Theology and Philosophy to the World-Historic Mediation in Hegel's Philosophy

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Abstract

Classical argument for the principle of contradiction in the formal logic is himself metaphysically founded in a Aristotle’s concept of ‘bebaiote arche’. It was not contradiction nor to the Platos dialectical method of the conceptualization, from the side of the dwelling of the concepts within themselves, with the intention to come in intelligibly entis of the God of justice and truth. Contributing with a principle dialectical identity, as he stay in possibility to be able to give a transition from the level of finite things on the level of concrete speculatively, is the one of the postulates of Hegel’s Knowledge of Logic. It is necessary to say that it is phenomenological approach to the finite things, in which the knowledge about experience of consciousness as a phenomenology of spirit, enlightened a differentiations inside consciousness herself as a education that consciousness by her alone, and connected with a goal to accept the religious truths in the dwelling to the adherent contentions in conceptualizations and representations of them. It is a sense of the definition of elements of absolute idea in the Kingdom of Father by Hegel, and a consideration of a absolute divorcing with a martyred of the Divine Person of Son in the instituting the differences in the world, and throw alkonqueste signature of the human being in the perspective to opening the Kingdom of Spirit in the sphere of three substantial society or conversion of the Wholly Trinity in the spiritual all unity of reality. The speed of the concept of logical contradiction is related with the frustrated sentence The God is daed’, who means power of the new living in the dynamical identity. The concept of dead will be in kargo of partial finality by the formal logical identity, because the God is resurrected, or come on the Heavens by the right of the Father and in the same time bee presently (in the parousia) in the ecclesiastical community apostolically founded, working in the Person of the Holy Spirit also, because He is one substantial with Him. And it is love in her educational energy shape, as a condition of the respect full living of intelligent being.

Keywords: Theology and the contradictions, Dialectical identity, Phaenomenology of Spirit, One essence / substantion/ in three persons /subessences, substantions/, Logosologic and a Wholy Trinity

Philosophy on till today covers on a speculative way a field of knowledge, connected with a questions of theologic and dialectic. That area is in the modern sence more than intentionally repreasented as redundant, and because of it is hardly to make a clear conception of them. In a discontinuum of notions we may see a coplicated promotion of multicultural activites in hermeneutic understandings, bringing out on a multilevel distributions. Statement that every generation on them way resolving old questions is simplificited in a rows spontaneous effusions of ‘empirical thinkings’, as on a some depony of history. But on the rest of her, it is also possible to make a conceptions in the society of thinkers, who have experience of critical thinking and competence in making statements. In the old times theory was guarantee for the taking a reason for something, or a point of viev for the grounding, and irrational elements in that ambient scope was recognitionible than today. Irrational was believing that the goods arbitrarre punishing people by them jellosusty will. It is abnormal representing of things, when right man is punished and not unjastes who doing things against low.

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By the power of idea about the “God of justicie” who makes the ground of overcoming a irrational passions, philosophers makes a progressive step to a better consideration of human existence. Plato thinks that we must come back from the way of seduce and mislead on the way of investigation of truth, and it is possible only by the culture of virtues – pietie, currage, self-subdue and justicie. With the subdue of passions is possible to open the way for the lift force, to the hi and splendid level of being. Old representations are not enough smart in the review of inclinations to enormous hedonism, greed and bribery, who have a very bed sides. Critique of a poetic theology there is immediately connected with a tonality and rythm in a pronouncing, and in the metter of music works them influence was not in the big measure in the content, how much it was in the form, and by the critique of a form Plato targeted supposed contend. Cinematic application is visible in the imitation of the pattern, when soul makes equality to him (in the case of epic structures it means seduce of womens, gamble, cruelties, moral savage etc.). Also is hypnotic a noise in imitation of barking and miaow, moo and neigh, because speech is specify human in the following the intellect and his instructions, exiting from the unique universal whole, in the Laws naming of hinges theological conception of “God of truth”. All what is justicie is justicie and beauty because of idea of good, and she is also usefull (shows the good direction in understandings), because have a universal attribute contacted in the concept. That what mathematicians takes as a universal, for the philosophy have a meaning of hypothesis, and the difference is in a ideal form of sphaera and some her real form in the marmor or wood, by the condense proportions, in the constructive mowing to the first principle. (Pl. Respilika, 511b 5). Essences of the things are invisible in the presentations, and have no any ground in the soul where all what is valuable is condense on a hedonistic shape of living and extracted from him (Pl., Respilika, 505a-b). Many people are known with a „mśgiston mťqhma “as a „čgaqoa „dša”, but it knowing is insufficient because of bed recognisings of the substance or nature of that good who with the intellect makes a wisdom being. And in that is content of a theology of being in the classical antique, not just a natural balb who lighting in the drab, sed transmitter of light upon the essence of existence - ell’ oezi Škmеn eĄj oUs... aj presbe... a ka” dunelligence Øperšcontrej [Pl., Republic, 509b]. Demiourgical God of Plato, enough have the ‘empty center’ (Taylor), but good alone have a measures of divinity in the making a goods as a absolute measure of all things in universe. Intentions of the soul makes up a ready to the right knowings of divine things (Pl., Respublic, 518d), and have no congenetal measure to the body and medical aspect as a currage and smartness who reaches by the training and habits. Intended to the wisdomal spiritual building, soul makes a development in the perfection as a “reaching the similites to the god” in Theaetet.

On that way the impies leader pushing of by himself in a fall all others, because loosing the measure of all things, i.e. universal proof of all intentions (Pl., Laws 716a-b). God of truth is not discover just in the universe of nature, sed also in the world of state, because he constituted the hi measure of universe and sublimity harmonie as a condition of good lows. In that content the God is first paedagogus of the world (Pl., Laws 897a), who is mirrored in the mowing of the stars, adequate to the cinematic of the pure thinking in the human soul. By the Aristotle the first substance is the Sokrates, Kalia, Plato, Koriscus (that shape in that bouns and flesh, who have a soul3), and when she takes just as a abstract substance by the genre, where there is no difference between bous and anthropos, we are loose that subtle distinction by what is possible to thinking a God as a being analogue to the human person as a existential structure, selfexistence or true selfbeing as supreme ipostasis (ØpØ stasia), what byzantine thinkers have in the scope, adopting the greek thinking terminology in the contents of a deepest questions of a Christian theology. ‘AnqrophUesqai is in that contigence means in the same time éqhUesqai, and for the God of truth, Who make possible a being and a energy of intellect, to have a some little name is minimalisation.

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2 In the Laws892c, Plato talks about punishment of sinful acts of atheistic seductiveness, and repeate it stronger in the Laws907c – “that evil humans as there are will not be able to think that they are reached the victory, and on the ground of them thinking what they re have about gods, are in situation to doing freely what they will in whatelse, however it may be significant”.

3 „Sed it is clear that a soul is also a first substance and that body is the materia, sed human and enemeye it from bouth as a something common; and Socrates and Korisk, if the Socrates is soul enough, are something double (from one side they are lika a soul, from the other as a common), and if they are absolutely this soul or this body, as a universal they are also that single.” /Ar., Metaph, 1037a 6-10/

4 Ar., Met, 1002a 25-35, can’t see the substance as a corporal. The designate of a body substance is prescribe towards the determine of a ‘steresis’ or abrogation of a something what not will to be, to be /Ar., Met, 1003a5-6/ .
At the Heracleites He is a Lord of Thunder and Creator of lightnings, Who have and have not will to be naming a Divos (Zenos), but in the philosophical naming who is not traditional pagan representation of folklore greek gods. It is te idea of order on a first place, and cosmos takes a sence of beautiful place. Tere is no changing or the contradiction from the everyday life what not will find the answers on the deep question of universe, in front of face of his Lord.

With the releation of the Christos, unique Godhuman being as a person, that sence takes own proof and shape of hope. Dignity of human being never in the history take that face of sublimity as in the dwelling of spread of His doctrine. Christianity stay a planetary religion with a making intelligible agreement with God in divine love, almighty power in the universe, and developed didactic sence of a specific looking on the world. Threskeia faith as a power of seeing invisible things have a antique protopaideutic elements of the universal being in the formalization of her dogmatic and engagement in piety – Symbol of faith. When Hegel in his philosophy puts the norm of philosophical discourses as a form of the content of Christian dogmatism, who is constituted by the philosophical terminology in the Symbol of faith, that pagan relics stay absolutely impossible. Dogmatism learning about Wholy Trinity is by his form a philosophic and makes a historic thinking on the level of events in world history not just a possible, sed also needing because of same her truth, and contents of Christian learnings there have a sublime sence and essence. As a fact, history of Hegelianism is more history of struggle against Hegel, as reminisced the Herbert Marcuse, on the open horizon of that problematic is not easy to stay on till today. Sharply gulf is maken in the speculative thinking between Christian theology and ‘mythological representations’ long far from the "Wholy secret of christianity" (Aleksei Feodorovich Losev) in the near past, and it is the problem of the philosophy alone within her form in contemporarity and the way of historical thinking enough, if she is jet the wholeness and actuality of truth as a "concrete reality". O wn, universal and characteristic attribute of concept as a reality of idea, by the Hegel, is it what constituted by dialectic from within, and divided futher on a new concepts. Logical contradictions on that way are not condense on a aesthetic disperations of playing legalityes and analysis of thinkings, to make fun to readers. She is not also a own content who is almost historicly prepared, sed a sistematisation of speculative theories who neutralised the solipsism and hating subjectivity, together with a empirical arbitraries.

When all reasonable thing stay to loose them forms and with it fluctuate conceptrions, teaching the melody of absent and invisible harmony, dialectical way of living forming a new type of hearing and prepare the human for the own active thinking from what developing the closer conception to us. Negativityes who expanded from the existence are succeded in a “mouving of the subject” by the concept of contradictions finding in the unity from within who coverage them and finding them truth on a more upper level. Contradictions are connected by the plausibility of a low of identity as a streinghter principle of metaphysic on that way the both of the sides have ontological connection in what not denied the logical contents of the other, but regenerated in the new concept and reachet more stabile concretization. Concrete is conceptual synthesis grounding on the intellectual freedom, who maintenance being from the destruction on a opposite tendencies. Exponents of a contradictions as a confront oppose, antinomies and differetiating, are not alienating from the reason who is in the potence to agile sharpening the differents in the speculative topic of thinking. That what resting in the antinomies as a contrast in the disjunction is a shape of confronting like a nature of unresolvable contradiction in final (eventual) being, and takes from the bad infinity her overcoming into actualization in a unique whole, what makes her truth. For the Hegel horizon of a thinking, absolute being and thinking as a idea in a unity of concept and reality have tendency to stay completely concrete. It is a apperance conceived with a essence and maturated to be in world as a installated spirituality by the absolute filfulness of a power of good, with what that apperance have a real existence. With it the mind have not his fall into time (Heidegger), sed just a some his moments as a finitable, because for the Hegel the time is “negative unite of a eternal” in the existence, with a proof to take a tendency of the phenomenology of spirit in the spase of living as a final proof. To come to the final proof understands incoming to the deepest truth what repraesents the releation in the history a Christian God, Theoanthropos, Who salvated as a lifesaving person of Jesus Christos.

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6 The comprehending of a something one as a suppose of a idea of plurality is not anything new in philosophy. It means a contradiction from within on what Hegel instructed a science of a speculative logic, and it’s ground is on a not-being as a positive visible notion on the apparent visible (Pl. *Sthn* 258a). To be present in the considerations means the presence in the consciousness or a perceptive horizon of a single human being.
With appearance of a Godhuman Christos in the history all reality takes her his sense of logic who concretised herself in history of complete reality who interiorised the objective contents in the reflection within and enlightened by that attributes of the subject of objectivity of objects.

Concept in the generation all the parts who conceptualising or takes in completeness of concept is the idea in the naissance, the knowledge who recognized the subjections and in deepening in theoremating more clearly evident insigned. If the man is terminated by the time in what he living, it not means that he must working just on a temporal things, of s.c “spirit of time and mode”, and “maintained the things in unchangeable state and shape”, because it is spirit in historical appearance, by who progression and maturing in understanding human being growth in the time also. His growth may take some aspects of the measures of the greatness of Christ. Undoubtedly et Hegel we see a determination of elements in absolute idea in a Kingdom of Father, considering a differentiation with martyrdom of Godness Person of Son throw institution of different in the world. It means the insignation of a human as opened Kingdom of Spirit in existence, in area of togetherness by the triadic hypostasis or, hollytriadic retroversion of spirit in the alluniversal reality. Spreading of a concept of logical contradiction is connected with a terrifying statement “God is dead”, and in a dynamic of dialectic identity it means a power of revived, where conception of dead be possessed by the particular completion in a formal logical identification, and in the dialectic means a opened significance. By the Holly Script of New Testament, Lord Christos resurrected or income on a Heavens dextra to Father, rests as a present in a church commune who apostolically instituted by the active energy in the Face of Holly Ghous as a identical (homousios, unisupstantive) with Him.

Building of a consciousness makes a fulfillment of abrogation of itself contents in a onesideness conceptualizations, on that way that phenomenology of spirit gives a contents of consciousness who articulative dissolved and overcomes to the thinking institution of consciousness notion, and stay peaceful in the dimension of absolute concept. Work of the concept building the spirit who perfected on a regular view of notion of Holly Trinity as idea in the human mind. That idea is absolute by character and means expression of completeness of philosophy and realization of the deepest theological grounds: „aber vornehmlich ist die Philosophie jetzt wesentlich orthodox; die Sätze, die immer gegolten, die Grundwahrheiten des Chrisientums werden von ihr erhalten und aufbewahrt... eines Denkens, daß sich geprüft hat, erkannt, das weiß wie es denkt, und weiß, was die endlich, und was die wahrhaften Denkbestimmungen sind... hier aber auf der Seite zu lassen, insofern wir wissenschaftlich verfahren.“ / (G. W. F. Hegel, Vorlesungen über die Philosophie der Religion, Stuttgart-Bad-Cannstatt, 1965, S. 207)/ - “By the essence is appreciate philosophy today orthodox (right) - not just she, but she moustly, and because she grounded and secured that statements, that own truths of Christianity, who always have a streingth... ant that are the truthness determinations of thinking who knows what and how to think... it will be good to stay in a sphere inside of our attention, if we acted as a knowledgers.” Question of a renaissance of a “new human” and of a new insight and sence of a terreial being, stands on a ground of reflection in itself, and take answer in an engagement in understandings of transformative modi of ontological concepts. Transformative aspect of a traditional notions takes shape of terminological abilation and conservation of substantive contents in them, means ascense on the level of eternity, and not just a period of human finite living or secularity of pagan surviving of century (aion). Spirit in a overcomings conserve it what contended eternal and perfect in conceptualization, what is the equal structure in a christian dogmatic by the apparition of Christian idea, in a ontological structure of didactic about relevation of God. Way of salvation is opened after “dead of God”, after dead on a cross, by his resurrection, and Godhuman stay a “dead of dead alone” or a “denying of denying” in a lighting of a all future existence as her salvation and recuperation. Hegel it calls “highest miracle of sacred ideality” who making a peace with a sensual nature and designation of a human being in spiritual notional engagement in the world.7

7 Lord alone appears to the community as a love on that way, that “eternal idea stay directly credible for human... who together with it transit into spiritual recognition, and also pass into directe sensitivity, but on that way that find in her a moving, history of God, living who is God alone.” / “wie die ewige Idee für die unmittelbare Gewißheit des Menschen geworden... aber die zugleich übergeht in das geistige Bewuβtseyn und ebenso in unmittelbare Sinnlichkeit verkehrt ist, aber so, daß man darin sieht die Bewegung, Geschichte Gottes, das Leben, das Gott selbst ist.” (G. W. F. Hegel, Vorlesungen über die Philosophie der Religion, Zweiter Band, Stuttgart-Bad Cannstatt, 1965, S. 308.)/ How much it is differente from the Heidegger`s interpretation of a philosophie of Parmenides, in which ‘doxa’ he insists to have see that: „... die metaphysische Leidenschaft des jetzigen Russentums für die Technik verständlich wird, aus der es die technische Welt zur Macht bringt. Nicht dies, daß die Russen z. B. immer noch mehr
Sence of that engagement is explicated by the God love with us: “That love is concept of spirit alone... spirit as it is, Holly Spirit... In a infinity pain of love may be destroyed all, but it destruction alone being just as a inner, present spirit. Not spiritual being not shows as a sinn, sed as innocent, but it is that innocent for wose is the objection and verdict in her alone. Sphaera of commune is the own region of spirit. Holly House is overflow on the pupils, he is living content of them, and on till that times they existing in the property of commune and goes into world with fun to ascended him to the allcommunity commune and spread Kingdom of God.” On that way Hegel connected things directly with a historic and logical contradiction / finitude with an infinite/ as a condition of a thinking the truth, what shows the nature of idea as a subject-substantive proof of a absolute willing or intentional selfconsciousness as a right way.9 In the dead of a human Christos nature all is downed in a “grave of spirit” – considerations, proofs, natural will, magnitudine of world e.t.c., in mediation with it world takes fully different shape / Hegel, Phil. of relig., 2, 288/. In that negation is negated final negativity and from it exited spiritual life alone, divorce from the evil in human nature. When that scope qualified for the adoption by his general and universal form, philosophy takes her extended power of explication and actualised in the conceptions, so that adoption of absolute truth is possible, real and indispensable, as it see a big Russian thinker Ivan Ilyin.10 With it he accented possible differentiation in a conception of “logos” and “telos”, i.e. that reasonable stay in relationship with a teleological as a species to genre in harmony and reachniss of each other elements of ether where is God being / Bevis über das Dasein Gottes, 360/, taking the key of principal thinking in the speculative thinking - was der spekulative Begriff des Begriffes selbst ist: Это означает, что учение Гегеля не показало и не могло показать, будто все сущее разумно логической разумностью, оно должно было в силу предметно-обоснованной необходимости признать, что есть сферы неразумные, т.е. не живущие силою мысли, сознания и самосознания, что если во всем осуществляется закон спекулятивной конкретности, то не во всем осуществляется агломерация Понятия... Спекулятивная философия доказывает нечто иное, что всякий “рационалист” может удовлетворить: сущее субъективно благостно потому, что жизнь его есть осуществление спекулятивной конкретности, этого совершеннейшего, божественного символа во множестве...

8 «,jene Liebe ist eben der Begriff des Geistes selbst... So ist diese Liebe des Geist als solcher, der heilige Geist... der liebe und ihres unendlichen Schmerzes und als die Rückkehr in jener Vermithung. Das ist der Geist Gottes oder Gott als gegenwärtiger, wirklicher Geist, Gott in seiner Gemeinde wohnend... Alles kann in dem unendlichen Schmerz der Liebe vertagt werden, aber diese Vertagung selbst ist nur als der unwendige, gegenwärtige Geist. Das Geistlose scheint zunächst keine Gründe, sondern unschuldig zu seyn; aber dief ist eben die Unschuld, die an ihr selbst gerichtet und verurtheilt ist. Die Sphäre der Gemeinde ist daher die eigenthümliche Religion des Geistes. Der heilige Geist ist über die Jünger ausgegossen, er ist ihr immanentes Leben, von da an sind sie als Gemeinde und freudig in die Welt ausgegangen, um sie zur allgemeinen Gemeinde zu erheben und das Reich Gottes auszubreiten.“ / G W F Hegel, Sämtliche Werke (Vorlesungen über die Philosophie der Religion, Zweiter Band), Stuttgart-Bad Cannstatt, 1965/, S. 314-316/

9 „Eternal sacrificie consist in that absolute content is in the unity of subject and absolutely object who prepare it to the individual for the absolute joy, and if the individuum is correct, that operative peace is a resurrection of Christ.” / G W F Hegel, Sämtliche Werke (Vorlesungen über die Philosophie der Religion, Zweiter Band), Stuttgart-Bad Cannstatt, 1965/, S. 319/ / Werner Beierwaltes means that it is a best illumination of someone / Selbstdurchlichtung/, calling the New Testament’s strophes – G od is the Spirit, not a darkness, and any colours and mixta not in a connections with a pure light. / Werner Beierwaltes, Platonismus im Christentum, Frankfurt am Main, 2001, . 67/ and application on in it a Hegel’s philosophy is for him deeply evident / Werner Beierwaltes, Platonismus und idealismus, Frankfurt am Main, 1972. т.л. „Hegel und Prokus“ s. 163-195/

10 “And not smaller, way of adopting of a strange consciousness experience is possible, needable and real.” Ilyin, I. A. Philosopy of Hegel as a learning about commune of God and human”...На тем не менее, путь усвоения чужого познающего опыта возможен, необходим и реален. /И. А. Ильин, “Философия Гегеля как учение о конкретности Божа и человечка”, Санкт-Петербург: «Наука», 1994, стр. 17/
Спекулятивная конкретность есть высшее состояние всего, что реально, это состояние есть реальный, во всем осуществляемый способ жизни, этот способ осуществляет основной, глубочайший характер Божества. Поэтому процесс спекулятивной конкретизации, в чем бы он ни обнаружился, есть явный и несомненный знак подлинного, субстанциального присутствия и действия силы Божией.»

11 It means that substantial presence and energy of the power of God is important for us understanding, because our mind is also dependent from that thinking. Sistematization of a contents is a concretization of them, and Ivan Ilyn was mentioned that - «действительно Гегель именно возродил этот термин, раскрыв за ним обстоятельства величайшей значительности: «конкретно» то, что особенным образом «срещено», возникнув из двойственности или многообразия... Катаргис познания состоит в том, что от «конкретно-эмпирического» отмечается «эмпирический» характер, но сохраняется идея «конкретного»; а от «абстрактного-формального» отделяется «формальный» характер, но сохраняется идея «абстрактного». Высшая сфера образуется через спекулятивное обновление обеих сохраненных идей и их своеобразное взаимное проникновение.»

12 Subject of that idea is new individual in the double moving of substance who showing thinking in the apparition of world as a unity of conception and reality, real unity of selfdetermined content of being. As a person, that individuum have a notional selfconsciousness in the openings to the truth of all things. That what is opening have a potention to be a closed, and "gymnasium dialecticae" is didactic lesson on the 'power of logos' who discovered the secret of Holly Trinity, and it is not needable to forgiving. Constitution of authentic being itself is more than heavy, supposing the problematic of the perpetuating of continuous legitimation of her. She needing a rotation on a authentic good showing in the constitution of knowledge, instituted as a intellectual will of idea. It what rests as a difference depends to the irrational shape who develop the techics of conquesting of judgments of value.

11 Ильин, И. А. Philosophy of Hegel as a learning about concreted God and human

13 А. Ф. Losev in his phenomenology understandings make usefulf distinctions it in the grounds of mythological presentations:

14 Good analyse of a actors of education of a spirit by the Other and causing by the informative dimension of a Great Other in the philosophy od Emmanuel Levinas, gives the Boris Bratina in the study - Problem of other in the modern / Проблем другог у модерни, Београд: Плато, 2010., стр. 131-137/. Allside study of Dragin Prole about Levinas thinking - Humanity of a strange man /Драган Проле, Хуманитет странст во бица, Сремски Карловци-Нови Сад: Издавачка књижарница Зорана Стојановића, 2011./, see the emptiness in the transcendental forms who fulfilled in concretization of a thinking structures who make a corrections of the imago of authenicity, not just as a poor contribution, sed by the understanding of a other and deepest in a opening selfunderstanding and conceptualising what is real in it, as a - "Aristoteles demand to the indentation, laminated speech who is able on the different moments to talk on a different ways. " „Аристотелов захтев за разуђеним, вишеслужним говором који је спреман да о различитим моментима говори на различите начине.“ /str. 26/
As a some modern pelagiarism they in the isolation of God have a demand to save the human being without mercy by the own stranges on a principle of technical productivity as some sort of autoorganisation, autorealisation, automaintenance, by the working functions in a occupy the sectors of deal. Selfrelationshipp reflexion stay with it a thing reachen by privatization, in a sectors of radical dealing of newages cogitative selfness, putting the legality to the expropriated property by the practices of power grounding in “natural low”. With it happends a fall into barbaric assimilation of secularised natural justicie in the faithing for the control as a will to the power who makes aviable single citysen, disposable to neoleviathans type of subjectivisation/.

Of course, Hegel thinks that it is necessary infinite mancipation on a way to reaching substantivity of absolute knowing of idea in a independent conceptualisation, because as a miracle of higher order growing throw the fundament of autocontradiction, where the spirit as a highest infinite love have a peacefull relationship with a perfect ideality. He makes a unity in the Christian community not as abstration, sed as a present energy who teach a conceptions. One substance in Three Hypostases is naw apparent as a grounding idea who by the power of negation of all negativities opened the way of salvation from the deviations and aberrations. In that context his currage sentence is very significant: “In the ground of contemporary ubeleiveness in the control of spirit upon the nature lies the superstition of false believing in a s.c. powers of nature and her independace in relationship to the spirit.”

Historical proscenium in the contemporarity is changed, suspition to the rightness of conceptions is downed on the ground of naturalizations and anarchism, and it opened doors to the long crisis in philosophy alone. In the times of postmodern nichilism is more than needable to take again attention on the truths of Christian idea, on the way to find the exit from the crisis in the world-historical dimension of routine existence of human being. Unstable position in a floating of events today shows as a unverified principles, because the principles alone are incorruptible by them nature, but naturalization of the world of living show them as a needlessly and unreliable things. Mistrust is the in the end is the thing of human heart. As a case of heart, or “heart of the heart”, in the hegelian symphony of dialectic and theology, who is also the case of sence of being as it is, where the warriors tireless is impeccant, and not important just for the conservation of ancient heritage, sed also for the universal preparing a conditions to the creative step forward in a resolving of a heavy problems of our times, to be able on the different things to talk on a different ways in universal level of taking place in worldhistoric adventures what happens.

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