

**The Anthropological Aspects of Religions at a Man  
in the European Integration**

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**Introduction**

The theme of human being is the common theme of Judaic – Christian dialogue. Judaic doctrine about man is the fundament of Christian anthropology. Bible, Old Testament is the common information resource for both religions. Even Book texts adverse to uninterrupted dialogue between God and the man in the light of God revelation. Man quality and dignity is call to supernatural life, which is superior to earth-life. It should lead to respect the human rights of everyone, who is created in God image. It proves that our epoch has need of dialog between man and man, between religion and religion. When God is spoken about in Bible, at the same time a man is spoken about.

Although, present-day society is marked by constant development, many people perceive it as certain depletion or decline. Involved problems are daily topic of various polemics and discussions in the media. Modern age means three basic problems for a man – individualism, instrumental mind, and loose of the freedom.<sup>1</sup>

**A Man as a Problem?**

The first problem of “modernism” is individualism, although any people consider it to be the best achievement of this age, as well as of this civilization. It is presented by modern trends as the chance of a man to choose his own way of life, decide according to his own conscience, freedom of religion, independent choice of the way of life and many other aspects related to them. This freedom of individualism occurred in the time when society removed almost all moral horizons, which were considered to be a dead weight. Previously, a

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<sup>1</sup> Cf. VALČO, Michal: Teologicko-filozofická kritika niektorých predpokladov a dôsledkov osvietenského myslenia. In: *Apokaradokia : Zborník pri príležitosti sedemdesiatich narodenín Doc. ThDr. Jána Greša*. Bratislava: EBF UK, 2003. s. 210-220. ISBN 80-88827-28-0. Valčo presents an intriguing study of the effects of the Age of Enlightenment on the human mind and behavior, calling the idea of a “pure reason” used in an individualistic manner a dangerous illusion.

man was part of the huge chain of existences in which he had his important position along with other creatures of the heaven and the earth. The string consisted of hierarchical order of Universe, reflected in human society. Mankind perceived this hierarchical chain which defined their position, role, place and status from which it was impossible to be extricated. Modern age has devalued the chain. But, the hierarchical chain has had also its positive fact - place, role and status of a man made sense of his human life and his social activity. This sense we know as the meaning of life. Also things that surround man did not mean just certain materials, but they carried certain weight in the whole hierarchical chain. The consequence of individualism is that man misses sense of some higher goal, as it is said by Charles Taylor, something that it is worth to die for.<sup>2</sup> For a man, the loss of the meaning of life means that he is concerned with his individual life. All his activity is concentrated on himself. His life is narrowing and depleting. By individualism, he also frees himself from the other people and from the whole society. Nowadays, this is also characterized by egocentric streams – me generation, narcissism, and free society, which we meet day by day.

The second problem is so called instrumental mind, important phenomenon of modern age. It is kind of rationality which calculates as big economical usage of all means for some purpose as possible. The goal is maximal and the most favorable index. By breaking barriers between older moral horizons related to the hierarchical chain, with a man being the part of it, instrumental rationality has broadened its action to man, too. In society, there are certain pressures in order to make social organization work for the individual happiness of an individual. The problem is that when man loses his meaning, originated from his status and performance, it is possible to treat him as material.<sup>3</sup> Euthanasia is one of examples which belongs to present problematic themes. A man who is not productive and suitable to occur on TV screen is economically worthless and it is necessary to get him out of the way. Actual problem is that the instrumental mind will endanger and overpower human life also in spheres which should be defined by another criterion. Under no circumstances, we can look at a man only on the basis of economical calculations of costs and ability to make profit. We also cannot look at the fact of maximal performance and productivity of a man without

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<sup>2</sup> Cf. TAYLOR, CH.: *The Ethics of Authenticity*. Cambridge, Massachusetts, and London, England, Harvard University Press 1992. TAYLOR, CH.: *Etika authenticity*. Praha : Filosofický ústav AV ČR, 2001, p. 11.

<sup>3</sup> DANČAK, P.: *Wychowanie jako warunek naprawy spraw ludzkich*. In : *Kształczenie i formacja diennikarzy w ramach studiów uniwersyteckich*, Norbertinum Lublin 2004, s. 25.

reference to goal and way of his life. Present society affirm this fear. One can meet things such as economical growth, relation of wealth and income, almost daily. Even every of us can notice for what price we are ready to risk our health or life in a work. These calculations are saying that at present, human life is re-cont in money. Similar situation is in the countries of the European Union where insurance companies instead of real treatment or prenatal care recommend the euthanasia. The reason is financial, because treatment costs are much higher than minimal costs of euthanasia. Similar example is expressed also by P. Benner. She pointed out that approach of doctors to patients cannot be technological like approach to some technological problem. In her work, she explains that doctor should treat patient as person with his own life story. This needs another kind of care. In Slovakia, the contribution of nurses is also underestimated. They provide this so called another kind of health care necessitating empathic and human approach to a man.<sup>4</sup>

The majority of people who are aware of this problem in society say that relationships between people are loosing their deepness and richness of experiences which interpersonal relationships bring. In the society, it is perceived that man is under the pressure of social mechanisms. Because of influence of power, they can lead to wrong decisions in commercial-juridical relationships and also in state offices. The pressures are on the basis of maximal performance opinion, but they may cause a damage to an individual or society, in due season. Also in cases when provider knows negative aspects of his decision, but he is indirectly constraint. It is why it is necessary to perceive these negative trends of “modernism”. They are impediments for the individual and society. In every-day life of a man they can become very bad as in the normal circumstances, negative elements of instrumental rationality would not occur. Consequences of made decisions can be observed on environment such as damaging of ozone layer.

The third problem is the lack of interest of the active participation of a man on democracy and loss of freedom. An ingrown man has no interest to take active part in public issues. His goal is to take pleasure of satisfaction in his personal life as long as the society would provide him with it. It may cause, that although government will save democratic structure, in fact status of a man will be certain protectorate. The active participation of man,

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<sup>4</sup> Cf. BENNER, P., WRUBEL, J.: *The Primacy of Caring: Stress and Coping in Health and Illness*. Menlo Park, CA. Addison-Wesly 1989. In: TAYLOR, CH.: *The Ethics of Authenticity*. Cambridge, Massachusetts, and London, England, Harvard University Press 1992. TAYLOR, CH.: *Etika autenticity*. Praha: Filosofický ústav AV ČR, 2001, p. 13.

who take part in voluntary organizations and participate in development of society,<sup>5</sup> expose itself to large bureaucratic machinery against which he is helpless. There is threat of civil and human dignity of man and also loss of political freedom.<sup>6</sup>

Nobody should doubt importance of a man and importance of the other. Values are the things for which man decides so they should be respected. By this, dignity of man with deep roots in the history and in religion is respected.

### **Jewish - Christian Anthropological Tradition**

Jewish anthropology issues also from the mentioned biblical texts dealing with creation of a man.<sup>7</sup> It is quasi between two worlds, material and spiritual, between finiteness and infiniteness. It is why in the Jewish teaching about a man; human being is characterized by six elements. The first three are in common with angels: knowing about self, uprightness and language. Other three elements are common with animals: eating and drinking, generation and reproduction, and life. Talking about mind, he is godlike and thanks to his flashiness he belongs to the material world. The life and death of a man has its meaning in these aspects of the human being. They are part of the God's plan and faith in after-life.<sup>8</sup> For the Jewish, it is the mind which gives immortality to the human soul. It is connecting element between a man and God. It is what makes a man to be God's image and gives him immortality.<sup>9</sup> In the Jewish teaching, the term responsibility is bound to the image. Since human being has mind, a man lives in this world responsibly. "Mind which was given to a man by God is his last perfection... and only because of this it is said that he was created on God's image"<sup>10</sup> Teachers of Talmud shows human being on the top of all God's creatures. They point out immutability of personality. Individuality of a man is showing up in contact with other people.<sup>11</sup> Every individuality is imprinted to every personality by God, because it is the work

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<sup>5</sup> Cf. ČITBAJ, F.: Forma uzatvárania manželstva. In: ČITBAJ, F. (Ed.): *Manželstvo v kanonickom práve*. Prešov: Prešovská univerzita v Prešove, Gréckokatolícka teologická fakulta, 2009, p. 93.

<sup>6</sup> Cf. TAYLOR, CH.: *The Ethics of Authenticity*. Cambridge, Massachusetts, and London, England, Harvard University Press 1992. TAYLOR, CH.: *Etika autenticity*. Praha: Filosofický ústav AV ČR, 2001, p. 15 - 18.

<sup>7</sup> „A. J. Heschel a E. Levinas are from Judeo traditions. It is very near it Christian tradition, because this tradition is from Bible.” Cf. LEŠČINSKÝ, J.: *Dynamická antropológia Biblie*. Košice: Verbum, 2004, p. 20.

<sup>8</sup> Cf. TRSTENSKÝ, F.: *Svet Nového zákona*. Svit: Katolícke biblické dielo, 2008, p. 124 - 142; Cf. TIRPÁK, P.: Odovzdávanie viery v rodine ako edukačný proces. In: *Školská a mimoškolská katechéza v európskej edukačnej štruktúre*. Prešov: Prešovská univerzita v Prešove, Gréckokatolícka teologická fakulta, 2008, p. 170.

<sup>9</sup> Cf. SLODIČKA, A.: Ján Pavol II. A eschatológia. In: *Theologos*. Prešov: PETRA, 2004, roč. V, č. 2, p.132 - 134.

<sup>10</sup> Cf. SCHUBERT, K.: *Židovské náboženství v proměnách věků*. Praha: Vyšehrad, 1995, p. 42.

<sup>11</sup> Cf. TRSTENSKÝ, F.: *Rozumieť Matúšovmu evanjeliu*. Svit: Katolícke biblické dielo, 2008, p. 185 - 188.

of God. From this, the fact of equality between people is resulted. In the equality, no personality has priority to other. Man is thus responsible for his individual progress and for the other creations. Created world exists because of himself.<sup>12</sup> In the biblical texts, relation between the Creator and creatures and between the creation and fall is shown. In the Genesis, there is pointed out that the creation is “very good” and fall does not degrade the first Creators aim in any way.<sup>13</sup>

By accepting God’s manifestation, by making a contract with God and by the fact that they were chosen by God, Jewish nation has achieved special status.<sup>14</sup> The consequence of this God’s work, Jewish nation is responsible for the creation of the world. For the Jewish, it is the gift of Torah which is the appreciation for the Jewish nation but it is also obligation because of the responsibility. Rabi Akiba says: Love your neighbour as you love yourself. It is important rule of Torah. You must not say: Because I was disparaged, my neighbour be disparaged with me; because I was disgraced, my neighbour be disgraced with me too.” and Rabi Tanchuma says also: “If you acted in such a way, then mind that the one you spit upon, was created on God’s image.<sup>15</sup> Concerning questions of a sin and its after-effects for a man and created world, Jewish anthropology do not know the term Fall of Man. Very action of salvation is understood as salvation from the all after-effects of Fall of Man. Indeed, in the Jewish tradition is this understanding very close. Their teaching about a sin perceives “poison of snake” which got to Eva and is further transferred from generation to generation. By accepting “Torah” by the Jewish nation, the “poison” vanished from the whole nation. And concerning the sin in the world, in Lurian kabala is written that Adam’s sin is the reason – root of falling of a man in the world. The Jewish teaching continues by saying that by loosing the paradise, the death came. But, the Jewish by accepting Torah and following it according to targum of Neophytes: “*So he drove out the man; and he placed at the east of the garden of Eden Cherubim’s, and a flaming sword which turned every way, to keep the way of the tree of life.*” (Genesis 3, 24) they liken Torah to the tree of the life.<sup>16</sup>

Nowadays, one can come across questions dealing with human being, and rights of a man in various documents and declarations. Arts study a man in his various dimensions and

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<sup>12</sup> Cf. SCHUBERT, K.: *Židovské náboženství v proměnách věků*. Praha: Vyšehrad, 1995, p. 43.

<sup>13</sup> Cf. TRESMONTANT, C.: *Bible a antická tradice*. Praha 1: Vyšehrad, 1998, p. 19.

<sup>14</sup> Cf. VALČOVÁ, K.: Vplyv židovského kultu na kresťanské služby Božie“, *Acta humanica*, 1/2006, Katedra pedagogiky, psychológie a sociálnych vied FPV ŽU, str. 43 – 52.

<sup>15</sup> Cf. SCHUBERT, K.: *Židovské náboženství v proměnách věků*. Praha: Vyšehrad, 1995, p. 43.

<sup>16</sup> Cf. SCHUBERT, K.: *Židovské náboženství v proměnách věků*. . Praha: Vyšehrad, 1995, p. 43.

relations. They deal with a man as such and his relation to for example human relations. By being created on the God's image, a man has potential of immortality. It means that specially this ownership makes a man immortal, so he is much more important than anything else. The Scriptures offers also certain look at a human being and his existence. It offers understanding of a man on the existential level where the aim is understanding of a man and the world around him. This interest is also shown in the document of Papal Biblical Commission: Interpretation of Bible by the Church, where Magistry of Catholic Church placed also approaches of Arts, sociological approach, cultural-anthropological approach, psychological and psychoanalytical, among the approaches in the Scriptures.<sup>17</sup>

Biblical anthropology can be defined: "Biblical anthropology is understood as cultural anthropology of certain community or a man as such in his existentialist relation to God, within the economy of salvation of a man and within searching for his own meaning in the history as Bible informs us about it."<sup>18</sup> Two facts results from the definition: Bible is the source of information about a human being and in its texts, there are narrations about meeting God and a man in the history of the world. Bible offers its own notion of God and its own attitude to a man. It is a new perspective of a man in which mutual relation between a man and God is relieved. If the biblical text talks about God, it also talks about a man. Their communication is realized in the form of dialogue on the pages of Bible. In the dialogue, a man understands elements of his personality as God's image. This anthropology revealed by God. In such a way, the face of a man is gradually changed on the pages of Bible. "*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* (Ezekiel 36:26-27), where the top is reached in the personality of Jesus Christ."<sup>19</sup>

Concerning biblical anthropology, in the biblical texts one can come across dynamics. We think about dynamics when a human being expresses himself in two sides. The external side consists in description of the biblical man and his relation to the reality, for example his behavior. The internal side consists in understanding and examination of the meaning of his

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<sup>17</sup> Cf. THE PONTIFICAL BIBLICAL COMMISSION: *Interpretation Bible in the Church*. [http://www.vatican.va/roman\\_curia/congregations/cfaith/pcb\\_documents](http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents). p. 60.

<sup>18</sup> Cf. LEŠČINSKÝ, J.: *Dynamická antropológia človeka*. Košice: Verbum, 2004, p. 42.

<sup>19</sup> Cf. KARDIS, M.: Pojęcie grzechu w Biblii v kontekście nauczania Jana Pawła II. In: *Osoba i dzieło Ojca Świętego Jana Pawła II*. Tomaszów Lubelski-Lublin: Polihymnia, 2009, p. 321 - 323.

behavior. A human being is thus interpreted in connections of his life which are external and internal. The internal world of a man consists of thinking and faith. Although he is marked by the after-effects of Fall of Man, he does not lose these abilities (thinking and faith). He is included in the process of constant development, because he is marked by the fact that he is created on the God's image. In the Scriptures, a human being is marked by wanting to walk on the God's way as well as by falls which meet a man in his life. Thus, the very content of the biblical anthropology is created. In this content, a man is between "two worlds", his humanity confronted with God's image in himself which creates Godlike dimension of his existence.<sup>20</sup> By changing on the base of personal experience with God, a man come closer to the fullness of the man created in the paradise, so to the ideal man.<sup>21</sup> "Biblical anthropology seems to be interpretation of the certain man who lives in certain historical environment and who needs to be seen and examined in dynamism of his behavior."<sup>22</sup>

### **Dignity of a Man as a Social Theme**

Present theology develops universal elements of the Christianity. Old Testament promises of justice, peace and reconciliation should be realized in concrete acts of the Christian in the society. Even the first chapters of Genesis say about position of a man among the creatures. Untouchable dignity of a man and also his distinction are expressed even in the first chapters of Genesis. It is necessary to respect, protect and develop this dignity.<sup>23</sup>

A man in the pagan world was slave of various gods, in the Old Testament, he is partner.<sup>24</sup> This is clearly shown in the relations of JHVH with people, as well as in calling on Abraham, Moses, David, prophets etc.. The value of a man in Genesis: "*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*" (Genesis 1:26) In the verse, there are emphasized three aspects. The first God creates a man, the second one talks about a man who

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<sup>20</sup> Cf. LEŠČINSKÝ, J.: *Dynamická antropológia človeka*. Košice: Verbum, 2004, p. 49; CONTOS, L.: *Základná antropológická línia v encyklikách Jána Pavla II.* Trnava: Dobrá kniha, 1996, p. 32.

<sup>21</sup> „Be ye therefore perfect, even as your Father which is in heaven is perfect.“ (Mt 5:48)

<sup>22</sup> Cf. LEŠČINSKÝ, J.: *Dynamická antropológia človeka*. Košice: Verbum, 2004, p. 43 - 45.

<sup>23</sup> Cf. PETRO, M.: *Kríza súčasného manželstva a cesty jej prekonania*. Námestovo: Štúdio F Námestovo, 2004, p. 109.

<sup>24</sup> Cf. ZONTÁK, V.: *Sociálna náuka Cirkvi*. Košice, Kňazský seminár sv. K. Boromejského, 1998, p 5.

is created on God's image. And finally, the third one talks about a man who stands on the top of works of God. The fact, that a man is created on the God's image is specified in the following facts:<sup>25</sup>

1. A man personalizes uniqueness which means that he is distinct from other creatures, he is original. An attribute which only his property is likeness with God. *What is man, that thou art mindful of him? and the son of man, that thou visits him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou maddest him to have dominion over the works of thy hands; thou hast put all things under his feet..* ( Psalm 8, 4 - 7)

2. A man has his own autonomy; he has soul and body which create one unit of human being.

3. A man is the holder of thinking and acting. All acts are his acts, so he knows and respects natural- moral code.

4. Freedom as attribute is connected with will, it is expression of his free will.

5. Responsibility for a free choice. The responsibility cannot be transferred into another person or creature. Everybody is responsible for his acts. This aspect of responsibility is also discussed in Pastoral Constitution:<sup>26</sup>

6. Calling to create community. A man is called to communicate and create communities with God. It is ranked among his duties, to develop God's life in him. It was fully expressed in the New Testament in mystery of salvation.

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<sup>25</sup> Cf. VARGAŠ, Š.: *Základné otázky zo sociálneho učenia Cirkvi*. Bratislava: RCMBF UK, 1996, p. 29.

<sup>26</sup> „Only in freedom can man direct himself toward goodness. Our contemporaries make much of this freedom and pursue it eagerly; and rightly to be sure. Often however they foster it perversely as a license for doing whatever pleases them, even if it is evil. For its part, authentic freedom is an exceptional sign of the divine image within man. For God has willed that man remain "under the control of his own decisions,"(12) so that he can seek his Creator spontaneously, and come freely to utter and blissful perfection through loyalty to Him. Hence man's dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, not under blind internal impulse nor by mere external pressure. Man achieves such dignity when, emancipating himself from all captivity to passion, he pursues his goal in a spontaneous choice of what is good, and procures for himself through effective and skilful action, apt helps to that end. Since man's freedom has been damaged by sin, only by the aid of God's grace can he bring such a relationship with God into full flower. Before the judgement seat of God each man must render an account of his own life, whether he has done good or evil. DOCUMENTS OF THE VATICAN COUNCIL II.: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*.

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)



In the aspects is pointed out that Bible as the word of God is addressed to a man, so it must automatically developed certain anthropological vision.<sup>27</sup>

In the history, the idea of superiority of a male over a female was preferred. The role of female in society was underestimated during the centuries. They did not have right to vote, right to education etc.. at the beginning of the 20<sup>th</sup> century, women for the first time received civil right. From the one extreme, second one – emancipation came into existence. They want to touch men for almost everything, they want to hold high posts in work, they are interested in occupations which were exclusively male. Nowadays, the female spirit is suppressed in them. The way out is to learn from the history and look for the natural middle way. Both, man and woman have received the same human dignity from God. „*By creating the human being man and woman, God gives personal dignity equally to the one and the other. Each of them, man and woman, should acknowledge and accept his sexual identity.*”<sup>28</sup>

The norm of providing rules in the relation of God – a man and man – man, as it was mentioned above, is Decalogue. The predecessor of the Decalogue is a contract which was entered by God and Noah. The contract contained orders, prohibition of using blood, prohibition of spilling blood and following the consumer order of God.<sup>29</sup> It is the first collection of rules which defines how should relations look like to keep human dignity. “For the Jewish, Decalogue was unique moral-ethical appeal which contained trinity character: juridical, ritual and moral.”<sup>30</sup> Every commandment from the Commandments contains social aspects. It defines norms of morality, behavior, and ethics in society. In the seventh and tenth commandment, it gives man a right to private property. The issue was further elaborated in encyclic of Leo XII. *Rerum Novarum*. From the history results that Decalogue has universal character on which also ethical principles and legal code is built today.

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<sup>27</sup> Cf. CONTOS, L.: *Základná antropologická línia v encyklikách Jána Pavla II.* Trnava: Dobrá kniha, 1996, p. 31.

<sup>28</sup> Cf. CATECHISM OF THE CATHOLIC CHURCH. Article N. 2393.  
[http://www.vatican.va/archive/ENG0015/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0015/_INDEX.HTM)

<sup>29</sup> „*Every moving thing that lived shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.*“ (Genesis 9, 3 - 7)

<sup>30</sup> Cf. KOVÁČ, Š.: *Pro Sacerdote.* Topoľčany: Prima – Print spol.s.r.o., 1999.

From this above mentioned facts results the role of the Church to protect rights of every man which flows out of his dignity.<sup>31</sup> „Respect for the human person entails respect for the rights that flow from his dignity as a creature. These rights are prior to society and must be recognized by it. They are the basis of the moral legitimacy of every authority: by flouting them, or refusing to recognize them in its positive legislation, a society undermines its own moral legitimacy. If it does not respect them, authority can rely only on force or violence to obtain obedience from its subjects. It is the Church's role to remind men of good will of these rights and to distinguish them from unwarranted or false claims.”<sup>32</sup>

### **Interreligious dialogue**

The theme of a human being belongs to the basic common themes of Judaism and Christianity. Its importance consists in the fact that as the theme of the dialogue it can be found in the document of The Pontifical Biblical Commission: *The Jewish People and Their Sacred Scriptures in the Christian Bible – Fundamental Themes in the Jewish Scriptures and Their reception into Faith in Christ*. There are articles no. 27 and 28, having title: *Human Being: Greatness and Misery*.<sup>33</sup> Thus, the possibility of having the common dialogue is introduced, because Judaism also derives its understanding of God, world, and a man from the Scriptures. The base is created by two texts from Genesis, dealing with the creation of man and his fall. The greatness of a man is described in the article no. 27. The base of human being consists in the fact that man is created on God's image as it is shown in the following biblical texts.<sup>34</sup>

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<sup>31</sup> For a solid study on the role of the Church in the society with respect to the process of secularization see: VALČO, Michal: *Cirkev a fenomén sekularizácie : Máme z neho mať strach?* In: *Křesťanská revue*, 2005, č. 7, s. 197-202.

<sup>32</sup> Cf. CATECHISM OF THE CATHOLIC CHURCH. Article N. 1930.  
[http://www.vatican.va/archive/ENG0015/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0015/_INDEX.HTM)

<sup>33</sup> Cf. THE PONTIFICAL BIBLICAL COMMISSION: *The Jewish People and Their Sacred Scriptures in the Christian Bible*. Article N. 27;  
[http://www.vatican.va/roman\\_curia/congregations/cfaith/pcb\\_documents/rc\\_con\\_cfaith\\_doc\\_20020212\\_popoloebraico\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popoloebraico_en.html); Cf. KARDIS, M.: *Prvokresťanská tradícia – prameň Pavlovej teológie*. In: *Theologos. Theological revue*. Prešov: Prešovská univerzita v Prešove, Gréckokatolícka teologická fakulta, roč. X, č. 2, 2008, s. 211.

<sup>34</sup> Cf. CONTOS, L.: *Základná antropologická línia v encyklikách Jána Pavla II*. Trnava: Dobrá kniha, 1996, p. 5. „*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.* (Genesis 1, 26 - 28)

In such a way, the characteristic of man is described. By being created on God's image, he achieves the highest dignity. So, by the metaphor "God's image", the Scriptures define man – a human being as such and give him the highest priority from the creations. It is also confirmed by the fact that man, as the creature of God, becomes God's associate, so he should rule the world and populate it. One more fact is added here; that God communicates with a man from the beginning of the world to nowadays through various means<sup>35</sup> and addresses His word to him.<sup>36</sup> The word contains appeal to overpower and populate the world. A man crowns all other creatures. He becomes recipient of His word and enters dialogue with the Creator.<sup>37</sup> Everything is supplemented with obedience of a man to the Creator.<sup>38</sup>

Another aspect is the existence of a man as a male and female. The goal of this connection is to serve the life. By creating a man on God's image, as male and female, the equality of sex is set on the same level and the same dignity. "*Then, similarity with God, partnership of man and woman and the rule over the world are closely connected to each other.*"<sup>39</sup> The top of the creation is the creation of a man as male and female on God's image and entrustment him with ruling over the whole created world. The relation between the facts that human being is created on God's image and the fact that he was given the world to overpower it, shows implications which exclude superiority between man and man and between individual groups in society. This is the task for every man to continue in this work and to live harmonically in his relations. In the biblical texts, the demand for preservation of

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„ in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 2:4b - 7)

<sup>35</sup> Cf. PRIBULA, M., PAEA, G.: *Stručne o komunikácii*. Prešov: Pro communio o.z, 2006, p. 8.

<sup>36</sup> Cf. THE PONTIFICAL BIBLICAL COMMISSION: *The Jewish People and Their Sacred Scriptures in the Christian Bible*. Article N. 27.

[http://www.vatican.va/roman\\_curia/congregations/cfaith/pcb\\_documents/rc\\_con\\_cfaith\\_doc\\_20020212\\_popoloebraico\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popoloebraico_en.html).

<sup>37</sup> Cf. CONTOS, L.: *Základná antropologická línia v encyklikách Jána Pavla II*. Trnava: Dobrá kniha, 1996, p. 37.

<sup>38</sup> DANCÁK, P.: *Docta Ignorantia and the Presence of the Absent as a Presumption of the Worldwide Ethos*. In: TAT, A. (Ed). *Mozaic teologic V*. Cluj-Napoca : Napoca Star, 2007. s. 31.

<sup>39</sup> Cf. THE PONTIFICAL BIBLICAL COMMISSION: *The Jewish People and Their Sacred Sriptures in the Christian Bible*. Article N. 27.

[http://www.vatican.va/roman\\_curia/congregations/cfaith/pcb\\_documents/rc\\_con\\_cfaith\\_doc\\_20020212\\_popoloebraico\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popoloebraico_en.html)

the weekly rhythm is also expressed. In this rhythm, man has reserved the time for God as his Creator. In the context of the dialogue of creation with the Creator, he honors Him.<sup>40</sup>

### Ending

The viewpoint of the biblical anthropology is very important for the theology, because it deals with the meaning of the human life.<sup>41</sup> The mutual dialogue understand and explain great themes of common religious history, actualize biblical texts and extend data about a man and his relation to God which helps to interpret the biblical texts.<sup>42</sup> A man as a privileged creature of the world which God wanted for himself - is the only right understanding of the human being.<sup>43</sup> "This truth belongs to the anthropology which is still notified by the Church. The basic statement of the anthropology is the truth about a man as about the God's image."<sup>44</sup>

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<sup>40</sup> Cf. THE PONTIFICAL BIBLICAL COMMISSION: *The Jewish People and Their Sacred Sriptures in the Christian Bible*. Article N. 27.

[http://www.vatican.va/roman\\_curia/congregations/cfaith/pcb\\_documents/rc\\_con\\_cfaith\\_doc\\_20020212\\_popoloebraico\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popoloebraico_en.html)

<sup>41</sup> Cf. STOROŠKA, M.: Katechéza vybraných povolání vo svetle dokumentov Magistéria. In: *Školská a mimoškolská katechéza v európskej edukačnej štruktúre*. Prešov: Prešovská univerzita v Prešove, Gréckokatolícka teologická fakulta, 2008, p. 133.

<sup>42</sup> Cf. VALČOVÁ, K.: Vzájomný vplyv kresťanského kultu a kultúry ako východisko pre poznanie kultúrneho dedičstva a súčasnej kultúrnej situácie v Európe“, *Acta humanica*, 2/2008, Katedra pedagogiky, psychológie a sociálnych vied FPV ŽU, str. 77 – 82.

<sup>43</sup> Cf. DOCUMENTS OF THE VATICAN COUNCIL II.: Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*. Article 24.

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)

<sup>44</sup> Cf. CONTOS, L.: *Základná antropologická línia v encyklikách Jána Pavla II*. Trnava: Dobrá kniha, 1996 p. 92.

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