

as a test which serves human being as a means for growth in love to God and neighbour. He reflects on suffering as an act of human person being directed to others, and even more, as a certain attitude of human direction towards eternal life. Rahner agrees with every answer that traditional points of view offer but also finds a space for further development in giving an answer to the question: Why God allows that we suffer? At the end he notices that incomprehensibility of presence of suffering in our life is in fact an acceptance of God's incomprehensibility (cf. K. Rahner, *Esperienza*, pp. 175-191) and concludes that we do not have an answer which would be satisfying for all people in every period of time. He also concludes that in human life suffering has a therapeutic role and gives a deeper meaning to human existence.

Key words: God - man - free will - sin - suffering - eternal life

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MIRACULOUS HEALING IN JUDAISM

Kotel Dadon

*University of Zagreb, Faculty of Humanities and Social Sciences, Chair of Judaic studies, Zagreb, Croatia
The Bet Israel Jewish Community of Croatia, Zagreb, Croatia*

This paper explores and discusses the miraculous powers attributed to certain figures in Judaism, a power to revive or kill, heal, or harm. This idea already appears in the Bible, but also in many places all over the Talmud and rabbinic literature. Sometimes, the action performed is passive, the sages do not ask for it directly, while sometimes it is active and deliberate.

Since Judaism is known for its attitude to witchcraft, which is explicitly prohibited in the Torah, it is clear that such powers are not based on magic. If so, what forces are involved and what is their origin?

In this paper, we attempt to answer these questions and discuss other issues, such as the relationship between medicine and Jewish law, the attitude of Judaism toward medical healing and intervention in God's affairs, healing and the power of prayer and healing as a fulfillment of the obligation to save lives. The main part of this paper examines miraculous healings in the Bible, in the Talmud and during the rabbinic period. The last part investigates the source of the righteous metaphysical power and the attitude of Judaism regarding sorcery.

Finally, in the end of this paper we attempt to define the appropriate attitude toward those who seek blessings for medical healing from rabbis.

Key words: magic - sorcery - miraculous healing - medicine - Torah - Talmud - rabbis

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JESUS'S MIRACULOUS HEALINGS IN MT 8:1-17 SIGNIFICANCE AND ROLE

Silvana Fužinato

Catholic Faculty of Theology in Đakovo J. J. Strossmayer University of Osijek, Đakovo, Croatia

Jesus's messianic identity is the central topic of the Gospel of Matthew, where the author presents the Messiah of Words and the Messiah of Actions in an original way. Namely, after chapters 5 - 7, in which Matthew writes about the Messiah of Words who restores the original meaning of the Law in the Sermon on the Mount, in chapters 8 - 9, the Evangelist presents not only Jesus's messianic identity, but also the model of his deep and fundamental messianism, which is evident in the power of miraculous healing, as well as the powerlessness of the servant, the authority of the call to follow in his footsteps, and the charity toward the poor. Therefore, we are addressing Jesus's miraculous healings, which demonstrate not only Jesus's messianic identity, but also the specific character of his »to be the Messiah«, i.e. the special significance and role of his actions that lead to salvation.

In Mt 8:1-17, the Evangelist presents three miraculous healings by Jesus: The healing of the leper, the healing of the Roman centurion's son, and the healing of Peter's mother-in-law, which represent three vulnerable and marginalised groups: lepers, heathens, and women. Matthew ends the account of those three miraculous healings with a summary about Jesus's exorcisms and healings of many sick people, according to the words of the prophet Isaiah: »He himself took our weaknesses and carried our diseases«. In that specific quote, Matthew offers the key for the interpretation of Jesus's miraculous healings to the readers. Unlike the suffering servant from the book of the prophet Isaiah, Jesus does not accept the weak-

nesses of man onto himself; he instead removes them through his power as the saviour. By using the quote from the book of the prophet Isaiah 53:4 freely, Matthew does not attribute it to the suffering of Jesus, but instead to his miraculous healings. By replacing the noun hamartias »sins«, with the noun hasteneias »weaknesses«, and the verb ferô »to bear«, with the verb lambanô »to take away«, Matthew recognises the Messiah in Jesus, who removes the weaknesses and diseases of men in his power as the saviour; a Messiah who is in solidarity with the weaknesses of men; a Messiah who heals and saves with his solidarity, by giving the weakest and the marginalised back the dignity of the sons of God. Therefore, Matthew recognises the messianic actions in Jesus's miraculous healings, which is realised in the suffering of Christ, which is the obedience to the intent of the God Saviour and solidarity with the rejected: lepers, heathens, and women.

Key words: Matthew - miraculous healing - Messiah - solidarity - salvation

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"THERAPEUTIC EFFECTS" OF THE SACRAMENT OF ANOINTMENT

Ante Mateljan

Faculty of Catholic Theology, The University of Split, Split, Croatia

The first part of this paper provides a theological and anthropological insight into Christian understanding of the relations between illness, sin, death and Christian salvation idea. The second part of the paper explains the foundation of the present sacramental Church practice with regard to the Jesus's relation to the sick and with regard to the actions taken by the Apostolic Church, as testified in the New Testament, especially in the Epistle of James (Jam 5, 14-15) and as expressed in the teaching of the Church. The third part of the paper emphasizes the therapeutic significance of the Sacrament of Anointing which is analysed through the speech on the sacrament effects which are: relief and spiritual strengthening, forgiveness of sins and preparation for death. In order to realize this "sacramental therapy" in pastoral practice, a certain type of diagnosis of the patient's spiritual condition is needed. Suitable preparation for the sacramental therapy, unified with faith and prayers, is needed as well.

Key words: patient anointing - spiritual relief and care - forgiveness of sins - preparation for death

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FAITH IN HAGIOTHERAPY

Marina Ćavar

Faculty of Philosophy, Society of Jesus, Zagreb, Croatia

Background: If vegetative life carries a vegetative soul, and rational life a rational soul, what does spiritual life carry? What are the differences between a spiritual and rational soul? Can a spiritual soul somehow touch and see, can it be subjected to scientific experiments? What is hagiotherapy? Why is lack of faith a defect in spiritual terms? What happens in people who believe? The aim of this paper is to answer these questions and also explain spiritual abilities or power - faith in terms of hagiotherapy, how it affects a person's life and work, and also society.

Cases and methods: We will be relying on the most important and recently published scientific books from the founder of hagiotherapy, Tomislav Ivančić, PhD, titled Hagiotherapy Encountering Man, Man's Total Woundedness, Hagiotherapeutic Anthropology, but also an older booklet titled "Spiritual Life in the Prayer and Word Community".

Results: We will discover the meaning of hagiotherapy in this paper - therapy for that part of a person which has not been previously therapeutically investigated and which poses a challenge to the contemporary world. We have found that the spiritual soul, specifically a person's specificity, carries in it a mechanism affecting the brain's functioning, and also a person's complete psychophysical existence. The investigation reveals that a person who has faith, where faith is a power or ability of the spiritual soul in terms of hagiotherapy, acquires an amazing perspective, develops entirely and expects goodness, creates projects for the future and is directed with great reverence to creating a spiritual reality in the psychophysical world. Not believing means being broken, void of strength and will power, tied to the "now", and depressed.

Conclusion: Based on this research, it seems that hagiotherapy offers new perspectives in resolving the difficulties of human existence, on a personal and global level. The person who believes, always moves