

Západočeská univerzita v Plzni

Fakulta filozofická

Diplomová práce

**TAKING THE RECORDS OF HISTORY WITH IT'S
HISTORICAL LESSONS: A GREEK EXAMPLE FOR THE CZECH
CULTURE.**

ASONGU TERNA TIMOTHY

Plzeň 2022

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Katedra filozofie

studijní program Humanitní studia

studijní obor Evropská kulturní studia

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Plzeň 2022

Prohlašuji, že jsem práci zpracoval samostatně a použil jen uvedené prameny a literatury.

This thesis is composed of my original work, and contains no material previously published or written by another person.

Plzeň, 2022

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1.0. INTRODUCTION:

Everyone as well as every human society, community or country has a history. Some historical effects leave the people involved with indelible marks which are important at the time of the event either positively or negatively influencing the lives of the people at that time.

There is this old diplomatic aphorism which says that; if one knows the history of anybody at all, one will love the person. But the new lifestyles we are caving out for our individual self (individualism, subjectivism, materialism, modernism, consumerism and all the ill-isms of our time as well as a cry for freedom without responsibility) has robbed us of the humanity we share as a people without love, love without marriage and marriage without responsibility.

Cultural historians have posited that, “if one knows his or her historical culture, one will definitely know where one is going to”.¹ There is no historical culture that is perfect, in spite of its imperfection, one cannot throw away this essential basic and fundamental value that defines them for something completely new that is also not perfect. Sieving out the ills of historical cultural ways that were not conventional truths and axiomatic is the way out. But those conventional truths of culture that make up our uniqueness can never be distorted unless they were not axiomatic nor truths in themselves.

1 Rossellini, *Know Thyself: Western Identity From Classical Greece to Renaissance*, pp. 282-285.

A good disposition towards growth and the development of the human person existentially through experience entails that one must not reduce his or herself to bad or ugly experiences but pull out good lessons out of them to live better in order not to repeat the same problematic situations. Not allowing bad experience to define them or reduced them to such bad idols of experience.

1.1. MOTIVATION:

Blaming the past experience why they live and do what they do now. This is usually the excuses given by most Czechs who were disposed to be talk to me about why they are closed to themselves and not opened to relating with strangers. One of these excuses is communism from Russia, the German dominance of some years ago and the likes. This challenged me to begin to seek for the true reason why this is so. This is one of the reasons for this project. The answer to this is what this work project seeks to offer as one progresses in reading through in the suggested ways forward.

The Lecture notes from the Greek Historian Josiah Ober gave me an insight into the solution of this topic at hand. This is especially from the History of the Greeks and their experience. If the Greeks just like any other country or community that gone through such historical misfortune but still progressed out of it without throwing away their cultural values; any other group of people and the Czechs in particular can be able to triumph over such anomalies.

My lived experience in Czech Republic why there are churches all over the streets. The answers usually comes that the Czechs are traditionally Catholics or Christians

(cultural way of life). And the next question is: what happened that you throw away the baby and the water bath? Or is one no longer Christians because of scientific, economic, or material reasons? The answer to this question is that, a scientifically, economically and materially blessed people should be much well dispose to the true worship of God without allowing the these endowment (blessings) to constitute a hindrance when put into their proper use.

CHAPTER ONE:

1.0. INTRODUCTION AND THE STATEMENT OF THE PROBLEM

It is critical to remember that in order to add more weight to previously well-researched work, such as the culture of another group of people, one must first conduct research on the culture of that group. That is, *the degree of religiosity decline*, which is the foundation of Czech culture, has been steadily declining in comparison to other countries throughout the world.² The Czech Republic has the lowest number of religious people and is hence known as the world's most atheistic country. Vaclavik attested to this fact when he said:

“when comparing populations of the Czech and Slovak Republics, countries that formed one state for a significant part of the 20th century, one finds a curiously dramatic difference between their religious profiles. In this context it suffices to note that the Czech Republic represents a ‘special case’, comparable to that of Eastern Germany (former German Democratic Republic) or Estonia, which are commonly regarded as the most irreligious places in Europe.”³

The evidence that many have taken on the task of creating a blueprint for Czech culture can be found in a variety of publications, particularly in the *Czech Question*. In the *Spirit of Thomas G. Masaryk (1850-1937)*, G.J. Kovtun depicts the national revival's (1895) desire for a cultural regeneration in Czechoslovakia.⁴

² Luzny and Navratilova, *Religion and Secularisation in the Czech Republic*.pp.85-98.

³ Vaclavik, *Religious Situation in the Contemporary Czech society*.pp.100.

⁴ Vaclavik, *Religious Situation in the Contemporary Czech society*.pp.100.

The major proponent of this mapping out the Czech Culture and its rediscovery was Masaryk. Although in my view about his restructuring of the Czech Culture reflected but his ambivalent temperament or in another way a reflection of the complex nature of how the Czech Culture has been battered by historical event and is struggling for recovering of its own cultural identity.⁵

It is no news that the Christian foundation of Europe indelibly marked out the pathos and ethos of the European moral code which has undergone a lot of metamorphosis inspective and the ardent yearning to move with the current of time and its historical views. This so called socialization of transfiguration has left wounds on many cultures that are almost not healed and for some set them on extinction of values.

True, religion, Christianity, or belief in a Supreme Being, profoundly and essentially set the tone for what is acceptable and wrong in Europe, including the Czech Republic. This is historically evident that between the 17th and 18th centuries, under the reign of Charlemagne, and the Turkish threat gave rise to the awareness of a definitive nature and of a mission to emerging sense of self-consciousness, the process of forming a new historical and religious culture of Europe identity with the Czech Republic as part of it took place in a fully conscious manner⁶. And specifically for the Czech Republic, it was evident how Christianity boomed in the years between 1890-1918 forming the conscience of the people and their worldview.⁷ It is worthy of note that western mind is influenced by many factors like the twin world war I and II,

5 Vaclavik, *Religious Situation in the Contemporary Czech society*.pp.100.

6 Ratzinger, *Without Roots, The West, Relativism, Christianity, Islam*.pp.54-55.

7 Vaclavik, *Religious Situation in the Contemporary Czech society*.pp.101.

my major concern is that of Christianity. Then, the question is to be asked: what has gone wrong that this belief thought system is no longer evoke and the annihilation and total denial of it is now is the case? Although many people contest this view as shown in several studies published in the last several years, however, have cast doubt on the generally held belief that the Czech Republic is one of the most atheist countries in Europe today.⁸ They argue that this idea is based on a misunderstanding of the fact that Czech religion is marked by high degrees of privatization and individualization, as well as strong suspicion of traditional religious institutions, particularly major Christian churches. These studies are based on survey data, and the authors note that individualized and privatized spirituality is frequently misinterpreted as atheism. Hamplová and Nesor⁹ used data from a national survey Detraditionalization and Individualization of Religion (DIN 2006) to show that, despite low levels of religious institution membership and individualization; despite their low religious participation, Czechs are not uninterested in religious and spiritual occurrences. Another major element of the Czech religious scene is a rather high percentage of 'religious illiteracy'.¹⁰ These and other questions, such as the one raised in Masaryk's thesis on Czech culture, contribute to the formulation of the problem. That is, the sharp decline in religious life which is also seen in the lack of interest in anything spiritual. I want to say that the above position advanced that the Czech individualized and privatized religious believe is obviously true. But the truth is also that the low religious participation in public worship is truth pointer to the fact the

8 Hamplova and Nesor, *invisible Religion in a 'non believing' country*, pp.581-597.

9 Hamplova and Nesor, *invisible Religion in a 'non believing' country*, pp.594.

10 Vaclavik, *Religious Situation in the Contemporary Czech society*, pp.102.

integral part of religious life that keeps faith, hope and love alive is descending into a dogmatic slumber which if not be awoken nor challenged to fulfill that which the responsibility as well as the obligation of a believer is called to will definitely in death of religious formation.

How can one is a private and individualized believer without attending the public worship that enlightens it often? Is like driving a car with fueling nor servicing it. Definitely the result will be a damage car. It is therefore necessary to have a balance religious believe system as a Christian, hence, Christianity which gives rise to our cultural and moral value is holistic band not only a private property to be owed.

This should be seen both in private, public and social life. It is to this that Ogletree summarized the presumptions of the religious believer's public witnessing as thus:

“First, a Christian social witness presumes that the Gospel contains social convictions that have normative import for the organization and development of human societies. Second, a Christian social witness presumes that the organizational principles that structure the basic institutions of human societies are amenable to shaping by Christian social convictions. Third, a Christian social witness presumes that Christian social convictions have legitimate authority in the public discourse of human societies. This presumption is relatively straight-forward in societies that have an established church. It becomes more complex and controversial in secular, religiously plural societies, especially those that constitutionally prohibit any religious establishment. Fourth, a Christian social witness presumes that there is an

authoritative account of Christian social convictions that is broadly recognized and affirmed by the membership of the church”¹¹

If the above perspective of the religious believer is lacking then, can one say that the religious life of such a person is heading towards a death sentence. But this can be redeemed through the reawakening of balancing out the privatized or individualized religious believe with the Public witnessing. This is my constructive interest of research and seeking for ways forward to a better return to this missing spiritual perspective in the contemporary Czech society.

1.1. THE STATEMENT OF THE PROBLEM.

The dying of culture is a major problem in Europe, notably in the Czech Republic, which are the excesses of modernism, individualism, subjectivism, relativism, or a techno-scientific lifestyle and secularism. This raises the question of what a civilization's future might be if it abandons its moral and cultural history. The only thing worse than living without roots is struggling to get by without a future. He Czech Republic became a concern because it towers as the most atheistic country in the Europe. But, as a result of my studies in European culture (with Philosophy and art) in the department of Humanities, it is clear that Christianity has had the largest impact on the development of Czech religious cultural heritage and history.

The Czech Question by Masaryk is one of the most respected and widely accepted current versions of Czech culture and politics. However, for the critical and

11 Ogletree, *The Public Witness of the Christian Church*.pp.44.

constructive mind, adopting Palacky's philosophy of history as added by Masaryk and his concept of humanism as a basic moral fundamental of modern politics without designing the work as a historical analysis but as an essay on the current situation and as a draft of political philosophy where history is only significant as corroboration of current sociological observations is not only debasing the meaning of Cultural anthropology but also debasing the meaning of Cultural view of the human person.¹²

It is the transmission of a value system from one generation to the next while also casting doubt on what has characterized people, particularly in the case of Czech cultural order of socialization and world order.

This is also true since Masaryk ignored parts of the historical record, demonstrating that his Christian interpretation of Czech history is one sided to the favor of the protestant Hussites.¹³ Masaryk did not give a methodological critic of real historicism; as a result, everything about his build of the Czech philosophical history is merely Humanism, and in his own words, Masaryk maintains that:

“humanity is in fact the uttermost core of the Czechs programme, the meaning of Czech history, the most precious disposition of the Slavic and above all, the Czech character”.¹⁴

Masaryk's humanism is work, and work, However, he overlooked the fact that humans are not designed solely for work, and thus the axiomatic truth that the human

12 Munn, *The Cultural Anthropology of Time: A Critical Essay*, pp. 93-123.

13 Havelka. *Czech Thinking*, p. 89.

14 Havelka. *Czech Thinking*, p. 89.

being has a cosmological and ontological presence in reality, denying a true understanding of authentic, positive religiosity, regardless of denomination.

Masaryk sought for a Czech Cultural religion that is philosophically constructed with political phase without mysticism¹⁵ which gives cultural religion its unique and objective character that is seen in the Supreme Being; which as result gives direction to the practical life of the individual here below and here after, that is, eternity.

Evelyn Underhill captured this better when she said:

“the idea of personality may be a disadvantaged; opening the way for the intrusion of disguised emotions and desires. In the highest experiences of the greatest mysticsthe personal category appears to be transcended”¹⁶. The transcendence aspect of the human life points to the fact that man is not only a corporeal reality and his destiny only here on earth. But that the human person is Spiritual Being too that has soul and spirit as well as lives for eternity. Hence better look into the life, death, burial and resurrection of the individual person.

The reality of the Spiritual angle of the human life was what made the ancient Czech culture to value burial ceremonies of the dead and their memorials that is going extinct today but need to be looked into once again no matter the factors that militated against it. This is empirically described by Nesporova in her article: *Death as an end or a beginning*; when she said:

“In the European context, faith in the afterlife is not so common in the Czech Republic; more than half of the Czech population today sees death as the definitive

15 Tromp, Pless, Houtman, *Believing Without Belonging in Twenty European Countries (1981-2008): De-institutionalization or Spiritualization of Religion?* pp. 509-531.

16 Underhill, *The Essentials of Mysticism-Christian Mystic*, pp.3.

end of life. This is not caused only by the small amount of believers, but also by a great divergence from believing in the afterlife in the last decade (mostly in younger age categories). Contemporary notions of the afterlife are also very vague, and besides the abstractly conceived ideas of Heaven and Hell, new conceptions have arisen, of which the most widespread is the belief in reincarnation of souls”.¹⁷

The denial of the Mystical reality of religion and the human person is also a denial of the real-life environmental situation, which bears witness to the fact that the Czechs had a religious perspective of relating to the supreme deity, as evidenced by the presence of Church buildings in every corner of her surroundings. A physical witness who can attest to the fact that something must have gone wrong (the factors that contributed to this gradual and rapid decline of faith in religion will be tackled in the subsequent chapters). But when it comes to the economic value system of pilgrimage to the Czech Republic which owe the bulk of its monuments to the Christian historical era, this cultural religious deviation and denial does not constitute any problem.

To fully comprehend the Czech population’s multifaceted and ambivalent attitudes toward religion, various political, social, and demographic trends in the twentieth century must be considered. A distinct Czech perspective on religion and religious organizations were evident as early as Middle Ages.

17 Nesporovova, *Death as end or a beginning*, pp.463.

Between the 1918 to 1938 the Czechoslovak Republic was marked by an increase in the number of people in the workforce and rise to distrust of religious organizations, a trend toward religion privatization, and an increasing lack of interest in religion. This religious revolution was dominated by the Catholic Church mainly because of the schism of the National Czech Church and conversely by attempting to set oneself apart from the dominating Catholic Church (many of such factors of the loss of interest in religion will be discussed later).¹⁸

The most significant development occurred during the early years of the autonomous Czechoslovak state, roughly through 1925.¹⁹ When the figures from the 1910 and 1921 censuses were compared, it was clear that the Roman Catholic Church lost more than 1.2 million members during this time. However, different locations and ethnic groups were affected by this drop according to varying degrees. Its decrease was most pronounced in Bohemia (the Western part of the Czech Republic).²⁰

Two factors strengthened the above-mentioned tendencies after end of World War II the deportation of the German minority from the Czech borderlands in the years 1945–1947 (affecting about 2.6 million people) and the founding of the Czech Republic. In 1948, the country was free of communist authority. The country has suffered as a result of the deportations. A major chunk of the country's Catholic population has died off.²¹ Other denominations (German Evangelical Churches, New Apostles Church, and Old Catholic Church) were also severely influenced by the

18 Vaclavik, *Religious Situation in the Contemporary Czech society*, pp.101.

19 *The Czech must be Catholic*, <<https://www.cambridge.org/core/journals/nationalities-papers/article/abs/>> [cit. March, 2022].

20 Vaclavik, *Religious Situation in the Contemporary Czech society*, pp.101.

21 Vaclavik, *Religious Situation in the Contemporary Czech society*, pp.101.

deportations, that is, a decline in the number of worshipers as a result of the departure of the Germans.²²

Going through the above little survey, it becomes obvious to any meaningful person to ponder in wonder which the shape decline of religiosity talk less of a Spirituality of the life of the people in the Czech Republic which contributed to the current situation of the society. Can there be no religion at all the worthiness of human living? There is a void in the human person that is never filled up. That explains the reason why professionals have opined that man has insatiable needs. But is this true? The Comparative study and phenomenological analysis of religious spirituality has strongly held and agreed with Pascal Blaise that: *this void in the human person can only be filled up with the presence of a supernatural or supreme Being but never the material things.*²³ No wonder, the rejection of one religion gives rise to another or a belief in another thing which signifies this continuous insatiable need. This void is only necessarily filled up only by the Supreme Being or God.²⁴

The above might give the reason why some civilizations in spite of their advancement in science and technology has not left this vital point of seeking to fill up the void in the human person through religion. For the sake of this project, the Ancient and Classical Greeks are our case study.

The instrumental usage of historical fact as explored and explained by the Ancient and Classical Greek times are a reminder to the fact that past experiences and ways of

22 Vaclavik, *Religious Situation in the Contemporary Czech society*, pp.101-102.

23 Tromp, Pless, Houtman, *Believing Without Belonging in Twenty European Countries (1981-2008): De-institutionalization or Spiritualization of Religion?* pp. 509-531.

24 Tromp, Pless, Houtman, *Believing Without Belonging in Twenty European Countries (1981-2008): De-institutionalization or Spiritualization of Religion?* pp. 509-531.

life are vicious and can pass for a recycle, that is, can happen again or be repeated with some little changes. And the current generation of our time either of the Czechs or any other nationality is oblivious of this fact then we may fall victim of dangerously repeating ugly experiences. Hajo Holborn quoted Thucydides to support this in his book *Greek and Modern Concept* that:

“Whoever shall wish to have a clear view both of the events which have happened and of those which will someday, in all human probability, happen again in the same or a similar way - for these to adjudge my history useful will be enough for me. And, indeed, it has been composed, not as a prize-essay to be heard for the moment, but a possession for all times.”²⁵

The conventional truism of the above statement cannot be taken for granted by historians of culture and anthropology. This is true because Thucydides was not raising a claim that historical literature is to be live forever but contending that historical research could produce truth that are valid for the future, and knowledge “useful” for the management of human affairs. Thucydides was arguing to the revolutionary development of the Athenians after the consequences of the Persian invasion of the 480 BC and the necessity to rise above the current not forgetting who the Athenians stood for. This is because the Athenians believe that one should take the lessons of experience while not remaining slavery to the hurts of the past but to advance the future with such lessons in order not to repeat them.

The Czechs are well known for their resilience against invaders and rising above the waters after any historical misfortune. But this is the case after the invasion of the

25 Hajo, Holborn, *Greek and Modern Concepts*, pp.3.

communist regime that left them baseless fundamentally to that which they believed and held dearly to themselves, that traditionally the Czechs are Religious Christians to which they own and owe all the ethical and social community. This is evident in the traditional cultural festivals and the Churches doted around its surroundings as well as seen in the Charter of Fundamental Rights and Freedoms of Resolution of the presidium of the Czech National Council of 16 December 1992 on declaration of the charter of fundamental rights and freedom as part of the constitutional order of the Czech Republic.²⁶

This disorientation cannot be blamed on anyone a such, hence, we the Czechs we will be too hard on ourselves. While the Czechs have risen against this current, that genuine authenticity of culture is lost in the guess of secularism, modernism, relativism and individualism.

Can being religious and spiritual hinder one from advancing scientifically and technologically? In recent times, the answer could be obviously NO. Then why is it that there seems to be a creation of artificial antagonism between Science and Religion. This is because of the earlier misconception that occurred history. But today the case is different as proved by the Normative Churches. Then could it be that a reorientation (a re-evaluation of the historical religious values that gave the Czechs its cultural life) of the historical values of the Czech culture can be of help for today, tomorrow and the future? Obviously, is Yes. This is true because Life is about learning, unlearning, and relearning. Let us not allow ourselves to be reduced to our

26 *Christian Influence in Czech Constitution*, <<https://www.usoud.cz/fileadmin/>> [cit. 28, March 2022].

ugly historical past. This will be a real enslavement of the self in spite of the modernity and techno-scientific environment surrounding us. The whole is a flamed with Religiosity of sum kind and is fast growing and steadily whether we acknowledge it or not. The history of culture is a continuation in as much as the human person still exists. But where are we as Czechs in all of this cultural developmental revolution of religious life is creating a very huge gap by neglecting the Substance that gave us the life wire of our uniqueness and existence to which if care is not taken, things might fall apart.

Writing of this topic, one is not oblivious of the fact that some prominent Czech scholars and professors have identified this cultural death of the Czechs and have tried to give their views on it. For example, we have Palacky, Havlicek, Dobrovsky, Patocka and Masaryk who tower in his research above others. Masaryk was looking for a religion that is traditionally ideal. prayed to have. And in his words

“But we do not want religion only for the weak and sick. Religion, which we need cannot be romantic literary pill one swallows to put on Ages have been saved... We believe it is a religion pure without all mysticism, without this lousy and the materialistic heritage of the ancient mythical... Jesus he served a religion pure, unsettled, calm, clear. We also want a religion that is clear, pure, not misty.”²⁷ A religion without mysticism is but a wishful thinking. That is why the Czechs need to be patient with one another when it comes to this fundamental foundation that birthed their morality and culture through the means of the Church or religion.

27 Havelka. *Czech Thinking*, p. 95.

In another thought pattern of his and his ambivalent nature, Masaryk construe to the fact that religion serves a way of the behaviour of the people as he express thus: “Love God and love your neighbor; theoretically theology and ethics, practically cult and morality - religion is in moral... I understand humanity religiously as a theist, in living faith in the living God.”²⁸

The fact that every individual has a void inside that needs to be filled up is the reason why people believe in many things. But this void can only filled by the supreme reality or supreme Being which those who are Christians call God. This point is corroborated by one of the pillars of Czech Historian and proponent of culture, Masaryk when he said:

“My theism sees in man a collaborator of God, and the soul of every human being is as immortal the individual is just as valuable. That's the reason for me to synergy. As a theist, I have to believe in Providence... my life is not just my own plan... see in space, self includes, cosmos, order and meaning, not a pile of random details: the feeling that comes from this conception of life and the world he will be full of hope, and man will look upon himself as to the collaborator of God who creates and directs, and not only for his own sake, but also for his neighbor's sake. Theistic humanitarianism. Religion is not just for me blind faith in authority, but belief in being God and the immortality of the subject, and hence hope and courage in all the changes of life. Religion is an emotion world and life.”²⁹

28 Havelka. *Czech Thinking*, p. 96.

29 Havelka. *Czech Thinking*, pp. 96-97

The historicity of any cultural human is never a perfect one. As mentioned earlier in this write up, if we are to be measured on the standards of perfection, no one will be qualified to be here on earth. Base on this fact, every individual is reminded by the set down ways of cultural blue print to be responsible to the self and to one another as posted by Masaryk above. We are strong as Czechs when it comes to national interest but are we doing the same in our communities and as a communion? This is why the Czech commitment to reuniting in the Church Christian community must be renewed. This is because a private religious belief is insufficient. However, it is also necessary to provide public witness to this faith.

If any of the aforementioned are lacking, that is, if bearing witness to our religious faith both in private and public life which birthed our Czech Culture which essentially who we are as Czechs is only one sided then a clarion cry for re-accession of who we truly are as a cultured entity and identity is needed.

CHAPTER TWO.

2.1 A BRIEF HISTORY OF THE GREEK HISTORICAL PROBLEMS AND HOW THEY OVERCOME IT.

2.1.1 INTRODUCTION.

Challenges and struggles in life is like friction to any moving object which although friction has a due purpose of negativity and positivity but both have great significance to sustain the moving object³⁰. Substantially, this seeming paradox is what challenges and struggles are to society and a group of people³¹ hence, there is no society or people without a challenge or struggle. And for the sake of this chapter, one is to concern his or her struggles and the challenges of the Greek people people and how they triumph over them. But before now, a brief history of the Greeks is necessary.

2.1.2 A BRIEF HISTORY OF THE GREEK PEOPLE

For one to even talk about taking the history of anything that exist at all is for the person to talk about Greek and its history. Why is this so, is because, the first person to take the records of the past in order to hand it down to future generations was the “Father of History” who is himself a Greek, Herododus (484-425)³² (although the source quoted here is not an academic work but it suites my intention of expression). Another aspect of history recording is taking the lesson of the history objectively as

30 *Life's challenges: Friction, or traction*<<https://rarefaith.org/friction-or-traction/>> [cit. April 3, 2022].

31 *Paradox*,<<https://www.britannica.com/art/paradox-literature>> [cit. April 3, 2022].

32 *History of Greece*, <<https://www.greecewebtravel.com/history-greece.html>>[cit. March 30, 2022].

the this project seeks to do and pass on. To this aspect too, the Greeks toll highest as it was first done by Thucydides (460-395BC), it says:

“Thucydides (460-395 BC) in his History of the Peloponnesian War, he enrolled his name in the discipline of history, in an attempt to present the story in an "objective", creating links between human actions and events. Their approach and method for recording the historical events would become the guiding light for historians of the following two thousand years.”³³

From time immemorial before their emergence to the fore as a nation state, the Greece excelled against odds to set many standards. Constantine Buhayer express this truths in his book *Culture Smart* thus :

“After debating its freedom for centuries, Greece came into existence by staging a revolution in 1821 to oust its Turkish Ottoman masters; soon it was fighting and arguing its way to independence. At the time, this stood out as a global and challenging precedent, because the world was being carved up between ever-growing empires—British, French, Russian, Dutch, or Austro-Hungarian. Greek independence set a “dangerous” precedent for other subject peoples; meanwhile the new Greek state itself was a cause of friction between the big powers, most of whom wanted either to take the country over or to suppress it.”³⁴

This was not in the mind of the European World coming from an ordinary people hence they are the descendants of the Great Greek Scholars like Homer, Aristotle and

33 *History of Greece*, <<https://www.greecewebtravel.com/history-greece.html>>[cit. March 30, 2022].
(although the above source quoted here is not an academic work but it suites my intention of expression).

34 Buhayer, *Culture Smart GREECE*, pp.13.

Pericles. The European nations key into the architectural Greek style for their official institutions, and at the same time the Romanticism magnified the affections of the intellectuals of the Europeans and the civic society of the time. Their disposition was to see to the success of the Greeks. This well wishes were reflected by Constantine as follows:

“Europe was adopting the Greek style for its official architecture, while Romanticism animated the passions of the European intelligentsia and even the emerging “working classes.” They wanted to see the Greeks succeed, and to restore the glory of their ancient civilization. All things Hellenic were in fashion, and the Greeks seemed unstoppable”.³⁵

The influence of the Greeks on the continent of Europe and the whole world has made us in some ways Greeks. Thomas. G. Carol quoted Percy Bysshe Shelly in his book *Greece: A short history of a long story, 7,000 BCE to the present*; expressing this assertion obviously when he said:

“we are all Greeks. Our laws, our literature, our religion, our arts have their roots in Greece. But for Greece, Rome the conqueror... would have spread no illuminations with her arms and we might still have been savages and idolaters”³⁶

Implicitly, before the a plus of their best wishes die off the Greeks had already formed her independence as a country in 1840s (also compare S. Koliopoulos, Thanos M., Veremis: *Modern Greece. A History since 1821*).³⁷ As a matter of fact, the

35 Buharyer, *Culture Smart GREECE*, pp.13.

36 Thomas, *Greece: A short history of a long story, 7,000 BCE to the present*.pp.52.

37 Koliopoulos, Thanos, Veremis, *Modern Greece, A History since 1821*.pp.16

Greeks had gone ahead to building a replica of the copy of their own modern Byzantine empire. This was as a result of trying to unite her boundaries and her people as an egalitarian community of all classes both the rich, the poor, the average rich etc. and above all their major uniting factor was the Greek language. Constantine illustrated this assertion by saying that:

“In fact, Greeks began dreaming of reestablishing their own, Byzantine empire. Crucially, this was no venture to conquer distant peoples. It was a vision to unite adjoining lands inhabited by their own people as well as by a middle class and an intelligentsia educated in the Greek language. Until the late nineteenth century, Greek was to the southeastern Mediterranean what English today is to the world”.³⁸

One of the outstanding physical features of the Greek environment is her mountainous fence that surround her inhabitants giving rise to some significance protection and preservation from their neighboring enemies or invaders and gave room to quick rise nationhood. The good atmosphere give room also for a well military formation and cultural development.³⁹

A tour of the road network was put in place in the early 19th century to enable the connectivity her cities. And as a summary, Constantine Buhayer gave a succinct capture of what Greece as:

38 Buhayer, *Culture Smart GREECE*, pp.14.

39 Thomas, *Greece: A short history of a long story, 7,000BCE to the present*.pp.7.

“Today, the official name of the country is the Hellenic Republic, or *Elliniki Dimokratia*. The people, in their own language call themselves Hellenes, Today’s Greece is a modernizing European country facing new challenges”.⁴⁰

To express the above point more vividly also compare Caro. G Thomas: *Greece: A short history of a long story, 7,000BCE to the present* as seen in the footnote.⁴¹

2.1.3. GREEKS WITH HER STRUGGLES AND CHALLENGES OVERCOME.

The struggle to survival is instinctual to any living organism, that is why adaptation is one of the unique features of the living things. The ability to perpetuate itself uniquely and in continuous existence to avoid going extinct⁴². The stance to existence and survival was an outcry of the Greeks when they seem lost and rubbed of their cultural identity as they romance with the outside world through world or migration as expressed below:

“ ...Why so quiet? Look into your heart, weren’t you happy as we left Greece behind? But what’s the point of fooling ourselves?— indeed, that wouldn’t be properly Hellenic. So let us admit the truth at last: we, too, are Greek by culture— what else are we?—but with tastes and feelings specific to our own country. Tastes and feelings that sometimes seem strange to the Hellenic values that shaped our world”.⁴³ C. Cavafy, “Returning from Greece,” 1901 (Adapted from the Greek by Constantine Buhayer)

40 Buhayer, *Culture Smart GREECE*, pp.13.

41 Thomas, *Greece: A short history of a long story, 7,000BCE to the present*.pp.24-25.

42 Gurven, *The Evolution of Primate Societies*.pp.293-309.

43 Buhayer, *Culture Smart GREECE*, pp.26.

Hence a community or society that is without an envious neighborhood is an illusion, many opposing forces were seen antagonizing the uprising of the Greek National State because the country's expertise in commercial, technological and scientific improvement.⁴⁴ At the same time some people were inspired by the great achievement of this country Greece. Constantine express this concern when he said that: "Meanwhile, opposite forces were hard at work. Not least, the great powers were against the rise of a strong, commercially enterprising nation in the East Mediterranean. In the Balkan neighborhood, various peoples who were inspired by the feats of the nineteenth-century Hellenes began emulating them, then fighting them, and calling for their own nation-states. Greece was moving toward a series of head-on collisions".⁴⁵

The above point also holds clear in the works of S.Koliopoulos, Thomas M. Veremis; *Modern Greece: A History since 1821*.⁴⁶

Experience they say is the best teach (*Ut est rerum omnium magister usus*) a quote attributed to Julius Caesar in *De Bello Civili*, the war commentaries of the Civil War⁴⁷ and one would like to add that not in all case but experience can help to bring about some necessary inventive and innovations as the case maybe, that is, if one does not dwell too much on the negativity of the experience but seek to benefit positively from such particular experiences. This the Greeks knew so well that they changed their

44 Thomas, *Greece: A short history of a long story, 7,000BCE to the present*. pp.32-34.

45 Buharyer, *Culture Smart GREECE*, pp.14.

46 Koliopoulos, Veremis, *Modern Greece. A History since 1821*. pp.15-27.

47 *Experience as the best Teacher* <<https://www.hult.edu/blog/experience-is-the-best-teacher/>>[cit. April 4, 2022].

perilous situation into something meaningful without been enslaved by the negatives.

Constantine contends that:

“Some of those experiences sharpened the country’s survival skills, others generated new traumas. Today, you can see the human and cultural results of this interaction concentrated within the amazing natural beauty and urban sprawl that is modern Greece”⁴⁸.

It is a truism that when one comes intact with the Greek space one is taking a journey to the birthplace of Western civilization, where people formed society, with its basic structure of politics, ethics, and scientific values.⁴⁹

One the ancient ways of overcoming a problematic situation was Church pattern system as seem in the example of the life of an Athenian scholar, Theodorus of Tarsus, who in 669CE arrived in southern Britain as Archbishop of Canterbury and established a Greek and Latin school to unite its warring tribes into a single nation. He achieved this by implementing a Greek infrastructure, the parish system, which parceled the land into fixed and manageable civic units, centered upon a church.⁵⁰

Koliopoulos and his companions captured this incorporation of the Church and her structures into the national framework when they said:

48 Buharyer, *Culture Smart GREECE*, pp.14.

49 *Ancient Greek Civilization*, <<https://www.timemaps.com/civilizations/ancient-greeks/>>[cit. April 8,2022].

50 Buharyer, *Culture Smart GREECE*, pp.16.

“the state incorporated the Church and its martyrs into the pantheon of the heroes of the nation. Thus the Church became an accomplice of the state in its mission to spread the cohesive nationalist creed”⁵¹

To understand better how the Greeks overcome their challenges and struggles, one needs to get to work with writings of some great Great Patriarchs like the person of Homer who codified the ethical, religious and historical consciousness of the Greeks learning across the ages lines.⁵²

Sometimes the solution to some problems is use the same currency power of the enemies instrument to secure one’s life. This is what is called in special fields self-defense.⁵³ This great instrument of self-defense was also used by the Greeks when they were faced with incessant attacks from their jealous rivals the Persians in 490bc. Constantine reflected it in his research as follows:

“However, wars never stopped. The Persians had begun eyeing the Hellenic lands. In 490 bce Athens defeated them in the Battle of Marathon. One of the seminal victories in world affairs, it changed the course of history by preventing the Persians from obliterating Hellenic civilization and imposing a foreign despotism. By the time more Persian invasions followed, the Greeks had learned to arm themselves, and not just with weapons; they used tactics to compensate for their smaller numbers”.⁵⁴

The cultural identity of the individual person cannot be be separated from the essence and substance of the person wherever one finds his or herself. This is the pride of

51 Koliopoulos, Veremis, *Modern Greece. A History since 1821*.pp.18.

52 Sarah van der Laan, *Milton’s Odyssean Ethics:Homeric allusions and Arminian Thought in paradise lose*.pp49-76.

53 *Self-Defense*.<<https://www.britannica.com/topic/>>[cit. April 7, 2022].

54 Buharyer, *Culture Smart GREECE*, pp.26.

ones identity not chosen by ones self as nature is nurtured into the individual by divine providence.⁵⁵ Just like one does not chose ones parents or race, so too are essential and fundamentals of the human person to his or her identity. And one must never shy away from this basic reality that gives meaning and identity to the person no matter the circumstance one finds his or herself. This was long an understanding of the Greeks wherever they found themselves as reflected by Alexander the Hellenizer in 388:

“He took with him teachers and architects and spread Hellenic culture, language, and architecture wherever he went”.⁵⁶

The resultant effect of the works of Alexander the Hellenizer was that the Greek way of life and her development spread and took charge of some North East cultures and became almost the norm until the 20th century.⁵⁷

The contagious nature of the Greeks was such that could not be avoided even from those who tried to enslave them in history like the Romans.⁵⁸ This was possible because the cultural discipline of the Greeks stood out that it can get one converted.

Constantine opine that:

“Romans to enter the world stage. In 146 BCE Corinth was sacked and the Greeks knew who was master of their land. In fact, the Romans were mainly interested in imposing punishing taxation on their subject peoples. However, the Romans soon succumbed to Hellenic culture. Their teachers, many of them slaves, were Greek, as

55 Halloran, Kashima, *Culture, Social Identity and the Individual*.pp.138-150.

56 Buharyer, *Culture Smart GREECE*, pp.27.

57 Buharyer, *Culture Smart GREECE*, pp. 27.

58 *How did Ancient Greece influence Ancient Rome*<<https://www.ipl.org/essay/>>[cit. April 11, 2022].

were their gods, architecture, and sculpture. Their rather basic and unstructured language adopted Greek grammar and literature, and expanded exponentially with the adoption of Greek words”.⁵⁹

The Italians were not insulated from this contagious nature of the Greeks when they came intact with their civilization especially their Christian roots⁶⁰. The Byzantine was not left out in this touch of the Greeks when they used the analytical skills of the Greeks to grace their councils and in the preservation of their classical traditions⁶¹, skills. This truth is put better in the words of Constantine when he said:

“Wherever the Greeks went to, their influence was felt as confirmed by this statement: Together with their advanced teaching skills, their manuscripts and manuals, they fostered the Renaissance. The great fifteenth-century scholar Demetrios Chalkokondyles taught the Englishmen Linacre and Grocyn Greek on their visit to Italy, and trained them in the necessary analytical skills to study the ancients. They, in turn, brought back those skills to Oxford University and began the tradition of humanist scholarship in England”.⁶²

The shocking perseverance of the Greek cultural values and language was when it was held in bondage for over four hundred years by the Turk Ottoman(1453) but still came out triumphant to the amazement of the world and as usual as it has been in their nature to influence those they come intact with, they change their captures to become like them. In the words of Constantine he said:

59 Buharyer, *Culture Smart GREECE*, pp. 28.

60 Astour, *Ancient Greek Civilization in Southern Italy*, pp.1-15.

61 *Byzantine Culture and Society*, <<https://www.khanacademy.org/humanities/world-history/medieval-times/>>[cit. April 8, 2022].

62 Buharyer, *Culture Smart GREECE*, pp.32.

“Turkish Ottoman rule over its empire held the Greeks in a state of subjugation for four hundred years, cutting most of them off from most major Western developments. The Turks had an alien language, religion, and culture. In spite of all these the Greek language continued to prevail”.⁶³

The influence of the captives becoming the captor was also seen when the Greeks turn around to become formators of the Ottoman navy and shipwrights in such a way the Turkish navy became a replica of the Greek nautical conditions.⁶⁴

2.2.3 CHALLENGES OF THE WORLD WARS ON THE GREEKS AND CONTINUOUS STRUGGLER FOR SURVIVAL.

The global effects of the World wars especially in Europe cannot be over emphasised since their repercussion are still with us till date.⁶⁵ Just like any other European country, the Greeks had this hot cake of the twice world wars serve them bitterly. The records are best expressed in the words of Constantine that:

“During the 1st world war of 1921, the Greeks lost Three thousand years of Greek presence was wiped out in days. In the ensuing forced exchange of populations more than one million Anatolian Greek Orthodox, many of them skilled, sophisticated cosmopolitans, were expelled to Greece, swelling the population by a fifth and, eventually, boosting its economy. One in four children under the age of five died from

63 Buharyer, *Culture Smart GREECE*, pp.35.

64 Buharyer, *Culture Smart GREECE*, pp.35.

65 *World War I*, <<https://www.history.com/topics/world-war-i/world-war-i-history>>[cit. April 8, 2022].

the hardships. Families were forever scattered. In the Pontus (northeastern Turkey) genocide against the Pontian Greeks saw the extermination of up to 300,000”.⁶⁶

The World War II was no difference in its evil but policy cleanings in order to make Europe better according to their malicious intention to show that they but supra world power invaded the Greeks⁶⁷. But at this time did not find it funny because the Greeks had learned from their past experience of the World War I, and they gave a bigger fight that sent the terrorists fleeing to they master Putin. The result of their masters action was deadly and never forgettable. Constantine Express it in this way:

“ 2nd World war: Small but mighty Greeks prove themselves capacitance by defeating her enemy 1940. Immediately Mussolini invaded. The Greek army, backed by hundreds of women carrying light artillery through the snow and up precipitous passes, pushed the invader back across the Albanian border, gaining territory. This was the first victory against the Axis. In Britain, the news came as a breath of fresh air. Until Hitler advanced with his murderous intend and almost wiped out the Greeks:: Greece lost over one-tenth of its population in the 1940s—the highest percentage in Europe.”⁶⁸

The Civil war of 1943 caused the Greeks the Golden war that left indelible marks in the history of the Greeks as expressed thus:

“This became the first clash of the Cold War. It also brought the USA firmly into Greek political life, distorting the dynamics of Greek society. All this polarized the

66 Buharyer, *Culture Smart GREECE*, pp.42.

67 Kesternich, Siflinger, Smith, Winter, *The Effects of World War II on Economic and Health outcomes across Europe*.pp.1-43.

68 Buharyer, *Culture Smart GREECE*, pp.44.

people right up to the 1989 elections. Today, we can say that the result of those elections buried the ghosts of the past, even though they still lurk in the rhetoric of some politicians”.⁶⁹

One cannot forget in a brief the effects of the Velvet Revolution also known in Czech as *Sametová Revoluce*. This happened in the year 1989 and lasted for six weeks, that is, from November 17th to 29th of the same year.⁷⁰ It was almost a smooth transition from authoritarian communism to a gradual restoration of liberated democracy and its structures. Vanek and Mucke elaborated more on this when they said:

„Late 1989 brought the collapse of authoritarian Communist regime in Czechoslovakia and the beginning of the country’s journey towards democracy. The first revolution weeks and months were full of euphoria and high expectations, but people also started to have their doubts. The society that had developed during the forty years after World War II started to change gradually in the post-Cold War world. It was a time of reestablishing parliamentary democracy, introducing a market economy, and incorporating the country into Western European and international structures“.⁷¹

The supposed joy of liberation was short lived as there was serious discrimination creating a classicism of the people. A social class that neglected the common people to the favour of the high class and historical important people.⁷² The effects of this was felt across board as contend vividly by Vanek and Mucke that:

69 Buharyer, *Culture Smart GREECE*, pp.45.

70 *Velvet Revolution*, <<https://www.inyourpocket.com/prague/>>[cit. April 10, 2022].

71 Vanek and Mucke, *Velvet Revolution: An Oral History of Czech Society*.pp.1.

72 Vanek and Mucke, *Velvet Revolution: An Oral History of Czech Society*.pp.3.

“During the 1990s, and especially in the first decade of the new millennium. Central and Eastern Europe suffered a series of crises and conflicts that called into question the supposed triumph of neo-liberal values and free market mechanisms. The sudden disintegration of the happy ending to the post-socialist fairy tale called for correctives to research on contemporary history”⁷³.

The Czech approach to history and cultural heritage has been strengthened or weakened by social and cultural history, which includes interdisciplinary perspectives⁹. Historical research that explores societal debates regarding the recent past, society's objectives, and the relationship between past and contemporary occurrences provides an undeniable advantage and disadvantages.⁷⁴

Finally, it is worth remembering that Greece was the smallest country to take on responsibility for the largest global event, the Olympic Games.⁷⁵

Greek ever disposition has distinguished them out hence they can easily adapt into any field or culture as they inculturate almost every positive value and skills into the world view while maintaining their distinct character and identity as seen in their relationship with Romania, Turkey and the Middle East in the art of undertaking transactions.⁷⁶

73 Vanek and Mucke, *Velvet Revolution: An Oral History of Czech Society*.pp.3.

74 Vanek and Mucke, *Velvet Revolution: An Oral History of Czech Society*.pp.3.

75 *Olympic Games*, <<https://www.khanacademy.org/humanities/ancient-art-civilizations/>>[cit. April 8, 2022].

76 Buharyer, *Culture Smart GREECE*, pp.52.

2.2. EVALUATION AND CONCLUSION.

It is obvious that just like any other European country and the world at large, the Greece in spite of the fact that they contain and content the everything that West civilization associated itself with either in cultural matrix, entertainment of sports, politics, the empowerment of individual, art, literature, rhetoric, architecture, the sciences setting themes centuries to come also had and continue to have challenges that threatens her very existence and uniqueness.

In all of this, the disposition to forge ahead without remaining a slave to her past experience still gives the Greeks their succinct existence, not simply because they move on but that they move with the historic cultural identity, custom and values. This moving on with historic cultural values and customs from the dust of challenges and difficulties was not done with a cosmetic plastic surgery but as seen in their lives.

What stood out in all of these is their docility and disposition to their lived lives and their religious undertone a wonderful lesson for our project.

CHAPTER THREE: THE CRUX OF THE CZECH CULTURAL PROBLEM AND HISTORY.

3.1 INTRODUCTION.

The vicious nature of things in life has given room to the truism of the ancient diplomatic aphorism that history repeats itself. This is because humanity has learned to taken records of history without taking the lessons of history. To avoid such repetitiveness of the obvious bad experiences, one is beckoned upon to be meditative and reflective of the past historical events that resulted to negative misfortune and seek out positive ways out. This is stance of this chapter to distill the Czech historical culture contemporary or modern changes and the problems therein why there seems to been a complete turn around to that which bathed their culture.

3.2.THE FOUNDATION OF THE CZECH CULTURAL LIFE AND THE DEPARTURE.

The historicity of the Czech Republic religion is not only a geographical assertion but a cultural and historical concept. According to historical experts especially Peter Cornej-jiri Pokorny:

“Historically, the Czech Republic is made up of three parts: Bohemia, Moravia, and part of Silesia, which together are known as the Czech Lands. These lands became part of a single state, or more precisely joint state, in the Middle Ages, and remained so for centuries”..⁷⁷

⁷⁷ Cornej, *A brief history of the czech lands*, pp.3.

The assertion above indicates that the almost final development of the boundaries of the Czech Republic. And the process of forming a new historical and cultural identity took a gradual turn from Czech primordial Religion which some historians term Barbarian or pagan worship to Christianity which through historical times continued to be the indispensable bearer not only of cultural continuity but above all of fundamental religious and moral values, law and legal instruments the ultimate guidance of humankind.⁷⁸

Therefore, the basic foundational historical cultural life wire of the Czech People just like in other places gradually was shaped by Christian conscience. Petr Cornej corroborated this assert thus:

“at this time Christian missions, mainly sent from Bavaria and the Salzburg, were already active in Mojmir’s empire. It was chiefly the princes with their families and armed retainers who accepted the new religion, while most of the ordinary people continued to worship the pagan gods”⁷⁹.

The Missions of Cyril and Methodius sky-rocked the turn of the Christian roots in the Czech Lands (863). History bore witness to this fact in the words of Petr Cornej that:

“a request for a Christian mission from the Byzantine Empire, which arrived under the leadership of the brothers Constantine (who later took the name Cyril as his monastic name) and Methodius, originally Greeks from Thessalonian. They came to

78 Samkova, *Nature Motif in the religions of the Czech Republic from Prehistory to the 9th century*.pp.1-72.

79 Cornej, *A brief history of the czech lands*, pp.6.

Moravia in 863 and began to propagate Slav liturgy comprehensible to all the people”⁸⁰.

Cyril and Methodius created an artificial Slavonic languages which were known as Old Slavonic or Church Slavonic which was from the basis of the Southern Slav dialect, and formulated a unique script for it called the Glagolitic.⁸¹ Both of them aided in the translation of the liturgical literature and the Holy Scriptures.⁸²

The centers of political and cultural world view of the people was gradually changed due to the fact that Christianity permeated all the facets of the Czech life.⁸³ For example the seat of the Czech Princes (885) became christianed when the Prince accepted Baptism from the hands of Methodius and founded the Church of St. Clement which is probably the oldest in Bohemia.⁸⁴

This triumphant entry of Christianity into the political seat and sphere of the government of the Czech Republic lands gave new wave to some major changes in the cultural life of the Czechs and in addition the building of Churches which eventually resulted to the Church Heavens.⁸⁵ An orientation from cosmology to the ontological frame of the believe in God. This is more true in the words of Petr Cornej when he wrote that

80 Cornej, *A brief history of the czech lands*, pp.6.

81 Hetenyi, Ivanic, *The Contribution of Ss. Cyril and Methodius to Culture and religion*.pp.1-22.

82 Cornej, *A brief history of the czech lands*, pp.6.

83 Hetenyi, Ivanic, *The Contribution of Ss. Cyril and Methodius to Culture and religion*.pp.1-22.

84 Cornej, *A brief history of the czech lands*, pp.8.

85 *The Czech Heavens*<<https://www.knihydobrovsky.cz/kniha/>>[cit. April 9, 2022].

“the Moravian Empire received support and its policy was essentially decisive for the future orientation of Bohemia to the culture of the “Latin” west....Vratislav I was founder of the Church of St. George at Prague Castle”.⁸⁶

this new orientation of the religious foundation of the Czech culture gained it currency especially in the political sphere and a kind of theocracy left its indelible mark on the shores of the Czech as nation. This is obviously noticed in all the life styles of the Czechs even when living in denial of the new wave of the so called freedom. Petr Cornej contends that:

one expression of this tie was the founding of the Church of St. Vitus at Prague Castle, later to be rebuilt as a Gothic cathedral..... sometimes before 970 Boleslav’s sister Mlada founded the first convent in the Czech Lands, for the Benedictine nuns, which was built beside the Church of St. Goerge.”⁸⁷

It's worth noting that any encounter with a culture other than the original brings about new changes, with the potential for inculturation as a result, that is, the taking of root of the new culture into the old.⁸⁸ When Christian Missions interacted with the political powers that be, the same principle applied.⁸⁹ The struggle to separate herself becomes necessary as seen in the life of the christian mission in the Czech Lands as seen below:

“attempts to emancipate the church were still in their infancy. In the Czech Lands it was the second Bishop of Prague, Vojtech (Adalbert), who made great efforts to strengthen the prestige of the church and deepen understanding of the principles of

86 Cornej, *A brief history of the czech lands*, pp.9.

87 Cornej, *A brief history of the czech lands*, pp.10.

88 *Culture Contact*, <<https://www.britannica.com/topic/>>[cit. April 9, 2022].

89 *Christianity and the State*, <<https://www.britannica.com/topic/>>[cit. April 9, 2022].

Christian life (barbarian customs still survived even at the prince's court, which had accepted Christianity only superficially). Vojtech... was responsible for the founding of the first monastery in the territory 993, where he brought members of the Benedictine order".⁹⁰

The great contribution of the new cultural life of the Czechs through Christianity informed their world view not only commemoration of the Saints lives but the great determinant faction of their societal and social living, the developmental orientation of conscience, morality, family and community life, the sacredness of life, a balance in the dignity and integrity of the female and male, respect for human sexuality and above all an eternity as seen the Czech Heaven of foursome of Czech patron saints who are venerated to this day, that is, Wenceslas, Ludmila and Vojtech.⁹¹

The Czech New cultural life turned from the Traditional ways bears witness even to their architectural style which continues to be a site attraction to people all over the world through Tourism, that is Czech Culture speaking reality to the world as significantly reflected in the foundation of their way of life. To this most Czechs if not all bear witness to the fact that they are traditionally Christians (Catholics). Petr Cornej wrote concerning this architectural bearing witness as follows:

“The Romanesque architectural style was also used in the construction of monastic buildings for various religious orders. Numerous Romanesque churches were built in other important places and in the Bohemian and Moravian countryside”.⁹²

90 Cornej, *A brief history of the czech lands*, pp.11.

91 Cornej, *A brief history of the czech lands*, pp.12.

92 Cornej, *A brief history of the czech lands*, pp.14.

The renewal of the culture of the Czechs gradually climbed to the level of becoming same with the Western culture. This occurred during the reign of Vladislav II the second Czech King

“the process by which the Czech Lands drew culturally closer to the European West was notably strengthened”⁹³

The above quotation gains it currency more so because according to Joseph Ratzinger in his work on the “Western Culture: today and tomorrow” asserts that the civilizational project we call “the West” is a cultural achievement with a history.⁹⁴

It is no doubt that the invaluable contributions of history of culture is what formed and still forms the basis for the Western understanding of human dignity, integrity and human rights which spread from Europe and beyond.⁹⁵

3.2.1 THE DEPARTURE FROM WHAT HOLDS THE CZECH UNIQUE AS A HISTORICAL CULTURAL PEOPLE.

There are changes in life that occur in spite of our cooperation with them but these changes does not affect the conventional and eternal truths which are basic and fundamental.⁹⁶ And one of such are the unique cultural values that defined us. Although some elements of the cultural lifestyle may metamorphose because of the romance with others culture.⁹⁷

93 Cornej, *A brief history of the czech lands*, pp.14.

94 Joseph Ratzinger. *Quoted by George Weigel from the Forward*.

95 Ratzinger, *Without Roots: The West, Relativism, Christianity, Islam*. pp.94.

96 *Processes of Change* <<https://www2.palomar.edu/>> [cit. April 13, 2022].

97 *Processes of Change* <<https://www2.palomar.edu/>> [cit. April 13, 2022].

In Europe, this wind of change occurred at the turn of the 17th and 18th centuries with the French Revolution.⁹⁸ It was at this time in history that a purely secular state was advocated which rejected and threw out that which ascertain the divine and the divine influence in carrying out decisions either in political sector or economy taking them for mythology to be dump and the dethrone of God himself to the privacy of the individual person and never be a public life display non to be made popular at all.⁹⁹ The enthronement of reason only by which God is seemly incomprehensible, religion and the proclaimed faith in the supreme God was only but an affectionate mindedness not to the empirical subjectivity of reason. As a result God and Divine Will is abolished never to be relevant in public life. This created the new schism of division among the people in the section of Christians and the secular persons.¹⁰⁰

But for the Czech People even though this wind of secular change affected her cultural life, her first changes in ethnic structure was colonization. Petr Cornej attested to this fact when he said:

“colonisation also caused profound change in the ethnic structure of the population in the Czech Lands. The originally compact, Czech-speaking ethnic group ceased to be the only inhabitants of Bohamian-Moravian territory. The share of the German element rose markedly and the Kingdomof Bohamia nd Moravian Margravate became a common state inhabited by two peoples. This situation continued up to 1946. for seven centuries the relations between the two peoples fluctuated on a wide

98 Ratzinger, *Without Roots: The West, Relativism, Christianity, Islam*.pp.62.

99 Ratzinger, *Without Roots: The West, Relativism, Christianity, Islam*.pp.62.

100 *Fides et Ratio*,<<https://www.vatican.va>>[cit. April 13, 2022].

scale from peaceful coexistence to the mutual rivalry and competition that contributed on both sides to a sharpening of national consciousness and sometimes even to expressions of nationalism chauvinism and xenophobia”.¹⁰¹

This is one of the problems of pluralism that a country or a particular group of people must put into consideration when relating to other unique culture in order not to lose one’s own unique identity. Especially that which is fundamental and basic cultural value. When it comes to diversity of culture, respect for cultural values or cultural heritage of one another should be legitimize.¹⁰²

Another departure was actually caused by the Church especially under the guise of the Austro-Hungarian Empire of Catholicism and the Czech National Church, the Hussites. Especially the lifestyle of the clergy. Petr Cornej captured this succinctly when he wrote that:

“the main culprit was the Church, which had been corrupted by wealth and pride, intervening in secular politics and abandoning its original pastoral mission (care for the salvation of Christian souls) and the apostolic example. The Papal schism of the time seemed to justify these critical voices. The attitude of the reformist thinkers can be summarised in one sentence: if the church returns to the ideals of the New Testament, there will soon be improvement in the whole state of Bohemian society”.¹⁰³

101 Cornej, *A brief history of the czech lands*, pp.17.

102 *The Problem of Acculturation*, <<https://www.tapinto.net/towns/yorktown/>>[cit. April 13, 2022].

103 Cornej, *A brief history of the czech lands*, pp.21.

The above quoted opinion was championed by Jan Hus (1402), who was mentored and followed the footsteps of John Wyclif. Jan Hus in his opinion holds that the church would not voluntarily give up its secular wealth and political influence and that only the state and its representatives were capable of compelling it to follow the apostolic life.¹⁰⁴ This eventually sky-rocked into a full bloom outbreak of the Hussite Revolution of 30th July 1419-1420. The turbulence lingered on for a while but finally gave religion a tolerance with the signing of the compact of peace for the sake of the Czech Religion. In his words Petr Cornej express it thus:

“after a stormy period Bohemia became a region of religious tolerance, although this was of course a tolerance born of necessity, since political leaders were aware that after a long period of revolution, when Bohemia had lost up to 40 percent of its population and was struggling with economic problems, the state needed tranquility”.

105

The Enlightenment Reforms of the 18th and 19th century which brought about the beginning of the Czech National Revival as a positive sign also brought with it some painful negative influence on the cultural value change. This is content in the writings of Petr Cornej when he asserted that:

“the enlightenment reforms were directed by a state that took little account of the specific features of the different parts of the multi-ethnic Habsburg Empire. Such an

104 Cornej, *A brief history of the czech lands*, pp.21.

105 Cornej, *A brief history of the czech lands*, pp.26.

approach, combined with the insensitive introduction of German as official language and curtailment of Bohemian traditions”.¹⁰⁶

Some political policies also created some unfortunate results that influence a negative change in the cultural life value of the Czechs. One of which was the Austro-Hungarian dualism which wrecked the dream of Bohemian political autonomy within the Habsburg Empire.¹⁰⁷

Petr Cornej captured it thus:

“failure in the constitutional struggle was to affect the face of Czech politics in the following decades. Bitterness was generated by the fact that the political status of the Czech nation did not correspond to this very rapid economic and cultural advance.”¹⁰⁸

The prosperity that came with technological advancement in the sphere of human life in in as much as it brought it a comfortable life, the temptation of acknowledging the fact that technology is but a tool in mans hands and therefore his product should use in this light was not avoided¹⁰⁹. Hence, almost everything about the cultural values were thrown open to the domain of romantic nationalism of many and every culture without a preservation non conservation. Petr Cornej agrees with this excitement when he wrote that:

“modern movements expressing the changed position of the individual in an over-technologised industrial situation were starting to make an impact on Czech art. At

106 Cornej, *A brief history of the czech lands*, pp.35.

107 Cornej, *A brief history of the czech lands*, pp.39.

108 Cornej, *A brief history of the czech lands*, pp.39.

109 Cornej, *A brief history of the czech lands*, pp.40..

the same time Czech culture was opening up to the world and enjoying great successes”¹¹⁰

One can see from the above a clear red flag of a pluralistic culture which if neglected for a long time could lead to the proclamation, confession, and profession of ones cultural values even if the people continue to believe they are a cultural people.¹¹¹

There is obvious shame of public profession of one’s cultural ethos and pathos. And anytime such truths are being mentioned, instead of a human acceptance of this wrong mentality and a humble wiliness to change positively, there is offensive reaction toward this stance which is but a shame and a blatant refusal to fix the problem of a dying culture.¹¹² The bearers of such truth also become scared of not offending a cultural worldview of the said individual. From both side there is defeat to solving the problem at hand.

In as much as one cannot give an exhaustive departure areas that were responsible of the Substantial changes in the historic cultural values and heritages of the Czechs, one cannot not forget the ills of communism on this same culture.¹¹³

Aside rendering the Czech Republic defenseless and creating of doubt on it democratic belief, communism raped of the human freedom, dignity and the integrity of the Czechs. Petr Cornej express it better this way:

110 Cornej, *A brief history of the czech lands*, pp.40.

111 Grace, *The Challenges of Enculturation on Art*, pp.1-15.

112 Ratzinger, *Without Roots: The West, Relativism, Christianity, Islam*.pp.65.

113 Burks, *The Decline of Communism in Czechoslovakia*, pp.1-30.

“the new political situation demanded extensive changes in the organization of public life. In view of the critical economic situation policies aimed at enhancing state authority, and limiting individual privileges and liberties, were mainly accepted”.¹¹⁴

Almost every working infrastructure was suspended in order to perpetuate a new orientation subtle. It was a gradual but steady decapitation of a nations lifeline by introducing the Authorization Law which substituted the country’s own policies for its own decrees for the existing laws and even to change the constitution by decree.¹¹⁵

These changes in the internal organization by the communist government sent shocking waves into the spine of all the Czechs in way never before as expressed by Petr Cornej:

“for the Czech population the occupation meant yet another shock, and yet more humiliation. On the other hand, it provoked even greater indignation and the determination not to give in to pressure”¹¹⁶.

When the gradual and subtle approaches to root out that which holds substance of the Czech cultural values were establish, there was no need for petting the inhabitants of the Republic but bold step to indoctrinate the population after collapsing all the security apparatus.¹¹⁷ The dictatorship of the Proletariat was thus expressed:

“the rest of the population was the target of indoctrination by extensive propaganda. Nor was the development of a security apparatus forgotten. The realization of the basic aims of the communist movement required the universal liquidation of existing networks of civic rights and liberties”¹¹⁸

114 Cornej, *A brief history of the czech lands*, pp.57.

115 Cornej, *A brief history of the czech lands*, pp.57.

116 Cornej, *A brief history of the czech lands*, pp.59.

117 Szczygiel, *Gottland; Mostly True Stories From Half of Czechoslovakia*.pp175-178.

118 Cornej, *A brief history of the czech lands*, pp.69.

Petr Cornej above statement gives credence to the fact of the reality of evil dwelling in the Czech Lands. He continues to reflect that the succeeding years after this became hellish for the people of the Czech Lands. Between 1950-1954, there was a serious waves of persecution and trials of the Czechs and Slovaks church dignitaries and believers. The regime considered the Catholic Church, with her traditions and relationships outside the framework of the state, as an especially dangerous enemy needed to crushed to death.¹¹⁹ Thereby rooting out that which gave birth the Czech cultural foundation. One of the basic reasons to account for plenty Church buildings without the People as a Church content in its building.¹²⁰

The ills of the communist regime metamorphosed into a monster that destroyed but the future of the Czech lands and her culture to the extent of punishing even the children of suspected dissidents by not permitting them to study and the citizens of the Czech Lands were not permitted to travel freely.¹²¹ Even culture like other fields was controlled by people who substituted fidelity to the political line for ability.¹²²

3.2.2 EVALUATION AND CONCLUSION.

The above indications and factors are just but some mention of the causative agents of the historical departure of the Czech cultural basic and foundational ethnic value system that has brought us to where we are today. Worthy of note also is the fact that these historical death factors of the root of Czech cultural lifeline did not only occur in the socio-political sphere crisis but as the trouble waters of the socio-political and

119 Cornej, *A brief history of the czech lands*, pp.69.

120 Vaclavik, Hamplova, Zdenek, *Religious situation in contemporary Czech society*.pp4-24.

121 Burks, *The Decline of Communism in Czechoslovakia*,pp.1-30.

122 Cornej, *A brief history of the czech lands*, pp.78.

economic waves problems were blowing hot and sweeping the value system; so too was the great schism of the religious sphere deep in troubled waters of division and problematic situation.

It becomes obvious why one must be very careful in constructively calling to question a condemn approach to the situation of today. Although this does not immune one of trying to answer the basic questions and seeking for truth and honest answers to this current situation facing the Czech cultural life. One is necessarily mandated to ask what can ascertain the future and what is capable of sustaining alive the essential identity of the Czechs through all the historical maladies or mutation, or what is there, today and tomorrow, that promises the dignity of Czechs and a life in conformity with it. The obvious answer is stock taking at the present day and keeping in mind its historical roots. There has never been a better time to this assignment than now, because there is no best time to do the needful if we do not start it now then when will be the best time?. Also an invitation to be proud owners of this built cultural project. That is, if we must be unique positively and remain so while relating with other cultures.

CHAPTER FOUR:

THE COSMOLOGICAL CELEBRATION OF THE CZECH CULTURE, CUSTOMS AND THE VOID OF ITS ONTOLOGICAL REFLECTION.

4.1 INTRODUCTION.

The historical reenactment of cultural festivities, customs, values and national holidays through celebrations does not merely speak about the events of time but give credence to the fact that these historical heritages are to be conserved, preserved and serve to reincarnate in the live activity of the group of people that hold them dear to themselves; bearing also the lessons therein in such events.¹²³

But it is worthy to know that as a society metamorphoses, certain changes are bound to happen that might cause some events to be overlooked and some taken for granted even when they were the birth of a particular society if care is not taken.¹²⁴ It is for the elders of such society to do some socialization reawakening in her young and future generation not only literature, films, or theaters with the behavioral life activities of her future to bear such models if they much continue to exist as an entity and uniquely so.¹²⁵

It is pertinent to mention here that the living out of these historical cultural values¹²⁶ as projected models of psychological development, ethical values and approaches to life gives a cosmological dimension of the peoples cultural life-wire and their projections as immutable and spiritual guides and guard that safe-guide, giving

123 *Feast, Religion*, <<https://www.britannica.com/>> [cit. April 13, 2022].

124 *Time and Culture*, <<https://nobaproject.com/modules/>> [cit. April 20, 2022].

125 Robert, *Changes in Culture, Changes in Personality*, pp.1-11.

126 *The Cost of Neglecting Our History*, <<https://www.forbes.com/sites/richardvedder/2018/08/02/>> [cit. April 20, 2022]

direction from the past, to the present and future reflects their ontological dimension.¹²⁷ The two must never be found wanting in any surviving society or a want to survive community.

To this, it is necessary to have a look at the Czech History Cultural festivities and events.¹²⁸

4.2 THE COSMOLOGICAL CELEBRATION OF THE CZECH CULTURE.

It is a known fact that almost all cultures have times for the celebration of festivals and holidays especially after spending a whole of time in offices.¹²⁹ For the Czechs, the situation is a special one hence they value merriment above other activities. That does not mean that they are epicureans in nature. But enjoyment is an essential part of life. Graig Cravens put it this way:

“in general Czechs and Slovaks take a festive and relaxed attitude towards life. Work is less important than family and relaxation, and traditional cultural events form an important part of social life. Czech and Slovak holidays and customs are for most part celebrated as elsewhere in Europe and America, but with some slight variations. Few other cultures, or example, celebrate Easter and Christmas with birch-rod whipping and carp-bashing, respectively”.¹³⁰

127 Boyer, *Cognitive Constraints on cultural representations: Natural ontologies and religious ideas*, pp.15.

128 Boyer, *Cognitive Constraints on cultural representations: Natural ontologies and religious ideas*, pp.15.

129 Harrison, Huntington, *Culture Matters; How Values Shape Human Progress*, pp.2-13.

130 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 76.

PUBLIC HOLIDAYS.

Just like almost all origins of cultural celebrations are derived from Pagan and Christian ceremonies,¹³¹ the Czech holidays also take their formats in such line, that is, a product of both Pagan and Christian traditional feasts. For example, Christmas (*Vánoce*) and Easter (*Velikonoce*- which simply means the “Great Nights”) which are the two most widely celebrated holidays in the Czech Republic.¹³²

The key to the arrangement of the festivities is based on religious date before the few secular celebrations.

4.1.1. ST NICHOLAS DAY.

There comes the Feast of St Nicholas otherwise known as *Mikulás*. This Feast traditionally is a typical Catholic Feast celebration which doubles as a Holiday for the Czechs. It falls on December 5.¹³³ one of the major features of the day that stands out a moral gadfly is the personification of the person of St Nicholas dressed in the form of a Bishop carrying with him a staff, and wearing a bishop cap; there is also an angel and another person disguise as the devil (sometimes even more than two persons disguising as the angels of evil carrying with them coal, potatoes, a very big bag which serves as a carriage for stubborn children and chain. The signifies those suffering imprisonment) and dressed as such. Each representing and signifying a moral disciplinary code.¹³⁴

131 Hutton, *Modern Pagan Festivals; A Study in the Nature of Tradition*.pp.251-273.

132 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 76.

133 *St. Nicholas Day*,<<https://infogalactic.com/info/>>[cit. April 13, 2022].

134 *Lessons From St. Nicholas*,<<https://www.stnicholascenter.org/how-to-celebrate/>> [cit. April 20, 2022].

For the imitated Nicholas, if a child is of good moral standard, the child is asked to sing a song or recite a poem and a gift is given as a moral encouragement to do better while the devil personified is hand the child that is not morally standing some potatoes and symbolically threatened to be taken away to hell. This is done by the Devil as a sign that the pains of bad behaviors is hell to save as a warning sign to the child to change for the better.¹³⁵

4.1.2. CHRISTMAS.

The Czech Christmas celebrations last for three days. Starting with the Christmas Eve on December 24 which for many is the most enjoyable day of Christmas holidays. The Czechs call it *Stedry den* which means “Generous day or Generous Evening”.

Between December 25-26 are also referred to as the first and second Christmas holidays or the Christmas feast (*Bozi hod vanocni*)¹³⁶ and the celebration of the feast of St Stephen.

Preparations for Christmas is usually done several weeks before the three days of Christmas like the baking of Christmas cookies and the buying of the Christmas tree and the Christmas fish called the Carp. The fish is gotten from the sellers in the market squares or specific places. Buyers select the ones they prefer and is either killed there or taken home to allow it swim in the tub for the admiration of the family members then the father of the house kills it by clubbing it on the head when the time for preparation is set.¹³⁷

135 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 78.

136 *Christmas in Czech Republic*, <<https://www.czechuniversities.com/>>[cit. April 23, 2022].

137 *Christmas in Czech Republic*, <<https://www.czechuniversities.com/>>[cit. April 23, 2022].

The bought Christmas tree is not decorated until the Christmas eve proper with gifts believed to be kept under the tree with each individuals name inscribe on it.¹³⁸

During the day of the Christmas eve, there is a superstitious believe that one or the family is suppose to fast through out the day, which signals to bring one into the vision of the golden piglet *Zlate prasatko*, a fortune of good luck for the supposedly coming year. Toward evening, the supper is served, usually as a custom consisting of mushroom or fish soup (*polevku*), potato salad, and carp, accompanied by a dessert of cookies and cakes.¹³⁹

Elaborating more on the Christmas Eve celebrations, Graig Cravens posited that:

“after dinner the family may sing Christmas carols at the table, and then everyone goes to the Christmas tree, which is now decorated and lit, with presents placed beneath it not by Santa Clause, but by the Baby Jesus, *Jezisek*, who is a rather shadowy and indistinct figure to Czech and Slovak children. Some imagine him as a wrinkled old man, and some as a little baby. Before Christmas, Czechs and Slovaks wish each other a *bohateho Jeziska* or rich little Jesus”.¹⁴⁰

4.1.3. THREE KINGS DAY.

Tri Kralove also known as the Three Kings Day heralds the celebration and coming of the three Biblical kings and the gifting of the Child Jesus with Gold, Frankincense

138 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 77.

139 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 77.

140 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 77.

and Myrrh. This is known in the expression of the Catholic Church language as the *Epiphany* which means, the revelation of the God Son to the whole world.¹⁴¹

This feast falls around the first week of January which signal the end of the Christmas tide. One of the activities of this day is the visitation of homes by the Priests and signing of the door post with the new year initials and some people giving arms to Charity.¹⁴²

Cravens gave another version of the home to home visitation that:

“children walk around in groups of three, and they dress in white robes and wear crosses around their necks. They knock on doors, sing a song, and then receive donations for charity. Today, Gypsy children are the ones who walk around asking for alms, which they most likely do not donate to charity.”¹⁴³

4.1.4. EASTER.

Velikonoce also known as Easter is the second most popular public holiday in the Czech Republic which is not celebrated like the Christian ceremonies by many but only a few who believe in the way. Most the Czechs consider the three great days of the Christian Easter celebrations as a big or long weekend enjoyment and drinking a lot of alcohol hence, the perspective also that Easter was formally a pagan celebration of the *pomlázka* which means “*braided birch branches*” whereby youths whip girls’ legs with birch branches then reward them with colored eggs or a shot of alcohol.¹⁴⁴

This is a wish of fertility for the ladies. Cravens contends that:

141 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 79.

142 *The Three kings celebration*, <<https://www.esncz.org/>>[cit. April 23, 2022].

143 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 79.

144 *Easter Celebration in the Czech Republic*, <<https://english.radio.cz/>>[cit. April 23, 2022].

“Czech and Slovak boys eagerly continue the tradition today, and sometimes adults gleefully join in. Whipping is supposed to confer youth and fertility for the coming year and is often accompanied by drenching with water”.¹⁴⁵

4.1.4. NEW YEAR EVE.

Another of the Czech feast celebrations is the New Year Eve also called *silvestr*. It is named after the St Sylvester who served as pope from 314-335. This festivity is celebrated by both the Czechs and the Slovaks on this day as it is everywhere in the Western Church. This is worthy of note because the Eastern Orthodox Churches celebrate this feast on the 2nd of January instead.¹⁴⁶ The celebration in the Czech Republic is full of fun with a lot of drinking, singing with friends and fire works that brighten the sky like a beautiful peacock. In those days the Czechs and Slovaks sing their National Anthem at midnight rather than the “Auld Lang Syne”.¹⁴⁷ One of the outstanding features of this day is the exchange of the festive greeting cards for the New Year rather than on the day of Christmas.¹⁴⁸ The New Day basically is spent recovering from the late night sleep of the New Year Eve, after which there is the eating of the celebration unique traditional Czech bean soup which is believed to bring good luck and take away bad luck as well as sicknesses.¹⁴⁹

145 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 78.

146 *Saint Sylvester* <<https://www.britannica.com>> [cit. March 5, 2022].

147 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 78.

148 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 78.

149 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 78

4.1.6. THE BURNING OF WITCHES.

The burning of Witches is celebrated on April 30 in the Czech Republic and her Neighboring Slovakia.¹⁵⁰ It is also referred to as “*Paleni carodejnic*” which has its different versions of celebration in most of the European countries on the Bald Mountain. Cravens contends that it is:

“a time of supernatural occurrences, cauldron-stirring, spellchanting, skeleton-dancing, and howling at the moon”.¹⁵¹

Most English speaking countries refer to it as May Day. For the Czechs and Slovaks, the celebration begins on the evening of April 30 and runs into the early hours of the 1st day of May. A similar ceremony called *Walpurgis Night* which is celebrated in Northern Europe, and Scandinavia in the likes of Sweden, Germany, Finland and the likes having almost the same features as celebrated in the Czech Republic with little differences.¹⁵² Traditionally, the festivities were celebrated on the on the grave yard or mountain top; the pagan activities carried out at that time were chanting and casting of magical spells for the security of their animals. Cravens expressed this details when he says:

“the banning of all trolls from houses, processions around the villages with decorated birch trees or conifers (the “May Tree”), and of course the lighting of bonfires, which lighted the gloom and dispelled the memory of long, hard, dark winters. It was also a time for peasants to clean up their properties and retire to the highest mountain top to ward off witches by burning old brooms-literally a spring cleansing”.¹⁵³

150 *The Burning of the Witches Celebration in the Czech Republic*, <<https://kafkadesk.org/>>[cit. April 23, 2022].

151 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 79.

152 *Walpurgis Night*, <<https://www.britannica.com/topic/>>[cit. April 13, 2022].

153 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 79.

In recent times, youths do an imitation of what used to happen on the mountain top by creating the caricature of the witches and then set fire on it to drive away the evil spirits are supposed to be an antagonist to the coming month of May during the eve of the May Day.¹⁵⁴ The youths spend all the night around the fire and when the fire dies down as the morning dawns, the celebrants leap over the quenching fire holding hands together in jubilation.¹⁵⁵

The above are the major seeming festivities and public holidays celebrated in the Czech Republic. But it is worthy of note that there are other minor significant celebrations like the Prague Musical festival, the *porta* folk music festival, the International Film Festival, the Name Day (*jmeniny*), the two-day festival ride of the Kings (*jizda kralu*), and the village fare or pout.¹⁵⁶ Other Czech National Holidays include: Labor Day (May 1), Liberation Day (May 8), Ss. Cyril and Methodius (July 5), Jan Hus Day (July 6), St Wenceslas Day/the Day of the Czech Statehood (September 28), Struggle for Freedom and Democracy Day (November 17), Celebration of Czech restoration Independence Day (January 1), a Holiday of Food and Drink/St Martin's Day (November 11), and St Stephen Day (December 26).¹⁵⁷

154 *Walpurgis Night*, <<https://www.britannica.com/topic/>>[cit. April 13, 2022].

155 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 79.

156 Cravens, *Culture and customs of the Czech Republic and Slovakia*, pp. 81.

157 *National Holidays in Czech Republic* <<https://www.officeholidays.com/countries/>>[cit. April 13, 2022].

4.2. THE ONTOLOGICAL REFLECTION OF THE CZECH TRADITIONS AND CUSTOMS.

The ontological postulation advance here is not purely a metaphysical stance but should be considered in the sphere of the religious reflection of the aspects of the historical cultural festive traditions and customs celebrated in the Czech Republic.¹⁵⁸

It is worthy of note that this religious ontological confrontation to bring out the historical cultural value system as was seem and continue to be seem in the lives of the few who are still bearing witness to them and a re-awaking to those who have worldly colonized it true meaning and celebrate these festivals without their true reason for their seasonal celebrations.¹⁵⁹

Significant expression of this religious ontological meaning is expressed by Pascal Boyer in his work “*Religious Ontologies and the Bounds of sense: A Cognitive Catalogue of the Supernatural*” when he explained in his abstract that:

“Religious ontologies consist of mentally represented assumptions about the identity and powers of stipulated supernatural entities and agencies. Such representations seem culturally specific and it is often assumed that their variability is unbounded. However, it is possible to identify recurrent types and to explain the recurrence by using experimental evidence from developmental psychology. Ontological categories acquired at the earliest stages of conceptual development constitute an intuitive ontology. This is a limited set of expectations concerning particular domains of experience. Most religious assumptions gain psychological salience by violating

158 Dušan Lužný and Jolana Navrátilová, “*Religion and Secularisation in the Czech Republic*”, *Czech Sociological Review* 9 (1, 2001), p. 85–98

159 David Voas, “*The Rise and Fall of Fuzzy Fidelity in Europe*”, *European Sociological Review* 25 (2, 2009), p. 155–168

expectations derived from that intuitive ontology. One may therefore speculate that there is a limited "catalogue" of potentially successful religious ontologies. This psychological prediction can be tested against anthropological evidence for the recurrence of particular assumptions in diverse cultural environments".¹⁶⁰

Understanding the above quotation gives more meaning the ontological reflection of the Czech historical cultural traditions and customs. Here one will have a look at their perspective in their original meaning.

4.2.1. THE ONTOLOGICAL REFLECTION OF CHRISTMAS.

Christmas is one of the major principal festivals of the Church, both Eastern orthodox and Western Church of the Catholic. The Christmas festival reflects its origin in the Roman solar calender on December 25. The Christmas festival is seen through the Biblical narratives, which proclaim and celebrate the divine nature, activities, and revelations of God.¹⁶¹

Before the celebration of this great feast in Christendom, there is a period of significant preparation called the "*Advent*", which simply means, the a waiting or anticipation of the coming of the Son of God Jesus Christ into the world in different epochs of historical, present, and future coming.¹⁶² Here, Christians are schooled of what to do while waiting for coming of the saviour. The Czech Republic, this element of the Advent in worldly captured in the "*advent market*" as seen in the public

160 *Religious ontologies and the bounds of sense*<<http://ontology.buffalo.edu/smith/courses01/rrtw/Boyer.htm>>[cit. March 8,2022].

161 *The Origin of Christmas*,<<https://voiceandvisioninc.org/>>[cit. April 23, 2022].

162 *The meaning of Advent*,<<https://www.britannica.com/>>[cit. April 23, 2022].

squares.¹⁶³ One of the features at the Advent around the Czech environment during this festive period is the Advent Musical Concert which attracts a lot of people; the Advent Musical Concert features a lot of Christian songs in the Churches although many of the attendants do not focus on the deep messages of the songs. This is also true because the Advent Musical Concert attracts both Atheists and believers.¹⁶⁴ There is a part of the concert that encourages charity to the poor of the elderly as the monies gotten are shared out to such purposes. In all of these the deeper meaning is elusive to the common person outside there.

The festive celebration of Christmas is one of the oldest Christian traditions, the major significance is to celebrate the nativity of Jesus, the Son of God, coming to dwell among humans in the world.¹⁶⁵ This is the prime festival of God taking the nature of man and still remaining divine. In other words, Jesus Christ being divinely human and humanly divine .¹⁶⁶

Usually the Church traces the foundation of the festival in the Holy Bible through the proclamations of the Prophets in the Old Testament and on bases of the birth accounts as recorded in the New Testament Gospels of Matthew and Luke.¹⁶⁷

It is worthy of notice that festival which is celebrated in all of Christendom has different dates of the day of celebration. This does not in any way lower the significance of this principal festival in anyway. Susan.K. Hedahl express this same truth when he said that:

163 *The Advent Marketn in the Czech Republic*, <<https://www.czechuniversities.com/>>[cit. April 23, 2022].

164 *The meaning of Advent*, <<https://www.britannica.com/>>[cit. April 23, 2022].

165 *Is Christmas the Oldest Christian feast*, <<https://www.britannica.com/>>[cit. April 23, 2022].

166 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.19.

167 Murphy, *The First Christmas: The Story of Jesus' Birth in History and Tradition*.pp.1-49.

“Even today there are different dates on which it is celebrated globally, such as in the Orthodox Church, which marks the observance in January. There are multiple factors that might have determined the dating of this feast, none of which has been established definitively”.¹⁶⁸

The Christmas rituals re-emphasize the Bethlehem story with power point on the search for shelter, just like the Parents of Jesus could not find a room at the inn. The Christmas home visitation by Christians signals the importance of truth that the God of Heaven and earth was walking among the poor which resonance with the migration, homelessness, and the rejection of all in the world at large.¹⁶⁹ This major celebration really confirms the fact that “*Emmanuel*” which means “God is with us” is true to the fact that God abides not only with everyone but especially with those whom the world rejects which is a cause for joy at Christmas and beyond.¹⁷⁰

The birth of the Son of God at Christmas actually has a strong significance for a struggling creation which is true to the heart of the Gospel.¹⁷¹ The ontological reflection of the Christmas message captures the whole facets reality of life. It reflects that the new born Christ who was laid in a container meant for the feeding of animals was the direct opposite of the symbol of power that determines the lives of the people.¹⁷² Christmas gives hope and aspirations to a wholesale of humanity to be free from the exploitative imperial system that control the lives of the people that is meant to be a servant to.¹⁷³ This reflection was vents its concern for the poor who have

168 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.19.

169 Murphy, *The First Christmas: The Story of Jesus' Birth in History and Tradition*.pp.1-49

170 Murphy, *The First Christmas: The Story of Jesus' Birth in History and Tradition*.pp.39.

171 *True meaning of Christmas*,<<https://www.thepublicdiscourse.com/>>[cit. April 24, 2022].

172 *True meaning of Christmas*,<<https://www.thepublicdiscourse.com/>>[cit. April 24, 2022]

173 *True meaning of Christmas*,<<https://www.thepublicdiscourse.com/>>[cit. April 24, 2022]

but little resources. Conversely. The birth of Christ Jesus focuses also on the common people and their realities of life. That is, the universal extension of God's salving activity.¹⁷⁴ To give more meaning to the above, Hedahl contends that the story of the birth Christ is not the story of the birth of a god who will remain only localized deity. But that the story of the Jesus birth is to be deeply embedded into the everyday events and activities of the known world. That no one is too great or too insignificant to be omitted from salvation that the God made man has brought.¹⁷⁵ The good news for him comes to all regardless of their identity, social status, or political involvements. The Christmas God is the one who lavishly bestows the gift of salvation on all comers.¹⁷⁶

It is to noticed that the celebration of Christmas and it meaning extends to the end of time and the end of the human person as deeply captured in the titles given to the Child Jesus.¹⁷⁷ This brings out the eschatological dimension of the mission of Christ as celebrated at Christmas. Hedahl captured the moment in his book when he said that:

“eschatological meanings: what starts at Bethlehem does not stay there. It resonates to the end of time, to yield the final revelation of the Saviour, Lord and Messiah of all nations.”¹⁷⁸

There is a community and communion of the element of Christmas that needs to be emphases as against the new trend of individualism, subjectivism, and relativism that those not know the fact that one exist because there are other people in existence and

174 *Christmas and Western Civilization*, <<https://www.thepublicdiscourse.com/>>[cit. April 24, 2022].

175 *Christmas and Western Civilization*, <<https://www.thepublicdiscourse.com/>>[cit. April 24, 2022].

176 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*. pp.28.

177 *Christmas and Western Civilization*, <<https://www.thepublicdiscourse.com/>>[cit. April 24, 2022].

178 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*. pp.29.

that other people exist because one is also existing.¹⁷⁹ The community element and character of Christmas reminds one of the role of the Son of God at Christmas that we necessary need to relate genuinely and sincerely with one another. Hedahl did not hesitate to repeat the words of Tanners that:

“Christmas is for the purpose of humanity’s entrance into the Trinitarian relationship. Christmas is for the sake of human redemption, in other words. The ultimate point of Christmas is not to give the world a human shape but to bring about an altered manner of existence, one realising on the human plane the very mode of existence of the second person (Son of God) of the Trinity. Humanity is to take on the very manner of existence of the Son of God as that is displayed Christ relationship with the other members of the Trinity”.¹⁸⁰

The above participation of humanity in communion with one another does not swallow up the individual person from being immense into the membership of the body of Christ as he takes up the human form for salvation.¹⁸¹ This individual participation is different from the individualism of our time. Hedahl recapitulate this while echoing the voice of Pope Leo the Great when he said:

“the Christmas Festival renews for us the Holy Childhood of Jesus, born of the Virgin Mary; and in adoring the birth of our Saviour, we find we are celebrating the commencement of our life. For the birth of Christ is the source of life for Christian folk, and the birthday of the Head is the birthday of the body. Although every individual that is called has his own order, and all the sons (and daughters) of the

179 *Bringing the sense of Community with Christmas*, <<https://www.uopeople.edu/>>[cit. April 24, 2022].

180 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*. pp.35.

181 *Spirituality and Christmas* <<https://www.spiritualityhealth.com/>>[cit. April 24, 2022].

Church are separated from one another by intervals of time, yet as the entire body of the faithful being born in the font of baptism, so we him are they born in the nativity”¹⁸² and we grow up together.

The theme of the growing up together with the Child Jesus at Christmas festival indicates the in exhaustive ontological reflection of the religious meaning of Christmas as the above advance reflections should suffice for this project throwing a substantive meaning of it proper celebration.

4.2.2. THE ONTOLOGICAL REFLECTION OF THE FESTIVAL OF THE THREE KINGS/TRI KRALOVE.

In the Christian palace this feast is known as Epiphany which simply means the manifestation of Christ to the Gentiles as represented by the Magi (Matthew 2:1-12)¹⁸³ according to *the definitions from Oxford Languages*. Often times, the feast is celebrated on the 6th of February hence is a moveable feast celebrated in the Church. The word Epiphany is derived from the Greek and means “revelation”. Hedahl explained its root meaning better when he says:

“The word *epiphany*, used to describe the current January 6th festival, is derived from the Greek and means “manifestation” or a “showing forth”. Another Greek-derived word that is used to describe this festival in more specific theological terms is *theophany*, a showing forth of the divine”¹⁸⁴.

182 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.37.

183 *The Solemnity of Epiphany*<<https://sacredheartfla.org/seasonal/>>[cit. April 24, 2022].

184 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.42.

The significance of the feast reflects God's manifestation to those considered unworthy of the Salvation brought only for the promised Children of Israel and conversely a reflection that God has no favourites and His salvation and mission is open to all whom believe Him.¹⁸⁵ This is mending the ills that divide humanity either geographically, social status, racism, Nepotism, tribalism, sectionalism, politically, economically or otherwise which unfortunately still lingers on in our current society and situation.¹⁸⁶ The most unfortunate thing being that, we are more advanced in civilization now but far worse in things that define meaningful humanity and existence.

It is of great importance to mention here that the Epiphany being a moveable celebration according to the changes of the Liturgical calendar, it does not often times falls on a Sunday. This does not mean that it never falls on a Sunday which might come some days after 6th of January.¹⁸⁷

In ancient times, the festival was celebrated with great joy as salvation was universally characterized by those who believe without much attention given to the number nor the personalities that bore the gifts.¹⁸⁸ Traditionally this has taken a new turn in a more detailed analysis of the personalities and the gifts they convey. Hedahl here again has something elaborate to offer:

“Traditionally, the Magi have come to symbolize this story in popular imagination, even to the extent that the unnamed (and unnumbered) characters have been called

185 Binz, *Jesus the Messianic King; Part One*.pp.34-35.

186 Binz, *Jesus the Messianic King; Part One*.pp.34-35.

187 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.42.

188 Binz, *Jesus the Messianic King; Part One*.pp.34-35.

Caspar, Melchior, and Balthasar. So central are these figures that this festival is sometimes also called “The Adoration of the Magi”¹⁸⁹

One can easily deduce that this is where the name the *Three Kings/Tri Kravolve* festive celebration in the Czech Republic also takes its name.

The reflection on the neutralization of that divides the human person is the fact that no one chooses to come from the person comes from. Hence our original origin is from God and our original destiny as humans is still in God.¹⁹⁰ This owns to the objection and conventional ideal of the human person and his character from the womb to the tomb; it bears no difference. Then why make a fuss of very thing why are still living? In the feast and the celebration of the Epiphany or the three kings, we are called not to only bear witness to the epiphany in world but we are his epiphany.

To buttress this point more succinctly Hedahl asserts that:

“The feast of the Epiphany, just as with Matthew’s account, can be understood as that juncture in human affairs where God enters the human moment, taking all that is intended for evil and destruction and blessing it”.¹⁹¹

One of the most powerful images of the Three Kings as they are fondly called and known today is the differences in the geographical and racial difference as often expressed in their carvings and paintings.¹⁹² The uniting factor being that they have had a unique but objective religious experience, that is, seen something inviting and gracious whose appearance suffuses and possesses their own and the

189 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.43.

190 Anderson, Dmin, *The Gospel of Matthew: Proclaiming The Ministry of Jesus*.pp.24-25.

191 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.43.

192 Anderson, Dmin, *The Gospel of Matthew: Proclaiming The Ministry of Jesus*.pp.24-25.

whole world around them is transformed completely.¹⁹³ In such a situation, black and white suddenly appears colourful, the hopeless situation becomes promising with potentialities. And limits which impedes all progress becomes great opportunities to limitlessness.¹⁹⁴

Hedahl corroborated this point with a philosophical wonder question when he said:

“these are people not only from different geographical locale but also individuals who do not share in the theological perspective of Judaism. So, what brings them to this child and why should the new “King of the Jews” make any difference to them?”¹⁹⁵

The answer to Hedahl question is as well as answered in the above explanation given.

And challenge for all humanity to re-examine their common origin and common destiny.

The extensive character or universal element of the Epiphany or the feast of the Three Kings reveals to the world the God who is concern about all people, not only with the chosen people of Israel¹⁹⁶. Hedahl did not hesitate to hold this point and posited that:

“like the aptly named contemporary organization Doctors without Borders. This Epiphany text initiates the revelatory process of a God without borders, one who comes to all people redemptively whatever the realities of their lives.”¹⁹⁷

193 Anderson, Dmin, *The Gospel of Matthew: Proclaiming The Ministry of Jesus*.pp.24-25.

194 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.46.

195 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.47.

196 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.53.

197 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.53.

Worthy of mention is the gifts offered by the Three Wise Men or Three Kings as they are traditionally called and known.¹⁹⁸ The gifts reflect their religious participation in their worship of God; Gold signifying the King of the whole World, Frankincense designating the Baby Christ Jesus as the great High Priest, and Myrrh signalling his forthcoming Death or the sacrificial Victim.¹⁹⁹

The example of the Three Kings should be our attitude during this festive celebration and season which doubles as the reason for the Season. That people experience Jesus in faith as He is displayed in the market places or squares with faith and meeting him with Joy, then as a result give him our worship, adoration and gifts.²⁰⁰ After which the effects of this encounter leave an indelible mark in our lives as return to homes, offices, and work in a unique way, the way which refers to a positive change of way of life.²⁰¹ Knowing that things are no longer the same when we reach our destinations, things are really different and so we are uniquely different, that is, a religious experience of some sort.²⁰²

Suffice to mention here this work is not an finished to the ontological aspect of the the principal festivals but concise reflection of the existential reality of their ontologies to buttress the point that is not only secular way of celebration that rapes it of its substance as explained above and should be celebrated a such.

198 Ellens, *A Dangerous Report: Challenging Sermons for Advent and Easter*.pp.1-178.

199 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.57.

200 Ellens, *A Dangerous Report: Challenging Sermons for Advent and Easter*.pp.1-178.

201 Ellens, *A Dangerous Report: Challenging Sermons for Advent and Easter*.pp.1-178.

202 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp.87.

4.2.3. THE ONTOLOGICAL REFLECTION OF EASTER/*VELIKONOCE*.

The dawning reality that the human person is not only a constituent of only biological living organism nor only a psychological embodiment but more substantially a Spiritual Being is once again captured in this Principal Feast called Easter and in Czech Language, *Velikonoce*.²⁰³ In this Major Feast is subsist almost all the other Principal Festival because of the turn on hopeful existence after the life here on earth. This is how great this feast is that Hedahl summarized its great significance in this way:

“Although chronologically the third of the six festivals, Easter is the crown of them all. It is the summit expression of salvation and new life, definitive of the nature of the Christian God and faith in its entirety. The overarching purpose of this festival is to celebrate the fact that God raised Jesus from the dead, an act of God out of which all real life flows. This festival is both unique and also recapitulates all the other festivals²⁰⁴”.

The hope that one day all humanity be will raised to life again which is called the resurrection in the Christian parlance. This also show case the defeat of mortality giving room to immortality of the human person. A difficult teaching to accept by those who do not believe.²⁰⁵

This great Feast is stable as well as dynamic, hence is moveable and not fixed on a particular day or date in accordance to the lunar calender. The celebration of the

203 *The Human Person is more than the Body*<<https://faculty.fordham.edu/>>[cit. April 24, 2022].

204 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp. 62.

205 Mattam, *The Gospel According to St. Luke: The Voice of the Beloved*.pp.502-519.

Principal Festivals in the life of the Christian community is not just done. Preparation is the key.²⁰⁶ Just like Christmas is predisposed by the preparation through Advent; the Lenten season prepares the Christian faithful for Easter/velikonoce as well as prepares candidates for Christian initiation ceremonies and a share in the Christian communion or Eucharist.²⁰⁷ The Eucharist being the source and summit of the Christian Faith. Hedahl elucidates on this more when he said:

“Historically, lent is a time to prepare individuals for baptism at Easter. The Sacrament of Baptism provides a means of daily re-enacting the events of Easter in believers’ lives”.²⁰⁸

As a summary for the ontological reflection of Easter. It is suffice to say that the resurrection is the key point of seeing Jesus with the eyes faith renewed, and to imitate him in new way which holds no bus stop but knows only forward ever and backward never. It opens up new vistas to the insight of heaven and earth for believers and the would be believers as well.²⁰⁹

The above principal festivals that tally with the Czech cultural celebrations and their cosmological as well as their ontological reflection is what this chapter seeks to address and bring back its true meaning not claiming an exhaustive explanation but at the same drawings ones attention back to their original intention.

206 Mattam, *The Gospel According to St. Luke: The Voice of the Beloved*.pp.502-519.

207 Mattam, *The Gospel According to St. Luke: The Voice of the Beloved*.pp.502-519.

208 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp. 66.

209 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp. 71.

4.2.4 EVALUATION AND CONCLUSION.

Anyone reading through the above chapter, that is, chapter. It is obvious that the Czechs celebrate and value their cultural festivities. The cosmological aspect of the festivities exposes the fact that it is more of a secular celebration that leaves out its historical spiritual link as shown in the second part of the chapter; the Ontological perspective.

Sasan K. Hedahl quoting Reginald Fuller in his work pointed out how these wonderful and meaningful feasts are cowed out to the secular domain and eroded off of their essence. The basic challenge to recall back the lost glory of these festivals. Fuller expresses his concern that the Christian festivals are not primarily commemorations of the celebrations of Christ salvation mysteries but the celebrations of God's eschatological self-disclosure in the Christ-event. He express disappointment with the commercialization and sentimentalization of these Principal Feasts in the secular world, and its resultant effects on the Church which makes it advisable to stress its theological aspect.²¹⁰ That is, a commercialization that was not there until the early 20th century which is but a new trend that is sweeping all over the world. A sentimentalization that belongs to the 17th or 19th century there about which is not foreign to many cultural people but is more pronounce in the Czechs; a deeper problem which is also extreme that one is but to the question: why so much sentiment and less spirituality.

The value of the Festivities celebrated in the Czech Republic especially the ones given their ontological perspective to balance the cosmological perspective is here

210 Hedahl, *Proclamation and Celebration: preaching on Christmas, Easter, and other festivals*.pp. 16.

gain and more meaning to the ceremonies or celebrations has gained the necessary currency that was absent. This is also the hope that, if the ontological elements are been restored back to this cultural or civil festivities, Czechs will gain more reason for the seasons they celebrate and the effects of it in their lives and environs.

The fear of institutionalization and Spirituality must be rooted out of the Czech minds with the proper given enlightenment that, the Spiritual institutions are not against their worth and dignity but an edification. It is no longer oblivious to anyone going through this section to see the problems there in and the possible re-examination of these feasts and celebrate them in their proper rites and respect as the peoples cultural value system and belief.

CHAPTER FIVE.

USING THE INSTRUMENTAL AGENT OF BOTH THE GREEKS AND CZECH CULTURES AS A WAY FORWARD TO BETTER STABILIZE THE CZECH CULTURE.

5.1 INTRODUCTION.

Learning to edify one's life is a lifelong process that lasts till one's death. This learning is not slavery if it does not devour one's distinctive individuality and cultural perspective, whether it is intentionally made to give one's identity..²¹¹ Hence, enculturation. In the study of culture, there are seemingly close link in words that if not explained very well could fetch one quarrel of linguistic paralysis. Therefore, acculturation is not Enculturation nor multiculturalism.

One's attention here should be that of Enculturation which is referred to as a gradual process whereby people learn the values of their neighboring cultural ways of life and emulate their values as well as their norms as deemed appropriate or necessary to better their cultural worldview²¹². It is worthy of note here that, this project is not in any way suggesting nor insinuating that the Czech Culture is in lack of the way of life, that is, cultural death as such (the prove of this will be seen in the chapter of the way forward). But to bring back that which is considered outdated or no longer evoke or anachronistic; as they learn that the problem is not the combination of Religious Christian Life with techno-scientific advancement as is definitely seen in the Greek

211 *Learning For Life*, <<https://www.thesmithfamily.com.au/>>[cit. April 25, 2022].

212 YAB Tan Sri, *Blueprint on Enculturation of Lifelong learning for Malaysia* 2011-2020, pp 7.

Culture that is well up advanced in most innovative of technology and science. But still hold dear to their Christianity.²¹³

The question to be asked is: Is religion actually the prime antagonist of the human person and his growth, advancement and development? The answer is obviously a capital NO. Why no as an answer is simply the fact that the Muslim civilization is extremely rich sophisticated in their technologies and sciences²¹⁴ just like the Greeks. Then why is it that the West Christian continent denying and dying off its religious root?

Least we forget, essentially, fundamentally, and anthropologically there is a void in the human person that can never be filled up with any other thing except that which is professed; and that which is professed is the ultimate supernatural or in Christian parlance God. Substitute this realistic truism then the human person is insatiable.²¹⁵

5.2. THE INSTRUMENTAL AGENT OF THE GREEK CULTURE.

The distinctiveness of a group of people may be seen in their life patterns, therefore it's no surprise that culture is sometimes characterized as a people's way of life.²¹⁶ This is reflected in them living in some particular certain habit of minds and heart. Ratzinger expressed this distinct habitual uniqueness of the particular group of people thus:

“Those habits; those virtues; are formed by a public moral culture; they are not products of the state or the market”²¹⁷.

213 Santalia, *The Relationship Between Religion and Science: A Critical Studies on Ian G. Barbour;s Theory*.pp.1-18.

214 Rossellini, *Know Thyself, Western Identity from the Classical Greek to the Renaissance*.pp.277.

215 Grene, *The Anatomy of Knowledge: On 'GOD'and 'GOOD'*.pp.233-240.

216 Davidson, McGrew, *Stone Tools and The Uniqueness of Human Culture*.pp.1-25.

217 Ratzinger, *Western culture today and tomorrow*,pp.8.

It therefore means that the foundation of such a people must also be placed first in their socialization.²¹⁸

First and foremost, the civilization project of the Greeks was a cultural achievement with a history which was forged through their pantheistic religious belief system before the advancement of Christianity which suited more into their worldview especially that of Catholicism. No wonder today's Greece is Predominately an orthodox Catholic people.²¹⁹

Rossellini has this to said above the enculturation of the Greek Pantheism to Christianity to give credence to the above assertion:

“Because the Middle East, where Christianity developed and spread, was essentially Greek in culture and mentality, the evolution of Christianity ended up assimilating many ideas derived from the Hellenistic heritage”²²⁰.

This becomes a guiding principle throughout life approaches without any restriction to the private life of the individual. Proud to be identified with their religious beliefs without being ashamed of it as a form of one's identity both in public and private sphere with dignity and integrity, this is respected by anyone who comes in contact with them.²²¹ In the Greeks of today, then as it was in the beginning is faith and reason, that is, religion and Philosophy finds a dwelling place without antagonism of any sort. This cultural value also snowballs into other aspects of the disciplines and studies as well as sciences without any crisis of some sort.²²²

218 Davidson, McGrew, *Stone Tools and The Uniqueness of Human Culture*.pp.1-25.

219 Buhayer, *The essential guide to customs and culture. Culture Smart GREECE*,pp.10.

220 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.170.

221 Davidson, McGrew, *Stone Tools and The Uniqueness of Human Culture*.pp.1-25.

222 Santalia, *The Relationship Between Religion and Science: A Critical Studies on Ian G. Barbour;s Theory*.pp.1-18

The greatest instrumental agent of that the Greeks employed in the sustenance of their cultural values in spite of all Historical maladies was reasoning, otherwise known as Philosophy. As seen in its usage of enculturation. This is most importantly seen in proving and maintaining its Christian religious life²²³ as shown below.

5.2.1 THE PHILOSOPHICAL ENCULTURATION OF THE CHRISTIAN EXHORTATIONS.

Circumventing the Sacred Scriptures otherwise known as the Bible, the Greeks saw through their philosophical lenses how the ontological perspectives of the Christian values are reflective of an authentic, sincere and genuine bearings of the cosmological human life.²²⁴ Therefore, chose to follow the way or cultural life of the life of Christianity. This is simply because the incarnation of Christ is real, taking it forms in system and classical sphere or domains as does to the Greek culture.²²⁵ Basically, this is seen in various ways, firstly, in living the Faith of the Christmas or the Nativity of Christ. Whereby the Word of God in the person Christ became Human for all Humanity. This is true when Rossellini says:

“For the class-conscious society of pagan times, the change was revolutionary: all who had previously been rejected and forgotten (the dispossessed, the outcast, the slave, the oppressed, the prostitute) were now accepted and welcomed in the kingdom of God. The star of Bethlehem, which was said to have announced the birth of the

223 Roudomtof and Makrides, *Orthodox Christianity in the 21st Century Greece: The Role of Religion in Culture, Ethnicity and Politics*.pp1-235.

224 Roudomtof and Makrides, *Orthodox Christianity in the 21st Century Greece: The Role of Religion in Culture, Ethnicity and Politics*.pp1-235.

225 Roudomtof and Makrides, *Orthodox Christianity in the 21st Century Greece: The Role of Religion in Culture, Ethnicity and Politics*.pp1-235.

Messiah to the mighty kings and the poor shepherds alike, was meant to mark the beginning of a universal ideal of justice unthinkable before, where all human beings were granted a similar level of importance under the common denominator of children of God, equally valued and equally respected”.²²⁶

The Universal Original Origin of the human person is one and the same not minding the status acquired in the course of life struggles or even racial origins. As said before, no chooses to come from where the persons comes from. This consolation is really a good news of evangelism. Anyone against this is against our common humanity as objectify in all aspects of life.²²⁷

Secondly, the usage of its philosophical instrument to enculturating the Christian values also was employed and seen through the pragmatic approach to the celebration of the Epiphany(the manifestation or revelation of God to humans) which was so juxtapose by Rossellini in these words:

“The answer, for Christianity, resided in the compelling story of a forgiving God who, having assumed through Jesus Christ a corporeal form, made possible the restoration of man’s original state despite all the deficiencies and tribulations caused by sin”.²²⁸

This great message of hope is the driving force of humanity for living and survival which cannot be subjected to the wheels of doubt. Hence, life experiences have proved it so.²²⁹

226 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.171.

227 Barr, *One Man, or All Humanity? A Question in the Anthropology of Genesis* .pp. 1-2.

228 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.173.

229 James, *Pragmatism’s conception of Truth*.pp.141-155.

Thirdly, the Greeks were able to find a footing in many testimonies in the figure of the Founder of Christianity whose many of salvation was directly written by him but bore witness through his disciples just like their famous Philosopher in the person of Aristotle. Finding such typologies reasonably gave them an impetus to believe and uphold a bearing that is sustained throughout their cultural way of life. Rossellini agrees with this when he said:

“Because no escape from that exile was possible without the mediatory intervention of Christ, and because no knowledge of God could have taken place without the transformative action of His Word, the message that the New Testament contained principally focused on the life and teachings of Christ. Not what He wrote—Christ, like Socrates, did not leave any written testimony—but what was reported about Him in the Gospels of Matthew, Mark, Luke, and John.”²³⁰

In the above quotation, allusions can be made to the fact of the role of salvation of the Soul in the Greek Philosophical way of thinking about the life here after or the immortality of the soul. Finding reasonable reason to a great access to greater faith in the belief of the existence of God human search for the Supreme Being.²³¹

Conversely, the application of this instrument of Philosophy to better the enculturation of the Greek Cultural way of life also found expression in the person of Jesus as the Logos.²³² The Logos which is prominently featured in the Greek understanding of its Philosophy when sort out in the eyes of Faith and Reason has a

230 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.174.

231 Jaeger, *The Greek Ideas of Immortality: The Ingersoll Lecture for 1958*.pp.135-147.

232 Garland, *Faith, Reason and Scripture: Greek Thought and Biblical Faith in Benedict XVI*.pp.799-820.

great resonance that gives an undeniable reflection of that which has existence as its essence both in Christianity and Philosophy.²³³ This is a great invitation to believe in the Christian God that has given cultural foundation and fundamentals of the European world view which is now being contested and dusted binned by many. Rossellini voices this loudly when he said:

“Pivotal to John’s theological approach is the definition of God as Logos: a term that in Greek, as we have seen, simultaneously meant “word” and “reason,” and was used in the Hellenic tradition to indicate the ordering force of a divine Rational Mind. Adapting the term to Christianity, John, at the beginning of his Gospel, used “Logos” to define the creative power of God: “In the beginning was the Word, and the Word was with God, and the Word was God.”²³⁴

From the above quote, one could easily notice the vein of Platonism running through the veins of the Christian Gospels especially of that of John.

Can the human reason fail? The realization of the frail human nature and its elastic limit can be attested to by all humans honesty and sincerity in the existence and essence of the anthropological project.²³⁵ The Greeks realise this with time in the course of human existence. Although it was contested before by Great Philosophers; the Christian Sacred Scriptures x-rayed it better and in-sighting a better view of this perennial Philosophical debate. This explanation Rossellini pointed out as thus:

233 Garland, *Faith, Reason and Scripture: Greek Thought and Biblical Faith in Benedict XVI*.pp.799-820.

234 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.174.

235 Garland, *Faith, Reason and Scripture: Greek Thought and Biblical Faith in Benedict XVI*.pp.799-820.

“Pythagoras, Socrates, and Plato had all maintained that the soul was the seat of reason and that reason was the highest and noblest quality of human nature. For Christianity, on the other hand, reason possessed characteristics that, more than to the soul, belonged to the body with which it shared similar deficiencies and appetites. The point was addressed by Paul, who repeatedly insisted that God, Who transcended all things, also transcended human knowledge. To make his point, Paul dismissed with these words the arrogant confidence previously assigned to human reason: “The foolishness of God is wiser than men; and the weakness of God is stronger than men”.²³⁶

It becomes obvious to the Philosopher Christian to trace the human weakness of reason as well as the weak nature of the human person and draw a reasonable conclusion that the ascent to the Super Natural demands the usage of reason as well as faith, the two wings of ascending to God according to Pope John Paul II; to have a balance Christian religious life. This is also true because of man’s mental deficiencies.

5.2.2. THE PHILOSOPHICAL ENCULTURATION OF THE CHRISTIAN BIBLE.

One of the basic blue print of the Christian way of life is Sacred Scriptures otherwise called the Bible. Having an enlightened mind in approaching it while reading it not like any other book outside there add impetus to the acceptance of it into the Greek Cultural way of usage.²³⁷ Many people today just calls it a book of Mythology which

²³⁶ Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.176.

²³⁷ Moreshini, *Ancient Christian Theology and Greek Philosophy: The First Encounter Between Faith and Reason*.pp.11-15.

is an expression to be laughed at. At least approaching any subject without slavish mental attitude to the authors ideas is what the Greeks employed here and never found the Bible lacking in any way. Attestation is given by Rossellini thus:

“Following those guidelines, the novice was taught that, just like the truth that lay deep beyond the surface of the world, the words of the Bible were to be not taken literally but rather used as clues constantly pointing toward something else something that moved the spirit forward toward a meaning that, ultimately, could be alluded to only indirectly because it was irreducible to any earthly forms of comprehension”.²³⁸

And in another place Rossellini opine that:

“In contrast with the passive acquisition induced by the dead written word that the Greeks had feared so much, the symbolic discourse of the Bible came to be seen as a living process that, by soliciting a dialogue between reader and text, led to further and further depths of understanding man’s awareness of the divine. Failing to go beyond the surface of one’s own immediate experience meant to remain trapped within the literal, and therefore external and superficial, meaning of things the *letter that kills*, which, for Paul, was the secular Logos of all the non-Christians.”²³⁹

Rending it in a way that mirrors out the Greek philosophical expansion of meaning in a text and bring the explanations of the understanding the Bible a contextual, extra contextual, connotative, denotative, intensive and extensive shades of the particular text must be explore. Rossellini upon holds this when he said:

“The dynamic by which each word and each image of the Bible was made to expand as with growing ripples of signification evoked the infinity of God’s metaphysical

238 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.177.

239 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.179.

mystery: the unmeasurable, indescribable, unreachable Logos of the Father Who had given life and form to the entire universe”.²⁴⁰

As a summation, the salvation brought by Jesus Christ as the Word/Logos has redeemed the human person from the bonds of evil. The continuous struggle of Good and evil in the world of the Greeks finds solace and solution in the salvific mission of Christ as the Logos.²⁴¹ And an ascendancy of the human person to his original balance is an enticing submission of hope restored to the Greek thinker and an invitation to embrace the religiosity and spirituality of the Christian God.²⁴² This is given credence because of the words of the Bible. Rossellini could not hide his feelings when he agreed and said:

“To exalt the superior knowledge that the Bible imparted, the Christians used the image of Christ: the Logos Who, by dying as a man and resurrecting as a god, lifted the human condition above its physical, mental, and verbal limitations. Christ was the force that freed the soul from the mortal flesh (*soma*, in Greek) and in so doing liberated the human idiom (*sema*) from constraints of its mortal tomb (*sema*). Christ, the divine Logos, represented the transit of the visible into the invisible, which meant the metamorphosis of the ordinary events of life into the extraordinary mystery of God.”²⁴³

240 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.178.

241 Moreshini, *Ancient Christian Theology and Greek Philosophy: The First Encounter Between Faith and Reason*.pp.11-15

242 Moreshini, *Ancient Christian Theology and Greek Philosophy: The First Encounter Between Faith and Reason*.pp.11-15

243 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.178-179.

The restoration of Man from sinfulness through the participation or the intervention of God through Christ by taking up the nature of the earthly human person is great identification that does not only restores the human dignity and integrity. But also to give meaning to human existence.²⁴⁴ This is the greatest effect of the divine of rescue of the Soul trapped in the Human body but always seeking an escape to eternity as content and expressed in the Greek mythologies.²⁴⁵ Here comes the solution of all time and its acceptance. Rossellini concluded it perfectly when he said:

“The effect that the mediating intervention of Christ produced in bringing together the human and the divine dimensions corresponded to the function of the biblical symbol that restored the cosmic dialogue between God and man that sin had interrupted and that the Word of Christ, as the ultimate symbol of God’s love, had come to heal and restore. Contrary to the healing action that the Word of God represented, the diabolic force of evil (in Greek, the opposite of *symbolon* was *diabolos*) indicated disunity and division: the dramatic rift that, since the sin of Adam and Eve, had come to separate humanity from God.”²⁴⁶

5.2.3. EVALUATION AND CONCLUSION.

One of the greatest effects of the Greek Miracle is its philosophical influence on the whole world. This great instrument of human analysis is employed by all fields of studies and its resultant effects is overwhelming. Especially as seen in its usage above. It is worthy of note here that although the proof of religious believe system

244 Holland, *God, Time, And The Incarnation*.pp.1-45.

245 Holland, *God, Time, And The Incarnation*.pp.1-45.

246 Rossellini, *Know Thyself. Western Identity from Classical Greece to the Renaissance*.pp.180.

does not only make use of this rational philosophical instrument alone as seen in the role of faith too; its role cannot be over emphasized.

The primary reason why this aspect of the Greek culture is used here is to give invitation to the enlighten and civilize society especially the Czech Republic in her dying religious faith which double as her fundamental basic root of her culture; a wake up call as a gadfly to re-oriented herself of this fact which is crying out in the modern society of today. It is not everything that is evoke that is consumable. And hence an enlighten society like the Czech Republic which is highly rated in academic excellence should brace its self with the fact that the heart of education is not only the education of the head alone but the education of the heart as well.

Therefore, the Philosophical instrument of the Greeks should once again be employed to look at the reason why the ones highly religious country is is now being ashamed of her cultural foundation especially in their confession and profession of their religion which is Christianity. But rather they prefer to be hard on themselves especially those who believe that is but a private individual thing. Religion is not only a private thing but it also bears testimony in the life of those who believe, that is, from the privacy of the life of the individual or people to to a public worship in the Beautifully adore Church buildings now turn to sight seeing by visitors.

5.2.4. THE WAY FORWARD FOR THE CZECHS.

Many have taken a series of historical events as well as many have scores and records of history without taking into consideration the Historical Lessons of such events. This is like saying the heart of education is the education of the Head. But this is half true. Hence, half truth is more dangerous than no Truth at all. Therefore, I make bold to say that, the Heart of Education is the Education of the head and heart as well as a balance history is both taking the records of historical facts and its lessons. Primarily because a sound and sane heart learns not to repeat the sad events of mans woes.

The Czechs by being reminded of their wounded historical life, although not completely wounds but also some good lessons can rise up again to the rebirth of their Spiritual life as an assignment to reassess once again it historical past to better its current cultural present. This is to preserve, conserve, and sustain its identity that has been battered by the past.

Fundamentally, if the spiritual foundation of the Czech people after the onslaught of so many maladies, be it World War I, World War II, Communism, or its relationship with Neighboring countries is reviewed and awoken, that is, the Spiritual foundation that the Czech cultural life is its brain child is once again awoken after a long period of religious lethargy, the Character of the nation will be preserve, and the Czech identity which is everything will be refined and restored again.

The continuity and development of Spiritually moral elements of history must be reevaluated, positively encouraged, subscribed and further deepened as it reflects also in the Educational system. The contemptuously afflicting relationship to Spiritually

moral content, institution and blaming of historical experience must be over. This is because we are only but being too hard on ourselves. A necessary task to actually cope with the consequences of the destructive past thinking and acting in a spiritually moral way is called for urgent action. This is far from limiting this to the Czechs as a people. But with the Example of the Greece who are able to overcome this kind of difficulties of the past and sustain their Spiritual cultural foundation in a modern society. The Czechs can do better.

There must be a combined efforts by all to aid the Spiritual life and public activity of the Czechs with the key role of education and training in human life. This is to avoid specifically the trapping of the Czech younger generation from being enslaved by the new mysticism of our time or other mystery religions that are in contradiction to their cultural foundation of history.²⁴⁷ The connection of the Spiritual individual life and the public life must have a necessary connection which is characteristics of the Czechs that is for continuity in determining the Czech spirituality and moral tradition. This is fundamental as a civilization.

It is important to note that religious cultural foundation always concerned with education and training that is focused on and based on man's and community's spiritual inwardness, and manifests itself primarily as a moral attitude, such as the achievement of human and civic virtues. Real education is defined by the organic, naturally nonviolent articulation of reason and emotion, rational and religious moral

²⁴⁷ Crnic, *New Religions in "New Europe"*, pp. 517-551.

dimensions of human life into a hierarchical mood, that is, with a decisive emphasis on the spiritual moral level of human life as a fundamental level for both private and public life.²⁴⁸

A people's and civilization's identity is reflected and centered in what the intellect has created—in what is known as "culture." When an identity is threatened with extinction, cultural life becomes more intense and significant, until culture becomes the living value around which everyone rallies. That is why, in each of the Central European revolutions like the revolutions of in the fall of 1918 and the spring of 1919,²⁴⁹ particularly in the Czech Republic, collective cultural memory and contemporaneous creative activity must play a large and crucial role—much greater and far more significant than in any other European mass movement.

The departure of Central Europe's cultural heartland, that is, the Spirituality or Religious aspect of their lives, is unquestionably one of the most significant episodes in the history of Western civilization. As a result, there is a dire need to rediscover a moral authority in a world eroding of values, namely, a moral authority rooted in the people's culture and tradition (Christianity). It reveals the agonized longing to hear culture's inaudible voice.

Central Europe, particularly the Czech Republic, must combat not only its historical wounds, but also the subtle, unrelenting pressure of time, which is sweeping away the era of culture. That is why there is something conservative, almost anachronistic,

²⁴⁸ Trigg, *Religion in Public Life: Must Faith be Privatized*, pp. 50-270

²⁴⁹ Ablovatski, *The 1919 Central European Revolutions and The Judeo-Bolshevik Myth*, pp. 473-489.

about Central European revolts: they must urgently seek to recover the past, the past of culture, the past of the modern period. Only during this time, only in a world with a cultural dimension, can Central Europe, and specifically the Czech Republic, protect its identity and be seen for what it is.

Another great way forward is repositioning of Journalism. If journalism used to appear as an afterthought to culture, culture now finds itself at the mercy of journalism; it is a part of a world governed by journalism. The media determines who is known, to what extent, and according to what interpretation. The writer no longer addresses the public directly; instead, he or she must engage with it through the mass media's semi-transparent barrier. There should be periodic reviews, such as weekly, fortnightly, or monthly, written by persons of culture (authors, art critics, scholars, philosophers, and musicians) who deal with cultural issues and comment on social events from a cultural standpoint. All of the major intellectual movements in Europe during the twentieth century emerged around such notions, and we should evaluate this.

The restoration of the philosophical, ontological, spiritual aspect of the life of the people, or feeling of the sacred can be considered as one of the most important steps ahead. There are ontologicals in the Czech people's celebrations and burials, in which the ancient Czechs used to try to reinforce their existent identity by linking their social ethos to their mythological system or cosmology. The goal of such joyful festivals is to connect the past with the present. This recreates or re-actualizes the

original festival event, thereby validating the individuals and allowing those present to participate in it, at least imaginatively, if not more accurately, that is, to re-enact the past in order to make it relevant and coherent to the present experience.

The gathering of family, friends, and neighbors to commemorate such occasions fosters a feeling of collective identity, which validates the celebration's purpose. As festival and history are re-enacted in the ceremony, the past actively affects the present, with traditional and contemporary events being blended into one ceremony of expanded time and location. The formal structuring helps the community as a whole to re-establish contact with the natural world, on which the people's lives are dependent on seasonal rhythms. The individual's role as a member of the community is confirmed at the same time that the community is engaged in this activity. And there's a strong sense of belonging.

What we as Czechs need to do is look into the socio-religious philosophy that underpins the cosmic and contingent relationships,²⁵⁰ for Example, Christmas and Easter, that a particular festival is concerned with. This will assist in balancing the globe's complicated universe of interpersonal and societal ties.

Finally, the religiously or spiritually vamped Czech minorities Christians who have discovered the pearl of their religious convictions must live it in a way that is likewise convincing to others. Nothing can be built without such driving forces. Churches must become necessary forms of belonging for those who want to be part

250 Tromp, Pless, Houtman, *Believing Without Belonging in Twenty European Countries (1981-2008)*. *De-institutionalization of Christianity or Spiritualization of Religion*. pp. 509-531.

of a community; they must also have interaction with them. These Christian communities must be built in such a way that their persuasive power is adequate to turn them into a yeast-producing gathering place. That is, a persuasive force should be developed around minorities who have been touched by faith, and it should act beyond the more confined sphere until it touches everyone.

Clearly, the creative minorities cannot stand or live on their own. They should take comfort in the knowledge that the Church as a whole is still alive and well, and that it believes in and upholds the faith in its divine beginnings. It did not create these origins, but it sees them as a gift that it owes it to pass on. Minorities should renew the vitality of this vast society while drawing on its underlying life power, which generates new life indefinitely.

Atheists, secularists, and believers should all approach one another with a new openness to their religious cultural background. Believers should never cease seeking, while seekers should be serious and honest in adopting the facts of religious life in order to strengthen their moral ideals. There are various ways for searchers and believers to share and learn from one other in order to partake of the truth. And to balance the collaboration between Atheists, Secularists and Believers, the Churches Religious discourses must also take part of the mainstream topic of media, culture, politics and not stay outside of the interest of the Czech majority.

When we as the Czechs use our philosophical instrument of objectivity to examine once again our Cultural History, while taking the necessary lessons to better our today and tomorrows generation then, the resultant effect will be conservation and

preservation of our unique indelible identity as we relate with other cultural trends with dignity and integrity.

As important as the Greece instrument of philosophy to sustain and maintain their religion cultural lifespan might be, it is original to them and belong to them as a culture. It therefore, beholds on the Czechs to look inward after the usage of the philosophical instrument of the Greece. To look inward aside the inculturation of the religious elements back into the Czech festivities in order to resuscitate the gradually but speedy eliminate of the Spiritual life wire of the Czech life. The Czechs need to employ the instrumental agents of it Musical cultural life, the Theatrical instrument of its life, and its Cinematographic life instrument to bring back its religious cultural life back. Hence, the three are still much alive and active in the life of the Czechs. And the fact that people fulfill their needs through various ways of cultural expressions, I will explain the various ways below.

a). THE INSTRUMENTAL AGENT OF MUSIC FOR THE CZECH RELIGIOUS CULTURAL REAWAKENING.

Music is relationship. And any relationship at all is never one sided but a partnership. This brings out the mystical nature of what great music is. In order for a partnership to function properly, it must be equal in every sense. Both sides must give to one another, take from one another, respect, love, and listen to one another. Things changed dramatically after one allows music to play a role in the relationship. Knowing this fact, the Church Musical Concerts as well as Czech Musicians must

join hands together to work out a blue print that edify their music in such a way that the religious undertone is valued by the lovers Czech music like in the 19th century when the Czech Musicals ruled the world. Examples could be the likes of Karel Gott (1939-2019), Zuzana Navarova (1959-2004), Lubos Andrst (1948-2021), Bohuslav Martinu (1890-1959), Julius Facik (1872-1916), Jiri Belohlavek (1946-2017) and many more.

Hence, the Czechs are Musical concert lovers be it Christian or not, this is an open avenue to revive its religious root.

b). THE INSTRUMENTAL AGENT OF THEATER FOR THE RELIGIOUS CULTURAL REAWAKENING.

One of the social life activities of the Czechs is its Theater. Although, the modern day theater especially in Europe lacks the quintessence of what theater is by the missing link of its ritual life (ontological perspective), all hope is not lost because of the love still expressed therein by the Czechs. It means that, a space is still available for inculturation of the spiritual. Learning from the history of primitive plays and rituals as opine by Johan Huizinga,²⁵¹ the Czech theater can inculcate the sacred element of theater which was in the spirit of pure play, for the primitive society performs its sacred rites, sacrifices, consecrations, and mysteries, all of which was to help to ensure the well-being of the world. This can be work better by lessening the sophistication of modern day theater that fails in comprehending the cultural attitudes and ancestry ritual of the people. Expressed in another way, the integration of the past

251 Rodriguez, *The Playful and the Serious: An Approximation to Huizinga's Homo Ludens*. pp. 1.

and present in the style and content of modern day theater. A typical of such inscenation can be found in African theaters of today especially the traditional Yoruba Theater of Nigeria.

By the re-introduction of the sacred or ritual aspect of the theater, the Czechs will not only seek to reaffirm its existence identity but they will also relate to their social ethos to the mythological systems or cosmology as I pointed out before now.

c). THE INSTRUMENTAL AGENT OF CINEMATOGRAPHY FOR THE CZECH RELIGIOUS CULTURAL REAWAKENING.

Cinema is still alive and well in the Czech society in spite of the unexpected break given by Covid-19 and the state of current secularism as well as the post religious age in which religion's influence—and that of its traveling companions "faith" and "spirituality"—is decreasing. It therefore, it means there is hope after all to incarnate the religious element of culture back to cinematographic. This sacred space is believed to there by film-makers and philosophers who reject the premise that scientific advancements have replaced wishy-washy concepts like "faith" with Enlightenment principles of empiricism and objectivity as seen in the movie 25 From the Sixties which was a documentary which unlike the series TV, “Golden Sixties” presents the Czech and Slovak cinematography of the 1960s is examined in terms of national, international, and intergenerational contexts. It represents the ways in which the New Wave went beyond established artistic criteria, demonstrating how it enriched world cinema and the permanent mark it left. Here comes a double hope for

the inculturation of the religious substance and examples of such successful movies on famous religious books include: Redeeming Love (Spring 2021), I Still Believe (2020), Breakthrough (2019), Christmas on My Mind (2019) etc and once into the spheres of both cinematographic and scientific fields in the Czech modern worldview.

d).THE INSTRUMENTAL AGENT OF SCHOOL FOR CZECH OF THE RELIGIOUS CULTURAL REAWAKENING.

One of the fundamental and foundation space is the primary and secondary schools in Czech. No one can doubt the strong and excellent influence of Catholics schools in any countries of the world. Aside the family which is the nucleus conscience formation of the children who are the future of any country, the elementary schools are next most important space to inculturate the religious or spiritual essentials in the Czech modern cultural life to boost and strengthen its unique identity and existence. If all fronts accept the truth that the Czech culture is need of this injection of the religious, spiritual, metaphysical, or ontology instrument into our contemporary lifestyle into to edify its perpetuity in this constantly changing world of ours that is giving a death blow to anything spiritual, then the Spiritual reality that radiates it life current of binding humans together and determines also the way they look at things around them will be a great success. This can only be possible if we seat together as true good wishers of the Czech present and tomorrow.

RESUMÉ.

Šokující postulace České republiky jako nejateističtější země světa nemůže nepřitáhnout pozornost k otázce, co se stalo? Tato otázka se stává křiklavější, když člověk začne žít ve zmíněné zemi, která je označována za nejvíce ateistickou. Při pohledu kolem sebe si nelze nevšimnout krásných kostelů, které zdobí celou zemi.

Snaha pochopit, proč se prudký úpadek náboženského aspektu českého života a současné doby radikálně sekularizuje, je to, co se tato práce/projekt snaží rozplést a hledá cestu k lepší české náboženské kulturní senzibilitě. Historické náboženské texty tak vybudovaly to, co je považováno za českou kulturní identitu.

Práce je založena na srovnání České republiky a Řecka. Přestože si Řecko i Česká republika prošly mnoha historickými obtížemi, domnívám se, že kultura moderního Řecka si dokázala, narozdíl od České republiky, udržet svůj náboženský život. Výběr Řecka je založen na tom, že mají s Českou republikou tolik společného, pokud jde o geografii, populaci a civilizaci.

Cesta vpřed spočívá v inkulturaci náboženského života v jedinečných českých festivalech, filmech, divadle, hudbě, škole, kinematografii stejně jako Řekové využívali instrumentálního činitele filozofie, který je jim vlastní.

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