

poštedi od ponižavajućeg obreda izгона.

U petom poglavlju autori traže i nude lijekove za „zamor suosjećanjem“. Zajedno s drugim psiholozima vide potrebu i mogućnost nenasilnog komuniciranja, ali i potrebu odmora od zastoja u obnoviteljskim odnosima s ranjenima. Služe se pojmom psihološke otpornosti koja je sposobnost osobe da podnosi teškoće u stresnim ili traumatičnim situacijama (402-405).

U „Općem zaključku“ iznose pregled knjige te s radošću ističu kako vjera u samilosnog i suosjećajnog Boga čini život vjernika smisljenim i osnažuje ih da iskazuju aktivno suosjećanje prema potrebnima (407-408).

Bibliografija (409-438) obuhvaća 442 naslova i podijeljena je na: crkvene dokumente, rječnike i leksikone, knjige i zbornike, članke i internetske tekstove. Između ostaloga navedeno je devet radova Josipa Bošnjakovića i četiri članka Sande Smoljo.

Autori više puta navode strane nazive za ono što oni razrađuju kao suosjećanje na teološkom hrvatskom i u psihologiji. Pod tim misle na aktivnu zauzetost za ranjene i patnike svih vrsta i s pravom tvrde da taj naziv pokriva teološki i psihološki sadržaj ove humane vrline.

U knjizi se potkralo desetak omaški koje sam popisao i poslao

autorima za slučaj da dođe do drugog izdanja. Knjiga je sjajan spoj primijenjene egzegeze i psihologije i zato je preporučam pastoralnim djelatnicima i kršćanskim roditeljima.

*Mato Zovkić*

*I Judge No One: The Political Life of Jesus, David Lloyd Dusenbury, Hurst & Company, London 2022.*

In his book “*I Judge No One: The Political Life of Jesus*”, published by Hurst & Company in 2022, the author David Lloyd Dusenbury touches upon various topics, including Jesus’ role as a political figure, the relationship between the secular and the sacred, the concepts of sin and crime, the importance of forgiveness, and how our perception of Jesus changes when we look beyond the political lens.

The book itself is divided into seven parts: A place to begin (1), which discusses Jesus as the stranger, as the philosopher, and the wisdom of his philosophy; Question about the Crucified (2) which discusses the Desire to Die, the Horrors of Death and the Presentiment of Death; A Certain Jesus (3), which discusses Jesus as the “God Who Was Condemned”, the

Jurisdictions and *Dramatis Personae*, and the Judean Philosophies and Confused Judges; The Political Temptations of Christ (4), which discusses Jesus among the Believers, the Lawbreakers and the Rulers; The Politics of Jesus (5) which discusses the *Realpolitik* of the Transcendent Kingdom, his Actions in the Temple, and the Incident with the Alabaster Jar; The Authority of Darkness (6) which discusses Jesus as the Galilean, the Reject, and his Blasphemy and Majesty; and the final section, Darkness and Light (7), which discusses Jesus as the Convict, "What is Truth?", and Death and Paradise.

The book, much like the author's previous work, "The Innocence of Pontius Pilate", published in 2021, emphasizes the importance of understanding Jesus in the broader context of European intellectual, legal, and political history. It argues that the Gospels have significantly shaped European thought, influencing everything from literature to philosophy, making a compelling case that Jesus is central to our understanding of these fields. "I Judge No One" is structured as an exploration of how various philosophers, including Hermann Samuel Reimarus, Baruch Spinoza, Jean-Jacques Rousseau, Immanuel Kant, Arthur Schopenhauer, George Friedrich Hegel, Friedrich Nietzsche, and Maurice

Merleau-Ponty, have engaged in discussions about Jesus from both a theological and a philosophical perspective. This adds an extra layer of depth to the narrative, offering a comprehensive view of the influence of Jesus on modern philosophical thought.

The author initially addresses the historical context of Jesus and how it relates to the political landscape of the time, involving Judean and Roman politics. In addition to this historical context, the author incorporates three influential thinkers in this analysis, namely Spinoza, Kant, and Nietzsche, who have engaged in philosophical and theological discussions related to Jesus.

The discussion begins with Spinoza, who, according to the author, considers Jesus a prophet *par excellence* and a supreme philosopher. Spinoza's unique perspective sees Jesus as someone whose mind directly perceives the reason of the world, which sets him apart from traditional prophetic figures. This perspective opens a new way of understanding Jesus and his significance. Spinoza's presence in the book is related to a text called the *Treaty of the Three Imposters*, which presented cynical and unflattering psychological portraits of Moses, Jesus, and Muhammad. This text later became known as *The Spirit of Spinoza*, which is intriguing giv-

en Spinoza's reputation as a critic of Jesus. However, as the author demonstrates, delving into Spinoza's writings, one finds that he actually held Jesus in very high regard, even though his views were far from mainstream Christianity. The author also highlights Spinoza's background as a Converso or Marrano, a group forced to practice Christianity publicly, despite their private convictions. This unique perspective allowed him to understand Christianity intimately, from within and without. Furthermore, his interactions with radical Protestants who subscribed to Arian Christologies added complexity to his views. Spinoza's interpretation of Jesus presents an intriguing perspective. He considers Jesus to be the Supreme philosopher, distinct from the conventional image of Jesus as the Son of God. This unique perspective positions Jesus as a rational figure, and his teachings hold a profound philosophical significance in Spinoza's view.

Kant, on the other hand, introduces the notion that Jesus had to be a political failure, but this very failure positioned him as a moral victor. Kant's interpretation emphasizes the distinction between political and moral success, shedding light on a different facet of Jesus' life and impact. The author points out that Kant believed that Jesus aimed to initiate a religious revolution in first-century Judea. This religious revolution

sought to bring the people of Israel back to the rational core of the prophetic and Mosaic tradition. Kant's perspective emphasizes the importance of reason in Jesus' message and its potential for a transformational impact on religion and society. This brings us to the inquiry regarding Kant, politics, and the concept of failure. In Kant's perspective, politics fundamentally revolves around law, which, despite Kant's profound philosophy of freedom, primarily functions as an instrument of coercion. Kant aligns with the prevailing sentiment within the Christian tradition, asserting that virtue can only be genuinely embraced when chosen freely. In the Gospels, this embodiment of virtuous life is encapsulated in the term "metanoia," signifying a change of mind, life, or repentance. Crucially, this transformation is undertaken voluntarily, stemming from a place of love rather than external threats or coercion. Jesus' proclamation of the two great Commandments, emphasizing love for God and love for one's neighbor, aligns with Spinoza's emphasis on this dual concept. For Kant, Jesus' failure acquires moral significance as it illuminates the path to an alternative form of order, referred to by Kant as the "invisible Church." Within this paradigm, the pursuit of good is propelled by love for the good, diverging from the mechanisms of coercion that underpin politics.

The book acknowledges that Spinoza and Kant share a common thread in their understanding of Jesus as a rational and philosophical figure. They both see Jesus as a proponent of reason and a critical thinker who sought to reform religious and societal norms. This commonality suggests a progression of thought from Spinoza to Kant, where the rational aspect of Jesus takes center stage. For Kant, Jesus by his death, demonstrates that he himself was virtuous. Kant says that the death of Jesus had, then and can still have, the greatest effect on the human heart of basically any event in history. He edges towards a kind of reverence for these events, which fundamentally he believes are simply, to quote Nietzsche, “all too human”.

As the book transitions to Nietzsche, it raises a pertinent question about the continuity of thought in the history of political philosophy. While Spinoza and Kant appear to share a similar perspective on Jesus, Nietzsche’s take introduces complexity. Nietzsche’s view centers on a distinction between Jesus and Paul, with a focus on the bureaucratic elements introduced by Paul that, in his opinion, diluted the moral and political potential of Jesus’ teaching and hinder a true understanding of Jesus. Nietzsche’s viewpoint calls for a return to a more original and unadulterated understanding of Jesus

and his teachings; the call to rational religion was perceived as a threat, and thus, Jesus was put to death. Precisely because Jesus called his fellow Israelites to embrace rational religion—and rational religion, as both Kant and Spinoza clearly defined it, is by its very nature universal—his message transcended ethnic and cultural boundaries. Because reason pertains to the entirety of God or nature, and we all belong to the entirety of God or nature. So, inasmuch as religion is rational, it’s also universal. It’s open to all of us, and it places some sort of obligation on all of us. Even though Jesus was issuing a particular call to his people at a given time and place, the call itself is universal. This call was mistaken by the political regimes in play in Judea as a political threat, and therefore, Jesus was put to death. But by being willing to suffer wrong rather than to commit wrong, and by being willing to show that the rational religion was worth suffering for, and that its universality extended even to those who put Jesus to death, he demonstrated, in a sense, through his death as much as his life, that the call he had issued was rational, pure, and worthy of emulation. For Nietzsche, the “political life” is something more, it’s something sacred; the author argues that this can also be found at the very heart of Nietzsche’s critique of Christianity, the critique of its weakness, the

idea of someone who never transgresses is against the life-affirming philosophy of Jesus.

One of the notable achievements in the book is the analysis of the body of Jesus Christ as a political concept. The discussion unfolds with a deep exploration of how Jesus Christ's life transcends mere politics and resonates with timeless philosophical ideals. By highlighting the Gospel's enigmatic portrayal of the body of Jesus and its link to the Eucharist, Dr. Dusenbury prompts us to reconsider the depth and spiritual agony that the Gospel authors underwent in understanding this concept. The author contends that within the Gospels, a set of unexpected ideas concerning the body of Jesus emerges. The prevailing perception, akin to the earliest disciples and Jewish traditions, perceives the body of Jesus in a literal and specific context. In the Gospels of Matthew and Luke, for instance, the angel instructs Jesus' disciples that in Galilee, they will encounter the Lord's body. This perspective strongly aligns with the concept of the Eucharist, emphasizing a tangible and physical understanding. In the Gospel of Luke, a striking moment unfolds when Jesus declares that the bread symbolizes his body. This declaration bewilders the disciples, who struggle to grasp its meaning, yet Jesus reiterates, stating, "This is my body." Notably, the culmination of

the narrative unveils a revelation: Jesus is recognized by his disciples in the act of breaking bread. This narrative presents the Gospels as an enigmatic and bewildering account, emphasizing that Jesus' recognition is intrinsically tied to the Eucharistic ritual. The Eucharist, a multifaceted concept with deep theological and historical underpinnings, requires thorough exploration to comprehend the Gospels fully. The Gospel authors, in their pursuit of meaning, engaged in profound contemplation about the body of Jesus in the context of the Eucharist. The author states how it is crucial to recognize that the earliest Christians identified themselves as disciples rather than Christians. This distinction is significant, as discipleship, being a follower of Jesus Christ, embodies a deep and inherent political concept. Discipleship entails learning from Jesus, which equates to adopting a life of virtue. This life of virtue carries profound political implications. The body of Jesus and the community of Jesus' disciples manifest as inherently political concepts, intentionally forming a political community. This community seeks to realize a distinctive way of life underpinned by values that contrast with the typical mechanisms of power and state coercion. The disciples' commitment centers on the pursuit of a social order rooted in love rather than the dominion of

power. By identifying as disciples and forming a community of love, they signify their commitment to living virtuously in society. To be a disciple of Jesus Christ is to embark on a scholarly journey in the domain of political science, specifically focused on understanding how to lead a life of virtue within society. This endeavor constitutes a profoundly political undertaking in its own right.

In conclusion, the book delves into the intricacies of the political and philosophical dimensions of Jesus Christ's life, shedding light on a multitude of profound ideas. Dr. David L. Dusenbury masterfully weaves together the historical, theological, and philosophical threads to present a captivating narrative that challenges conventional interpretations of Jesus and his disciples. The author's in-depth analysis and comparison of these perspectives offer readers a comprehensive view of how these philosophers engaged with the historical Jesus and the impact of their interpretations on philosophical and theological discourse. The book emphasizes the ongoing quest to understand the historical Jesus and its enduring relevance in contemporary philosophical and intellectual discourse. The authors' erudition and eloquence are clear, making the book a truly enriching exploration of the intersection between politics, philosophy, and

spirituality. The revelation that being a disciple of Jesus is inherently a political commitment is clearly established. As Dr. Dusenbury eloquently states, discipleship signifies embracing a unique way of life focused on virtue and wisdom, founded on love and the pursuit of the good. It is a commitment that stands apart from political coercion and the brute force of the state, as it aspires to create a society based on the principles of love and virtue.

*Toma Gruica*

#### **ROMAN S TEOLOŠKOM PORUKOM O TRAJNIM RANAMA ŽENA SILOVANIH U RATU**

Enes KARIĆ, *Isti čovjek – roman*. Bužim: 2024., 173 str.

Autor je umirovljeni profesor Fakulteta islamskih nauka u Sarajevu koji uz teološke rasprave piše i romane s teološkim porukama. Ovaj roman posvetio je bošnjačkom izbjeglici iz Modriče Mirsadu Maglajcu koji je završio studij južnoslavenskih jezika i književnosti u Sarajevu, dobio stipendiju Georgea Sorosa god. 1993. za studij sociologije i političkih znanosti na Univerzitetu Humboldt u Berlinu, neko vrijeme radio u njemačkoj ambasadi u Beogradu, a od 2006. živi u Berlinu i bavi se prevodjenjem na njemački