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NEOSKOLASTIKA U HRVATSKOJ

OD 1874. DO 1945.

Sažetak

Vrijeme poslije Descartesa, Kanta i Hegela uzdrimalo je filozofiju koja se poučavala na crkvenim učilištima i koja je nosila naziv *skolastika*. Budući da je jedan od njezinih zadataka bio pružiti osnovicu za studij teologije, pokazala se u drugoj polovici 19. st. potreba za obnovom te filozofije. Ta je obnova bila osobito potaknuta enciklikom pape Leona XIII. *Aeterni Patris* (g. 1879.) koja je zahtijevala produblјivanje filozofije Tome Akvinskog. Taj se pokret počeo nazivati *neoskolastikom* i (još uže) *neotomizmom*. On je zahvatio i hrvatske krajeve. Ustanovom novog sveučilišta u Zagrebu (g. 1874.), koje je uz filozofski i pravni imalo još i *bogoslovni* fakultet, neoskolastika je i u Hrvatskoj dobila jako uporište, no ne samo na bogoslovnim školama (gdje se filozofija poučavala latinskim jezikom), nego i za širu publiku. Profesori bogoslovnog fakulteta u Zagrebu – Kržan, Stadler, Bauer, Zimmermann i dr. – pišu filozofske knjige hrvatskim jezikom, i to postaju prve takve knjige na hrvatskom tlu. No filozofske se misli šire i u crkvenim časopisima: *Katolički list*, *Serafinski perivoj*, *Hrvatska straža*, *Bogoslovska smotra*, *Život*, *Nova revija* i dr. Sav je taj zamah naprasno prekinut dolaskom na vlast komunističkog režima (g. 1945.), pa tim vremenom i završava ovaj prikaz.

*NEO-SCHOLASTICISM IN CROATIAN
(FROM THE FOUNDING OF THE UNIVERSITY IN ZAGREB TO
1945)*

Abstract

The time after Descartes, Kant and Hegel shook philosophy that was studied at church schools and that carried the name scholasticism. Since one of its tasks was to provide a foundation for the study of theology, in the second half of the 19th century a need for the renewal of that philosophy showed to be necessary. The encyclical letter *Aeterni Patris* (1879) of the pope Leo XIII that required a deepening of Thomas Aquinas' philosophy particularly stimulated that renewal. That movement began to be called *neo-scholasticism* and (even more narrowly) *neo-Thomism*. It affected the Croatian regions too. By the founding of the new University in Zagreb (1874), which alongside the Faculties of Philosophy and Law also had a Faculty of *Theology*, neo-scholasticism had gained in Croatia too a strong footing, though not only in theology schools (where philosophy was taught in Latin), but in wider public too. The professors of the Faculty of Theology in Zagreb – Kržan, Stadler, Bauer, Zimmermann and others – wrote philosophical books in the Croatian language and these have become the first such books on Croatian ground. However, philosophical thinking has been spreading in church journals too: *Katolički list* ('Catholic Newsletter'), *Serafinski perivoj* ('Seraphim Gardens'), *Hrvatske straža* ('Croatian Guard'), *Bogoslovska smotra* ('Theological Review'), *Život* ('Life'), *Nova revija* ('New Review') and others. All this flourishing has been suddenly interrupted by the communist regime having gained

power in 1945, and thus the same year represents the end to this review.

Translated by **Ana Janković**