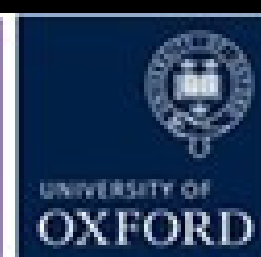
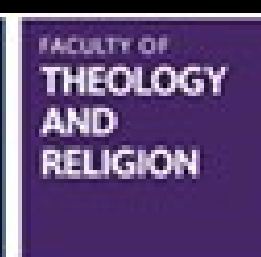


MEĐUNARODNA ZNANSTVENA KONFERENCIJA  
INTERNATIONAL SCIENTIFIC CONFERENCE

# TEOLOGIJA, ZNANOST I OBRAZOVANJE THEOLOGY, SCIENCE & EDUCATION

Program znanstvene konferencije i  
sažetci izlaganja  
Conference Program and Book of Abstract

ZAGREB, 26. STUDENOGA 2021.  
KATOLIČKI BOGOSLOVNI FAKULTET SVEUČILIŠTA U ZAGREBU



## **ORGANIZATOR / ORGANIZER:**

Katolički bogoslovni fakultet Sveučilišta u Zagrebu  
Catholic Faculty of Theology, University of Zagreb

## **ORGANIZACIJSKI ODBOR / ORGANIZING COMITEE:**

Ana Biočić, Catholic Faculty of Theology, University of Zagreb  
Iva Mršić Felbar, Catholic Faculty of Theology, University of Zagreb  
Marija Pehar, Catholic Faculty of Theology, University of Zagreb  
Josip Šimunović, Catholic Faculty of Theology, University of Zagreb

## **ZNANSTVENI ODBOR / SCIENTIFIC COMITEE:**

Suzana Miljan, Croatian Academy of Sciences and Arts, the Institute of Historical and Social Sciences, Department of Historical Sciences in Zagreb  
Simonetta Polenghi, Faculty of Educational Sciences, Catholic University of the Sacred Heart  
Alexandru Simon, Romanian Academy Centre for Transylvanian Studies, European Paradigm Doctoral School  
Slavko Slišković, Catholic Faculty of Theology, University of Zagreb  
Danijel Tolvajčić, Catholic Faculty of Theology, University of Zagreb

## Riječ organizatora / A word from the organizer

Intencija je ove međunarodne dvojezične konferencije prvotno predstaviti rezultate istraživanja provedenog na međunarodnom projektu fondacije John Templeton *Religion and Science – Priests as university Professors and Rectors* voditeljice doc. dr. sc. Ane Biočić, te ih potom komparirati sa sličnim istraživanjima provedenim na području istočne, južne i centralne Europe.

Projektno istraživanje se baziralo na razumijevanju teologije kao znanosti te utjecaju društveno-političkih okolnosti na položaj teologije na državnom sveučilištu na primjeru djelovanja šesnaestorice rektora svećenika koji su ujedno bili profesori (Katoličkoga) Bogoslovnog fakulteta Sveučilišta u Zagrebu.

Zahvaljujemo našoj matičnoj instituciji Katoličkom bogoslovnom fakultetu Sveučilišta u Zagrebu, na organizaciji i podršci kao i našim inozemnim suradnicima iz Slovenije, Italije i Rumunjske te kolegama znanstvenicima iz Hrvatske na doprinosu istraživanju teme konferencije *Teologija, znanost i obrazovanje*.

This International bilingual conference intends to initially present the results of research conducted on an international project of the John Templeton Foundation *Religion and Science – Priests as university Professors and Rectors* led by doc. dr. sc. Ana Biočić, and then compare them with similar research conducted in Eastern, South and Central Europe.

The project research was based on the understanding of theology as a science and the influence of the socio-political circumstances on the position of theology at the state university on the example of sixteen rectors and priests who were also professors of the (Catholic) Faculty of Theology at University of Zagreb.

We thank our home institution, the Catholic Faculty of Theology, for the help with organization and technical support, as well as our foreign associates from Slovenia, Italy and Romania and fellow researchers from Croatia for their contribution to researching the theme of conference named *Theology, Science and Education*.

# PROGRAM

9.30 Otvaranje Međunarodne znanstvene konferencije Teologija, znanost i obrazovanje (Josip Šimunović, dekan)

Greetings and Opening Remarks of the International Scientific Conference Theology, Science and Education (prof dr. sc. Josip Šimunović, dean)

Moderatorica: Suzana Miljan

9.45 Alexandru SIMON

The Union of Florence, the Reformation(s) and the “New Faculties” in Romania after 1989

(Firentinska unija, reformacija(e) i “novi fakulteti” u Rumunjskoj nakon 1989.)

10.00 Simonetta POLENGHI

Father Agostino Gemelli, Founder of the Catholic University of Milan: Faith, Science, and Education

(Otac Agostino Gemelli, utemeljitelj Katoličkog sveučilišta u Milanu: vjera, znanost i obrazovanje)

10.15 Aleš GABRIČ

Odnos komunističke vlasti prema Teološkom fakultetu u Ljubljani u prvom poslijeratnom periodu

(The Relation of the Communist Party towards the Faculty of Theology in Ljubljana at the First Postwar Period)

10.30 Tihana LUETIĆ

Katolička mladež i studentski sukobi na Sveučilištu u Zagrebu početkom 20. stoljeća

(Catholic Youth and Student Conflicts at the University of Zagreb in the Early 20th Century)

10.45 -11.00 RASPRAVA

STANKA



### 11.15 Ana BIOČIĆ

The Impact of Social-Political Circumstances on the Position of Theology as Science. Case-Study: Priests as Rectors of the University of Zagreb and Professors of the Catholic Faculty of Theology at the University of Zagreb (Utjecaj društveno-političkih okolnosti na položaj teologije kao znanosti. Primjer svećenika rektora zagrebačkog sveučilišta i profesora Katoličkoga bogoslovnog fakulteta Sveučilišta u Zagrebu)

### 11.30 Slavko SLIŠKOVIĆ

Svećenici rektori Sveučilišta u Zagrebu i jedinstvo Crkve (Priest-rectors of the University of Zagreb and the Unity of the Church)

### 11.45 Iva MRŠIĆ FELBAR

Inaugural Speeches of the Rectors-Priests, Professors of the Catholic Faculty of Theology at the University of Zagreb. The Relation Between the Catholic Faith (Theology) and Science (Inauguralni govori rektora svećenika profesora Katoličkoga bogoslovnog fakulteta Sveučilišta u Zagrebu. Odnos katoličke vjere (teologije) i znanosti)

### 12.00 Danijel TOLVAJČIĆ

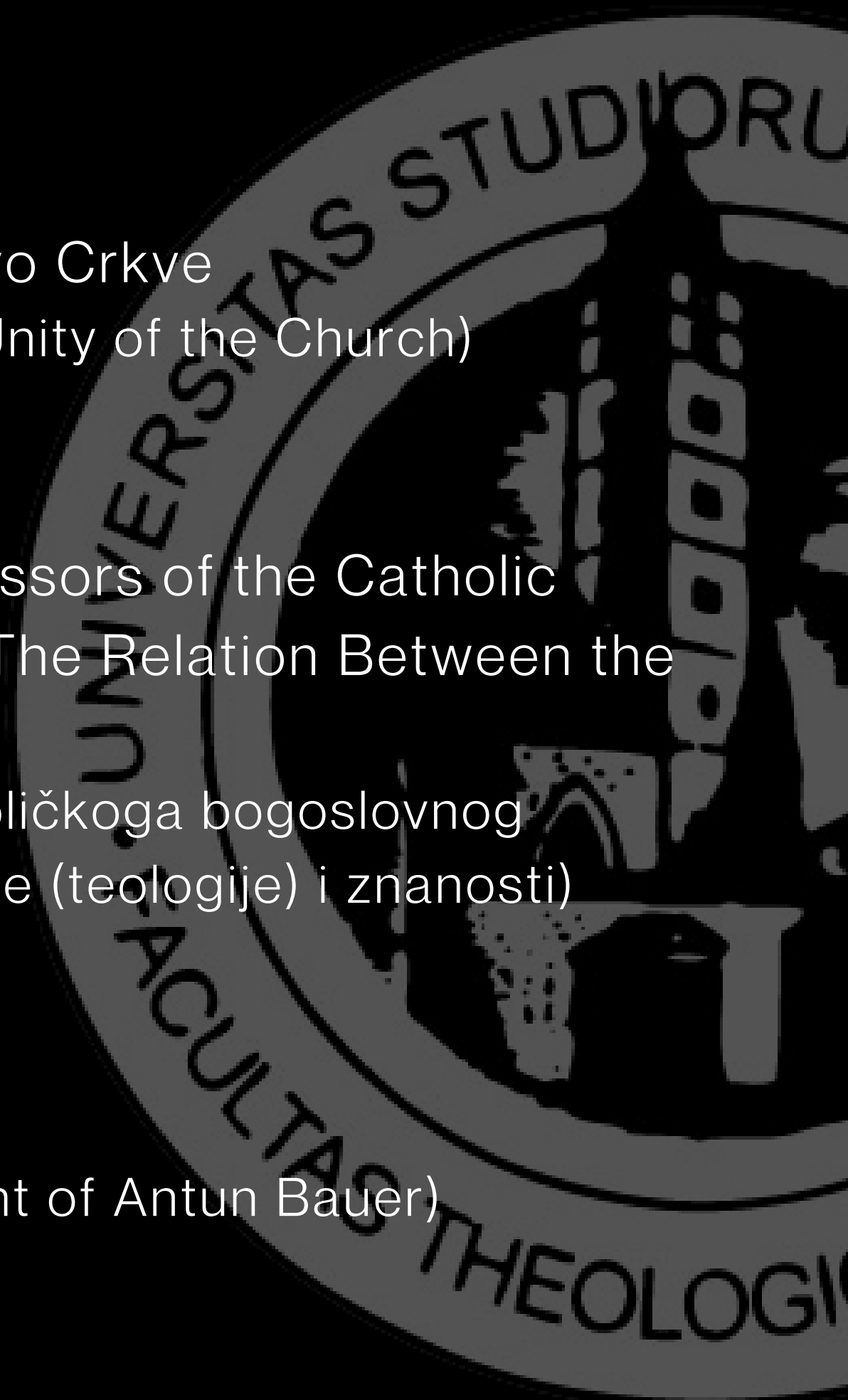
Odnos vjere i znanosti u misli Antuna Bauera (The Relationship of Faith and Science in the Thought of Antun Bauer)

### 12.15 Marija PEHAR

Mariologija Ivana Bujanovića, znanstveno-teološki doprinos u kontekstu vremena (Mariology of Ivan Bujanović, Scientific and Theological Contribution in the Context of Time)

### 12.30 – 13.00 RASPRAVA

### ZATVARANJE KONFERENCIJE



# SAŽETCI IZLAGANJA

Ana Biočić

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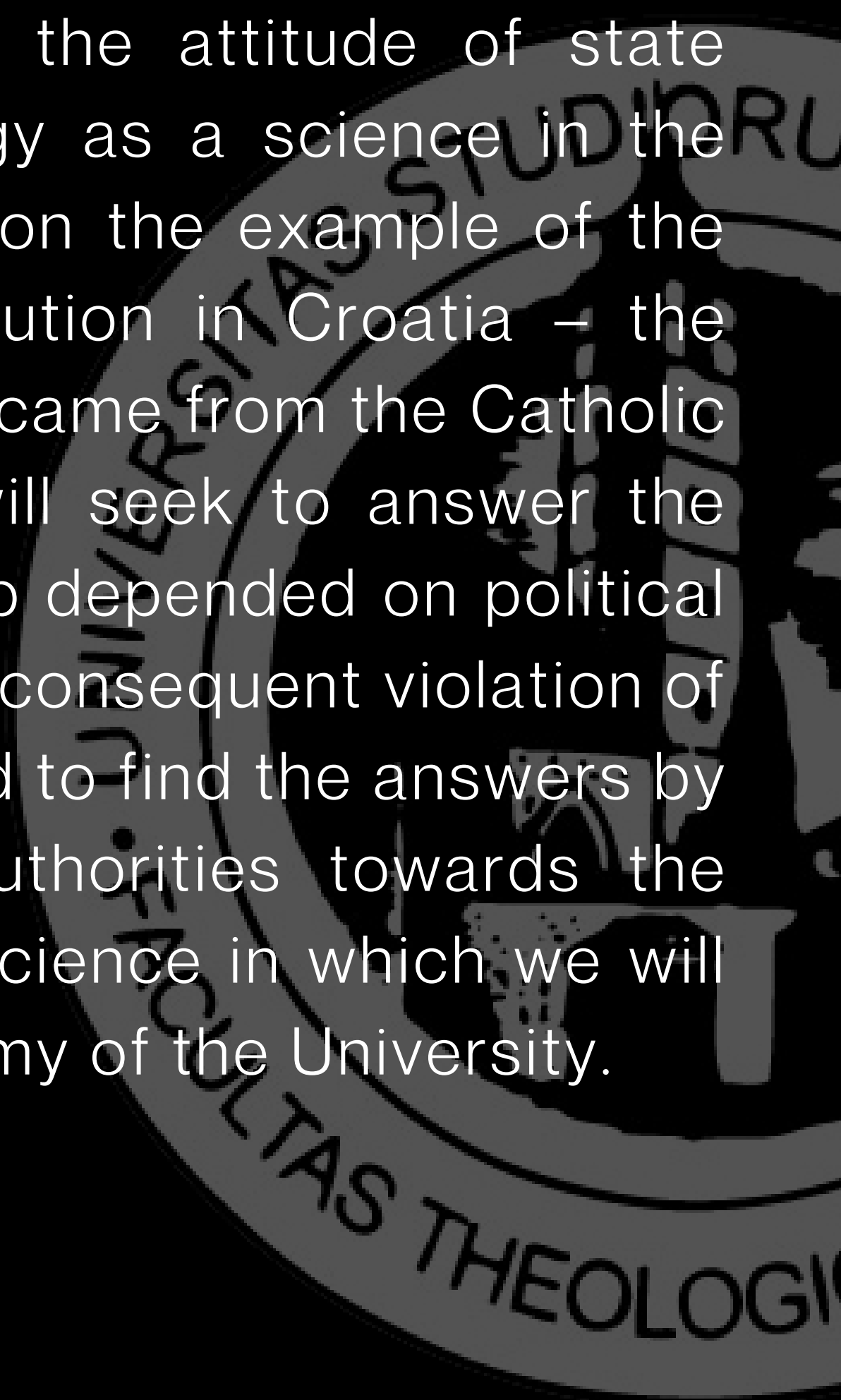
Utjecaj društveno-političkih okolnosti na položaj  
teologije kao znanosti.

Primjer svećenika rektora zagrebačkog sveučilišta i profesora  
Katoličkoga bogoslovnog fakulteta Sveučilišta u Zagrebu

Intencija je izlaganja ukazati na odnos državnih vlasti i društva prema teologiji kao znanosti u 19. i prvoj polovici 20. stoljeća, na primjeru najviše znanstvene i obrazovne institucije u Hrvatskoj – Sveučilišta u Zagrebu i njezinih rektora koji su dolazili iz redova profesora Katoličkoga bogoslovnog fakulteta. Pritom ćemo nastojiti odgovoriti na pitanja do koje mjere je taj odnos ovisio o političkim okolnostima i znači li to posljedično narušavanje autonomije Sveučilišta. Odgovore namjeravamo naći kroz razmatranje odnosa političkih vlasti prema Bogoslovnom fakultetu i teologiji kao znanosti u kojem ćemo naglasak staviti na narušavanje autonomije Sveučilišta.

The impact of social-political circumstances on the position of theology as science. Case-study: priests as rectors of the University of Zagreb and professors of the Catholic Faculty of Theology at the University of Zagreb

The presentation intends to point out the attitude of state authorities and society towards theology as a science in the 19th and first half of the 20th century, on the example of the highest scientific and educational institution in Croatia – the University of Zagreb and its rectors who came from the Catholic Faculty of Theology. In doing so, we will seek to answer the questions to what extent this relationship depended on political circumstances and whether this meant a consequent violation of the autonomy of the University. We intend to find the answers by considering the attitude of political authorities towards the Faculty of Theology and theology as a science in which we will emphasize on the violation of the autonomy of the University.



Aleš Gabrič

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## Odnos komunističke vlasti prema Teološkom fakultetu u Ljubljani u prvom poslijeratnom periodu

Kada je 1945. vlast u Sloveniji preuzela Komunistička partija Slovenije, započelo je najteže razdoblje za Teološki fakultet Sveučilišta u Ljubljani. Vlasti su ga smatrale ideološkim stupom Katoličke crkve s jakim utjecajem na narod. Ipak, 1945. godine Teološki fakultet još nije bio glavna meta vlasti jer su u to vrijeme bile fokusirane na privatne katoličke obrazovne ustanove koje su ukinute, a Teološki fakultet ostao je dio državnog sveučilišta. No promijenjenu političku klimu osjetili su profesori i studenti kroz maltretiranje vlasti, ispitivanja i propagandu protiv crkvenih organizacija, a profesori i u kadrovskim čistkama, te stavljanju teoloških djela na popis zabranjenih knjiga i onemogućavanju daljnjeg tiskanja Bogoslovnog vestnika Teološkoga fakulteta.

Prva uredba o isključenju fakulteta sa Sveučilišta u Ljubljani izdana je u studenom 1946. godine, ali nije provedena. Potom je u listopadu 1949. godine isključenje propisano slovenskim zakonom o uređenju visokog obrazovanja. No, Fakultet je i dalje ostao u državnom vlasništvu, a njegovi profesori i studenti zadržali su ista prava koja su bila jednaka onima njihovih kolega u srodnim institucijama. Konačno, tijekom čistki usmjerenih prema katoličkim intelektualcima u razdoblju najvećeg zaoštavanja odnosa Jugoslavije i Vatikana 1952. godine, Teološki fakultet je isključen iz sustava javnog školstva. Fakultet je bio prisiljen prihvatiti statut koji je vlastima dopuštao miješanje u njegovu unutarnju organizaciju i akademske poslove, izdane diplome izgubile su pravo javno valjanog dokumenta, studenti su izgubili beneficije studentskog statusa, a profesori prava koja su uživali njihovi kolege na državnim fakultetima.



## The Relation of the Communist Party towards the Faculty of Theology in Ljubljana at the First Postwar Period

When in 1945. the Communist Party of Slovenia took over the Government, the troublesome period for the Faculty of Theology at the University of Ljubljana began. The authority considered it an ideological pillar of the Catholic Church with a strong influence on people. Nevertheless, in 1945. the Faculty of Theology still was not considered a crucial target of the authorities because they were at the time concerned with the private Catholic educational institutions that were abolished, while the Faculty of Theology stayed within the State University.

But the professors and students felt the shift in political climate through the government's harassment, questioning, and propaganda against the Church's organizations, while the professors were fired and theological works were put on the list of banned books and the further print of the *Bogoslovni vestnik* of the Faculty of Theology was disabled. The first directive of the Faculty's exclusion from the University of Ljubljana was issued in November 1946., but has not been completed. Afterward, in September 1949. the exclusion was statutory by the Slovenian law of the high education regulation. Still, the Faculty was in the ownership of the State and its professors and students have maintained the same rights that were equal to those of their colleagues in related institutions. Finally, during the purges directed towards the Catholic intellectuals in the time of the major straining relations between Yugoslavia and the Vatican in 1952., the Faculty of Theology was excluded from the public education system. The Faculty was forced to accept the statute which allowed the authorities to interfere in its inner organization and academic affairs, issued diplomas lost their validity, the students lost their students' status and rights, and professors lost their rights which their colleagues at the state faculties were entitled to.

Tihana Luetić

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## Katolička mladež i studentski sukobi na Sveučilištu u Zagrebu početkom 20. stoljeća

U izlaganju će se analizirati sukobi studentskih struja na Sveučilištu u Zagrebu početkom 20. stoljeća, s naglaskom na analizu konflikta između tzv. naprednjačke i pravaške grupe s katoličkom strujom među studentima, u koju je bila uključena svjetovna i bogoslovna mladež sveučilišta. Na temelju onodobnih studentskih glasila i brošura, izvora privatne naravi (memoara i korespondencija), analizirati će se temeljne točke sukoba spomenutih studentskih grupa (poput one oko isključivanja Bogoslovnog fakulteta iz sastava sveučilišta) i uz to vezane studentske aktivnosti. Obzirom da je riječ o skupini studenata iz čijih će se redova generirati ključna imena Hrvatskog katoličkog pokreta, vrijedi analizirati njihovo djelovanje tijekom studentskih dana, kao temelj njihova budućeg javnog rada.

## Catholic Youth and Student Conflicts at the University of Zagreb in the Early 20th Century

The presentation will analyze the conflicts of student currents at the University of Zagreb in the early 20th century, with emphasis on the conflict between the liberal group (so-called progressive youth), right-wing group (supporters of the Party of Right called Young Croats, Mladohrvati), with a Catholic group among students. Catholic group was a part of the Croatian Catholic Movement and stood up to defend Christian values. Based on the student periodicals and brochures of that time, sources of a private nature (memoirs and correspondence), the crucial issues of the student conflicts (such as the exclusion of the Faculty of Theology from the university) and related student activities will be analyzed. As it was a group of students from whose ranks the key names of the Croatian Catholic Movement will be generated, it is worth discussing their activities during their academic period, as the basis of their future public work.

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Inauguralni govori rektora svećenika profesora Katoličkoga bogoslovnog fakulteta Sveučilišta u Zagrebu.  
Odnos katoličke vjere (teologije) i znanosti

Polazište izlaganja je analiza deset održanih inauguralnih govora rektora svećenika, profesora Katoličkoga bogoslovnog fakulteta Sveučilišta u Zagrebu: Antuna Kržana, Franje Ivekovića, Feliksa Suka, Gustava Barona, Antona Frankija, Ivana Bujanovića, Antuna Maurovića, Jurja Dočkala, Rudolfa Vimera i Antuna Bauera, iščitanih u ključu odnosa vjere (teologije) i znanosti. Tom se analizom potvrđuje početna hipoteza da je, bez obzira na tematsku raznovrsnost inauguralnih govora, od njih deset u čak osam prisutna afirmacija teologije kao znanosti ravnopravne ostalima. Time se pokazuje da su navedeni rektori svećenici, osim što su iskoristili prigodu instalacije za promociju znanosti kojom se i sami bave, također prenosili službeni nauk Katoličke crkve o tom pitanju, kako je vidljivo iz poveznica s navedenim dokumentima Crkve (dogmatska konstitucija *Dei Filius* o katoličkoj vjeri Prvoga vatikanskog koncila, enciklike *Aeterni Patris* i *Providentissimus Deus*), ili su jednostavno branili poziciju katoličke vjere nasuprot različitim napadima ili osporavanjima.

## Inaugural Speeches of the Rectors-Priests, Professors of the Catholic Faculty of Theology at the University of Zagreb. The Relation Between the Catholic Faith (Theology) and Science

The starting point of this presentation is the analysis of the ten inaugural speeches of the rectors-priests, professors of the Catholic Faculty of Theology of the University of Zagreb: Antun Kržan, Franjo Iveković, Feliks Suk, Gustav Baron, Anton Franki, Ivan Bujanović, Antun Maurović, Juraj Dočkal, Rudolf Vimer and Antun Bauer. The main key of the analysis was to determine the relationship between faith, theology and science. It confirmed the initial hypothesis that, regardless of the thematic plurality of the inaugural speeches, in eight out of ten speeches there was an evident affirmation of theology as a science equal to all others. It is thus shown that the mentioned rectors-priests, besides using the occasion of installation to promote the science themselves where researching, were also propagated the official doctrine of the Catholic Church in that matter, which is evident from the links they had with the mentioned documents of the Church (Dogmatic Constitution on Catholic Faith *Dei Filius* of the First Vatican Council, encyclical *Aeterni Patris* and *Providentissimus Deus*) or they were simply defending the Catholic faith against various attacks or disputes.

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## Mariologija Ivana Bujanovića, znanstveno-teološki doprinos u kontekstu vremena

Ivan Bujanović, višestruki rektor i prorektor zagrebačkog Sveučilišta, bio je i dugogodišnji profesor Bogoslovnog fakulteta u Zagrebu i na njemu predavao više dogmatskih traktata. Najpoznatiji je ipak po svojoj Mariologiji, prvoj sustavnoj mariološkoj monografiji na hrvatskom jeziku. U ovom se radu tematizira upravo njegov doprinos mariologiji kao znanstveno-dogmatskoj disciplini, pri čemu se njegovo pisanje pokušava sagledati kako u svom specifičnom povijesno-teološkom i nacionalno naglašenom marijanskom kontekstu, tako i kao doprinos širem znanstvenom području dogmatike i sustavne teologije. Istraživanje se vodi specifičnošću znanstvene mariologije, prema kojemu ona ukoliko se ispravno teološki izlaže može i treba biti svojevrsna unutarnja poveznica, odnosno žarište gotovo cjelokupne dogmatike. U ovom izlaganju Bujanovićeve mariologije u njezinoj kontekstualnosti propitkuje se konačno u kolikoj mjeri i na koji način on kao sveučilišni profesor povezuje i usklađuje vjernički svjetonazor i znanstvenu teološku metodu, odnosno vjerničko marijansko štovanje i njegovu znanstveno-teološku argumentaciju i sustavno dogmatsko izlaganje.

## Mariology of Ivan Bujanović, Scientific and Theological Contribution in the Context of Time

Ivan Bujanović, two-time rector and vice-rector of the University of Zagreb, was also a longtime professor at the Faculty of Theology in Zagreb and taught several dogmatic treatises there. He is best known for his Mariology, the first systematic Mariological monograph in the Croatian language. This paper deals with his contribution to Mariology as a scientific and dogmatic discipline, and his writing tries to be seen in its specific historical, theological, and nationally emphasized Marian context, as well as a contribution to the broader scientific field of dogmatics and systematic theology. The research is guided by the specificity of scientific Mariology, according to which, if properly presented theologically, it can and should be a kind of internal link, i.e. the focus of almost all dogmatics. In this exposition of Bujanović's Mariology, in its context, the extent to which, and in what way he, as a university professor, connects and harmonizes the religious worldview and scientific theological method, i.e. the religious Marian worship and its scientific theological argumentation and systematic dogmatic exposition, is finally questioned.

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## Otac Agostino Gemelli, utemeljitelj Katoličkog sveučilišta u Milanu: vjera, znanost i obrazovanje

Franjevac Agostino Gemelli (1878–1959) bio je jedna od vodećih osoba na katoličkoj, političkoj i intelektualnoj sceni svoga doba. Bio je liječnik, poznati psiholog i osnivač Katoličkoga sveučilišta u Milanu 1921. godine. Dolazeći iz antiklerikalne obitelji, 1902. diplomirao je medicinu u Paviji, kao izvrstan student profesora Camilla Golgija, dobitnika Nobelove nagrade. Nakon obraćenja, svoja je istraživanja i aktivnosti u fiziologiji i neurologiji sve više usmjeravao prema psihološkoj primjeni, pripisujući joj tako eksperimentalnu vrijednost. Specijalizirao se u Njemačkoj. Vrlo je cijenio filozofiju svetog Toma Akvinskog, a suprotstavio se neoidealističkim teorijama i pozitivizmu, kao i relativizmu. Gemelli je snažno zagovarao potrebu obnove “organske kulture”, primjer srednjevjekovne civilizacije, koja se suprotstavljala fragmentiranom i materijalističkom znanju. Kultura koju je promicao Gemelli imala je korijene u sjedinjenju vjere i znanstvenih istraživanja, dobro povezanih s filozofijom Akvinskog. Godine 1921. Gemelli je uspio provesti svoj najveći projekt (inspiriran Sveučilištem u Louvainu), utemeljenje Katoličkog sveučilišta Srca u Milanu, prvog sveučilišta kojega su katolici osnovali u Italiji, a kojeg je Gemelli imenovan rektorom. Ako je njegovo protivljenje komunizmu bilo snažno i jasno, njegov odnos s fašizmom bio je prilično dvosmislen i o njemu se još raspravlja. No uspio je zadržati slobodu Katoličkog sveučilišta i obrazovati generacije mladih katolika koji su nakon 2. svjetskog rata doprinijeli obnovi talijanske demokracije. Konzervativan prema ženama, ipak je vjerovao Armidi Barelli, koja je podržavala visoko obrazovanje žena.



## Father Agostino Gemelli, Founder of the Catholic University of Milan: Faith, Science and Education

The Franciscan friar Agostino Gemelli (1878–1959) was one of the leading figures on the Catholic, political and intellectual scene of his time. He was a physician, a renowned psychologist, and founder in 1921 of the Catholic University of Milan. Coming from an anticlerical family, in 1902 he graduated Medicine in Pavia, as a brilliant student of the Nobel Prize Winner Camillo Golgi. After his conversion, he directed his research and activity in physiology and neurology increasingly towards a psychological application, in this way attributing experimental value to it. He specialized in Germany. He highly esteemed St. Thomas Aquinas' philosophy and opposed both the neoidealist theories and those of positivism, as well as relativism. Gemelli strongly advocated the need to restore an "organic culture", exemplified by medieval civilization, which opposed a fragmented and materialistic knowledge. The culture promoted by Gemelli had its roots in the union between faith and scientific research, well connected in the Aquinas philosophy. In 1921 Gemelli succeeded in implementing his greatest project (inspired by the University of Louvain), the foundation of the Catholic University of the Sacred Heart of Milan, the first university founded by Catholics in Italy, of which Gemelli was appointed rector. If his opposition to communism was strong and clear, his relationship with Fascism was rather ambiguous and is still debated. But he managed to keep the Catholic University free and to educate a generation of young Catholics that after 2WW contributed to rebuilding the Italian democracy. Conservative towards women, he nonetheless trusted Armida Barelli, who supported women's higher education.

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## Firentinska unija, reformacija(e) i “novi fakulteti” u Rumunjskoj nakon 1989.

Nakon 1989., glavna sveučilišta u Rumunjskoj (u Bukureštu, Cluju i Iașiju), ali ne samo navedena, postupno su počela sadržavati teološke fakultete: (grčki) pravoslavni, (rimo- i grčki) katolički, protestantski/reformirani (Confessio Augustana i Confessio Gallicana), kao i neoprotestantski (npr. baptist u Bukureštu). Zbog multikonfesionalnog i multietničkog porijekla Transilvanije, Sveučilište u Cluju (Babeș-Bolyai) ima najveći broj teoloških fakulteta: pravoslavni, rimokatolički, grkokatolički i protestantski Augsburške vjeroispovijesti. Kako bi im se prilagodili (tj. opravdali) pokrenut je proces “liječenja sjećanja” koji je – prirodno – podrazumijevao vraćanje i izgradnju-bolje prošlosti u kontekstu 1990-ih i ranih 2000-ih. Firentinska unija (i “naknadne” ranomoderne unije) i reformacija(e) postale su od iznimne važnosti u tim okolnostima. U izlaganju će se pokušati dati pregled tih znanstvenih i društvenih obnova i prilagodbi, uz osvrt na širi povijesni kontekst (od 19. stoljeća do danas) koji ih je oblikovao.

## The Union of Florence, the Reformation(s) and the “New Faculties” in Romania after 1989

After 1989, the main universities in Romania (in Bucharest, Cluj and Iași), but not only, gradually began to house Faculties of Theology: (Greek-) Orthodox, (Roman- and Greek) Catholic, Protestant/ Reformed (C.A. and C.G.), as well as Neo-protestant (e.g. Baptist in Bucharest). Because of the multi-confessional and multi-ethnic background of Transylvania, the University of Cluj (Babeș-Bolyai) has the greatest number of Faculties of Theology: Orthodox, Roman-Catholic, Greek-Catholic and Protestant C.G. In order to accommodate them (i.e. to justify them), a process of “healing the memories” was initiated, which – naturally – implied bringing-back and building-back-better the past in the context of the 1990s and early 2000s. The Union of Florence (and the “subsequent” early modern unions) and the Reformation(s) became of paramount importance under these circumstances. The presentation will attempt to provide an overview of these scientific and social restorations and adjustments, while looking also at the broader historical context (the 1800s until today) that shaped them.

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## Svećenici rektori Sveučilišta u Zagrebu i jedinstvo Crkve

Druga polovica 19. i početak 20. stoljeća obilježeni su pokušajima ujedinjenja kršćanskih Crkava, mada se još uvijek ne može govoriti o ekumenizmu u suvremenom smislu. Ideja je naišla na plodno tlo i među Hrvatima koji su se nalazili na susretištu Istočnog i Zapadnog kršćanstva s višestoljetnom tradicijom glagoljaške posebnosti unutar rimskoga katoličanstva. Potreba vjerskog jedinstva bila je dodatno motivirana političkim razlozima suprotstavljanja mađarizaciji i germanizaciji putem tješnje suradnje slavenskih naroda, čemu je pripadnost različitim konfesijama nerijetko bila dodatnom preprekom. Intelektualci ovoga vremena, pa tako i pojedini svećenici rektori Sveučilišta u Zagrebu, aktivno su sudjelovali u ovom procesu. Osim promišljanja o mogućnosti crkvenog jedinstva bavili su se i praktičnim pitanjima iz svakodnevice konfesionalno pluralne sredine kao što je sklapanje mješovitih ženidbi te obveze koje iz njih izlaze u pitanju vjerskog odgoja djece. U duhu vremena pisali su također apologetska djela te upozoravali na nespojivost pojedinih učenja s katoličkim naukom, ali i predstavljali hrvatskoj javnosti pregaoce i inicijative u korist jedinstva Crkve.

## Priest-rectors of the University of Zagreb and the Unity of the Church

The second half of the 19th and the beginning of the 20th century was marked by attempts to unite the Christian Churches, although it is still not possible to speak of ecumenism in the contemporary sense. The idea also found fertile ground among Croats who were on the crossroads of Eastern and Western Christianity having a centuries-old tradition of Glagolitic specificity within Roman Catholicism. The need for religious unity was additionally motivated by political reasons – opposing Hungarianization and Germanization via closer cooperation of the Slavic peoples, for which the affiliation to different confessions was often an additional obstacle. The intellectuals of this time, including some priest-rectors of the University of Zagreb, actively participated in this process. In addition to reflecting on the possibility of ecclesial unity, they also dealt with practical issues from the everyday life of a confessionally plural environment, such as the conclusion of mixed marriages and the obligations arising from them in the matter of the religious upbringing of children. In the spirit of their time, they also wrote apologetic works and warned of the incompatibility of certain teachings with Catholic doctrine, but likewise presented to the Croatian public initiatives and persons who selflessly worked in favor of the unity of the Church.

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## Odnos vjere i znanosti u misli Antuna Bauera

Nakana je ovoga izlaganja kritički predstaviti temu odnosa kršćanske vjere i znanosti u misli Antuna Bauera (1856. – 1937.), zagrebačkoga nadbiskupa i profesora filozofije na teološkome fakultetu. Bauer je jedan od najznačajnijih tomističkih filozofa u Hrvatskoj u 19. i prvoj polovici 20. stoljeća te strastveni polemičar s onodobnim zastupnicima znanstvenoga i filozofijskoga pozitivizma i materijalizma u nas. Polazeći od stava kako metafizika jest moguća, te odbacujući pozitivizam i materijalizam kao filozofijski problematične i u konačnici neodržive pozicije, Bauer zastupa klasičnu skolastičku tezu o komplementarnosti vjere i znanosti na tragu Tome Akvinskoga, držeći kako između njih ne može biti sukoba jer obje imaju isti izvor u Bogu. U izlaganju ćemo nastojati pokazati kako je Bauerovo rješenje problema odnosa vjere i znanosti i danas filozofijski aktualno, osobito u našem suvremenom kontekstu kada se scijentizam nameće kao dominantna epistemološka paradigma, tvrdeći kako su jedino egzaktne znanosti jedini valjani izvor znanja.

## The Relationship of Faith and Science in the Thought of Antun Bauer

The aim of his paper is to present and critically assess the topic of relationship between the Christian faith and science in the philosophical work of Antun Bauer (1856-1937), Archbishop of Zagreb and professor of philosophy at the Faculty of Theology. Bauer is one of the most important Thomistic philosophers in Croatia in the 19th and first half of the 20th century and a passionate polemicist with representatives of scientific and philosophical positivism and materialism of his time. Starting from the view that metaphysics is possible and rejecting positivism and materialism as philosophically problematic and ultimately implausible positions, Bauer advocates the classical scholastic thesis on the complementarity of faith and science. Following mostly Thomas Aquinas, he holds that there can be no conflict between them because they have the same source in God. In our presentation we will try to show that Bauer's solution to the problem of the relationship between religion and science is still philosophically relevant today, especially in our contemporary context when scientism imposes itself as the dominant epistemological paradigm, claiming that only empirical sciences are the only valid source of knowledge.