used for further development after 1989. Soon after Slovakia's declaration of independence in 1993, and the founding of an independent Slovak Bishops' Conference (SBC), the Information Office of SBC (now the SBC Press Agency) commenced its activities. In addition, the newly founded Rádio Mária (Radio Mary) also began broadcasting (now Rádio Lumen). In 2008, the aforementioned three strong Catholic media were joined by Televízia Lux (TV Lux). The first part of this study presents the history of the Slovak Catholic media as it unfolded during the last two decades. The second part focuses on the Catholic media's strengths and weaknesses – and its key challenges – at the turn of the new millennium.

Key Words: Catholic Church, Slovakia, Catholic newspaper, Slovak Bishops' Conference, Press Agency, Rádio Lumen, TV Lux



About the Author

Mgr. Imrich Gazda, PhD. is a research assistant in the Department of Journalism at the Faculty of Arts and Letters of the Catholic University in Ružomberok. In the past, he attended several study programs at Vatican Radio in Rome, as well as research and study programs at the Pontifical University of the Holy Cross in Rome. His professional interests include the development of media in Central and Eastern Europe after 1989, and the relation between the church and media with a special focus on the presentation of religious topics in media. In 2006, he won the Best Commentary Journalistic Award. He is the co-author of the monograph *Etika v žurnalistike* (Ethics in Journalism, 2009), and he regularly contributes to several Slovak and Czech daily and weekly periodicals.

Contact information: Catholic University in Ružomberok, Faculty of Arts and Letters, Department of Journalism, Hrabovská cesta 1, 034 01 Ružomberok (<http://ff.ku.sk/index.php/english.html>). Email: imrich.gazda@ku.sk

Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities

Editors: Michal Valčo, Daniel Slivka

List of Authors and the Proportion of their Contribution in the Monograph:

Daniel Slivka	9,0 % (3,0 AH)	Jaroslav Coranič	6,3 % (2,1 AH)
Adrian Kacian	3,6 % (1,2 AH)	Peter Šturák	6,9 % (2,3 AH)
Lukáš Bomba	2,4 % (0,8 AH)	Marek Petro	7,3 % (2,4 AH)
Kamil Kardis	5,9 % (1,9 AH)	František Ábel	12 % (4,0 AH)
Mária Kardis	6,9 % (2,3 AH)	Hedviga Hannelová	8,0 % (2,6 AH)
Katarína Valčová	5,4 % (1,7 AH)	Terézia Rončáková	5,9 % (1,9 AH)
Michal Valčo	15,1 % (5,0 AH)	Imrich Gazda	4,8 % (1,5 AH)

ISBN: 978-0-615-66671-6

Library of Congress Control Number: 2012944121

Publischer: Center for Religion and Society, Roanoke College
221 College Lane, Salem, Virginia 24153, USA
benne@roanoke.edu

1st Edition; Printed volume: 200 copies

Copyright: 2012 by Center for Religion and Society, Roanoke College, Salem, VA, USA