

Abstract

The Spiritual and Psychological Strength of Living According to the Beatitudes of the Gospel

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The Beatitudes are the compass of Christian action, the worldview of a person who believes, and they are realized in concrete everyday life in dealing with painful situations in life since Jesus calls blessed the poor in spirit, the mourners, the meek, the hungry and thirsty for righteousness, the merciful, the pure of heart, then the peacemakers and persecuted for righteousness sake. These conditions and processes are often found in the background of people who have mild or severe mental difficulties. Jesus calls people blessed because they disapprove of violence, injustice, hypocrisy, heartlessness, wars, and at the same time, as a result of a traumatic experience, they leave behind, and in themselves, the light of a better world, already present and achievable, and not just "in another world". In addition to being literary and stylistically extremely precious (e.g. woven into 72 words, i.e. 36 + 36), the Beatitudes contain a vertical (God-man) and a horizontal dimension (man-man) and are also a programmatic text, i.e. they bring about change at the reader. The text of the Beatitudes, without the man who reads it, would have no meaning, but likewise the man-believer without knowing and living the Beatitudes, remains a deeply impoverished being. In the midst of traumatic experiences, words of bliss become an instrument of growth to transform a person into a being with a strengthened identity. Bliss, symbolically speaking, is a violin that a person picks up as a result of life's sufferings, and by playing the composition changes the traumatic experience into an experience of growth.

Keywords: beatitudes, gospel

Sažetak

Duhovno-psihološka snaga življenja prema blaženstvima evanđelja

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Blaženstva su kompas kršćanskog djelovanja, svjetonazor čovjeka koji vjeruje, a ostvaruju se u konkretnoj svakodnevici u suočavanju s bolnim situacijama života, budući da Isus naziva blaženim siromahe duhom, ožalošćene, krotke, gladne i žedne pravednosti, milosrdne osobe, osobe čistog srca, zatim mirotvorce te progonjene zbog pravednosti. Upravo ova stanja i procese često pronalazimo u pozadini i osoba koji imaju lakših ili težih duševnih poteškoća. Isus naziva osobe blaženim jer ne odobravaju nasilje, nepravdu, licemjerje, bezdušnost, ratove i ujedno time uslijed traumatskog iskustva ostavljaju za sobom, i u sebi, svjetlo boljeg svijeta, već sada prisutnog i ostvarivog, a ne samo „na drugom svijetu“. Osim što su literarno i stilski iznimno dragocjena (npr. satkane u 72 riječi, odnosno 36 + 36), blaženstva u sebi sadrže vertikalnu (Bog-čovjek) i horizontalnu dimenziju (čovjek-čovjek), te su ujedno programatski tekst, odnosno ostvaruju promjenu kod čitatelja. Tekst blaženstava, bez čovjeka koji ga čita, ne bi imao smisao, ali isto tako i čovjek-vjernik bez poznavanja i življenje blaženstva, ostaje duboko osiromašeno biće. Usred traumatskih iskustava riječi blaženstva postaju instrument rasta kako bi se osoba preobrazila u biće s osnaženim identitetom. Blaženstva su, simbolično govoreći, violina koju osoba uslijed životnih stradanja uzima u ruke te svirajući skladbu mijenja traumatsko iskustvo u iskustvo rasta.

Ključne riječi: blaženstva, evanđelje