

ANTO MIŠIĆ

***KRŠĆANSTVO I/ILI FILOZOFIJA –RANOKRŠĆANSKI ODNOS PREMA  
FILOZOFIJI***

Sažetak

Isus nije bio filozof niti je namjeravao izgraditi neki posebni filozofski sustav. U propovijedanju se koristio religijskim, a ne filozofskim govorom. Isto vrijedi i za kršćanski nauk u novozavjetnim spisima. Napuštanjem Palestine i židovsko-semitskog načina razmišljanja te ulaskom u grčko-rimski kulturno-religijski ambijent, kršćanstvo se neizbježno moralo susresti i s antičkom filozofijom. Najraniji kršćanski pisci radije su uspoređivali kršćanstvo s filozofijom nego s Platonovim pojmom teologije. Prisutnost pojma logosa u novozavjetnim spisima, pogodovala je povezivanju s nekim pravcima grčke filozofije, osobito s platonizmom i stoicizmom. Ipak, susret kršćanstva i filozofije nije od početka uvijek bio idiličan niti jedinstveno prihvaćen. Velike razlike u odnosu prema grčkoj filozofiji nalazimo već kod ranokršćanskih pisca drugog stoljeća. Početna dilema kršćanstvo ili filozofija, postupno se pretvara u uvjerenje o korisnosti filozofije za jasnije izražavanje vjerskih dogmi i izgradnju teološke znanosti. Već u vrijeme velikih kršćanskih filozofa i teologa Augustina, Ambrozija i drugih, filozofija je prihvaćena kao bitna sastavnica u obrazlaganju kršćanskih istina. Početne sumnje u filozofiju (kršćanstvo ili filozofija) sve više zamjenjuje uvjerenje o potrebi međusobnog prožimanja (kršćanstvo i filozofija), a tek će kasnije teologija filozofiju početi smatrati svojom sluškinjom.

***CHRISTIANITY AND/OR PHILOSOPHY –THE EARLY CHRISTIAN  
RELATIONSHIP TO PHILOSOPHY***

Abstract

Jesus was not a philosopher, nor did he intend to develop a particular philosophical system. When preaching, he utilized religious rather than philosophical speech, which is also the case with the New Testament texts. When Christianity departed Palestine, thus relinquishing the Jewish-Semitic manner of thought, and entered the Greco-Roman cultural-religious environment, its encounter with the philosophy of the Ancients was inevitable. The earliest Christian writers preferred to draw comparisons between Christianity and philosophy, rather than Plato's concept of theology. The presence of the concept Logos in the New Testament texts, facilitated integration with certain directions in Greek philosophy, especially Platonism and Stoicism. However, in its initial stages the encounter between Christianity and philosophy was not always idyllic nor uniformly accepted. We find that the early Christian writers of the second century differed widely in their relationship toward Greek philosophy. The initial dilemma Christianity or Philosophy is gradually transformed into the conviction that philosophy is useful for the clearer expression of religious dogmas as well as the development of the theological sciences. In the times of the great Christian philosophers and theologians Augustine, Ambrose and others, philosophy was already being accepted as an essential component in the elucidation of Christian truths. Initial misgivings concerning philosophy (Christianity or Philosophy) are gradually replaced by the belief in the necessity of their mutual permeation (Christianity and Philosophy), and only later is theology to look upon philosophy as its handmaid.

