

# The Vision, Context and Profile of the Journal *Obnovljeni Život*

*In Celebration of the 75<sup>th</sup> Publication Year*

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<https://doi.org/10.31192/np.18.3.14>

UDK / UDC: 050:[1+2]OŽ

Izvorni znanstveni rad / Original scientific paper

Primljeno / Received: 5. lipnja 2020. / Jun 5, 2020

Prihvaćeno / Accepted: 24. srpnja 2020. / Jul 24, 2020

*This paper sets forth two programmatic texts of the scholarly journal for Philosophy and Religious Studies Obnovljeni Život, written with a half-century interval between each text (1919-1971). Firstly, an insight is given into their commonalities on the level of perspective, structure and content, after which their differences are established, particularly on the intellectual and cultural levels. Following the insights into the programmatic texts as well as the programmatic goals derived from them - which cast a special light on research and provide the guiding principles for the shaping of all articles in the journal, particularly the scholarly and expert articles - an understanding is given of the original contexts within which they appear and implement their programmatic activity. The original contexts link both the programmatic texts and the goals derived from them on the religious and moral levels. However, on the intellectual and cultural levels they establish the difference between the afore-mentioned texts and goals. The final section leads us to conclude that there exists today in the journal Obnovljeni Život a new intellectual and cultural context. Unlike the first two which have already been identified by their modernist (1919) and anthropological points of view (1971), this new original context still needs to be more clearly and more distinctly identified on the intellectual and cultural levels.*

**Key words:** *anthropological question, intellectual context, modernist question, Obnovljeni Život, programmatic text.*

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## *Introduction*

*Obnovljeni Život* was launched at the beginning of the school year 1919/1920 under its original name *Život*. This occurred in the first year after the end of the Great War in the very city in which the same war began with the so-called Sarajevo assassination. In Sarajevo, known for its multi-culturality and multi-confessionality, the Society of Jesus launched and edited the afore-mentioned journal in the building of the Archbishop's Theological Seminary and the Vrhbosna College of Philosophy and Theology in Sarajevo, Bosnia until February 1921. At that time the journal's editorial office and publishing office were moved to the College of the Society of Jesus in Zagreb, Croatia, which was cited in 1926 on the last page of the journal as its proprietor, and from 1933 to 1944 both as publisher and proprietor. From 1971 until the publication of the first volume of the 1989 publication year, the impressum of the journal bears the name of the Philosophical-Theological Institute of the Society of Jesus in Zagreb as publisher and, from the second volume of that same year onward until today, the latter appears as its founder and publisher.

In its century-long history the journal was not published during a period of twenty-six years due to repressive measures imposed by a totalitarian communist regime. This interruption ensued after the last volume of its twenty-fifth publication year in 1944 and continued until the publication of the first volume of its twenty-sixth year of publication in 1971. The two most important figures in the journal's history were Miroslav Vanino and Rudolf Brajičić.<sup>1</sup> The former is to be credited with launching the journal in 1919, while the latter with its second launching in 1971. Furthermore, it must be mentioned that Miroslav Vanino was elected a corresponding member of the Yugoslav Academy of Sciences and Arts,<sup>2</sup> and also that Rudolf Brajičić is perhaps the greatest theologian of the Croatian Province of the Society of Jesus.

Throughout its rich and long history, the journal changed its format, volume size and number of yearly editions. Its smallest format was 11,6 x 18,9 cm and the largest was 16,5 x 23,5 cm as it is today. The fewest number of pages for an annual publication was 192, the largest 699. Since 2009, the journal has had 576 pages for every annual publication. For each year of publication, the journal issued between two and ten volumes, and today it issues four, which it has been doing since its fifty-third year of publication in 1998. Since the time that the impressum of the journal contains data on copy numbers, the lowest number of copies is the current 1000 copies, while the highest is 1800 copies.

<sup>1</sup> Tonči TRSTENJAK, *Stoljeće Života – Obnovljenoga Života*, *Obnovljeni Život*, 74 (2019) 5, 435-438.

<sup>2</sup> Ferdo ŠIŠIĆ, Dr. Miroslav Vanino D. I., in: *Ljetopis Jugoslavenske akademije znanosti i umjetnosti za godinu 1936/37*, Zagreb, Nadbiskupska tiskara, 1938, 106-107.

Aside from printed publications, the journal is available in an electronic form on the Portal of Croatian Scientific and Professional Journals. The same portal hosts 160 active journals on the humanities. In the last three years *Obnovljeni Život* has been one of the four most visited journals with a total viewership of almost one million (938.779). Among international data bases the journal is referenced in: ERIH PLUS, SCOPUS, EBSCO, The Philosopher's Index, ATLA Religion Database, Religious & Theological Abstracts (Myerstown, USA). Of the four possible rankings according to the Journal Citation Report Index, *Obnovljeni Život* takes the high second quartile position (Q2) as regards its religious studies profile, and the third quartile position (Q3) as regards its scientific-philosophical profile.

In speaking of the profile of the journal we would do well to stress that in its great, rich and tempestuous history<sup>3</sup> *Obnovljeni Život* has had three additional subtitles: *Journal for the Culture of the Internal Life*, *Journal of Religious Culture and Journal of Philosophy and Religious Studies*. The first was in use for only two years, namely during the second and third years of publication of the journal (1920-1922). The second additional subtitle was in use for sixteen years, namely from its forty-fifth to its sixtieth publication year (1990-2005). The current additional descriptive subtitle has endured for fifteen years, namely from its sixty-first to its seventy-fifth year of publication which we are now celebrating (2006-2020). The detail regarding the affixed descriptive subtitle of *Obnovljeni Život*, as with all other data on the journal which has been put forward in this introduction, leads us to conclude that the profile of the journal is of a religious and intellectual nature, and its importance is both of a national and international character. These four features of *Obnovljeni Život* may serve as a good introduction to its programmatic and intellectual context.<sup>4</sup>

### 1. The programmatic texts of the journal *Obnovljeni Život*

There are two programmatic texts for the journal *Obnovljeni Život*, the first written in 1919<sup>5</sup> and the second in 1971.<sup>6</sup> Between them there is a deep theological and religious similarity, but also a clear distinction on the level of their intellectual and cultural perspective.

In conformity with their Christian consciousness the authors of both programmatic texts – that is, the Office of the Editor - provide an analysis of the religious and moral situation of that time. Based on this analysis, they establish

<sup>3</sup> Agneza SZABO, Društvene i političke okolnosti u dob izlazenja časopisa *Život* (1919.-1944.) – *Obnovljeni Život* (1971.-2019.), *Obnovljeni Život*, 74 (2019) 5, 627-628.

<sup>4</sup> Trstenjak, *Stoljeće Života...*, 439-441.

<sup>5</sup> Office of the Editor, *Što hoćemo, Život*, 1 (1919) 1, 21-22.

<sup>6</sup> Office of the Editor, *Riječ Uredništva, Obnovljeni Život*, 26 (1971) 1, 1.

respectively their specific challenges and define the purpose and programmatic goals of the journal. Both editorial offices discern their most important challenge to be in assisting their readers in questions of faith and morals, be it directly through presentations on the principal theological disciplines, or indirectly through presentations on other scholarly and related disciplines which in any way might be useful in the realisation and edification of Christian life, or rather of human life.<sup>7</sup>

The distinctions between the afore-mentioned editorial offices, on the level of intellectual and cultural perspectives, can already be perceived by the fact that the former, in their analysis of the current state of affairs, set out from the negative processes of dechristianisation and the creation of a non-Christian mentality. On the other hand, the latter set out from positive processes, such as the directedness and motivation of their contemporaries aiming for a „deeper and more intense spiritual life“.<sup>8</sup> Aside from the shift from the negative to the positive perspective, there was also a shift from juridical to personalistic categories. The former editorial office felt obligated to help readers in matters of faith and morals, while the latter promised to do the same. The difference between the terms „obligation“ and „promise“ is significant due to the fact that normative and imperative categories were abandoned, and moral and inspirational categories were adopted, which were more suited to the renewed consciousness regarding the dignity and edification of any human person.<sup>9</sup>

In accordance with its resolute personalistic categories, the Office of the Editor of 1971 displays also a true dialogic consciousness when it anticipates from its readers a critical and proactive co-responsibility in implementing the programmatic goals of the journal. In this way the editorial office acknowledges to its readers not only their inalienable rights, but also supports, incites and encourages them in realising their unrelinquishable responsibilities, as on the level of a renewed ecclesial consciousness, so too on the level of an increasingly stronger social consciousness regarding the edification of society, at the core of which is the dignity of every human person.<sup>10</sup>

The existing highlighted programmatic texts determine, in the background, firstly, research and then also the shaping of both scholarly and expert articles in the journal and others as well. An appropriate and complete understanding of these goals is possible only to the extent that their original religious and intellectual contexts are apprehended and understood. They, on the other hand, are determined by the movements of thought of the human spirit which

<sup>7</sup> Tadija MILIKIĆ, Prepoznatljiva koncilaska novost: Programatski ciljevi i širi intelektualni kontekst časopisa *Obnovljeni Život*, *Obnovljeni Život*, 74 (2019) 5, 581-584; Tadija MILIKIĆ, The Central Modernist Question: Programmatic Goals and the Broader Intellectual Context of the Journal *Život*, *Obnovljeni Život*, 74 (2019) 5, 647-649.

<sup>8</sup> Office of the Editor, Riječ Uredništva, 1.

<sup>9</sup> Office of the Editor, Riječ Uredništva, 1.

<sup>10</sup> Office of the Editor, Riječ Uredništva, 1.

– through historical spontaneity – powerfully and incontrovertibly stipulate the appearance and role of any journal in its proper historical setting. Since this original intellectual context is articulated through its intrinsic force on the level of content and titles of the journal's most important articles – especially scientific and expert articles - one can establish, precisely on the basis of these very articles, that modernist and anthropological questions are at the core of the intellectual context of *Obnovljeni Život* throughout its century-long history.

For example, the most important articles in *Život* from 1919 and 1920 which were, as regards the time of their publication, closest in establishing and defining the programmatic goals of 1919 and which in this respect express and affirm them in the clearest and most coherent possible way, perfectly clearly and unambiguously point to the modernist question through their titles, that is, to the relationship between faith and reason as its core issue. Some of these titles are as follows: *Natural Scientists and Christianity*,<sup>11</sup> *Christianity and Natural Scientists*,<sup>12</sup> *Electrophysicists and Faith*,<sup>13</sup> *Mathematicians and Faith*,<sup>14</sup> *The Position of Man in the Universe*,<sup>15</sup> *Biblical Cosmogony in the Light of Science*,<sup>16</sup> *Natural Sciences and World Outlook*,<sup>17</sup> *Haeckel and Embriogenetic Transformism*,<sup>18</sup> *Astronomers and Faith*.<sup>19</sup>

The same holds true for the most important articles in *Obnovljeni Život* from 1971 which, as concerns the time of their publication, are closest to the publication of the second programmatic text of that year, and which, in their expression and forcefulness, are consistently most faithful to the goals of the same programmatic text. Though the goals of the first programmatic text are discernable, the goals of the second programmatic text - which deal especially with the anthropological question, i.e., the question of nature, purpose and the position of man in the world especially at the social level – are far more present and more strongly articulated. Some of the titles of these articles from 1971 are: *The Situation of the Church in Today's World*,<sup>20</sup> *In Dialogue with the*

<sup>11</sup> Miroslav VANINO, Prirodoslovci i kršćanstvo, *Život*, 1 (1919) 1, 1-5.

<sup>12</sup> Miroslav VANINO, Kršćanstvo i prirodoslovci, *Život*, 1 (1920) 4, 70-74.

<sup>13</sup> Franjo ZEC, Elektrofizičari i vjera, *Život*, 1 (1920) 5, 89-94.

<sup>14</sup> Nikola BULJAN, Matematičari i vjera, *Život*, 1 (1920) 6, 121-127.

<sup>15</sup> Antun BULJAN, Položaj čovjeka u svemiru, *Život*, 1 (1920) 7, 161-169 (signed: Dr. A. Buljan, Sarajevo).

<sup>16</sup> Petar VLAŠIĆ, Biblijska kozmogonija u svjetlu znanosti, *Život*, 1 (1920) 8, 185-191.

<sup>17</sup> Grgur GALOVIĆ, Prirodoslovne znanosti i naziranje na svijet, *Život*, 1 (1920) 8, 199-204 (signed: G. Galović. Đakovo).

<sup>18</sup> Joanes Evangelista KUJUNDŽIĆ, Haeckel i embriogeni transformizam, *Život*, 1 (1920) 9, 209-212 (signed: Po predavanju A. Acloque-a priredio JEK).

<sup>19</sup> Miroslav VANINO, Astronomi i vjera, *Život*, 1 (1920) 10, 242-249.

<sup>20</sup> Pedro ARRUPÉ, Situacija Crkve u današnjem svijetu, *Obnovljeni Život*, 26 (1971) 1, 2-13.

*Marxists*,<sup>21</sup> *The Problem of the Infinity of Matter in Soviet Philosophy*,<sup>22</sup> *How Far Have We Come Ecumenically?*,<sup>23</sup> *Christians in Today's World*,<sup>24</sup> *Where is Modern Psychotherapy Going?*,<sup>25</sup> *In the Modern Development Situation*,<sup>26</sup> *The Absent Dimension of Conciliar Renewal*,<sup>27</sup> *Whence Faith in Evolution?*,<sup>28</sup> *The Christian Vision of Human Progress*,<sup>29</sup> *Social Issues of Today*<sup>30</sup> and *The Secularisation of Christology*.<sup>31</sup>

The programmatic texts and the goals derived from them, as well as the titles of the most important articles from those publication years in which both programmatic texts were written – aside from pointing to the modernist and anthropological question as its core challenge – also demand a better insight into their intellectual presumptions and the underpinning ideas of their proper original context which is the foundation and inspiration of their activities. Thus, in continuation, the author will first give a brief insight into the modernist question which deals with the relationship between faith and reason, and as such determines the immediate intellectual context of the first programmatic text of 1919. Then there follows a brief insight into the anthropological question which deals with research into the nature, calling and purpose of human existence and which, as such, determines the intellectual context of the second programmatic text of 1971.

## 2. *The modernist question*

One may ascertain, as do many contemporary authors, that the modernist period with its predominating dispute about the relationship between faith and reason lasted for an entire century in the Catholic Church within the sphere of philosophy and theology, more precisely from the mid- 19th to the mid-20th century.<sup>32</sup> It is useful to point out that many elements of the modernist demand are very topical even today, and are in themselves rationally understandable and acceptable. This especially holds true for those elements of the modernist

<sup>21</sup> Rudolf BRAJIČIĆ, U dijalogu s marksizmom, *Obnovljeni Život*, 26 (1971) 1, 35-39.

<sup>22</sup> Ivan STRILIĆ, Problem beskonačnosti materije u sovjetskoj filozofiji, *Obnovljeni Život*, 26 (1971) (2), 98-112.

<sup>23</sup> Stjepan SCHMIDT, Dokle smo stigli u ekumenizmu? *Obnovljeni Život*, 26 (1971) 2, 177-181.

<sup>24</sup> Rudolf BRAJIČIĆ, Kršćani u današnjem svijetu, *Obnovljeni Život*, 26 (1971) 3, 214-225.

<sup>25</sup> Josip WEISSGERBER, Kamo ide moderna psihoterapija? *Obnovljeni Život*, 26 (1971) 3, 226-241.

<sup>26</sup> Ivan FUČEK, U situaciji modernog razvoja, *Obnovljeni Život*, 26 (1971) 3, 242-259.

<sup>27</sup> Ivan FUČEK, Odsutna dimenzija koncilске obnove, *Obnovljeni Život*, 26 (1971) 4, 325-338.

<sup>28</sup> Josip WEISSGERBER, Odakle vjera u evoluciju, *Obnovljeni Život*, 26 (1971) 4, 310-324.

<sup>29</sup> Juan ALFARO, Kršćanska vizija ljudskog napretka, *Obnovljeni Život*, 26 (1971) 5, 407-412.

<sup>30</sup> Ljudevit PLAČKO, Društveni problemi današnjice, *Obnovljeni Život*, 26 (1971) 5, 426-436.

<sup>31</sup> Giovanni Battista MONDIN, Sekularizacija kristologije, *Obnovljeni Život*, 26 (1971) 6, 540-552.

<sup>32</sup> Sale, *A un secolo dall'enciclica contro il modernismo...*, 9-19.

demand which represent a completely spontaneous and natural development of the classic claims of theological tradition, such as, *fides quaerens intellectum* and *intellectus quaerens fidem*. These elements of the modernist demand stemmed, in fact, from the deep Christian conviction that there exists an incontrovertible harmony between faith and reason,<sup>33</sup> and that one may find it in the encounter between theology and science, the Gospel and culture, the Church and the world.<sup>34</sup> However, this is a matter of an encounter which is constantly evolving and which necessarily has its underpinnings in its proper preconditions. Some of these preconditions are undoubtedly the knowledge of one's own identity and respect for epistemological differences and methodological limitations. Unfortunately, the proponents of modernism did not comply with the demands of these necessary preconditions in the encounter between faith and reason, or rather theology and science, in their proper historical time.

Modernism is an expression, of sorts, of the historical development of currents of thought which have their earliest beginnings in the nominalist ideas of the 14th century and its peak in positivism which was the predominant philosophy of the 19th century. In adopting nominalist categories of thought and positivist principles, as well as positivist principles as the exclusive positivist methods of external observation,<sup>35</sup> the proponents of modernism came to the conclusion that faith and reason disagree in their grasp of the truth and that their differences can be overcome only with the help of solutions which have been brought into harmony with those intellectual presumptions of nominalism and positivism which were just highlighted. Unfortunately, the modernists did not establish a connection between theology and science through their reformist ideas but rather disjoined them even more so and additionally obstructed dialogue. Moreover, their recommended solutions substantially weakened, burdened and endangered the encounter between reason and faith. This threat was noted by the Magisterium which reacted several times. Namely, the strongest and most systematic intervention occurred in the encyclical *Pascendi Dominici gregis* promulgated in 1907 (PDG).<sup>36</sup>

<sup>33</sup> International Theological Commission, In Search of a Universal Ethic: A New Look at the Natural Law. *The Holy See*, 2009, 26-27, [http://www.vatican.va/roman\\_curia/congregations/cfaith/cti\\_documents/rc\\_con\\_cfaith\\_doc\\_20090520\\_legge-naturale\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20090520_legge-naturale_en.html) (20.10.2019).

<sup>34</sup> Servais PINCKAERS, *The Sources of Christian Ethics*, Edinburgh, The Catholic University of America Press, 2001, 132-133; Marijan STEINER, Religijsko-teološke teme u časopisu *Život* (1919.-1944.) – *Obnovljeni Život* (1971.-2019.), *Obnovljeni Život*, 74 (2019) 5, 612-616; Ivan ŠESTAK, Filozofski obzor tema u časopisu *Život* (1919.-1944.) – *Obnovljeni Život* (1971.-2019.), *Obnovljeni Život*, 74 (2019) 5, 600-604; Milikić, The Central Modernist Question..., 654-656.

<sup>35</sup> Auguste COMTE, *Kurs pozitivne filozofije*, Nikšić, Štampa Kultura, 1989, 26.

<sup>36</sup> Pio X., *Pascendi Dominici gregis*, u: Papinsko vijeće za kulturu (ur.), *Vjera i kultura: Antologija tekstova papinskog učiteljstva od Lava XIII. do Ivana Pavla II.*, Zagreb, Kršćanska sadašnjost, 2010, 55-88 (PDG).

According to the philosophical-theological teaching of the afore-mentioned encyclical, one may assert that the core issue of the modernists is, first and foremost, philosophical and then theological. Thus, one may speak of philosophical modernism on the one hand and theological modernism on the other. Philosophical modernism has its underpinnings in subjectivism, immanentism, scepticism, agnosticism, relativism and atheism as its proper epistemological presumptions, and in compliance with these, denies human reason a truthful, secure and objective knowledge, be it natural or supernatural knowledge (PDG 9). Unlike philosophical modernism, theological modernism can be recognised by its immanentism and symbolism, as also by its underpinnings in the epistemology of philosophical modernism which is closely connected with Kant's epistemological presumptions on the level of theoretical reason (PDG 19-20). Because of its underpinnings in philosophical modernism and its positivist epistemological presumptions, theological modernism poses a threat to the identity and integrity of the Christian faith.

This is particularly evident in modernist biblical exegesis and its dogmatic theology. For example, modernist bible scholars claim that a secure, objective and verifiable knowledge is attributable only to science, and moreover, they reduce faith to a mere subjective, unclear, incoherent religious sentiment. Something similar to this holds true also for modernist dogmatists, who deprive dogmatic truths of their supernatural and immutable content, and reduce them to human consciousness and a product of human nature. Such a modernist teaching provoked a reaction not only of the Magisterium, but also of the Catholic faithful among the intelligentsia. The forcefulness of the reaction may be discerned in the first programmatic text of *Obnovljeni Život*.

In the case of the second programmatic text of *Obnovljeni Život*, a similar entanglement of ideas and outcome of historical events may be noted, but in the context of a question as revealed in the subsequent title of this article.<sup>37</sup>

### 3. *The anthropological question*

Man has always been at the centre of Western culture, but it was not until the new era that anthropology began its powerful development toward becoming an independent scientific discipline. This development found its underpinnings in the so-called anthropological reversal which began with the separation of the anthropological problem from the metaphysical and theological. The essential determinants of this historical development are nominalism, rationalism, empiricism and evolutionism. As we know, nominalism directs our attention to concrete reality, while Descartes with his mental substance-physical substance

<sup>37</sup> Steiner, *Religijsko-teološke teme u časopisu Život...*, 616-620; Šestak, *Filozofski obzor tema u časopisu Život...*, 604-607.



dualism of human reality prepares the way for the empirical sciences. On the other hand, they, due to their growing predominance in the field of science, increasingly reduced philosophical and theological rationality to a natural science.<sup>38</sup> Finally, the acceptance and powerful development of evolutionist theories additionally strengthened and affirmed the afore-mentioned development of ideas in the field of anthropology toward the fundamental questions of the new era: Who is man and what is his nature?<sup>39</sup> In their response to this question, various anthropologies of the philosophical type point to the need to postulate human nature which is unique, and which, in substance, connects man's mental subjectivity and his physical objectivity.

In this context, the Second Vatican Council also came forward with its theological anthropology. The Council approached the drafting of it from a perspective which manifests an internal connection between the theological and cultural, or rather supernatural and natural dimension of the one and only, unique and integral Christian, or rather human, life.<sup>40</sup> Indeed, the wording of the Council enabled a type of argumentation which is rationally comprehensible and acceptable to both the faithful and to unbelievers. It is recognisable in that it is of the historical-salvific type, and in that it unfolds within the anthropological intellectual horizon.<sup>41</sup> This argumentation made possible a unique dialogic platform from which the Council addressed those within the Church as well as those outside the Church in resolving the core question of the new era man who, through a growing knowledge of the material world and its laws, has increasingly lost awareness of his very self, his calling and the purpose of his human life.<sup>42</sup>

In its theological anthropology, the Council, along with its theology of creation, found its underpinnings in the theology of salvation, especially christology. In an effort to establish the relationship between christology and anthropology as effectively as possible, the Council noted that the anthropological reversal is not only an appropriate underpinning for the beginning of a dialogue with contemporary culture, but it also clearly indicates the critical point in theological reflection which appears in the form of a dilemma between

<sup>38</sup> Giacomo COCCOLINI, Un'etica comune alle sapienze religiose e filosofiche, *Rivista di teologia morale*, 42 (2010) 3, 395-400.

<sup>39</sup> Klaus DEMMER, *Shaping the Moral Life: An Approach to Moral Theology*, Washington, Georgetown University Press, 2000, 25-29.

<sup>40</sup> Jacques MARITAIN, *Cjeloviti humanizam*, Zagreb, Kršćanska sadašnjost, 1989.

<sup>41</sup> Walter KASPER, L'antropologia teologica della Gaudium et spes. 1996, <http://www.gliscritti.it/approf/2009/papers/kasper170209.htm> (31.08.2019); Demmer, *Shaping the Moral Life...*, 22-28.

<sup>42</sup> Benedikt XVI, Address of his Holiness Benedict XVI to the Participants in the International Congress on Natural Moral Law, *The Holy See*, 2007, [https://w2.vatican.va/content/benedict-xvi/en/speeches/2007/february/documents/hf\\_ben-xvi\\_spe\\_20070212\\_pul.html](https://w2.vatican.va/content/benedict-xvi/en/speeches/2007/february/documents/hf_ben-xvi_spe_20070212_pul.html) (20.10.2019).

the identity and the relevance of the Christian message.<sup>43</sup> The Council finds the answer to this difficulty in the awareness of a unique historical-salvific order which unifies within itself the order of creation in Jesus Christ and the order of salvation in Jesus Christ. This unique order enabled the Council, in its theological reflection, to rightfully seek out its underpinnings in anthropological as well as christological claims, and within the framework of the latter, to provide an incontrovertible criterion and lasting intellectual horizon for a correct understanding and presentation of anthropological claims.<sup>44</sup>

Along the lines of apostolic, patristic and scholastic wisdom, conciliar anthropological wisdom sets out from supernatural wisdom but easily prompts a dialogue with natural wisdom. This natural wisdom is achieved by the Council either by the power of one's proper natural reason enlightened by faith, or by the power of love for the complete truth, regardless of whence and from whom it comes. In this way did the Council in fact build itself into the great two-thousand-year-long theological tradition which connects the revelation of God with the revelation of man and which designates Jesus Christ as the summit and fulfilment of the revelation of God and of man to man himself. This is evident particularly in the Council's claim that it is Jesus Christ and only He who "by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear" (GS 22).<sup>45</sup> This sentence is a discernable response to the faithful intelligentsia in regard to the question of the nature, calling, and purpose of human existence which is that man can come to know God's original plan for himself, his supreme calling and example of his eschatological achievement only in Jesus Christ (GS 22).<sup>46</sup> It is only in Jesus Christ that man can catch a glimpse of his uniqueness and unity with the whole of the human race. It is only in Jesus Christ that man can come to know the inexhaustible power of his autonomy, the endlessness of his unfettered freedom and the incontrovertible sublimeness of his dignity.<sup>47</sup>

<sup>43</sup> Luis F. LADARIA, *Introduzione alla antropologia teologica: Iroduzione alle discipline teologiche*, Casale Monferrato (AL), Edizioni Piemme, 1997, 26-38, esp 28; Luis F. LADARIA, *Gaudium et spes 22: Un riassunto di antropologia cristiana*, *Firenze 2015*, 2015, 1-3, <http://www.firenze2015.it/wp-content/uploads/2015/07/Luis-Ladaria-Gaudium-et-Spes-22.pdf> (31.08.2019).

<sup>44</sup> Kasper, *L'antropologia teologica della Gaudium et spes...*

<sup>45</sup> Drugi vatikanski koncil, Pastoralna konstitucija *Gaudium et spes* o Crkvi u suvremenom svijetu, u: Josip Turčinović (ur.), *II. vatikanski koncil: Dokumenti: Latinski i hrvatski*, Zagreb: Kršćanska sadašnjost, 1970, 620-768 (GS).

<sup>46</sup> Ladaria, *Introduzione alla antropologia teologica...*, 26-38.

<sup>47</sup> Milikić, *Prepoznatljiva koncilaska novost...*, 590-594.

## Conclusion

Based on the first and second programmatic texts of the journal and the goals deriving therefrom – which have been articulated particularly in the scholarly and expert papers of the journal beginning with the year 1919 and again in 1971, as also on the basis of insights into the intellectual context in which the authors wrote the above-mentioned programmatic texts and their goals – one may justifiably claim that the scholarly profile of the journal *Obnovljeni Život* is, first and foremost, a theological profile, then a philosophical profile as also a profile of other related scientific disciplines dealing with the Christian, or rather Catholic faith and morals.

It is possible also to assert that the journal *Obnovljeni Život*, in its religious, moral, cultural, scientific and political-historical context, strived to contribute to the resolution of core issues which have captivated the human spirit in its historical walk, as at the beginning of the 20th century by confronting the modernist question on the relationship between faith and reason, so too in the second half of the same century by accepting the central anthropological challenge on the nature, calling and purpose of human life.

It is completely justified to question the nature of today's programmatic text and intellectual context of the journal *Obnovljeni Život*. We are prompted to ask this question particularly because of the descriptive subtitle *Journal of Philosophy and the Religious Studies*. This obvious reversal in the added descriptive subtitle of the journal indicates that there exists a third unwritten programmatic text, as also programmatic goals derived from it, which coincides time-wise with changes linked to the fall of the Berlin Wall, and consistently so with the newly arisen changes on the level of the intellectual, cultural, political and economic context. Obviously, an appropriate insight into this new presumed intellectual context of *Obnovljeni Život*, its third unwritten programmatic text and goals deriving from it, may be studied on the basis of an analysis of the broader intellectual context which currently prevails.<sup>48</sup> However, such a study surpasses the goals of this article and demands a clear, creative and faithful redefinition of the programmatic goals of *Obnovljeni Život* in accordance with the present historical moment but also with a love for truth in its fullness, regardless of whence and from whom it emanates.

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<sup>48</sup> Michal PALUCH, *Fides et ratio and the mission of the Catholic university*, *Angelicum*, 95 (2018) 2, 255-263.

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Sažetak

Ovaj rad polazi od dva programatska teksta znanstvenoga časopisa za filozofiju i religijske znanosti Obnovljeni Život, koji su napisani u razmaku od pola stoljeća (1919. i 1971.). Najprije se daje uvid u ono što im je zajedničko na perspektivnoj, strukturnoj i sadržajnoj razini, a zatim se utvrđuju njihove razlike, osobito na intelektualnoj i kulturnoj razini. Nakon uvida u programatske tekstove i iz njih proizlazeće programatske ciljeve, koji bacaju svoje posebno svjetlo na istraživanje i upravljaju izradom svih časopisnih radova, a osobito onih znanstvenih i stručnih, daje se uvid u njihove izvorne kontekste, unutar kojih se oni pojavljuju i ostvaruju svoje programatsko djelovanje. Ti izvorni konteksti povezuju oba programatska teksta i iz njih proizlazeće ciljeve na religioznoj i moralnoj razini. Međutim, na onoj intelektualnoj i kulturnoj razini pokazuju razliku između spomenutih tekstova i ciljeva. Završni dio rada upućuje na zaključak da u današnjem časopisu Obnovljeni Život postoji nov izvorni intelektualni i kulturni kontekst. Za razliku od prva dva, koji su već identificirani u modernističkom (1919.) i antropološkom pitanju (1971.), taj novi izvorni kontekst na intelektualnoj i kulturnoj razini još uvijek zahtijeva svoju jasniju i razgovjetniju identifikaciju.

*Ključne riječi: antropološko pitanje, intelektualni kontekst, modernističko pitanje, Obnovljeni Život, programatski tekst.*

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