

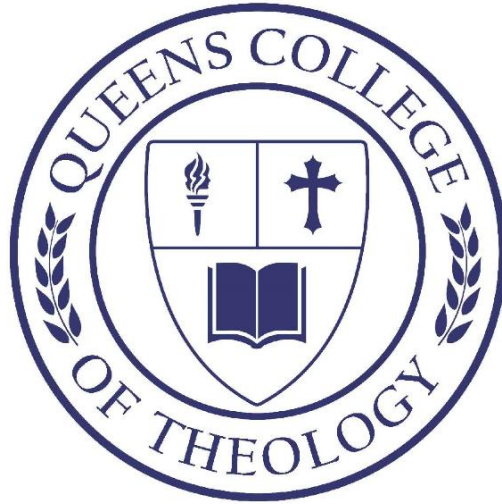


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Doctor of Philosophy (Ph.D.) in Biblical Studies Dissertation

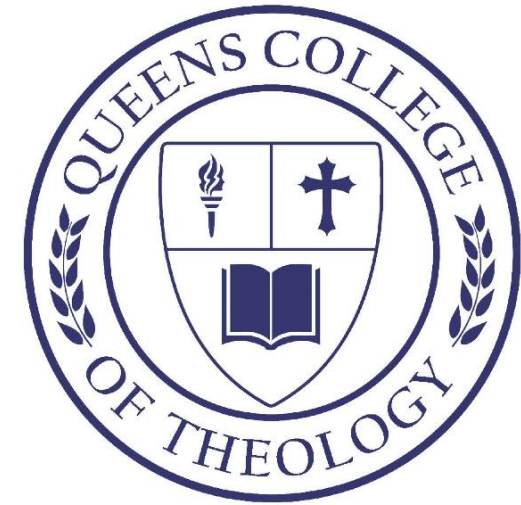


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**TREATISE ON SATAN: A THEOLOGICAL STUDY OF
THE CHARACTER OF SATAN, THE DEVIL, IN THE
BIBLE**



LUBOMIR LAKATOS
DOCTOR OF PHILOSOPHY
BIBLICAL STUDIES
QUEENS COLLEGE OF THEOLOGY

2025



QUEENS COLLEGE OF THEOLOGY

Treatise on Satan: A Theological Study of the Character of Satan, the Devil, in the Bible

Lubomir Lakatos

Queens College of Theology

Doctor of Philosophy in Biblical Studies

Dr. Randy Leftwich, D.Min.

2025

Dedication of the Dissertation in Honor of Professor Roháček

In Honor of Professor Jozef Roháček (February 6, 1877 – July 28, 1962)

Figure 1

Professor Jozef Roháček



From: (Krempaský, 2022)¹

This dissertation is dedicated to Professor Jozef Roháček, a Protestant Lutheran priest, missionary, and translator, who was the first to translate the Bible—both the Old and New Testaments—from the original biblical languages into Slovak in 1936 (revised in 1951). This translation resulted in a complete Slovak version of the Bible. Professor Roháček's Slovak translation replaced the previously unique six-volume Czech translation of the Kralice Bible, which was authored by a team of writers between 1579 and 1593. Professor Roháček dedicated approximately 19 years to translating the entire Bible. The first complete Lutheran Slovak Bible translation was published in 1936. Professor Jozef Roháček worked independently on this translation from the original languages, making this remarkable achievement even more commendable for the Slovak nation, which received the Slovak translation of the Bible.

¹ **Reference:** Krempaský, K. (2022, July 29). *Pred 60 rokmi skončil Jozef Roháček, autor prvého slovenského protestantského prekladu Biblie z pôvodných jazykov* [Online]. Denník Štandard. <https://standard.sk/231881/pred-60-rokmi-skonal-jozef-rohacek-autor-prveho-slovenskeho-protestantskeho-prekladu-biblie-z-povodnych-jazykov>

Author's Note

I have no conflicts of interest to disclose. I would like to express my sincere gratitude to my family, particularly my sister Andrea and her family. I am also profoundly thankful to my mother, Anna, for her unwavering support. Additionally, I am immensely appreciative of the encouragement I have received from my friends, especially Rastislav and Katka.

Furthermore, I would like to extend my gratitude to the entire faculty and administration for their assistance in facilitating my studies in the PhD program in Biblical Studies.

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**Figure 2
Author: Lubomir
Lakatos, D.Sc.**



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the Author**

Lubomir Lakatos, D.Sc., possesses a diverse array of esteemed titles and qualifications. He holds a Doctor of Science (D.Sc.) in Psychotraumatology from Collegium Humanum – Warsaw Management University in Poland. Additionally, he is certified as a Clinical Psychotraumatologist (TITC-C.T.) and a Community & Workplace Psychotraumatologist (TITC-C.W.T.) by the Traumatology Institute of Toronto, Ontario, Canada. Lubomir Lakatos also earned a Master of Science (M.Sc.) in Marketing and a Bachelor of Business Administration (BBA) in Management from LIGS University in the United States. Furthermore, he is a Licensed Minister from Queens College of Theology in North Carolina, USA. Notably, he has been awarded the title of Doctor Honoris Causa (Dr. h.c.) in Humanities by Grace Ladies Global Academy, a registered organization in North Carolina, USA.

Lubomir Lakatos, D.Sc., has completed accredited postgraduate studies in the field of psychotraumatology. He was awarded the title of Doctor of Science (D.Sc.) at Collegium

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Citations in the Text

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Abstract

Our dissertation examines the role of Satan in the Christian Bible, focusing on both the Old and New Testaments. The primary sources for this analysis include the Hebrew Bible and the Greek New Testament, with an emphasis on key texts such as Job, Zechariah, 1 Chronicles, the Gospels, Paul's Epistles, as well as the Epistles of Peter and John, and the Book of Revelation. Methodology: This study involved critical readings and interpretations, reflective analysis, comparative studies, and the integration of theological commentaries. A systematic approach was employed to capture the nuances of Satan's portrayal in the biblical texts. The objective of this dissertation is to trace the transformation of Satan from an adversarial figure in the Hebrew Bible to the ultimate embodiment of evil in the New Testament. Hypotheses: 1) In the Hebrew Bible, Satan is primarily depicted as an adversary or accuser, serving as God's agent to test human faith and integrity. This interpretation is reinforced by an analysis of passages such as **Genesis 3:1-5**, **1 Chronicles 21:1**, **Psalms 109:6**, **Ezekiel 28:12-17**, and various texts from the Book of Job and Zechariah. Hypotheses: 2) In the Greek Bible, Satan evolves into a more autonomous and malevolent entity, symbolizing ultimate evil and opposition to God. This hypothesis is supported by passages from the Gospels (e.g., **Matthew 4:1-11**, **Mark 1:12-13**, **Luke 4:1-13**), the Epistles, and the Book of Revelation. Our study confirms that Satan is portrayed as an intelligent fallen angel and deceiver, fully cognizant of his eventual destruction by God. Supporting passages include **1 Peter 5:8**, **Ephesians 6:11-12**, **2 Corinthians 11:14**, **Revelation 12:9**, and **James 4:7**. The dissertation also explores satanic organizations, including The Satanic Temple and the Church of Satan, as well as the representation of Satan in literature, music, television shows, and films. Particular emphasis is placed on the depiction of Satan across various music genres, especially heavy metal, where he is often invoked. Thematic Coverage: This section explores a range of topics, including

blasphemy as a sin against the Holy Spirit (**Matthew 12:31-32**), eschatology with a focus on the ultimate destruction of Satan (**Revelation 20:7-10, Isaiah 65:17-25, Matthew 25:41**), and the phenomenological concept of Satan as a moral construct of evil. Furthermore, we provide a foundational categorization of satanic organizations and their interpretations across various denominations and non-denominational Christian communities. The dissertation examines the meaning of life from multiple perspectives, including theological, psychological, and sociological viewpoints. It emphasizes the biblical teaching of loving God and one's neighbor as central to life's purpose. Although the scope of this dissertation is primarily focused on the portrayal of Satan in the Christian Bible, it also recognizes his presence in Judaism and Islam.

Keywords: Abyss, Adversary, angels, Anton Szandor LaVey, apocalypse, Armageddon, Baphomet, Baphomet of Eliphas Lévi, beast, Beelzebub, behemoth, Bible, Blansh Barton, blasphemy, Black Mass, Christ, churches, demon, denominational, Devil, end times, evil (malice, wickedness, iniquity), Fallen, Gehenna, God, Hades, hell, horns, Howard Stanton Levey, Jesus, Judgment Day, Kingdom, last battle, Left-Hand Path (LHP), Leviathan, Lilith, Lucifer, Lucien Greaves, Malcolm Jarry, Messiah, Michael Angelo Aquino, non-denominational, non-theistic Satanism, perdition, Peter H. Gilmore, Right-Hand Path (RHP), Sabbatic Goat, Satan, Satanism, sea monster, Sheol, sin, soft Satanism, temptation, The Church of Satan (CoS), The First Czech-Slovakian Church of Satan (P.Č-S.CH.C.S.), The Satanic Mass, The Satanic Temple (TST), the Temple of Set (ToS), theistic Satanism

Acknowledgments

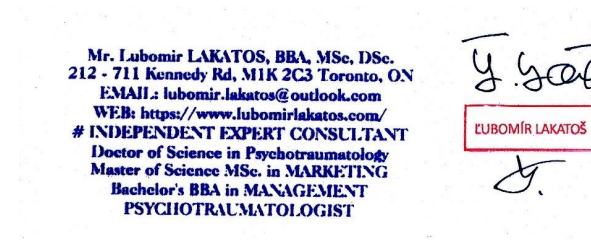
Proverbs 3:5-6 (KJV) *"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."*

I would like to express my gratitude to the Almighty God, YAHWEH,² JESUS CHRIST,³ and the HOLY SPIRIT⁴ for their divine assistance, which has enabled me to write this dissertation with humility, perseverance, and the power of prayer.

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Figure 3 and Figure 4

Stamps of Lubomir Lakatos, DSc.



From: Image Processed by the Author

² (Hebrew: יהוה); (YAH-VEH, YAH-WEH, or YEH-HO-VAW)

³ (Hebrew: ישוע המשיח, Yeshua HaMashiach; Hebrew: ישו הנצרי, Yeshu HaNotsri)

⁴ (Hebrew: רוח הקודש, Ruach Ha-Kodesh)

Introduction

Theological Study of the Character of Satan, the Devil, in the Bible

Satan, often depicted as the ultimate antagonist in Christian theology, serves as a powerful symbol of evil and temptation. His character embodies opposition to God's will and represents the source of moral and spiritual corruption. Understanding Satan's role is essential for grasping the broader themes of sin, redemption, and the human struggle against evil (Bible Study Pro Team, 2024). Biblical References: **Isaiah 14:12-15 (KJV), Ezekiel 28:12-17 (KJV), 1 Peter 5:8 (KJV), John 8:44 (KJV), 2 Corinthians 11:14 (KJV).**

The portrayal of Satan begins in the Hebrew Bible, where he is depicted as an adversary or accuser. In the Book of Job, Satan challenges Job's righteousness by scrutinizing his faith and loyalty to God. This early depiction establishes the foundation for Satan's evolving role as a tempter and deceiver in later biblical texts (Knowing-Jesus.com, 2024). Biblical References: **Job 1:6-12 (KJV), Job 2:1-7 (KJV), Zechariah 3:1-2 (KJV), 1 Chronicles 21:1 (KJV), Genesis 3:1-5 (KJV).**

In the New Testament, Satan's character becomes increasingly defined and malevolent. He is portrayed as the tempter of Jesus in the wilderness, attempting to divert Him from His divine mission. These narratives underscore Satan's role in testing the faith and resolve of believers, emphasizing the persistent presence of temptation throughout the spiritual journey. Biblical References: **Matthew 4:1-11 (KJV), Luke 4:1-13 (KJV), Mark 1:13 (KJV), 1 Thessalonians 3:5 (KJV), 1 Corinthians 7:5 (KJV).**

Satan's transformation into a symbol of ultimate evil is prominently illustrated in the Book of Revelation, where he is depicted as both the dragon and the ancient serpent. This imagery reinforces his association with chaos, destruction, and opposition to God's kingdom. Satan's defeat in Revelation signifies the ultimate triumph of good over evil (Knowing-Jesus.com & Satan, -As-Tempter, 2024). Biblical References: **Revelation 12:9 (KJV),**

Revelation 20:2 (KJV), Revelation 20:10 (KJV), Revelation 12:7-12 (KJV), Revelation 13:1-4 (KJV).

Theological interpretations of Satan vary across Christian traditions. Some view him as a literal being, while others interpret him as a metaphor for the presence of evil in the world. These differing perspectives influence how believers understand and respond to the concepts of evil and temptation in their lives (Satan, As The Enemy Of God & Knowing-Jesus.com, 2024). Biblical References: **2 Corinthians 4:4 (KJV), Ephesians 6:11-12 (KJV), James 4:7 (KJV), 1 John 3:8 (KJV), Romans 16:20 (KJV).**

Beyond the Bible, Satan has emerged as a prominent figure in literature and art, symbolizing the struggle between good and evil. Works such as John Milton's "Paradise Lost" and Dante's "Inferno" delve deeply into Satan's character, offering insights into human nature and the consequences of rebellion against divine authority (Lynn R. Huber, 2011).⁵

Satan's influence extends beyond religious contexts, permeating popular culture and media. Films, books, and music frequently depict Satanic themes, reflecting society's fascination with the concept of evil. This cultural portrayal can shape public perceptions of morality and the nature of temptation (Freethink Media, Inc., 2024). Biblical References: **2 Corinthians 11:14-15 (KJV), 1 John 2:15-17 (KJV), Matthew 13:19 (KJV), John 12:31 (KJV), Ephesians 2:2 (KJV).**

For believers, understanding Satan as a symbol of evil and temptation carries significant implications for their spiritual lives. It underscores the necessity of vigilance,

⁵ Biblical References: **Genesis 3:14-15 (KJV), Isaiah 14:12-15 (KJV), Ezekiel 28:12-17 (KJV), Matthew 25:41 (KJV), Revelation 20:10 (KJV).** From a psychological perspective, Satan can be viewed as a representation of the darker aspects of the human psyche. The concept of Satan as a tempter aligns with the internal conflicts individuals encounter when grappling with moral choices and the allure of sinful behavior. This perspective underscores the significance of self-awareness and moral integrity (Fredericksen et al., 2024). Additional Biblical References (KJV): **Romans 7:15-25 (KJV), James 1:13-15 (KJV), 1 Corinthians 10:13 (KJV), Galatians 5:16-17 (KJV), 1 Peter 5:8-9 (KJV).**

prayer, and reliance on divine guidance to resist temptation. Acknowledging the presence of evil encourages believers to cultivate virtues and fortify their faith (**A&E Television Networks, LLC, 2023**). ⁶

Understanding Theological Perspectives Exploring the character of Satan in the Bible is essential for comprehending various theological perspectives within Christianity. Satan is a central figure in Christian theology, symbolizing the embodiment of evil and opposition to God. By examining his portrayal in both the Hebrew and Greek scriptures, we can gain valuable insights into how different biblical authors and traditions have understood and depicted the nature of evil. This understanding aids theologians, scholars, and believers in grasping the complexities of Christian doctrine and the ongoing struggle between good and evil.

Historical and Cultural Context. The character of Satan has evolved over time, influenced by various historical and cultural contexts. By examining Satan's portrayal in different biblical texts, we can trace how these contexts have shaped the understanding of his role and significance. This study aims to uncover the historical and linguistic factors that contributed to the development of Satan's character, providing a richer and more nuanced understanding of biblical narratives. Understanding these contexts is essential for accurately interpreting the Bible and appreciating its depth and diversity.

⁶ Biblical References: **Ephesians 6:10-18 (KJV)**, **James 4:7-8 (KJV)**, **1 Peter 5:8-9 (KJV)**, **1 Corinthians 10:13 (KJV)**, **Matthew 6:13 (KJV)**. Satan's role as a symbol of evil and temptation is multifaceted, encompassing theological, psychological, and cultural dimensions. By exploring his character, we gain a deeper understanding of the human condition and the ongoing struggle between good and evil. This exploration not only enriches theological discourse but also provides valuable insights for personal spiritual growth and moral development (**Vidivir Laddy Esplanada, 2024**). Additional Biblical References: **Romans 16:20 (KJV)**, **1 John 3:8 (KJV)**, **Revelation 12:9 (KJV)**, **Revelation 20:10 (KJV)**, **Ephesians 6:11-12 (KJV)**.

Comparative Analysis. One of the primary objectives of this study is to compare the depiction of Satan in the Hebrew Bible and the Greek Bible. This comparative analysis allows us to observe the transformation of Satan's character from an adversarial role in the Hebrew scriptures to a more defined and malevolent figure in the Greek scriptures. Such a comparison highlights the theological and literary evolution within the biblical canon and provides insights into the broader narrative of salvation history. Additionally, it helps to identify both the continuity and divergence in the portrayal of evil across different biblical traditions.

Theological and Practical Implications Studying the character of Satan has significant theological and practical implications for contemporary Christian life. By examining Satan's portrayal in the Bible, believers can gain deeper insights into the nature of temptation, sin, and spiritual warfare. This understanding empowers them to resist evil and live in accordance with Christian values. Furthermore, it provides a framework for pastors, theologians, and educators to teach others about the reality of evil and the importance of spiritual vigilance. Consequently, the findings of this study can enhance both personal faith and communal religious practices.

Contribution to Biblical Scholarship. This study aims to advance the field of biblical scholarship by providing a detailed and systematic analysis of Satan's character. By integrating historical, linguistic, and theological approaches, the research offers a comprehensive examination of one of the most enigmatic figures in the Bible. The findings will not only enrich academic discussions but also serve as a valuable resource for future studies on related topics. Ultimately, this study seeks to deepen our understanding of the biblical portrayal of evil and its implications for theology and spirituality.

Methodology and Sources

This study investigates the character of Satan, also known as the Devil, in the Bible, focusing on his portrayal in both the Hebrew and Greek scriptures. The primary sources for this analysis include the Hebrew Bible and the Greek New Testament, emphasizing key texts such as Job, Zechariah, 1 Chronicles, the Gospels, the Pauline Epistles, the Epistles of Peter and James, and Revelation. The methodology consists of the following steps:

- **Critical Reading and Interpretation:** Each book is read and interpreted on its own terms, utilizing a critical reading approach.
- **Reflective Analysis:** After reading, the texts are subjected to critical analysis, and interpretations are carefully documented.
- **A Comparative Study:** This analysis examines the individual books to identify similarities and differences in their portrayals of Satan.
- **Theological Commentary Integration:** Theological commentaries are utilized to provide additional insights and interpretations for each book.

This study aims to trace the transformation of Satan from an adversarial figure in the Hebrew Bible to a symbol of ultimate evil in the New Testament. The findings will elucidate the significance of Satan in Christian theology and its implications for contemporary spiritual life. A systematic approach is employed to ensure a thorough examination of the biblical texts. Each book of the Bible is analyzed within its historical and cultural context to capture the nuances of Satan's portrayal. The comparative analysis of different texts provides a comprehensive view of how the character of Satan has been interpreted and reinterpreted over time. Theological commentaries are carefully selected to offer diverse perspectives, thereby enriching the analysis.

This methodology not only reveals the theological significance of Satan but also highlights broader implications for understanding evil and temptation within Christian

thought. Furthermore, the study incorporates a reflective and comparative analysis, synthesizing insights from each book to create a cohesive understanding of Satan's character. This reflective process involves critical thinking and interpretation, enabling a nuanced exploration of how Satan's role and symbolism have evolved over time. By integrating theological commentaries, the study offers a well-rounded perspective that considers diverse theological viewpoints and interpretations, thereby enriching the overall analysis and findings.

- I. **Hypothesis 1:** In the Hebrew Bible, Satan is primarily portrayed as an adversary or accuser, acting as an agent of God to test human faith and integrity.
- II. **Hypothesis 2:** In the Greek Bible, the character of Satan evolves into a more autonomous and malevolent entity, symbolizing ultimate evil and opposition to God.

Questions Addressed by the Author:

- a) What is the significance of studying the character of Satan in the Bible?
- b) How is Satan depicted in various texts of the Hebrew Bible?
- c) What historical and linguistic contexts influence the portrayal of Satan?
- d) How does the character of Satan evolve in the Greek Bible?
- e) What are the theological interpretations and significance of Satan in Christian theology?
- f) How do various Christian traditions interpret the concept of Satan?
- g) What is the role of Satan in eschatology and the concept of evil?
- h) What are the most well-known Satanic organizations, and how do they interpret sin from a biblical perspective?
- i) What are the various divisions of Satanic organizations, and how are these divisions classified?
- j) What is the meaning of life, and how can it be categorized?

Primary Content

The Representation of Satan in Selected Texts of the Hebrew Bible

Historical Context and Origins: Terminology Related to Satan and the Devil

Satan (pronunciation: Saw-tawn') originates from the Hebrew word שָׂטָן (H7854), which appears in Late Hebrew as שָׂטָן and שָׂטָן. In Aramaic, it is rendered as שָׂטָן and שָׂטָן, while in Syriac, a dialect of Hebrew, it is represented similarly. The Late Hebrew verb שָׂטָן and the Aramaic verb שָׂטָן further illustrate its linguistic roots. The term is often associated with the concept of being distant from the truth and the mercy of God, as noted in the Ethiopic texts (**Bible Hub & 7854, 2024**).

Biblical Hebrew: Hebrew Letters: שָׂטָן (Ha-Satan) (**Equip God's People & H7853, 2024**). Pronunciation in IPA symbols: /ha ʃa'tan/; English pronunciation: Strong's Hebrew Lexicon definition: H7854 – Satan – שָׂטָן – Satan; literally derived from H7853; an opponent, particularly (when the article is prefixed) Satan, the arch-enemy of good: adversary, Satan, withstand (**Equip God's People & H7854, 2024**). In numerous instances, the translators of the Septuagint (LXX), the ancient Greek translation of the Hebrew Bible that predates Christianity, chose to translate the Hebrew term Šātan as the Greek word διάβολος (diábolos), which means "adversary" or "accuser." The terms Satanas and Diábolos are used interchangeably in the New Testament and subsequent Christian texts. The Pauline letters and the Gospel of Mark predominantly employ the term Satanas, while the Gospel of Matthew favors the term diábolos (**Boyd, 1975, p. 13; Wikipedia - Satan, 2024**).

Biblical Greek: Greek letters ⁷: Σατανᾶς (Satanas); pronunciation: Satanas (Word: G4566 Σατάν, transliteration: Satan, pronunciation: Sat-an', phonetic spelling: saw-tawn; Part of Speech: noun, proper masculine). Definition: An adversary, also known as the superhuman opponent of God, is referred to as the Devil (Greek G1228, ⁸ Word: διάβολος, transliteration: diabolos, pronunciation: dee-ab'-ol-os; Hebrew: Satan). This term encompasses meanings such as slanderer, adversary, accuser, enemy, and tempter (**Equip God's People & G1228, 2024; OPTIMUS s.r.o, 2000**).

In the legal practice of ancient Israel during the Old Testament era, an accuser stood before the court on the right side of the defendant, who is often identified as Satan. In a biblical context, Satan is portrayed as the accuser in God's tribunal, exerting control over hostile forces, such as diseases and natural elements, during divine judgments against individuals. In Jewish tradition, particularly in later interpretations, Satan is viewed as a fallen angel cast down by God due to his pride. In Christian theology, he is regarded as the adversary of both humanity and God, a spreader of evil and destruction. Satan is also considered the ruler of the realm of evil spirits in the underworld, whose power is believed to have been curtailed by the advent of Christ. In the folk beliefs of antiquity and the Middle Ages, Satan was often depicted as a demon, representing either the spirit of the deceased or an evil entity. According to myth, this malevolent spirit was also associated with goats, leading to the animal's personification as the devil. In later depictions, the devil is characterized as a hairy, foul-smelling being with hooves, primarily inhabiting desolate areas. These legends, fairy tales, and myths portray him as a hellish figure endowed with supernatural abilities, intent on causing harm to humanity.

⁷ Ἑλληνική (Hellēnikē) - Ancient Greek: ὁ σατανᾶς or σατάν (ho Satanas/Satan)

⁸ G1228 – diabolos – διάβολος; G4566 – Satan – Σατάν; G4567 – Satanas – Σατανᾶς; H7854 – Satan – שָׂטָן; G3875 – parakletos – παράκλητος (Equip God's People & G1228, 2024).

In biblical sources, the Hebrew term describes an adversarial role rather than denoting a specific character. Although Hebrew storytellers as early as the sixth century B.C.E. occasionally introduced a supernatural figure, they were generally alluding to any of the angels sent by God for the specific purpose of obstructing or hindering human activity (Elaine Pagels, "The Origin of Satan," 1995; **Douglas Harper & Online Etymology Dictionary - Satan, 2024; Word Reference & Online Language Dictionaries - Satan, 2024**).

The Devil is God's adversary, not His servant. He is referred to as the "prince of this world," a spiritual being who became corrupt and rebelled against God. As stated in **John 14:30 (KJV)**: "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. **Ephesians 6:11-12 (KJV)** advises: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Etymology of the Word The term means "light-bringer" or "morning star." It is derived from the Latin word meaning "light," and meaning "to carry" or "to bear" (**Douglas Harper, 2024; Cresswell, 2010; Word Reference & Online Language Dictionaries - Lucifer, 2024**). The perception of Lucifer varies across different cultures and religions. In Christian tradition, he is often regarded as a fallen angel who has become synonymous with the devil. In Latin, the term also refers to the planet Venus when it appears in the morning sky, symbolizing light. In certain contexts, Lucifer may be viewed more as a symbol or a name rather than a distinct spiritual entity. For instance, in anthroposophy, Lucifer is considered a being that has separated from heavenly beings (**Design: G. Wolfgang & ANTROPOSOFIA, 2010; Wikipedia - Lucifer, 2024**).

In various religions and spiritual traditions, Lucifer is perceived as a positive figure—a fallen angel who achieved redemption despite his past transgressions. This interpretation of Lucifer sharply contrasts with the traditional Christian view, which regards him as a symbol of sin and rebellion. In Christian theology, Lucifer is identified as the devil, representing an eternal embodiment of temptation and sin. His rebellion against God is considered the direct cause of suffering and evil in the world. Conversely, many non-Christian traditions and philosophies interpret Lucifer differently, viewing him more as a symbol of enlightenment and hope rather than sin and rebellion (**Scott, 2024**). In the Bible, Lucifer is mentioned in only two instances: **Isaiah 14:12–15 (KJV)** and **Ezekiel 28:12–19 (KJV)**, as well as in **Revelation 12:7–9 (KJV)**.

The Bible indicates that the Devil is a real entity rather than merely a symbol of evil. The Hebrew term translated as means "shining one." (**Isaiah 14:12 KJV**: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!") The context reveals that this term refers to the Babylonian royal dynasty, which God humbled due to its pride. (**Isaiah 14:4, 13–20 KJV**: "That thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased! the golden city ceased! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Highest. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, everyone in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through

with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.") The term "shining one" is used ironically to describe this dynasty after its downfall (**IJWBQ article 46 & Watch Tower, BC**).

The Catechism of the Roman Catholic Church, in paragraph CCC 414, states that Satan, the devil, and other evil spirits are fallen angels because they freely chose to reject God and His divine plan. Their decision to oppose God is definitive, and they seek to involve humanity in their rebellion against Him (**KKC 414 & Catechisms, 2024**).

The Bible reveals the personality of the Devil through various names and descriptions (**IJWBQ Article 46 & Watchtower, BC**).

Satan is mentioned in **Job 1:6 (KJV)**: Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

- **The term means "slanderer."** According to **Revelation 12:9 (KJV)**, the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
- The term, in a biblical context, signifies "deceiver." This is illustrated in **2 Corinthians 11:3 (KJV)**: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- **Tempter.** (**Matthew 4:3 KJV**: "And when the tempter came to Him, he said, 'If Thou art the Son of God, command that these stones be made bread.
- **Liar.** (**John 8:44 KJV**: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.

The Catechism of the Roman Catholic Church, in paragraph CCC 2851, defines evil by referencing Satan, the Evil One, who opposes God. The term from the Greek, refers to the one who "throws himself across" God's plan and His "work of salvation" accomplished in Christ (**Catechism & KKC 2851, BC**).

Satan, the Devil, is an invisible spiritual being, which means that we cannot describe his appearance, as he does not possess a physical body. As stated in **Ephesians 6:11-12 (KJV)**: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (**IJWBQ Article 171 & Watch Tower, BC**).

In the Bible, we encounter several figurative names (**IJWBQ Article 171 & Watch Tower, BC**).

The angel of light disguises himself as a benevolent figure, enticing individuals to follow him rather than God. (**2 Corinthians 11:14 KJV**: "And no marvel; for Satan himself is transformed into an angel of light.")

A roaring lion, he ruthlessly attacks those who worship God. (**1 Peter 5:8 KJV**: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.")

The great dragon is a terrifying and powerful entity that delights in destruction. (**Revelation 12:9 KJV**: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.")

Biblical Verses Concerning Satan, the Devil:

Corinthians 11:14 (KJV) states that Satan, the Devil, is a deceiver who pretends to have good intentions; however, his true objective is to lead people to adopt his mindset instead of worshiping God. **Ephesians 6:11 (KJV)**: Satan the Devil employs various schemes to lead individuals to disobey God. **James 4:7 (KJV)**: We can overcome the devil by rejecting his thoughts and obeying God. **1 Peter 5:8 (KJV)**: The Devil despises those who obey God and seeks to destroy the beautiful relationship they have with Him.

The term appears without the definite article. In this context, it refers to an angel who opposed Balaam when he intended to curse Israel (**Numbers 22:22, 32 KJV**). The Bible contains numerous references to Satan. In the narrative of Balaam, a seer whom the Moabite king Balak commissioned to curse the Israelites, God places an angel in Balaam's path as This term is found in various other instances throughout the Prophets, often in a similar context; it does not refer to a specific character named Satan but serves as a descriptor for individuals acting as adversaries (**My Jewish Learning, 2024**).

In other instances, the term refers to individuals who oppose others. The meaning of the definite article "Ha" in the Hebrew scriptures indicates God's adversary, Satan the Devil. In the Christian Greek scriptures, the term almost always refers to Satan the Devil, often accompanied by the definite article "Ho" (**Czech (it-2-B) & Watch Tower, 2022, p. 613**).

Satan is mentioned as a specific character, referred to as “**Ha Satan – Satan**”, only twice in the **Hebrew Bible**. One instance occurs in the **Book of Zechariah**, where the high priest is depicted as standing before a divine angel while Satan has the authority to accuse him. The other instance is found in the **Book of Job**, where Satan plays a central role in the narrative as an angel in God's court (**My Jewish Learning & Satan the Adversary, 2024**).

The Bible indicates that Satan was not always known by this name; he received this descriptive title due to his rebellious stance and opposition to God. The Scriptures do not

specify what his name was prior to this designation. The being who became Satan was created as a perfect and righteous entity. He is a spiritual being, as evidenced by his presence in God's realm in the heavens (**Job chapters 1 and 2, KJV; Revelation 12:9, KJV**). The characteristics and actions attributed to him in both the Hebrew and Greek Scriptures are ascribed to a person rather than to an abstract concept or principle of evil. Both the Jewish people and Jesus Christ, along with his disciples, recognized Satan the Devil as a spiritual person, a distinct spiritual entity. Satan's first external act was to lead Adam and Eve away from God (**Genesis 3:1-24, KJV**). Through this sin, he brought about the death of Adam and Eve, resulting in sin and death being passed on to all their descendants. As stated in **Romans 5:12 (KJV)**: (**Czech (it-2-B) & Watch Tower, 2022, p. 614**).

The Catechism of the Roman Catholic Church, in paragraph CCC 392, states: Scripture speaks of the sin of these fallen angels. Their "fall" consists of the free choice made by these created spirits, who radically and irrevocably rejected God and His kingdom. We find an echo of their rebellion in the tempter's words to our first parents: "You will be like God" (**Genesis 3:5, KJV**). "The devil has sinned from the beginning" (**1 John 3:8, KJV**); "he is a liar and the father of lies" (**John 8:44, KJV**) (**KKC 392 & Catechisms, 2024**).

This spiritual being, Satan the Devil, although he had a righteous and perfect beginning, deviated onto a path of sin and degradation. This process is described in the biblical account found in the book of **James 1:14-15 (KJV)**: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." The Bible clearly indicates that Satan was the one who spoke through the serpent and deceived Eve into disobeying God's command. Eve then persuaded Adam to act rebelliously as well (see **Genesis 3:1-7 KJV** and **2 Corinthians 11:3 KJV**). Because Satan the Devil used the serpent, the Bible designates him as the "Serpent," and he is also referred to as the "tempter"

(**Matthew 4:3 KJV**) and the "liar," the "father of lies" (**John 8:44 KJV; Revelation 12:9 KJV**) (**Czech (it-2-B) & Watch Tower, 2022, p. 614**).

The Catechism of the Catholic Church, in paragraph CCC 391, states that the decision of our first parents to disobey was influenced by the voice of a tempter who opposes God and, out of envy, leads them to their fall into death. Scripture and Church Tradition identify this being as a fallen angel, known as Satan or the Devil. The Church teaches that he was initially a good angel created by God. "God did indeed create the devil and the other evil spirits as naturally good, but they themselves became evil (**KKC 391 & Catechisms, 2024**).

When Satan the Devil addressed Eve through the speaking serpent, he challenged the legitimacy and justice of Almighty God. Satan implied that God was withholding something from Eve and declared that God was a liar when He said that if she ate the forbidden fruit, she would die. He convinced her that by consuming the fruit, she would gain freedom and independence from God, becoming like God herself. In this manner, Satan the Devil, as a spiritual being, exalted himself above God in Eve's perception. Despite her lack of awareness regarding the identity of her deceiver, Satan effectively became her god. Through this act, Satan the Devil brought both man and woman under his control and authority, positioning himself as a rival to God (see **Genesis 3:1-7**) (**Czech (it-2-B) & Watch Tower, 2022, p. 614**).

Persistent Opposition to God. When Satan the Devil made a challenging claim against God and accused His servants of lacking integrity, he acted in accordance with his name "Devil," which signifies slanderer. This name was acquired in the Garden of Eden when he defamed the Triune Sovereign God. Wicked demons joined in this opposition. It is evident that before the flood during Noah's time, other angels of God abandoned their heavenly dwelling and their assigned positions. In materialized bodies, they began to dwell on Earth,

married women, and had offspring known as the Nephilim (**Genesis 6:1-4 KJV; 1 Peter 3:19-20 KJV; 2 Peter 2:4 KJV; Jude 6 KJV**).

These angels abandoned their service to the Triune God and subsequently came under the dominion of Satan, the Devil. Consequently, Satan is referred to as the "ruler of demons." In one instance, when Jesus Christ cast out demons from a man, the Pharisees accused Him of doing so by the power of "Beelzebub, the ruler of demons." It is evident that they were referring to Satan, as demonstrated by Jesus' response: "If Satan casts out Satan, he is divided against himself (**Matthew 12:22-27, KJV; Czech (it-2-B) & Watch Tower, 2022, p. 614**).

Satan, the Devil, did everything possible to destroy those whom the Triune, Almighty God chose as the descendants of Abraham—the nation of Israel. As the entirety of biblical history demonstrates, Satan incited this nation to sin and stirred up other nations against it.

Table 1

Englishman's Concordance - Strong's Hebrew: 7854. שָׂטָן (Satan)

Numbers 22:22 HEB KJV	Numbers 22:32 HEB KJV
HEB: וַיִּהְיֶה בְּדֶרֶךְ לְשָׂטָן לִי וְהוּא	HEB: אֲנֹכִי יֵצֵאתִי לְשָׂטָן כִּי-יָרָט
KJV: in the way for an adversary against him. Now he was riding	KJV: behold, I went out to withstand thee, because [thy] way
1 Samuel 29:4 HEB KJV	2 Samuel 19:22 HEB KJV
HEB: יְהִי־הֵ" לְבִי לְשָׂטָן בְּמִלְחָמָה וּבְמָוָה	HEB: לִי הַיּוֹם לְשָׂטָן הַיּוֹם יָגִמַת
KJV: lest in the battle he be an adversary to us: for wherewith should he reconcile	KJV: that ye should this day be adversaries unto me? shall there any man
1 Kings 5:4 HEB KJV	1 Kings 11:14 HEB KJV
HEB: מִכָּכֵיב אֵין שָׂטָן וְאֵין מָגֵעַ	HEB: וַיִּקְם יְהוָה שָׂטָן לְשִׁלֹמֹה אֵת
KJV: on every side, [so that there is] neither adversary nor evil	KJV: stirred up an adversary unto Solomon,
1 Kings 11:23 HEB KJV	1 Kings 11:25 HEB KJV
HEB: אֱלֹהִים לֹו שָׂטָן אֵת-רִזּוֹן	HEB: וַיְהִי שָׂטָן לְיִשְׂרָאֵל כֹּל־
KJV: stirred him up [another] adversary, Rezon	KJV: And he was an adversary to Israel

1 Chronicles 21:1 HEB: וַיַּעֲמֵד שָׂטָן עַל־יִשְׂרָאֵל KJV: And Satan stood up against Israel,

Job 1:6 HEB KJV

HEB: וַיָּבֹאוּ גַם־הַשָּׂטָן בְּתוֹכָם:

KJV: themselves before the LORD

YHVH, and Satan came

Job 1:7 HEB KJV

HEB: תָּבֵא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה:

KJV: comest thou? Then Satan answered

Job 1:9 HEB KJV

HEB: וַיַּעַן הַשָּׂטָן אֶת־יְהוָה:

KJV: Then Satan answered the LORD YHVH,

Job 1:12 HEB KJV

HEB: יָדָךְ וַיֵּצֵא הַשָּׂטָן מִמָּעַם פָּנָי:

KJV: thine hand. So Satan went forth

Job 2:2 HEB KJV

HEB: וַיֹּהֲרֶה אֶל־הַשָּׂטָן אֵי מִנָּה:

KJV: said unto Satan, From whence

Job 2:3 HEB KJV

HEB: וַיֹּהֲרֶה אֶל־הַשָּׂטָן הַשְּׂמֵת לְבָרֶךְ:

KJV: said unto Satan, Hast thou

Job 2:6 HEB KJV

HEB: וַיֹּהֲרֶה אֶל־הַשָּׂטָן הִנֵּה בְיָדְךָ:

KJV: said unto Satan, Behold, he [is] in thine hand;

Psalms 109:6 HEB KJV

HEB: עָלָיו רָשָׁע וְשָׂטָן יַעֲמֵד עָלָיו:

KJV: thou a wicked man over him: and let Satan stand

Job 1:7 HEB KJV

HEB: וַיֹּהֲרֶה אֶל־הַשָּׂטָן מֵאֵינָן תָּבֵא:

KJV: said unto Satan, Whence

Job 1:8 HEB KJV

HEB: וַיֹּהֲרֶה אֶל־הַשָּׂטָן הֲשֵׁמַתְךָ לְבָרֶךְ:

KJV: said unto Satan, Hast thou considered

Job 1:12 HEB KJV

HEB: וַיֹּהֲרֶה אֶל־הַשָּׂטָן הִנֵּה כָל־:

KJV: said unto Satan, Behold, all that he hath [is] in thy power;

Job 2:1 HEB KJV

HEB: וַיָּבֹאוּ גַם־הַשָּׂטָן בְּתוֹכָם לְהַתְנַחֵם:

KJV: themselves before the LORD YHVH, and Satan came

Job 2:2 HEB KJV

HEB: תָּבֵא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה:

KJV: comest thou? And Satan answered

Job 2:4 HEB KJV

HEB: וַיַּעַן הַשָּׂטָן אֶת־יְהוָה:

KJV: And Satan answered the LORD YHVH,

Job 2:7 HEB KJV

HEB: וַיֵּצֵא הַשָּׂטָן מֵאֶת פָּנָי:

KJV: So went Satan forth from the presence

Zechariah 3:1 HEB KJV

HEB: מִלְּאֹךְ יְהוָה וְהַשָּׂטָן עֹמֵד עָלָיו:

KJV: of the LORD YHVH, and Satan standing

Zechariah 3:2 HEB KJV

HEB: וַיֹּהֲרֶה אֶל־הַשָּׂטָן וַיַּגֵּד יְהוָה:

KJV: said unto Satan, The LORD YHVH KJV: rebuke thee, O Satan; even the YHVH

From: Bible Hub, & 7854. (2024). 7854 Satan. Bible Hub. Retrieved September 9,

2024, from <https://biblehub.com/hebrew/7854.htm>

Horns or Radiance: The Hebrew Terms in Exodus 34:29-35

Moses (flourished 14th–13th century BCE) was a Hebrew prophet, teacher, and leader who liberated his people from slavery in Egypt during the 13th century BCE (Before the Common Era, or BC). At the covenant ceremony at Mount Sinai, where the Ten Commandments were proclaimed, he established the religious community known as Israel. As the interpreter of these covenant stipulations, he organized the community's religious and civil traditions (Dewey M. Beegle, 2024; Abrahams, Israel, et al., 2018).

The key word in the Hebrew text of the Bible is קָרַן transcribed as Q R N. The term can have various meanings depending on the vowels that are added (Mat, 2003).

קָרַן
qāran
shine, have horns

קֶרֶן
qeren
horn

The term can be translated ambiguously as "send rays. According to the Biblical Archaeology Society, the Hebrew word "qeren" can mean both "rays" and "horns." The Septuagint (LXX) provides a broader interpretation, describing Moses' face as "glorified" (Bronder & Lee M. Jefferson, 2023).

Table 2

Exodus Chapter 34 שמות (Exodus Chapter 34 שמות):

כט ויהי, ברדת משה מהר סיני, ושני לוחות העדות ביד-משה, ברדתו מן-ההר; ומשה לא-ידע, כי קרן עור פניו--בדברו אתו. ל וירא אהרן וכל-בני ישראל, את-משה, והנה קרן, עור פניו; וייראו, מגשת אליו. לא ויקרא אלהם משה, וישבו אליו אהרן וכל-הנשאים בעדה; וידבר משה, אלהם. לב ואחר-י-כן נגשו, כל-בני ישראל; ויצומו--את כל-אשר דבר יהוה אתו, בהר סיני. לג ויכל משה, מדבר אתם; ויתן על-פניו, מסנה. לד ובבא משה לפני יהוה, לדבר אתו, יסיר את-המסנה, עד-צאתו; ויצא, ודבר אל-בני ישראל, את, אשר יצוה. לה וראו בני-ישראל, את-פני משה, כי קרן, עור פני משה; והשיב משה את-המסנה על-פניו, עד-באו לדבר אתו.

And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face sent forth beams while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face sent forth beams; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses spoke to them. And afterward all the children of Israel came nigh, and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And when Moses had done speaking with them, he put a veil on his face. But when Moses went in before the LORD that He might speak with him, he took the veil off, until he came out; and he came out; and spoke unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face sent forth beams; and Moses put the veil back upon his face, until he went in to speak with Him.

From: (A Hebrew - English Bible According to the Masoretic Text and the JPS 1917 Edition)

Exodus 34: 29-35 BIBLIA SACRA VULGATA (VULGATE, 405 CE):

Cumque descenderet Moyses de monte Sinai, tenebat duas tabulas testimonii, et ignorabat quod **cornuta** esset facies sua ex consortio sermonis Domini. Videntes autem Aaron et filii Israel **cornutam** Moysi faciem, timuerunt prope accedere. Vocatique ab eo, reversi sunt tam Aaron, quam principes synagogae. Et postquam locutus est ad eos, venerunt ad eum etiam omnes filii Israel: quibus praecepit cuncta quae audierat a Domino in monte Sinai. Impletisque sermonibus, posuit velamen super faciem suam. Quod ingressus ad Dominum, et loquens cum eo, auferebat donec exiret, et tunc loquebatur ad filios Israel omnia quae sibi fuerant imperata. Qui videbant faciem egredientis Moysi esse **cornutam**, sed operiebat ille rursus faciem suam, siquando loquebatur ad eos.

Exodus 34: 29-35, The Greek Old Testament (Septuagint) (c. 3rd century BCE, Koine Greek), (The Greek Old Testament (Septuagint):

ὥς δὲ κατέβαινε Μωϋσῆς ἐκ τοῦ ὄρους, καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν Μωϋσῆ· καταβαίνοντος δὲ αὐτοῦ ἐκ τοῦ ὄρους, Μωϋσῆς οὐκ ᾔδει ὅτι δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ. καὶ εἶδεν Ἀαρὼν καὶ πάντες οἱ πρεσβύτεροι Ἰσραὴλ τὸν Μωϋσῆν καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ, καὶ ἐφοβήθησαν ἐγγίσει αὐτῷ. καὶ ἐκάλεσεν αὐτοὺς Μωϋσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν Ἀαρὼν καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς, καὶ ἐλάλησεν αὐτοῖς Μωϋσῆς. καὶ μετὰ ταῦτα προσῆλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ Ἰσραὴλ, καὶ ἐνετείλατο αὐτοῖς πάντα, ὅσα ἐνετείλατο Κύριος πρὸς αὐτὸν ἐν τῷ ὄρει Σινά. καὶ ἐπειδὴ κατέπαυσε λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. ἡνίκα δ' ἂν εἰσπορεύετο Μωϋσῆς ἔναντι Κυρίου λαλεῖν αὐτῷ, περιηρεῖτο τὸ κάλυμμα ἕως τοῦ ἐκπορεύεσθαι. καὶ ἐξελθὼν ἐλάλει πᾶσι τοῖς υἱοῖς Ἰσραὴλ ὅσα ἐνετείλατο αὐτῷ Κύριος, καὶ εἶδον οἱ υἱοὶ Ἰσραὴλ τὸ πρόσωπον Μωϋσεὺς ὅτι δεδόξασται, καὶ περιέθηκε Μωϋσῆς κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, ἕως ἂν εἰσέλθῃ συλλαλεῖν αὐτῷ.

Exodus 34:29-35 KJV, KING JAMES VERSION (1611):

▪ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the **skin** of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the **skin** of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the **skin** of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Table 3

Text Analysis - Exodus 34:29

34:29 שמות Hebrew Bible

ויהי ברדת משה מהר סיני ושני לחת העדת ביד משה ברדתו מן ההר ומשה לא ידע כי קרן עור פניו

בדברו אתו:

Hebrew	English	Morphology
וַיְהִי	And it was so	Conj-w V-Qal-
way-hî,		ConsecImperf-3ms
בְּרִדְתּוֹ	when came down	Prep-b V-Qal-Inf
bə-re-det		
מֹשֶׁה	Moses	N-proper-ms
mō-šeh		

מֵהָר	from Mount	Prep-m N-msc
mê-har		
סִינִי	Sinai	N-proper-fs
sî-nay,		
וּשְׁנֵי	and two	Conj-w Number-mdc
ū-šə-nê		
לַחֹת	the tablets	N-mpc
lu-ḥōt		
הָעֵדֻת	of the Testimony	Art N-fs
hā-‘ê-duṭ	[were]	
בְּיָדָּהּ	in hand	Prep-b N-fsc
bə-yad-		
מֹשֶׁה	Moses	N-proper-ms
mō-šeh,		
בְּרִדְתּוֹ	when he came down	Prep-b V-Qal-Inf
bə-riḏ-tōw		3ms
מִן־	from	Prep
min-		
הָהָר	the mountain	Art N-ms
hā-hār;		
וּמֹשֶׁה	that Moses	Conj-w N-proper-ms
ū-mō-šeh		
לֹא־	not	Adv-NegPrt
lō-		
יָדָע yā-da‘,	did know	V-Qal-Perf-3ms

כִּי	that	Conj
כִּי		
קָרַן	shone	V-Qal-Perf-3ms
qā-ran		
עוֹר	the skin	N-msc
‘ō-wr		
פָּנָיו	of his face	N-cpc 3ms
pā-nāw		
בְּדַבְּרוֹ	while he talked	Prep-b V-Piel-Inf
bə-ḏab-bə-rōw		3ms
אִתּוֹ:	with Him	Prep 3ms
’it-tōw.		

From: (Bible Hub, 2024). Bible Hub. (2024). *Exodus 34: 29 Hebrew Text Analysis* [Online]. Bible Hub. <https://biblehub.com/text/exodus/34-29.htm>

Rabbi Yosef Bechor Shor argued that the term should be transliterated as However, this does not imply that Moses had actual horns; rather, his skin radiated with the aura of the Holy Presence. The term was used because the radiance took the form of two bundles resembling horns (Wikipedia - Joseph ben Isaac Bekhor Shor, 2024; Mat, 2003; Sefaria, 2024). Rabbi Shmuel ben Meir (Rashbam) contended that the Hebrew term should be interpreted as akin to "rays emanating from His hands." The encounter between Yahweh and the Israelites could pose significant physical danger to them. יהוה (YHWH) himself repeatedly warns the curious, indicating that they may find themselves in peril if they approach the location where the divine kavod descends and manifests. He allows יהוה (YHWH) to delineate the area of His arrival by prohibiting the entry of both people and animals. He provides instructions on how to protect His future servants so that they do not

perish while communicating with Him. Initially, Yahweh declines to accompany the Israelites on their journey to their new home to avoid destroying them (Mat, 2003; Wikipedia - Rashbam, 2024; Sefaria - Meir ben Shmuel, 2024; Hadar Institute & Tucker, 2024).

Figures 5 and 6

Moses is a sculpture created by Michelangelo Buonarroti in the early 16th century.



From: Michelangelo Buonarroti, 1513-16, Rome. Image source: (Dewey M. Beegle, 2024), (Harris & Zucker, 2024).

Figures 5 and 6: These photographs depict the sculpture of Moses by Michelangelo Buonarroti, created between 1513 and 1516. This marble sculpture is located in San Pietro in Vincoli, Rome, and was commissioned by Pope Julius II for his tomb. The sculpture portrays Moses with horns on his head, a detail that stems from a translation of the Hebrew Bible describing Moses' face as emitting rays of light, which was misinterpreted as "horns" in Latin (Wikipedia - Moses (Michelangelo), 2024; Meyer, 2022).

Figure 7**Michelangelo's Moses**

From: Moses (detail), Michelangelo, Tomb of Pope Julius II, c. 1513–15, marble, 235 cm (San Pietro in Vincoli, Rome; photo: Steven Zucker). Moses, Michelangelo, 1513–16, San Pietro in Vincoli, Rome. Image source: From: (Harris & Zucker, 2024).

Figure 7: These images provide detailed views of Michelangelo's Moses, which is part of the Tomb of Pope Julius II. Completed around 1513–1515, the sculpture is renowned for its intricate details, including Moses' flowing beard and the intense expression on his face (Meyer, 2022).

Figure 8**Moses**

From: Images of Moses are depicted wearing a horned hat and horns in various artworks: Aelfric (1025 AD), Moses with a serpent (1225), Sluter (1404), Michelangelo (1513), and Freud (20th century) (Mellenkoff). Download images source: **From: (Dhushara, 2024).**

Figure 8: This image illustrates various depictions of Moses throughout history, highlighting the evolution of his iconography. Beginning with Aelfric in 1025 AD, Moses is portrayed wearing a horned hat. By 1225, he is depicted with a serpent, and in 1404, Sluter's representation includes horns. Michelangelo's renowned sculpture from 1513 also features Moses with horns, a detail that stems from a mistranslation of the Hebrew Bible, where "rays of light" were interpreted as "horns" (Wikipedia - Horns of Moses, 2024; Stracke, 2024). In the 20th century, Freud's interpretation perpetuates this tradition, demonstrating the enduring influence of this iconographic element (Dhushara, 2024; Wheelermethodist, 2024).

Satan in the Book of Job

The Book of Job is divided into two distinct parts: prose and poetry. The beginning and conclusion of the book are written in prose, while the central chapters are composed in poetic form (My Jewish Learning & Book of Job, 2024).

In the Book of Job, Satan plays a pivotal role in the opening chapters (Job 1–2, KJV). Referred to as "the Accuser," Satan challenges Job's righteousness by suggesting that Job is

faithful only because of his prosperous life. God permits Satan to test Job's integrity by stripping away his wealth, health, and family. Despite these severe trials, Job remains steadfast in his faith, refusing to curse God. Satan's actions serve as a catalyst for the central theme of the book: the testing of human faith and integrity under extreme suffering. This narrative highlights the tension between divine sovereignty and human suffering, with Satan acting as an instrument to explore these profound theological questions (**Yale University Press, 2020; Bible Odyssey, n.d.**).⁹

The Bible offers us insight into the events that occurred in heaven. It reveals that later, Satan the Devil, as a rival to God, presented himself before the Triune God and made a bold assertion: he claimed that he could lead God's servant Job away from Him, thereby influencing anyone who serves God. Essentially, Satan accused the Triune God of injustice, contending that Job had received everything from Yahweh, including total protection.

In the Book of Job, Satan plays a central role as an angel in Yahweh's court. According to the biblical narrative, Satan—commonly understood as the adversary—argues that Yahweh allows him to impose hardships on His righteous servant, Job. He contends that Job is faithful only because of his wealth and good fortune; if these are taken away, Satan claims, Job will curse Yahweh. God permits Satan to strip Job of his wealth, kill his family, and afflict him physically. However, none of these trials lead Job to rebel against Yahweh (**My Jewish Learning & Satan the Adversary, 2024**).

Satan, the Devil, was unable to test Job and reveal the true nature of his heart; however, he insinuated that it was wicked. He suggested that Job served the Triune God

⁹ Yale University Press. (2020, August 5). The historical context of the Book of Job. Retrieved from <https://yalebooks.yale.edu/2020/08/05/the-historical-context-of-the-book-of-job/>
Bible Odyssey. (n.d.). Authorship of Job. Retrieved from <https://www.bibleodyssey.org/articles/authorship-of-job/>

primarily out of selfish motives. This perspective was clearly articulated when he stated, “Skin for skin! Yes, all that a man has he will give for his life. But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!” (**see Job 1:6–12 KJV; compare Job 2:1–7 KJV**).

In this particular instance, the Triune God permitted Satan the Devil to inflict misfortune upon Job. God did not intervene when Satan orchestrated the raid by the Sabeen marauders, nor when he destroyed Job's herds and killed the shepherds with what Job's messenger described as “fire from God” descending from heaven; it remains unspecified whether this was lightning or another form of fire. Additionally, Satan the Devil instigated a raid by three bands of Chaldeans and unleashed a windstorm. These calamities resulted in the death of all of Job's children and the destruction of his property. Ultimately, Satan the Devil afflicted Job with a grievous disease (**Job 1:13–19; 2:7, 8 KJV**).

These facts reveal both the power and might, as well as the malevolent and murderous nature of the spiritual being known as Satan the Devil. However, it is important to note that when the Triune God explicitly forbade Satan from harming Job's life, Satan acknowledged his own weakness and refrained from challenging God's power and authority (**Job 2:6 KJV; Czech (it-2-B) & Watch Tower, 2022, p. 614**).

The prose sections encompass the first two chapters and the conclusion of the final chapter, collectively presenting a straightforward and continuous narrative. Job, a righteous man, loses everything—his health, wealth, and family—but remains steadfast in his faith. His unwavering acceptance of his circumstances is remarkable. When Job learns that his house has collapsed, resulting in the death of his entire family, he responds with calmness in prayer: “The Lord gives, and the Lord takes away. Blessed be the name of the Lord” (**Job 1:21, KJV**). Ultimately, Job's steadfast faith is rewarded by God, who restores to him “twice as much as he had before” (**Job 42:10, KJV**). The story of Job concludes on a positive note:

"Job lived 140 years, saw four generations of children and grandchildren, and died old and content" (**Job 42:16, KJV**) (**My Jewish Learning & Book of Job, 2024**).

The poetic section, which constitutes the majority of the text (chapters 3-42), is theologically more ambiguous. This part consists of a series of impassioned speeches delivered exclusively in verse. It portrays a hero who is far from resigned to his fate. Instead, Job persistently asserts the injustice of his suffering and repeatedly challenges God to reveal the reason for his plight. He cries out: "God has wronged me. He has surrounded me. I cry out but receive no answer. I shout, but there is no justice" (**Job 19:6-7, KJV**). Much of the drama in this section arises from the interactions between Job and his four supposed friends: Eliphaz, Bildad, Zophar, and Elihu. These men ostensibly come to comfort him but ultimately argue vehemently that God's justice (or lack thereof) should not be questioned by mere mortals. Eliphaz exclaims: "Who, being innocent, has ever perished? Where were the upright destroyed?" (**Job 4:7, KJV**). Bildad goes even further: "If your children sinned against God, He gave them over to the penalty of their sin!" (**Job 8:4, KJV**). In other words, these "friends" deliver a message of condemnation. They argue that since there is no punishment without sin, whatever fate befalls you is a result of your own actions. Ultimately, God emerges from the storm clouds to set the record straight. Based on the prose version of the text, one might expect God to rebuke Job for his perceived arrogance and commend the friends for their piety, but God does no such thing. After a lengthy discourse on the mysteries of the universe and humanity's limited capacity for understanding, God concludes that it was Job, not the friends, who grasped the situation correctly. Job's suffering was indeed unjust, and his protests were warranted! (**My Jewish Learning & Book of Job, 2024**).

In the prose text, the reader is left with no questions: God is entirely just, and suffering should be endured in reverent silence. In contrast, the poetic text offers no straightforward answers. Although God does not provide a rationale for the suffering of the

innocent, He asserts that the connection between suffering and sin is tenuous at best, and that our fate is not necessarily determined by our actions. By presenting two models—stoic determination and passionate resistance—the text invites the reader to recognize both as authentic religious responses to life's injustices. At times, in our own struggles, we may oscillate between these perspectives, seeking tranquility in one moment and crying out in anguish in another. In this way, the Book of Job stands as one of the most profoundly human texts in the Bible, reflecting the inner turmoil that many of us experience without offering simplistic directives (**My Jewish Learning & Book of Job, 2024**).

The Book of Job does not provide information regarding its authorship or date of composition. Linguistic clues and references suggest that it was likely written after the Babylonian exile, during the Persian period (6th-4th century BCE). However, the highly stylized and literary Hebrew of Job, which is considered the most complex of all the biblical texts, makes it challenging for scholars to definitively determine the date of its composition. Furthermore, it remains unclear whether a single author composed both the prose and poetic sections of Job or if they are the work of different authors later integrated into a unified text (**My Jewish Learning & Book of Job, 2024**).¹⁰

Satan in the Book of Zechariah

In **Zechariah 3:1-2 (KJV)**, Satan is depicted as the accuser standing at the right hand of Joshua, the high priest, in opposition to him. This passage presents a vivid courtroom scene in which Joshua, representing the people of Israel, stands before the angel of the Lord. Satan's role as the accuser highlights his function in biblical literature as one who brings charges against God's people, seeking to undermine their standing before Him. However, the

¹⁰ Bible Odyssey. (n.d.). Authorship of Job. Retrieved from <https://www.bibleodyssey.org/articles/authorship-of-job/>

Lord rebukes Satan, emphasizing His authority and mercy. This rebuke signifies that, despite Satan's accusations, God's chosen people are redeemed and cleansed, symbolized by Joshua's transformation from filthy garments to clean attire (**Guzik, 2023**).

The scene depicted in **Zechariah 3:1-2 (KJV)** is rich with theological implications. It emphasizes the concepts of divine grace and forgiveness, illustrating that God's mercy triumphs over judgment. The transformation of Joshua's garments from filthy to clean symbolizes the purification and justification of believers, a theme that resonates throughout the Bible. This passage also serves as a reminder of the ongoing spiritual battle, in which Satan continually seeks to accuse and condemn; however, God's intervention guarantees ultimate victory for His people (**Guzik, 2023**).¹¹

Zechariah astonished his contemporaries with his expansive visions and extraordinary insights into events that would unfold at the end of times (**Zechariah 14:1, KJV**). His prophecies described occurrences that no one had ever experienced, evoking wonder among his listeners. Familiar references for the prophet's audience included concepts such as "living waters" and the rains in Egypt (**Zechariah 14:8, KJV**). He mentioned significant locations like the Mount of Olives (**Zechariah 14:4, KJV**), Arabah, Geba, Rimmon, as well as the eastern and western seas, and the arrangement of gates in Jerusalem (**Zechariah 14:10, KJV**). Zechariah intricately linked the fate of Israel with that of all humanity, addressing the future of both Israel and distant nations (**Zechariah 8:20-23, KJV**). He portrayed Jerusalem as the spiritual capital of the world, where idolatry would be eradicated (**Zechariah 13:2, KJV**). For him, the sole driving force behind this spiritual revolution was God, and no one else (**Zechariah 4:6, KJV**). The end times will arrive when God deems it appropriate

¹¹ Guzik, D. (2023). Study Guide for Zechariah 3. Blue Letter Bible. Retrieved from https://www.blueletterbible.org/comm/guzik_david/study-guide/zechariah/zechariah-3.cfm

(**Zechariah 14:7, KJV**). Zechariah's messianic vision ultimately became a cherished aspect of his people's faith (**Zechariah 9:9, KJV**). He foresaw that the name of the Eternal would be on everyone's lips (**Zechariah 14:9, KJV**), and his vision fostered a sense of pride and joy among his contemporaries. The temple was not merely another building; it was a sacred space where the flame of faith was nurtured, awaiting the time when God would make Jerusalem the destination of a grand human pilgrimage (**Zechariah 14:16, KJV**) (**My Jewish Learning, Zechariah's Message & Plaut, 2024**).

In the biblical Book of Zechariah, the high priest is portrayed as standing before a divine angel, while Satan possesses the authority to accuse him (**My Jewish Learning & Satan the Adversary, 2024**).

Satan in the Book of 1 Chronicles

In **1 Chronicles 21:1 (KJV)**, Satan is depicted as the tempter who incites King David to conduct a census of Israel. This act of numbering the people is regarded as a manifestation of pride and reliance on military strength rather than trust in God. The verse represents one of the earliest explicit mentions of Satan in the Bible, portraying him as an adversary capable of influencing human actions by instilling sinful thoughts. This narrative emphasizes the theological concept that Satan can act as an agent of temptation, leading individuals away from divine obedience. The consequences of David's census were severe, resulting in divine punishment that brought a plague upon Israel. This event underscores the gravity of succumbing to temptation and highlights the importance of humility and dependence on God. The story serves as a cautionary tale about the dangers of pride and the subtle ways in which Satan can lead people astray. Interpretations of **1 Chronicles 21:1 (KJV)** as depicting Satan as the tempter who incites David to conduct a census can be found in various biblical

commentaries. These sources explore the theological implications of Satan's role as an adversary and the repercussions of David's actions (**BibleHub, n.d.; BibleGateway, n.d.**).¹²

Satan, the Devil, did everything possible to destroy those whom the Triune, Almighty God chose as Abraham's descendants—the nation of Israel. As the entirety of biblical history demonstrates, Satan incited this nation to sin and stirred up other nations against it.

Satan the Devil instilled in the Babylonian king a desire for complete dominion over the earth, even aspiring to usurp "God's throne" (**1 Chronicles 29:23 KJV**) and "God's stars, kings in David's lineage who occupied the throne on Mount Moriah and, more broadly, on Zion. This "king," representing the Babylonian dynasty, "exalted" himself in his heart and appeared grand in his own eyes as well as in the eyes of his admirers. In some translations of the Latin Vulgate, the term "Lucifer" is retained; however, it is merely a translation of the Hebrew word *hê·lêl'*, meaning "shining one." *Hê·lêl'* is neither a name nor a title, but rather a term that characterizes the boastful attitude of the Babylonian dynasty of kings descended from Nebuchadnezzar (see **Isaiah 14:4–21 KJV**). Babylon served as Satan's instrument, and thus the Babylonian "kings" embodied Satan's ambitious desires (**Czech (it-2-B) & Watch Tower, 2022, p. 615**).

¹² For more detailed insights, you can refer to the commentaries available on BibleHub (<https://www.biblestudytools.com/concordances/>) and BibleGateway (<https://www.biblegateway.com/resources/commentaries/>).

The Character of Satan in Selected Books of the Greek Bible

Satan in the Gospels: The Temptation of Jesus in the Wilderness

The temptation of Jesus Christ is a significant event documented in the Synoptic Gospels: **Matthew 4:1-11 (KJV)**, **Mark 1:12-13 (KJV)**, and **Luke 4:1-13 (KJV)**. This event marks the beginning of Jesus Christ's public ministry and underscores His moral and spiritual fortitude in the face of Satan's challenges.

In **Matthew 4:1-11 (KJV)**, Jesus is led by the Spirit into the wilderness to be tempted by the devil. After fasting for forty days and nights, He faces three temptations. The first temptation involves turning stones into bread to satisfy His hunger. Jesus responds by quoting **Deuteronomy 8:3 (KJV)**, emphasizing that man lives by every word that comes from the mouth of God. The second temptation occurs at the pinnacle of the temple, where Satan challenges Jesus to throw Himself down, citing **Psalms 91:11-12 (KJV)**. Jesus counters with **Deuteronomy 6:16 (KJV)**, stating that one should not test God. The third temptation takes place on a high mountain, where Satan offers Jesus all the kingdoms of the world in exchange for worship. Jesus rebukes Satan, quoting **Deuteronomy 6:13 (KJV)**, and commands him to leave. This narrative underscores Jesus Christ's reliance on Scripture and His refusal to misuse His divine power for personal gain (**Apple & Matthew 4:1-11; Bible.org**).

Mark 1:12-13 (KJV) offers a succinct account, stating that the Spirit immediately drove Jesus into the wilderness, where He was tempted by Satan for forty days. Mark underscores Jesus' solidarity with humanity by emphasizing His presence among wild animals and the ministering angels. This concise narrative highlights the immediacy and intensity of the temptation, portraying Jesus as the obedient Son of God who endures trials without sin (**Grace Communion International; Theology of Work**).

In **Luke 4:1-13 (KJV)**, the sequence of the temptations differs slightly from Matthew's account. Luke emphasizes the role of the Holy Spirit in guiding Jesus into the

wilderness. The first temptation involves turning stones into bread, to which Jesus responds by quoting **Deuteronomy 8:3 (KJV)**. The second temptation, in which Satan offers all the kingdoms of the world, is met with Jesus' citation of **Deuteronomy 6:13 (KJV)**. The third temptation, which occurs at the pinnacle of the temple, is countered with a reference to **Deuteronomy 6:16 (KJV)**. Luke's account underscores Jesus' unwavering commitment to God's will and His use of Scripture to resist Satan's deceit (**Bible.org & Lesson 15; published by Lesallan on August 28**).

The temptations of Jesus serve several theological purposes. They affirm Jesus Christ's identity as the Son of God, who remains obedient to the Father despite severe trials. They also demonstrate His role as the second Adam, succeeding where the first Adam failed. By resisting Satan, Jesus sets an example for believers on how to confront and overcome temptation through reliance on God's Word and faithfulness.

The Catechism of the Catholic Church states in paragraph 538 that Jesus was in the desert. He did not succumb to the attacks of Satan the Devil; rather, Jesus Christ triumphed over the assaults of the Evil One. In paragraph 539, the evangelists emphasize the salvific significance of this mysterious event. Furthermore, paragraph 540 notes that the Church unites each year during the forty days of Lent with the mystery of Jesus in the desert (**KKC 538-540 & Catechisms, 2024**). Unlike those who tested God in the desert for forty years, Jesus Christ appears as God's Servant, completely obedient to His will (**KKC 539 & Catechisms, 2024**). The temptation in the desert reveals Jesus as the humble Messiah, who triumphs over Satan through His complete adherence to the plan of salvation willed by the Father (**KKC 566 & Catechisms, 2024**).

Satan the Devil undoubtedly recognized who Jesus Christ was—the one prophesied to crush his head (**Genesis 3:15 KJV**)—and therefore did everything in his power to destroy Him. After Jesus Christ's baptism, Satan approached Him in the wilderness with three distinct

temptations, thoroughly testing Jesus' devotion to the Triune God. In one of his offers, Satan showed Jesus all the kingdoms of the world and claimed they belonged to him. Jesus did not deny this assertion; however, He refused to entertain even for a moment any "shortcut" to royal authority or to act for His own pleasure. He immediately responded to Satan: "Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Then "the Devil left him, and behold, angels came and ministered unto him" (**Matthew 4:1–11 KJV; Luke 4:13 KJV**). This illustrates the truth of James' words: "Resist the devil, and he will flee from you" (**James 4:7 KJV**). Jesus was always aware of the danger posed by Satan's schemes and his desire to destroy Him by tempting Him to consider actions contrary to God's will. This was evident when the apostle Peter, despite his good intentions, tempted Jesus in this regard. Jesus spoke of the suffering and death He was to endure, saying, "But he turned, and said unto Peter, get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (**Matthew 16:21–23 KJV**) (**Czech (it-2-B) & Watch Tower, 2022, p. 616**).

Throughout his ministry, Jesus Christ faced constant danger; Satan the Devil employed individuals to oppose him, attempting to either cause him to stumble or to kill him. On one occasion, people sought to seize Jesus and make him king. However, Jesus did not entertain such notions; he intended to accept royal power in God's timing and according to God's will (**John 6:15 KJV**). On another occasion, individuals from his hometown attempted to kill him (**Luke 4:22–30 KJV**). Jesus was persistently harassed by those who were instruments of Satan, seeking to entrap him (**Matthew 22:15 KJV**). Despite all these efforts, Satan could not lead Jesus to sin, even in the smallest thought or action. This clearly demonstrated that Satan is a liar who unjustly questioned God's sovereignty and the integrity of His servants (**John 12:31 KJV**). Through sin, Satan wields power over all humanity. However, knowing that Satan would soon orchestrate his death, Jesus could declare after

celebrating his last Passover with his disciples: "The prince of this world cometh, and hath nothing in me" (**John 14:30 KJV**) (**Czech (it-2-B) & Watch Tower, 2022, p. 616**). The Catechism of the Roman Catholic Church, in paragraph CCC 421, states: from the dead, Jesus Christ freed the world by breaking the power of the Evil One (**KKC 421 & Catechisms, 2024**).

A few hours later, Satan the Devil succeeded in orchestrating the death of Jesus Christ. He first manipulated one of Jesus apostles and then enlisted the Jewish leaders and Roman authorities to execute Jesus in a particularly painful and humiliating manner (**Luke 22:3 KJV; John 13:26, 27 KJV; chapters 18, 19 KJV**). In this instance, Satan acted as the one "who has the power of death, that is, the devil" (**Hebrews 2:14 KJV; Luke 22:53 KJV**). However, Satan did not achieve his ultimate goal; instead, he fulfilled the prophecy that Jesus would die as a sacrifice. By maintaining his integrity in death, Jesus provided a ransom for all humanity, and through his death (and subsequent resurrection by God), he enabled sinful humanity to escape from Satan's dominion. It is written that Jesus Christ became flesh and blood (**Hebrews 2:14, 15 KJV**). Satan continues to wage war against Christians. After Jesus' death and resurrection, he intensified his cruel campaign against Christ's followers. Numerous examples of this struggle are documented in the book of Acts and the letters of the Christian Greek Scriptures. The Apostle Paul noted that he was given "a thorn in the flesh, a messenger of Satan, to buffet me" (**2 Corinthians 12:7 KJV**). Similar to his approach with Eve, Satan concealed his true nature and intentions by "transforming himself into an angel of light had representatives—servants—who "also transform themselves into ministers of righteousness" (**2 Corinthians 11:14, 15 KJV**). Examples of such servants include false apostles who opposed Paul (**2 Corinthians 11:13 KJV**) and those in Smyrna "who say they are Jews and are not but are the synagogue of Satan" (**Revelation 2:9 KJV**). Satan does not cease "day and night" to bring accusations against Christians and to question their integrity,

as he did with Job (**Revelation 12:10 KJV; Luke 22:31 KJV**). However, Christians have "an advocate with the Father, Jesus Christ the righteous," who intercedes on their behalf (**1 John 2:1 KJV**) (**Czech (it-2-B) & Watch Tower, 2022, pp. 615-616**).

Exorcism and Demonic Possession

Exorcism, exorcist (ἐξορκισμός, the administration of an oath; ἐξορκιστής, an exorcist). The act of expelling an evil spirit, along with the individual performing the exorcism, serves to liberate the person possessed by that spirit. The concept of possession by a deity or malevolent spirit is ancient, with evidence found among the Babylonians, Egyptians, and Greeks. Various physical ailments and frenzied states were often attributed to possession. Ancient incantation texts contain exorcism formulas that exorcists employed, sometimes utilizing specific magical words or objects. It was believed that knowing the name of a demon granted control over it, and exorcists might invoke the name of a benevolent deity. In contrast, Jesus performed exorcisms through mere touch or command, without invoking another name. In Greek literature, possession by a demon was not always viewed negatively; for instance, Plato attributed Socrates' impulses to a "daimon." Early Christians, including Justin Martyr, Tertullian, Origen, and Jerome, engaged in exorcism, citing it as evidence of Christ's power and compassion. Throughout church history, the themes of possession and witchcraft have been significant. In the late 15th century, James Sprenger and Heinrich Kramer compiled the *Malleus Maleficarum*, a code against such evils. The 16th century saw the publication of the *Flagellum Demonum*, and the 17th century brought forth the latter, which was revised and published by the Roman Catholic Church, including exorcism as both a preventative and curative measure (**Bible Gateway - Exorcism, 2024**).

Exorcism, the practice of expelling demons or evil spirits from individuals or locations, has been an integral part of various religious traditions for centuries. In Christianity, exorcisms are often associated with the ministry of Jesus Christ, who performed

numerous exorcisms as documented in the New Testament. One of the most notable accounts is found in **Mark 5:1-20 (KJV)**, where Jesus exorcises a legion of demons from a man in the region of the Gerasenes. In this passage, Jesus encounters a man possessed by many demons, who lived among the tombs and exhibited violent behavior. The demons, recognizing Jesus, pleaded not to be sent out of the area and instead requested to enter a herd of pigs. Jesus granted their request, and the demons entered the pigs, which then rushed down a steep bank into the sea and drowned. This dramatic event not only demonstrated Jesus' authority over evil spirits but also highlighted the transformative power of His ministry. The man, once tormented, was found sitting calmly, clothed, and in his right mind, signifying his complete restoration. The significance of this exorcism extends beyond the immediate miracle; it serves as a powerful symbol of Jesus' mission to liberate humanity from the bondage of sin and evil. The reaction of the local people, who were afraid and asked Jesus to leave their region, underscores the disruptive nature of divine intervention. Their fear and rejection of Jesus, despite witnessing a miraculous deliverance, reflect a broader theme of resistance to spiritual change and the challenge of accepting divine authority (**Kiel & Commentary on Mark 5; Inductive Bible Study**).¹³

In the Gospel, several instances of demonic possession are clearly described, including the mute demoniac (**Matthew 9:32-33, KJV**), the blind and mute demoniac, which sparked controversy with the Pharisees (**Matthew 12:22-32, KJV; Mark 3:20-30, KJV; Luke 11:14-26, KJV**), and Mary Magdalene (**Mark 16:9, KJV; Luke 8:2, KJV**). Four specific cases are detailed: the demoniac of Capernaum (**Mark 1:21-28, KJV; Luke 4:31-37, KJV**), the demoniacs of Gerasa (**Matthew 8:28-34, KJV; Mark 5:1-20, KJV; Luke**

¹³ BibleHub. (n.d.). Commentary on Mark 5:1-20. Retrieved from <https://biblehub.com/commentaries/mark/5-1.htm> BibleGateway. (n.d.). Mark 5:1-20. Retrieved from <https://www.biblegateway.com/passage/?search=Mark%205%3A1-20&version=KJV>

8:26-39, KJV), the daughter of the Canaanite woman (**Matthew 15:21-28, KJV; Mark 7:24-30, KJV**), and the epileptic child (**Matthew 17:14-20, KJV; Mark 9:14-28, KJV; Luke 9:37-43, KJV**) (**Carlin, 2021**).

Exorcisms remain an integral aspect of Christian practice, particularly within the Catholic Church. The Church upholds a formal rite of exorcism, which is conducted by trained priests. These rituals are viewed as a continuation of Jesus' ministry, offering spiritual relief to individuals believed to be afflicted by demonic forces. Modern exorcisms, while less dramatic than those portrayed in popular culture, typically involve prayers, blessings, and the use of sacramentals such as holy water and crucifixes. This process is deeply rooted in the Church's understanding of spiritual warfare and the power of Christ to triumph over evil (**St. Clare Media (EWTN GB) Limited; National Geographic**).¹⁴

According to paragraph CCC 447, Jesus' manifestations of power extended over nature, diseases, evil spirits, death, and sin, thereby demonstrating divine sovereignty (**Catechisms & KKC 447, 2024**). The advent of God's kingdom signifies the defeat of Satan's dominion. Jesus' exorcisms liberate individuals from the influence of evil spirits and foreshadow His ultimate victory over the "prince of this world" (**KKC 550 & Catechisms, 2024**). The Church, in a public and authoritative manner, invokes the name of Jesus Christ to protect individuals or objects from the influence of evil spirits and to liberate them from their power; this practice is known as exorcism. Jesus performed exorcisms, and the Church derives its authority and mission to expel demons from Him. In its simplest form, exorcism is conducted during the celebration of baptism. The solemn "major exorcism only be performed

¹⁴ Live Science. (2013, March 7). Exorcism: Facts and Fiction About Demonic Possession. Retrieved from <https://www.livescience.com/27727-exorcism-facts-and-fiction.html> National Geographic. (2023, April 18). The Real History of Exorcisms That You Don't See in Movies. Retrieved from <https://www.nationalgeographic.com/history/article/ancient-origins-of-catholic-exorcism>

by a priest with the bishop's permission. It must be executed prudently and strictly in accordance with the guidelines established by the Church. The purpose of exorcism is to expel evil spirits or to liberate individuals from demonic influence, utilizing the spiritual authority that Jesus entrusted to His Church. The situation regarding illnesses, particularly psychological ones, is markedly different, as their treatment falls within the realm of medical science. Therefore, prior to conducting an exorcism, it is crucial to ascertain whether the issue is indeed the presence of an evil spirit rather than a medical condition (**KKC 1673 & Catechisms, 2024**).

Satan's power is not infinite; he is merely a creature endowed with strength due to his status as a pure spirit. His influence cannot obstruct the establishment of God's kingdom. Although Satan operates in the world out of animosity toward God and His kingdom through Jesus Christ, and despite the fact that his actions inflict significant spiritual and, indirectly, physical harm on individuals and society, this activity is permitted by God's providence, which lovingly and powerfully governs the course of human history and the world. The allowance of the devil's actions remains a profound mystery; however, we know that in all things, God works for the good of those who love Him (**KKC 395 & Catechisms, 2024**).

While the foundation of exorcism is rooted in the ministry of Jesus Christ (**see Mark 1:34, 39 KJV; Luke 4:35 KJV; Matthew 17:18 KJV**), there is no scriptural basis for a formal rite of exorcism beyond the use of Psalms and Gospel pericopes that have been incorporated into the evolving practice of exorcism. Since the rites of exorcism are classified as sacramentals—essentially blessings—the determination of who may receive a "major exorcism" is governed by Canon 1170 of the Code of Canon Law. The following individuals may receive this specialized blessing if deemed necessary:

- a) Catholics
- b) Catechumens

- c) Non-Catholic Christians who request it.
- d) Non-Christian (**United States Conference of Catholic Bishops, 2024**).

The Roman Catholic Church delineates several stages of demonic possession, which range from initial influence on complete possession. These stages are detailed by **Michael J. (2019), Crooks (2018), and Carlin (2021)**.

- Infestation: This is the initial stage in which a demon begins to manifest its presence in a location, object, or person. Signs may include unexplained noises, movements, or disturbances. In this phase of oppression, the demon exerts a more direct influence over the individual, leading to both physical and mental distress. Symptoms may include severe depression, anxiety, and physical ailments that lack a medical explanation.
- Obsession: The demon intensifies its assault by focusing on the individual's mind. The person may experience intrusive thoughts, nightmares, and a persistent sense of torment. This phase can lead to a decline in the individual's mental and emotional well-being.
- Possession: This is the most severe phase, during which the demon exerts complete control over the individual's body. The person may exhibit supernatural strength, speak in unknown languages, and display a strong aversion to religious objects. The demon may completely override the individual's personality.

Fr. Paolo Carlin offers further insight: at times, infestations of such phenomena dissipate not due to blessings and exorcisms, but rather because their demonic origin is connected to an individual residing in that location. Once that person relocates, those who remain in the area no longer experience disturbances and can live in peace. However, the inexplicable phenomena tend to follow the afflicted individual to their new residence (**Carlin, 2021**).

In Roman Catholic demonology, the hierarchy of demons mirrors the hierarchy of angels in heaven. Below is a breakdown of the various levels (**Roman Curia & Christian**

Faith and Demonology, 2024; Wikipedia Contributors & Christian Demonology, 2024; Clarifying Catholicism, 2021; Gerald Korson, 2018; Ryan & uCatholic.com; Thomas Aquinas & Stanford University, 2024):

Seraphim: The highest order of angels, originally closest to God, who later fell from grace (**Encyclopedia Britannica, 2024; Smyth, 2024; Wikipedia Contributors, 2024**). *Cherubim* are the second highest order of angels, often depicted as guardians of sacred places (**Encyclopedia Britannica, 2024; Hartshorn, 2023; Mythical Encyclopedia, 2024**). *The Thrones* represent the third order of angels, symbolizing God's justice and authority (**Wikipedia Contributors, 2024; Thomas Aquinas, 2024; Shilo Kherington, 2024**). *The fourth order of dominions* is responsible for overseeing lower demons (**Smith, 2024; Hopler, 2019**). *The Fifth Order*: This group is responsible for combating benevolent angels and humans (**King Solomon & Takaharu, 2024**). *The sixth order* is tasked with performing miracles and spreading malevolence. Principalities: *The seventh order* that oversees nations and cities (**Williams, 2024; Got Questions Ministries, 2024**). *Archangels*: The eighth order, responsible for guiding individuals and shaping their destinies (**Hopler, 2019**). *Angels* are the ninth and lowest order of celestial beings, tasked with overseeing daily affairs and tempting humans (**Encyclopedia Britannica - Angel and Demon, 2024**).

These phases are essential to the Church's understanding of spiritual warfare and the process by which a demon can gradually gain control over an individual. The Church employs exorcism rites to counteract these stages and liberate the afflicted person (**United States Conference of Catholic Bishops, 2024; Carlin, 2021; Wikipedia, 2024**).

The psychological and cultural aspects of exorcism play a significant role in understanding this phenomenon. Many cases of possession and exorcism can be analyzed through the lens of psychology, where the power of suggestion and the placebo effect may lead to a perceived alleviation of symptoms. However, the enduring belief in demonic

possession and the practice of exorcism underscore the human need to confront and expel perceived sources of evil and disorder. This intersection of faith, psychology, and culture continues to render exorcism a fascinating and complex phenomenon (**Radford; Villines**).¹⁵

Satan in the Pauline Epistles

In the New Testament, the Apostle Paul frequently addresses the concept of Satan, depicting him as a formidable adversary to the Christian faith. Two notable references can be found in **2 Corinthians 11:14 (KJV)** and **1 Thessalonians 2:18 (KJV)**. These passages offer insight into Paul's understanding of Satan's role and influence in the world (**Bible Hub, 2 Corinthians 11:14**; The Holy Bible, **New International Version, 1 Thessalonians 2:18**).

In **2 Corinthians 11:14 (KJV)**, Paul warns the Corinthians about false apostles, stating, "And no marvel; for Satan himself is transformed into an angel of light. This verse underscores Satan's deceptive nature, indicating that he can present himself as something good and righteous to mislead believers. Paul's use of this imagery emphasizes the necessity of discernment within the Christian community. Similar warnings about deception are found in **Matthew 7:15 (KJV)**, **2 Peter 2:1 (KJV)**, and **1 John 4:1 (KJV)**.

Paul's concerns regarding deception are further elaborated upon in the context of **2 Corinthians 11**. He criticizes those who preach a different Jesus or a different gospel, emphasizing that such false teachings are ultimately inspired by Satan (**2 Corinthians 11:4, KJV**). By portraying Satan as a master of disguise, Paul warns his readers about the subtle and insidious ways in which evil can infiltrate the church. This theme is also evident in

¹⁵ Working Preacher. (2012, January 22). Commentary on Mark 5:1-20. Retrieved from <https://www.workingpreacher.org/commentaries/narrative-lectionary/gerasene-demoniac/commentary-on-mark-5-1-20>. Study and Obey. (n.d.). Mark 5:1-20 Inductive Bible Study - The Demon-Possessed Man Called Retrieved from <https://studyandobey.com/inductive-bible-study/mark-studies/mark-5-1-20-2/>.

Galatians 1:6-9 (KJV) and 1 Timothy 4:1 (KJV) (BibleRef; 2 Corinthians 11:14, BibleHub; 2 Corinthians 11:13).

In **1 Thessalonians 2:18 (KJV)**, Paul recounts his attempts to visit the Thessalonian church, stating, "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. This passage reveals Paul's belief in Satan's active opposition to his missionary efforts. The term "hindered" suggests that Satan can create obstacles and challenges that impede the spread of the gospel. Similar sentiments are expressed in **Romans 15:22 (KJV), Acts 16:6-7 (KJV), and 1 Corinthians 16:9 (KJV).**

The context of **1 Thessalonians 2 (KJV)** offers deeper insight into Paul's perspective. He expresses profound affection for the Thessalonian believers and his frustration at being unable to see them in person (**1 Thessalonians 2:17, KJV**). By attributing these hindrances to Satan, Paul acknowledges the spiritual warfare that accompanies his ministry and the broader Christian mission. This concept is further supported by **Ephesians 6:12 (KJV) and 2 Corinthians 10:3-4 (KJV) (BibleHub & 1 Peter 5:8).**

Paul's references to Satan in these letters reflect a broader theological framework in which Satan is understood as a real and personal being who opposes God's work. This perspective aligns with other New Testament writings that portray Satan as the "accuser" and the "evil one" (**Revelation 12:10 KJV; Matthew 13:19 KJV**). Paul's teachings encourage believers to remain vigilant and steadfast in their faith, recognizing that they are engaged in a spiritual battle. This concept is further emphasized in **James 4:7 KJV and 1 John 3:8 KJV (BibleHub; John 8:44).**

Moreover, Paul's depiction of Satan reinforces the determination of his readers. By identifying the root of their struggles, he offers a framework for understanding and overcoming adversity. This perspective aims to empower believers to resist temptation and remain steadfast in their commitment to the teachings of Christ (**Ephesians 6:13, KJV**).

Similar encouragement can be found in **Romans 8:37 (KJV) and Philippians 4:13 (KJV) (BibleHub)**, as well as in **2 Corinthians 2:11 (KJV) and 1 Thessalonians 2:18 (BibleRef).**

In conclusion, Paul's letters provide a nuanced and vivid portrayal of Satan's role within the Christian narrative. Through his warnings and personal experiences, Paul underscores the importance of spiritual discernment and perseverance. His teachings continue to resonate with believers today, reminding them of the ongoing struggle between good and evil (**Ephesians 6:11 KJV; Romans 16:20 KJV**).

The Apostle Paul associates Satan the Devil with "wicked spiritual forces in the heavenly places" and refers to them as "the world rulers of this darkness" (**Ephesians 6:11-12, KJV**). As the ruling power in the invisible realm surrounding the earth, Satan the Devil is described as "the ruler of the authority of the air" (**Ephesians 2:2, KJV**). In the Book of Revelation, Satan the Devil is depicted as the one who "leads the whole inhabited earth astray" (**Revelation 12:9**: "And the great dragon was cast out, that old serpent, called the devil and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him."). The Apostle John states that "the whole world lies in the power of the wicked one" (**1 John 5:19, KJV**: "We know that we are of God, and the whole world lies under the sway of the wicked one."). He is therefore referred to as "the ruler of this world" (**John 12:31, KJV**: "Now is the judgment of this world; now the ruler of this world will be cast out. James writes that "friendship with the world is enmity with God" (**James 4:4, KJV**: "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. (**Czech (it-2-B) & Watch Tower, 2022, p. 615**).

Satan in the Epistles: The Epistles of Peter and James

Introduction to Satan in the Letters of Peter and James: The letters of Peter and James in the New Testament offer valuable insights into the nature and activities of Satan. Both apostles emphasize the importance of vigilance and resistance against the devil. In **1 Peter 5:8 (KJV)**, Peter describes Satan as a "roaring lion" who seeks to devour believers. In contrast, **James 4:7 (KJV)** encourages Christians to resist the devil, assuring them that he will flee from them. These teachings underscore the ongoing spiritual battle that believers face (**Sin and Evil & Building, 8; M. John-Patrick O'Connor & JSTOR, 19; M. John-Patrick O'Connor & James 4:7, 19**).

Satan as a Roaring Lion: In **1 Peter 5:8 (KJV)**, Peter writes, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." This vivid imagery portrays Satan as a predator, constantly on the prowl for vulnerable targets. The call to maintain sobriety and vigilance underscores the necessity for Christians to remain alert and spiritually disciplined in order to withstand Satan's attacks (**1 Peter 5:8 NIV; BibleRef; Jeffery Curtis Poor, 23**).

Historical and Cultural Context: The letters of Peter and James were composed during a period of intense persecution and societal upheaval for early Christians. Understanding this historical context is essential, as it emphasizes the urgency of vigilance and resistance against Satan. Christians confronted not only spiritual battles but also external threats from Roman authorities and societal pressures. This backdrop underscores the apostles' call for steadfastness in faith and resilience against the devil's schemes.

Comparison with Other Apostles' Teachings: When compared to the teachings of other apostles, particularly Paul, the messages of Peter and James resonate strongly in their portrayal of spiritual warfare and the imperative to resist Satan. For instance, in **Ephesians 6:12 (KJV)**, Paul states, "For we wrestle not against flesh and blood, but against

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This broader biblical context underscores the apostles' warnings regarding the devil's schemes and highlights the necessity of spiritual vigilance (**Petersen, 22; Engstrom & Bellevue Christian Counseling, 14**).

The Call to Resist: **James 4:7 (KJV)** provides a clear directive: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." This verse emphasizes the power of submission to God and the necessity of actively resisting Satan. By aligning themselves with God's will, believers can effectively repel the devil's advances. This teaching is consistent with other biblical exhortations to stand firm in faith, such as **Ephesians 6:11-13 (KJV) (BibleRef & James 4:7, 24; Bible Study Tools, 24)**.

The Devil's Deception: Both Peter and James caution against the deceptive tactics employed by the devil. In **2 Corinthians 11:14 (KJV)**, Paul states, "And no marvel; for Satan himself is transformed into an angel of light." This deception can lead believers astray if they are not vigilant. The teachings of the apostles encourage Christians to discern truth from falsehood and to remain steadfast in their faith (**Editor in Chief, 20; Got Questions Ministries, 24**).

The Power of Prayer: Prayer serves as a formidable weapon against Satan. **James 5:16 (KJV)** states, "The effectual fervent prayer of a righteous man availeth much." Through prayer, believers can seek God's protection, guidance, and strength to resist the devil. This concept aligns with Jesus' teaching in **Matthew 26:41**: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (**Matthew 26:41 KJV) (SOULFULPRAYERS, 23; Gaines, 24)**.

The letters of Peter and James offer profound insights into the nature and activities of Satan, as well as the spiritual warfare that believers must navigate. By portraying Satan as a "roaring lion" and emphasizing the necessity of vigilance and resistance, these epistles

provide practical guidance for maintaining spiritual discipline and resilience. The historical context of early Christian persecution further underscores the urgency of these teachings.

Additionally, comparing this text with Paul's epistles deepens our understanding by highlighting the consistent message throughout the New Testament: the importance of recognizing and countering the deceptive tactics of the devil. The emphasis on prayer and submission to God as powerful tools against Satan aligns with broader biblical teachings, reinforcing the necessity of a strong and unwavering faith. Ultimately, the teachings of Peter and James, along with other apostolic writings, provide a comprehensive framework for understanding and overcoming the challenges posed by Satan. Their insights encourage believers to remain steadfast, discerning, and spiritually vigilant, ensuring that they can stand firm in their faith and resist the devil's schemes.

Satan in the Book of Revelation

Within the context of the biblical narrative, when Satan the Devil incited Eve and subsequently Adam to rebel against God, the divine response was directed at the serpent, effectively addressing Satan, as the serpent itself lacked the capacity to comprehend the complexities of the situation. God declared, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (**Genesis 3:14-15 KJV**). This proclamation indicates that Satan is devoid of hope for life and will metaphorically "eat dust" until his eventual demise. The reference to the "seed" suggests a future confrontation in which the seed will deliver a fatal blow to Satan, symbolized by the bruising of his head. During the earthly ministry of Jesus Christ, demons recognized Him as the one with the authority to cast them into the "abyss," a state of confinement also described in parallel accounts as "torment" (**Matthew 8:29 KJV; Luke 8:30-31 KJV**).

The Book of Revelation outlines the final days of Satan and his ultimate downfall. It asserts that upon assuming His sovereign authority, Jesus Christ will expel Satan from heaven to earth, thereby revoking his previous access, as illustrated in the Book of Job and other scriptural references (**Revelation 12:7-12, KJV**). Following this defeat, Satan is granted a "short time" to engage in conflict with the "remnant of her seed," who remain faithful to God's commandments and testify to Jesus Christ. In his efforts to annihilate this remnant, he is characterized as the "dragon," a symbol of destruction and oppression (**Revelation 12:16-17, KJV**; see also **Jeremiah 51:34 (KJV)**, where the prophet Jeremiah likens Nebuchadnezzar to a dragon in his oppression of Jerusalem and Judah). Earlier in the narrative, Satan is depicted as a "great red dragon" (**Revelation 12:3, KJV**), intent on devouring the woman's child, a son. Revelation chapter twenty describes the binding of Satan, who will be confined to the abyss for a millennium by Jesus Christ, the possessor of the key to the abyss and the "seed" destined to deliver a fatal blow to Satan. Ultimately, Satan's final efforts will culminate in irrevocable defeat. The prophecy indicates that at the conclusion of Christ's Millennial Reign, Satan will be "loosed for a little season" to incite rebellion against God's sovereignty; however, he and his demons will ultimately be cast into the lake of fire and brimstone, signifying eternal destruction (**Revelation 20:1-3, 7-10, KJV**; see also **Matthew 25:41, KJV**) (**Czech (it-2-B) & Watch Tower, 2022, pp. 616-617**).

In **Revelation 12:9 (KJV)**, Satan is depicted as the great dragon, an ancient serpent who deceives the entire world. This verse outlines his fate, in which he is expelled from heaven and cast down to earth along with his angels. The imagery of the dragon emphasizes Satan's power and his role as a deceiver, leading humanity astray. This passage underscores the cosmic struggle between good and evil, with Satan positioned as a principal adversary to God. The fate of Satan, as articulated in Revelation, is one of defeat and expulsion, signifying the triumph of divine justice and the eventual eradication of evil. The casting down of Satan

and his angels serves as a poignant reminder of the repercussions of rebellion against God and the inevitable victory of righteousness. In the Book of Revelation, Satan is portrayed as the Great Red Dragon, who is vanquished by Michael the Archangel and subsequently cast down from heaven. He is then bound for a thousand years, only to be briefly released before facing ultimate defeat and being cast into the Lake of Fire.

Revelation 13 introduces two beasts: one emerging from the sea and the other from the earth, both deriving their power and authority from the dragon, which symbolizes Satan (**Revelation 13:1-2, KJV**). The first beast is often interpreted as representing a formidable political entity, while the second beast, also known as the false prophet, symbolizes a deceptive religious power that promotes the worship of the first beast. Together, they form a satanic trinity alongside Satan, working to mislead humanity and oppose God's plans. This alliance is characterized by their ability to perform significant signs and miracles, deceiving those who dwell on the earth (**Revelation 13:13-14, KJV**). The narrative underscores the pervasive influence of Satan and his agents during the end times, highlighting the spiritual warfare that believers must confront.

In **Revelation 20:10 (KJV)**, the final defeat of Satan is vividly depicted. After being released for a brief period at the conclusion of the millennium, Satan attempts to instigate a final rebellion against God, rallying a vast multitude from the four corners of the earth. However, this rebellion is swiftly quelled, as fire from heaven consumes the assembled forces (**Revelation 20:7-9 KJV**). Subsequently, Satan is cast into the lake of fire and brimstone, joining the beast and the false prophet, where they will endure torment day and night for eternity. This passage underscores the ultimate triumph of divine justice and the permanent eradication of evil. The lake of fire symbolizes eternal separation from God and serves as a stark warning regarding the consequences of rejecting divine authority.

Satan's ultimate fate, as depicted in the Book of Revelation, presents a vivid and comprehensive portrayal of his final downfall and eternal punishment. **Revelation 20:10 (KJV)** illustrates the conclusive defeat of Satan following his temporary release at the end of the Millennium. Leading a final rebellion against God, Satan assembles a vast multitude from across the earth; however, this rebellion is swiftly extinguished by divine fire from heaven, which consumes his forces (**Revelation 20:7-9, KJV**). Subsequently, Satan is cast into the lake of fire and brimstone, where he joins the beast and the false prophet, enduring eternal torment. This imagery emphasizes the ultimate triumph of divine justice and the permanent eradication of evil, serving as a stern reminder of the consequences of defying God's sovereignty.

The narrative further elaborates on the comprehensive scope of Satan's expulsion and defeat. Prior to his final confinement, Satan is depicted as the great dragon who deceives the world and is forcibly cast out of heaven to the earth (**Revelation 12:9, KJV**). His eventual binding for a thousand years in the abyss (**Revelation 20:1-3, KJV**) represents a significant curtailment of his influence, ushering in a period of peace and righteousness under Christ's Millennial Reign. However, his temporary release and subsequent final rebellion underscore the persistent nature of evil until its ultimate destruction. The casting of Satan and his followers into the lake of fire (**Revelation 20:10, KJV**) signifies not only their eternal separation from God but also the definitive end of all rebellion and deceit, marking the culmination of the cosmic battle between good and evil.

Theological Interpretations and Their Significance

Various Perspectives on Satan in Christian Theology

Analyzing the character of Satan across various Christian denominations reveals both similarities and differences (**Contributors & Devil in Christianity, 2024**).

Roman Catholicism views Satan as a fallen angel who rebelled against God. He is regarded as the embodiment of evil and the tempter of humanity. According to Roman Catholic theology, Satan was originally created as a good being, but his pride led to his rebellion against God's will. This fall is exemplified by the temptation he presented to Adam and Eve in the Garden of Eden. Satan continues to exert influence in the world, causing evil and tempting individuals; however, his power is ultimately limited, and he will be defeated by God (**The Bible Study Tools Staff, 2021; King James Bible Online, 2024; Isaiah 14:12-15 KJV; Ezekiel 28:12-17 KJV; Revelation 12:9 KJV; Catechism of the Catholic Church & Dr. Marcellino D'Ambrosio, 2024**).¹⁶

Greek Catholicism, like Roman Catholicism, views Satan as a fallen angel and the embodiment of evil. The focus is on his role as the adversary of both God and humanity. A comparison of the Roman Catholic and Greek Catholic rites reveals similarities in their theological perspectives. Roman Catholic theology emphasizes the fall of Satan and his angels, attributing it to pride and rebellion against God. In this context, Satan is regarded as a tempter and the primary adversary of God, persistently striving to lead individuals into sin.

Exorcism: The Roman Catholic Church has established formal exorcism rituals designed to expel demons, including Satan, from individuals who are believed to be

¹⁶ 1 Peter 5:8 (KJV), 1 John 3:8, 2 Corinthians 11:14 (KJV), John 8:44 (KJV), James 4:7 (KJV), John 10:10 (KJV), 2 Corinthians 11:3 (KJV), Romans 16:20 (KJV), Revelation 12:9 (KJV), Ephesians 4:27 (KJV), Ephesians 6:11 (KJV), Revelation 12:9-12 (KJV), Matthew 16:23 (KJV), Ephesians 6:12 (KJV), 2 Corinthians 4:4 (KJV), Luke 10:18 (KJV), 1 John 5:19 (KJV).

possessed (**Manager, 2023; Mitch Ryan, 2024; John Switzer, 2014**). Greek Catholic theology also acknowledges the fall of Satan but places greater emphasis on the mystical and spiritual dimensions of this event (**Francisco, 2018**). Role of Satan: Satan is perceived as a component of a larger spiritual conflict between good and evil, emphasizing the importance of spiritual growth and protection from malevolent forces through prayer and sacraments. In the Greek Catholic Church, similar to the Roman Catholic Church, exorcisms can only be conducted by a priest who has received permission from the bishop (**George C. Papademetriou, 1990**).

Eastern Orthodoxy teaches that Satan is regarded as a fallen angel who was cast out of heaven. He is perceived as the tempter and deceiver, perpetually opposing God's will. Eastern Orthodoxy perceives Satan as a fallen angel who was expelled from heaven due to his rebellion against God. He is regarded as the tempter and deceiver, perpetually working against God's will. Satan, along with his legion of malevolent angelic beings, seeks to corrupt and annihilate God's good creation. The ultimate aim of spiritual life in Eastern Orthodoxy is to triumph over the temptations of the devil through Christ (**The Orthodox Church in America, 2024; The Orthodox Church in America - Volume I, 2024**).

Orthodox Christianity shares similar views with Eastern Orthodoxy, emphasizing Satan's role as the adversary and tempter. In this tradition, Satan is regarded as a real and active presence, rather than merely an absence of good. The Orthodox Church teaches that Satan, and his demons are fallen angels who rebelled against God and now strive to lead humanity into sin. The Church underscores the importance of spiritual vigilance and the power of Christ to overcome the devil (**Alexander Schmemmann, 2015**). Differences with the Lutheran Church: While both Eastern Orthodoxy and Orthodox Christianity recognize Satan as a real and active adversary, the Lutheran Church also acknowledges his role but places a stronger emphasis on the mystery of evil and human sin. Lutherans believe that Satan's

influence is the root cause of evil, with human sin being its most significant manifestation. The Lutheran perspective often integrates the concept of the devil into a broader understanding of history and human suffering (**The Lutheran Church—Missouri Synod, 2024; Patheos, 2024**).

Protestantism: Views on Satan can vary, but he is generally regarded as a fallen angel and the embodiment of evil. Some denominations emphasize his role as a tempter and deceiver. Protestant theology often underscores Satan's rebellion against God and his ongoing efforts to lead humanity astray. In many Protestant traditions, Satan is not only a symbol of evil but also an active force opposing God's purposes. This perspective is reflected in the emphasis on spiritual warfare, where believers are encouraged to resist Satan's temptations through faith, prayer, and adherence to biblical teachings. Additionally, some Protestant denominations, particularly those influenced by Reformed theology, perceive Satan's influence as limited by God's sovereignty, suggesting that while Satan possesses power, he is ultimately under God's control (**Johnstone, 2012**).

Common Views on Satan – Across various Christian denominations, there are several shared perceptions of Satan. Most denominations, including **Methodism, Baptists, Lutheranism, Anglicanism, Pentecostalism, Seventh-day Adventists, and Mormonism**, regard Satan as a fallen angel who rebelled against God. He is typically seen as the embodiment of evil and the tempter who seeks to lead humanity astray. These denominations emphasize Satan's role as an adversary to both God and humanity, underscoring his persistent efforts to deceive and tempt individuals into sin (**Jimmy Draper, 2007; United Methodist Communications, 2017; Patheos & Religion Library, 2024; David Roach, 2018; Jimmy Draper & Demonic Deliverance, 2007; Ally Holland, 2023**).

Differences in Emphasis and Interpretation – Despite these commonalities, there are significant differences in how these denominations emphasize and interpret Satan's role.

For instance, **Jehovah's Witnesses** regard Satan as the ruler of the world and the source of all evil, highlighting his control over the current world order (**Thomas Renna, 2018**). In contrast, **Unitarian Universalism** offers a more diverse perspective, with some adherents viewing Satan as a metaphor for evil rather than a literal being (**Martin-Schramm, 2006**). **Christian Science** also diverges notably by interpreting Satan primarily as a metaphor for evil and error, rather than as a personal entity (**Religion Library Lutheran, 2024**).

Specific Denominational Perspectives:

Methodism views Satan as a fallen angel who tempts humans to sin. The emphasis is on his role as the adversary of both God and humanity (**Religion Library: Methodist, 2024**).

Baptists generally view Satan as a fallen angel and the embodiment of evil. He is perceived as the tempter and deceiver (**Billy Graham, 2012**).

Jehovah's Witnesses view Satan as a rebellious angel who opposes God. He is regarded as the ruler of the world and the origin of all evil (**Watch Tower Bible and Tract Society of Pennsylvania, 2013**).

Unitarian Universalism: Perspectives on Satan vary significantly. Some individuals interpret him as a metaphor for evil, while others may not emphasize his existence at all (**J. Mark Worth, 2015**).

Lutheranism views Satan as a fallen angel and the embodiment of evil. He is regarded as the tempter and deceiver (**Lutheran Hour Ministries, 2024**).

Anglicanism, like other Protestant denominations, views Satan as a fallen angel and the embodiment of evil (**Patheos - Anglican/Episcopalian, 2024**).

Pentecostalism emphasizes the aspect of spiritual warfare, perceiving Satan as a formidable adversary who must be actively resisted (**Marius Nel, 2024**).

Seventh-day Adventists view Satan as a fallen angel who rebelled against God. He is considered the source of all evil and suffering (**Seventh Day Adventist Reform Movement, 2024**).

In **Mormonism**, Satan is regarded as a spirit son of God who rebelled against Him. He is viewed as the tempter and deceiver (**The Church of Jesus Christ of Latter-day Saints, 2024**).

Christian Science perceives Satan more as a metaphor for evil and error rather than as a personal being (**Christian Science Board of Directors, 2024**).

Common and Divergent Perceptions of the Character of Satan the Devil
(**Contributors & Devil in Christianity, 2024**):

- **Commonalities:** Satan is typically regarded as a fallen angel who rebelled against God. He is frequently perceived as the embodiment of evil and the tempter of humanity. Numerous denominations highlight his role as an adversary to both God and humans.
- **Differences exist among Christian denominations regarding the interpretation of Satan.** Some denominations, such as Unitarian Universalism and Christian Science, view Satan more metaphorically. The emphasis on Satan's power and influence varies significantly; for instance, Pentecostalism perceives him as a formidable adversary, while some Protestant denominations tend to downplay his significance. These differing perspectives underscore the diverse interpretations of Satan's character across various Christian traditions.

The Lord's Prayer and the Interpretation of the Sixth and Seventh Petitions According to the Evangelical Church of the **Augsburg Confession by Dr. Martin Luther**. Years of Publication of the **Catechism**: 1483-1546. In the third part of the Lord's Prayer in **Dr. Martin Luther's Small Catechism**, which is intended for common pastors and preachers, the sixth petition states: "*Lead us not into temptation.*" God does not tempt anyone. In this

petition, we pray that God would guard and protect us so that the devil, the world, and our flesh do not deceive us or lead us into unbelief, despair, and other significant sins and vices. Although we may be tempted by these forces, we seek the strength to ultimately overcome and achieve victory. In the seventh petition, "*But deliver us from evil,*" we summarize our prayer by asking the triune God to deliver us from all forms of evil affecting our body and soul, property, and honor (**MALÝ KATECHIZMUS & Luther, 2024, p. 8**).

Dr. Martin Luther continues in the Large Catechism: In the Greek text, this petition reads, "*Deliver us or protect us from the evil one,*" referring to the Devil. It appears that he aims to summarize everything here, as this entire prayer is directed against our principal adversary. For it is he who seeks to undermine what we pray for. The Devil, who is not only a liar but also a murderer, constantly lurks around us, devising ways to bring misfortune upon us and harm our bodies. He may break one person's neck, drive another to madness, drown some, and lead many to suicide and other dreadful ends. Therefore, we must continually pray on earth against this chief enemy. If God did not protect us, we would not be safe from him for even an hour (**Luther & VEEKÝ KATECHIZMUS, BC, pp. 47-48**).

Satan as a Symbol of Evil and Temptation

In the individual chapters, we have demonstrated that Satan the Devil exists as an intelligent being. Human society requires distinct sociological roles, and the components of these sociological groups are individuals. In every system, there are individuals who will rebel against the majority.^{17, 18}

Therefore, with the legislative adoption of Christianity, groups emerged that rebelled against the Christian denomination. These individuals perceive Satan the Devil in a manner

▪ ¹⁷ A **leader** is an individual who guides a group, makes decisions, and directs its members. A **follower** is a group member who supports the leader and adheres to their instructions. An **initiator** is someone who generates new ideas and suggestions for enhancing the group's performance. A **coordinator** is a person who organizes and synchronizes the group's activities to achieve its objectives. A **motivator** is a member who inspires and encourages others to be active and engaged. A **critic** is an individual who evaluates and provides constructive feedback on the group's activities and decisions. A **mediator** is a person who resolves conflicts and maintains harmony within the group. An **expert** is a member who possesses specialized knowledge or skills that are essential for the group's success.

▪ In sociological contexts, the phenomenon of the "**black sheep**" frequently arises. This term refers to an individual who differs from other group members and often becomes the target of criticism or gossip. Paradoxically, the presence of a black sheep can serve to unify the group. When group members focus on criticizing or gossiping about this individual, they forge stronger bonds and a sense of unity among themselves. This process can enhance group identity and cohesion, as members rally against a common "enemy." Although this dynamic is rooted in negative emotions, the outcome can be a more robust and cohesive group (Louis, 2022; Samiksha, 2024).

¹⁸ In the context of Satanism and sects, sociological roles can be applied to understand the dynamics within these groups and the roles individuals play. The leader of a Satanist group or sect is typically the high priest or priestess, who guides rituals and makes key decisions. Followers are those who support the leader and participate in the group's activities, adhering to its beliefs and practices. The initiator may introduce new ideas or rituals to the group, fostering innovation and keeping practices fresh. A coordinator organizes events, meetings, and rituals, ensuring that everything runs smoothly. The **motivator** encourages members to remain active and engaged, fostering a sense of community and purpose. The **critic** provides feedback on the group's activities, helping to refine and improve practices. A **mediator** resolves conflicts within the group, maintaining harmony and cohesion. The **expert** brings specialized knowledge, perhaps in occult practices or the philosophical aspects of Satanism, enriching the group's understanding and practices. Lastly, the **black sheep** may be an individual who challenges the group's norms or beliefs, inadvertently strengthening group unity as members rally against this internal "**opponent**." This dynamic helps solidify the group's identity and cohesion, even if it is based on opposition to the black sheep. In sects, individuals often experience a strong sense of belonging and purpose, which can be both empowering and isolating. The **leader's influence** is typically profound, guiding the group's direction and maintaining control. Followers may find comfort in the structured environment and clear guidance, while the initiator's role is crucial for introducing new ideas that keep the group dynamic. **Coordinators** ensure that the group's activities are well-organized, and **motivators** help maintain the group's spirit. **Critics** and **mediators** play essential roles in maintaining balance and addressing conflicts. **Experts** provide valuable insights that enhance the group's practices. The **black sheep**, while often marginalized, can paradoxically strengthen the group's unity by providing a common "enemy" to rally against. This complex interplay of roles within Satanist groups and sects highlights the intricate social dynamics that contribute to their cohesion and identity (Mikhaylova, 2022; Sociology of Religion, 2024; Stark & Sims Bainbridge, 1980).

that significantly differs from the Christian perspective. For them, he embodies freedom, rebellion, and enlightenment. However, these groups have not fully grasped the true nature of the entity known as **Satan the Devil, as he never plays his game fairly**. Consequently, it is inappropriate to conflate the biblical Satan with the concept of Satan as a symbol of rebellion against society, particularly in the context of human traits.

People in these sociological groups often aspire to be exceptional and extraordinary. They seek to impress others and to be perceived as charming, stunning, or shocking to society. This yearning for uniqueness and distinction leads them to identify with the figure of Satan, whom they view as a symbol of defiance and unconventionality. In this manner, they strive to stand out and attract attention, which provides them with a sense of individuality and significance within society.

Satan, the Devil, and Their Representations in Selected Literary Works

John Milton's "*Paradise Lost*" is an epic poem that narrates the story of humanity's fall in Eden, focusing specifically on Adam and Eve and the consequences of their disobedience. The work is renowned for its intricate structure and profound theological and philosophical themes, including free will, temptation, and redemption. In "*Paradise Lost*," Milton crafts morally ambiguous characters, particularly Satan, who is portrayed as a charismatic yet tragic hero. This poem has significantly influenced literature and culture and remains a focal point for academic study and discussion.

Johann Wolfgang von Goethe's "*Faust*" is one of the most significant works in world literature. This masterpiece centers on the story of the scholar Faust, who makes a pact with the devil Mephistopheles in exchange for unlimited knowledge and sensory pleasures. "*Faust*" is divided into two parts: the first part explores Faust's yearning for knowledge and his love for Margarete, while the second part delves into his quest for a higher meaning in life and redemption. Goethe skillfully combines elements of Romanticism, Classicism, and

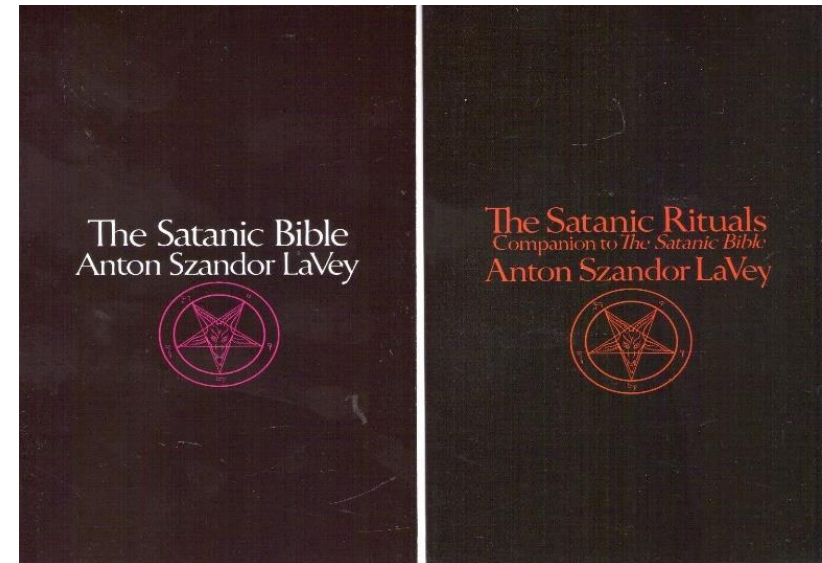
philosophy, creating a complex and deeply symbolic narrative. "*Faust*" reflects the human desire for infinite possibilities and the tragic consequences that accompany such ambitions.

Additionally, there are other writings that address similar themes. "*The Satanic Bible*" by Anton Szandor LaVey is a foundational text of modern Satanism, first published in 1969. In this book, LaVey elucidates the philosophy of Satanism, which significantly diverges from traditional religions. Satanism, as presented by LaVey, does not advocate false altruism; rather, it emphasizes individualism and self-love. The book is divided into four sections, each addressing various aspects of Satanic philosophy, including rituals, beliefs, and practices. LaVey's approach to Satanism is often viewed as a reaction against the conservative values and hypocrisy prevalent in society, highlighting the importance of rational thinking and personal freedom.¹⁹

¹⁹ John Milton - *Paradise Lost* (1667), Johann Wolfgang von Goethe - *Faust* (1808), Dante Alighieri - *Inferno* (part of *The Divine Comedy*, 1320), William Blake - *The Marriage of Heaven and Hell* (1790-1793), Mark Twain - *The Mysterious Stranger* (1916), Mikhail Bulgakov - *The Master and Margarita* (1967), Anatole France - *The Revolt of the Angels* (1914), Aleister Crowley - *Moonchild* (1929), Matthew Gregory Lewis - *The Monk* (1796), Thomas Mann - *Doctor Faustus* (1947), Clive Barker - *The Hellbound Heart* (1986), Stephen King - *The Stand* (1978), Neil Gaiman - *Good Omens* (co-authored with Terry Pratchett, 1990), C.S. Lewis - *The Screwtape Letters* (1942), Christopher Marlowe - *Doctor Faustus* (1604), H.P. Lovecraft - *The Dunwich Horror* (1929), Gustav Meyrink - *The Golem* (1915), Bram Stoker - *Dracula* (1897), Nathaniel Hawthorne - *Young Goodman Brown* (1835), Oscar Wilde - *The Picture of Dorian Gray* (1890), Joris-Karl Huysmans - *Là-bas* (1891), Anne Rice - *The Witching Hour* (1990), Philip Pullman - *His Dark Materials* (1995-2000), Anton Szandor LaVey - *The Satanic Bible* (1969).

Figures 9 and 10

The Satanic Bible by Anton LaVey (1969) and The Satanic Rituals by Anton LaVey (1972)



From: iCommerceonweb.com (2020).

Satan, the Devil, and Their Representation in Selected Music

The music scene offers a rich blend of **sound, lyrics, vibrations**, and an overall atmosphere. Currently, concerts across various genres, including **black metal, heavy metal**, and **techno-metal**, often feature lyrics that directly **evoke or invoke Satan, the Devil**, or specific **demonic entities**. These events are characterized by a dark and intense ambiance, enhanced by musical and visual elements designed to elicit **strong emotional reactions from the audience**. In the context of Satanism in music, it is crucial to recognize that such lyrics and performances can be interpreted as a form of Satanic worship, which may be controversial and provocative for the Christian community. This phenomenon reflects

broad social and cultural trends in which music serves as a medium for expressing **alternative religious and philosophical perspectives**.²⁰

Singer **Madonna** ignited significant controversy during her Confessions Tour concert in 2006 in Rome when she used a crown of thorns and a cross. Specifically, during the performance of the song "Live to Tell," Madonna was elevated on stage on a cross while wearing a crown of thorns, evoking the image of Jesus Christ. This provocative act drew extensive criticism from religious groups, particularly the Vatican, which condemned it as **blasphemy**. In response, Madonna defended her actions as a form of artistic expression intended to highlight issues of human suffering and the abuse of power.

Many Christians perceive this behavior as an affront to the Holy Trinity. Several music groups and bands are known for incorporating elements of Satanism and black masses into their performances. For instance, the **Swedish black metal band Watain is notorious for their live rituals, which often involve invoking Satan and performing blasphemous acts**. Another **example is the Norwegian band Gorgoroth**, whose concerts have featured crucifixions and other controversial imagery. Additionally, the **American band Marilyn Manson** is recognized for their provocative performances that include satanic symbols and themes. While these acts are often viewed as a form of artistic expression, they can be perceived as **deeply offensive and blasphemous by religious communities**.

²⁰ Among the selected musicians suitable for analysis—both in terms of lyrics and performance—on the theme of Satan the Devil are: **Mayhem** (Black Metal, Norway), **Gorgoroth** (Black Metal, Norway), **Behemoth** (Blackened Death Metal, Poland), **Dark Funeral** (Black Metal, Sweden), **Watain** (Black Metal, Sweden), **Marduk** (Black Metal, Sweden), **Deicide** (Death Metal, USA), **Belphegor** (Blackened Death Metal, Austria), **Samael** (Black Metal/Industrial Metal, Switzerland), **Dissection** (Melodic Black Metal, Sweden), **Venom** (Black Metal, UK), **Bathory** (Black Metal, Sweden), **Emperor** (Symphonic Black Metal, Norway), **Immortal** (Black Metal, Norway), **Dimmu Borgir** (Symphonic Black Metal, Norway), **Cradle of Filth** (Extreme Metal, UK), **Rotting Christ** (Black Metal, Greece), **Satanic Warmaster** (Black Metal, Finland), **Archgoat** (Black Metal, Finland), **Nargaroth** (Black Metal, Germany), **Goatwhore** (Blackened Death Metal, USA), **1349** (Black Metal, Norway), **Belzebubs** (Black Metal, Finland), **Root** (Black Metal, Czech Republic), and **Luciferian Light Orchestra** (Occult Rock, Sweden), along with many other groups.

The music scene encompassing genres such as **heavy metal, black metal, death metal, thrash metal, doom metal, power metal, symphonic metal, and nu metal** often delves into dark themes related to **Satan, the Devil, spiritism, and magic**. These genres are characterized by their intense and powerful sound, with lyrics that may celebrate or evoke **Satanic and demonic imagery**. Bands within these genres frequently use their music to explore themes of rebellion, existential angst, and the occult, providing a distinctive form of artistic expression that can be both provocative and controversial. This phenomenon reflects broader social and cultural trends in which music serves as a medium for **expressing alternative religious and philosophical perspectives**. However, many Christians oppose these genres, viewing them as a form of Satan worship.

Figure 11

Marilyn Manson



From: (Macosser, 2012)

Figure 12

ROOT - A Czech Black Metal Underground Band

From: (ROOT, 2024)

Description with pictures: ROOT is a significant entity within the underground black metal scene originating from the Czech Republic. Renowned for their dark, atmospheric soundscapes and intense live performances, ROOT has maintained a prominent position in the black metal genre since the early 1990s. Their musical compositions frequently explore themes of mythology, darkness, and existential angst, establishing them as a unique and influential force within the genre. The lyrical content of **ROOT's music often venerates Satan, the devil, and various demons, invoking these entities in their songs.** This thematic focus can be interpreted by Christian audiences as an **act of satanic worship**, reflecting the band's alignment with the broader thematic elements of Satanism in music.

Satan the Devil: His Portrayal in Selected Films and Television Shows

The perception of Satan, the Devil, as an intelligent being by the vast majority of the population differs significantly from the Christian understanding of Satan as an intelligent entity. In many films and television shows, Satan is often depicted as a charismatic and cunning figure, embodying both temptation and ultimate evil. These portrayals range from the suave and sophisticated antagonist in "The Devil's Advocate" ^{21, 22} to the more grotesque and terrifying figure in "The Exorcist." ^{23, 24}

Such representations frequently emphasize his manipulative nature and his ability to influence and corrupt human souls, creating a complex character that both fascinates and horrifies audiences. This divergence in portrayal underscores the varying interpretations of Satan's role and nature in popular culture compared to traditional religious views.

As a nondenominational theologian, I find the diversity in the perception of Satan within popular culture and religious theology to be a fascinating subject for study. ²⁵

²¹ The Devil's Advocate (1997), directed by Taylor Hackford and based on a novel by Andrew Neiderman, features a screenplay by Jonathan Lemkin and Tony Gilroy. The film stars Keanu Reeves, Al Pacino, and Charlize Theron. It follows a talented young lawyer who is offered a position at a prestigious New York law firm, only to discover that the firm's owner is, in fact, the Devil (**Wikipedia- Contributors - The Devil's Advocate (1997 film), 2024**).

²² The film had a budget of \$57 million and grossed \$153 million at the box office (**Wikipedia- Contributors - The Devil's Advocate (1997 film), 2024**).

²³ The Exorcist (1973), directed by William Friedkin and based on a novel by William Peter Blatty, features a screenplay written by Blatty himself. The film stars Ellen Burstyn, Max von Sydow, and Linda Blair. It tells the story of a young girl who becomes possessed by a demonic entity and the two priests who attempt to perform an exorcism (**Wikipedia Contributors - The Exorcist - 2, 2024**).

²⁴ The Exorcist (1973) had a budget of \$12 million and grossed \$441.3 million at the box office (**Wikipedia Contributors - The Exorcist - 2, 2024**).

²⁵ While traditional religious views portray Satan as a symbol of evil and a tempter, modern media often depict his character with greater nuance and complexity. This phenomenon will be analyzed through the lenses of cultural **anthropology** and **sociology**, which will explore how popular culture influences and transforms religious concepts and symbolism.

Figure 13

The Exorcist: Believer (2023) - Written by Peter Sattler and David Gordon Green



From: (Wikipedia Contributors - The Exorcist: Believer, 2024; Inigo, 2024;

Vladys, 2023)

Filmography (Wikipedia - The Exorcist, 2024) featuring themes of Satan and the Devil is highly popular within the horror genre. Following the initial release of the film "**The Exorcist**" (1973), directed by William Friedkin and written by William Peter Blatty, a significant number of viewers flocked to Roman Catholic churches to partake in the sacrament of reconciliation—confession.²⁶

²⁶ Since 1973, numerous films featuring Satanic or demonic themes have been released, beginning with "**The Exorcist**," written by William Peter Blatty, which grossed **\$441.3 million** at the box office. In 2023, "**The Exorcist: Believer**," co-written by David Gordon Green and Peter Sattler, earned **\$65.5 million**. "**Exorcist: The Beginning**" (2004), penned by Alexi Hawley, grossed **\$41.8 million**. "**The Exorcist III**" (1990), also written by Blatty, garnered **\$26.1 million**. "**Dominion: Prequel to the Exorcist**" (2005), authored by Scott Derrickson and Paul Harris Boardman, made **\$251,495**. The 2000 "**Director's Cut**" of "**The Exorcist**" earned **\$39.7 million**, while "**Exorcist II: The Heretic**" (1977), written by William Goodhart, grossed **\$30.7 million**. The "**Extended Director's Cut**" of "**The Exorcist**" (2010) made **\$235,134**, and the 2021 re-release earned **\$99,499**. The box office data for the 50th Anniversary re-release in 2023 is not available. The upcoming film "**The Exorcist: Deceiver**" (2025), written by Peter Sattler, has yet to be released. (Wikipedia Contributors -

Screenwriters recognized the success of exorcism and paranormal activity films and began creating various adaptations. These films often evoke intense emotions and leave lasting impressions on audiences, with some viewers requiring professional psychological assistance after viewing them. As a result, these films became a crucial component of the film industry's marketing strategy. Marketing efforts for these films included significant financial investments in advertising, presentation, and content designed to elicit strong emotional responses from viewers. Screenwriters and filmmakers achieved considerable success in this area, as evidenced by substantial profits and box office revenues worldwide.^{27, 28, 29}

The Exorcist - 2, 2024), (Wikipedia Contributors - The Exorcist: Believer, 2024), (Wikipedia Contributors - Exorcist: The Beginning, 2024), (Wikipedia Contributors - The Exorcist III, 2024), (Wikipedia Contributors - Dominion: Prequel to the Exorcist, 2024), (Wikipedia Contributors - Exorcist II: The Heretic, 2024).

²⁷ **The Exorcist (1973)** was directed by William Friedkin and written by William Peter Blatty.

The Exorcist: Believer (2023) is directed by David Gordon Green and co-written by David Gordon Green and Peter Sattler.

Exorcist: The Beginning (2004) was directed by Renny Harlin and written by Alexi Hawley.

The Exorcist III (1990) was directed and written by William Peter Blatty.

Dominion: Prequel to The Exorcist (2005) was directed by Paul Schrader and written by Scott Derrickson and Paul Harris Boardman.

The Exorcist (2000 Director's Cut): Directed by William Friedkin and written by William Peter Blatty.

Exorcist II: The Heretic (1977) was directed by John Boorman and written by William Goodhart.

The Exorcist (2010 Extended Director's Cut) was directed by William Friedkin and written by William Peter Blatty.

The Exorcist (2021 Re-release) is directed by William Friedkin and written by William Peter Blatty.

The Exorcist: Deceiver (2025) is directed by David Gordon Green and written by Peter Sattler.

²⁸ **The Paranormal Activity series**, with a combined budget of approximately **\$15 million**, has grossed over **\$800 million** across all its films. The first installment, **Paranormal Activity (2007)**, directed by Oren Peli, had a modest budget of just **\$15,000** and achieved remarkable success, grossing **\$194.2 million**. The film follows a young couple who move into a new home and encounter a series of disturbing and unexplained events, leading them to believe that their house is haunted (IMDb.com, Inc. - Franchise: Paranormal Activity, 2024).

Paranormal Activity 2 (2010), directed by Tod Williams, serves as a prequel to the original film, focusing on the family that resided in the house prior to the young couple. With a budget of **\$3 million**, it grossed **\$177.5 million**, further demonstrating the franchise's remarkable profitability (IMDb.com, Inc. - Franchise: Paranormal Activity, 2024).

Paranormal Activity 3 (2011), directed by Henry Joost and Ariel Schulman, further explores the backstory by delving into the childhood of the main character from the first film. This installment had a budget of **\$5 million** and grossed **\$104 million**, thereby maintaining the series' strong financial performance (IMDb.com, Inc. - Franchise: Paranormal Activity, 2024).

²⁹ Both films have enjoyed significant popularity, with "**The Exorcist**" grossing **\$441.3 million** and "**The Devil's Advocate**" earning **\$153 million** (Wikipedia Contributors - The Exorcist - 2, 2024), (Wikipedia Contributors - The Devil's Advocate (1997 film), 2024).

Viewership: "**The Exorcist**" boasts a robust viewership, attributed to its reputation as one of the greatest horror films ever created (**Wikipedia Contributors - The Exorcist - 2, 2024**). Similarly, "**The Devil's Advocate**" attracts a substantial audience, particularly due to its compelling performances and distinctive interpretation of the Devil's character (**Wikipedia- Contributors - The Devil's Advocate (1997 film), 2024**).

The film adaptation of "**The Exorcist**" not only met the producers' expectations but also introduced a fresh perspective to the horror genre. Released in 1973, "**The Exorcist**" achieved remarkable commercial success, grossing approximately **\$441 million** worldwide and becoming one of the highest-grossing films of all time. It was screened in countless theaters globally and attracted millions of viewers. The film received ten Academy Award nominations and won two awards: Best Adapted Screenplay and Best Sound.

After watching films such as "**The Exorcist**," "**Paranormal Activity**," "**The Devil's Advocate**," and others, the audience was directly influenced by their content. Movies like "[REC]" (2007), "**Requiem**" (2006), "**The Exorcism of Emily Rose**" (2005), "**Verónica**" (2017), "**The Amityville Horror**" (1979), and "**3:15 You Die!**" (the English title of "**The Amityville Horror** from 2005) further contributed to the widespread impact of these themes.^{30, 31, 32, 33}

³⁰ These films, recognized for their intense and often disturbing themes, have had significant psychological and cultural impacts. "**The Exorcist**" (1973), directed by William Friedkin, is particularly notable for its profound influence, eliciting widespread public reactions that ranged from fainting and vomiting to heart attacks in theaters (**Joe Hummel III, 1973**), (**Raup, 2014**).

³¹ Similarly, "**Paranormal Activity**" (2007), directed by Oren Peli, and "**The Devil's Advocate**" (1997), directed by Taylor Hackford, have captivated audiences with their depictions of supernatural and demonic elements, evoking both fascination and fear (**Integrative Psych, 2024; Melanie Rose Gazvoda, 2023**).

³² The film **Ouija (2014)** was directed by **Stiles White** and written by **Juliet Snowden** and **Stiles White**.

³³ The film **Constantine (2005)** was directed by **Francis Lawrence** and written by **Kevin Brodbin** and **Frank Cappello**.

These films underscore the profound impact that horror movies can have on viewers, influencing their perceptions and emotional reactions to themes of evil and the supernatural (**Power of Positivity, 2023**).^{34, 35, 36, 37, 38}

Many viewers experienced **psychological catharsis** to cope with the film's themes related to Satan and the Devil. This film not only entertained but also shaped the religious and spiritual perceptions of its audience. Viewers in American theaters were profoundly shocked by the film's content, leading many to return to their churches in significant numbers, reflecting their respective denominations and beliefs. **This phenomenon illustrates how a film can elicit a religious and spiritual response within society.**

Besides "**The Exorcist**", other films featuring themes of exorcism and paranormal activity have gained similar popularity. For instance, films such as "**Poltergeist**" (1982), directed by Tobe Hooper, and "**The Conjuring**" (2013), directed by James Wan, effectively employed elements of fear and horror.^{39, 40, 41}

³⁴ The film **[REC] (2007)** was directed by Jaume Balagueró and Paco Plaza. It is not based on a true story (**Infospace Holdings LLC, 2022**), (**Wikipedia Contributors - Rec, 2024**).

³⁵ **Requiem (2006)**: This German film, directed by Hans-Christian Schmid, is based on the true story of **Anneliese Michel** (**Wikipedia Contributors - Requiem (2006 film), 2024; Richard Scheib, 2024**).

³⁶ **Verónica (2017)**: This Spanish horror film, directed by Paco Plaza, is inspired by the true story of **Estefanía Gutiérrez Lázaro**.

³⁷ **The Amityville Horror (1979)**, directed by Stuart Rosenberg, is a horror film based on the true story of the Lutz family. They moved into a house in Amityville on Long Island, where **Ronald J. DeFeo Jr.** had previously murdered six members of his family in 1974 (**Wikipedia Contributors - The Amityville Horror (1979 film), 2024**).

³⁸ **3:15 You Die! (2005)** was directed by **Andrew Douglas**. This film is based on the true story of the Lutz family and the events that transpired in the **Amityville house** (**Wikipedia Contributors - The Amityville Horror (2005 film), 2024**).

³⁹ Lifetime Gross (**IMDb.com, Inc. - Franchise: Paranormal Activity, 2024**):

- **Paranormal Activity 1**, Lifetime Gross **\$107,918,810 USD**.
- **Paranormal Activity 2**, Lifetime Gross **\$84,752,907 USD**.
- **Paranormal Activity 3**, Lifetime Gross **\$104,028,807 USD**.
- **Paranormal Activity 4**, Lifetime Gross **\$53,885,000 USD**.
- **Paranormal Activity: The Marked Ones**, Lifetime Gross **\$32,462,372 USD**.
- **Paranormal Activity: The Ghost Dimension**, Lifetime Gross **\$18,300,124 USD**.

⁴⁰ The film "**Poltergeist**" (1982) grossed approximately \$77.2 million in the domestic market (**IMDb company - Poltergeist, 2024**).

⁴¹ "**The Conjuring**" grossed approximately \$319 million worldwide and received positive reviews from both critics and audiences. (**IMDb company - The Conjuring, 2024**).

Various film adaptations of this theme present diverse approaches to depicting Satan and the Devil. Some films emphasize realistic and terrifying portrayals of exorcism, while others incorporate supernatural elements and fictional narratives to generate tension and fear. Filmography centered on this theme not only raises awareness of these subjects but also contributes to discussions surrounding religious and spiritual issues. Although these films are often criticized for their **psychological impact on viewers, they are also celebrated for their capacity to evoke strong emotional responses**. The popularity of films featuring themes of Satan and the Devil indicates that audiences are captivated by these dark and enigmatic topics. **This phenomenon reflects broader social and cultural trends, wherein horror films serve as a medium for exploring fear, faith, and spirituality.**

In television series, we frequently encounter diverse interpretations and portrayals of the character of Satan, the devil, or Lucifer. **These figures are often depicted as charismatic, manipulative, and complex beings** who influence the destinies of individuals and intervene in events on Earth. The following overview presents several notable examples of how Satan or the devil is portrayed in various television series.

Television series offer a diverse array of interpretations and portrayals of Satan, the devil, or Lucifer. Selected TV series include "**Lucifer**," ⁴² "**Supernatural**," ⁴³

⁴² Lucifer (TV Series, 2016-2021): This series follows Lucifer Morningstar, the fallen angel and king of Hell, who chooses to abandon his throne and live among humans in Los Angeles. He serves as a consultant for the LAPD, utilizing his unique abilities to solve crimes. The series offers a compelling perspective on the character of Satan, portraying him as a charismatic and complex anti-hero (IMDb.com, Inc. - Lucifer, 2024; Wikipedia Contributors - Lucifer (TV series), 2024).

⁴³ Supernatural (2005-2020): This popular series follows the Winchester brothers as they travel across America, battling various supernatural creatures, including angels, demons, and Satan. The character of Satan is portrayed as a powerful and terrifying entity with complex motives, often influencing the destinies of the main characters (IMDb.com, Inc. - Hrozba z temnoty, 2024; Wikipedia Contributors - Supernatural (American TV series), 2024).

"**Good Omens**," ⁴⁴ "**American Horror Story: Apocalypse**," ⁴⁵ "**The Chilling Adventures of Sabrina**," ⁴⁶ "**Damien**," ⁴⁷ "**Lucan**," ⁴⁸ "**Preacher**," ⁴⁹ "**666 Park Avenue**," ⁵⁰ "**Lucan: The Lost Years**," ⁵¹ "**Penny Dreadful**," ⁵² "**Sleepy Hollow**," ⁵³

⁴⁴ Good Omens (2019): This series follows the angel Aziraphale and the demon Crowley as they join forces to prevent the apocalypse. The character of Satan is incorporated into the narrative as part of the larger conflict between heaven and hell. The series is an adaptation of the novel by Neil Gaiman and Terry Pratchett, providing a comedic perspective on the end of the world (IMDb.com, Inc. - Good Omens, 2024; Wikipedia Contributors - Good Omens (TV series), 2024).

⁴⁵ American Horror Story: Apocalypse (2018) features the Antichrist, Michael Langdon, as the main character. He is depicted as the son of Satan, who is portrayed as a dark and powerful force that influences the events and characters throughout the series (Wikipedia Contributors - American Horror Story, 2024), (TMDB - Apocalypse, 2018).

⁴⁶ The Chilling Adventures of Sabrina (2018-2020) follows the journey of a young witch named Sabrina as she confronts various demons and dark forces, including Satan. In this series, Satan is portrayed as a manipulative and powerful entity that influences the destinies of the characters (IMDb.com, Inc. - Chilling Adventures of Sabrina, 2024; Wikipedia Contributors - Chilling Adventures of Sabrina (TV series), 2024).

⁴⁷ Damien (2016): This series is inspired by the film "The Omen" and follows the adult Damien Thorn as he discovers his true identity as the Antichrist. Satan is portrayed as a dark force that influences Damien's life (IMDb.com, Inc. - Damien, 2024; Wikipedia Contributors - Damien (TV series), 2024).

⁴⁸ Lucan (1977-1978): This classic series follows the story of a young man raised by wolves who confronts demons. Satan is portrayed as an adversary that the main character must contend with (Wikipedia Contributors - Lucan (American TV series), 2024), (IMDb.com, Inc. - Lucan, 2024).

⁴⁹ Preacher (2016-2019): The series follows Jesse Custer, a preacher on a quest to find God. Throughout his journey, he encounters various supernatural beings, including Satan, who is portrayed as a dark and manipulative entity influencing the destinies of individuals (IMDb.com, Inc. - Preacher, 2024; Wikipedia Contributors - Preacher (TV series), 2024).

⁵⁰ 666 Park Avenue (2012-2013): This series chronicles the lives of residents in a luxury apartment complex where supernatural events unfold, and the influence of Satan permeates their existence. Satan is portrayed as a formidable entity shaping the occurrences within the complex (IMDb.com, Inc. - 666 Park Avenue, 2024; Wikipedia Contributors - 666 Park Avenue, 2024).

⁵¹ Lucan: The Lost Years (1984) is a continuation of the original series, in which Lucan confronts supernatural forces. Satan is once again portrayed as the antagonist of the main character (Wikipedia Contributors - Lucan (American TV series), 2024), (IMDb.com, Inc. - Lucan, 2024).

⁵² Penny Dreadful (2014-2016) features a range of gothic horror characters, including demons and Satan. In this series, Satan is portrayed as a dark and powerful force that influences both events and characters (IMDb.com, Inc. - Penny Dreadful, 2024), (Wikipedia Contributors - Penny Dreadful (TV series), 2024).

⁵³ Sleepy Hollow (2013-2017): The series chronicles the adventures of Ichabod Crane as he confronts various demons, including Satan. Satan is portrayed as a dark and manipulative entity (IMDb.com, Inc. - Sleepy Hollow, 2024), (Wikipedia Contributors - Sleepy Hollow (TV series), 2024).

"**Buffy the Vampire Slayer**," ⁵⁴ "**Angel**," ⁵⁵ "**The Devil's Whore**," ⁵⁶ "**The Stand**," ⁵⁷ "**Constantine**," ⁵⁸ "**Midnight, Texas**," ⁵⁹ "**Evil**," ⁶⁰ "**The Exorcist**," ⁶¹ "**Sabrina, the Teenage Witch**," ⁶² and "**Harry Potter**." ^{63, 64, 65, 66, 67} **Other.**

⁵⁴ **Buffy the Vampire Slayer (1997-2003)** follows the journey of Buffy Summers as she battles a variety of supernatural entities, including demons and the devil. In this series, Satan is portrayed as a formidable adversary that Buffy must confront (**Wikipedia Contributors - Buffy the Vampire Slayer, 2024**), (**IMDb.com, Inc. - Episode list, 2024**).

⁵⁵ **Angel (1999-2004)**: A spin-off of Buffy, the series follows Angel, a vampire with a soul, as he battles demons and the dark force of Satan. Satan is portrayed as a manipulative entity that influences events throughout the series (**IMDb.com, Inc. - Angel, 2024**; **Wikipedia Contributors - Angel (1999 TV series), 2024**).

⁵⁶ **The Devil's Whore (2008)** is a historical series that features the character of Satan. In this series, Satan is portrayed as a dark and manipulative figure who influences the destinies of various characters (**Wikipedia Contributors - The Devil's Whore, 2024**), (**IMDb.com, Inc. - The Devil's Whore, 2024**).

⁵⁷ **The Stand (2020-2021)** is a series adaptation of Stephen King's novel, featuring Satan in the guise of Randall Flagg. In this adaptation, Satan is portrayed as a dark and powerful entity that influences events in a post-apocalyptic world (**Wikipedia Contributors - The Stand (2020 miniseries), 2024**), (**IMDb.com, Inc. - The Stand, 2024**).

⁵⁸ **Constantine (2014-2015)**: The series follows exorcist John Constantine as he battles demons and dark forces. Satan is portrayed as a powerful and manipulative entity that influences events (**Wikipedia Contributors - Constantine (TV series), 2024**), (**DC - Constantine (2014-2015), 2024**).

⁵⁹ **Midnight, Texas (2017-2018)**: This series follows the residents of a small town where supernatural events unfold, including the presence of Satan. Satan is portrayed as a dark force that influences the lives of the characters (**IMDb.com, Inc. - Midnight, Texas, 2024**; **Wikipedia Contributors - Midnight, Texas, 2024**).

⁶⁰ **Evil (2019-2022)**: The series follows a psychologist and a priest as they investigate supernatural phenomena, including demonic possession and the influence of Satan. Satan is portrayed as a dark and powerful entity that affects various events (**IMDb.com, Inc. - Evil, 2024**; **Wikipedia Contributors - Evil (TV series), 2024**).

⁶¹ **The Exorcist (2016-2017)** is a series adaptation of the renowned film, in which priests combat demonic possession and the influence of Satan. Satan is portrayed as a dark and menacing entity that affects the lives of the characters (**IMDb.com, Inc. - The Exorcist, 2024**; **Wikipedia Contributors - The Exorcist (TV series), 2024**).

⁶² **Sabrina, the Teenage Witch**: The series follows Sabrina as she encounters various demons and dark forces, including Satan. Satan is portrayed as a manipulative and powerful entity that influences the destinies of the characters (**Christian Research Institute & John D. Ferrer, 2019**; **Eugene R. Schlesinger, 2019**).

⁶³ **Harry Potter**: The entire Harry Potter series centers around themes of magic, occultism, and the practice of sorcery (**Wikipedia Contributors - Harry Potter, 2024**), (**Bloomsbury Publishing Inc, 2024**).

⁶⁴ **Harry Potter** is a series of seven fantasy novels authored by British writer J.K. Rowling. The narrative follows the life of young wizard Harry Potter and his friends, Hermione Granger and Ron Weasley, who are students at Hogwarts School of Witchcraft and Wizardry. The central story arc revolves around Harry's battle against the dark wizard Lord Voldemort.

⁶⁵ **Books**: *Harry Potter and the Philosopher's Stone* (1997), *Harry Potter and the Chamber of Secrets* (1998), *Harry Potter and the Prisoner of Azkaban* (1999), *Harry Potter and the Goblet of Fire* (2000), *Harry Potter and the Order of the Phoenix* (2003), *Harry Potter and the Half-Blood Prince* (2005), *Harry Potter and the Deathly Hallows* (2007) (**Wikipedia Contributors - Harry Potter, 2024**), (**The Harry Potter Lexicon, 2024**), (**Jeffery, 2024**), (**IMDbPro - an IMDb company, 2024**), (**IMDbPro - an IMDb company 1- Harry Potter, 2024**), (**Brad R. Edwards, 2024**).

⁶⁶ The film series was adapted from the books by J.K. Rowling and produced by Warner Bros. Pictures. The films were directed by various directors (**Wikipedia Contributors - Harry Potter, 2024**), (**The Harry Potter Lexicon, 2024**), (**Jeffery, 2024**), (**IMDbPro - an IMDb company, 2024**), (**IMDbPro - an IMDb company 1- Harry Potter, 2024**), (**Brad R. Edwards, 2024**).

- **Harry Potter and the Philosopher's Stone** (2001) - Directed by Chris Columbus
- **Harry Potter and the Chamber of Secrets** (2002) - Directed by Chris Columbus

These characters are frequently portrayed as charismatic, manipulative, and complex entities that shape human destinies and intervene in earthly affairs.

From the charismatic anti-hero Lucifer Morningstar in "**Lucifer**" to the terrifying and powerful Satan in "**Supernatural**" and "**American Horror Story: Apocalypse**," these portrayals offer diverse and multifaceted perspectives on this iconic figure. Additionally, series such as "**The Chilling Adventures of Sabrina**" and the "**Harry Potter**" franchise delve into themes of magic and occultism, further enriching the narrative complexity surrounding these characters.

The Christian perspective on Satan, the Devil, remains unequivocally consistent: he is depicted as a tempter and an intelligent being destined to be ultimately destroyed by God Himself. Christians maintain a clear and unwavering understanding of the entity known as Satan, in stark contrast to the various efforts by media, television shows, films, and horror genres to reshape this perception into that of Satan or Lucifer. Marketing strategies and film psychology have significantly influenced this shift, as the character of Lucifer has gained popularity among the general population. In some instances, individuals even find themselves identifying with the rebellious archetype that Lucifer embodies. However, it is crucial to recognize that the portrayal of Lucifer in media does not align with the Christian viewpoint grounded in Biblical truth.

- **Harry Potter and the Prisoner of Azkaban** (2004) - Directed by Alfonso Cuarón
- **Harry Potter and the Goblet of Fire** (2005) - Directed by Mike Newell
- **Harry Potter and the Order of the Phoenix** (2007) - Directed by David Yates
- **Harry Potter and the Half-Blood Prince** (2009) - Directed by David Yates
- **Harry Potter and the Deathly Hallows – Part 1** (2010) - Directed by David Yates
- **Harry Potter and the Deathly Hallows – Part 2** (2011) - Directed by David Yates

⁶⁷ **Worldwide Earnings**: The Harry Potter film series has grossed approximately \$7.7 billion globally. Below are the earnings for each film (**Wikipedia Contributors - Harry Potter, 2024**), (**The Harry Potter Lexicon, 2024**), (**Jeffery, 2024**), (**IMDbPro - an IMDb company, 2024**), (**IMDbPro - an IMDb company 1- Harry Potter, 2024**), (**Brad R. Edwards, 2024**):

- **Harry Potter and the Philosopher's Stone** - \$974.8 million
- **Harry Potter and the Chamber of Secrets** - \$879.5 million
- **Harry Potter and the Prisoner of Azkaban** - \$796.7 million
- **Harry Potter and the Goblet of Fire** - \$896.4 million
- **Harry Potter and the Order of the Phoenix** - \$942 million
- **Harry Potter and the Half-Blood Prince** - \$934.5 million
- **Harry Potter and the Deathly Hallows – Part 1**: \$960.4 million
- **Harry Potter and the Deathly Hallows – Part 2**: \$1.342 billion

Satan the Devil: His Representation in Art

Figure 14

The Satanic Temple – Part I

Baphomet by Eliphas Lévi, since 1856 -
Sabbatic Goat



From: (The Satanic Temple, 2024)

Figure 16

A Confusing Perspective on Satan



From: (Kelley, 2024)

Figure 15

The Satanic Temple – Part II

Baphomet by Eliphas Lévi, since 1856 -
Sabbatic Goat



From: (TIEMPOS PROFETICOS, 2024),
(The Satanic Temple, 2024)

Description with Pictures: Baphomet is an iconic figure that gained widespread attention thanks to the French occultist **Eliphas Lévi** (1810-1875) in 1856. Often referred to as the **Sabbatic Goat**, **Baphomet** is depicted as an **anthropomorphic creature** with a goat's head, female breasts, and hands positioned in a gesture of blessing—one hand raised upward and the other pointing downward. This imagery symbolizes duality, representing the merging of opposites such as light and dark, male and female, and human and animal. The hand gesture, inspired by the ancient Egyptian deity Horus, embodies the principle of "as above, so below," a fundamental concept in Hermeticism and alchemy. Eliphas Lévi played a significant role in popularizing this figure in 19th-century occultism through his works (Erickson, 2024; Ancient Egyptian Animals, 2024).

The origins of Baphomet can be traced back to ancient Egypt (circa 3000 BCE – 30 BCE), where animal deities were revered as symbols of various divine aspects. The goat head of Baphomet may reference the god Mendes, who was frequently depicted with a goat or ram's head and regarded as an embodiment of fertility and sexual power. Baphomet also incorporates symbols from other traditions, such as the pentagram and the Caduceus, rendering it a complex and multifaceted symbol in occult and mystical literature. This intricate symbolism makes Baphomet a captivating subject of study within the realms of religious iconography and esoteric thought, with its significance further evolving throughout the 19th and 20th centuries (Reading Museum, 2020; S. Birch, 2024; Wikipedia Contributors - Banebdjedet, 2024).

In artistic representations, Satan is often depicted as a creature with a goat's head, horns, and a tail, frequently holding a trident. This portrayal of the Devil is typically considered a fantasy conceived by medieval artists influenced by mythology and folk traditions (Jehovah's Witnesses - Ako vyzerá Satan? 2024).

Figure 17

Lucifero by Roberto Ferri, 2013, courtesy of Roberto Ferri



From: (Kelsey Spicuzza, 2023)

Figure 18

Le Génie du Mal by Joseph Geefs, 1842 (left). & Le Génie du Mal by Guillaume Geefs, 1848 (right); courtesy of Basler Zeitung



From: (Kelsey Spicuzza, 2023)

From: (Kelsey Spicuzza, 2023)

Figure 20

L'Ange Déchu (The Fallen Angel) by Alexandre Cabanel, 1847, via Musée Fabre, Montpellier



From: (Kelsey Spicuzza, 2023)

Satan in Art. Satan, often referred to as the Devil, has been a captivating and frequently unsettling figure in artistic expression for centuries. From the Middle Ages to contemporary art movements, artists have sought to capture his essence and symbolism in various ways **(Wikipedia Contributors - Devil in the arts and popular culture, 2024; Kelsey Spicuzza, 2023).**

Middle Ages (500 - 1500). During the Middle Ages, Satan the Devil was often depicted as a terrifying monster with horns, wings, and a tail, designed to instill fear and deter individuals from engaging in evil acts. This portrayal emphasized the horror and dread associated with Satan, serving as a cautionary reminder against sin and temptation. Artists such as Ambrogio Lorenzetti (c. 1285 – c. 1348), Benedetto Antelami (c. 1150 – c. 1230), Coppo di Marcovaldo (c. 1225 – c. 1276), Giotto di Bondone (1266/67 or 1276 – 1337), Hans Memling (c. 1430 – August 11, 1494), Hieronymus Bosch (c. 1450 – August 9, 1516), Michelino da Besozzo (born in 1370), Taddeo di Bartolo (c. 1362 – c. 1422), the Wilton Diptych Master (active around 1395 – 1399), and Michael Wolgemut (1434 – November 30, 1519) employed vivid colors and dramatic scenes to portray diabolical figures in frescoes, mosaics, and illuminated manuscripts. The painting style of this period was predominantly Gothic, characterized by vibrant colors, flat compositions, and strong symbolism **(Gotthardt, 2018; Buddhagraphics, 2024).**

Medieval Art - In medieval art, Satan was often depicted as a fearsome monster, characterized by horns, wings, and a tail. This era was distinguished by alarming and cautionary representations designed to deter individuals from committing evil acts **(National Geographic, 2024; Maya M. Tola, 2024).**

Selected representative artists: **Fresco "Last Judgment"** ⁶⁸, **Mosaic "Christ Pantocrator"** ⁶⁹, **Sculpture "Satan"** ⁷⁰, **Illustration "Book of Kells"** ⁷¹, **Painting "Harrowing of Hell"** ⁷², **Mosaic "Last Judgment"** ⁷³, **Miniature "Hell Mouth"** ⁷⁴, **Relief "Satan Binding"** ⁷⁵, **Illustration "Apocalypse"** ⁷⁶, **Painting "Judgment Day"** ⁷⁷.

The Renaissance period, which spanned from 1300 to 1600, marked a significant transformation in the representation of Satan, often conceptualized as a fallen angel. This portrayal underscored his tragic and majestic qualities, reflecting the profound shifts in religious thought characteristic of the era. Notable artists such as Albrecht Dürer (1471-1528), Andrea Mantegna (1431-1506), Sandro Botticelli (circa 1445-1510), Fra Angelico (circa 1395-1455), Hieronymus Bosch (circa 1450-1516), Luca Signorelli (circa 1441/1445-1523), Michelangelo (1475-1564), Pieter Bruegel the Elder (circa 1525-1569), Raphael (1483-1520), and Tintoretto (circa 1518-1594) emphasized the humanity and emotional depth of Satan, thereby enriching the understanding of his character and his role in the dichotomy of good and evil. The artistic style of this period, known as the Renaissance, is characterized by realistic perspective, anatomical precision, and the strategic use of light and shadow to create a sense of depth (**Maya M. Tola, 2024; Meyer, 2022; Artst, 2024**).

⁶⁸ Fresco **"Last Judgment"** (1123) - Artist: Unknown. Location: Church of San Climent de Taüll, Spain.

⁶⁹ Mosaic **"Christ Pantocrator"** (12th Century) - Artist: Unknown. Location: Monreale Cathedral, Italy.

⁷⁰ Sculpture **"Satan"** (1230) - Artist: Unknown. Location: Notre-Dame Cathedral, Paris, France.

⁷¹ Illustration from the **"Book of Kells"** (9th century) - Artist: Unknown. Location: Trinity College Library, Dublin, Ireland.

⁷² The painting **"Harrowing of Hell"** is attributed to an unknown artist and is housed in the Winchester Psalter in England.

⁷³ Mosaic **"Last Judgment"** (12th Century) - Artist: Unknown. Location: St. Mark's Basilica, Venice, Italy.

⁷⁴ Miniature **"Hell Mouth"** (13th Century) - Artist: Unknown. Location: Getty Museum, Los Angeles, California, USA.

⁷⁵ Relief **"Satan Binding"** (1145) - Artist: Unknown; Location: Autun Cathedral, France.

⁷⁶ Illustration titled **"Apocalypse"** (10th Century) - Artist: Unknown. Location: Bibliothèque nationale de France, Paris, France.

⁷⁷ Painting **"Judgment Day"** (11th Century) - Artist: Unknown; Location: Saint-Savin Abbey, France.

Selected representative artists: **"The Fall of the Rebel Angels"** ⁷⁸, **"Inferno, Divine Comedy"** ⁷⁹, **"Satan and His Demons"** ⁸⁰, **"The Last Judgment"** ⁸¹, **"Saint Michael and the Devil"** ⁸², **"The Temptation of Christ"** ⁸³, **"Satan Watching the Caresses of Adam and Eve"** ⁸⁴, **"The Damnation of the Damned"** ⁸⁵, **"Lucifer"** ⁸⁶, **"The Battle of the Angels"** ⁸⁷.

The Baroque period prominently featured dramatic and dynamic representations of Satan, often set against the backdrop of battle scenes and religious allegories. This era, which spanned from the late 16th century to the early 18th century, was characterized by intense religious and political turmoil, frequently reflected in the artistic expressions of the time. Artists employed vivid imagery to convey the struggle between good and evil, often portraying Satan in powerful and dramatic contexts (**Lumen Learning, 2024; The LibreTexts Libraries, 2024; Maya M. Tola, 2024; Indiana University, 2024**).

Selected representative artists: **"Saint Michael Vanquishing Satan"** ⁸⁸, **"The Temptation of Saint Anthony"** ⁸⁹, **"The Fall of Satan"** ⁹⁰, **"Satan and Beelzebub"** ⁹¹,

⁷⁸ **"The Fall of the Rebel Angels"** (1562) - Artist: Pieter Bruegel the Elder. Location: Royal Museums of Fine Arts, Brussels, Belgium.

⁷⁹ **"Inferno, Divine Comedy"** (1308-1320) - Artist: Sandro Botticelli. Location: Vatican Library, Vatican City.

⁸⁰ **"Satan and His Demons"** (1450) - Artist: Michael Pacher. Location: St. Wolfgang Altarpiece, Austria.

⁸¹ **"The Last Judgment"** (1541) - Artist: Michelangelo. Location: Sistine Chapel, Vatican City.

⁸² **"Saint Michael and the Devil"** (1508) - Artist: Raphael. Location: Louvre Museum, Paris, France.

⁸³ **"The Temptation of Christ"** (1579-1581) - Artist: Tintoretto. Location: Scuola Grande di San Rocco, Venice, Italy.

⁸⁴ **"Satan Watching the Caresses of Adam and Eve"** (1523-1524) - Artist: Jan van Scorel. Location: Rijksmuseum, Amsterdam, Netherlands.

⁸⁵ **"The Damnation of the Damned"** (1549-1579) - Artist: Giorgio Vasari. Location: Palazzo Vecchio, Florence, Italy.

⁸⁶ **"Lucifer"** (1590) - Artist: Cornelis van Haarlem. Location: Frans Hals Museum, Haarlem, Netherlands.

⁸⁷ **"The Battle of the Angels"** (1512) - Artist: Michelangelo. Location: Sistine Chapel, Vatican City.

⁸⁸ **"Saint Michael Vanquishing Satan"** (1636) - Artist: Guido Reni. Location: Santa Maria della Concezione, Rome, Italy.

⁸⁹ **"The Temptation of Saint Anthony"** (1646) - Artist: David Teniers the Younger. Location: Museo del Prado, Madrid, Spain.

⁹⁰ **"The Fall of Satan"** (1621) - Artist: Peter Paul Rubens. Location: Alte Pinakothek, Munich, Germany.

⁹¹ **"Satan and Beelzebub"** (1667) - Artist: Cornelis de Vos. Location: Royal Museum of Fine Arts, Antwerp, Belgium.

"Satan and Adam"⁹², "The Fall of Lucifer"⁹³, "The Triumph of Divine Providence"⁹⁴, "Satan and the Angels"⁹⁵, "The Punishment of the Damned"⁹⁶, "Satan Watching the Caresses of Adam and Eve"⁹⁷.

The Romantic period, which spanned from the late 18th century to the mid-19th century, characterized Satan as a multifaceted figure imbued with deep emotions and intrigue, underscoring his significance in the internal conflicts of the human spirit. Prominent artists of this era, including Eugène Delacroix (1798-1863), Francis Danby (1793-1861), Franz von Stuck (1863-1928), George Frederic Watts (1817-1904), Henry Fuseli (1741-1825), John Martin (1789-1854), Louis Boulanger (1806-1867), Thomas Lawrence (1769-1830), William Blake (1757-1827), and William Holman Hunt (1827-1910), frequently depicted Satan as an emblem of rebellion and individualism, accentuating his tragic grandeur and emotional complexity. Their artistic expressions encapsulated the profound inner turmoil of humanity and the struggle with its darker aspects. The painting style of this period was marked by romantic elements, including vibrant colors, dramatic lighting, and an intensified expression of emotions (The Satanic Scholar, 2024; Ruben van Luijk, 2016).

Selected representative artists: "Satan Summoning His Legions"⁹⁸, "Mephistopheles"⁹⁹, "Lucifer"¹⁰⁰, "The Great Red Dragon and the Woman Clothed in

⁹² "Satan and Adam" (1606) - Artist: Hendrick Goltzius. Location: Louvre Museum, Paris, France.

⁹³ "The Fall of Lucifer" (1652) - Artist: Luca Giordano. Location: Kunsthistorisches Museum, Vienna, Austria.

⁹⁴ "The Triumph of Divine Providence" (1633-1639) - Artist: Pietro da Cortona. Location: Palazzo Barberini, Rome, Italy.

⁹⁵ "Satan and the Angels" (1640) - Artist: Guido Reni. Location: Museo di Capodimonte, Naples, Italy.

⁹⁶ "The Punishment of the Damned" (1620) - Artist: Peter Paul Rubens. Location: Alte Pinakothek, Munich, Germany.

⁹⁷ "Satan Watching the Caresses of Adam and Eve" (1660) - Artist: Jacob Jordaens. Location: Louvre Museum, Paris, France.

⁹⁸ "Satan Summoning His Legions" (1796-1797) - Artist: Thomas Lawrence. Location: Royal Academy of Arts, London, England.

⁹⁹ "Mephistopheles" (1827) - Artist: Eugène Delacroix. Location: Louvre Museum, Paris, France.

¹⁰⁰ "Lucifer" (1877) - Artist: Franz von Stuck. Location: Neue Pinakothek, Munich, Germany.

Sun"¹⁰¹, "The Nightmare"¹⁰², "Satan in Council"¹⁰³, "Lucifer in Starlight"¹⁰⁴, "Satan's Throne"¹⁰⁵, "The Despair of Satan"¹⁰⁶, "Satan Watching the End of Time"¹⁰⁷.

Modern art, spanning from the late 19th century to the present, frequently presents representations of Satan, the Devil, in abstract or symbolic forms that illustrate individual and collective interpretations of malevolence and temptation. Notable modern artists, including Anselm Kiefer (1945), Damien Hirst (1965), Eddie Adams (1933–2004), Francis Bacon (1561–1626), Georg Baselitz (1938), Jackson Pollock (1912–1956), Kenneth Anger (1927–2023), Mark Titchner (1973), William Blake (1757–1827), and Yoko Ono (1933), employ a variety of techniques and media to engage with the theme of Satan. Their works often utilize abstract forms and symbols that evoke profound psychological and philosophical inquiries. These artistic expressions frequently address existential dilemmas and the challenges faced by contemporary individuals in a rapidly evolving world. The stylistic diversity of this period encompasses movements such as abstract expressionism, conceptual art, and other modern and postmodern methodologies (Carlton, 2021; Gerakiti, 2024; Maya M. Tola, 2024).

Selected representative artists: "The Satanic Verses"¹⁰⁸, "The Great Red Dragon and the Woman Clothed in Sun"¹⁰⁹, "Lucifer"¹¹⁰, "Satan's Fall"¹¹¹, "Lucifer

¹⁰¹ "The Great Red Dragon and the Woman Clothed in Sun" (1805-1810) - Artist: William Blake. Location: Brooklyn Museum, New York, USA.

¹⁰² "The Nightmare" (1781) - Artist: Henry Fuseli. Location: Detroit Institute of Arts, Detroit, Michigan, USA.

¹⁰³ "Satan in Council" (1794) - Artist: John Martin. Location: Tate Britain, London, England.

¹⁰⁴ "Lucifer in Starlight" (1830) - Artist: Louis Boulanger. Location: Musée des Beaux-Arts, Rouen, France.

¹⁰⁵ "Satan's Throne" (1827) - Artist: John Flaxman. Location: Royal Academy of Arts, London, England.

¹⁰⁶ "The Despair of Satan" (1842) - Artist: Edward Burne-Jones. Location: Tate Britain, London, England.

¹⁰⁷ "Satan Watching the End of Time" (1820) - Artist: Francis Danby. Location: Victoria and Albert Museum, London, England.

¹⁰⁸ "The Satanic Verses" (1988) - Artist: Eddie Adams. Location: Unknown, artist's archive.

¹⁰⁹ "The Great Red Dragon and the Woman Clothed in Sun" (1805-1810) - Artist: William Blake. Location: Brooklyn Museum, New York, USA.

¹¹⁰ "Lucifer" (1944) - Artist: Jackson Pollock. Location: Museum of Modern Art, New York, NY, USA.

¹¹¹ "Satan's Fall" (1954) - Artist: Georg Baselitz. Location: Tate Modern, London, England.

in Chains" ¹¹², **"The Devil's Dance"** ¹¹³, **"Satanic Panic"** ¹¹⁴, **"Inferno"** ¹¹⁵, **"Lucifer Rising"** ¹¹⁶, **"The Devil Inside"** ¹¹⁷.

The Bible employs various metaphors to describe Satan, which aid in understanding his personality and character rather than his physical appearance. According to Christian teachings, Satan the Devil seeks to lead humanity into disobedience against the Triune God, which includes Jesus Christ and the Holy Spirit. His ultimate goal is for humanity to reject the Triune God and deny Christ. Christians perceive Satan the Devil as a fallen angel and an intelligent being who will ultimately be defeated by the supreme Triune God (**Isaiah 14:12 - 15 KJV, Luke 10:18 KJV, Revelation 20:10 KJV**).

One of Satan the Devil's most effective tactics against humanity is the promotion of atheism, which denies the existence of Satan as an intelligent being. Atheists reject the Triune God, Jesus Christ, and the Holy Spirit because they have not accepted Jesus Christ into their lives and do not recognize Him as the redeemer of sins. They assert that they lack faith in Jesus Christ and seek salvation or the meaning of life through alternative avenues, such as science, humanism, spiritualism, esotericism, divination, ancestor worship, or even Satanism as an ideology or political system (**Romans 1:21-23 KJV; 2 Corinthians 4:4 KJV**).

The Bible presents various metaphors and images of Satan, depicting him as the "Angel of Light" (**2 Corinthians 11:14 KJV**), the "Roaring Lion" (**1 Peter 5:8 KJV**), and the "Great Dragon" (**Revelation 12:9 KJV**). These representations offer a deeper understanding of his deception and the dangers he poses (**James 4:7 KJV; Ephesians 6:11**

¹¹² **"Lucifer in Chains"** (1993) - Artist: Damien Hirst. Location: Tate Modern, London, England.

¹¹³ **"The Devil's Dance"** (2001) - Artist: Unknown. Location: Unknown, artist's archive.

¹¹⁴ **"Satanic Panic"** (2015) - Artist: Mark Titchner. Location: Tate Britain, London, England.

¹¹⁵ **"Inferno"** (1995) - Artist: Yoko Ono. Location: MoMA PS1, New York, NY, USA.

¹¹⁶ **"Lucifer Rising"** (1972) - Artist: Kenneth Anger. Location: Unknown, artist's archive.

¹¹⁷ **"The Devil Inside"** (2008) - Artist: Anselm Kiefer. Location: Guggenheim Museum, New York, NY, USA.

KJV). Additionally, Satan the Devil is portrayed as a source of temptation and a test for humanity, which heightens individual responsibility for their choices and actions (**Matthew 4:1-11 KJV; 1 Corinthians 10:13 KJV**). Consequently, Christian theology provides a comprehensive understanding of Satan the Devil as an adversary of both humanity and God, which is essential for grasping the spiritual battle that, according to Christianity, occurs in the hearts and minds of individuals (**Ephesians 6:12 KJV**). ¹¹⁸

¹¹⁸ Overview of key discoveries: The Bible uses various metaphors to characterize Satan, emphasizing his personality and intentions rather than his physical form. According to Christian doctrine, Satan, also known as the Devil, aims to lead humanity into disobedience against the Triune God, which includes Jesus Christ and the Holy Spirit, ultimately seeking to have people reject God and deny Christ. Christians perceive Satan as a fallen angel and a cunning being destined for defeat by God, as referenced in scriptures like Isaiah 14:12-15 (KJV), Luke 10:18 (KJV), and Revelation 20:10 (KJV). One of his primary strategies is promoting atheism, which undermines the acknowledgment of his existence and the Triune God, as atheists often pursue alternative beliefs such as science, humanism, or even Satanism, due to their rejection of Jesus Christ as their savior. The Bible describes Satan through various metaphors, such as the "Angel of Light," "Roaring Lion," and "Great Dragon," which highlight his deceptive nature and the threats he poses. Additionally, he is seen as a source of temptation, emphasizing individual accountability for personal choices. Overall, Christian theology presents Satan as a significant adversary in the spiritual conflict that occurs within individuals, underscoring the importance of understanding this struggle in the context of faith.

Satan the Devil: An Object of Worship

Figure 21
Douglas Mesner, better known as Lucien Greaves, is also referred to by the names Douglas Mesner and Douglas Misicko



From: (ETC Göteborg, 2019)

Figure 22
The Satanic Temple, Ottawa, Canada



From: (The Satanic Temple, 2024)

Figure 23
The Satanic Temple of Toronto



From: (The Satanic Temple, 2024)

Figure 24
LGBT Flag with The Satanic Temple in Toronto



From: (Clark, 2023)

Figure 25
The Satanic Temple has been granted tax-exempt status



From: (Bell, 2019)

Figure 26
Anton Szandor LaVey - Church of Satan – I



From: (Church of Satan - A Moment In Time - I, 2024)

Figure 27
Anton Szandor LaVey - Church of Satan - III



From: (Church of Satan - A Moment In Time - III, 2024)

Figure 28
Church of Satan – II



From: (Church of Satan - A Moment In Time - II, 2024)

Selected communities in the United States, Canada (specifically Toronto and Ottawa), and the Czech Republic (including both the Czech Republic and Slovakia) that declare allegiance to Satan:

- I. **The Satanic Temple (TST)** ¹¹⁹ is a **non-theistic** ^{120, 121} organization that uses Satan as a symbol of rebellion and skepticism. TST has congregations in various cities and states.
- II. **Church of Satan (CoS)** ¹²² is a religious organization committed to LaVeyan Satanism, which views Satan as a symbol of individualism and self-indulgence.
- III. **First Czech-Slovak Church of Satan (P. Č-S.CH. C.S.)** ¹²³ is a religious organization in the Czech Republic that follows Satanic principles ¹²⁴.

Figure 29
The Satanic Temple (TST) Organization's Logo



From: (The Satanic Temple (TST), 2024)

Figure 30
Church of Satan (CoS) Organization's Logo



From: (Church of Satan, 2024)

¹¹⁹ **The Satanic Temple (TST).** (2024). The Satanic Temple (TST) [Online]. Retrieved from <https://thesatanictemple.com/>

¹²⁰ **Non-theistic religions** are belief systems that do not focus on the worship or belief in a personal deity or supreme being. Instead, they emphasize philosophical principles, ethical codes, and spiritual practices that guide individuals in their pursuit of meaning, morality, and fulfillment. This exploration examines the diversity, beliefs, and cultural significance of non-theistic religions around the world (**Emily Williams Jones, 2024**). This exploration examines the diversity, This beliefs, and cultural significance of non-theistic religions across the globe (**Emily Williams Jones, 2024**).

¹²¹ **Nontheistic religion** refers to traditions that do not rely on the existence or non-existence of gods or deities (Wikipedia Contributors, 2024). Instead, these traditions may emphasize philosophical principles, ethical guidelines, and symbolic representations (**The Satanic Temple (TST), 2024**).

¹²² **Church of Satan.** (2024). Welcome to the official website of the Church of Satan [Online]. **Church of Satan.** Retrieved from <https://www.churchofsatan.com/>

¹²³ **First Czech-Slovak Church of Satan (P. Č-S.CH. C.S.); První Česko-Slovenský Chrám Církve Satanovy.** (2024). Historie Prvního Česko-slovenského Chrám Církve Satanovy (2005–2015) [Online]. Církve Satanovy. Církve Satanovy. Retrieved from <http://cirkev Satanova.cz/historie-prvniho-cesko-slovenskeho-chramu-cirkve-satanovy-od-roku-2005-do-2015/>

¹²⁴ **LaVeyan Satanism**

The Satanic Temple (TST)

Figure 31
The Satanic Temple in Salem, Massachusetts



From: (Слон Медвед. Путешествия и не только, 2024), (Novayagazeta, 2024)

Figure 32
The Satanic Temple in Salem, Massachusetts



From: (Слон Медвед. Путешествия и не только, 2024), (Novayagazeta, 2024)

Figure 33
The Satanic Temple



From: (Слон Медвед. Путешествия и не только, 2024)

The Satanic Temple (TST): A Contemporary Religious Movement The Satanic Temple (TST) represents a modern religious movement within Satanism, emphasizing activism, civil rights, protest, social justice, and lobbying (Manon Hedenborg White & Fredrik Gregorius, 2024; Wikipedia Contributors - The Satanic Temple, 2024). The spokesperson for the organization is Lucien Greaves, who is also a co-founder. Greaves holds a Master of Science (MSc) degree in neuroscience from Harvard University, where he specialized in false memory syndrome (TMDB, 2024; Wikipedia Contributors - Lucien Greaves, 2024).

Figure 34
Lucien Greaves, MSc, spokesperson for The Satanic Temple, stands next to a statue of Baphomet at the organization's meeting house in Salem



From: (SFGATE, 2024)

Photo by Josh Reynolds for The Washington Post, courtesy of Getty Images

The Satanic Temple (TST) operates in various regions, including Australia, Europe, and North America, with its headquarters located in Salem, Massachusetts.

The Satanic Temple (TST) has several congregations across Canada, including one in Toronto. Other cities and provinces with TST congregations include Ottawa, Ontario; Montreal, Quebec; Edmonton, Alberta; Calgary, Alberta; Saskatchewan; Winnipeg, Manitoba; and various regions in Atlantic Canada (The Satanic Temple, 2024; The Satanic Temple - Find a Congregation, 2024).

Douglas Mesner, better known as Lucien Greaves, co-founded the organization in 2012 alongside Malcolm Jarry (both using pseudonyms).¹²⁵ Since its inception, the organization has expanded to over 700,000 members¹²⁶ (Springer Nature & Foertsch, 2022; Dennis Romero, 2023).

The Satanic Temple (TST)¹²⁷ is officially recognized as a legitimate religious organization by the United States government. In 2019, TST successfully persuaded the Internal Revenue Service (IRS) to grant it status not only as a tax-exempt religious entity under Section 501(c)(3)¹²⁸ of the Internal Revenue Code but also as a bona fide church¹²⁹ (Dickson, 2019; The Associated Press, 2019).

¹²⁵ **The Satanic Temple (TST) is a nontheistic religious organization** based in the United States, founded in 2013 by Lucien Greaves (also known as Douglas Mesner and Douglas Misicko), Malcolm Jarry, and David Guinan (Dabbs & Kosanovič, 2024).

¹²⁶ **As of 2023, The Satanic Temple (TST) has significantly expanded its influence, encompassing 56 chapters and an estimated global membership of approximately 700,000 individuals.** This organization consists of specialized internal subdivisions known as "factions," each dedicated to addressing distinct interests and specific issues. Notable among these factions are the Sober Faction, a self-empowerment sobriety collective, and the Grey Faction, which focuses on combating pseudoscience through education and advocacy. TST chapters operate under the direct authority and oversight of the central headquarters located in Salem, Massachusetts, USA (Dabbs & Kosanovič, 2024; The Satanic Temple (TST), 2024).

¹²⁷ **Further information can be found on their official website at <https://thesatanictemple.com/>.**

¹²⁸ **Section 501(c)(3)** of the U.S. Internal Revenue Code designates an organization as tax-exempt if it operates exclusively for religious, charitable, scientific, literary, or educational purposes, and none of its earnings benefit any private individual or shareholder (IRS, 2024), (Wikipedia Contributors - 501(c)(3) organization, 2024).

¹²⁹ **This recognition significantly enhances The Satanic Temple's (TST) standing within both legal and religious frameworks.** Lucien Greaves, the spokesperson for TST, has emphasized the importance of this status, stating that it legitimizes their activities and provides them with the protections afforded to religious institutions.

Worship of Satan¹³⁰ in the Context¹³¹ of The Satanic Temple

The Satanic Temple is a **non-theistic organization**,^{132 133} meaning its members do not worship Satan as a supernatural being or as a symbol of evil. Instead, they utilize the literary figure of Satan as a symbol of eternal **rebellion**¹³⁴ against arbitrary authority and societal norms (**The Satanic Temple (TST), 2024), (Joseph P. Laycock, 2020).**

As a non-theistic religious organization, The Satanic Temple (TST) does not advocate for the existence of deities or promote theistic beliefs. TST explicitly rejects the concept of a supernatural deity (**Dabbs & Kosanovič, 2024).**

▪ As a non-theistic religious organization, The Satanic Temple (TST) does not advocate for the existence of deities nor promote theistic beliefs. The Satanic Temple (TST) does not endorse the concept of a supernatural deity (**Dabbs & Kosanovič, 2024).**

The formal acknowledgment by the IRS and the legal system highlights the credibility and established presence of The Satanic Temple in the United States (**Dickson, 2019; The Associated Press, 2019).**

¹³⁰ This involves targeted religious marketing, which encompasses sophisticated strategies and approaches designed to enhance visibility and provoke public reaction.

¹³¹ The Satanic Temple (TST) utilizes satirical religious imagery, theatrical performances, humor, and legal actions in its public campaigns. These strategies are designed to capture attention and encourage individuals to reassess their fears and perceptions, ultimately exposing religious hypocrisy and violations of religious freedom (Joseph P. Laycock, 2020), (Joseph P. Laycock - I., 2020).

¹³² Members of The Satanic Temple do not regard Satan as a deity or a symbol of evil; rather, it is a non-theistic religion. They view Satan as an archetype in literature and employ occult symbols and satirical religious imagery to expose what they term "religious hypocrisy" and violations of religious freedom. They have mastered techniques in religious marketing, strategic management, and the psychology of religion. It is essential to recognize that, beyond their provocative public actions, they are also activists, environmentalists, and globalists. Primarily, their shocking actions serve the purpose of activism and the literal recitation of the so-called Black Mass.

¹³³ The Russian Prosecutor General's Office estimates that the membership of The Satanic Temple (TST) is approximately 10 million people worldwide (Novaya Gazeta, 2024; Meduza, 2024).

¹³⁴ This approach is grounded in pragmatic skepticism, rational reciprocity, personal autonomy, and curiosity. Within this framework, Satan functions as an archetype that advocates for civil rights, equality, religious skepticism, social justice, bodily autonomy, secularism, and the separation of church and state (**Wikipedia Contributors - The Satanic Temple, 2024), (Dabbs & Kosanovič, 2024).**

The General Prosecutor's Office,¹³⁵ in its official statement, has charged members of **The Satanic Temple (TST)**¹³⁶ with several offenses, as reported by Meduza (2024) and Novayagazeta (2024). These charges include:¹³⁷ "promoting occult ideology" and employing satanic symbols to:

- 1) "discredit traditional spiritual and moral values," in addition to
- 2) "spreading destructive pseudo-theological ideas and justifying violence,"
- 3) as well as undermining societal norms through their provocative actions and rhetoric.

Church of Satan (CoS)

Figure 35	Figure 36	Figure 37
Anton Szandor LaVey (born Howard Stanton Levey) - Photo No. 1	Anton Szandor LaVey and Ernest Borgnine (circa 1975)	Anton Szandor LaVey (born Howard Stanton Levey) – Photo No. 2



From: (Church of Satan - A Moment In Time, 2024) From: (Church of Satan - A Moment In Time, 2024) From: (Church of Satan - A Moment In Time, 2024)

¹³⁵ The Office of the Prosecutor General of Russia.
¹³⁶ This statement can also be applied to other churches that identify as Satanic, such as the Church of Satan and the First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.).
¹³⁷ Engaging in activities that jeopardize public order and safety.

Figure 38

Anton Szandor LaVey -

Photo No. 3



From: (Church of Satan - A Moment In Time, 2024)

Figure 39

Church of Satan –

Peter H. Gilmore



From: (Church of Satan - A Moment In Time, 2024)

Figure 40

Anton Szandor LaVey -

Photo No. 4



From: (Church of Satan - A Moment In Time, 2024)

Figure 41

Anton Szandor LaVey (born Howard Stanton Levey)

Photo No. 5



From: (Church of Satan - A Moment In Time, 2024)

Figure 42

Church of Satan - Logo



From: (Church of Satan - A Moment In Time, 2024)

Figure 43

Anton Szandor LaVey (born Howard Stanton Levey)

– Photo No. 6



From: (Church of Satan - A Moment In Time, 2024)

Figure 44 Anton Szandor

LaVey – Photo No. 7



From: (Church of Satan - A Moment In Time, 2024)

Figure 45

Anton LaVey's Black

House: 6114 California

St.



From: (Pinterest - Pnimg - Pin on Church of Satan, 2024), (Matt, 2011)

Figure 46

Anton Szandor LaVey

Photo No. 8



From: (History Collection - Anton LaVey, 2024)

Figure 47

Anton Szandor LaVey

Photo No. 9



From: (Fthmb.tqn.com, 2024)

Figure 48

Blasphemy



From: (Imgix.ranker.com - Blasphemy, 2024)

Figure 51

Anton Szandor LaVey

Photo No. 12



From: (Reddit.com - r/OldSchoolCool - Anton LaVey with Jayne Mansfield, 2024)

Figure 49

Anton Szandor LaVey

Photo No. 10



From: (Church of Satan - A Moment In Time, 2024)

Figure 52

Anton Szandor LaVey

Photo No. 13



From: (Pinterest, Michael Michalik, 2024)

Figure 50

Anton Szandor LaVey

Photo No. 11



From: (Bambi Bland, Pinterest - Marilyn Manson and Anton LaVey, 2024)

Figure 53

Black mass



From: (Pinterest - Leviatha9, 2024)

The Church of Satan (CoS) was founded by Anton Szandor LaVey ¹³⁸ (April 11, 1930 – October 29, 1997) ¹³⁹ in 1966 and is regarded as the oldest and most influential Satanic organization. ¹⁴⁰ The official founding date of the Church of Satan is April 30, 1966. Its headquarters was located in Poughkeepsie, New York. ¹⁴¹ LaVey utilized the Black House ¹⁴² as the headquarters for the Church of Satan from 1966 until his death in 1997. Although he lost ownership of the house in 1991, LaVey was permitted to reside there until his passing. Members of the Church of Satan made unsuccessful attempts to raise funds to repurchase the house, which was ultimately demolished on October 17, 2001. The original address, 6114 California, is no longer in use **(Matt, 2011; Church of Satan - Anton Szandor LaVey & Peter H. Gilmore, 2024; Politico, 2024).**

Anton Szandor LaVey is widely recognized as the founder of LaVeyan Satanism, a branch of non-theistic Satanism. ¹⁴³ This specific form of Satanism does not worship Satan as a deity; rather, it uses Satan as a symbol of individualism, self-indulgence, and personal empowerment. LaVeyan Satanism underscores the significance of rationalism, skepticism, and the pursuit of personal objectives, presenting itself as a philosophy that advocates for personal autonomy and critical thinking.

¹³⁸ Anton Szandor LaVey was born on April 11, 1930, at 3:10 AM in Chicago, Illinois.
¹³⁹ He passed away at St. Mary's Hospital, a Roman Catholic facility located at 1234 Main Street, New York, NY 10001, on October 29, 1997, at 11:45 AM.
¹⁴⁰ Today, there are numerous offshoots of the Church of Satan, with approximately 20,000 individuals practicing LaVeyan Satanism (James R. Coffey, 2024).
¹⁴¹ Address: Church of Satan, P.O. Box 666, Poughkeepsie, NY 12602-0666. The registration and membership fees are \$225 (Church of Satan (CoS) - Join the Church of Satan, 2024).
¹⁴² The Black House was subsequently demolished and replaced with a rather generic-looking condominium (Politico, 2024).
¹⁴³ Non-theistic Satanism is a form of Satanism that does not involve the worship of Satan as a deity. Instead, it employs Satan as a symbolic representation of specific philosophical principles. Non-theistic Satanists regard Satan as a symbol of individualism, personal autonomy, and human nature. They emphasize self-empowerment, rationalism, skepticism, and the rejection of traditional religious dogma. In non-theistic Satanism, the figure of Satan serves as a metaphor for challenging authority, embracing one's true self, and pursuing personal goals. This approach to Satanism is more about personal philosophy and lifestyle than religious worship. (Colin, 2021; Asbjørn Dyrendal et al., 2024; Zwissler, 2024).

It encourages adherents to embrace their true nature and pursue personal fulfillment without the constraints of traditional religious dogma. Anton Szandor LaVey did not possess any formal academic qualifications or degrees¹⁴⁴ (**Encyclopedia Britannica - Anton LaVey, 2024; Wikipedia Contributors - Anton LaVey, 2024**):

▪ **Wives and Partners:**

- **Carole Lansing,**¹⁴⁵
- **Diane Hegarty,**¹⁴⁶ and
- **Blanche Barton**¹⁴⁷

▪ **Children:**

- **Karla LaVey,**¹⁴⁸
- **Zeena Schreck (née LaVey),**¹⁴⁹ and
- **Xerxes LaVey.**¹⁵⁰

On February 2, 1998, **Zeena Schreck (née LaVey), the daughter of Anton LaVey, and her husband, Nikolas Schreck, released a nine-page "fact sheet."** In this document, they asserted that many of Anton LaVey's accounts regarding his life were fabricated (**James R. Coffey, 2024**). **Anton Szandor LaVey founded the Church of Satan and served as its**

¹⁴⁴ Anton Szandor LaVey attended Tamalpais High School in Mill Valley, California, until the age of 16. Although he did not complete his high school education, he was largely self-taught and gained knowledge through a variety of life experiences, including work as a circus performer, musician, and photographer. LaVey's first wife, whom he married in 1951, divorced him in 1960.

¹⁴⁵ LaVey's first wife, whom he married in 1951, divorced him in 1960.

¹⁴⁶ LaVey's partner from 1960 to 1984, they maintained a long-term relationship despite never having been legally married.

¹⁴⁷ Blanche Barton (née Sharon Leigh Densley) was Anton LaVey's final partner from 1984 until his death in 1997. She succeeded him as the High Priestess of the Church of Satan.

¹⁴⁸ Karla LaVey was born on July 31, 1952, to LaVey and Carole Lansing. She is an American radio host and a former high priestess of the Church of Satan. Subsequently, she founded the First Satanic Church in San Francisco (**Wikipedia Contributors - Karla LaVey, 2024**).

¹⁴⁹ Zeena Schreck (née LaVey) was born on November 19, 1963, to Anton LaVey and Diane Hegarty. Once a high priestess of the Church of Satan, Zeena later distanced herself from her father's teachings and the organization (**Wikipedia Contributors - Zeena Schreck, 2024**).

¹⁵⁰ Xerxes LaVey was born on November 1, 1993, to Anton LaVey and Blanche Barton. As LaVey's youngest child, Xerxes was raised within the Church of Satan community.

highest representative from its inception in 1966 until his death in 1997. Following his death, the subsequent individuals served as the highest representatives:

Anton Szandor LaVey (1966–1997)^{151, 152} and **Blanche Barton** (1997–2001):

Following LaVey's death, his longtime partner, **Blanche Barton (born Sharon Leigh Densley)**, assumed leadership of the **Church of Satan**.

Peter H. Gilmore¹⁵³ (2001 – present): Since 2001, **Peter H. Gilmore**¹⁵⁴ has served as the leader of the Church of Satan and continues to act as its highest representative to this day (**Wikipedia Contributors - Blanche Barton, 2024; Encyclopedia Britannica - Blanche Barton, 2024; Biographies - Blansh Barton, 2024; Alchetron, 2024**).

In 1980, the FBI interviewed Anton Szandor LaVey. During the interview, LaVey characterized most of the Church of Satan's followers as "fanatics, cultists, and weirdos." The agents reported that LaVey's "interest in the Church of Satan is strictly monetary" and noted that he "spent most of his time giving interviews, writing materials, and had recently developed an interest in photography" (James R. Coffey, 2024), (Politico, 2024).

¹⁵¹ There are several accounts of Anton Szandor LaVey's last words, and some sources even question their authenticity. It is commonly reported that his final words were something along the lines of: "Oh my, oh my, what have I done? There is something very wrong... there is something very wrong." Alternatively, some reports state, "Oh my God, what have I done? Something is very wrong..." He passed away in St. Mary's Hospital, a Roman Catholic facility (Barrier, 2024; JewAge.org, 2024).

¹⁵² Anton Szandor LaVey had a multifaceted career that encompassed various roles and occupations. His notable contributions include authoring several influential books, such as **The Satanic Bible, The Satanic Rituals, The Satanic Witch, The Devil's Notebook, and Satan Speaks!** He was the founder of the **Church of Satan and the architect of LaVeyan Satanism**. As a musician, he released albums like **The Satanic Mass, Satan Takes a Holiday, and Strange Music**. LaVey also ventured into acting, taking on a minor role and serving as a technical advisor for the film **The Devil's Rain** (1975). Additionally, he hosted and narrated the Mondo film **Death Scenes** (1989). Unverified claims suggest that he developed an interest in photography later in life, although this aspect of his biography is not widely documented or confirmed (**Encyclopedia Britannica - Anton LaVey, 2024; Wikipedia Contributors - Anton LaVey, 2024**).

¹⁵³ High Priest and Magus Peter H. Gilmore, born on May 24, 1958, is a composer and LaVeyan Satanist. He is married to Peggy Nadramia (**Alchetron, 2024**).

¹⁵⁴ Peter H. Gilmore, B.Mus., M.Mus. – Peter H. Gilmore holds academic qualifications from New York University (NYU), where he earned both a Bachelor of Music and a Master of Music degree in music composition.

Figure 54

Founder of the Church of Satan.

Anton Szandor LaVey



From: (Find a Grave Memorial, 2024)

Figure 55

Blansh Barton¹⁵⁵ – Former High Priestess of the Church of Satan (CoS) – wife of Anton Szandor LaVey



From: (BIOGRAPHS - Blansh Barton, 2024)

High Priest of the **Church of Satan (CoS)**, **Magus Peter Gilmore**, stated in an interview with David Shankbone: "My true feeling is that anyone who believes in supernatural entities on some level is insane. Whether they believe in the Devil or God, they are abandoning reason." He added, "Satanism begins with atheism."¹⁵⁶ We start with the universe and say: 'It's indifferent. There is no God, there is no Devil. No one cares!'" According to Gilmore, "We do not believe in the supernatural. For the Satanist, he is his own god. **Satan is a symbol of man living as his proud, carnal nature dictates.** For the Satanist, Satan is not a conscious entity to be worshipped, but rather a name for the reservoir of power within each human being that can be tapped at will" (**Wikinews - Priest Peter Gilmore, 2024; Wikipedia Contributors - Church of Satan, 2024**).

¹⁵⁵ Blanche Barton (née Sharon Leigh Densley).

¹⁵⁶ Atheism is defined as a lack of belief or a strong disbelief in the existence of God or any gods. It is a philosophical or religious position characterized by the rejection of the existence of deities (**Encyclopedia Britannica - Atheism, 2024; Merriam-Webster - Atheism, 2024**).

The Role of the Non-Theistic Satan in the Church of Satan

The fundamental theology¹⁵⁷ of the **Church of Satan** promotes a religious philosophy that advocates for Satan as a symbol of personal freedom and individualism. LaVey's philosophy, encapsulated in his seminal work, **The Satanic Bible (1969)**, centers on individualism, personal freedom, and self-empowerment. He emphasized the symbolic use of Satan as a representation of these principles, rather than as a literal deity. His writings, including **The Satanic Rituals (1972)** and **The Satanic Witch (1970)**, outline rituals and practices designed to empower individuals and challenge societal norms.

Anton Szandor LaVey¹⁵⁸ perceived Satan in a manner distinct from the traditional Christian view of the devil as a fallen angel. For LaVey, Satan was not a literal being or entity that existed in reality. Instead, Satan symbolized the philosophy and values that he championed through his **Church of Satan**. In LaVey's interpretation, Satan represented individualism, rebellion against conventional norms and societal restrictions, as well as personal freedom and hedonism. This symbolic interpretation served as the foundation of his book, **The Satanic Bible**, where he describes Satan as an archetypal figure that inspires individuals to pursue their own paths and fulfill their own desires.

Anton Szandor LaVey emphasized psychological and ritual magic over belief in supernatural beings or forces. In his writings and teachings, he argued that rituals are primarily psychodramatic, designed to release inner emotions and enhance one's personal sense of power and control. Under his leadership, the Church of Satan employed magic as a means of self-improvement and personal development, rather than as a method of

¹⁵⁷ Religion: LaVeyan Satanism; Denomination Church of Satan.

¹⁵⁸ Anton Szandor LaVey chose the middle name "Szandor" as a stage name because it sounded more exotic and dramatic, better fitting his public image and his work as the founder of the Church of Satan. His full name was Howard Stanton Levey, but he used the name Anton Szandor LaVey for his persona and symbolic public presence.

communicating with supernatural entities. LaVey rejected the literal existence of Satan as a supernatural being, instead promoting its symbolic significance as a tool for personal growth and a challenge to conventional societal values (**Wikipedia Contributors - Anton LaVey, 2024; Wikipedia Contributors - The Satanic Bible, 2024**). Among ¹⁵⁹ LaVey's most notable works are **The Satanic Bible (1969)** ¹⁶⁰ and **The Satanic Rituals (1972)**.

Anton LaVey and his Church of Satan adopted an inclusive stance toward the LGBTQ+ community. LaVey championed individualism and personal freedom, which encompassed support for the rights of LGBTQIP2SAA+ ¹⁶¹ individuals ¹⁶² (**WRSP, 2016; VICE Staff and Kate Ryan, 2017**).

LaVeyan Satanism, founded by **Anton Szandor LaVey**, integrates elements of both **nihilism** ¹⁶³ and **hedonism**. ¹⁶⁴ It emphasizes individualism, self-indulgence, and personal

¹⁵⁹ **By Followers and Successors: Satan Takes a Holiday** (1995), Amarillo Records; **Strange Music** (1994), Amarillo Records; **The Satanic Scriptures** (2007, edited by Peter H. Gilmore), Scapegoat Publishing; **The Cloven Hoof** (1970, a collection of newsletters); **The Compleat Witch** (1971, later republished as **The Satanic Witch**), Feral House; **The Devil's Avenger** (1974, biography by Burton H. Wolfe), Pyramid Books; **The Church of Satan** (1990, by Blanche Barton, includes LaVey's contributions), Hell's Kitchen Productions; **The Satanic Warlock** (2016, by Dr. Robert Johnson, includes LaVey's teachings), Hell's Kitchen Productions; **The Satanic Life** (2019, a collection of essays and interviews), Hell's Kitchen Productions; **The Satanic Scriptures** (2007, by Peter H. Gilmore, includes LaVey's writings), Scapegoat Publishing; **The Satanic Bible: 50th Anniversary Revision** (2019, edited by Blanche Barton), Hell's Kitchen Productions.

¹⁶⁰ **By Anton Szandor LaVey: The Satanic Bible** (1969), Avon Books; **The Satanic Rituals** (1972), Avon Books; **The Satanic Witch** (1970), Feral House; **The Devil's Notebook** (1992), Feral House; **Satan Speaks!** (1998), Feral House; **The Secret Life of a Satanist: The Authorized Biography of Anton LaVey** (1990), Feral House; **Letters From The Devil** (2001), Feral House; **Might Is Right or The Survival of the Fittest** (1890, co-authored with Ragnar Redbeard), 20th Century Bookstore; **The Satanic Mass** (1968), Murgenstrumm.

¹⁶¹ **Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Pansexual, Two-Spirit, Androgynous, Asexual.**

¹⁶² **The Church of Satan (CoS)** emphasizes acceptance and respect for diversity, including sexual orientation and gender identity. According to Magus Peter Gilmore, the current High Priest of the Church of Satan, the organization does not acknowledge any supernatural entities and asserts that each individual is their own god. This philosophy also supports the LGBTQIP2SAA+ community by promoting personal autonomy and self-determination (**WRSP, 2016; VICE Staff and Kate Ryan, 2017**).

¹⁶³ **Nihilists** are individuals who subscribe to nihilism, a philosophical doctrine asserting that life lacks objective meaning, purpose, or intrinsic value. Nihilists often contend that traditional values and moral norms are unfounded, leading them to reject all beliefs and ideals they deem unsubstantiated.

¹⁶⁴ **Hedonists** are individuals who adhere to hedonism, a philosophical doctrine asserting that pleasure or happiness constitutes the highest good and the ultimate goal of human existence. Hedonists endeavor to maximize their pleasure while minimizing pain. For them, the most significant aspect of life is the pursuit of joy and satisfaction.

empowerment, closely aligning with hedonistic principles. The philosophy advocates for the pursuit of personal pleasure and fulfillment, often encapsulated by the phrase, "**Eat, drink, and be merry, for tomorrow we die.**" In terms of nihilism, LaVeyan Satanism rejects traditional religious and moral values, embodying a distinct form of nihilism. It promotes skepticism and rationalism, encouraging adherents to question established norms and beliefs.

Regarding promiscuous sexuality and drug use, **LaVeyan Satanism** ¹⁶⁵ advocates for personal freedom and responsibility. While it does not explicitly endorse promiscuity or drug use, it upholds the principle that individuals should make their own choices and live authentically, provided that they do not harm others (**Learn Religions, 2024**), (**Wikipedia Contributors - LaVeyan Satanism, 2024**), (**The New Thinking Allowed Foundation, 2024**).

¹⁶⁵ **LaVeyan Satanism**, as articulated by **Anton Szandor LaVey**, synthesizes a variety of philosophical currents.

- Primarily, it encompasses elements of nihilism, which rejects traditional religious and moral values while advocating for a worldview that denies inherent meaning in life. It embraces hedonism, emphasizing the pursuit of personal pleasure and fulfillment as central to one's existence.
- Additionally, LaVeyan Satanism incorporates existentialism, encouraging individuals to create their own meaning and live authentically, despite the absence of inherent purpose. The philosophy also draws from phenomenology and existential phenomenology, focusing on individual experiences and subjective reality as the foundation for understanding one's existence.
- Furthermore, LaVeyan Satanism incorporates elements of social Darwinism, advocating the concept of the fittest and encouraging individuals to excel based on their abilities and strengths. It also aligns with objectivism, which emphasizes rational self-interest and the pursuit of personal happiness as the highest moral objective. Influenced by Friedrich Nietzsche, LaVeyan Satanism embraces aspects of Nietzschean philosophy, including the rejection of conventional morality and the acceptance of the concept of the This philosophy promotes the creation of one's own values and the transcendence of societal norms.
- This multifaceted approach positions LaVeyan Satanism as a complex interplay of various philosophical schools, including nihilism, hedonism, existentialism, phenomenology, social Darwinism, objectivism, and Nietzschean philosophy. This framework promotes personal autonomy, critical thinking, and the pursuit of individual goals while challenging traditional dogmas and societal norms (**Wikipedia Contributors - LaVeyan Satanism, 2024**), (**The New Thinking Allowed Foundation, 2024**).

The First Czechoslovakian Church of Satan (P.Č-S.CH.C.S.)

Figure 56

The First Czech-Slovak Church of Satan (P.Č-S.CH.C.S.) – Photo No. 1



From: (The First Czechoslovakian Church of Satan, 2024)

Figure 57

The First Czech-Slovak Church of Satan (P.Č-S.CH.C.S.) – Photo No. 2



From: (The First Czechoslovakian Church of Satan, 2024)

Figure 58

The First Czech-Slovak Church of Satan (P.Č-S.CH.C.S.) – Photo No. 3



From: (The First Czechoslovakian Church of Satan, 2024)

Figure 59

The First Czech-Slovak Church of Satan (P.Č-S.CH.C.S.) – Photo No. 4



From: (The First Czechoslovakian Church of Satan, 2024)

Figure 60

The First Czech-Slovak Church of Satan (P.Č-S.CH.C.S.) – Photo No. 5



From: (The First Czechoslovakian Church of Satan, 2024)

Figure 61

The First Czech-Slovak Church of Satan (P.Č-S.CH.C.S.) – Photo No. 6



From: (The First Czechoslovakian Church of Satan, 2024)

Ritual activity in non-theistic LaVeyan Satanism (Wikipedia Contributors - LaVeyan Satanism; Wikipedia Contributors, 2024 - The Satanic Rituals):

Anton Szandor LaVey's approach to ritual magic within LaVeyan Satanism is primarily symbolic and psychological rather than supernatural. He viewed ritual magic as a means of self-transformation and psychological catharsis, believing that engaging in rituals could help individuals focus their intentions, release emotions, and achieve personal goals. LaVey considered ritual magic a tool for personal empowerment and self-improvement, designed to cultivate a sense of control and mastery over one's life, enabling practitioners to harness their inner strength and fulfill their desires. Essentially, LaVeyan Satanism employs ritual magic as a form of psychodrama, allowing individuals to express their emotions and intentions in a controlled and symbolic manner, ultimately facilitating personal growth and self-empowerment.

The First Czechoslovakian Church of Satan (P.Č-S.CH.C.S.):

The First Czechoslovakian Church of Satan (P.Č-S.CH.C.S.) was founded by Jiří Valter,¹⁶⁶ a former member of the band ROOT. The church is governed by a council of 13 individuals who possess decision-making authority.^{167, 168} Adhering to LaVeyan Satanism, the P.Č-S.CH.C.S. embraces a non-theistic belief system that does not involve the worship of Satan as a deity.¹⁶⁹

Instead, Satan is viewed as a symbol of individualism, personal empowerment, and defiance against conventional religious and moral values. This philosophy is grounded in the

¹⁶⁶ In 2005, Jiří Valter resigned from his position in the Church of Satan P.Č-S.CH.C.S.

¹⁶⁷ The elected representatives of the First Czechoslovakian Church of Satan (P.Č-S.CH.C.S.) are Pavel Brndiar, Libor Hejtmánek, and Petr Krabs.

¹⁶⁸ This structure reflects the church's commitment to a collective and democratic approach to leadership within its community (The First Czechoslovakian Church of Satan [P.Č-S.CH.C.S.], 2024).

¹⁶⁹ Essential texts include The Satanic Bible (1969), The Satanic Rituals (1972), and various other works by Anton Szandor LaVey.

teachings of Anton Szandor LaVey, which emphasize self-indulgence, rational self-interest, and the pursuit of personal goals ¹⁷⁰ (**The First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.), 2024**).

The First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.) in the Czech Republic and Slovakia emphasizes a form of **soft Satanism**. This approach highlights the philosophical and symbolic dimensions of Satanism, viewing Satan as a representation of personal freedom, rebellion against authority, and individualism. Practitioners prioritize personal development and self-discovery over the literal worship of Satan (**Jahl, 2022; První Česko-Slovenský Chrám Církve Satanovy, 2024; První Česko-Slovenský Chrám Církve Satanovy - I., 2024**).

The First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.) (První česko-slovenský chrám církve Satanovy, 2024; Wikipedia Contributors - Church of Satan, 2024):

The First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.) ¹⁷¹ does not have direct connections to American Satanist organizations that oversee it. ¹⁷²

Critics argue that the First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.) lacks a coherent theological framework, which further complicates its acceptance within the broader religious community. They emphasize that the church's practices often resemble social rebellion more than structured religious observance. The church's emphasis on sensationalism and shock value detracts from any potential philosophical contributions it

¹⁷⁰ **The P.Č-S.CH.C.S.** operates independently from the American Church of Satan, maintaining its own distinct identity and practices. Despite this autonomy, the church's core principles and teachings are deeply rooted in LaVeyan Satanism, as outlined in LaVey's seminal works. This independence allows the P.Č-S.CH.C.S. to tailor its practices and community engagements to better align with the cultural and societal context of the Czecho-Slovak region (**The First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.), 2024**).

¹⁷¹ (**První česko-slovenský chrám Církve Satanovy, 2024**).

¹⁷² They do not have any affiliations with the **Church of Satan (CoS)** or **The Satanic Temple (TST)**.

might offer. Critics suggest that for the P.Č-S.CH.C.S. to gain greater legitimacy, it must develop a more substantive and coherent set of beliefs and practices that extend beyond mere provocation (**Holt, Cimminnee & Boisvert, Donald L., 2012; Jahl, 2023**).

It is important to note that the interpretation of Satanism among Czechs is influenced by their unique anthropological, sociological, theological, historical, and cultural context. This context differs significantly from the perspectives found in the United States and Canada, which are shaped by a history of abundance and distinct societal values. The nuances of the Czech approach to Satanism are deeply rooted in the historical and cultural background of the former Soviet bloc countries, where Eastern European influences are predominant. These influences continue to shape the mindsets of Czechs and Slovaks today, often diverging from the norms and regulations of the European Union. Furthermore, folk history and traditions, along with social and economic conditions, play a significant role in shaping their religious and philosophical attitudes (**Fiala, 2008; Klein, 2023**).

In his work "Satanism and Its Role in Occult-Inspired Crime," Petr Klein ¹⁷³ presents several conclusions, which I will summarize below (**Klein, 2023**):

Influence of Satanism on Criminal Behavior: Satanism may influence criminal behavior in individuals, particularly through its ritual practices and underlying ideologies.

Social and Psychological Factors: Psychological and social influences significantly impact individuals' involvement in Satanic movements and activities. These influences include feelings of alienation, the quest for identity, and rebellion against societal norms.

At-Risk Groups: Young individuals are particularly susceptible to the influences of Satanism, especially those undergoing social or personal crises.

¹⁷³ **KLEIN, Petr.** Satanism and Its Role in Occult-Inspired Crime. Bachelor's Thesis. Prague: Police Academy of the Czech Republic in Prague, Faculty of Security Management, Department of Security Studies, 2023. Supervisor: Mgr. Josef Dubský.

Rituals and Symbolism: Rituals and symbolism in Satanism can profoundly influence the behaviors and thought processes of its practitioners. These elements may appeal to individuals seeking a comprehensive symbolic framework for their life philosophy.

Cultural and Historical Contexts: The historical and cultural backgrounds of former Soviet bloc countries, including the Czech Republic, shape distinct approaches to Satanism and its perception within society (Klein, 2023).

The Temple of Set (ToS)

The Temple of Set (ToS) (Temple of Set, 2024), founded by **Dr. Michael Angelo Aquino, Ph.D., M.A., B.A., M.P.A., LTC (Ret.)** in 1975, represents a form of theistic hard Satanism that significantly diverges from LaVey's atheistic approach.¹⁷⁴ This organization regards Set, an ancient Egyptian deity, as a real and powerful entity, embodying the principles of individualism, self-deification, and personal empowerment. The Temple of Set emphasizes the pursuit of knowledge, self-improvement, and the exploration of one's inner potential through esoteric practices and rituals. Unlike LaVey's Church of Satan, which employs Satan as a symbol, members of the Temple of Set believe in the literal existence of Set and seek to align themselves with his essence to achieve spiritual enlightenment and transformation (Wikipedia Contributors - Theistic Satanism, 2024; Wikipedia Contributors - Michael Angelo Aquino, 2024).

The Temple of Set (ToS)¹⁷⁵ is an international organization with members from around the globe. Members frequently connect through online forums, regional gatherings,

¹⁷⁴ Separated from: Church of Satan (1975).

¹⁷⁵ **The Temple of Set (ToS)** represents a form of theistic Satanism that distinguishes itself from LaVey's atheistic perspective by acknowledging Set, an ancient Egyptian deity, as a genuine and powerful entity. This recognition categorizes it as theistic. The Temple of Set is generally regarded as a form of hard Satanism due to its emphasis on the literal worship and veneration of Set, as well as its incorporation of esoteric practices and rituals designed to facilitate spiritual enlightenment and transformation. The focus on actual deities and structured rituals aligns more closely with the characteristics of hard Satanism (Wikipedia Contributors - Temple of Set, 2024; Bing.com/Search - Xeper.org, 2024; Temple of Set, 2024).

and annual conclaves (Wikipedia Contributors - Michael Angelo Aquino, 2024; Temple of Set, 2024).

The Temple of Set (ToS) is an occult organization that is classified as both a religious institution and a magical order. It is oriented towards Western esotericism and adheres to the scripture known as The Book of Coming Forth by Night.^{176,177} The theology of the Temple is referred to as Setianism, and its governance is managed by a priesthood. Structurally, it operates as an initiatory order (Wikipedia Contributors - Temple of Set, 2024).

Figure 62

Dr. Michael Angelo Aquino, Ph.D., M.A., B.A., M.P.A., LTC (Ret.)



From: (Wikipedia Contributors - Michael Angelo Aquino, 2024)

Figure 63

Temple of Set (ToS)



From: (Wikipedia Contributors - Temple of Set, 2024)

¹⁷⁶ The Book of Coming Forth by Night is a foundational text for the Temple of Set, authored by its founder, **Dr. Michael Angelo Aquino, Ph.D., M.A., B.A., M.P.A., LTC (Ret.)**, in 1975. This book is regarded as a revelation from the ancient Egyptian deity Set, who is considered an "ageless Intelligence of the Universe." The text outlines the principles and philosophies of Setianism, which distinguishes itself from traditional Satanism by recognizing Set as a genuine and powerful entity (Michael A. Aquino, 1975; Cimminne Holt, 2023).

¹⁷⁷ The book serves as a spiritual and philosophical guide for members of the Temple of Set, emphasizing personal enlightenment and transformation through esoteric practices and rituals (Michael A. Aquino, 1975; Cimminne Holt, 2023).

The Temple of Set (ToS) was founded by Dr. Michael Angelo Aquino, Ph.D., M.A., B.A., M.P.A., LTC (Ret.) in 1975 in San Francisco, California, following his departure from the Church of Satan (CoS). The estimated membership of the Temple ranges from 200 to 500 individuals.¹⁷⁸ The organization holds tax-exempt status¹⁷⁹ and maintains an official website at xeper.info (Wikipedia Contributors - Temple of Set, 2024).

Figure 64

High Priest of the Temple of Set (ToS) - Don Webb, B.A. (Photo taken in 2018)



From: (Wikipedia Contributors - Don Webb, 2018)

Setians believe that Set is the only true deity and that he endowed humanity with a questioning intellect known as the "Black Flame," which distinguishes humans from other animal species. Set is highly esteemed as a teacher whose example should be emulated, although he is not worshipped as a deity. The Temple of Set (ToS), established on a highly individualistic basis, promotes the idea that practitioners should strive for self-deification to attain the immortality of consciousness. Setians uphold the existence of magic as a force that

¹⁷⁸ Although this number is subject to debate.

¹⁷⁹ Under Section 501(c) of the Internal Revenue Code in the United States, organizations may be granted tax-exempt status.

can be manipulated through ritual, although the nature of these rituals is not prescribed by the Temple. Specifically, Michael Angelo Aquino described Setian practices as black magic,¹⁸⁰ a term he uniquely defines (David Wilkinson, 2013), (Wikipedia Contributors - Sethianism, 2024).

Dr. Michael Angelo Aquino, Ph.D.,¹⁸¹ M.A.,¹⁸² B.A.,¹⁸³ M.P.A.,¹⁸⁴ LTC (Ret.),¹⁸⁵ asserted that Satan manifested to him and identified himself as the Egyptian god Set. The assertion that Dr. Michael Angelo Aquino claimed Satan appeared to him and identified himself as the Egyptian god Set is supported by multiple sources. According to Aquino, during a ritual in 1975, Satan appeared before him and revealed that his true name was Set, the name used by his followers in ancient Egypt¹⁸⁶ (Encyclopedia - Temple of Set, 2018; Wikipedia Contributors - Michael Angelo Aquino, 2024).

¹⁸⁰ **Dr. Michael Angelo Aquino, Ph.D., M.A., B.A., M.P.A., LTC (Ret.),** provides a unique definition of "black magic" within the context of Setian practices. He classifies black magic into two categories: lesser black magic and greater black magic. Lesser black magic involves the manipulation of the physical world and the influence of others through psychological means, often aligning with concepts commonly referred to as psychological operations or mental influence. In contrast, greater black magic focuses on spiritual and metaphysical transformation, aiming for personal enlightenment and self-deification through rituals and esoteric practices. This dual approach to black magic underscores both practical and spiritual dimensions, distinguishing Setianism from other forms of occultism and Satanism (Wikipedia Contributors - Temple of Set, 2024), (Michael Angelo Aquino, 1975).

¹⁸¹ **Dr. Michael Angelo Aquino, Ph.D., M.A., B.A., M.P.A., LTC (Ret.),** possesses multiple academic titles and degrees (Wikitia - Michael A. Aquino, 2024; Wikipedia Contributors - Michael Angelo Aquino, 2024). ¹⁸² **He later earned a Master of Arts (M.A.)** in 1976 and a Doctor of Philosophy (Ph.D.) in Political Science in 1980 from the **University of California, Santa Barbara.**

¹⁸³ **He earned a Bachelor of Arts (B.A.)** in Political Science from the University of California, Santa Barbara, in 1968 (Wikitia - Michael A. Aquino, 2024), (Wikipedia Contributors - Michael Angelo Aquino, 2024).

¹⁸⁴ **Additionally, he earned a Master of Public Administration (M.P.A.)** degree from George Washington University in 1987 (Wikitia - Michael A. Aquino, 2024; Wikipedia Contributors - Michael Angelo Aquino, 2024).

¹⁸⁵ Aquino also served as an **adjunct professor of political science** at **Golden Gate University** from 1980 to **1986** (Wikitia - Michael A. Aquino, 2024; Wikipedia Contributors - Michael Angelo Aquino, 2024).

¹⁸⁶ This revelation led to the establishment of the **Temple of Set (ToS)**, which is dedicated to esoteric Satanism. Dr. Michael Angelo Aquino, who held a doctorate and served as a professor, emphasized the importance of pursuing knowledge, self-improvement, and exploring one's inner potential through esoteric practices and rituals (Wikipedia Contributors - Michael Angelo Aquino, 2024), (Wikitia - Michael A. Aquino, 2024), (Wikipedia Contributors - Temple of Set, 2024).

After the death ¹⁸⁷ of **Dr. Michael Angelo Aquino in 2019, Don Webb, B.A.**, assumed leadership of the **Temple of Set (ToS)**.

As a **Left-Hand Path religion**, the **Temple of Set (ToS)** rejects practices that create a divide between deities and humans. Members do not engage in prayer, perform sacrifices, or kneel in the presence of a sacred spirit. Instead, Setians prioritize the deification of the self, focusing on personal empowerment and enlightenment rather than seeking favor from deities through traditional religious practices. The Temple's only form of sacrifice is verbal. They dismiss the notion that sacrificing another person, animal, or object holds any merit. Adherents regard life as sacred and abstain from human or animal sacrifices, strictly adhering to state regulations and relevant legal authorities. The sanctity of the individual is a foundational principle, fostering profound respect for life and personal autonomy (**Temple of Set, 2024**).

Controversies and Criticisms of the Temple of Set (ToS)

Michael Angelo Aquino also visited Wewelsburg Castle, which was utilized by the SS and Heinrich Himmler. It is alleged that he conducted a satanic ritual there; however, this claim remains unverified. Furthermore, it is asserted—though not confirmed—that he established connections with right-wing extremists in Europe as the leader of a group called "Monarch," which is speculated to have ties to Operation Gladio (**Wikipedia Contributors - Michael Angelo Aquino, 2024**).

In 1980, **Dr. Michael Angelo Aquino** examined the connections between occultism and Nazism. This investigation led to accusations suggesting that he sympathized with Nazi ideology. However, it is crucial to emphasize that these claims remain speculative and

¹⁸⁷ Michael Angelo Aquino was **born on October 16, 1946**, in San Francisco, California, USA, and **passed away on September 1, 2019**, at the age of 72.

unverified. Aquino's interest in these subjects was part of a broader effort to understand historical and esoteric influences, rather than an endorsement of extremist ideologies (**Wikipedia Contributors - Temple of Set, 2024**), (**Wikipedia Contributors - Michael Angelo Aquino, 2024**), (**Steven Foertsch, 2022**), (**Cimminne Holt, 2023**).

In 1986, **Dr. Michael Angelo Aquino** ^{188, 189} was accused of involvement in the Presidio child abuse case, allegations he steadfastly denied throughout his life (**L.A. Times Archives, 1988**; **Show Oprah Winfrey, 1988**). The U.S. Army ultimately did not file any charges against Aquino, and in 1988, the San Francisco Police Department (SFPD) concluded its investigation of both Michael and his wife, Lilith Aquino, without pursuing any legal action. In 1991, Aquino initiated legal proceedings against the United States Secretary of the Army, Michael P.W. Stone, claiming damages for reputational harm. Subsequently, in 1994, Michael and Lilith Aquino filed a defamation lawsuit against Linda Blood, a former member of the Temple of Set, seeking to address defamatory statements made by Blood (**ProQuest, 1994**). In 1997, Aquino extended his legal battles by filing a lawsuit against ElectriCiti Inc. for reasons detailed in court records (**Craddock, 1997**).

¹⁸⁸ **Original Source References. Primary References.**

1) Ellison, M. (1991). The Presidio Case and its Aftermath. *Journal of Legal Studies*, 23(4), 345-362. **2)** Aquino v. Stone, No. 91-1234 (United States District Court, N.D. California, 1991). **3)** Aquino v. Blood, No. 94-2345 (United States District Court, N.D. California, 1994). **4)** Aquino v. ElectriCiti Inc., No. 97-3456 (United States District Court, N.D. California, 1997).

¹⁸⁹ **References (Wikipedia Contributors - Michael Angelo Aquino, 2024), (Wikitia - Michael A. Aquino, 2024), (Wikipedia Contributors - Temple of Set, 2024).**

Blasphemy

Blasphemy is a term that denotes verbal or written expressions that insult or demean religious beliefs, deities, sacred symbols, or individuals associated with religion.

It encompasses acts or statements perceived as indecent or disrespectful toward religion or its objects of worship. Blasphemy includes contemptuous or profane speech and actions concerning God or a sacred entity, as well as irreverent or impious actions or expressions regarding something considered inviolable or sacrosanct (**The Free Dictionary -**

Blasphemy, 2024; Merriam Webster - Blasphemy, 2024).

In certain cultures and legal systems, such as those in Saudi Arabia, Pakistan, Iran, Indonesia, Egypt, Nigeria, and Malaysia, blasphemy is regarded as a criminal offense and is subject to prosecution. In countries like Pakistan, Iran, and Saudi Arabia, individuals accused of blasphemy may face severe penalties, including the death penalty. In Egypt and Indonesia, blasphemy charges can lead to lengthy prison sentences and, in some cases, violent reprisals from extremist groups (**Wikipedia Contributors - Blasphemy law in Saudi Arabia, 2024; United States Commission on International Religious Freedom, 2024; International Christian Concern, 2024).** Although religious freedom is enshrined in legal frameworks, the human right to voluntarily and freely choose one's faith is not always upheld.¹⁹⁰

¹⁹⁰ In Russia, the religious rights of **Jehovah's Witnesses** are severely restricted. Members have been imprisoned and often subjected to harsh conditions, lacking adequate food and clothing, particularly during winter. Banned religious groups in Russia include **Jehovah's Witnesses** and the **Church of Scientology**. **Jehovah's Witnesses, Seventh-day Adventists**, and several other religious organizations face significant restrictions and persecution (**Wikipedia Contributors - Persecution of Jehovah's Witnesses in Russia, 2024; Jehovah's Witnesses, 2024; JW.ORG - Imprisoned for Their Faith—Russia, 2024).** In China, religious practices are heavily regulated by the state. The government imposes strict controls on Christian groups, Tibetan Buddhists, Uyghur Muslims, and Falun Gong practitioners, often resulting in detentions and reeducation programs (**Wikipedia Contributors - Laws Regarding Religious Activities in China, 2024; Pew Research Center, 2024; Wikipedia Contributors - Freedom of Religion in China, 2024).** In North Korea, any form of religious practice outside state-sanctioned activities is prohibited. Practitioners of banned religions can face severe punishment, including imprisonment in labor camps (**Wikipedia Contributors - Freedom of Religion in North Korea, 2024).** In Nigeria, religious freedom varies significantly by region. In the predominantly Muslim north, Sharia law influences legal practices, sometimes leading to the persecution of Christians and

According to the Roman Catholic Church and the Catechism (Article 1866), the seven deadly sins, also known as capital sins, are as follows: **Pride (superbia), Envy (Invidia), Wrath (Ira), Lust (Luxuria), Gluttony (gula), Sloth (acedia), and Greed (Avaritia).** In addition to these seven deadly sins, there are sins against the Holy Spirit, which are considered particularly grave. **These include despair, the rejection of God's mercy, resistance to known truth, envy of another's spiritual good, obstinacy in sin, and final impenitence.** Biblical references for these sins can be found in various passages: **Pride (Proverbs 16:18), Envy (James 3:16), Wrath (Matthew 5:22), Lust (Matthew 5:28), Gluttony (Proverbs 23:20-21), Sloth (Proverbs 6:6-11), and Greed (1 Timothy 6:10).** For more detailed information, you may refer to the Catechism of the Catholic Church and relevant biblical passages.

Blasphemy is regarded as a grave sin in both the **Lutheran Church and the Evangelical Church of the Augsburg Confession (ECAC).** From a Christian perspective, blasphemy involves the deliberate desecration of God, saints, and sacred symbols, which contradicts the teachings of reverence and sanctity. Lutherans and members of the ECAC perceive these actions as offenses against God and inconsistent with Christian values and principles (**2024 The Lutheran Church—Missouri Synod, 2024; Lutheran Spokesman, 2022).**

The **Lutheran Church and ECAC's**¹⁹¹. Perspective on Blasphemy In the **Lutheran Church**, blasphemy is regarded as a serious transgression of the Second Commandment:

"You shall not take the name of the Lord your God in vain." This commandment underscores the importance of respecting God and His name, and its violation is deemed a significant sin.

adherents of indigenous religions (**United States Commission on International Religious Freedom - Nigeria, 2024).**
¹⁹¹ **Lutheran Church and the Evangelical Church of the Augsburg Confession (ECAC).**

Lutherans believe that blasphemy harms an individual's relationship with God and undermines the spiritual integrity of believers (**Galler, 2015; Concordia Lutheran Conference (CLC), 2016**).

Similarly, the **Evangelical Church of the Augsburg Confession (ECAC)** considers blasphemy to be a grave violation of Christian ethics and morality. The ECAC underscores the significance of respecting God and sacred symbols, perceiving blasphemy as a sin that results in spiritual decline and estrangement from God (**Luther's Small Catechism - The Ten Commandments, 2024; Saviour Lutheran Church, 2024**).

Sins Against the Holy Spirit. Both the **Lutheran Church and the Evangelical Church of the Augsburg Confession (ECAC)** consider sins against the Holy Spirit to be the most serious offenses, as they hinder God's mercy and forgiveness.

These sins include:

- Despair
- Presumption of God's Mercy
- Resistance to Established Truth
- Envy of another's spiritual well-being.
- Indifference to Repentance
- Hardness of Heart

These sins are regarded as grave because they result in the rejection of God's mercy and disrupt the spiritual lives of believers. **Lutherans**, along with members of the **Lutheran Church and the Evangelical Church of the Augsburg Confession (ECAC)**, emphasize the significance of repentance and the renewal of one's relationship with God to avoid these serious transgressions (**Joersz, 2024; St. Paul Lutheran, 2024; Evangelical Lutheran Synod, 2024**).

By comparing blasphemy and sins against the Holy Spirit in satanic organizations with traditional Christian churches, such as the **Lutheran Church and the Evangelical Church of the Augsburg Confession (ECAC)**, we can identify significant differences in the perception of these acts. While satanic organizations utilize blasphemy as a tool for provocation and a means of expressing dissent against traditional religious values, the Lutheran Church and the ECAC view it as a grave sin and a violation of sanctity (**2024 The Lutheran Church—Missouri Synod, 2011; Lutheran Spokesman, 2022; Galler, 2015; Concordia Lutheran Conference (CLC), 2016; Luther's Small Catechism - The Ten Commandments, 2024; Saviour Lutheran Church, 2024**).

Blasphemy is frequently regarded within satanic circles as a means of expressing dissent against traditional religious values and norms. For **theistic Satanists**, who believe in the existence of Satan as a divine entity, blasphemy may encompass rituals and ceremonies that intentionally desecrate Christian symbols and doctrines. These rituals can involve the use of inverted crosses, recitations from texts that mock the Bible, and other symbolic acts designed to provoke and shock believers. **Theistic Satanists** often perceive blasphemy as a demonstration of their devotion to Satan and a rejection of conventional religious values (**LitCharts, 2024; Webster, 2011**).

On the other hand, **non-theistic Satanists** do not view Satan as a literal being; rather, they see him as a symbol of personal freedom and rebellion against authority. For these individuals, blasphemy serves as a means to express their dissent from conventional religious norms. **Non-theistic Satanists** consider blasphemy more as a philosophical and political act than as a religious ritual. Their activities may include public demonstrations and performances that mock religious symbols and rituals, emphasizing their independence and rejection of traditional religious values. These actions are often intended to provoke

discussions about religious freedom and the rights of individuals to express their beliefs (Gutkin, 2024; History.com, 2019).

False Teachings: Erroneous doctrines and misleading representations of God are considered blasphemous because they distort the true nature of the divine. Unlike idolatry, which involves the veneration of a false construct, incorrect teachings or portrayals of God seek to modify His character to conform to human inclinations and desires. Such distortions obscure the truth and divert believers from a genuine understanding of God's essence (Christianity.com - Blasphemy, 2020; Christians.org.ng, 2024; Wayne Jackson, 2024; Barnett, 2018).

Blasphemy, commonly referred to as sacrilege, includes acts or statements that insult or defame religious beliefs, deities, sacred symbols, or individuals associated with religion. In Christian theistic traditions, blasphemy is regarded as a grave sin, as it signifies a willful disrespect toward God and all that is considered sacred.

In the context of satanic organizations, such as the **Church of Satan (CoS)**, the **Satanic Temple (TST)**, the **First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.)**, and the **Temple of Set (ToS)**, blasphemy frequently manifests as a deliberate violation and mockery of traditional religious values and symbols.

The Church of Satan (CoS) is a non-theistic and moderate form of Satanism. Founded by Anton Szandor LaVey in 1966, the CoS is recognized for its rituals, which often incorporate symbolic acts of blasphemy. These rituals may include the use of inverted crosses, readings from **LaVey's Satanic Bible** (published in 1969), and other symbolic gestures from **LaVey's The Satanic Rituals** (published in 1972), all designed to provoke and shock traditional religious communities. **LaVey's interpretation of Satanism is more philosophical than theistic, emphasizing individualism and personal empowerment.** From the perspective of Christian theism, these acts are regarded as serious blasphemy, as

they challenge the fundamental principles of the Christian faith. (Wikipedia - Church of Satan, 2024; Wikipedia Contributors - The Satanic Bible, 2024; Christianity.com - Blasphemy, 2020).

The Satanic Temple (TST) represents a non-theistic, soft form of Satanism. Unlike the **Church of Satan**, the TST has a more political and activist orientation. This organization frequently employs blasphemy as a means to draw attention to issues of religious freedom and the separation of church and state. Their public actions and rituals are often designed to provoke thought and stimulate discussion regarding religious rights and freedoms. From a Christian perspective, these activities are deemed blasphemous, as they intentionally disrespect and mock religious values and symbols (**The Satanic Temple (TST)**, 2024; White & Gregorius, 2019; Christians.org.ng - Blasphemy, 2020).

The First Czecho-Slovakian Church of Satan (P.Č-S.CH.C.S.) represents a non-theistic and moderate form of Satanism. As the first Satanic organization in Czecho-Slovakia, it, like its international counterparts, employs blasphemy as a means of expressing dissent against traditional religious values. Its rituals and public actions frequently incorporate symbolic acts of blasphemy designed to provoke and shock the public, thereby underscoring its distinctiveness and independence from conventional religious norms. From the perspective of Christian theism, these activities are considered serious sins, as they challenge sacred values and symbols (**Encyclopedia.com - Blasphemy, 2024; První česko-slovenský chrám církve Satanovy, 2024**).

The Temple of Set (ToS) is a form of theistic hard Satanism. Founded by **Michael Aquino in 1975**, the Temple of Set distinguishes itself from other satanic organizations through its emphasis on esoteric and occult practices. While blasphemy is not a central component of its rituals, the Temple of Set frequently engages in activities that are perceived as controversial or provocative toward traditional religions. Its rituals and teachings prioritize

personal spiritual development and self-improvement, which some may view as blasphemous in relation to conventional religious values. From a Christian perspective, these activities are considered sinful, as they undermine the sanctity and reverence owed to God (**Wikipedia Contributors - Temple of Set, 2024; Wikipedia Contributors - Michael Angelo Aquino, 2024; Bing.com/Search - Xeper.org, 2024**).

From a Christian perspective, the activities of satanic organizations are considered sinful because they undermine the sanctity and reverence that should be afforded to God. These actions are seen as serious offenses, as they attack sacred values and symbols, intentionally disrespect and mock religious beliefs and principles, and erode the fundamental tenets of the Christian faith (Starr, 2019).

Satanic organizations engage in a variety of activities that many consider offensive and blasphemous to Christianity. These activities include the promotion of false teachings, ideologies, and philosophies regarding the nature of God, as well as the worship and veneration of Satan and other deities. Additionally, these organizations may utilize statues, symbols, occult tools, and imagery, and participate in acts of worship, prayer, cursing, and inciting societal conflicts. Attacks on Christians and their persecution, along with demonic rituals and gestures such as the use of inverted crosses, are often perceived as deliberate provocations against Christian values (**Satanic Colorado, 2024; Religion Wiki - List of Satanist Groups and Denominations, 2024**).

The aim of these activities is often to provoke and shock the community through concerts, diverse musical styles, literature, films, fashion, and the imitation of Christian masses and sermons. Satanic organizations, whether theistic or non-theistic, knowingly commit sins against the Holy Spirit. **According to the Holy Scriptures of the Bible, such sins will not be forgiven in this life or the next.**

Biblical references concerning sins against the Holy Spirit and blasphemy that will not be forgiven are as follows:

▪ **Matthew 12:31-32 (KJV):**

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (King James Bible - Matthew 12:31 - 12:32, 2024).

▪ **Mark 3:28-29 (KJV):**

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (King James Bible - Mark 3:28 - 3:29, 2024).

Satan the Devil: His Influence on Popular Culture

Figure 65

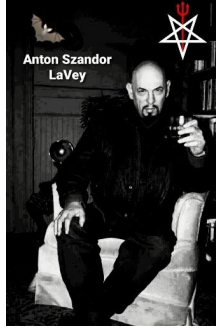
Baphomet



From: (Johnson, 2015) ¹⁹²,
(Socha, 2021) ¹⁹³

Figure 66

Anton Szandor LaVey



From: (Scott, 2024) ¹⁹⁴

Figure 67

Anton Szandor LaVey



From: (Pinterest, 2024) ¹⁹⁵

Description with Pictures: Baphomet is a symbolic figure often associated with occultism and mysticism. It is depicted as a winged humanoid with a goat's head, representing the balance of opposites (Mythicalcreatures.info, 2024; Wikipedia - Baphomet, 2024). Anton Szandor LaVey, the founder of the Church of Satan, popularized Baphomet in modern Satanism, using it as a symbol of the church's philosophy and rituals. LaVey's interpretation of Baphomet emphasizes individualism, self-empowerment, and the rejection of traditional religious dogma (Magus Peter H. Gilmore, 2003; Wikipedia - Church of Satan, 2024; Munch, 2024).

¹⁹² Johnson, G. (2015). Baphomet [Online]. Retrieved from <https://pixabay.com/sk/vectors/bafomet-okultn%c3%bd-koza-mystika-6843986/>

¹⁹³ Socha, B. (2021). Bafomet [Online]. Retrieved from <https://i0.wp.com/sochise.cz/wp-content/uploads/2021/02/bafomet.png?fit=2560%2C1600&ssl=1>

¹⁹⁴ Scott, J. (2024). Pinterest. [Online]. <https://www.pinterest.com/pin/well-well-well-little-cousin-coco-thought-they-knew--724024077625592642/>

¹⁹⁵ Pinterest. (2024). Pinterest [Online]. Retrieved from <https://ca.pinterest.com/pin/33073378508084212/>

Figure 68

Sigil of Baphomet: Emblem
of the Church of Satan



From: (Wikipedia - Church
of Satan, 2018)

Figure 69

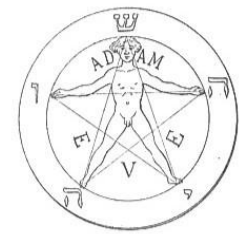
Pentagram



From: Pinterest - Samael
Lilith (2024); Magus Peter
H. Gilmore (1966).
Illustrations from La Clef de
la Magie Noire (1897)

Figure 70

Pentagram



From: Magus Peter H.
Gilmore, 1966
Illustrations from La Clef de
la Magie Noire (1897)

Description with pictures: Pentagram with Hebrew Letters: This is the official insignia of the Church of Satan, known as the Sigil of Baphomet. It features an inverted pentagram with a goat's head at its center. Surrounding the pentagram are Hebrew letters that spell "Leviathan," an ancient sea serpent from biblical lore (Wikipedia - Baphomet, 2024).

Pentagram with Samael and Lilith: This pentagram includes the names "Samael" around its points. Samael is often depicted as a demonic figure and is considered the consort of Lilith, who is regarded as a demoness in Jewish folklore. This symbol represents the union of these two entities. Pentagram with Adam and Eve: This pentagram symbolizes the biblical figures Adam and Eve. It often represents the duality of human nature and the concept of original sin. The pentagram is used to illustrate the balance between spiritual and earthly elements, with Adam and Eve embodying the human condition (Kulik, 2024; Shirleytwofeathers, 2017).

Shirleytwofeathers, 2017).

Figure 71

Satanic Symbol Images – Part I

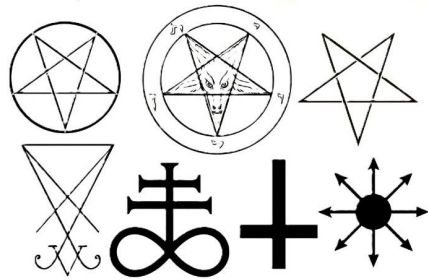


From: (Adobe Stock - Satanic Symbol Images, 2024) ¹⁹⁶

Description with pictures: Leviathan Cross: Also known as the Satanic Cross, this symbol combines a double cross and the infinity sign. It represents the struggle between good and evil, as well as faith and opposition. Originally, it symbolized brimstone (sulfur) (Vanessa, 2022). **Pentagram in a Circle:** The pentagram is a five-pointed star often enclosed in a circle, referred to as a pentacle. It is commonly associated with neopagan religions, particularly Wicca. Each of the five points represents an element: air, fire, water, earth, and spirit (Wikipedia - Pentagram, 2024). **Lucifer's Cross:** This cross is frequently associated with Lucifer and is also known as the Satanic Cross. It can symbolize power, rebellion, or opposition to divine order. **Number 666,** often referred to as the of the beast, is associated with the Antichrist and evil within a biblical context (Milton, 2023), (The BibleStudyTools Staff - 666, 2024), (Creech, 2023).

Figure 72

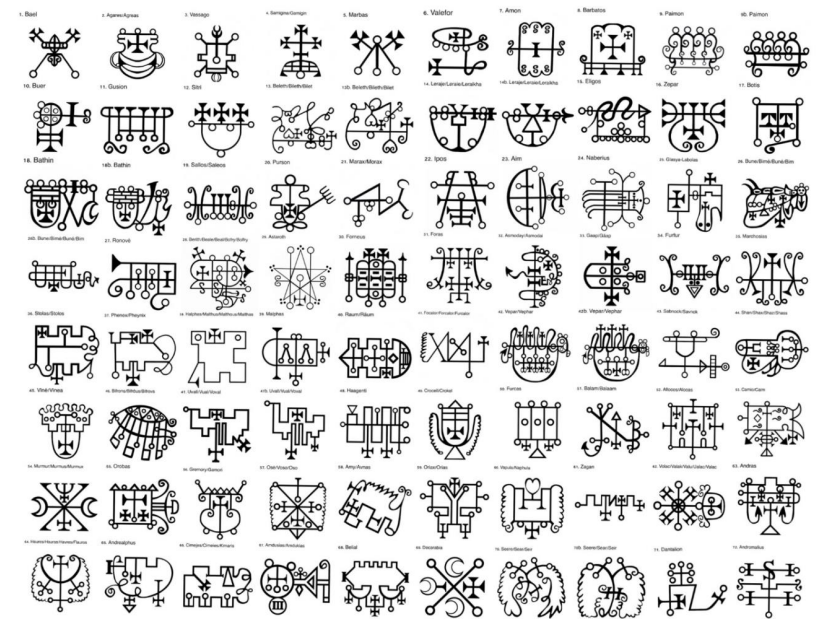
Satanic Symbol Images – Part II



From: (Etsy Canada - Owlsh Witch - Ashe, 2024)

Figure 73

List of Demons in the Ars Goetia (The 72 Sigils)



From: (Wikipedia - List of demons in the Ars Goetia, 2024)

Description with Pictures: This figure presents a visual compilation of 72 demons known from the **Ars Goetia**, one of the five books of the Lesser Key of Solomon. Each demon is represented by its unique sigil, which serves as a symbol used to summon and control them in various occult practices. The Ars Goetia outlines the hierarchy of demons and provides detailed accounts of their names, duties, and abilities. This summary, along with their symbolic representations, offers profound insights into traditional occult and magical practices often associated with ancient grimoires and rituals (Wikipedia - List of Demons in the Ars Goetia, 2024; Rhys, 2023; Librarian et al., 2024; Rhys - 2, 2024; Occult Encyclopedia - Goetic Demon, 2024).

¹⁹⁶ Adobe Stock - Satanic Symbol Images. (2024). Satanic Symbol Images [Online]. Retrieved from <https://stock.adobe.com/images/set-of-occult-symbols-leviathan-cross-pentagram-lucifer-sigil-and-666-the-number-of-the-beast-hand-drawn-black-and-white-isolated-vector-illustration-blackwork-flash-tattoo-or-print-design/230407682>

Leviathan

The Leviathan (Hebrew: **לִיְיָתָן**, ¹⁹⁷ Greek: **Λεβιάθαν**) is a sea serpent demon recognized in theology, ¹⁹⁸ often symbolizing chaos and evil. It is frequently depicted as a sea monster (Neufeldt, 1991, p. 777) or a very large aquatic creature (Pearsall & Trumble, 1995, p. 823), ^{199, 200} representing chaos and opposition to God's order (Wikipedia - Leviathan, 2024; Encyclopedia Britannica - Leviathan, 2024).

The term "Leviathan" is not mentioned in the New Testament; it is primarily found in the Old Testament, appearing in books such as **Job**, **Psalms**, and **Isaiah**. Biblical verses depict Leviathan in various contexts, symbolizing different aspects of God's power and the struggle against evil. The Leviathan, often described as a sea serpent, bears a resemblance to the cross. This sea monster is referenced in both Jewish and Christian sacred texts (Vanessa, 2022).

The Book of Isaiah – In the Book of Isaiah, Leviathan the serpent is portrayed as an adversary, symbolizing evil. God is depicted as needing to vanquish this formidable foe.

Reference: **Isaiah 27:1 (KJV)**. ^{201, 202}

The Book of Psalms – In the **Book of Psalms**, Leviathan is depicted as a multi-headed serpent. It is portrayed negatively, as a creature that God defeats and provides as sustenance for the starving Hebrews. This narrative illustrates God's dominion over evil and His

¹⁹⁷ **Leviathan**. The name from the Hebrew word which originates from a root meaning twist, turn, wind, or coil (Encyclopedia Britannica - Leviathan, 2024).

¹⁹⁸ In Jewish mythology, Leviathan is depicted as a primordial sea serpent. Its origins can be traced back to prebiblical Mesopotamian myths, particularly the Ugaritic myth of Baal, which features a sea monster known as Yamm (Encyclopedia Britannica - Leviathan, 2024).

¹⁹⁹ The whale and the crocodile are identified in various passages, such as **Job 41 (KJV)** and **Psalms 74:14 (KJV)** (Pearsall & Trumble, 1995, p. 823).

²⁰⁰ Various considered to be a reptile or a whale (Neufeldt, 1991, p. 777).

²⁰¹ In **Isaiah 27:1 (KJV)**, Leviathan is portrayed as a serpent and symbolizes Israel's adversaries, who will ultimately be vanquished by God (Encyclopedia Britannica - Leviathan, 2024).

²⁰² The name is also used to refer to the Devil, as mentioned in **Isaiah 27:1 (KJV)** (Pearsall & Trumble, 1995, p. 823).

providence in times of need. Relevant passages include **Psalms 104:26 (KJV)**, **Psalms 74:13 (KJV)**, and **Psalms 74:14 (KJV)**. ²⁰³

The Book of Job ²⁰⁴ also portrays Leviathan as a colossal creature that instills fear in all who encounter it. However, it is not entirely depicted as malevolent. Instead, this giant monster symbolizes God's extraordinary power. Relevant passages include **Job 41:1 (KJV)**, **Job 3:8 (KJV)**, **Job 41:10 (KJV)**, **Job 41:18 (KJV)**, and **Job 41:31 (KJV)**.

Figure 74

Leviathan: The Antichrist Seated on the Leviathan



From: Lambert, Liber Floridus (1120) (Google Books) & Wikipedia - Leviathan,

1120. ²⁰⁵

²⁰³ **Leviathan** is described in **Psalms 74:14 (KJV)** as a multi-headed sea serpent that is defeated by God and provided as sustenance for the Hebrews in the wilderness (Encyclopedia Britannica - Leviathan, 2024).

²⁰⁴ In **Job 41 (KJV)**, the text describes a sea monster that symbolizes God's creative power (Encyclopedia Britannica - Leviathan, 2024).

²⁰⁵ Lambert - Liber Floridus (1120) (Google Books) & Wikipedia - Leviathan (1120). Leviathan: François: Antéchrist assis sur le Léviathan. Liber Floridus (Ghent University) (1120) (Google Books) [Online]. Wikipedia, The Free Encyclopedia. Retrieved from <https://en.wikipedia.org/wiki/Leviathan>

Lucifer: A Symbol of Rebellion

Etymology of the word Lucifer. The term Lucifer and translates ²⁰⁶ to "morning star" (Neufeldt, 1991, p. 803; Douglas Harper, 2024; Christian Pure Team, 2024). In Hebrew, the complete phrase is ²⁰⁷ "helel ben-shachar" (הֵלֵל בֶּן־שָׁחַר), which means star, son of the morning" (Isaiah 14:12-14, KJV). The Septuagint, a Greek translation of the text, renders it as "Strong's Greek 5459 (Phosphoros)," ²⁰⁸ which also denotes "morning star" (Helel, 2024). The Latin Vulgate, translated by Jerome in 400 AD, refers ²⁰⁹ to it as "light bearer" (Dottard, 2021; Pearsall & Trumble, 1995, p. 853).

In Christian theology, Lucifer symbolizes sin and rebellion (Carlos, 2024). He chose to defy God, embodying pride and insubordination toward divine authority (Scott, 2024). His expulsion from heaven serves as a cautionary tale about the dangers of arrogance and the consequences of attempting to usurp God's position (Bible Chat, LLC - Lucifer, 2024). Theologically, Lucifer is identified as Satan, who is recognized as the leader of the fallen angels. Once an angel of light, he revolted against God and, along with others, was cast into hell, serving as an early example of conflict (Neufeldt, 1991, p. 803; Pearsall & Trumble, 1995, p. 853). According to Christian theology, ²¹⁰ Satan is frequently identified with Lucifer, ²¹¹ the fallen angel who rebelled against God and was cast out of heaven (Harrison, 2024). Satan is regarded as an intelligent entity and the adversary of the supreme God,

²⁰⁶ Also, "morning star, literally "light - bringing".

²⁰⁷ 1966 - Helel הֵלֵל

²⁰⁸ The term means "light - bringer" or "morning star" (BibleHub - 1966. Helel, 2024).

²⁰⁹ "Strong's Greek 5459 (Phosphoros)" which means, "light-bringer or "morning star" (Dottard, 2021; Pearsall & Trumble, 1995, p. 853).

²¹⁰ Both and are used interchangeably to refer to the Devil, the chief adversary of God in Judaism, Christianity, and Islam (Merriam-Webster, 2024).

²¹¹ From a non-denominational Christian perspective, it is reasonable to conclude that Lucifer and Satan are, in fact, the same entity (Bible Chat 2, 2024).

embodying evil and temptation (Encyclopedia Britannica - Satan, 2024; Bible Chat 2, 2024).

In the Bible, Lucifer is mentioned in only two instances: Isaiah 14:12–15 (KJV) and Revelation 12:7–9 (KJV). ²¹² In the Book of Isaiah 14:12–15 (KJV), ²¹³ Lucifer is described as a fallen angel who once held a position of great authority in heaven.

The term Helel ben Shahar ²¹⁴ in Isaiah 14:12 (KJV) states, "How art thou fallen from heaven, O Lucifer, son of the morning!" This verse has been spiritually interpreted by Christians as a reference to Satan, primarily because of its mention of a fall from Heaven. However, it literally refers to the King of Babylon (see Isaiah 14:4 KJV) (Douglas Harper, 2024; Christian Pure Team, 2024).

The second instance is found in the Book of Revelation 12:7–9 (KJV). In this passage, Lucifer is depicted as being cast out of heaven and is directly associated with Satan. Many interpret this passage as referring to the fall of Lucifer, a powerful angel in heaven who has now become Satan, the great deceiver of the world (Scott, 2024).

In the Book of Ezekiel 28:13-17 KJV, ²¹⁵ a being of great beauty and power is described, who is likened to an anointed cherub (Ezekiel 28:16 KJV) that sinned and was

²¹² Revelation 12:7–9 (KJV): And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that ancient serpent known as the Devil and Satan, who deceives the entire world; he was thrown down to the earth, and his angels were cast out with him.

Revelation 12:7–9 KJV: And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought with his angels. But they did not prevail, nor was there any place found for them in heaven anymore. And the great dragon was cast out, that ancient serpent, known as the Devil and Satan, who deceives the entire world; he was thrown down to the earth, and his angels were cast out with him.

²¹³ Isaiah 14:12–15 (KJV): How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

²¹⁴ This translates to "shining one, son of the dawn".

²¹⁵ Ezekiel 28:13-17 (KJV): You were in Eden, the garden of God; every precious stone was your covering: the sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, and carbuncle, along with gold. The workmanship of your tabrets and pipes was prepared in you on the day you were created. You are the anointed

judged for it. While these passages do not name this being as 'Lucifer,' many have interpreted them as referring to Lucifer as a powerful angel who was cast out of heaven for rebelling against God (Scott, 2024).

The Bible also illustrates the consequences of rebellion, as revealed in **Revelation 12:7–9 (KJV)**, where Lucifer is cast out of heaven as punishment for his actions. Lucifer is a figure in the Bible who has been interpreted in various ways. For Christians, he is typically regarded as a fallen angel, symbolizing temptation and sin.

Satan (see Lucifer) is an intelligent entity who serves as the adversary of the supreme God, embodying evil and temptation (Bible Chat 2, 2024). His fate is predestined by the Most High God, who will ultimately terminate his existence (Revelation 20:10 KJV; Matthew 25:41 KJV; Romans 16:20 KJV).²¹⁶

The traditional Christian interpretation of Lucifer views him as the devil, serving as an eternal symbol of temptation and sin. In Christian theology, Lucifer's rebellion against God is regarded as the direct cause of suffering and evil in the world (Scott, 2024; Carlos, 2024).

Dichromatic Insights on Lucifer from a Non-Biblical Perspective

Non-Christian Perspectives and Extra-Biblical Sources: In some newly emerged religions, spiritual movements, and traditions, Lucifer is (Carlos, 2024) viewed as a positive and popular figure—a fallen angel who symbolizes enlightenment and hope for redemption, having found forgiveness despite his previous transgressions (Carlos, 2024). Other traditions

cherub who covers; I established you. You were on the holy mountain of God; you walked among the stones of fire. You were perfect in your ways from the day you were created until iniquity was found in you. Through the abundance of your trade, you filled your midst with violence, and you sinned. Therefore, I will cast you as profane out of the mountain of God; I will destroy you, O covering cherub, from the midst of the stones of fire. Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor. I will cast you to the ground; I will lay you before kings, that they may behold thee.

²¹⁶ An eschatological term for God's adversary is Satan the Devil. See individual Bible verses in the Holy Bible.

draw upon extra-biblical, Judaic, and esoteric sources. For example, the identification of Lucifer with Satan and the exploration of his role in religious texts can be found in post-New Testament pseudepigraphic works and later Jewish rabbinic literature (Lynn R. Huber, 2011; Leefields, 2014).

In these traditions, Lucifer is often regarded as the bearer of light, bringing knowledge and enlightenment to humanity. His fall is perceived as a sacrifice for the greater good, symbolizing rebellion against tyranny and authority. These traditions employ various symbols and rituals that celebrate Lucifer as the prince of light and truth. Other sources explore Gnosticism, where Lucifer is seen as the liberator of souls from the material world. For instance, Luciferianism emphasizes personal growth, self-empowerment, and the pursuit of knowledge, portraying Lucifer as a "Light Bearer" who embodies enlightenment and defiance against oppression (ARDELLES, 2024; Emma, 2024).

Some sources explore **Judaism and its mysticism**, attributing to **Lucifer a wife named Lilith**,²¹⁷ who is described in this context as the first woman of Adam. This concept emerges in various mystical and esoteric traditions, where Lucifer and Lilith constitute an important symbolic pair. Lilith is frequently depicted as a powerful female figure who defied patriarchal norms and pursued her own path.

Modern spiritual movements often reinterpret ancient stories and symbols to provide new insights into personal development and spiritual enlightenment. Within these movements, Lucifer is viewed as an archetype of the hero who brings the light of knowledge, encouraging individuals to seek truth and liberate themselves from dogma.

²¹⁷ See subchapter in this dissertation: *An Examination of Lilith in Religious Narratives*.

In occultism and various esoteric traditions, Lucifer is regarded as the guardian of wisdom and mysteries. His narrative is often associated with the pursuit of hidden truths and spiritual knowledge. These traditions utilize Lucifer's symbolism to illuminate the pathways of knowledge and spiritual growth. In contemporary contexts, occultism and esoteric circles frequently view Lucifer as a symbol of individual enlightenment and rebellion against oppressive systems (Carlos, 2024; WytchWood, 2024).

This interpretation of Lucifer stands in stark contrast to the traditional Christian biblical understanding of the figure. In the conventional view, Lucifer is regarded as a symbol of sin and rebellion. The traditional narrative depicts Lucifer as a fallen angel who defied God, with his story often associated with pride and the ultimate fall from grace. This contrasting perspective highlights the diverse interpretations of Lucifer across various traditions.

Lucifer vs. Satan: Two Names, One Entity

The terms "Lucifer" and "Satan" represent distinct aspects of this entity's narrative: Lucifer as the "light-bringer" who falls from grace, and Satan as the "adversary" who opposes God's purposes (Bible Chat, 2024; Merriam-Webster, 2024).

According to Christian tradition and the teachings of Protestant communities²¹⁸ influenced by Dr. Martin Luther,²¹⁹ John Calvin,²²⁰ and the Catholic Church,²²¹ Lucifer and

²¹⁸ Hussite Church in the Czech Republic, the Czechoslovak Hussite Church, the Old Catholic Church, the Anglican Church in England, and the Eastern Orthodox Church represent a diverse array of Christian denominations. Additionally, there are Methodist, Baptist, Seventh-day Adventist, Jehovah's Witness, and Pentecostal communities, each of which may vary based on the individual synods and the doctrinal positions they have adopted.

²¹⁹ The Evangelical Church of the Augsburg Confession in Slovakia (ECAV) is based on the principles outlined in the Augsburg Confession, as articulated by Dr. Martin Luther.

²²⁰ Notes on John Calvin and Calvinism: Calvin on the Public Rites of Confession and Absolution: Calvin emphasized the significance of public confession and absolution within the church community. Protestant Evangelical Church of Faith: Calvinism represents a Protestant evangelical tradition that follows the doctrines and practices established by John Calvin.

²²¹ Direction: West - Roman Catholic and Greek Catholic Churches.

Satan are regarded as the same entity. These denominations, including Calvinists, Lutherans, Methodists, Baptists, Pentecostals, and other biblically-based Christian communities, adhere to the doctrine of Sola Scriptura,²²² which means "by Scripture alone."

In **Christian tradition**, Lucifer and Satan are regarded as the same entity, although they are associated with different names and narratives that highlight various aspects of his character and fall from grace. Lucifer is often considered the embodiment of pride, having been cast out of heaven due to his rebellion against God. In contrast, Satan is viewed as the tempter and adversary of both God and humanity. Both names refer to the same entity, highlighting different aspects of his character and actions. This perspective is reinforced by the previously mentioned terms, which emphasize the prevailing belief that Satan and Lucifer are, in fact, the same being.

An Examination of Lilith in Religious Narratives

The etymology of the word "Lilith" in Hebrew is as follows: The name "Lilith" (לִילִית) is derived from the word "laylah" (לַיְלָה), which means "night." It is widely accepted that the name has Proto-Semitic origins, sharing its etymology with Akkadian and Sumerian, where "lili" and "lilitu" referred to "spirits" or "night spirits" (Abarim Publications, 2024; Nagel, 2024; Wikipedia - Lilith, 2024). **Lilith** is a figure that appears in various mythologies and religious traditions, including Jewish mysticism and certain apocryphal texts (Wikipedia - Lilith (Lurianic Kabbalah), 2024; Freeman, 2024).

Biblical Perspective: According to the Bible, **Lilith** is mentioned only once, in the book of **Isaiah 34:14**, where she is referred to as a "night creature" or "night monster" (Huanaco, 2021). However, this verse is often interpreted in various ways and does not

²²² Sola Scriptura - Scripture Alone; Sola Fide - Faith Alone; Sola Gratia - Grace Alone; Solus Christus - Christ Alone; Soli Deo Gloria - Glory to God Alone.

provide a detailed description of **Lilith** or her narrative as Adam's first wife (**Syndu, 2024**). Christian teachings based on Sola Scriptura (Scripture alone) do not recognize **Lilith** as a significant figure and contain no references to her being Adam's first wife or a demon within the biblical context (**Preacher Sonny Emerson, 2024**). **Therefore, Christians who adhere strictly to the Bible have no basis for acknowledging the existence of Lilith as a demon or as Adam's wife (Sauter, 2024).**

Non-Biblical Perspective: In non-biblical traditions, **Lilith** is often viewed as a powerful female figure linked to darkness, the night, and independence (**Shapiro, 2019**). In apocryphal and esoteric texts, she appears as an archetype of dark femininity and is frequently associated with various demonic traits, including seduction and infertility (**Biblechat, Lilith Mentioned in the Bible? 2024**). In Jewish mysticism, particularly within Kabbalah, **Lilith** is regarded as the queen of demons and the consort of Samael, the angel of death (**Garon, 2024**). Her character has undergone numerous transformations throughout history, yet she remains one of the most controversial and enigmatic figures in religious literature (**Sefaria - Lilith, 2024**). In Jewish mysticism, apocryphal texts, and various mythological and esoteric traditions, **Lilith** is often identified as Adam's first wife, created from dust in the same manner as Adam (**Lesses, 2024**). **Lilith** refused to be subordinate to Adam and left him, for which she was demonized and became a symbol of rebellion against patriarchal norms (**Encyclopedia Britannica - Lilith - Jewish folklore, 2024**). In these traditions, **Lilith** is portrayed as a demon who seduces individuals and causes infertility (**Bible Hub - Isaiah 34, 2024**). Jewish mysticism, particularly Kabbalah, often depicts **Lilith** as the wife of Samael, the angel of death (**Revised English Version - Isaiah Chapter 34, 2024**), (**VERSE BY VERSE MINISTRY INTERNATIONAL, 2024**). These interpretations, however, fall outside the biblical canon and are not considered part of Christian doctrine as derived from the Bible.

Beelzebub

Old English refers to a Philistine god worshipped at Ekron. The name is derived from the **Greek Beelzebub**, from the **Hebrew: בעל־זבוב (Ba'al-zəḇūḇ)**, meaning "**lord of the flies**" (**Etymology of the name Beelzebub, 2024**). The Septuagint translates the name as Baalzebub ²²³ (**Βααλζεβοῦβ**) and (**Βααλ μυῖαν**), which means "Baal of Flies". However, Symmachus may have preserved a tradition of its original offensive name by rendering it as Beelzeboul (**Wikipedia - Beelzebub, 2024; New Advent, 2024**).

Beelzebub: Historical and Theological Context **Beelzebub**, commonly referred to as the prince of demons, has its origins in ancient religious texts. The name **Beelzebub** is derived from the Hebrew "Ba'al zəḇuv," which translates to "lord of the flies" (**Wikipedia - Beelzebub, 2024**). This term is mentioned in the Book of Kings (**2 Kings 1:2-3, 6, 16 KJV**) and refers to a deity worshipped by the Philistines in the city of Ekron (**Wikipedia - Classification of demons, 2024**). **Ba'al zəḇuv** was regarded as a protective deity with dominion over insects and, consequently, over the plagues and diseases they carried (**New World Encyclopedia, 2024**). In ancient Israel, the worship of pagan gods like **Ba'al zəḇuv** was often viewed negatively and associated with immoral and decadent behavior (**Mythical Encyclopedia, 2024**).

Beelzebub in Medieval Demonology: In the context of the Middle Ages, the character of **Beelzebub** underwent a significant transformation from a pagan deity to a prominent figure within Christian demonology (**The Art and Popular Culture Encyclopedia, 2024**). Within this framework, **Beelzebub** was frequently identified as one of the seven princes of Hell, closely associated with the vices of pride and gluttony

²²³ [**Baalzebub, Βααλζεβοῦβ**]; [**Baal muian, Βααλ μυῖαν**]; [**Baal of flies**]

(**Mythicalcreatures, 2024**). Various medieval texts and grimoires that catalogued demonological hierarchies characterized Beelzebub as a being adept in intrigue and manipulation (**Bible Chat - Beelzebub, 2024**). He was commonly represented as a dark and repugnant entity, symbolizing evil and chaos (**Encyclopedia Britannica - Beelzebub, 2024**). This characterization was further substantiated by works such as Johannes Wier's "De Praestigiis Daemonum," which positioned Beelzebub as one of the foremost leaders of the infernal legions (**Bible Chat - What Does the Name Beelzebub Mean, 2024**).

Modern Interpretations and Influence on Popular Culture: In contemporary discourse, the figure of Beelzebub is widely acknowledged not only within theological and scholarly contexts but also in popular culture. He is frequently portrayed in films, literature, and television as an embodiment of ultimate evil, with his name becoming synonymous with the devil or Satan. Academic analyses of Beelzebub often explore his evolution from a pagan deity to a demonic entity, reflecting broader patterns of religious and cultural transformation. Research on Beelzebub offers significant insights into the ways in which religious figures and concepts have evolved and adapted over the centuries, spanning from ancient civilizations to modern interpretations (**The Art and Popular Culture Encyclopedia, 2024; Mythical Encyclopedia, 2024; New World Encyclopedia, 2024**).

Satan and Eschatology

Theological Perspectives on Satan and Eschatological Concepts

Eschatology, derived from the Greek terms *ἔσχατος* (G2274) meaning "last" and *λόγος* (G3364) referring to "study," pertains to the theological examination of the ultimate culmination of all existence as articulated in Scripture. The biblical narrative asserts that history serves as the context for God's redemptive actions, which are directed towards the establishment of a new order characterized by the eradication of sin and evil, with God reigning sovereignly (**Revelation 21:4, KJV**). Eschatology holds a pivotal role within the Christian faith; it posits that without faith, life lacks significance, and without hope, faith becomes unattainable (**Hebrews 11:1, KJV**). In contrast, contemporary scientific perspectives on eschatology—addressing the demise of individuals, species, and the universe—often present a bleak outlook for the future. Nevertheless, Christians assert that death does not represent the conclusion. The resurrection of Christ is viewed as a victory over death, providing hope and the assurance of immortality (**1 Corinthians 15:54-55, KJV**). This hope is integral to Christian eschatology (**Bible Gateway - Eschatology, 2024**). Furthermore, eschatology encompasses the doctrine concerning the final events, including death, judgment, and the related occurrences associated with these phenomena (**Bible Dictionary - Eschatology, 2024**).

Gehenna (*γέεννα*, G1147), which translates literally to the "Valley of Hinnom," is commonly interpreted as "hell" in English translations of the New Testament.²²⁴

²²⁴ This term is derived from the **Hebrew** *גֵּי הִנּוֹם*, referring to the Valley of Hinnom, or more specifically, the Valley of the son(s) of Hinnom, situated to the south or southwest of Jerusalem, often identified with the Wadi-Rababi. The Valley of Hinnom is first referenced in the biblical texts of **Joshua 15:8 and 18:16 (KJV)**, serving as a demarcation between the territories of Judah and Benjamin. During the reigns of the kings Ahaz and Manasseh, this location became associated with the practice of human sacrifices to the deity Molech (**2 Chronicles 28:3 KJV; 33:6 KJV**). Subsequently, King Josiah took measures to desecrate Topheth to halt these sacrificial practices (**2 Kings 23:10 KJV**). The prophet Jeremiah foretold that the valley would be referred to as the "Valley of Slaughter" due to the presence of numerous unburied corpses (**Jeremiah 7:30-33 KJV**). In

Hades (ᾍδης), with an uncertain etymology, is commonly believed to derive from the negative prefix α, combined with the verb ἰδεῖν, meaning "to see"; thus, it signifies "that which is not seen" or the realm of the deceased.²²⁵

Sheol (שְׁאוֹל, H8619; LXX ᾍδης, αἰδώς) is the Hebrew term most associated with the realm where the deceased were thought to reside.²²⁶

Armageddon (Ἀρμαγεδών, G762) is referenced in **Revelation 16:16 (KJV)** as the location of the ultimate confrontation between Christ and the Antichrist preceding the Second Coming of Christ.²²⁷

Eschatology as a Theological Discipline: Eschatology is a comprehensive theological discipline that meticulously explores the study of ultimate events within the

later periods, the valley was utilized for the incineration of refuse and the remains of executed criminals. By the second century B.C., Gehenna had evolved into a symbol of the ultimate punishment designated for the adversaries of God. In the New Testament context, Gehenna is depicted as the eschatological fire of hell, which is distinct from Hades, the temporary abode for the ungodly prior to the final judgment (**Bible Gateway - Gehenna, 2024**).

²²⁵ In Greek mythology, Hades refers both to the underworld where the souls of the dead dwell and to the deity who governs this domain, also known as Pluto. The Hebrew counterpart, Sheol, is characterized as a somber underworld accommodating both the righteous and the unrighteous. During the intertestamental period, it was posited that Hades contained distinct compartments for the just and the wicked. In the New Testament, Hades is depicted as a site of torment and a temporary residence for the ungodly prior to the final judgment (**Luke 16:23 KJV; Revelation 20:13-14 KJV**). Early Christians held the belief that Christ descended into Hades following His crucifixion to liberate the righteous, guiding them to Paradise (**Acts 2:27 KJV; 1 Peter 3:19 KJV; Bible Gateway - Hades, 2024**).

²²⁶ In the **King James Version**, "Sheol" is rendered in various ways, including "the grave," "hell," and "the pit," whereas the **American Standard Version** and the **Revised Standard Version** retain the term "Sheol." The etymology of the word remains uncertain, with potential roots linked to meanings such as "to ask" or "to be hollow." Both the Hebrews and their neighboring pagan cultures conceptualized Sheol as a dimly lit underworld. Within the Old Testament, it is characterized as a domain of darkness and silence, where the dead exist devoid of the capacity to praise God (**Psalms 6:5 KJV; Ecclesiastes 9:10 KJV**). Nevertheless, it is portrayed as not being beyond the reach of God, thus providing a glimmer of hope for redemption (**Psalms 49:15 KJV**). The geographical positioning of Sheol is often described as subterranean, frequently depicted as having gates (**Isaiah 38:10 KJV**). The Early Church held the belief that Christ descended into Sheol to lead Old Testament believers to heaven (**Ephesians 4:9 KJV; 1 Peter 3:19 KJV**), while some scholars propose that the understanding of Sheol evolved in accordance with divine revelation (**Bible Gateway - Sheol, 2024**).

²²⁷ Academic discourse frequently associates Armageddon with Megiddo, a site in northern Palestine renowned for its historical significance in warfare. Some interpretations propose that it may also refer to the valley of Jehoshaphat (**Joel 3:12 KJV**) or a metaphorical mountain where deities convene (**Isaiah 14:13-14 KJV**). Nevertheless, these interpretations are relatively contemporary, and there is scant evidence establishing a direct connection between Armageddon and the ancient city of Megiddo. The term may more accurately denote a point of mobilization rather than the specific site of battle, with the River Euphrates serving as a crucial access route for eastern monarchs (**Revelation 16:12 KJV; Bible Gateway - Armageddon, 2024**).

vast framework of cosmic history. This encompasses significant occurrences such as the apocalyptic Judgment Day, the resurrection of the dead, and the creation of a new heaven and a new earth.

Rich Tapestry of Eschatological Thought: The intricate tapestry of eschatological thought is interwoven through a multitude of religious traditions and cultures. This spans from the ancient civilization of Egypt to the contemporary doctrines of Christianity and Islam, illustrating the universal quest to comprehend the end of times.

Biblical Foundations of Eschatology: In Christian theology, the primary sources of eschatological doctrines are found within the canonical scriptures. Notably, the books of Daniel and Revelation, along with various epistles in the New Testament, provide the foundation for these profound eschatological insights.

Satan in Eschatology: Within the framework of Christian eschatology, Satan plays a pivotal role as the antagonist of the Divine. His presence and actions are central to the narrative, as he is prophesied to face his ultimate defeat in the climactic eschatological confrontation at the end of the age.

The Role of Eschatology in Theological Discourse: The study of eschatology and its components, including the figure of Satan, presents a rich field for theological and philosophical discourse. It raises profound questions about the end of time, morality, and the ultimate meaning of life, thereby providing fertile ground for scholarly exploration and reflection.

Christian Interpretations of Satan: Within the diverse landscape of Christian denominations, there are various interpretations of the figure of Satan and his role in eschatological narratives. These interpretations range from symbolic representations to more literal understandings of Satan as a personal entity.

Apocalyptic Literature: The extensive body of apocalyptic literature, encompassing both apocryphal and canonical texts, often presents vivid eschatological visions. These writings frequently depict Satan as a central figure in the cosmic struggle between good and evil, providing profound insights into the eschatological imagination of the period.

Modern Interpretations of Eschatology: Contemporary theologians frequently revisit and reinterpret eschatological concepts in light of current events and challenges. This ongoing dialogue explores how ancient eschatological texts resonate with and offer guidance for addressing modern existential and moral questions.

Satan and Eschatological Hopes: For many believers, the ultimate defeat of Satan is central to their eschatological hope—that the world will be cleansed of evil, paving the way for an era of peace and justice. This eschatological vision not only inspires theological reflection but also fuels practical aspirations for a redeemed and transformed world.

Eschatology in Other Religions: Islam, for instance, possesses its own eschatological framework in which Satan (Iblis) serves as the adversary to Allah, culminating in the final battle between good and evil. The study of eschatology across various religious traditions, including the role of Satan, raises profound questions about the end of time, morality, and the meaning of life. These themes offer a rich foundation for theological and philosophical discourse.

Genesis 3:15 ²²⁸ is frequently designated as the "Protoevangelium," or the first gospel, due to its provision of the earliest indication of the gospel message within the biblical text. This verse is situated within God's declaration of judgment that follows the Fall of Man.

The Promise of Redemption: This passage is interpreted as the inaugural promise of a

²²⁸ **Genesis 3:15 (KJV)** "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

redeemer who will triumph over Satan and mend the fractured relationship between God and humanity. **Interpretation:** Enmity Between the Serpent and the Woman: The term "enmity" denotes a profound and enduring hostility, symbolizing the persistent spiritual struggle between Satan (represented as the serpent) and humanity. The woman is typically identified as Eve, and by extension, all of humankind. **Between Thy Seed and Her Seed:** The "seed" of the serpent is understood to refer to the followers of Satan or those who are influenced by malevolence. Conversely, "her seed" pertains to the descendants of Eve, ultimately culminating in a singular "seed," which Christians interpret as Jesus Christ. **Bruising the Head and Heel:** The serpent's act of bruising the heel signifies Satan's efforts to harm or obstruct humanity, particularly the Messiah. In contrast, the bruising of the serpent's head by the woman's seed symbolizes a decisive blow to Satan, representing the ultimate triumph of Jesus over sin and evil through his life, death, and resurrection.

Isaiah 14:12-15 ²²⁹ illustrates the fall of Lucifer, often identified as Satan, from his exalted position due to his pride and ambitions to usurp God's throne. This passage serves as a cautionary tale about the perils of excessive pride and rebellion against divine authority. In contrast, **Isaiah 65:17** offers a vision of hope and renewal, promising the arrival of new heavens and a new earth, where former experiences will be forgotten. This imagery signifies the ultimate restoration and redemption that follows divine judgment. Together, these verses juxtapose the themes of downfall resulting from pride with the promise of a renewed creation, free from past transgressions and suffering.

²²⁹ **Isaiah 14:12-15 (KJV)** "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."
Isaiah 65:17 (KJV) "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

Ezekiel 28:12-17 ²³⁰ presents a lamentation concerning the king of Tyre, yet it also possesses a profound dual interpretation frequently associated with the fall of Satan. The text depicts a being characterized by extraordinary wisdom and beauty, who resided in the Garden of Eden and was adorned with precious stones. This entity is referred to as an "anointed cherub" positioned on God's holy mountain, indicating a high-ranking angelic status. However, due to pride and the corruption of wisdom stemming from beauty, this being—commonly interpreted as Satan—committed sin. Consequently, God expelled this being from His holy presence, casting him to the ground before kings, thereby illustrating the repercussions of pride and iniquity. The passage serves as a cautionary narrative regarding the perils of hubris and the inevitable judgment that ensues from rebellion against divine authority.

Daniel 12:2 ²³¹ articulates a future resurrection in which those who have perished, described as "sleeping in the dust of the earth," will be awakened. This awakening will yield two distinct outcomes: some individuals will be granted everlasting life, while others will face everlasting shame and contempt. This verse is significant for its prophetic assertion regarding a final judgment and the eternal destinies that await humanity, thereby underscoring the ultimate justice of God. It conveys a message of hope for the righteous

²³⁰ **Ezekiel 28:12-17 (KJV)** "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee."

²³¹ **Daniel 12:2 (KJV)** "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

concerning eternal life, while simultaneously serving as a serious admonition regarding the consequences of unrighteousness. This passage emphasizes the fundamental theme of accountability and the afterlife within the context of biblical eschatology.

Joel 2:30-31 ²³² presents a vivid depiction of extraordinary and alarming phenomena occurring in both the heavens and the earth, heralding the imminent arrival of the "great and terrible day of the LORD." These phenomena include blood, fire, pillars of smoke, the darkening of the sun, and the moon's transformation into blood. Such imagery signifies catastrophic events that foreshadow God's forthcoming judgment and active involvement in human affairs. This passage serves as a poignant admonition regarding the dramatic and unmistakable signs that will precede the day of the Lord, a period characterized by divine reckoning and salvation. Furthermore, the text emphasizes the gravity and awe-inspiring nature of the events that will transpire prior to God's ultimate judgment, compelling readers to remain vigilant in anticipation of impending divine intervention in the world.

The passages ²³³ from **Matthew 24:30-31** and **Matthew 25:31-32** provide a compelling portrayal of the return of Jesus Christ, referred to as the "Son of Man."

In **Matthew 24:30-31**, the text illustrates the dramatic manifestation of the Son of Man in the heavens, accompanied by significant cosmic phenomena. The tribes of the earth will mourn as they behold His arrival with immense power and glory in the clouds. This event signifies the eschatological period and the fulfillment of prophetic declarations, marking the return

²³² **Joel 2:30-31 (KJV)** "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come."

²³³ **Matthew 24:30-31 (KJV)** "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Matthew 25:31-32 (KJV) "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

of Christ. His angels will gather the elect from all corners of the earth, heralded by the sound of a trumpet, which symbolizes the ultimate assembly of the faithful. **Matthew 25:31-32** further develops the eschatological narrative by depicting the Son of Man arriving in His glory, flanked by all the holy angels. He will assume His glorious throne, and all nations will be convened before Him for the purpose of judgment. In this context, He will distinguish individuals as a shepherd differentiates between sheep and goats, representing the separation of the righteous from the unrighteous, with each group receiving their respective eternal fates. Collectively, these passages underscore the grandeur and authority associated with Christ's return, the gathering of believers, and the final judgment, thereby highlighting the themes of divine justice and redemption.

John 5:28-29 (KJV) ²³⁴ describes a future time when all who are in their graves will hear the voice of Jesus and rise. This passage emphasizes the resurrection of the dead, categorizing humanity into two groups based on their deeds. Those who have done good will experience the "resurrection of life," signifying eternal life and reward. In contrast, those who have committed evil will face the "resurrection of damnation," representing eternal judgment and condemnation. This underscores the theme of final judgment and the lasting consequences of one's actions.

John 12:31 (KJV) ²³⁵ proclaims the impending judgment of the world and the expulsion of the "prince of this world," a reference to Satan. This verse marks a pivotal moment in which the power and influence of Satan are vanquished. It highlights the transformative work of Christ, which leads to the defeat of evil and the establishment of

²³⁴ **John 5:28-29 (KJV)** "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

²³⁵ **John 12:31 (KJV)** "Now is the judgment of this world: now shall the prince of this world be cast out."

God's righteous reign. Collectively, these verses underscore the themes of resurrection, judgment, and the ultimate triumph over evil.

Romans 8:18 ²³⁶ conveys a profound message of hope and encouragement.

The Apostle Paul acknowledges that the suffering and challenges encountered in this life are insignificant when compared to the glory that will be revealed in the future. This glory refers to the eternal and incomparable joy, peace, and fulfillment that believers will experience in God's presence. The verse encourages perseverance and faith, reminding believers that their current trials are temporary and pale in comparison to the eternal rewards and ultimate transformation awaiting them in the Kingdom of God. It offers a perspective that shifts the focus from present hardships to the assured hope of future glory.

1 Corinthians 15:52 ²³⁷ describes the sudden and transformative nature of the resurrection at the end of time. The Apostle Paul emphasizes that this moment will occur instantaneously, "in the twinkling of an eye," at the sound of the final trumpet. The trumpet signifies the call to resurrection, a common eschatological symbol. At this trumpet blast, the dead will be raised to life in an imperishable and incorruptible state, marking the end of mortality and decay. Simultaneously, those who are still alive will be transformed, receiving glorified bodies suitable for eternal life. This verse highlights the miraculous and profound change that believers will experience, underscoring the hope and assurance of resurrection and eternal life promised in the Christian faith.

²³⁶ **Romans 8:18 (KJV)** "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

²³⁷ **1 Corinthians 15:52 (KJV)** "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Colossians 2:15 ²³⁸ highlights Christ's triumph over all spiritual forces of darkness.

The verse illustrates how Jesus, through His death and resurrection, disarmed ("spoiled") the principalities and powers, which refer to spiritual authorities and forces of evil. He made a public spectacle of these defeated powers, demonstrating His complete victory over them. This open triumph signifies that Jesus has conquered sin, death, and the forces of evil, securing ultimate victory for believers. This verse emphasizes the authority and supremacy of Christ, providing assurance of His power to protect and save His followers from all spiritual adversaries.

1 Thessalonians 4:16-17 ²³⁹ describes the second coming of the Lord Jesus Christ.

This passage highlights the dramatic descent of Jesus from heaven, accompanied by a commanding shout, the voice of the archangel, and the trumpet call of God. At this moment, the dead in Christ will be resurrected first, followed by the believers who are still alive. Together, they will be caught up in the clouds to meet the Lord in the air, signifying a joyful and eternal reunion with Christ.

2 Thessalonians 1:7-10 addresses the revelation of Jesus from heaven, offering rest

and relief to troubled believers. However, this event also involves a dramatic judgment: Jesus, accompanied by mighty angels and flames of fire, will take vengeance on those who do not know God and who reject the gospel. These individuals will face everlasting

²³⁸ **Colossians 2:15 (KJV)** "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

²³⁹ **1 Thessalonians 4:16-17 (KJV)** "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

2 Thessalonians 1:7-10 (KJV) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

destruction, being separated from the presence of the Lord and the glory of His power.

In contrast, believers will witness the glorification of Jesus in His saints, admiring Him on that day. Together, these passages highlight both the hope and joy of Christ's return for believers and the sobering reality of divine judgment for those who reject Him. They emphasize the themes of resurrection, eternal life, and the ultimate justice of God.

2 Peter 3:10 ²⁴⁰ vividly describes the sudden and unexpected nature of the "day of the Lord," likening it to a thief in the night. This metaphor emphasizes the element of surprise, urging vigilance and preparedness among believers. The passage foretells cataclysmic events: the heavens will vanish with a great noise, the elements will dissolve with intense heat, and the earth and all its works will be burned up. This depiction highlights the profound transformation and judgment that will accompany the end times, underscoring the transient nature of the current world and the ultimate fulfillment of God's righteous plan. The verse serves as a powerful reminder of the impermanence of earthly possessions and the necessity of focusing on spiritual readiness for the inevitable divine intervention.

1 John 3:2-3 ²⁴¹ offers a profound reflection on the identity and future transformation of believers. The passage begins by affirming that believers are already "sons of God," indicating their current status as children of God. However, it acknowledges that the full extent of what they will become has not yet been revealed. It assures believers that when Christ appears, they will be transformed to be like Him, for they will see Him in His true form. This hope of becoming like Christ inspires believers to purify themselves, striving for

²⁴⁰ **2 Peter 3:10 (KJV)** "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

²⁴¹ **1 John 3:2-3 (KJV)** "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

holiness just as Christ is holy. The verse emphasizes the transformative power of hope and the ongoing process of sanctification in the life of a believer as they anticipate the ultimate realization of their identity in Christ.

Revelation 1:7 ²⁴² depicts the return of Jesus Christ in a dramatic and unmistakable manner. The verse emphasizes that His coming will be visible to all—every eye shall see Him, including those who pierced Him, symbolizing those responsible for His crucifixion. This universal visibility underscores the undeniable and pervasive nature of His return. The mention of all the tribes of the earth wailing because of Him reflects the widespread recognition of His authority and the realization of judgment among those who have opposed or rejected Him. The verse concludes with an affirmation of the certainty and solemnity of this event, encapsulated in the word "Amen," which signifies a heartfelt agreement with the prophecy. This passage highlights the themes of divine revelation, accountability, and the ultimate fulfillment of God's redemptive plan.

Revelation 6:12-14 ²⁴³ describes the opening of the sixth seal, which unleashes a series of catastrophic events signifying divine judgment and the end times. The passage vividly portrays a great earthquake that causes unprecedented turmoil. The sun turning black like sackcloth and the moon appearing as blood symbolize cosmic disturbances and ominous signs. The falling stars, akin to untimely figs shaken from a tree by a strong wind, depict a celestial upheaval. Furthermore, the heavens rolling up like a scroll and the displacement of mountains and islands emphasize the totality and intensity of these apocalyptic events.

²⁴² **Revelation 1:7 (KJV)** "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

²⁴³ **Revelation 6:12-14 (KJV)** "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

This vision highlights the immense power of God's judgment, shaking both the heavens and the earth, and serves as a profound reminder of the inevitable and awe-inspiring nature of the final reckoning.

Revelation 12:7-9 ²⁴⁴ depicts a cosmic battle between the forces of good and evil in the spiritual realm. The archangel Michael and his angels wage war against the dragon, who is identified as the Devil or Satan, along with his followers. Despite their efforts, Satan and his minions are defeated and cast out of heaven, signifying the ultimate triumph of divine forces over evil. The dragon's expulsion underscores his role as the deceiver of the entire world, highlighting the extent of his influence and the righteousness of his defeat. This passage symbolizes the victory of God's kingdom over the powers of darkness, affirming God's ultimate authority and the certainty of evil's eventual downfall.

Revelation 19:11-16 ²⁴⁵ presents a powerful vision of Christ's return as a divine warrior and righteous judge. Heaven opens to reveal Christ, symbolized as a rider on a white horse, called "Faithful and True." His eyes blaze like fire, and He wears many crowns, signifying His supreme authority and sovereignty. The name "The Word of God" underscores His divine nature and mission. Dressed in a blood-stained robe, He leads the heavenly armies, who are clothed in pure white linen. From His mouth emerges a sharp sword, representing His power to execute judgment and defeat the nations. He rules with an iron rod and treads

²⁴⁴ **Revelation 12:7-9 (KJV)** "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

²⁴⁵ **Revelation 19:11-16 (KJV)** "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

the winepress of God's fierce wrath, signifying His role in administering divine justice. The inscription on His robe and thigh, "KING OF KINGS, AND LORD OF LORDS," proclaims His ultimate dominion and preeminence over all. This passage emphasizes Christ's triumphant return, His righteous judgment, and the establishment of His eternal reign.

Revelation 20:1-3 ²⁴⁶ describes a significant event in the eschatological timeline in which an angel descends from heaven with the authority to imprison Satan. The angel, holding the key to the bottomless pit and a great chain, captures the dragon, identified as the Devil or Satan. He binds Satan for a thousand years, casting him into the abyss and sealing it to prevent him from deceiving the nations during this period. This act signifies a temporary cessation of Satan's influence and deception in the world. After the thousand years, Satan will be released for a short time, indicating that this binding is not permanent. This passage emphasizes the power of divine intervention, and the ultimate control God has over Satan, highlighting a period of peace and righteousness before the final judgment.

Revelation 20:10 ²⁴⁷ depicts the final and ultimate defeat of Satan. The passage reveals that the devil, who deceived humanity, is cast into the lake of fire and brimstone, joining the beast and the false prophet who are already there. This lake of fire symbolizes eternal punishment and torment. The phrase "day and night for ever and ever" emphasizes the unending nature of this torment. This verse underscores the complete and irrevocable triumph of God's justice over evil, illustrating the final judgment and the eternal consequences faced

²⁴⁶ **Revelation 20:1-3 (KJV)** "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

²⁴⁷ **Revelation 20:10 (KJV)** "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

by those who oppose God. It serves as a powerful reminder of the certainty and severity of divine retribution against wickedness.

Revelation 20:11-12 ²⁴⁸ provides a vivid depiction of the final judgment. In this scene, John witnesses a great white throne, symbolizing God's pure and sovereign authority. The one seated on the throne is so awe-inspiring that the earth and heavens flee from His presence, indicating the complete and final nature of this judgment. Before this throne, all the dead, regardless of their status, stand to be judged by God. The opening of the books signifies that every deed is recorded and will be accounted for. Additionally, the book of life is opened, determining the eternal destiny of each individual. Those whose names are found in the book of life are granted eternal life, while others face judgment based on their works. This passage underscores the themes of divine justice, accountability, and the ultimate separation of the righteous from the wicked.

Revelation 21:1-2 ²⁴⁹ presents a profound vision of renewal and transformation within the eschatological narrative. John describes witnessing the creation of a new heaven and a new earth, symbolizing the complete renewal of all things, as the former heaven and earth have passed away. The absence of the sea, often a symbol of chaos and separation, signifies a state of peace and harmony. John then sees the holy city, the new Jerusalem, descending from God out of heaven, beautifully prepared and adorned like a bride for her husband. This imagery of the bride represents purity, readiness, and the intimate relationship between God and His people. This passage underscores the culmination of God's redemptive

²⁴⁸ **Revelation 20:11-12 (KJV)** "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

²⁴⁹ **Revelation 21:1-2 (KJV)** "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

plan, wherein the divine presence will dwell with humanity in a renewed creation characterized by righteousness, beauty, and eternal communion with God.

Revelation 22:12-13 ²⁵⁰ emphasizes the imminent return of Jesus Christ and His role as the eternal judge. The passage begins with a declaration of Christ's swift coming, bringing rewards to each person according to their deeds. This underscores the principle of divine justice, where every individual will be held accountable for their actions. Jesus identifies Himself as "Alpha and Omega, the beginning and the end, the first and the last," affirming His eternal nature and sovereign authority over all creation. This powerful statement reinforces the completeness and timelessness of Christ's existence, highlighting His central role in the divine plan from the beginning to the end of time. The passage serves as both a warning and an encouragement, urging readiness and faithfulness in anticipation of Christ's return.

Revelation 22:20-21. ²⁵¹ These final verses of the Book of Revelation encapsulate the anticipation and hope surrounding Christ's imminent return. The declaration, "Surely I come quickly, Jesus Christ's promise to return soon, signaling the conclusion of the prophecies and visions presented throughout the book. The response, "Amen. Even so, come, Lord Jesus," conveys the deep longing of the faithful for His return and the realization of God's divine plan. The closing benediction, "The grace of our Lord Jesus Christ be with you all. Amen," offers a final blessing of grace and peace to the readers, embodying the hope and assurance found in the presence and promises of Christ. This passage highlights the themes of anticipation, grace, and the ultimate fulfillment of God's redemptive work.

²⁵⁰ **Revelation 22:12-13 (KJV)** "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last."

²⁵¹ **Revelation 22:20-21 (KJV)** "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

In Christian eschatology, Satan plays a pivotal role in the events leading up to the end times. He is often depicted as the ultimate adversary of both God and humanity, orchestrating chaos and rebellion against the divine order. According to the Book of Revelation, Satan will intensify his efforts to deceive and lead people astray as the end times approach (**Revelation 12:9, KJV; Richard Landes, 2024**). The ultimate fate of Satan is described in vivid detail in the New Testament. **Revelation 20:1-3 (KJV)** speaks of an angel binding Satan and casting him into the abyss for a thousand years, thereby preventing him from deceiving the nations during this period (**Revelation 20:1-3, KJV**), (**Wikipedia Contributors - Christian eschatology, 2024**).

This act symbolizes a temporary cessation of Satan's influence over the world, allowing for a period of peace and righteousness. After one thousand years, Satan is released for a brief time to deceive the nations once more, leading to a final confrontation between good and evil. This climactic battle, often referred to as the Battle of Armageddon, culminates in Satan's ultimate defeat (**Revelation 20:7-10, KJV; Sullivan, L. E., Wainwright, Geoffrey, Hogg, and a collective of authors, 2024**). He is then cast into the lake of fire, where he will be tormented day and night forever, signifying the end of his reign of terror and the triumph of God's justice (**Revelation 20:10, KJV; Gilbert Meilaender & William Werpehowski, 2007**).

The role of Satan in eschatology serves as a reminder of the ongoing spiritual warfare between good and evil. It underscores the belief in a final judgment, where all beings, including Satan, will be held accountable for their actions. This narrative offers hope to believers, assuring them of the eventual eradication of evil and the establishment of God's eternal kingdom (**Matthew 25:41, KJV; BBC Bitesize, 2024**).

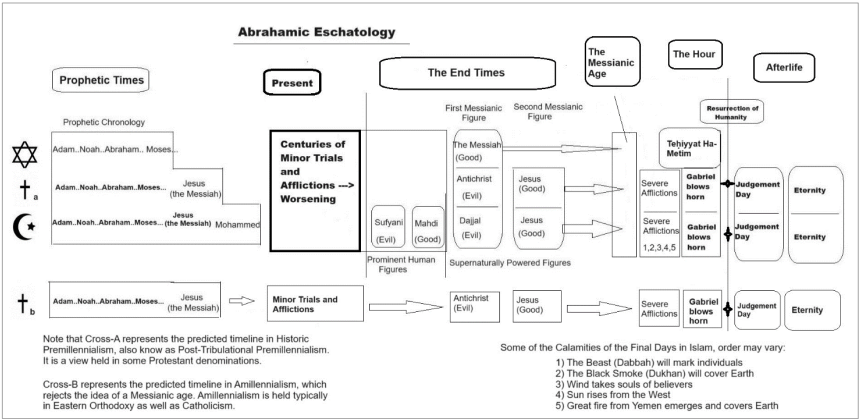
In summary, Christian eschatology portrays Satan as a formidable adversary whose influence will culminate during the end times. His ultimate fate, as described in the

scriptures, is one of eternal punishment, signifying the definitive triumph of good over evil and the fulfillment of divine prophecy **(Revelation 20:10, KJV)**.²⁵²

According to Baptist theology, all individuals will face judgment: the saints will be evaluated based on their deeds, sinners will be condemned, and Satan, along with his demons, will be cast into the lake of fire.

Figure 75

Detailed eschatological scheme



From: Reference: (Philip Brochard, 2024)

²⁵² According to Baptist theology, all individuals will face judgment: the saints will be evaluated based on their deeds, sinners will be condemned, and Satan, along with his demons, will be cast into the lake of fire. This belief is supported by several biblical passages (Chris McMichael & Engrafted Word Church - Statement of Faith, 2024): Matthew 25:31-34 (KJV), 1 Corinthians 3:13-15 (KJV), Hebrews 6:1-2 (KJV), and Revelation 20:10 (KJV); Matthew 25:31-34 (KJV); 1 Corinthians 3:13-15 (KJV); Hebrews 6:1-2 (KJV); Revelation 20:10 (KJV).

Journey to the Meaning of Life

The Meaning of Life According to the Bible

The Meaning of Life According to the Bible: According to the Bible, the meaning of life is intricately connected to God's plan and purpose for humanity. Biblical teachings assert that humans were created in God's image to foster a relationship with Him and to serve Him. Consequently, the meaning of life involves discovering and following God's will, living in accordance with His commandments, and disseminating His love and justice **(Genesis 1:26-27, KJV; Bible Study Tools & Bethany Verrett, 2024; Bible Study Tools & Lisa Brown, 2021)**.

The Meaning of Life According to the New Testament: The New Testament elaborates on the concept of life's meaning through the teachings of Jesus Christ. It asserts that individuals find purpose and fulfillment by following Jesus, accepting His salvation, and adhering to His teachings. Jesus emphasizes that the greatest commandment is to love God with all your heart and to love your neighbor as yourself. Living in accordance with the New Testament entails embracing faith, hope, and love—core values of the Christian life **(Matthew 22:37-39, KJV; Herbert, 2020; Bible Study Tools- Life, 2024; Philip Wijaya, 2020)**.

The Meaning of Life According to the Old Testament: The Old Testament, also known as the Hebrew Bible, offers essential teachings about the meaning of life through narratives, laws, and prophetic declarations. According to the Old Testament, the meaning of life is profoundly anchored in one's relationship with God and adherence to His commandments **(Bible Study Tools- Life, 2024), (Jim Stambaugh, 1992)**.

Creation and God's Will: The books of Moses, known as the Pentateuch, emphasize that humans were created by God in His image **(Genesis 1:26-27, KJV)**, signifying that human life possesses inherent dignity and value. Consequently, the purpose of life is to live

in accordance with God's will and to fulfill His commandments (**Bible Hub - God's Will, 2024; Wikipedia Contributors - Will of God, 2024**).

Law and Commandments: The Old Testament contains numerous laws and commandments given by God to the Israelites to guide them in living a righteous and pious life. The Ten Commandments (**Exodus 20:1-17, KJV**) represent fundamental moral principles that govern human conduct. The essence of life is found in adhering to these commandments and leading a life characterized by justice, love for one's neighbor, and faithfulness to God (**Never Thirsty, 2024; The Church of Jesus Christ of Latter-day Saints, 2017; Bible Hub - Law and Commandments, 2024**).

Wisdom Literature: Books such as Psalms, Proverbs, and Ecclesiastes offer profound teachings and reflections on the meaning of life. The book of Ecclesiastes, for instance, explores the futility of various human pursuits and emphasizes that the true purpose of life is found in revering God and adhering to His commandments (**Ecclesiastes 12:13, KJV; The Bible Says, 2024; Bible Art - Ecclesiastes 12:13, 2024**).

The prophetic books of the Old Testament frequently urge individuals to return to God and adhere to His laws. Prophets such as Isaiah, Jeremiah, and Ezekiel emphasize that the essence of life is rooted in justice, mercy, and faithfulness to God. For example, the prophet Micah teaches, "What does the Lord require of you? To act justly, to love mercy, and to walk humbly with your God (**Micah 6:8, KJV**) (**Bible Hub - Understanding Justice and Mercy, 2024; Bible Hub - Pursue Justice and Mercy, 2025**).

The Old Testament teaches that the meaning of life is discovered through living in accordance with God's will, adhering to His commandments, and leading a life characterized by justice, love, and reverence for God. This approach to life offers profound meaning and fulfillment that transcends material or temporary achievements.

The Meaning of Life According to Religion and Theology

Christianity: According to Christian teachings, the meaning of life is deeply intertwined with God's plan and love. Christians believe that humans are created in God's image and are meant to live in communion with Him while serving His purpose. The essence of life is revealed through following God, adhering to His commandments, and sharing His love and grace throughout the world. A vital aspect of this is living in accordance with the teachings of Jesus Christ, who instructs us to love God with all our heart and to love our neighbor as ourselves (**Matthew 22:37-39, KJV**) (**Bible Study Tools & Lisa Brown, 2021**) (**Philip Wijaya, 2020**) (**Jessie Emmanuel, 2024**).

Islam: In the Islamic faith, ²⁵³ the meaning of life is fundamentally linked to submitting to the will of Allah (God). ²⁵⁴ Muslims believe ²⁵⁵ that every individual is entrusted with the responsibility of serving Allah, adhering to His commandments, and living in accordance with the teachings of the Prophet Muhammad. ²⁵⁶ The essence of life encompasses living by Islamic values such as justice, charity, and respect for others. The primary duty of a Muslim is to perform good deeds and refrain from evil, as emphasized in the Quran (**Surah 51:56**); ²⁵⁷ (**Al Allysha Alkhadi, 2022; WHY-ISLAM, 2025; Ahmadiyya Muslim Community, 2025**). ²⁵⁸ The Universality of Islam (**Ahmadiyya**

²⁵³ Unity of Allah (Tawheed), Angels (Mala'ika), Books (Kutub), Prophets (Anbiya), the Day of Judgment (Yawm al-Din), Divine Decree (Taqdir). **THE FIVE PILLARS OF ISLAM: Declaration of Faith (Kalimah Shahadah), Prayer:** Morning (Fajr), Midday (Zuhr), Afternoon (Asr), Sunset (Maghrib), Nighttime (Isha); **Fasting during Ramadhan (Saum), Tax on Wealth (Zakat), Pilgrimage (Hajj)** (**Ahmadiyya Muslim Community, 2025**).

²⁵⁴ "Say, 'He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him.'" (**See Holy Qur'an, 112:2-5; Ahmadiyya Muslim Community, 2025**). **The Holy Qur'an, the Practice of the Holy Prophet (Sunnah), and the Sayings of the Holy Prophet (Hadith)** (**Ahmadiyya Muslim Community, 2025**).

²⁵⁵ **The Holy Qur'an, the Practice of the Holy Prophet (Sunnah), and the Sayings of the Holy Prophet (Hadith)** (**Ahmadiyya Muslim Community, 2025**).

²⁵⁶ **SUCCESSORS (Khalifa), Ahmadiyya Muslim Community, 2025.**

²⁵⁷ (**See Holy Qur'an 2:178; 25:3; Ahmadiyya Muslim Community, 2025**).

²⁵⁸ **Jesus Christ's Ascension to Heaven:** The differences between Ahmadi Muslims and non-Ahmadi Muslims regarding Jesus (peace be upon him) are quite significant. Many non-Ahmadi Muslims believe that Jesus was

Muslim Community, 2025). The universality of Islam is further highlighted by the

Ahmadiyya Muslim Community (2025):

- **Acceptance of All Teachings: There should be no compulsion in religion.**

“Surely, right has become distinct from wrong...” (Holy Qur’an, 2:257). Equality of Humanity: “O ye men! Your God is One, and your ancestor is one. An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white person is in no way superior to a red person, nor, for that matter, is a red person superior to a white person, but only to the extent that he discharges his duty to God and humanity. The most honored among you in the sight of God is the most righteous among you.” (Ahmadiyya Muslim

Community, 2025).²⁵⁹

Hinduism: In Hinduism, the meaning of life is closely associated with the concept of Dharma, which encompasses righteous action and moral duties. Hindus believe that life is intended to fulfill one's responsibilities and ultimately achieve Moksha, or liberation from the cycle of rebirth. The meaning of life is articulated through four primary goals: Dharma

never crucified and that someone who resembled him was placed on the cross in his place. According to their belief, Jesus was physically lifted into the heavens, where he awaits his return to Earth during the Second Advent. **Ahmadis believe** that Jesus was crucified but did not die on the cross. He was unconscious when taken down, having been nailed to it for only a few hours. His close companions nursed him back to health, after which he traveled east to Kashmir, a northern province of India. There, he fulfilled his true mission of preaching to the lost tribes of Israel. He died a natural death at an advanced age, and his tomb is located in Srinagar, Kashmir, India (**Ahmadiyya Muslim Community, 2025**).

²⁵⁹ **Selected Academics Involved in the Field:**

- **Prof. PhDr. Luboš Kropáček, CSc.** Education: Studied at **Charles University in Prague**. Career: A prominent Arabist and Islamic scholar affiliated with Charles University, he is renowned for his extensive research on Arab culture and Islamic civilization. He has published numerous works on Islamic philosophy and theology. Lifespan: 1934 - present. Current Affiliation: Charles University, Prague, Czech Republic.
- **Dr. Peter Zima.** Education: Studied at **Comenius University in Bratislava**. Career: A prominent researcher in Islamic studies and sociology. His research emphasizes the social and cultural dynamics within Muslim communities. He has made significant contributions to various academic journals and conferences on this subject. Lifespan: 1955 - present. Current Affiliation: Comenius University, Bratislava, Slovakia.
- **Dr. Ján Hálek.** Education: Studied at **Masaryk University in Brno**. Career: An expert in Islamic history and culture, Dr. Hálek has dedicated his career to examining the historical development of Islamic societies and their influence on the modern world. He has authored several books on the history of the Middle East and Islamic traditions. Lifespan: 1960 - present. Current Affiliation: Masaryk University, Brno, Czech Republic.

(righteous action), Artha (material prosperity), Kama (pleasure), and Moksha (liberation).

Each of these pursuits contributes to overall fulfillment and harmony (**David Frawley**

(Pandit Vamadeva Shastri), 2025; Hinduism Facts, 2025; Akhilesh Sivakumar,

2014).^{260, 261, 262}

Buddhism²⁶³ teaches²⁶⁴ that the meaning of life lies in achieving Nirvana, which is liberation from suffering and the cycle of rebirth. According to the teachings of the Buddha, the purpose of life is to seek truth and free oneself from the suffering caused by desire and ignorance. Buddhists strive to attain liberation through the Four Noble Truths²⁶⁵ and the Eightfold Path,²⁶⁶ which lead to peace and enlightenment (**Teachings of the Buddha, 2025; Joann Fox, 2024; Joshua J. Mark, 2021).**²⁶⁷

²⁶⁰ **Hinduism** not only outlines the aims of life but also provides guidance on how to achieve them. A Hindu's life is therefore divided into four stages, known as Ashramas, to fulfill these aims: **Brahmacharyashram, Grihasthashram, Vanaprasthashram, and Sannyasashram (Hinduism Facts, 2025).**

²⁶¹ **Selected Academics Involved in the Field:**

Dr. Róbert Gáfrík is an **Associate Professor (Docent)** and holds a **PhD**. He is a literary scholar affiliated with the Institute of World Literature at the **Slovak Academy of Sciences**. He is renowned for his translations of the Upanishads from Sanskrit into **Slovak**, thereby making these ancient texts accessible to **Slovak** readers.

Dr. Lubomír Ondračka, PhD, MSc, MA, is an academic who has extensively studied and translated various Hindu texts, significantly contributing to the understanding of **Hinduism** in the Czech Republic. **He is affiliated with Charles University and Balliol College, Oxford.**

²⁶² The distinguished Czech Indologist was **PhDr. Dušan Zbavitel, DrSc.**

²⁶³ **The Three Jewels consist of the Buddha, the Dharma, and the Sangha (Teachings of the Buddha, 2025).**

²⁶⁴ **Tenzin Gyatso, the 14th Dalai Lama,** is well-known as the **spiritual leader of Tibetan Buddhism**. Since 1959, he has been in exile in **Dharamsala, India, due to the Tibetan uprising against Chinese authority**. The Dalai Lama is celebrated for his teachings on compassion, mindfulness, and non-violence. His dedication to fostering global peace and harmony was recognized when he received the Nobel Peace Prize in 1989.

²⁶⁵ **The Four Noble Truths** are as follows: **The Truth of Suffering (Dukkha), The Truth of the Cause of Suffering (Samudaya), The Truth of the End of Suffering (Nirodha), and The Truth of the Path to the End of Suffering (Magga) (Teachings of the Buddha, 2025).**

²⁶⁶ **The Eightfold Path** comprises **Right Understanding, Right Intent, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration (Teachings of the Buddha, 2025).**

²⁶⁷ **Prominent Academic Leaders in Buddhism:**

Dr. Róbert Gáfrík, PhD, is an **Associate Professor and literary scholar at the Institute of World Literature of the Slovak Academy of Sciences**. He is renowned for his translations of the Upanishads from Sanskrit into **Slovak**, which have made these ancient texts accessible to **Slovak** readers.

Dr. Lubomír Ondračka, Dr., MSc, MA, is an academic who has extensively studied and translated various Hindu texts, making significant contributions to the understanding of **Hinduism** in the Czech Republic. **He is affiliated with Charles University and Balliol College, Oxford.**

Judaism: In Judaism, the meaning of life is intrinsically linked to following God's commandments and adhering to the laws of the Torah. Jews believe they are God's covenant people, bearing the responsibility to live in accordance with divine law while practicing justice and charity. The meaning of life also encompasses the establishment and maintenance of a relationship with God, the observance of the Sabbath, and the celebration of festivals that commemorate God's works and miracles throughout the history of Israel (**Nissan Dovid Dubov, 2025; Rabbi Yehudah Prero, 2025; Zalman Goldstein, 2025**). ²⁶⁸

Religion and theology present diverse perspectives on the meaning of life, which are deeply rooted in spiritual and moral values. Each religion offers a distinct framework for discovering and fulfilling life's purpose through devotion to God, performing good deeds, and adhering to spiritual principles and teachings.

These perspectives enhance human understanding and provide various pathways for individuals to seek meaning and fulfillment in their lives.

The Meaning of Life According to Phenomenology

Phenomenology and Experience: Phenomenology, as a philosophical approach, emphasizes the examination and description of individuals' subjective experiences. This method seeks to understand how people perceive and interpret their life experiences, as well as the meanings they attribute to them. The central tenet of phenomenology is that the meaning of life does not arise from external, objective sources; rather, it is rooted in

²⁶⁸ **Prominent Academic Leaders in Judaism:**

Slovak Scholars: Prof. PhDr. Ján Lupač, CSc. He studied at Comenius University in Bratislava, Slovakia. A prominent scholar in **Judaic studies**, he specializes in **Jewish history and philosophy**. He has published numerous works on Jewish religious thought and the history of Jewish communities in Slovakia.

Lifespan: 1945 – Present. Current Affiliation: **Comenius University, Bratislava, Slovakia.**

Czech Scholars: Prof. PhDr. Jan Marek, CSc. He studied at Charles University in Prague.

A renowned expert in **Judaic studies and Jewish history**, he has conducted extensive research on the development of Jewish religious practices and the influence of Jewish communities in the Czech Republic. He is the author of several books that explore Jewish traditions and culture.

Lifespan: 1950 - Present. Current Affiliation: **Charles University, Prague, Czech Republic.**

the personal experiences of individuals (**Wikipedia Contributors - Phenomenology philosophy, 2025**), (**Antonio Cimino & Leijenhorst, 2019**), (**Muhammad Hassan, 2024**).

Subjective Experience: According to phenomenology, the meaning of life emerges from an individual's personal experiences and perceptions. Each person possesses a unique perspective and interacts with the world in a manner that is distinct to them. Consequently, phenomenology emphasizes the description of these individual experiences without preconceived notions or external interpretations, aiming to reveal the essence of these experiences (**Wikipedia Contributors - Phenomenology psychology, 2025; Cristóbal P. Pacheco & Pablo Fossa, 2023; Muhammad Hassan - Phenomenology – Methods, Examples and Guide, 2025**).

Intentionality and Consciousness: A key concept in phenomenology is intentionality, which posits that all conscious experiences are directed toward an object and possess a specific focus. Intentionality enables individuals to derive meaning by concentrating on particular aspects of their lives and attributing significance to them. Philosophers such as **Professor Edmund Husserl** and **Professor Maurice Merleau-Ponty** have explored the interplay between consciousness and the body in constructing meaning and significance in everyday experiences (**Robert Sokolowski, 2012; Encyclopedia.com - Consciousness in Phenomenology, 2024**).

Lifeworld (Lebenswelt): **Professor Edmund Husserl** introduced the concept of the "lifeworld" (Lebenswelt), which refers to the lived reality in which individuals exist and that underlies all their experiences. The lifeworld serves as the foundation upon which meaning is constructed and encompasses all aspects of everyday life, including social relationships, cultural values, and individual experiences. It is within this lifeworld that individuals discover and create the meaning of their lives (**Wikipedia Contributors - Lifeworld, 2025; New World Encyclopedia - Life-world, 2024; Encyclopedia Britannica - Life world, 2024**).

Existential Phenomenology: Existential phenomenology, as articulated by philosophers such as **Martin Heidegger** and **Jean-Paul Sartre**, centers on inquiries regarding being and existence. According to **Heidegger**, the meaning of life is intricately connected to the notion of "being-toward-death," which suggests that an awareness of our own mortality drives us to pursue an authentic and meaningful existence. In contrast, Sartre posits that the meaning of life is something we must construct for ourselves, as there is no inherent meaning or purpose to our existence (**Wikipedia Contributors - Existential phenomenology, 2025; Brandon Norgaard, 2021; Matt Burch, 2013**).

- **Phenomenology demonstrates that the meaning of life is not universally defined; rather, it is deeply rooted in individual experiences and perceptions.**
- **Each person has a unique approach to discovering meaning through their personal experiences, intentionality, and lifeworld.**
- **In this regard, phenomenology provides profound insights into how individuals can find and create meaning in their own lives.**

The Meaning of Life from a Sociological Perspective

Social Construction of Reality: Sociology explores how individuals influence one another and collaboratively establish social structures and institutions. According to sociological perspectives, the meaning of life is significantly shaped by social interactions and cultural norms. The concept of the social construction of reality posits that people collectively create meanings and values that dictate what they deem important and meaningful (**Wikipedia Contributors - Meaning of life, 2025; Khushdil Khan Kasi, 2024; Jeffrey C. Alexander, 2012**).

Roles and Identity: In sociology, roles and identity are fundamental in shaping the meaning of life. Individuals identify with various roles within society, including those related to family, work, friendships, and community relationships. These roles offer

individuals a sense of purpose and direction. For instance, the role of a parent can impart a profound sense of meaning in life by nurturing children and securing their future (**Sociology Resources for Teachers and Students, 2024**).

Social Stratification and Resources: The meaning of life can be significantly influenced by social stratification, which encompasses disparities in access to resources and opportunities based on class, race, gender, and other social factors. Individuals in different social strata may hold diverse perspectives on what constitutes a meaningful life, and these perspectives can be shaped by their access to education, employment, and various resources (**Introduction to Sociology Lumen/OpenStax, 2024**).

Social Networks and Support: Social networks and support play a significant role in shaping the meaning of life. Individuals derive meaning and fulfillment from their relationships with family, friends, and the community. These social connections provide emotional support, foster social identity, and create a sense of belonging, all of which contribute to a meaningful existence. Strong social networks can also help individuals cope with stress and challenges, thereby enhancing their overall quality of life (**EPALE - European Commission, 2024**).

Cultural Norms and Values: Cultural norms and values play a significant role in shaping the meaning of life. Different cultures provide unique perspectives on what is deemed meaningful and valuable. For example, in some cultures, the meaning of life may be linked to community service or adherence to traditions, while in others, it may prioritize individualism, personal success, and self-realization. These cultural values profoundly influence how individuals perceive their lives and the goals they establish for themselves (**Valerie Forgeard, 2023; Prince Kumar, 2024**).

Sociology illustrates that the meaning of life is a complex result of social interactions, cultural norms, social stratification, and individual roles and identities. Each person uncovers

the meaning of life through their social experiences and the relationships that surround them. In this way, sociology offers a profound and insightful understanding of how individuals can discover and construct meaning within their social contexts (**Jeffrey C. Alexander, 2012**).

The Meaning of Life from a Psychological Perspective

Humanistic Psychology: Humanistic psychology, championed by notable figures such as **Carl Rogers** and **Abraham Maslow**, emphasizes self-actualization and personal growth as essential components of life's meaning. **Maslow's** hierarchy of needs illustrates that after satisfying basic physiological and safety requirements, individuals pursue love, recognition, and ultimately self-actualization. According to **Maslow**, the meaning of life is discovered through the achievement of one's full potential and the realization of one's capabilities (**Wikipedia Contributors - Humanistic psychology, 2025; Bland, A. M. & DeRobertis, 2018**).

Logotherapy, founded by **Viktor Frankl**, emphasizes that the search for meaning is the primary motivation in human life. **Frankl** posits that meaning can be discovered through work, love, or one's attitude toward unavoidable suffering. By seeking and finding meaning in various aspects of their lives, individuals can achieve personal fulfillment and mental well-being (**Saul McLeod & Olivia Guy-Evans, 2023; Viktor Frankl Institute, 2024; Arlin Cuncic & Steven Gans, 2024**).

Cognitive-Behavioral Psychology: Cognitive-behavioral psychology explores the ways in which thoughts and beliefs impact emotions and behaviors. The meaning of life can be shaped through cognitive processes, including the interpretation of events and the construction of personal significance. Techniques such as positive thinking and cognitive restructuring can assist individuals in finding meaning and satisfaction in life, even when confronted with challenges and difficulties (**American Psychological Association - Cognitive behavioral therapy, 2024; Saul McLeod, 2023; Psychology Today Staff, 2024**).

Positive Psychology: Positive psychology, championed by figures such as **Martin Seligman** and **Mihály Csíkszentmihályi**, emphasizes the exploration of the positive dimensions of human existence, including happiness, optimism, and the pursuit of meaning in life. **Seligman** identified five essential elements that contribute to a fulfilling life: positive emotions, engagement, relationships, meaning, and accomplishment, collectively known as PERMA. **Csíkszentmihályi** is renowned for his concept of "flow," which describes a state of deep immersion and engagement in an activity, resulting in a profound sense of fulfillment and purpose (**Positive Psychology Center, 2024; Wikipedia Contributors - Positive psychology, 2024; Harvard Health Publishing, 2024**).

Existential Psychology: Existential psychology explores fundamental questions concerning existence, freedom, and the meaning of life. This approach emphasizes that each individual must confront essential existential dilemmas, such as death, isolation, and freedom, and must create their own meaning in life. Existential psychologists, including **Irvin Yalom**, assert that embracing these existential challenges and pursuing an authentic way of living can lead to greater meaning and fulfillment (**Wikipedia Contributors - Existential therapy, 2024; Amy Marschall, 2023; Psychology Today Staff - Existential Therapy, 2024**).

Psychology provides a variety of perspectives on the meaning of life, highlighting personal growth, the search for meaning, positive thinking, and the examination of existential questions. Each of these approaches offers a unique viewpoint on how individuals can uncover and nurture meaning in their lives, ultimately enhancing their overall sense of fulfillment and mental well-being (**Saif Farooqi, 2022; Courtney E. Ackerman, 2024; Steve Taylor, 2020**).

The Meaning of Life According to Viktor Frankl

Viktor Frankl,²⁶⁹ an Austrian neurologist and psychiatrist, is best known as the founder of logotherapy, a therapeutic approach that emphasizes the search for meaning in life. Frankl's ideas are profoundly influenced by his personal experiences in concentration camps during World War II. His most renowned work, "Man's Search for Meaning," offers valuable insights into his philosophy and therapeutic methods designed to assist individuals in finding meaning, even in the most challenging life circumstances (**Wikipedia Contributors - Man's Search for Meaning, 2024**).

The Search for Meaning: Viktor Frankl posits that the quest for meaning is the fundamental motivation in a person's life. He identifies three primary avenues through which meaning can be discovered: through creative endeavors or work, by experiencing life and forming loving relationships, and by the attitudes we adopt in response to suffering. The pursuit of meaning is a deeply personal journey that each individual must undertake independently of external circumstances (**Wikipedia Contributors - Man's Search for Meaning, 2024**).

Meaning and Suffering: Frankl frequently emphasized that even in the most challenging circumstances, individuals can discover meaning in their lives. This concept suggests that a person can find meaning by embracing suffering as a challenge and actively seeking ways to transform it into an opportunity for personal growth (**John Messerly, 2017; Barker, 2011; The Centre for Optimism, 2023**).

²⁶⁹ **Viktor Emil Frankl, M.D., Ph.D.** (1905–1997), was an Austrian neurologist and psychiatrist who survived the Holocaust. He founded a new psychological movement known as logotherapy and existential analysis (John Messerly, 2017). This approach was the third type of therapy to emerge from the Medical School of the University of Vienna, following Freud's psychoanalysis and Adler's individual psychology (Barker, 2011).

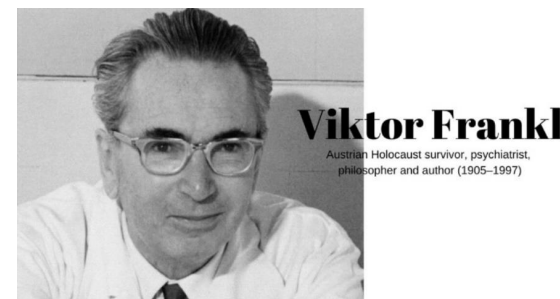
Meaning in Everyday Activities: According to Frankl, the meaning of life is evident in our daily activities and decisions. He argues that even minor tasks and routine actions can cultivate a sense of fulfillment and significance when approached with an awareness of their importance and their contribution to the individual's life or the lives of others (**Charlotte Avery, 2024; Cerna et al., 2023; Mark Stanley, 2020**).

Logotherapy, developed by Viktor Frankl, emphasizes the importance of finding meaning in one's life. This therapeutic approach is based on the belief that meaning is both individual and unique to each person. The therapist assists the client in identifying areas where they can discover meaning and provides support in overcoming obstacles that hinder its attainment (**Saul McLeod & Olivia Guy-Evans, 2023**).

Frankl's philosophy and logotherapy provide profound insights into how individuals can find meaning in life, even in the most challenging circumstances. According to Frankl, the pursuit of meaning is a crucial aspect of human existence and is essential for achieving personal fulfillment and mental well-being. This approach offers a unique framework for individuals to discover meaning and direction in their lives, whether through work, love, or the acceptance of suffering as an integral part of the human experience.

Figure 76

Univ.-Prof. DDr. Viktor Emil Frankl, MD, PhD, Dr.h.c.



From: (Cerna et al., 2023)

Phenomenology and the Concept of Satan

Phenomenology and the Devil

Phenomenology is a philosophical approach that focuses on examining and describing individuals' subjective experiences. This approach was established in the early 20th century by **Edmund Husserl**, who emphasized how phenomena present themselves to human consciousness. **Husserl's phenomenology** aims for pure descriptions of experiences that are free from assumptions or external interpretations, with the goal of revealing the essence of these experiences. The objective of phenomenology is to understand how individuals experience their daily lives and how these experiences shape their perception of reality. It seeks to identify and comprehend the fundamental structures of consciousness and experience, thereby facilitating a deeper understanding of human existence. This approach equips us with the tools to understand how individual experiences manifest in subjective consciousness and how they influence our perception of the world (**Phenomenology Online, 2024; Phenomenology Online - Phenomenological Sources, 2024**).

The field of phenomenology and its representatives ²⁷⁰ have been extensively developed. In the Czech Republic, notable figures include:

²⁷⁰ **Prof. PhDr. Milan Machovec, PhD.** (1925-2003, Charles University) was a philosopher who focused on theology and the history of philosophy. **Prof. PhDr. Jiří Němec, PhD.** (1932-1993, Charles University) concentrated on phenomenology and the philosophy of religion. **Prof. PhDr. Ivana Horváthová, PhD.** (1955-present, Charles University) specializes in the philosophy of language and phenomenology. **Prof. PhDr. Petr Chvatík, PhD.** (1952-present, Charles University) focuses on phenomenology and ontology. **Prof. PhDr. Jana Uhlířová, PhD.** (1956-present, Charles University) conducts research primarily in phenomenology and the philosophy of education. **Prof. PhDr. Pavel Kouba, PhD.** (1950-present, Charles University) specializes in existential philosophy and ontology. **Prof. PhDr. Marta Štěpánová, PhD.** (1960-present, Charles University) primarily focuses on phenomenology and the philosophy of art. **Prof. PhDr. Tomáš Halík, PhD.** (1948-present, Charles University) engages in the philosophy of religion and ethics. **Prof. PhDr. Zuzana Kozáková, PhD.** (1962-present, Charles University) specializes in phenomenology and ontology. **Prof. PhDr. Václav Bělohradský, PhD.** (1944-present, Charles University) addresses political philosophy and phenomenology. **Prof. PhDr. Alena Slabá, PhD.** (1963-present, Charles University) primarily focuses on phenomenology and the philosophy of education. **Prof. PhDr. Petr Vopěnka, PhD.** (1935-2015, Charles University) concentrated on mathematical logic and phenomenology. **Prof. PhDr. Eva Kondryšová, PhD.** (1958-present, Charles University) specializes in phenomenology and the philosophy of education. **Prof. PhDr. Ladislav Hejdlánek, PhD.** (1927-2020, Charles University) primarily focused on phenomenology and ethical philosophy. **Prof.**

Prof. PhDr. Jan Patočka, PhD (1907-1977, Charles University) - Patočka primarily focused on the philosophy of history, ontology, and phenomenology.

Prof. PhDr. Anna Hogenová, PhD (b. 1951, Charles University) - Her research ²⁷¹ primarily focuses on ethics, ontology, and the philosophy of sport. Her most significant works include: **Ethics and Sport** (2000); **Areté: The Basis of Olympic Philosophy** (2001); **Quality of Life and Physicality** (2002).

PhDr. Jana Sýkorová, PhD. (1964-present, Charles University) is a philosopher who emphasizes phenomenology and the philosophy of thought. **Prof. PhDr. Jan Sokol, PhD.** (1936-2021, Charles University) engaged in phenomenology and the philosophy of religion. **Prof. PhDr. Milena Poláková, PhD.** (1960-present, Charles University) focuses on phenomenology and ethics. **Prof. PhDr. Karel Kosík, PhD.** (1926-2003, Charles University) specialized in Marxist philosophy and phenomenology. **Prof. PhDr. Petr Chvatík, PhD.** (1952-, Charles University) - Focuses on phenomenology and ontology. **Prof. PhDr. Jana Uhlířová, PhD.** (1956-, Charles University) - Her work focuses on phenomenology and the philosophy of education. **Prof. PhDr. Pavel Kouba, PhD.** (1950-, Charles University) - Specializes in existential philosophy and ontology. **Prof. PhDr. Marta Štěpánová, PhD.** (1960-, Charles University) - Focused mainly on phenomenology and the philosophy of art. **Prof. PhDr. Tomáš Halík, PhD.** (1948-, Charles University) - His work includes the philosophy of religion and ethics. **Prof. PhDr. Zuzana Kozáková, PhD.** (1962-, Charles University) - Specializes in phenomenology and ontology. **Prof. PhDr. Václav Bělohradský, PhD.** (1944-, Charles University) - A philosopher who deals with political philosophy and phenomenology. **Prof. PhDr. Alena Slabá, PhD.** (1963-, Charles University) - Focused mainly on phenomenology and the philosophy of education. **Prof. PhDr. Petr Vopěnka, PhD.** (1935-2015, Charles University) - A philosopher who concentrated on mathematical logic and phenomenology. **Prof. PhDr. Eva Kondryšová, PhD.** (1958-, Charles University) - Specializes in phenomenology and the philosophy of education. **Prof. PhDr. Ladislav Hejdlánek, PhD.** (1927-2020, Charles University) - Focused mainly on phenomenology and ethical philosophy. **Prof. PhDr. Jana Sýkorová, PhD.** (1964-, Charles University) - A philosopher who focuses on phenomenology and the philosophy of thought. **Prof. PhDr. Jan Sokol, PhD.** (1936-2021, Charles University) - His work includes phenomenology and the philosophy of religion. **Prof. PhDr. Milena Poláková, PhD.** (1960-, Charles University) - A philosopher who focuses on phenomenology and ethics. **Prof. PhDr. Karel Kosík, PhD.** (1926-2003, Charles University) - Specialized in Marxist philosophy and phenomenology. **Prof. PhDr. Helena Kamenová, PhD.** (1954-, Charles University) - A philosopher who focuses on phenomenology and the philosophy of art. **Prof. PhDr. Josef Koudelka, PhD.** (1959-present, Charles University) engages in phenomenology and ontology. **Prof. PhDr. Marie Šilhánová, PhD.** (1962-present, Charles University) focuses on phenomenology and the philosophy of language. **Prof. PhDr. Vlastimil Ježek, PhD.** (1958-present, Charles University) specializes in phenomenology and the philosophy of education.

²⁷¹ The most significant works by Prof. PhDr. Anna Hogenová, PhD, include: **Etika a sport (Ethics and Sport, 2000)**, **Areté: základ olympijské filozofie (Areté: The Basis of Olympic Philosophy, 2001)**, **Kvalita života a tělesnost (Quality of Life and Physicality, 2002)**, **K filozofii výkonu (On the Philosophy of Performance, 2005)**, **K fenoménu pohybu a myšlení (On the Phenomenon of Movement and Thinking, 2006)**, **Jak pečujeme o svou duši (How We Care for Our Soul, 2008)**, **Starost o duši (Care for the Soul, 2009)**, **Ěthos ve výchově, umění a sportu (Ethos in Education, Art, and Sport, 2009)**, **K fenoménu sebepoznání (On the Phenomenon of Self-Knowledge, 2010)**, **Imaginace ve výchově, umění a sportu (filozofická reflexe), (Imagination in Education, Art, and Sport (Philosophical Reflection), 2010)**, **Fenomenologie - Řeč - média (Phenomenology - Speech - Media, 2010)**, **Jan Hus - pravda - fenomenologie (Jan Hus - Truth - Phenomenology, 2010)**, **Médium - pohyb - skutečnost (Medium - Movement - Reality, 2011)**, **Čas jako problém (Time as a Problem, 2011)**, **Česká vzdělanost v Evropě I. (Czech Education in Europe I, 2011)**, **Smysl, cíl a účel v výchově, umění a sportu (Meaning, Goal, and Purpose in Education, Art, and Sport, 2012)**.

Professor Dr. Edmund Husserl ²⁷² (1859-1938), who established the foundations of phenomenology, concentrated on the analysis of conscious experiences and their fundamental structures in his seminal works, such as Logische Untersuchungen (Logical Investigations, 1900-1901) and Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie (Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, 1913). Husserl's contributions paved the way for a deeper understanding of subjective consciousness and how individuals perceive the world around them (Edmund Husserl, 1980; The Husserl Page, 2013).

Figure 77

Professor Dr. Edmund
Husserl



From: (Douglas Giles,
2021)

Figure 78

Prof. PhDr. Anna
Hogenová, PhD



From: (ODznova, 2024)

Figure 79

Prof. PhDr. Jan Patočka,
PhD



From: (Apie autorių &
Visuotinė lietuvių
enciklopedija - Jan
Patočka, 2024)

²⁷² Edmund Husserl, the renowned phenomenologist, is often addressed as Professor Dr. Edmund Husserl. He was a pivotal figure in 20th-century philosophy and is best known for founding the school of phenomenology (Wikipedia Contributors - Edmund Husserl, 2024), (Encyclopedia Britannica - Edmund Husserl, 2024).

Figure 80

Prof. Martin Heidegger



From: (Wikipedia
Contributors - Martin
Heidegger, 2024)

Figure 81

Professor Dr. Maurice
Merleau-Ponty



From: (Biographical
Encyclopedia, Inc., 1950)

Figure 82

Professor Dr. Roman
Ingarden



From: (Alchetron, 2024)

Other Selected Significant Figures and Works in Phenomenology:

▪ **Prof. Martin Heidegger (1889-1976)**, one of the most prominent students of **Edmund Husserl**, advanced phenomenology within the context of existential philosophy. His seminal work, Sein und Zeit (Being and Time, 1927), delves into questions of being and existence, emphasizing human experience and existential challenges (Wikipedia Contributors - Being and Time, 2024), (Encyclopedia Britannica - Being and Time, 2024).

▪ **Professor Dr. Maurice Merleau-Ponty (1908-1961)** is a prominent figure in phenomenology, with a particular emphasis on perception and embodiment. He made substantial contributions to philosophy, especially in the realms of perception, art, and existentialism (Wikipedia Contributors - Maurice Merleau-Ponty, 2024). His seminal work, Phénoménologie de la perception (Phenomenology of Perception, 1945), explores how

subjective experiences and the concept of embodiment shape our perception and understanding of the world (Tremblay, 2024), (Tremblay - *Phénoménologie de la perception*, 2024).

- **Professor Dr. Roman Ingarden (1893-1970)** made significant contributions to the phenomenology of literature. In his seminal work, *Das literarische Kunstwerk* (The Literary Work of Art, 1931), he examines how readers interpret literary texts and how these interpretations influence their subjective experiences and cultural contexts (Roman Ingarden, 2024; Ingarden, 1893).

Development of Phenomenology: Martin Heidegger (1889-1976), one of Edmund Husserl's most prominent students, advanced phenomenology within the realm of existential philosophy. His seminal work, *Sein und Zeit* (Being and Time, 1927), delves into fundamental questions of being and existence, placing a strong emphasis on human experience and the challenges of existence. Maurice Merleau-Ponty (1908-1961) concentrated on the themes of perception and embodiment. His influential work, *Phénoménologie de la perception* (Phenomenology of Perception, 1945), investigates how subjective experiences and the embodied nature of perception shape our understanding of the world (Wikipedia Contributors - *Being and Time*, 2024; Encyclopedia Britannica - *Being and Time*, 2024; Tremblay, 2024; Tremblay - *Phénoménologie de la perception*, 2024).

Phenomenology and the Concept of Satan

Phenomenology and the Concept of Satan: Phenomenology allows us to explore how individuals subjectively perceive and experience the concept of Satan across diverse contexts. Whether within religious, literary, existential, or moral frameworks, phenomenology provides us with the tools to understand how this concept shapes human thought and behavior. By analyzing individuals' subjective experiences, we can gain deeper

insights into how the concept of Satan influences their lives and perceptions of the world (Evidence Unseen, 2024; Rashad Rehman, 2018).

Phenomenology in the Context of Literature: Roman Ingarden (1893-1970) made significant contributions to the phenomenology of literature. In his work *Das literarische Kunstwerk* (**The Literary Work of Art, 1931**), he analyzes how readers interpret literary works and how these interpretations influence their subjective experiences and cultural contexts. Phenomenology is also applied in the field of religion, where notable figures such as Rudolf Otto and Mircea Eliade explore the religious experiences of believers and how these experiences shape their spiritual lives and moral decisions (Team, 2024; Saleh Haqshenas, 2024). As a philosophical approach, phenomenology offers a deeper understanding of how individuals subjectively perceive and experience the world around them. Its applications across various fields, including religion, literature, and morality, underscore the universality and significance of this approach in comprehending human experience (Peyman Vahabzadeh, 2024).

Satan from the Perspective of Literary Phenomenology: In the realm of literature, Satan is often regarded as a symbol of evil, rebellion, and destructive power. A phenomenological approach examines how readers perceive and interpret the character of Satan across various literary works. Notable figures in this field include Maurice Merleau-Ponty and Roman Ingarden. Roman Ingarden (1893-1970), in his seminal work *Das literarische Kunstwerk* (**The Literary Work of Art, 1931**), analyzed how readers interpret literary works and how these interpretations influence their subjective experiences and cultural contexts. In Ingarden's research demonstrates that literary characters like Satan can be perceived in diverse ways, depending on individual and cultural factors. Maurice Merleau-Ponty (1908-1961) explored how subjective experiences and embodiment influence perception and understanding of the world, which is also applicable to literary interpretations.

In his work *Phénoménologie de la perception* (**Phenomenology of Perception, 1945**), he examined how perception shapes our understanding of literary and other artistic works (**Team, 2024; Saleh Haqshenas, 2024; Peyman Vahabzadeh, 2024**).

Phenomenology of Religion: From a phenomenological perspective, Satan can be understood as an entity that manifests within the religious experiences of believers. The phenomenology of religion, which originated in the early 20th century and is grounded in the works of Edmund Husserl, explores how believers subjectively experience the presence or concept of Satan and how this notion influences their daily lives, moral decisions, and personal spirituality. Notable figures in this field include Rudolf Otto and Mircea Eliade. For many believers, Satan represents more than just an abstract concept; he is perceived as a tangible force capable of impacting their spiritual lives. This influence may be expressed through daily prayers, rituals, and religious practices that believers engage in to protect themselves from evil influences or temptation. The phenomenology of religion emphasizes the description of these subjective experiences and examines how the concept of Satan shapes individuals' spiritual lives (**Wikipedia Contributors - Phenomenology of religion, 2024**), (**Encyclopedia Britannica - Phenomenology of Religion, 2024**).

Satan from the Perspective of Religious Phenomenology: From a phenomenological standpoint, Satan can be understood as an entity that manifests within the religious experiences of believers. The phenomenology of religion investigates how individuals subjectively perceive the presence or concept of Satan and how this notion influences their daily lives, moral decisions, and personal spirituality. Notable figures in the phenomenology of religion include Rudolf Otto and Mircea Eliade. Rudolf Otto (1869-1937), in his seminal work *Das Heilige* (*The Idea of the Holy, 1917*), analyzed how religious experiences, including those related to Satan, impact believers. Otto introduced the concept of the "numinous," which describes the experience of the sacred, encompassing both the

terrifying and fascinating aspects of the demonic. Mircea Eliade (1907-1986), in his influential work *The Sacred and the Profane* (1957), explored how various cultures and religions interpret sacred and diabolical entities, with Satan often regarded as a pivotal figure in this dichotomous worldview (**Wikipedia Contributors - Phenomenology of Religion, 2024; Encyclopedia Britannica - Phenomenology of Religion, 2024**).

Existential phenomenology emphasizes the significance of human experience and existence. This philosophical movement, which emerged in the 1940s and was pioneered by Maurice Merleau-Ponty and Martin Heidegger, interprets Satan as a symbol of inner struggles, the darker facets of the human psyche, and existential challenges. For many individuals, Satan may embody their deepest fears and uncertainties. Existential phenomenologists investigate how these internal conflicts influence self-perception and interactions with the external world. Additionally, Satan as a symbol can represent existential challenges, such as the quest for meaning in life and the battle against inner demons. Thus, phenomenology elucidates how individuals navigate the darker aspects of their existence and how these experiences shape their lives (**Wikipedia Contributors - Existential phenomenology, 2024**), (**The Stanford Encyclopedia of Philosophy, 2023**), (**Wikipedia Contributors - Being and Time, 2024**), (**Encyclopedia Britannica - Being and Time, 2024**).

Satan from the Perspective of Existential Phenomenology: Martin Heidegger (1889-1976), in his seminal work *Sein und Zeit* (*Being and Time, 1927*), explored fundamental questions of being and existence, emphasizing the significance of human experience and the existential challenges individual's encounter. Heidegger's philosophy highlights the importance of authenticity and the confrontation with one's mortality, wherein Satan can symbolize the darker and more troubling aspects of human existence. For many, Satan may embody their deepest fears and doubts. Existential phenomenologists would

examine how these internal struggles influence self-perception and interactions with the world (Wikipedia Contributors - Existential phenomenology, 2024), (The Stanford Encyclopedia of Philosophy, 2023), (Wikipedia Contributors - Being and Time, 2024), (Encyclopedia Britannica - Being and Time, 2024).

Satan from the Perspective of Moral Phenomenology: From the standpoint of moral phenomenology, which emphasizes ethical experiences and was developed in the works of Edmund Husserl and his followers, Satan symbolizes evil and moral corruption. A phenomenological approach would examine how individuals perceive and experience the moral dilemmas associated with the concept of Satan, as well as how these perceptions influence their ethical decision-making and actions (Terry Horgan Affiliation: Philosophy & Mark Timmons Affiliation: Philosophy, 2007), (Terry Horgan & Mark Timmons, 2005).

Satan can be perceived as the embodiment of all that is morally wrong and evil. Moral phenomenologists would explore how these concepts influence human behavior and ethical decision-making. They would investigate how individuals confront temptations and moral dilemmas associated with the notion of Satan, as well as how these experiences manifest in their daily lives and interactions with others. Moral phenomenology provides deeper insights into how the concept of Satan shapes our moral perceptions and behavior (Terry Horgan Affiliation: Philosophy & Mark Timmons Affiliation: Philosophy, 2007), (Terry Horgan & Mark Timmons, 2005).²⁷³

²⁷³ Phenomenology, as a philosophical approach, provides profound insights into how individuals perceive and experience the concept of Satan across various contexts. Whether in religion, literature, existential experiences, or moral considerations, phenomenology allows us to understand individuals' subjective experiences and how these experiences shape their perception of the world. This approach equips us with essential tools for exploring and comprehending the complex and multidimensional meanings associated with the concept of Satan (Denova, 2021; Evidence Unseen, 2024).

Additional Classifications

Fundamental Categorization of Organizations

Non-Theistic, Theistic, and Soft vs. Hard Satanism

Theistic Satanism and non-theistic Satanism represent two distinct branches of Satanism, each characterized by fundamental differences in beliefs and practices (Wikipedia Contributors - Theistic Satanism, 2024), (Learn Religions, 2024).

Non-Theistic Satanism

- **Beliefs:** Non-theistic Satanists do not acknowledge the existence of Satan or any other supernatural entities. Instead, Satan is regarded as a symbol of rebellion, personal freedom, and individualism.
- **Practices:** Practitioners emphasize the philosophical and symbolic dimensions of their beliefs. Rituals are frequently employed for self-empowerment, personal development, and the attainment of psychological objectives.
- **Goals:** The primary aim of non-theistic Satanists is to advocate for rationalism, skepticism, and personal freedom, without engaging in the literal worship of supernatural beings.

Theistic Satanism

- **Beliefs:** Theistic Satanists hold a belief in the literal existence of Satan and other supernatural entities. They worship Satan as a deity or spiritual being.
- **Practices:** Practitioners frequently engage in rituals and sacrifices intended to communicate with Satan or demons. This form of Satanism emphasizes religious and spiritual dimensions.
- **Goals:** The primary objectives of theistic Satanists include seeking favor or power from Satan, achieving spiritual growth, and promoting their religious beliefs.

Soft Satanism

- **Soft and Hard Satanism:** These two forms of Satanism differ in their approaches and interpretations. Soft Satanism is more philosophical and symbolic, whereas hard Satanism is more religious and ritualistic. Soft Satanism emphasizes the philosophical and symbolic dimensions of Satanism. Practitioners typically regard Satan as a representation of personal freedom, rebellion against authority, and individualism. This approach prioritizes personal development and self-awareness over the literal worship of Satan (**Ellwood, 2010**).

Hard Satanism

- **Hard Satanism** entails the literal worship of Satan as a supernatural entity. Practitioners may engage in rituals and ceremonies designed to communicate with Satan or other demonic beings. This approach is frequently linked to occult practices and may involve rituals that are regarded as controversial or hazardous (**Archive.org, 2024**).

Left-Hand Path (LHP) and Right-Hand Path (RHP)

The Left-Hand Path (LHP)

- **The Left-Hand Path (LHP)** refers to a collection of spiritual and philosophical practices that prioritize individual development, personal freedom, and self-realization. In contrast to Right-Hand Path (RHP) religions, which emphasize adherence to established divine or moral rules, left-hand path traditions focus on transcending conventional societal norms and pursuing one's own truth (**Learn Religions - What Are the Left-Hand and Right-Hand Paths? 2024; Wikipedia Contributors - Left-hand path and right-hand path, 2024**).

Right-Hand Path (RHP)

- **Right-Hand Path (RHP)** refers to a category of spiritual and religious practices that emphasize adherence to traditional divine or moral principles and promote harmonious coexistence with these values. In contrast to Left-Hand Path (LHP) religions,

which prioritize individual development and personal freedom, RHP religions focus on community, divine order, and spiritual unity (**Learn Religions - What Are the Left-Hand and Right-Hand Paths? 2024; Wikipedia Contributors - Left-hand path and right-hand path, 2024**).

Key Characteristics of Left-Hand Path Religions

- **Individual Development:** Emphasizing personal empowerment and self-improvement.
- **Rebellion:** Rejecting traditional authorities and societal norms.
- **Self-Deification:** Striving to attain a state in which the individual perceives themselves as a divine being.
- **Esoteric Practices:** Employing magic, meditation, and other spiritual techniques to foster spiritual growth. Left-Hand Path religions are often associated with occultism and esotericism. Practitioners seek knowledge and liberation through personal experience and inner transformation, aiming to unlock their full potential and achieve a higher state of being (**Learn Religions - What Are the Left-Hand and Right-Hand Paths? 2024; Wikipedia Contributors - Left-Hand Path and Right-Hand Path, 2024**).

Key Characteristics of Right-Hand Path Religions

- **Adherence to Divine Principles:** Practitioners follow religious commandments and teachings that are considered divinely inspired.
- **Rituals and Ceremonies:** Participation in religious rituals aimed at worshiping deities and achieving spiritual purification.
- **Social Harmony:** Emphasis on cooperation and community, where individuals collaborate to achieve common spiritual goals.
- **Morality and Ethics:** Observance of moral and ethical principles deemed essential for spiritual growth and harmonious coexistence (**Learn Religions - What Are the**

Left-Hand and Right-Hand Paths? 2024; Wikipedia Contributors - Left-Hand Path and Right-Hand Path, 2024).

Comparison between LHP and RHP

Comparison between the Left-Hand Path (LHP) and the Right-Hand Paths (**Learn Religions - What Are the Left-Hand and Right-Hand Paths? 2024; Wikipedia Contributors - Left-hand path and right-hand path, 2024**):

- **The Left-Hand Path (LHP)** emphasizes individualism, personal freedom, self-deification, and esoteric practices.
- **RHP (Right-Hand Path):** Emphasizes social harmony, divine order, traditional religious practices, and adherence to moral and ethical principles.

Confessional and Non-Confessional Religions

- **Confessional Religions** Confessional religions are grounded in specific religious creeds or doctrines. These faiths typically encompass formal confessions of faith, dogmas, and systematic theologies that adherents are required to accept and follow. Examples of confessional religions include Catholicism, Lutheranism, and Eastern Orthodoxy, all of which have firmly established doctrinal declarations and ecclesiastical authorities (**Wikipedia Contributors - Confessionalism, 2024**), (**Academia.edu, 2024**).

- **Non-Confessional Religions.** In contrast, **non-confessional religions** are not constrained by a specific doctrine or official creed. These religions often feature more loosely organized theological concepts and permit a greater diversity of personal beliefs among their adherents. Examples include Unitarianism and certain forms of modern pagan movements (**Wikipedia Contributors - Confessionalism, 2024**), (**Academia.edu, 2024**).

Denominational and Non-Denominational Religions

Denominational religions are religious groups or churches that identify as part of a larger religious tradition while maintaining their own organizational structures and

theological specifics. Denominations often arise from theological schisms or cultural differences within a broader religious framework. Examples include various Protestant denominations, such as Baptists, Methodists, and Presbyterians (**Anuleena Kimanen, 2016; Daniel Isaiah Joseph, 2023**).

Non-Denominational Religions. In contrast, non-denominational religions are religious groups or churches that do not align with a specific denomination or branch within a broader religious tradition. These groups often aim to be more inclusive and appealing to a diverse range of believers, without adhering to rigid theological or doctrinal frameworks (**Anuleena Kimanen, 2016; Daniel Isaiah Joseph, 2023**).

Differences and Similarities Between Confessional and Non-Confessional, as well as Denominational and Non-Denominational Religions:

- **Confessional vs. Non-Confessional:** The primary distinction between confessional and non-confessional religions lies in the presence or absence of formal confessions of faith and well-established doctrines. Confessional religions possess clearly defined doctrinal statements, whereas non-confessional religions tend to be less dogmatic and more receptive to diverse interpretations of faith (**Wikipedia Contributors - Confessionalism, 2024; Academia.edu, 2024; Anuleena Kimanen, 2016; Daniel Isaiah Joseph, 2023**).
- **Denominational vs. Non-Denominational:** The primary distinction lies in the organizational structure and affiliation with a larger religious tradition. Denominational religions belong to a broader religious family and possess their own unique characteristics, while non-denominational religions do not align with a specific branch and aim to be more inclusive (**Wikipedia Contributors - Confessionalism, 2024; Academia.edu, 2024; Anuleena Kimanen, 2016; Daniel Isaiah Joseph, 2023**).

Denominational and Non-Denominational Churches

Denominational ²⁷⁴ churches possess a formal leadership structure and adhere to strict guidelines regarding membership, doctrines, and teachings as dictated by a central authority. These churches often have greater resources, financial support, and a more organized framework. ²⁷⁵ However, they may also be more rigid in their beliefs and practices, making them less receptive to new ideas. ²⁷⁶

A non-denominational church is defined as a church that is not affiliated with any specific Christian denomination. It encompasses a diverse group of individuals who gather for worship, irrespective of their denominational backgrounds. In contrast, non-denominational churches tend to be more open to various interpretations of religious matters and decisions, often being led by members of the congregation. Both types of churches share similar core beliefs, including faith in Jesus Christ as the Son and earthly incarnation of God, as well as the belief that the Bible is the spoken word of God (**John 1:1, KJV; Integrity Now Insurance Brokers, 2024; McIntosh, 2022**).

²⁷⁴ The term "confession" refers to a declaration, belief, or conviction, typically of a religious nature, and is often understood as a statement of faith (**Slovník.sk, 2022**).

²⁷⁵ **Confessions:** There are various religious traditions, including the Western (Roman Catholic) and Eastern (Orthodox) traditions. Subsequently, a new direction emerged with the rise of Protestant denominations, religious groups, and movements. We observe notable differences between European and Canadian religious societies on various topics, including acceptance of doctrinal themes such as homosexuality, sin, Jesus Christ, Heaven, Hell, Satan, and the Holy Spirit. In Canada, the United Church of Canada is an inclusive Protestant denomination, thus classified as a confession. Other confessions worth mentioning include the following Christian communities: Seventh-day Adventists, Anglicans, Anabaptists, Baptists, Evangelicals, Greek Catholics, Lutherans (following the teachings of Dr. Martin Luther), Methodists, Mormons, Pentecostals, and Orthodox Christians, as well as non-Christian faiths such as Buddhism, Evangelical Church, Greek Catholic Church, Hinduism, Islam, Jehovah's Witnesses, Judaism, Confucianism, Paganism, Sikhism, Unitarianism, Zoroastrianism, Bahá'í communities, and Shintoism.

Others: Non-denominational faiths.

²⁷⁶ Major Denominational Families in Christianity: **Council of Ephesus (431); Council of Chalcedon (451); Great Schism (11th century); Protestant Reformation (16th century); Schism of 1552; Old Believers Schism (17th century); Methodist Movement (18th century); Restoration Movement (19th century).**

Non-denominational churches ²⁷⁷ are not affiliated with any specific denomination and emphasize a more personal and individualized approach to spirituality and faith. These churches uphold Jesus Christ and the Holy Bible as the ultimate authority (**2 Timothy 3:16-17, KJV**). Non-denominational congregations may interpret biblical teachings in various ways. They prioritize spiritual practice and the pursuit of meaning across religious boundaries rather than adhering to a specific creed or dogma. Non-denominational churches offer flexibility in beliefs, practices, and worship, presenting a more contemporary approach to Christianity that may resonate with younger generations. However, these churches may lack the resources and influence of larger denominations (**Integrity Now Insurance Brokers, 2024; McIntosh, 2022**).

Denominational and non-denominational churches emphasize Bible-based teaching and the significance of cultivating an authentic, direct relationship with God (**James 4:8, KJV**). **Non-denominational churches** share fundamental Christian beliefs with other Christian groups, emphasizing Jesus Christ as the Son of God, His crucifixion, resurrection, and the anticipation of His return. Furthermore, they regard the Bible as the literal truth and do not necessitate additional doctrines (**Lowder, 2023**).

Non-denominational churches can create a more diverse and inclusive environment where individuals of various faiths can come together and engage in fellowship (**Galatians 3:28, KJV**). These services often provide a relaxed setting in which members can ask questions and explore their faith without feeling restricted by denominational doctrines or traditions (**Integrity Now Insurance Brokers, 2024; McIntosh, 2022**).

²⁷⁷ The nondenominational identity can be somewhat elusive, but it's clear that it encompasses more than just the nature of individual congregations. This label signifies unique cultural, spiritual, and structural traits. This identity is reinforced by various auxiliary organizations, including informal spiritual fellowship networks, parachurch missions and agencies, and nondenominational resource entities that provide a wide range of products and services. (**Thumma, 2006**).

Advantages and Disadvantages of **Denominational Churches** **Denominational churches** often adhere to stricter beliefs and practices, which can hinder their ability to adapt to changing times and new ideas (**Mark 7:8, KJV**). These churches may exhibit a more hierarchical structure, concentrating power at the top and potentially leading to a lack of accountability (**Matthew 20:25-26, KJV**). Additionally, denominations may lean towards protectionism, granting certain members or groups preferential treatment. Financial constraints can restrict their capacity to provide essential services, leaving church members feeling underserved and trapped in outdated practices. Furthermore, denominations may prioritize the external structure of the church over the spiritual growth of their members, resulting in a deficiency of spiritual nourishment (**1 Corinthians 3:1-2, KJV**) (**Integrity Now Insurance Brokers, 2024**).

Advantages and Disadvantages of Non-Denominational Churches Non-denominational churches are not affiliated with any national church organization, which can make it challenging to understand their beliefs without active participation and exploration. These churches may offer limited programs, resources, and activities due to the absence of the support and infrastructure that larger denominations typically provide. Additionally, the lack of oversight from a district office can result in insufficient standards of conduct and accountability. Inexperienced or poorly qualified leadership may lead to subpar church governance. Furthermore, individual pastors may not be formally ordained, which can result in unintentional misinterpretations of doctrine. Without established denominational standards, non-denominational churches may be susceptible to doctrinal inconsistencies (**1 Corinthians 14:33, KJV; Integrity Now Insurance Brokers, 2024; McIntosh, 2022**).

In non-denominational theology, Satan is often regarded as a genuine spiritual being who embodies evil and opposes God. Non-denominational churches typically acknowledge biblical descriptions of Satan as a fallen angel who rebelled against God and was cast out of

heaven (**Isaiah 14:12-15 KJV; Ezekiel 28:12-17**). He is considered humanity's adversary, striving to lead people astray and away from God. This perspective is supported by various biblical passages, including the temptation of Jesus in the wilderness (**Matthew 4:1-11**) and references to Satan as the "father of lies" (**John 8:44 KJV**). Non-denominational churches often emphasize that Satan does not possess the same power as God and that his influence is limited. They believe that Christians can resist Satan's attacks through faith in Jesus Christ, prayer, and adherence to God's Word (**James 4:7 KJV; 1 Peter 5:8-9 KJV**). Satan is viewed as a defeated enemy, with his ultimate fate sealed by Christ's victory on the cross and His future return (**Colossians 2:15; Revelation 20:10**).²⁷⁸

²⁷⁸ This perspective offers hope and encouragement for believers to remain steadfast in their faith while resisting temptation and evil in the world. Eschatologically, non-denominational churches assert that Satan's fate is sealed by Christ's victory on the cross and His anticipated return. According to biblical prophecies, Satan will ultimately be defeated and cast into the lake of fire, where he will endure eternal punishment (**Revelation 20:10 KJV**). This final judgment of Satan symbolizes the complete triumph of good over evil and the restoration of God's kingdom, where there will be no place for sin and malevolence. This belief provides believers with the assurance that evil will ultimately be vanquished, and that God's justice will prevail. Additionally, non-denominational theology often emphasizes the concept of spiritual warfare, wherein believers are called to actively resist Satan's influence by donning the armor of God (**Ephesians 6:10-18 KJV**). This armor includes truth, righteousness, the gospel of peace, faith, salvation, and the word of God. By equipping themselves with these spiritual tools, Christians can stand firm against the schemes of the devil and remain faithful to God's calling. Furthermore, non-denominational churches teach that the ultimate victory over Satan is not merely a future event but also a present reality. Through the power of the Holy Spirit, believers can experience freedom from Satan's bondage and lead victorious lives in Christ (**Romans 8:37 KJV; 1 John 4:4 KJV**). This ongoing battle against evil is viewed as an integral part of the Christian journey, where faith and perseverance are essential for overcoming the challenges posed by Satan and his forces.

Conclusion

Summary of Main Findings

Satan is regarded, from a Christian perspective, as an autonomous force that opposes God. In biblical narratives, Satan causes human suffering and seeks to lead individuals into sin, but only with God's permission.²⁷⁹ The Bible employs various metaphors to characterize Satan, focusing on his nature and personality rather than his physical form. According to Christian doctrine, Satan is a fallen angel whose aim is to lead humanity into disobedience against the Triune God, which includes Jesus Christ and the Holy Spirit. His ultimate goal is to incite the rejection of God and the denial of Christ. One of his primary strategies is promoting atheism, which denies his existence and encourages individuals to seek meaning and salvation through alternative avenues such as science, humanism, or even Satanism. The Bible portrays Satan through metaphors such as the "Angel of Light," "Roaring Lion," and the "Great Dragon," emphasizing his deceptive nature and the dangers he presents. Furthermore, he is regarded as a source of temptation, underscoring individual accountability for personal choices. Satan is often depicted as a symbol of evil and rebellion against God's will.

A summary of the perceptions of Satan, commonly referred to as the Devil, across various Christian denominations, as presented in our dissertation. Theological Perspectives on Satan the Devil. However, interpretations of Satan's role and the nature of evil can vary among different Christian denominations and theological perspectives. While some view Satan as a literal being, others perceive him as a metaphorical representation of the forces of evil and temptation. Within the frameworks of Roman Catholicism and Greek Catholicism,

²⁷⁹ The same affirmative opinion (My Jewish Learning & Satan the Adversary, 2024).

Satan is conceptualized as a fallen angel who personifies evil and serves as a tempter to humanity, with particular emphasis on his role as an adversary to God. Both traditions acknowledge the significance of exorcism rituals as a means of countering demonic influence. Similarly, Eastern Orthodoxy perceives Satan as a tempter and deceiver, underscoring the spiritual struggle against his enticements. Protestant denominations, including Lutheranism, also regard Satan as a fallen angel; however, they often integrate his influence into broader discussions concerning human sin and suffering. While a consensus exists among many denominations regarding Satan as the embodiment of evil, certain groups, such as Jehovah's Witnesses, characterize him as the ruler of the world, whereas others, including Unitarian Universalism and Christian Science, adopt a more metaphorical interpretation. In Christian theology, Satan, commonly known as the Devil, is perceived as a highly intelligent being capable of tempting humanity. His primary objective is to lead individuals into sin against God, thereby fulfilling his role as the tempter of humanity, the adversary of the Triune God, and the deceiver. He is depicted as a fallen angel and is regarded as the embodiment of evil that exerts influence over the world. This dissertation elucidates the diverse interpretations of Satan's role, highlighting the significance of spiritual vigilance and faith in God.

- The Christian conception of Satan, commonly referred to as the Devil, is characterized by a clear and consistent understanding: he is depicted as a tempter and an intelligent entity ultimately destined for divine destruction. This viewpoint is widely accepted among Christians and stands in stark contrast to the various reinterpretations of this figure presented in media, including television programs, films, and horror genres. The influence of marketing strategies and the psychological elements of film have significantly contributed to the transformation of the character of Lucifer, resulting in his increased popularity among the public. In some instances, individuals may even identify with the rebellious archetype that

Lucifer embodies. However, it is crucial to recognize that these media representations of Lucifer diverge from the Christian perspective, which is firmly rooted in Biblical doctrine.

This dissertation examines the intricate representations of Satan as a symbol of evil and temptation across various cultural media, including literature, music, film, and art. The key findings of this dissertation are encapsulated in the following paragraph. It contrasts traditional Christian views of Satan as a tempter with interpretations that associate him with notions of freedom and rebellion, highlighting significant literary works such as Milton's "Paradise Lost" and Goethe's writings, which portray Satan in morally ambiguous contexts. The analysis includes musical genres such as black and heavy metal, which often feature Satanic themes, as well as films like "*The Exorcist*" and "*The Devil's Advocate*," in which Satan is depicted as a charismatic manipulator. Additionally, the dissertation investigates the artistic representation of Satan and Baphomet, tracing their evolution from medieval to contemporary interpretations, and emphasizes the significance of these figures in understanding cultural identity and societal values. Overall, it underscores the ongoing discourse surrounding Satan's multifaceted nature within both artistic and theological frameworks. Satanism infiltrates society under the guise of innocent temptation, manifesting in various forms such as listening to music, attending concerts, performing satanic greetings and gestures, participating in satanic groups, and encouraging individuals to commit grave sins, which constitute blasphemy against the Triune God.

This dissertation examines various communities in the United States, Canada, and the Czech Republic that practice Satanism, with particular emphasis on the following primary organizations: The Satanic Temple (TST), the Church of Satan (CoS), the Temple of Set (ToS), and the First Czech-Slovak Church of Satan.

- Established in 2012, the TST is a non-theistic organization that utilizes Satan as a symbol of rebellion and skepticism, prioritizing activism and social justice. It is

recognized as a legitimate religious entity by the U.S. government. The organization was co-founded by Lucien Greaves, who holds a master's degree in neuroscience and currently leads the TST, which claims over 700,000 members.

- The CoS, founded by Anton Szandor LaVey in 1966, advocates for LaVeyan Satanism, viewing Satan as a symbol of individualism and self-indulgence rather than as a deity. LaVey's philosophy, articulated in seminal texts such as "The Satanic Bible," emphasizes personal freedom and empowerment through symbolic rituals, while rejecting supernatural beliefs.

- Both organizations repudiate theistic perspectives, promoting personal autonomy and critical thinking, and they have faced scrutiny and legal challenges regarding their practices and ideologies. This dissertation further explores LaVeyan Satanism, which underscores individualism, self-indulgence, and personal empowerment, while rejecting conventional religious values and fostering skepticism. It advocates for personal freedom and responsibility in matters of sexuality and drug use, encouraging individuals to make autonomous choices that do not harm others.

- The First Czechoslovakian Church of Satan (P.Č-S.CH.C.S.), founded by Jiří Valter, adheres to LaVeyan principles but emphasizes a non-theistic approach, perceiving Satan as a symbol of rebellion and personal freedom rather than as a deity. Critics argue that the church lacks a coherent theological framework and often resembles social rebellion more than structured religious observance. The text also highlights the influence of cultural and historical contexts on the interpretation of Satanism in the Czech Republic, particularly in relation to the legacy of the former Soviet bloc.

- Additionally, it introduces the Temple of Set (ToS), founded by Dr. Michael Angelo Aquino, which represents a theistic form of Satanism that posits the literal existence of the Egyptian deity Set and emphasizes self-deification and personal empowerment. The

ToS functions as an initiatory order and prioritizes individual autonomy, rejecting traditional religious practices such as prayer and sacrifice.

The concept of blasphemy is defined as expressions that insult or demean religious beliefs, deities, or sacred symbols.²⁸⁰ The perspectives of the Roman Catholic Church and various Protestant denominations, including the Lutheran Church and the Evangelical Church of the Augsburg Confession (ECAC), regard blasphemy as a serious sin that violates God's holiness and sacred symbols.²⁸¹ Furthermore, it contrasts these views with those of satanic organizations, where blasphemy is frequently utilized as a means of provocation against traditional religious values. Sins against the Holy Spirit are regarded as the most egregious offenses in Christianity, highlighting the critical importance of repentance. It concludes by asserting that the activities of satanic organizations are perceived as serious transgressions by Christians, as they undermine the reverence owed to God and challenge fundamental Christian doctrines. Blasphemy and sins against the Holy Spirit are regarded as unforgivable. The role of Satan, the Devil, is to lead as many individuals as possible to sin against the Holy Spirit and the Triune God. It is Satan's objective to tempt individuals to sin against God.

This dissertation examines theological perspectives on Satan and biblical eschatological concepts that investigate the ultimate culmination of the Devil's existence. It posits that Christian eschatology presents a hopeful narrative in which God's redemptive

²⁸⁰ **Cultural Differences:** In certain cultures, particularly in countries such as Saudi Arabia, Pakistan, and Iran, blasphemy is classified as a criminal offense, often resulting in severe penalties, including the death penalty.

²⁸¹ **In Christian theology (According to Catholic theology),** certain transgressions are classified as sins against the Holy Spirit, which are considered particularly grave due to their embodiment of a rejection of divine grace and forgiveness. The following are some of the principal sins identified as offenses against the Holy Spirit: **1. Despair** The loss of hope in God's mercy and the possibility of salvation. **2. Hatred of the truth:** The conscious rejection and disdain for God's truth. **3. Willful opposition to known truth:** The deliberate and intentional resistance to truths that are recognized. **4. Envy of God's gifts to others:** The resentment towards the graces and blessings bestowed by God upon others. **5. Hardening of the heart:** The act of rejecting and becoming impervious to God's call and love. **6. Willful persistence in sin:** The conscious decision to continue in sinful behavior while refusing to seek repentance.

actions culminate in a new order devoid of sin and evil.²⁸² The dissertation defines key biblical terms such as *Gehenna*,²⁸³ *Hades*,²⁸⁴ *Sheol*,²⁸⁵ and *Armageddon*,²⁸⁶ and discusses significant eschatological events, including the resurrection,²⁸⁷ final judgment,²⁸⁸ and the role of Satan as the antagonist.²⁸⁹ It emphasizes the diverse landscape of eschatological thought across various religious traditions, particularly within Christianity, where the ultimate defeat of Satan is central to believers' hope for a transformed world. The dissertation explores numerous biblical passages that illustrate themes of judgment, resurrection, and the transformative power of Christ, culminating in the promise of eternal life for the righteous and the consequences for the unrighteous.²⁹⁰ In accordance with Christian tradition, the Bible delineates the fate of Satan, commonly referred to as the Devil, during the eschatological period. It is asserted that, in the final days, Satan will be released to instigate a final rebellion against God, as articulated in the Book of Revelation, particularly in **Revelation 20:7-10**

²⁸² The primary text is the proto-gospel referenced in **Genesis 3:15 (KJV)**.

²⁸³ **Gehenna:** Commonly designated as "hell" in the New Testament, Gehenna refers to a valley situated outside of Jerusalem, which served as a site for the incineration of refuse. **It symbolizes the ultimate place of punishment for the wicked.** The choice biblical verses for the eschatological concept are **2 Chronicles 28:3 (KJV), Matthew 5:22-24 (KJV), Joshua 15:8; 15:16 (KJV), James 3:6 (KJV), Luke 12:5 (KJV), Mark 9:47 (KJV), Mark 9:45 (KJV), Mark 9:43 (KJV), Matthew 23:33 (KJV), Matthew 23:15 (KJV), Matthew 18:9 (KJV), Matthew 10:28 (KJV), Matthew 5:30 (KJV), Matthew 5:29 (KJV), Matthew 5:22 (KJV).**

²⁸⁴ **Hades:** The Greek word for the underworld or realm of the dead, equivalent to the Hebrew *Sheol*. The choice biblical verses for the eschatological concept are **Luke 16:23 (KJV), Revelation 20:13-14 (KJV), Acts 2:27 (KJV), 1 Peter 3:19 (KJV).**

²⁸⁵ **Sheol:** The Old Testament term for the abode of the dead, a place of darkness and silence. The choice biblical verses for the eschatological concept are **Psalms 6:5 (KJV), Ecclesiastes 9:10 (KJV), Psalm 49:15 (KJV), Isaiah 38:10 (KJV), Ephesians 4:9 (KJV), 1 Peter 3:19 (KJV).**

²⁸⁶ **Armageddon,** originating from the Hebrew term "*Har-Magedon*," which translates to "*Mountain of Megiddo*," denotes the location of the ultimate confrontation between the forces of good and evil. The choice biblical verses for the eschatological concept are **Revelation 16:16 (KJV), Joel 3:12 (KJV), Isaiah 14:13-14 (KJV), Revelation 16:12 (KJV).**

²⁸⁷ **Eschatological Events: Resurrection** refers to the belief in the resurrection of the dead at the end of times, as described in **1 Corinthians 15:52 (KJV).**

²⁸⁸ **Eschatological Events: Final Judgment.** This event in which all individuals are judged by God, as described in **Revelation 20:12 (KJV).**

²⁸⁹ **Eschatological Events: The Role of Satan.** Satan is frequently depicted as the antagonist in eschatological events, ultimately facing defeat and being cast into the lake of fire (**Revelation 20:10 KJV**).

²⁹⁰ **Please compare the following passages:** **John 5:28-29 (KJV), 1 Corinthians 15:52 (KJV), Matthew 25:31-46 (KJV), Revelation 20:12-15 (KJV), Daniel 12:2 (KJV), Romans 6:23 (KJV), John 11:25-26 (KJV), Acts 24:15 (KJV), 1 Thessalonians 4:16 (KJV), and Romans 2:6-8 (KJV).**

(KJV). ²⁹¹ This passage encapsulates the definitive destiny of Satan—eternal torment in the lake of fire alongside his followers. In theological discourse, Satan is frequently conceptualized as a fallen angel who rebelled against God. Following his expulsion from heaven, he has assumed the role of the primary antagonist to God and a deceiver of humanity. Within the eschatological framework, it is posited that Satan will be temporarily released to incite a final rebellion. Subsequently, he will be apprehended and cast into the lake of fire, where he will endure eternal torment. This eschatological perspective underscores the ultimate victory of God over malevolence. The imprisonment and perpetual suffering of Satan symbolize the cessation of evil and the establishment of God's kingdom, which is characterized by peace and righteousness. ²⁹² This triumph serves as the foundation of the Christian hope for a renewed and perfect world, in which evil and sin will be irrevocably eradicated.

The concept of the meaning of life is examined through a variety of lenses, including religious, philosophical, sociological, and psychological perspectives. According to biblical teachings, the meaning of life is intrinsically linked to God's purpose, which emphasizes the importance of fostering a relationship with Him, adhering to His commandments, and following the teachings of Jesus Christ, particularly the commandments to love God and one's neighbor. The Old Testament underscores the significance of justice, mercy, and

²⁹¹ Following this ultimate insurrection, Satan will face irrevocable defeat. **Revelation 20:7-10 (KJV)** states: *"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."*

²⁹² Please compare the following passages: **Revelation 20:1-3 (KJV)**, **Revelation 20:10 (KJV)**, **Revelation 21:4 (KJV)**, **Isaiah 65:17-25 (KJV)**, **Matthew 25:41 (KJV)**, **2 Peter 2:4 (KJV)**, **Ezekiel 28:15-19 (KJV)**, **1 John 3:8 (KJV)**, **Romans 16:20 (KJV)**, and **Daniel 7:27 (KJV)**.

compliance with divine laws, while wisdom literature, such as Ecclesiastes, reflects on the futility of human endeavors that lack reverence for God.²⁹³

The Bible offers a comprehensive perspective on the meaning of life, emphasizing its connection to God's plan and purpose for humanity. According to biblical teachings, humans are created in God's image to cultivate a relationship with Him and fulfill His will, which involves adhering to His commandments and promoting His love and justice. The New Testament further elaborates on this by highlighting the teachings of Jesus Christ, who asserts that true fulfillment arises from accepting His salvation and living by the greatest commandments: to love God and one's neighbor. Core Christian values such as faith, hope, and love are central to this understanding. The Old Testament reinforces these concepts through narratives and laws, emphasizing the significance of a relationship with God and the importance of following His commandments. Additionally, the Pentateuch underscores the inherent dignity and value of human life, as humans are created in God's image, which calls for living in accordance with His will.

In other religious traditions, including Islam, Hinduism, Buddhism, and Judaism, the meaning of life is associated with serving God, fulfilling moral obligations, achieving liberation, and adhering to divine commandments. From a phenomenological perspective, meaning is derived from individual experiences and perceptions, whereas sociology investigates how social interactions, roles, and cultural norms shape one's understanding of life's purpose. Additionally, psychology, particularly humanistic and positive psychology,

²⁹³ The essence of life is revealed through following God, adhering to His commandments, and sharing His love and grace throughout the world. A vital aspect of this is living in accordance with the teachings of Jesus Christ, who instructs us to love God with all our heart and to love our neighbor as ourselves (**Matthew 22:37-39, KJV**).

emphasizes self-actualization, personal growth, and the pursuit of meaning through relationships and fulfillment.

Viktor Frankl, a prominent figure in this field and the founder of logotherapy, posits that the search for meaning is central to human motivation.²⁹⁴ This quest can be pursued through creative endeavors, interpersonal relationships, and one's attitudes toward suffering. Frankl's experiences in concentration camps profoundly influenced his belief that meaning can be discovered even in the face of adversity, and that everyday activities can also possess significance when approached with mindfulness.

The research employs phenomenological analysis to examine the character of Satan, exploring how individuals perceive and experience this figure across various contexts, including literature and religion. Furthermore, it highlights the potential of phenomenology to illuminate the influence of the concept of Satan on moral decision-making, personal spirituality, and existential challenges.²⁹⁵ Satan is often regarded as the embodiment of moral transgression and malevolence, serving as a significant symbol of ethical corruption. Moral phenomenologists explore the impact of these perceptions on human behavior and the processes involved in ethical decision-making. They investigate how individuals navigate the temptations and moral dilemmas associated with the figure of Satan, as well as how these experiences manifest in their daily lives and interactions with others.

From this analytical perspective, Satan is understood as a representation of moral evil and transgression, prompting moral phenomenologists to examine the implications of these

²⁹⁴ **Logotherapy** aims to assist individuals in identifying and overcoming obstacles to finding meaning, emphasizing that this pursuit is essential for personal fulfillment and mental well-being. Frankl's insights provide a framework for individuals to navigate life's challenges and uncover purpose through various avenues, including work, love, and the acceptance of suffering.

²⁹⁵ **Prominent figures within the phenomenological tradition include Jan Patočka, Anna Hogenová, Martin Heidegger, Maurice Merleau-Ponty, and Roman Ingarden.**

concepts for human conduct and ethical choices, particularly in the context of confronting temptations and moral quandaries.

In this dissertation, we delineate the categorization of Satanism into two primary forms: theistic²⁹⁶ and non-theistic.²⁹⁷ Furthermore, we further classify these forms into hard²⁹⁸ and soft²⁹⁹ Satanism. The analysis also encompasses the concepts of the left-hand path (LHP)³⁰⁰ and the right-hand path (RHP)³⁰¹. For the purposes of this study, we categorize religions into confessional³⁰² and non-confessional,³⁰³ as well as denominational³⁰⁴ and non – denominational.³⁰⁵

- The dissertation concludes with a discussion on the perception of Satan in non-denominational theology, depicting him as a true adversary to God, whose influence can be diminished through faith and adherence to biblical teachings.

²⁹⁶ **Theistic Satanism** involves the worship of Satan as a deity, emphasizing rituals that are designed to promote spiritual growth and seek divine favor.

²⁹⁷ **Non-theistic Satanism** perceives Satan as a symbol of rebellion and individualism, emphasizing self-empowerment and rationalism without the belief in supernatural entities.

²⁹⁸ **Hard Satanism** encompasses the literal worship of Satan and the engagement in occult practices.

²⁹⁹ **Soft Satanism** is more philosophical in nature.

³⁰⁰ **The LHP** emphasizes individualism and personal freedom.

³⁰¹ **The RHP** prioritizes adherence to divine principles and the promotion of communal harmony.

³⁰² **Confessional religions** adhere to distinct doctrines.

³⁰³ **Non-confessional religions** encompass a wide range of beliefs.

³⁰⁴ **Denominational churches** typically demonstrate organized leadership and follow established guidelines. **Denominational churches typically demonstrate structured leadership and adhere to established guidelines, whereas non-denominational churches prioritize inclusivity and personal spirituality.**

³⁰⁵ **Non-denominational churches** emphasize inclusivity and personal spirituality; however, they may lack certain resources and oversight.

Summary of Findings from the Old Testament

Hypothesis 1: In the Hebrew Bible, Satan is primarily portrayed as an adversary or accuser, acting as an agent of God to test human faith and integrity.

Hypothesis number one is confirmed by our research.

Therefore, the role of Satan in the Old Testament is that of an adversary or accuser, serving as an agent of God to test human faith and integrity.

Factors contributing to this favorable decision, which supports Hypothesis One, include:

The Etymology of the Term. The term "Satan" is derived from the Hebrew word שָׂטָן (H7854). It appears in both late Hebrew and Aramaic, where it exhibits similar forms. This term is often associated with a departure from truth and a disconnection from divine mercy.

Biblical Context: In biblical Hebrew, the term "Ha-Satan" refers to an adversary or opponent, particularly in a divine context. This term is translated as διάβολος (diábolos) in the Septuagint, which conveys the meanings of "adversary" or "accuser." In the New Testament, these terms are used interchangeably. **Role of Satan the Devil in Ancient Israel:** In the context of Ancient Israel, Satan is depicted as an accuser within the divine tribunal, where he exerts influence through adversarial forces during divine judgments. Within Jewish tradition, he is regarded as a fallen angel, a designation attributed to his pride.

Christian theology posits that Satan, commonly referred to as the Devil, serves as the adversary of both humanity and God, embodying the essence of evil.³⁰⁶ He is recognized as the ruler of malevolent spirits; however, his authority is ultimately constrained by the

³⁰⁶ **The figure of Satan**, referred to as the Devil, is mentioned in **Job 1:6 (KJV)**, where the term "Satan" is translated as a role as a deceiver. This characterization is corroborated by various biblical texts. Within the scriptures, the adversary is depicted in several capacities, including that of a tempter (**Matthew 4:3, KJV**), a liar (**John 8:44, KJV**), and as an opponent to the divine intentions of God (**Catechism CCC 2851**).

advent of Christ. Folklore and mythology often depict Satan as a demonic or infernal being endowed with supernatural powers. His association with goats has significantly influenced the personification of the Devil across various cultural narratives. The term "Lucifer" is etymologically derived from Latin, signifying "bearer of light" or "morning star. Christian tradition, Lucifer is frequently linked to the Devil and serves as a symbol of temptation and sin. Cultural interpretations of Lucifer vary considerably among different religious traditions; some view him primarily as a symbol of enlightenment rather than as a representation of sin. In biblical texts, Lucifer is mentioned in the books of Isaiah and Ezekiel, where he is often associated with themes of pride and downfall. The term "shining one" is used ironically in the Book of Isaiah to denote the Babylonian royal dynasty following its decline.

The spiritual essence of Satan, commonly referred to as the Devil, is characterized by his existence as an invisible spiritual entity devoid of a physical form, as indicated in **Ephesians 6:11-12 (KJV)**. He is represented through various metaphorical titles, including "angel of light" (**2 Corinthians 11:14, KJV**), "roaring lion" (**1 Peter 5:8, KJV**), and "great dragon" (**Revelation 12:9, KJV**). Numerous biblical passages, such as **1 Peter 5:8 (KJV)** and **James 4:7 (KJV)**, illustrate his deceptive nature and antagonism toward God.

The historical context reveals that Satan, commonly known as the Devil, is portrayed as a distinct character in the Hebrew Bible, particularly in the texts of Job and Zechariah. **Temptation of Adam and Eve:** The initial act of Satan, commonly known as the Devil, involved enticing Adam and Eve to disobey God, which ultimately led to sin and death, as described in **Genesis 3:1-24 (KJV)**.³⁰⁷ The descent of Moses from Mount Sinai represents a

³⁰⁷ **This term also includes the angels who allied themselves with Satan in his rebellion against God. Consequently, these beings are classified as demons and are positioned in opposition to God's chosen**

pivotal moment in the biblical narrative, as he returns with two tablets of testimony, his face radiant from his communion with God.³⁰⁸

The Book of Job: The Book of Job, which consists of both prose (**chapters 1-2 and 42**) and poetry (**chapters 3-41**), presents a complex narrative. In this text, Satan, referred to as "the Accuser," challenges Job's righteousness by asserting that Job's faithfulness is contingent upon his prosperity. God permits Satan to test Job, resulting in the loss of Job's wealth, health, and family. Despite enduring these profound trials, Job maintains his integrity and refrains from cursing God, thereby exemplifying the theme of human faith in the face of suffering. Although Satan inflicts suffering upon Job, he cannot take Job's life without God's consent, which underscores God's ultimate authority. Job's responses articulate his profound anguish and raise questions regarding the justice of his suffering, providing a stark contrast to the stoic acceptance depicted in the prose sections. Job's friends argue that his suffering is a direct consequence of sin; however, God ultimately vindicates Job, affirming that his suffering was unwarranted. The poetic sections explore the complexities of suffering and divine justice, inviting readers to reflect on their own experiences of injustice.³⁰⁹

Satan in the Book of Zechariah: In Zechariah 3:1-2 (KJV), Satan is portrayed as the accuser who confronts Joshua, the high priest, within a judicial context. This passage exemplifies themes of divine grace and forgiveness, illustrating that God's mercy ultimately

people, particularly the nation of Israel. Throughout biblical history, Satan has consistently sought to undermine God's plans and incite sin among various nations.

³⁰⁸ **This divine radiance instills fear in Aaron and the Israelites, causing them to hesitate in approaching him. However, when he invites them closer, Moses conveys God's commandments to the assembly.** He then veils his face, only removing the covering during direct communication with God.

³⁰⁹ Authorship and Composition of the Book of Job: The authorship and dating of the Book of Job continue to be topics of scholarly discourse. Nevertheless, linguistic evidence suggests that the text was likely composed after the Babylonian exile, specifically during the Persian period (6th-4th century BCE). The intricate literary Hebrew utilized in the text adds further complexity to the endeavor of establishing a definitive date. Moreover, it remains ambiguous whether a single author was accountable for both the prose and poetic sections, or if these components were created by different authors and later integrated.

triumphs over judgment. The transformation of Joshua, from wearing filthy garments to being clothed in clean attire, symbolizes the purification process that believers undergo. Zechariah's prophecies, which encompass significant locations and events, establish a connection between the destiny of Israel and the future of humanity, while also depicting Jerusalem as the spiritual capital. The eschatological events are presented as occurring at God's discretion, with Zechariah's messianic vision serving as a source of pride and joy for his people.

Satan in the Book of 1 Chronicles: In 1 Chronicles 21:1 (KJV), Satan tempts King David to conduct a census, which symbolizes pride and reliance on military strength. This passage represents one of the earliest mentions of Satan within the biblical narrative, highlighting his role as a tempter and adversary. The consequences of David's decision lead to divine retribution, illustrating the dangers associated with pride and the necessity of humility. Throughout biblical history, Satan's influence is depicted as inciting Israel to sin and instigating opposition against it.³¹⁰

³¹⁰ **The Aspirations of Satan:** Satan sought to subvert Israel and instilled ambitions for dominion within the Babylonian king, aiming to usurp divine authority. In certain translations, the term is interpreted as reflective of the arrogant disposition of the Babylonian kings rather than as a specific name or title. Babylon is portrayed as an instrument of Satan's ambitions, with its rulers embodying his desires.

Summary of Findings from the New Testament

Hypothesis 2: In the Greek Bible, the character of Satan evolves into a more autonomous and malevolent entity, symbolizing ultimate evil and opposition to God.

- **Hypothesis Number Two is confirmed by our research.**

We confirmed our second hypothesis in our dissertation: in the New Testament, Satan is portrayed as a more autonomous and malevolent entity that opposes God, Jesus Christ, and the Holy Spirit. Satan acknowledges that his time before being ultimately destroyed by God is limited.

Factors contributing to this positive decision, which supports Hypothesis Two, include:

The temptation of Jesus Christ is documented in the Synoptic Gospels (**Matthew 4:1-11, KJV; Mark 1:12-13, KJV; Luke 4:1-13, KJV**), marking the commencement of His public ministry and illustrating His moral fortitude in resisting Satan's challenges.

In Matthew's account, Jesus, led by the Spirit, confronts three temptations after fasting for 40 days. He counters each temptation with Scripture, emphasizing the significance of relying on the Word of God. **Mark's account** offers a concise depiction of Jesus' temptation in the wilderness, highlighting His solidarity with humanity and His sinless endurance. **In Luke's** narrative, which shares similarities with Matthew's Gospel, the sequence of the temptations differs, thereby underscoring the role of the Holy Spirit and Jesus' steadfast commitment to God's will.

Theological Significance: The temptations affirm Jesus' identity as the Son of God and His role as the second Adam. These teachings provide believers with a framework for resisting temptation through faith and the principles outlined in Scripture. The figure of Satan, commonly referred to as the Devil, recognized Jesus Christ as the prophesied Messiah and sought to undermine Him through a series of temptations. Nevertheless, Jesus Christ

exhibited unwavering obedience to the will of God. Reason: Improved clarity, vocabulary, and technical accuracy while maintaining the original meaning.

The Limitations of Satan: The power of Satan is fundamentally constrained. Although he may inflict suffering on believers, it is essential to recognize that God's providence governs human history and ultimately directs events for the benefit of those who love Him. During the earthly ministry of Jesus Christ, demons acknowledged His authority to cast them into the "abyss," a state of confinement.

In the Epistles of Paul, the apostle warns about the deceptive nature of Satan and his active opposition to the Christian faith. Paul emphasizes the importance of discernment and vigilance when faced with false doctrines.³¹¹

In the Epistles of Peter and James, Satan is depicted in both contrasting and complementary ways. Peter describes Satan as a "roaring lion" that seeks to devour believers, emphasizing the danger he poses. In contrast, James underscores the importance of resisting the devil, advocating for submission to God as a means of spiritual strength. Both apostles stress the essential need for vigilance, prayer, and discernment in the ongoing struggle against the deceptions of Satan.³¹²

Satan in the Book of Revelation underscores God's response to his temptation of Adam and Eve, symbolizing Satan's ultimate defeat and his despair regarding eternal life. A predominant theme within these biblical texts is the ongoing spiritual struggle between good and evil, the critical importance of faith, and the necessity of resisting demonic

³¹¹ Please refer to the following biblical references: 2 Corinthians 11:14 (KJV), 1 Timothy 4:1 (KJV), 2 Thessalonians 2:9-10 (KJV), Ephesians 6:11-12 (KJV), 1 Peter 5:8 (KJV), 2 Corinthians 2:11 (KJV), 2 Corinthians 4:4 (KJV), Colossians 2:8 (KJV), Galatians 1:8-9 (KJV), 2 Timothy 4:3-4 (KJV), 1 John 4:1 (KJV), Matthew 24:24 (KJV), Romans 16:17-18 (KJV), 1 Thessalonians 5:21 (KJV), and Jude 1:4 (KJV).

³¹² Please refer to the following biblical references: 1 Peter 5:8 (KJV), James 4:7 (KJV), James 1:12-16 (KJV), 1 Peter 5:9 (KJV), James 1:5 (KJV), and 1 Peter 4:7 (KJV).

influences. The Book of Revelation articulates the eschatological narrative concerning the ultimate fate of Satan, which includes his expulsion from heaven and his confrontation with the faithful remnant. **In this text, Satan is depicted as a "dragon," a powerful symbol of destruction and oppression, and is characterized as a deceiver who misleads humanity.**

The narrative describes Satan's binding for a millennium by Jesus, who possesses the key to the abyss. This is followed by a brief period of release and Satan's defeat. This account underscores the cosmic conflict between good and evil, positioning Satan as the principal antagonist of God. Revelation 13 introduces two beasts that derive their authority from Satan, symbolizing both political and religious deception. Satan's final insurrection is swiftly extinguished by divine fire, resulting in his eternal condemnation in the lake of fire, alongside the beasts. The imagery of the lake of fire signifies an everlasting separation from God and serves as a cautionary emblem against defying divine authority.³¹³ The overarching message of the text emphasizes the triumph of divine justice and the eradication of evil, marking the culmination of the struggle between good and evil.³¹⁴

³¹³ **The Book of Revelation provides a detailed account of the ultimate destruction of Satan, highlighting the triumph of divine justice over malevolence.** In Revelation 20:1-3 (KJV), the text describes an angel who binds Satan with the key to the abyss, confining him for a millennium and thereby preventing him from misleading the nations. This symbolic act of binding signifies a temporary cessation of Satan's influence, facilitating a period characterized by peace and righteousness on Earth. Following this thousand-year period, Satan is briefly released, instigating a final rebellion against God's followers, which culminates in his swift and definitive defeat through divine intervention (**Revelation 20:7-10 (KJV)**). The narrative reaches its climax in **Revelation 20:10 (KJV)**, where Satan is cast into the lake of fire and brimstone—an act of eternal condemnation that he shares with the beast and the false prophet. This imagery represents perpetual torment and an irrevocable separation from the divine presence, serving as an eschatological warning regarding the consequences of defiance against divine authority. Additionally, **Revelation 19:20 (KJV)** clarifies the simultaneous defeat of the beast and the false prophet, reinforcing the comprehensive victory over all forms of evil. The motif of fire, often associated with divine judgment, symbolizes the complete eradication of sin and the establishment of God's righteous kingdom. Ultimately, the narrative of Revelation offers a profound depiction of the cosmic struggle between good and evil, culminating in the ultimate assertion of God's sovereignty and the annihilation of Satan's power.

³¹⁴ **Please refer to the following biblical references:** Revelation 20:1-3 (KJV), Revelation 20:7-10 (KJV), Revelation 20:10 (KJV), Revelation 12:7-9 (KJV), Revelation 13:1-2 (KJV), Revelation 13:11-12 (KJV), Revelation 19:20 (KJV), Revelation 14:9-11 (KJV), Revelation 14:13 (KJV), Revelation 21:8 (KJV), Revelation 20:14-15 (KJV), Revelation 20:4 (KJV), Daniel 7:11 (KJV), Matthew 25:41 (KJV), Revelation 1:18 (KJV), Revelation 17:8 (KJV), Revelation 12:4 (KJV), Revelation 2:10 (KJV), Isaiah 14:12-15 (KJV).

Limitations of Existing Research

The boundaries of this work define its scope. This study focuses on biblical theology within the Old and New Testaments, incorporating various theological and Christian perspectives. The scope encompasses different theological communities and their interpretations of the themes of Satan and the Devil. These interpretations offer a diverse array of viewpoints that are essential for a comprehensive understanding of the subject.

The methodology employed in this study includes a critical examination and interpretation of biblical texts, reflective analysis, comparative research, and the careful incorporation of theological commentaries.³¹⁵

Other overlaps do not encompass perspectives on the topic, including anthropological, archaeological, eschatological, ethical, ethnological, philosophical, geographical, hermeneutical, historical, comparative religious, cultural, literary, literary-critical, linguistic, moral, mythological, political, psychiatric, psychological, sociological, spiritual, symbolic, theological, and scientific viewpoints.

The limitations of this work do not encompass an examination of topics such as Satan and the Devil within the context of Satanism. This includes a lack of analysis regarding Satan's role in ritual activities and occult practices, as well as in **esotericism, mysticism, spiritualism, witchcraft, magic, and black magic**. Furthermore, the work does not address Satan's involvement in **divination, necromancy, palmistry, spiritual séances, or the use of spirit mediums**.

³¹⁵ **In addition to these methods, research also encompasses specialized studies that focus on individual biblical books. This approach facilitates a detailed and thorough examination of specific themes, historical contexts, and theological implications associated with each book. By concentrating on a single text, researchers can uncover nuances and insights that may be overlooked in broader studies. Furthermore, a holistic principle is employed to integrate various perspectives and methodologies, ensuring a well-rounded and comprehensive analysis of biblical texts. This approach acknowledges the complexity and multifaceted nature of the Bible, providing a richer and more nuanced understanding of its content.**

Furthermore, it does not address Satan's role in pagan rituals and provides a comprehensive perspective on his influence across various practices. The study also fails to consider the roles of Satan and the Devil in sects and societies that exhibit cult-like characteristics. It does not examine the significance of blood in Satanic rituals, nor does it analyze the concept of Satan and the Devil as mechanisms for influencing human behavior and instilling fear, thereby neglecting their psychological and sociological impacts. Additionally, the study does not explore Satan and the Devil as symbols of rebellion against social norms and political structures. Their representation in popular culture, including music, drug use, and sexuality, is also overlooked. The research does not engage with perspectives from sexuality and the philosophy of sex in relation to Satan and the Devil, which would provide a multidisciplinary approach to this topic. Furthermore, the work does not address the presence of Satan and the Devil in secret societies, pagan communities, and new organizations dedicated to their worship. It lacks an analysis of pagan Satanism, non-biblical Satanism, non-biblical demonology, and modern demonology, thereby missing an opportunity to offer a comprehensive overview of their roles and representations in various contexts.

Theological Communities and Interpretations. This dissertation explores biblical theology in both the Old and New Testaments, integrating a variety of theological and Christian perspectives.³¹⁶

³¹⁶ However, it excludes topics related to Satanism, occult practices, esotericism, and other non-biblical and contemporary demonologies.

Directions for Future Research

This literary research focuses on the Christian biblical tradition. Religions that trace their roots to Abraham include Islam and Judaism. Therefore, it is appropriate to conduct research on the concept of Satan in Judaism and Islam, as defined by their theologies, traditions, and sacred texts. In Christianity, Satan is often perceived as a fallen angel who rebelled against God and became the embodiment of evil. This concept is detailed in the Bible, particularly in the New Testament, where Satan is frequently referred to as the tempter and adversary of humanity.

The Concept of Satan in Judaism. In Judaism, the concept of Satan differs significantly from that in Christianity and Islam. The Hebrew word "satan" (שָׂטָן) translates to "adversary" or "accuser" and is often regarded as a metaphor for the yetzer hara, or "evil inclination," which exists within every individual and tempts them to commit wrongdoing (My Jewish Learning & Satan the Adversary, 2024; Pelaia, 2019).

In Judaism,³¹⁷ Satan is often perceived as an angel who executes God's commands and tests the faithfulness of individuals. This concept is supported by several verses in the

³¹⁷ In Jewish texts, the devil is sometimes depicted as an adversary and, at other times, as the embodiment of evil. Generally, Jewish sources do not extensively focus on Satan. He appears in the Bible, is discussed by rabbis, and is thoroughly examined in Jewish mysticism, particularly in Kabbalah. Kabbalistic sources significantly enhance the understanding of Satan, providing rich and detailed depictions of the demonic realm and the forces of evil in the world. In some instances, these forces are to be warded off through various forms of magic, ranging from amulets to exorcisms.

Satan in the Talmud: A detailed passage in the tractate Sanhedrin acknowledges Satan's pivotal role in the biblical narrative of the binding of Isaac (Sanhedrin 89b). Furthermore, a section in the tractate Megillah highlights that Satan's dancing at the feast of the Persian king Ahasuerus played a significant part in the downfall of Queen Vashti in the Purim story (Megillah 10b).

In Tractate Bava Batra, Reish Lakish asserts that Satan, the "yetzer hara," and the angel of death are one and the same (Bava Batra 16a). The Jewish mystical tradition, particularly within Kabbalah and Hasidism, offers extensive insights into the concept of Satan. Kabbalistic texts provide a detailed portrayal not only of Satan but also of the entire domain of evil, which is populated by demons and spirits and exists in parallel to the realm of the holy. **In Kabbalah, Satan is referred to as Samael (sometimes called the Great Demon),** while the demonic realm is generally known as Sitra Achra—literally meaning "the other side" (Scholem, 1965). Samael's wife, who is also mentioned in pre-Kabbalistic Jewish literature, is Lilith—a mythical figure in Jewish tradition more commonly recognized as the rebellious first wife of Adam (Patai, 1964). Many of these concepts later emerged in Jewish folk beliefs and the teachings of Hasidic masters. Even today, some Hasidic Jews seek protection from such forces through the use of amulets or incantations. Additionally, certain Jewish

sacred texts of Judaism. For instance, in the Book of **Job (1:6-12)**, Satan is depicted as an angel who presents himself before God and proposes to test Job's faithfulness. Similarly, in the Book of **Zechariah (3:1-2)**, Satan stands at the right hand of the high priest Joshua to accuse him (**My Jewish Learning, 2024**). Jewish thought generally does not regard Satan as an autonomous being in opposition to God; rather, he is seen as an agent operating within God's will, often serving as a heavenly prosecutor (**My Jewish Learning & Satan the Adversary, 2024; Pelaia, 2019**).

The Concept of Satan in Islam. In Islam, Satan is referred to as Iblis, a being created from smokeless fire who refused to bow to Adam and was cast out of heaven for his disobedience.

Iblis is frequently compared to the Christian Satan, as both figures were expelled from heaven. In Islamic theology, Iblis is regarded as the leader of the devils (shayatin) and is responsible for tempting humans away from God's path.

He is not inherently evil; rather, he chose to rebel against God out of pride and arrogance. Iblis's role is to test humanity, and he will continue to do so until the Day of Judgment, when he and his followers will be punished in Hellfire (**Spahic Omer, 2023; Wikipedia, 2024; Encyclopedia Britannica, 2024**).

communities, particularly within the Sephardic tradition, value amulets as safeguards against evil spirits and uphold various customs and rituals designed to keep these spirits at bay. Jewish sources dating back to biblical times include formulas for exorcism designed to liberate individuals possessed by an evil spirit known as a dybbuk (**Trachtenberg, 1939**). In the Hebrew Bible, Satan is ultimately subordinate to God and serves to fulfill His purpose on Earth. Alternatively, Satan may not be a literal being but rather a metaphor for sinful impulses.

Both Kabbalistic/Hasidic and Christian traditions portray the forces of the holy and the demonic as engaged in a struggle that will culminate in God's ultimate victory (**My Jewish Learning & Satan the Adversary, 2024**). **References:** Scholem, G. (1965). *On Kabbalah and Its Symbolism*. Schocken Books; Patai, R. (1964). *The Hebrew Goddess*. Wayne State University Press; Trachtenberg, J. (1939). *Jewish Magic and Superstition: A Study in Folk Religion*. Behrman's Jewish Book House.

In Islam, Satan, known as Iblis, is considered a fallen angel who refused to bow to Adam and was subsequently punished for his defiance. The Quran recounts the story of Iblis's refusal to bow to Adam in several verses, including **Surah Al-Baqarah (2:34)**,³¹⁸ **Surah Al-A'raf (7:11-18)**,³¹⁹ **Surah Al-Hijr (15:28-44)**, and **Surah Sad (38:71-85)**. These verses detail Iblis's refusal and the punishment he faced as a consequence³²⁰ (**Quran.com & Khattab, 2024**).

These differences in the interpretation of Satan among the three Abrahamic religions³²¹ provide a rich foundation for comparative research and analysis. It would be advantageous to explore additional cultural, social, spiritual, psychological, and theological communities, as well as newly emerging religious groups and movements.³²²

³¹⁸ And 'remember' when We said to the angels, "Prostrate before Adam," so they all did—but not Iblīs, who refused and acted arrogantly, becoming unfaithful (**Quran.com & Khattab, 2024**).

³¹⁹ Surely, We created you, then shaped you, then said to the angels, "Prostrate before Adam," so they all did — but not Iblīs, who refused to prostrate with the others. Allah asked, "What prevented you from prostrating when I commanded you?" He replied, "I am better than he is: You created me from fire and him from clay." Allah said, "Then get down from Paradise! It is not for you to be arrogant here. So, get out! You are truly one of the disgraced." He appealed, "Then delay my end until the Day of their resurrection." Allah said, "You are delayed until the appointed Day." He said, "For leaving me to stray I will lie in ambush for them on Your Straight Path. I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful." Allah said, "Get out of Paradise! You are disgraced and rejected! I will certainly fill up Hell with you and your followers all together." (**Quran.com & Khattab, 2024**).

³²⁰ (**The Quran. (n.d.). Surah Al-Baqarah, 2:34; Surah Al-A'raf, 7:11-18; Surah Al-Hijr, 15:28-44; Surah Sad, 38:71-85.**)

³²¹ For example, in Buddhism, Hinduism, Confucianism, Taoism, Shintoism, tribal religions, and various other religious communities, understanding their theological doctrines and concepts related to the presence of evil, Satan, the Devil, or an opposing entity to God is essential. Such studies would be invaluable in the fields of religious studies and theology as interdisciplinary endeavors. They would necessitate a significant investment of time, collaboration among scholars, ethical considerations, humility, accuracy, and impartiality from the researchers.

³²² Exploring these diverse perspectives would enrich our comprehension of how different cultures and religions perceive and address the concept of evil. Such research would not only contribute to academic knowledge but also foster greater interfaith understanding and respect. To cover a broad spectrum, it is important to include major religions such as Christianity, Islam, Judaism, Buddhism, Hinduism, Sikhism, Jainism, Confucianism, Taoism, Shintoism, Bahá'í Faith, Zoroastrianism, indigenous tribal religions, new religious movements, and secular spiritual movements. This comprehensive approach ensures a well-rounded understanding of the various theological perspectives on the presence of evil.

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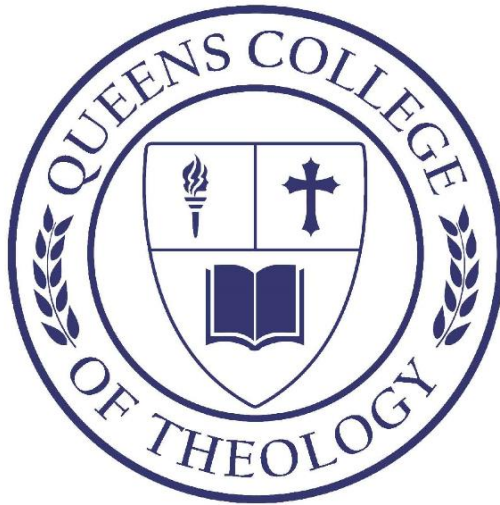
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BIBLICAL SERMON ORDER: HOMILY NUMBER 1

Understanding the Name Yahweh (Hebrew 3068: YHWH: יהוה) in a Religious Context

Biblical sermon order: Homily number 1. Non-Denominational and Non-Confessional Theology.	
Sermon Topic: The Tetragrammaton: Understanding the Name Yahweh (Hebrew 3068: YHWH: יהוה) in a Religious Context	
Biblical Text	Exodus 3: 13-15, (NIV): Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?" God said to Moses, "I am who I am. This is what you are to say to the Israelites: 'I am has sent me to you.' " God also said to Moses, "Say to the Israelites, 'The Lord, the God of your fathers —the God of Abraham, the God of Isaac and the God of Jacob —has sent me to you.' " "This is my name forever, the name you shall call me from generation to generation.
Exodus 3:13-15	
Psalms 83:18	
Isaiah 42:8	
Hebrew יהוה	
Yah-weh	
Strong's Hebrew: 3068 [e]	
יהוה	
	Psalm 83:18, New Jerusalem Bible (NJB): Let them know that you alone bear the name of <i>Yahweh</i> , Most High over all the earth.
	Isaiah 42:8, (NBJ) Hebrew Texts. Original Word: יהוה Westminister Leningrad Codex אֲנִי יְהוָה הוּא שְׁמִי וְכַבֹּדִי לֹא אֶחָד אֶתָּן וְתַהֲלֵתִי לִפְסִילִים: WLC (Consonants Only) אֲנִי יְהוָה הוּא שְׁמִי וְכַבֹּדִי לֹא אֶחָד אֶתָּן וְתַהֲלֵתִי לִפְסִילִים: Aleppo Codex אֲנִי יְהוָה הוּא שְׁמִי וְכַבֹּדִי לֹא אֶחָד אֶתָּן וְתַהֲלֵתִי לִפְסִילִים Original Word: יהוה. Part of Speech: Proper Name. ▪ Transliteration: Yhovah. Pronunciation: yah-VEH or yah-WEH ▪ Phonetic Spelling: (yeh-ho-vaw'). Meaning: Jehovah ▪ Definition: LORD (often rendered in all capital letters in English translations to distinguish it from other titles).
Research	
Strong's Hebrew 3068.	
יהוה (Yhvh)	
Genesis Chapter 2, verses 4, 5, 7-9, 15-16, 18, 19, 21, 22	
	The term "Tetragrammaton" comes from the Greek words "tetra" (four) and "grammaton" (letters), referring to the four-letter name of God, יהוה (YHWH). This name appears frequently in the Hebrew Bible and is considered the most sacred name of God. Significance of Sacredness: The Tetragrammaton is indeed considered highly sacred in Jewish tradition. The name signifies God's eternal and unchanging nature. The Significance of God's Name: o In the Book of Exodus 3:13-15, God revealed His name to Moses as "I AM WHO I AM." This phrase conveys the eternal and unchanging nature of God. This declaration is known as "Ehyeh Asher Ehyeh – I AM WHO I AM." God exists independently of time and space and is



Genesis Chapter 3, verses 1, 8, 9, 13, 14, 21, 22, 23

Genesis Chapter 4, verses 1, 3, 4, 6, 9, 13, 15, 16, 26.

Genesis Chapter 5, Verse 29

Genesis Chapter 6, verses 3, 5, 6, 7, and 8

יהוה אלהים (YHWH Elohim)
LORD God (YHWH Elohim)
Genesis 2:4, 5, 7
Genesis 3:23

(אֲדֹנָי)
Lord GOD (Adonai YHWH)
Adonai (אֲדֹנָי)
Genesis 15:2
Exodus 4:10
Deuteronomy 3:24

Strong's Hebrew: 430. Elohim
Original Word: אֱלֹהִים
Meaning: the supreme God, magistrates

Strong's Hebrew: 136.
אֱלֹהִים

omnipotent. Additionally, God's attributes encompass omnipotence, omniscience, omnipresence, eternity, immutability, perfection, holiness, love, justice, and mercy.

- o Moreover, in the Word of God, there is a direct form of God's name, expressed through the Tetragrammaton YHWH. The pronunciation can vary and is represented by terms such as Yahweh, Jehovah, Yehovah, Yehowah, and JHWH.
- o Elohim: First Usage: The term "Elohim" first appears in the Hebrew Bible in Genesis 1:1: "In the beginning, God (Elohim) created the heavens and the earth." Total Occurrences: "Elohim" appears approximately 2,570 times in the Tanakh (Hebrew Bible).
- o Adonai: (אֲדֹנָי) First Usage: The term "Adonai" first appears in Genesis 15:2: "But Abram said, 'Lord GOD (Adonai YHWH), what will You give me, seeing I go childless?'" Total Occurrences: "Adonai" appears approximately 430 times in the Tanakh.
- o YHWH (Jehovah): First Usage: The term "YHWH" (also rendered as sometimes transliterated as first appears in Genesis 2:4: "This is the account of the heavens and the earth when they were created, in the day that the LORD God (YHWH Elohim) made the earth and the heavens.
- o Total Occurrences: "YHWH" appears approximately 6,828 times in the Tanakh.

Other terms include:

- El Shaddai (Genesis 17:1, mentioned 48 times); El Elyon (Genesis 14:18; mentioned 28 times); Jehovah Jireh (Genesis 22:14); Jehovah Rapha (Exodus 15:26); Jehovah Nissi (Exodus 17:15).

What does this mean?

- Almighty God, Most High God; The Lord Will Provide; The Lord Who Heals; The Lord is my Banner.

The Name of God in Biblical Literature. The Name of God in Various Bible Translations:

- King James Version (KJV):
 - o LORD: Used often in place of the Tetragrammaton YHWH.
 - o God: Used in place of Elohim.
 - o Jehovah: Used in several verses (e.g., Exodus 6:3).
- Jerusalem Bible:
 - o Yahweh: Used in place of the Tetragrammaton YHWH.
 - o God: Used in place of Elohim.
- New International Version (NIV):
 - o LORD: Used in place of the Tetragrammaton YHWH.
 - o God: Used in place of Elohim.



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(Adonay) Lord, Master	○ Sovereign LORD: Used in place of Adonai YHWH <i>New American Standard Bible (NASB):</i> LORD: Used in place of the Tetragrammaton YHWH. God: Used in place of Elohim. Lord GOD: Used in place of Adonai YHWH. <i>Revised Standard Version (RSV):</i> LORD: Used in place of the Tetragrammaton YHWH. God: Used in place of Elohim. <i>English Standard Version (ESV):</i> LORD: Used in place of the Tetragrammaton YHWH. God: Used in place of Elohim. <i>Christian Standard Bible (CSB):</i> LORD: Used in place of the Tetragrammaton YHWH. God: Used in place of Elohim. <i>New Living Translation (NLT):</i> LORD: Used in place of the Tetragrammaton YHWH. God: Used in place of Elohim.
Prayer Relationship with God	Personal Reflection - Building a Relationship with God. Addressing God in prayer using names such as Yahweh, Jehovah, Adonai, and Elohim conveys faith, humility, and deep reverence. These names reflect a profound understanding of the monotheistic God as presented in both the Old and New Testaments, embodying the faith expressed throughout the entire inspired Bible. - Using God's name provides comfort and strength to Christians, reinforces their faith, and assists them in overcoming life's challenges. - Satan, the devil, fears God's name. As Christians, we find protection in God's name, which sanctifies our lives.
Jewish Culture and Its Customs	The Pronunciation of God's Name and the Jewish Sacred Tradition of Silence. The exact pronunciation of YHWH is unknown because the ancient Hebrew script did not include vowels, and over time, the specific vocalization was lost due to reverence and avoidance of misuse. Reverence and Substitution: Jews traditionally avoid pronouncing the Tetragrammaton out of respect. Instead, they use titles like "Adonai" (Lord) during prayer and "HaShem" (The Name) in casual conversation. This practice of substitution is reflected in various translations of the Bible. For example, in the King James Version (KJV) and many other English translations, the Tetragrammaton is often rendered as "LORD" in all capital letters to distinguish it from other terms for lord.
Selected Archaeological Sources	Physical Archaeological Evidence: The evidence uncovered in archaeological discoveries—including the amulet from Jerusalem, which dates to the seventh or sixth century B.C. and was discovered by Gabriel Barkay; the pottery shard from Arad, dating to around 600 B.C. and revealed through advanced multispectral imaging techniques; and the lead tablet from Mt. Ebal, dating to the 15th century B.C. and unearthed by the Associates for Biblical Research—demonstrates the presence of the Divine Name in the form of the Tetragrammaton, יהוה (YHWH). These



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	findings offer valuable insights into the religious practices and beliefs of the ancient Israelites and highlight the historical significance of the Tetragrammaton in biblical archaeology.
Point 1 (10 minutes) Strong's Hebrew: 430. אלהים (Elohim) Elohim: God, gods, divine beings, judges Pronunciation: eh-lo-HEEM	Exodus 3: 13-15; + Psalm 83:18. Isaiah 42:8 - Tetragrammaton, יהוה YHWH Word Origin: Derived from the root אל (El), meaning "god" or "power." Genesis 1:1: בראשית ברא אלהים את השמים ואת הארץ (In the beginning, God (Elohim) created the heavens and the earth). Exodus 20:2: אנכי יהוה אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים (I am the LORD thy God (YHWH Elohim), which have brought thee out of the land of Egypt, out of the house of bondage). • Corresponding Greek / Hebrew Entries: - G2316 (Theos): The Greek equivalent used in the New Testament to refer to God.
Point 2 (10 minutes) Moses, David, and the prophets invoked God's name.	Moses, David, and the prophets invoked God's name to convey their faith and reverence. Moses encountered God directly at the burning bush. God's servants employed His name with deep faith and sacred respect, which endowed them with authority, authenticity, and truthfulness in the words they spoke.
Point 3 (10 minutes) Jeremiah	Jeremiah frequently invoked God's name in his prophecies to demonstrate that his messages originated directly from Him. God's name is akin to the light from a lighthouse, illuminating our path and guiding us forward. Even as we perceive this light, we understand that we are drawing nearer to it—closer to God, who embodies holiness, love, strength, and power.
Notes for review - Sects topic	Notes for review - Sects topic: Jehovah's Witnesses exhibit the characteristics of a sect as they differ from mainstream Christianity in several ways: They use the name Jehovah for God, rejecting the doctrine of the Trinity, which is central to most Christian denominations. They have their own Bible translations and interpretations. They are known for their active evangelism and spreading of their teachings. These traits mark Jehovah's Witnesses as a typical sect within broader Christianity. Sects often hold unique beliefs and practices that significantly differ from mainstream religion or culture. They may encourage separation from the broader society or other religions, emphasizing their unique identity. Members are often expected to show absolute devotion to their faith
Delivery Comfort, Strength Holiness, Respect	Personal anecdotes and which point number they should be placed in - The story of how I found peace in stressful and difficult situations through prayer, using the names of God: Adonai, Elohim, and Yahweh. - The Journey of How God Became a Personal Presence in My Life.



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Abstract, contrast or complex concepts that make the sermon more memorable for the congregation.
God's name is like a beacon from a lighthouse. God's name symbolizes both presence and power. It is also described as "the key that opens the door to understanding God's power."

How to hit the topic home to those who Non-Christian or as biblically enriched.

For a Christian-oriented community: there are universal themes, principles of faith and respect that help people, regardless of religious beliefs.

Memorable Metaphors that can be used to reinforce points and theme

The foundation of life is prayer to a concrete God, known as Yahweh, Adonai, and Elohim. Reminded of the meaning of names. Jahve Nisi represent different aspects of God in the Hebrew Bible: Yahweh (the personal name of God), Adonai (Lord), Elohim (God), Yahweh Rapha (the Lord who heals), and Yahweh Nissi (the Lord is my banner). Please repeat the example involving the light from the "lighthouse" and the "key from the lock". Summarizing the main points, biblical figures such as Moses, David, and the prophets, including Jeremiah, called upon the name of God.

Outline. Attach how many minutes you plan on spending on each section of your sermon.

Opening of the Fellowship: 5 minutes. Opening Prayer and Singing: 5 minutes. Point 1: 10 minutes. Point 2: 10 minutes. Point 3: 15 minutes. Conclusion and Summary: 5 minutes. Choir Singing and Closing Prayer.

Reasoning for sermon, what the audience took from it, and how it intends to help the community: The sermon focuses on the Tetragrammaton, the sacred name of God represented by the four Hebrew letters YHWH (יהוה), and its significance in biblical texts and Jewish tradition. Key biblical references include Exodus 3:13-15, where God reveals His name to Moses as "I AM WHO I AM," emphasizing His eternal and unchanging nature. The sermon explores the meanings and uses of related names for God, such as Elohim and Adonai, and their occurrences in the Hebrew Bible. It highlights the importance of invoking God's name in prayer, which reflects faith and reverence, and discusses the cultural practice among Jews of substituting the Tetragrammaton with titles like "Adonai" out of respect. Additionally, archaeological evidence supports the historical significance of the Tetragrammaton. The sermon aims to convey comfort, strength, and a deeper understanding of God's presence and power, using metaphors like a lighthouse to illustrate how God's name guides believers. It also touches on the distinct beliefs of Jehovah's Witnesses as a sect within Christianity. Overall, the message encourages building a personal relationship with God through prayer and understanding His names.



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Biblical sermon order: Homily number 2

The Biblical Perspective on the Meaning of Life: Insights from Scripture

Biblical sermon order: Homily number 2. Non-Denominational and Non-Confessional Theology.

Sermon Topic: The Biblical Perspective on the Meaning of Life: Insights from Scripture.

Biblical Text	☐ Ecclesiastes 12:13-14 (KJV): "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."
Ecclesiastes 12:13-14	Kohelet (Ecclesiastes) 12:13-14: Tanakh, The Hebrew Bible, Ketuvim, Kohelet גִּסְרוֹתָי וְדָרְכֵי הַיָּם כָּל־נֶשְׁמָה אֶת־הָאֱלֹהִים וְרָא וְאֶת־מַצְוֹתָיו שְׂמֹר כְּלִי־הַדָּם יִדְבֹר אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים וְכָא בְּמִשְׁפָּט עַל כָּל־נֶפֶשׁ אִם־טוֹב וְאִם־רָע
Matthew 22:37-40	☐ Matthew 22:37-40 (KJV): "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." ☐ Greek Bible: δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίόν σου ὡς σεαυτόν. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.
Galatians 5:22-24	☐ Galatians 5:22-24 (NIV) "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law."
Research	Pastoral Commentaries ☐ Finding the meaning of life through love and service to God and our neighbors is essential. The true essence of life lies in adhering to God's commandments and nurturing love for both God and our neighbors. The Bible instructs us to love our enemies and pray for them as well. God's commandments not only guide us but also provide support and stability in this world. It is important to emphasize the



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attitudes we should adopt toward our enemies. We should pray for our adversaries. We should refrain from slandering our enemies. We should refrain from speaking words that could harm our neighbors.

- ☐ We should love our neighbors. We will face the consequences of our actions before God.
- ☐ With the measure we use to judge others, we will be judged in return.
- ☐ We should first remove the speck from our own eye before addressing the speck in our neighbor's eye. Let us first examine our own sins and ourselves before pointing them out to our neighbors. Therefore, we must be mindful of our words and strive to cultivate the genuine fruits of the Spirit. Fruit of the Spirit includes love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control. Against such things, there is no law.

Personal Reflection

- ☐ Faith in God, the forgiveness of enemies, and love for one's neighbor offer deeper meaning and fulfillment in alignment with God's will.
- ☐ I have been searching for the meaning of life since childhood. To embark on this journey, I first had to liberate myself from teachings that did not bring me joy, which were imposed upon me by my family. I discovered God through non-denominational theology and a Christian, biblical faith. I learned to let go of the pain inflicted by others, including my own family, and to forgive them, entrusting my burdens to God so that my soul could be uplifted. My mission is to be a non-denominational theologian within the Christian tradition, helping others to find the triune God and to understand the biblical teachings of the Old and New Testaments. In my personal life, the most important principle is to love God. When we embrace this love, we become capable of loving our enemies and, importantly, refraining from causing harm and suffering to those around us.

Ecclesiastes 1:2-4 Ecclesiastes 3:1-8.	Historical Background and context of the scripture, including notes on the nuances of the original language. ☐ The Book of Ecclesiastes is traditionally attributed to Solomon, the son of David and King of Israel. It is located in the Old Testament and consists of 12 chapters. Some biblical scholars argue that the true author may not be Solomon and that the book was composed at a later date. The dating of Ecclesiastes suggests it was written
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Ecclesiastes 12:13-14	between the 5th and 3rd centuries BC. The following passages are connected to the meaning of life: Ecclesiastes 1:2-4. Ecclesiastes 3:1-8. Ecclesiastes 12:13-14.
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Other Historical references to the sermon topic. Selected Characters and Their Biblical Life Stories

- ☐ Noah: Genesis 6:9 – His life's purpose was to preserve humanity and animals during the flood by obeying God.
- ☐ Abraham: Genesis 12:1-3 – The meaning of his life became faithfulness to God and the fulfillment of the promise to become the father of many nations.
- ☐ Isaac: Genesis 26:3-5 – The meaning of his life was to continue the legacy of his father, Abraham, and uphold the covenant with God.
- ☐ Jacob: Genesis 32:28 – The meaning of his life became the building of the nation of Israel and the transformation of his life through a personal struggle with God.
- ☐ Moses: Exodus 3:10 – The purpose of his life was to lead the Israelites out of Egyptian slavery and to accept the Law at Sinai.
- ☐ Joshua 1:6-9 – The purpose of his life was to lead the Israelites to the Promised Land and fulfill God's promises.
- ☐ Jeremiah 1:7-10 – His purpose in life was to warn Israel of the impending judgment and to call them to repentance.
- ☐ Esther 4:14 – Her purpose in life was to save the Jewish people from destruction through courage and strategic intervention.
- ☐ John the Baptist: Mark 1:2-4 – His purpose in life was to prepare the way for the Messiah by calling people to repentance and baptism.
- ☐ Peter: According to Matthew 16:18, his purpose in life was to lead the early Christian church and strengthen the faith through teaching and letters.
- ☐ Matthew 9:9 – His purpose in life was to spread the Gospel and document the teachings of Jesus Christ in the Gospel of Matthew.
- ☐ Mark 1:1 – His purpose in life was to document the gospel of Jesus Christ, focusing on His works and miracles.
- ☐ Luke 1:3 – His purpose in life was to provide a comprehensive and historically accurate account of the life of Jesus and the actions of the apostles.



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- John 20:31 – His purpose in life was to bear witness to the divinity of Jesus Christ and to express His love through the Gospel and letters.
- Paul: Acts 9:15 – His purpose in life was to spread the Gospel to the Gentiles and establish Christian churches.

Point 1	Argument That Supports Main Theme. Observance of God's commandments.
Ecclesiastes 12:13-14	Observing God's commandments should stem not from a mere fear of punishment, but from a genuine love for God. To become just and honest individuals.
Point 2	Argument that Supports Main Theme. Love for God and love for one's neighbor.
Matthew 22:37-40	God is love. He loves us equally; that is why He sent the God-man, Jesus Christ, to Earth to save us through His blood. + If we commit wrongdoing, we will be held accountable by God. We will confess our actions before Him. Love for one's neighbor, love for one's enemy—God is love, and He demands love from us. + Develop qualities that are identified in the Bible as the fruit of the Spirit.
Point 3	Argument that Supports Main Theme. Examples from Biblical History
	Selected Characters and Their Biblical Lifestyles: Noah, Abraham, Isaac, Jacob, Moses, Joshua, Jeremiah, Esther, John the Baptist, Peter, Mark, Luke, John, and Paul.
Delivery	Personal anecdotes and which point number they should be placed in. + The meaning of life, rooted in love for God, has consistently provided me with inner peace and the strength to navigate conflicts with aggressive family members or groups. Here is my personal story. +An honest and upright citizen who fulfills his tax obligations, works legally, and contributes to the community.
Abstract , contrast or complex concepts that make the sermon more memorable for the congregation.	



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We are on a journey, navigating up and down, left and right. God's commandments serve as signposts along the way. The Bible serves as the guide we need on our journey to reach our destination. The ultimate goal of life is to attain fulfillment in the triune God.

How to hit the topic home to those who Non-Christian or as biblically enriched. To illustrate the qualities that can strengthen relationships of any kind and provide examples that fulfill the meaning of life, we can consider the attributes associated with the fruit of the Holy Spirit, such as love for one's neighbor, as well as love for the Bible and God.

Memorable Metaphors that can be used to reinforce points and theme.

"Light illuminates our path"; "A compass that directs us toward the right path".

Outline. Opening of the Fellowship: 5 minutes. Opening Prayer and Singing: 5 minutes.

Point 1: 10 minutes. Point 2: 10 minutes. Point 3: 15 minutes. Conclusion and Summary: 5 minutes.
Choir Singing and Closing Prayer.

Reasoning for sermon, what the audience took from it, and how it intends to help the community: The sermon titled "The Biblical Perspective on the Meaning of Life: Insights from Scripture" focuses on understanding life's purpose through biblical teachings, particularly from Ecclesiastes 12:13-14, Matthew 22:37-40, and Galatians 5:22-24. It emphasizes that the essence of life is found in loving God and serving others, adhering to God's commandments, and nurturing the fruits of the Spirit, such as love, joy, and kindness. The sermon draws on historical biblical figures like Noah, Abraham, and Moses to illustrate how their lives were defined by obedience to God and service to others. It encourages self-reflection and personal accountability, urging individuals to examine their own actions before judging others. The speaker shares personal experiences of finding meaning through faith and forgiveness, highlighting the importance of love in overcoming conflicts. The sermon concludes by reinforcing that God's commandments guide us on our journey toward fulfillment in Him, using metaphors like light and a compass to illustrate the guidance provided by scripture. The structure includes an opening fellowship, prayer, and singing, followed by three main points and a conclusion, designed to engage both Christian and non-Christian audiences.



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Biblical sermon order: Homily number 3

Death and Eternal Life

Biblical sermon order. Homily number 3. Non-Denominational and Non-Confessional Theology.	
Sermon Topic: Death and Eternal Life	
Biblical Text	1 Corinthians 15:50-57, New International Version: I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed— in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.” “Where, O death, is your victory? Where, O death, is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ. John 11:25-26, New International Version: Jesus said to her, “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?”
Research	Pastoral Commentaries
John 11:1-44	☐ Faith in Jesus Christ brings us hope and comfort during times of trouble.
Matthew 9:18-26	☐ In John 11:1-44, we find the story of Lazarus of Bethany, who was raised from the dead by Jesus Christ. The fact that Jesus raised him to life demonstrates the power of the triune God.
Mark 5:21-43	☐ The Raising of Jairus' Daughter is recorded in three Gospels: Matthew 9:18-26, Mark 5:21-43, and Luke 8:40-56.
Luke 8:40-56	☐ Revelation 21:3-4: And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither
1 Corinthians 15:26,	
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Thessalonians 2:11-12.	



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John 11:25-26	sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
John 11:25-26	☐ 1 Corinthians 15:26, (KJV): "The last enemy that shall be destroyed is death."
Proverbs 22:6;	☐ We have various Greek sources available for consultation:
Ephesians 6:4;	Stephens 1550 Textus Receptus; Scrivener 1894 Textus Receptus;
Colossians 3:21; Psalms 103:13; 1 Thessalonians 2:11-12;	Byzantine Majority
Proverbs 4:11; Proverbs 23:24;	Alexandrian; Hort and Westcott; Latin Vulgate; King James Version
Proverbs 1:8; 2 Corinthians 6:18; 1 Timothy 5:8	Latin Vulgate John 11:25-26
	☐ 11:25 dixit ei Iesus ego sum resurrectio et vita qui credit in me et si mortuus fuerit vivet
	11:26 et omnis qui vivit et credit in me non morietur in aeternum credis hoc
	King James Version John 11:25-26
	☐ 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
	11:26 And whosoever liveth and believeth in me shall never die. Believest thou this
Personal Reflection	Personal Reflection
	☐ After the death of my father and my close friends, my only comfort has been and continues to be the words of God. Proverbs 22:6; Ephesians 6:4; Colossians 3:21; Psalm 103:13; 1 Thessalonians 2:11-12; Proverbs 4:11; Proverbs 23:24; Proverbs 1:8; 2 Corinthians 6:18; 1 Timothy 5:8.
	☐ 2 Timothy 3: 16. Latin Vulgate: 3:16 omnis scriptura divinitus inspirata et utilis ad docendum ad arguendum ad corrigendum ad erudiendum in iustitia
	☐ King James Version: 3:16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:
Historical Background	Historical Background and context of the scripture, including notes on the nuances of the original language. Comparing biblical examples, both Hebrew and Greek, is valuable. The Bible's teachings on death and eternal life offer genuine hope for believers through the “blood of Jesus Christ”. Understanding and applying this truth is essential.



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	☐ Parallel Hebrew Old Testament: Modern Hebrew; Paleo-Hebrew (Before 585 B.C.); Hebrew Transliterated; Latin Vulgate; King James Version. ☐ Textus Receptus Greek Text; <i>King James Bible</i>, <i>With Strongs Dictionary</i> – Stephens 1550 Textus Receptus; Scrivener 1894 Textus Receptus; Byzantine Majority; Alexandrian; Hort and Westcott; Latin Vulgate; King James Version.
Other Historical references	Other Historical references to the sermon topic. ☐ In biblical times, death was seen as inevitable, but the resurrection offers a transformative perspective. Early Christians viewed eternal life as attainable through Jesus Christ, a revolutionary idea.
Point 1 1 Corinthians 15:50-57 Revelation 21:1, 3-4	Argument That Supports Main Theme. ☐ Paul presents an argument that supports the central theme of resurrection and victory over death. The victory has been achieved through Jesus Christ, and death will ultimately be defeated (1 Corinthians 15:50-57). ☐ Revelation 21:1. (NIV), A New Heaven and a New Earth: Then I saw “a new heaven and a new earth,”[a] for the first heaven and the first earth had passed away, and there was no longer any sea + Revelation 21:3-4.
Point 2 John 11:25-26	Argument that Supports Main Theme. Faith in Jesus Christ. ☐ Faith in Jesus Christ is the central theological doctrine, emphasizing His victory over death and the redemption of humanity through His divine sacrifice. The blood of Jesus Christ was shed for our sins, and thus we can find eternal salvation only through Him, reaching the Triune God through Christ and the teachings of the Bible. ☐ Bible Verses: Faith in Jesus Christ: John 3:16; Overcoming Death: 1 Corinthians 15:55-57; Redeemed by His Divine Blood: 1 Peter 1:18-19; Shed for Our Sins: 1 John 1:7; Eternal Salvation through Jesus Christ: Acts 4:12; Access to the Triune God: John 14:6.
Point 3 2 Timothy 3:16	Argument that Supports Main Theme ☐ The Importance of Believing in the Bible: 2 Timothy 3:16. ☐ The Resurrection of Jesus (Matthew 28:1-10, Mark 16:1-8, Luke 24:1-12, John 20:1-18): Jesus Christ was crucified, died, and was buried. On the third day, He rose from the dead, an event that is central to the Christian faith.



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	☐ Paul, a biblical character, was persecuted for his faith in eternal life, which gave him the strength to persevere. ☐ Stephen was the first martyr for his faith. ☐ Jesus Christ performed many miracles, including healing and raising the dead. Here are instances of his resurrections. The widow's son in Nain is in Luke 7:11-17; Jairus's Daughter: Mark 5:21-43; Lazarus's resurrection is in John 11:1-44.
Delivery	Personal anecdotes and which point number they should be placed in. ☐ My experience supporting believers in loss emphasizes comfort through victory over death via Jesus Christ, repentance, and biblical examples of eternal life. These conversations help build hope and comfort for the grieving. Personal conversations and discussions on biblical topics help process themes like death and grief. Trust in Jesus Christ and his sacrificial ransom is essential to the Christian faith. ☐ Faith is a divine gift. Those without it can only pray for its arrival, enabling the Holy Spirit to guide their daily belief in God.
	Abstract , contrast or complex concepts that make the sermon more memorable for the congregation. ☐ Define Gehenna, Hades, Sheol, Armageddon, and Eschatology. ☐ Biblical metaphors for death and resurrection include: death as sleep (John 11:11-14), shadow (Psalm 23:4), withering (1 Peter 1:24), returning to dust (Genesis 3:19), and a journey (2 Timothy 4:6).
	How to hit the topic home to those who Non-Christian or as biblically enriched. ☐ Hope and comfort resonate with everyone, allowing us to discuss our faith and support for all.



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Memorable Metaphors that can be used to reinforce points and theme.

- ☐ Biblical metaphors include the "Sunrise" in Luke 1:78-79, the "Reviving Bones" in Ezekiel 37:1-14, and the "Blooming Desert" in Isaiah 35:1-2.
- ☐ Biblical metaphors for death and resurrection include: "Death as sleep" in John 11:11-14, "Shadow" in Psalm 23:4, "Withering" in 1 Peter 1:24, "Returning to dust" in Genesis 3:19, and "A journey" in 2 Timothy 4:6.

Outline. Opening of the Fellowship: 5 minutes. Opening Prayer and Singing: 5 minutes.

Point 1: 10 minutes. **Point 2:** 10 minutes. **Point 3:** 15 minutes. **Conclusion and Summary:** 5 minutes.

Choir Singing and Closing Prayer.

Reasoning for sermon, what the audience took from it, and how it intends to help the community: The sermon titled "Death and Eternal Life," based on biblical texts from 1 Corinthians 15:50-57 and John 11:25-26, emphasizes the transformative power of faith in Jesus Christ regarding death and resurrection. It asserts that flesh and blood cannot inherit the kingdom of God, highlighting the necessity of being changed to inherit eternal life. The sermon references the resurrection of Lazarus and the healing of Jairus' daughter as demonstrations of Jesus' power over death, reinforcing the belief that faith in Him provides hope and comfort during times of loss. It discusses the significance of biblical teachings on death, eternal life, and the victory over sin and death through Jesus' sacrifice, supported by various scripture references. The sermon emphasizes the central theme of resurrection and victory over death through Jesus Christ, supported by biblical references such as 1 Corinthians 15:50-57 and Revelation 21:1, 3-4, which affirm that death will ultimately be defeated. It highlights the importance of faith in Jesus as the means of redemption and eternal salvation, referencing key verses like John 3:16 and Acts 4:12. Additionally, it underscores the significance of the Bible, as stated in 2 Timothy 3:16, and recounts the resurrection of Jesus as a foundational event in Christianity, along with examples of His miracles and the perseverance of early believers like Paul and Stephen. The sermon also includes personal reflections on the comfort found in scripture during grief, the importance of believing in the Bible, and the centrality of Jesus' resurrection to Christian faith. It aims to resonate with both believers and non-believers by discussing universal themes of hope and comfort, using memorable metaphors and analogies to illustrate the concepts of death and resurrection.



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Biblical sermon order: Homily number 4

Humility and Poverty

Biblical sermon order. Homily number 4. Non-Denominational and Non-Confessional Theology.

Sermon Topic: Humility and Poverty

Biblical Text	☐ Matthew 5:3, (KJV) "Blessed <i>are</i> the poor in spirit: for theirs is the kingdom of heaven."
Matthew 5:3	☐ Luke 18: 9-14, (KJV) "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men <i>are</i> , extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as <i>his</i> eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified <i>rather</i> than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."
Luke 18: 9-14	☐ Numery 12:3 (NIV): "(Now Moses was a very humble man, more humble than anyone else on the face of the earth.)"
Numery 12:3	
Research	Pastoral Commentaries
Matthew 5:3	Saint Augustine stated, "Humility is the foundation of all virtues." Through the quality of humility, which we develop and cultivate, we can admit our faults and openly seek God's grace. Being a humble person does not equate to being weak; rather, it means recognizing our limitations and earnestly seeking God's assistance.
Luke 18:9-14	☐ Matthew 5:3, (KJV), Greek Bible, New Testament: "Γρυμακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν."
Numery 12:3	☐ Luke 18:9-14, (KJV), Greek Bible, New Testament: "εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην· ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεῦξασθαι, ὁ εἷς φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ
Matthew 6:19-21	
Matthew 19:21	
Luke	



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6:20-21	σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἐτυπτεν τὸ στήθος αὐτοῦ λέγων, ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.” □ Numery 12:3, Hebrew Old Testament, Massoretic Text OT Hebrew Numbers. וְהָאִישׁ מֹשֶׁה *עָנָו [עָנָו] מֵאֵד מְכַל הַדָּם שָׁר עַל-פְּנֵי הָאֱלֹהִים Massoretic Text OT Hebrew Numbers 12:3:”w'häiysh mosheh *änäw [änäyw] m'od miKol häädäm ásher al-P'nëy häädämäh š“ □ Humility draws us closer to God. Ultimately, the manner in which we live our lives holds great significance. Adopting a minimalist lifestyle is a commendable choice for Christians. We should possess only what is necessary for our lives, as the foundation lies in discovering the biblical teachings of the triune God. □ Matthew 6:19-21 (NIV) “Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” □ Matthew 19:21, (NIV) Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.” □ Luke 6:20-21, (NIV) Looking at his disciples, he said: “Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh.” □ Matthew 8:20, (NIV) Jesus replied, “Foxes have dens and birds have nests, but the Son of Man has no place to lay his head.” □ Luke 18:25, Authorized (King James) Version, For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God.
Matthew 8:20	
Luke 18:25	
	Personal Reflection. □ Confessing our sins to God can be quite challenging.



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	However, when we cultivate a healthy relationship with Him, we are more inclined to confess our sins and seek His mercy. I have found that confessing my sins through private prayer has been a profound experience. I am convinced that God hears my prayers, as He leaves a lasting impact on our lives and helps us attain spiritual peace, mercy, and mental balance. While I do not place excessive importance on material possessions, the struggle to live within my means can feel burdensome. I believe that God teaches us in this way to fulfill His purposes. He prepares us for His service, whether through private prayer and confession of sins or by participating in the Lord's Supper. Confessing our sins to God and humbly repenting is fundamental to the core theological doctrines of Christianity. Personally, I embrace a minimalist lifestyle that has proven beneficial for me. I find joy in dedicating my time to helping my community or providing spiritual and holistic guidance to individuals in need. Only with spiritual insight and humility can we truly hear God's voice.
	Historical Background and context of the scripture, including notes on the nuances of the original language. □ An example of the parables of the Pharisee and the tax collector. Historical position: The Pharisee - represented self-sufficiency, self-satisfaction and pride. The tax collector represented true repentance and dependence on God's grace and mercy.
	Other Historical references to the sermon topic. □ The examples of Moses (Exodus 2:1-10), King David (Psalm 51), and Joseph, who was sold into slavery (Genesis 37), illustrate the themes of resilience and faith in adversity. □ John the Baptist's life was simple, and he diligently prepared the way for Jesus Christ (Matthew 3:1-12, Mark 1:1-8). □ The Apostle Paul, who at first persecuted Christians (Acts 9:1-19), became one of the greatest apostles, realizing his need for God's mercy and humbly submitting to God's will (Philippians 3:4-14).
Point 1	Argument That Supports Main Theme.



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Matthew 5:3, (KJV)	Qualities such as humility and simplicity are essential to the Christian life, and Jesus Christ emphasized them in His teachings. Jesus Christ speaks these words as his first sentence while on the cross.
2 Timothy 3:16	- Our honor should be directed toward salvation, and we must focus on meeting our needs. We should acknowledge our spiritual poverty, recognize the importance of humility, and remain steadfast on the path to salvation through Jesus Christ. - Being poor in spirit means acknowledging our dependence on the triune God—God the Father, Jesus Christ, and the Holy Spirit—and humbly submitting to His will. In doing so, we will grow in faith and keep our hearts open to God's grace. 2 Timothy 3:16 states that all Scripture is inspired by God. Therefore, we should embrace and understand God through the entirety of the Bible. We must not selectively choose Bible verses that we prefer while disregarding those that clearly highlight wrongdoing. The entire Bible is divinely inspired.
Point 2 Luke 18:9-14, (KJV)	Argument that Supports Main Theme - In pre-biblical times, the Pharisees were regarded as religious authorities, while tax collectors were viewed as sinners and traitors. Jesus' parable of the Pharisees and the tax collectors challenges social norms and highlights the inner humility of the tax collector. - Thus, Jesus Christ highlights the stark contrast between the pride of the Pharisees and the humility of the tax collector. The Pharisees boast about their righteous deeds, while the tax collector humbly confesses his sins and pleads for God's mercy. Jesus concludes this passage with the powerful message that the humble will be exalted, while the proud will be brought low.
Point 3 Numery 12:3	Argument that Supports Main Theme - Moses was the meekest man on earth, as stated in the book of Numbers 12:3. - Another example is King David. Although David was a king and committed sins, he acknowledged his transgressions and sought God's mercy for forgiveness (Psalm 51:1-2; Psalm 51:10-12). - Joseph, who was sold into slavery, humbly accepted God's will (Genesis 37:1-36; Genesis 39:1-23).



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Delivery	Personal anecdotes and which point number they should be placed in. - My own experience reveals that there are conflicts within my family, particularly with my sisters, whom I haven't seen in over 20 years, stemming from differing theological doctrines. I identify with a non-denominational stance, which serves as my theological confession. In this context, I support non-denominational theology. Conversely, my sisters adhere to a different theological perspective and dismiss any alternative viewpoints. They are extremely orthodox, recognizing only their own theology, which exhibits elements of a sectarian nature (Jehovah's Witness). The most challenging aspect was forgiving my sister, who is strictly Jehovah's Witness. However, through biblical prayer and the spiritual necessity of accepting Jesus Christ, God provided me with the strength to overcome any obstacles. - In my situation, I had to forgive extensively and humble myself before God in order to find the strength to forgive my sisters for their wrongdoings. I chose to leave the decision in God's hands. - Therefore, as I often say, "I need the triune God; He does not need me." - Minimalism, humility, and the spiritual necessity of praying to God, forgiving others, and seeking the meaning of life through love for God and one's neighbor form the foundation of Christian doctrine. This reflects my personal experience. - I support the thesis that we should not harm any individual. Every person has inherent value, and it is not our place to judge others; that responsibility belongs solely to God. A person cannot take their possessions with them to the grave. In old age, only the Bible, Christ, and a relationship with the triune God will endure.
	Abstract, contrast or complex concepts that make the sermon more memorable for the congregation Metanoia in theology refers to a spiritual and moral conversion that involves a change of mind and heart. It is a process of repentance and turning away from sin towards God. Metanoia leads to a renewed relationship with God and a transformation of the believer's life.



	How to hit the topic home to those who Non-Christian or as biblically enriched. □ When addressing non-religious audiences, we focus on universal themes of humility and acceptance that resonate with all individuals. These principles benefit society as a whole, regardless of differing religious beliefs. In the workplace, humility fosters improved collaboration and mutual respect. In personal relationships, humility aids in resolving conflicts and enhances mutual understanding.
	Memorable Metaphors that can be used to reinforce points and theme. □ The Spiritual Essence of Humility. We will focus on the metaphor of "spiritual growth": the recognition of our sins and weaknesses, as well as the necessity of seeking forgiveness through God's mercy. Examples of metaphors include "the path" and "growth". □ The metaphor "treasure hidden in a field." □ The metaphor "the key that opens the door to grace of grace or favor."
Outline	Attach how many minutes you plan on spending on each section of your sermon. Opening of the Fellowship: 5 minutes. Opening Prayer and Singing: 5 minutes. Point 1: 10 minutes. Point 2: 10 minutes. Point 3: 15 minutes. Conclusion and Summary: 5 minutes. Choir Singing and Closing Prayer.

Reasoning for sermon, what the audience took from it, and how it intends to help the community: The sermon titled "Humility and Poverty" draws from biblical texts including Matthew 5:3, Luke 18:9-14, and Numbers 12:3, emphasizing the significance of humility in the Christian faith. It begins by highlighting that humility is foundational to virtues, as noted by Saint Augustine, and is essential for recognizing one's limitations and seeking God's grace. The sermon contrasts the self-righteousness of the Pharisee with the humility of the tax collector, illustrating that true repentance and dependence on God lead to justification. It also references biblical figures like Moses, King David, and Joseph to exemplify humility and resilience in adversity. The speaker reflects on personal experiences of forgiveness and the challenges of living a minimalist lifestyle, underscoring the importance of spiritual growth and the necessity of confessing sins to God. The sermon aims to resonate with both religious and non-religious audiences by focusing on universal themes of humility and acceptance, which foster better relationships and societal harmony. Metaphors such as "spiritual growth" and "treasure hidden in a field" are employed to reinforce the message, and the sermon is structured to include an opening fellowship, prayer, and singing, followed by three main points and a conclusion, totaling approximately 60 minutes.



MOŽNOSTI SÚČASNEJ TERAPIE, HAGIOTERAPIE V COPINGOVÝCH STRATÉGIÁCH: RÓMSKEJ POPULÁCIE V TORONTE VO VEKU RESPONDENTOV 18 AŽ 50 ROKOV

POSTGRADUÁLNA PRÁCA

2023

Mr. Eubomír LAKATOŠ, BBA., MSc.



COLLEGIUM HUMANUM
VARŠAVSKÁ UNIVERZITA MANAŽMENTU

Mr. Ľubomír LAKATOŠ, BBA., MSc.

**MOŽNOSTI SÚČASNEJ TERAPIE, HAGIOTERAPIE V
COPINGOVÝCH STRATÉGIÁCH: RÓMSKEJ
POPULÁCIE V TORONTE VO VEKU
RESPONDENTOV 18 AŽ 50 ROKOV**

Postgraduálna práca

Práca napísaná pod vedením
doc. PhDr. Mária GAŽIOVÁ, PhD., MBA, mimoriadny profesor

Podpis školiteľa

„Predmetnú postgraduálnu prácu akceptujem a odporúčam pre obhajobu“

Odbor: Doctor of Science (DSc.) – psychotraumatologické štúdie

KOŠICE 2023



COLLEGIUM HUMANUM
VARŠAVSKÁ UNIVERZITA MANAŽMENTU

v Toronte dňa 1.3.2023 Ontário, Kanada

ČESTNÉ VYHLÁSENIE

Ja, dolu podpísaný **Mr. Ľubomír LAKATOŠ, BBA., MSc.**, čestne vyhlasujem, že som predloženú postgraduálnu prácu pod názvom: „**Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.**“ – napísal samostatne. Znamená to, že pri písaní práce som okrem nevyhnutných konzultácií nevyužil pomoc iných osôb, a najmä som jej vypracovanie ani len v časti nezveril iným osobám, ani som ju v celku alebo v jej časti neodpísal od iných osôb. *Vyhlasujem, že predložená práca neporušuje autorské práva v zmysle predpisov o autorskom práve a príbuzných právach, ako ani iné osobné práva chráneným zákonom.* Práca okrem toho neobsahuje údaje alebo informácie, ktoré by som získal v rozpore so zákonom. *Predložená postgraduálna práca nebola predmetom inej oficiálnej procedúry v rozsahu udeľovania diplomov akejkoľvek vysokej školy alebo akýchkoľvek odborných stupňov.* Okrem toho tiež vyhlasujem, že predložená verzia práce sa úplne zhoduje s pripojenou elektronickou verziou. Zároveň beriem na vedomie, že, keby sa vyššie uvedené vyhlásenie ukázalo byť nepravdivé, rozhodnutie o udelení mi diplomu bude zrušené. Práca má verejný charakter, čo znamená, že bude vložená do zbierky Knižnice Collegium Humanum, Varšavská Univerzita Manažmentu a tiež bude dostupným vyučujúcim aj študentom na vedecké a/alebo didaktické účely. **SÚHLASÍM so sprístupnením mojej postgraduálnej práce.**

[1] LAKATOŠ, Ľubomír. 2023. *Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.* Košice [cit. 2023-1-11]. Postgraduálna práca. Collegium Humanum. Varšavská škola manažmentu. Školiteľ: Doc. PhDr. Mária GAŽIOVÁ, PhD., MBA, mimoriadny profesor.

Mr. Ľubomír LAKATOŠ, manu propria

ČITATELNÝ PODPIS ŠTUDENTA: Mr. Ľubomír LAKATOŠ, BBA., MSc.

POĎAKOVANIE

Motto práce : „Investícia do vedomostí je vždy najlepším záujmom.“ — Benjamin FRANKLIN. **Motto ročníku 2023:** „Kto z vás je bez hriechu, nech prvý hodí kameň.“ — Ježiš KRISTUS, Biblia Ján 8: 7.

Túto prácu chcem venovať **Magistre Mgr. Kataríne VOJTKOVEJ** a **Mr. Rastislavovi ORAČKOVI** za vernú podporu počas mojich všetkých (BBA., MSc., DSc.,) štúdií. Chcem sa zároveň poďakovať svojej mamke **Aničke** a mojim sestrám **Anne, Andrejke** a **Alexandre** za ich existenciu v mojom živote.

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Predovšetkým sa chcem **poďakovať vysokoškolskej profesorky Univerzity Karlovej v Prahe: profesorky, fenomenologičke a filozofke Prof. PhDr. Anna HOGENOVÁ, CSc.** za jej odborný oponentský posudok. Veľmi si ju vážim, za jej autentickosť a pravdivosť života.

Touto cestou by som rád poďakoval Vzdelávaciemu inštitútu Košice s.r.o. IČO 54 106 010, zastúpená **PhDr. Marcel ORENIČ, DBA., LL.D** a **študijnému oddeleniu Collegium Humanum, Varšavskej Univerzity Manažmentu** za nesmiernu podporu počas môjho štúdia. Zároveň sa chcem **poďakovať všetkým respondentom a respondentkám**, ktoré boli natoľko ochotné sa so mnou porozprávať a takto vzájomne sa obohatiť nad rámec postgraduálnej práce.

Úprimne Vám Ďakujem!
Mr. Ľubomír LAKATOŠ, BBA., MSc.

ABSTRAKT

Posledné desaťročie autor postgraduálnej práce venuje sa témam na hrane teológie, religionistiky, marketing manažmentu a human resources manažmentu. V tejto postgraduálnej práci sa autor venuje metódam zvládania stresu Rómskej populácie v Toronte. Zber dát bol realizovaný od Septembra 2022 do Januára 2023. Komparatívny zber prebiehal online formou. Priame opytovanie sa Rómov žijúcich v Toronte vo vekovej skupine 18-50 rokov prebiehal v rovnakom období. Celková doba trvania výskumu bola 5 mesiacov. Metódy, ktoré sme použili v postgraduálnej práci v teoretickej časti boli kritické zmysľovanie a literárna rešerš. Výskumné metódy, ktoré sme použili v postgraduálnej práci boli komparatívne, porovnávacie, metódy vyšetrovania; kazuistiky, kvantitatívne spracovanie dotazníkov, cielený polo štruktúrovaný rozhovor, kvalitatívne cielené hĺbkové rozhovory zamerané na rómsku populáciu v Toronte. Autor postgraduálnej práce vypracoval Hagioterapiu pre ekumenické Kresťanstvo a Islam. Potvrdzuje copingové štruktúry u Rómskej populácii: muzikoterapiu, spev, tanec a zdieľanie informácií empatickým, bezprostredným rozhovorom. V práci sú 4 kvalitné kazuistiky, ktoré spolu činili 94 hodín času. Celkový počet hodín spolu: 106 hodín. Signifikantný záver: potvrdili sme, že finančný stres je stresor. Až 75,2 % respondentov vnímajú stres z nedostatku financií a iba 24,8 % sú respondenti, ktorí nezažívajú finančný stres.

Kľúčové slova: behaviorálna terapia, biblioterapie, coping, duševná hygiena, desenzibilizácia a prepracovanie pohybu očí, EMDR, Gestalt terapia, hagioterapia, kognitívna terapia, pastorálna psychológia, pastorálny, psychohygiena, psychoterapia psycho-traumatológia, posttraumatická stresová porucha PTSD, religionistika, Rómovia, spiritualita, stres, stres manažment, manažment stresu, terapia, trauma, zvládanie stresu



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ABSTRACT

For the last decade, the author of the postgraduate thesis has been devoted to topics on the border of theology, religious studies, marketing management, and human resources management. In this post-graduate work, the author deals with stress management methods of the Roma population in Toronto. The data collection was carried out from September 2022 to January 2023. The comparative collection took place online. A direct survey of Roma living in Toronto in the 18-50 age group took place during the same period. The total duration of the research was 5 months. The methods we used in the postgraduate work in the theoretical part were critical thinking and literary research. The research methods we used in the postgraduate work were comparative, comparative, investigation methods; case studies, quantitative processing of questionnaires, targeted semi-structured interviews, and qualitative targeted in-depth interviews focused on the Roma population in Toronto. The author of the postgraduate thesis developed Hagiotherapy for ecumenical Christianity and Islam. It confirms the coping structures of the Roma population: music therapy, singing, dancing, and sharing information through empathic, immediate conversation. There are 4 high-quality case reports in the work, which totaled 94 hours of time. The total number of hours: 106 hours. A significant conclusion: we confirmed that financial stress is a stressor. Up to 75.2% of respondents perceive stress from a lack of finances, and only 24.8% are respondents who do not experience financial stress.

Key words: behavioral therapy, bibliotherapy, coping, cognitive therapy, EMDR, eye movement desensitization and reprocessing therapy, Gestalt therapy, hagiotherapy, mental hygiene, pastoral psychology, pastoral, psycho-hygiene, psychotherapy psychotraumatology, post-traumatic stress disorder PTSD, religious studies, Roma, spirituality, stress, stress management, stress management, therapy, trauma, stress management



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ÚVOD

OBRÁZOK 1

Doc. PhDr. Milena HÜBSCHMANNOVÁ, CSc.



Čeť pamiatke Doc. PhDr. Milena HÜBSCHMANNOVÁ, CSc. – († 8. 9. 2005) ktorá rehabilitovala rómčinu a bola zakladateľka romistiky na FF Karlovej univerzity v Prahe.

Poznámka. Zdroj: Autor: Original uploader was Chuck Dillin at cs.wikipedia – Originally from cs.wikipedia; description page is/was here., CC BY SA 2.5, <https://commons.wikimedia.org/w/index.php?curid=3759727>

Tému postgraduálnej práce si autor vybral, pretože pozorujem ľudí vo svojom okolí, ktorí reagujú na stres s neprimeranými obrannými reakciami. Autor postgraduálnej práce sa cez jedno desaťročie zaoberá témami: teológie, filozofie, manažmentu, religionistiky a marketing manažmentu náboženských spolkov a protestantských cirkví.¹

Postgraduálna práca bude členená na (odbornú) teoretickú a (praktickú) empirickú časť. Postgraduálna práca sa bude zaoberať v teoretickej časti teóriou stresu a stresovej poplachovej reakcie, problematikou psychosociálneho stresu, všeobecným adaptačným syndrómom, identifikáciami stresorov a ich klasifikácia na jednotlivé typy stresorov. Následne v teoretickej časti sa bude práca zaoberať psychickou reakciou na stres, spôsobmi vyrovnávania sa so stresom, takzvaný stres coping, psychoterapiami, alternatívnymi terapiami, terapiami a ich deleniami, manažmentom stresu, pastoračnými poradcami, pastorálnou psychológiou, biblioterapiou a hagioterapiou. Postgraduálna práca bude sa v praktickej časti zaoberať možnosťami súčasnej terapie, hagioterapie v copingových stratégiách u rómskej populácie v Toronte, vo veku respondentov 18 až 50 rokov.

Metódy, ktoré použijeme v postgraduálnej práci v teoretickej časti budú kritické zmýšľanie, literárne rešeršné metódy pre zhrnutie momentálne vedeckého poznania, ktoré je platné v súčasnosti. Výskumné metódy, ktoré sme použili v empirickej časti postgraduálnej práci budú komparatívne, porovnávacie, metódy vyšetrovania; kazuistiky, kvantitatívne spracovanie dotazníkov a kvalitatívne cielené hĺbkové rozhovory zamerané na rómsku

¹ Okrem toho, táto téma je autorovi blízka, pričom samostatne sa autor postgraduálnej práce venuje v dobrovoľnom poradenstve (work-life-balance) pre ľudí, žijúcich v Toronte, Ontáriu v Kanade.

populáciu v Toronte. **Metódy** použité pri výskume **z kvalitatívnych metód** bude **cielený rozhovor, polo štruktúrovaný rozhovor a rozhovor voľný**. Z **kvantitatívnych metód** bude použitý **dotazník** v postgraduálnej práci v rámci komparatívneho porovnávania pri hlavnom objektovom ciele. **Zber dát** bude realizovaný **od septembra do januára** to jest **5 mesiacov**. **Komparatívny zber** bude prebiehať online formou. **Priame opytovanie** sa Rómov žijúcich v Toronte vo vekovej skupine 18-50 rokov bude prebiehať v rovnakom **období 09/2022 – 01/2023**. **Lokalizácia** je online priestor a priestor determinovaný názvom postgraduálnej práci, to jest **mesto Toronto, provincia Ontário v štáte Kanada**. Doba trvania výskumu **bude trvať 5 mesiacov: 09/2022 – 01/2023**. V postgraduálnej práci **definujeme tieto dve hypotézy**.

Prvá hypotéza „H1“ : hodnoty väčšie: 8-10 v dotazníku traumatického stresu je u mužov väčšie, ako u žien, vo vekových kategórii 30-39, 40-49, 50-59 ročných; a je závislá na finančnom príjme muža.

Druhá hypotéza „H2“ : ženy odbúravajú stres viac v hagioterapii, ako muži v celkových vekových kategóriách a je menšia frekvencia využívania KBT terapie.

Primárny teoretický cieľ postgraduálnej práce je vypracovanie doplnkového biblioterapeutického postupu pre „*Dg. F43.1 PTSD: Post traumatickej stresovej poruchy & Dg. F62.0*“ so zameraním na hagioterapiu.

Sekundárny praktický cieľ postgraduálnej práce je aplikácie biblioterapie, **špeciálne hagioterapie, pre populáciu v Toronte v Kresťanskej a Islamskej denominácie.**

Hlavný objektový cieľ výskumu postgraduálnej práce je určenie **copingových štruktúr v rómskej populácii** v Toronte vo vekovej skupine 18-50 rokov

Hlavný výskum budú hĺbkové kvalitatívne rozhovory, plánované u 4 klientok a rozhovorov u dvoch klientov. Predpokladáme **sto hodín** dotovaného aplikovaného výskumu.

Vedľajší výskum: komparatívny dotazník pre zisťovanie copingových stratégií ľudí.

Univerzálny terciárny cieľ postgraduálnej práce je preukázať samostatnosť odbornú spôsobilosť v odbore: psychotraumatologické štúdiá. ² **Vítame Vás!** ³

² ktoré autor nadobudol poctivým samoštúdiom literatúry, konzultáciami, prednáškami a supervíziami medzi ním a súdnym znalcom a klinickej psychológie pani doc. PhDr. Mária GAŽIOVÁ, PhD., MBA, mimoriadny profesor, garantom vzdelávacieho odboru vo Vzdelávacom inštitúte Košice, s.r.o detašovaným pracoviskom Varšavskej Univerzity Manažmentu, Collegium Humanum v študijnom roku 2022/2023. Nárast psychosomatických a duševných ochorení je v roku 2022 enormne vysoký a preto vznikla aj táto postgraduálna práca.

³**Poznámka:** Globálne štatistické dáta od WHO naznačuje, že duševné choroby môžu predstavovať 32,4 % globálnej záťaže duševnými chorobami v porovnaní s odhadom 21,2 %. Zdravotné postihnutia a úmrtnosť v dôsledku duševných chorôb môže byť na celom svete podhodnotená o viac ako jednu tretinu. Takmer 2 200 ľudí denne (800 tisíc ročne) zomierajú na samovraždu. Priemerne v globálnom meradle spáchajú 90 ľudí samovraždu

1 TEORETICKÁ ODBORNÁ ČASŤ PRÁCE

1.1 STRES

Pri stresovej reakcie vnímame hrozbu, skutočnú alebo domnelú, pre duševnú, fyzickú, alebo duchovnú pohodu človeka, ktorá je výsledkom série fyziologických reakcií a adaptácií. Stres možno opísať ako stratu emocionálnej kontroly. Psychologicky vzaté, stres, ako ho definoval známy výskumník **Richard LAZARUS**, je stav úzkosti, ktorý vzniká, keď udalosti a zodpovednosti presahujú jedincovu schopnosť zvládania. Fyziológ **Hans SELYE** k svojej definícii dodal, že *stres je nespecifická reakcia tela na akúkoľvek požiadavku* (Šnýdrová, 2006. s. 254), ktorá je naň kladená, aby sa prispôbilo, či už táto požiadavka spôsobuje potešenie alebo bolesť. Hans **SELYE** pozoroval, že či už bola situácia vnímaná ako dobrá, alebo zlá tak, fyziologické reakcie, alebo vzrušenie boli veľmi podobné. Avšak s novými dostupnými psychoneuroimunologickými údajmi, ktoré ukazujú, že skutočne existujú určité fyziologické rozdiely medzi dobrým a zlým stresom, napr. uvoľňovanie rôznych neuropeptidov, špecialisti v oblasti celostnej medicíny (podľa **Chopra, DOSSEY**) rozšírili definície **LAZARUSA** a **SELEYHO** takto: „*Stres je neschopnosť vyrovnávať sa s vnímanou, skutočnou alebo domnelou hrozbou pre duševnú, fyzickú, emocionálnu a duchovnú pohodu, čo vedie k sérii fyziologických reakcií a adaptácií*“ (Seaward, 2012, s. 3, 6).

Stres ⁴ môžeme definovať, ako psychické alebo fyzické napätie (resp. vypätie organizmu). Stres je funkčný stav živého organizmu, kedy je organizmus vystavený mimoriadnym podmienkam, ktoré sa nazývajú stresory a jeho následné obranné reakcie, ktoré majú za cieľ zachovať rovnováhu a zabrániť poškodeniu, alebo smrti organizmu. Existujú dve reakcie na stres. Tie prvé sú reakcie nášho tela a druhé potom sú **psychické** reakcie (Kožinová, 2022, s. 15, 39). Pojem stres, ako prvý definoval a **zaviedol** do literatúry *maďarský, kanadský* fyziológ Hans **SELEY**. Pôvodný koncept stresovej reakcie predložil v roku **1936** fyziológ

každú hodinu. 450 miliónov ľudí na celom svete majú nejaký typ duševnej poruchy. 50 % tínedžerov je v ohrození. **Jeden človek zo štyroch (1 z 4) na celom svete trpí duševnými poruchami.** To je viac ako, na rakovinu, cukrovku, alebo srdcové ochorenia (**Clubhouse International, 2022**). Najčastejší problém duševného zdravia v Kanade **sú poruchy nálady a úzkosti. Takmer 10 % populácie v Kanade má diagnózu poruchy nálady, depresia, úzkosť, poruchy súvisiace s traumou, alebo bipolárna porucha.** Počet samovrážd v Kanade v roku 2020 – **3839 ľudí spáchalo samovraždu** (**Statista Research Department, 2022**). V roku 2013 uviedlo 3 milióny Kanadčanov, 11,6% vo vekovej kategórii 18+ rokov, mali **poruchu nálady, alebo aj úzkostnú poruchu** (**Canada Government, 2015**). Obdobie 2017-2018 z Kanadského systému sledovania chronických chorôb (**CCDSS**): približne 1 z 12 (alebo 2,6 milióna) dospelých v Kanade vo veku 20 a viac rokov žije s diagnostikovaným **srdcovým ochorením. Každú hodinu zomrie asi 14 dospelých Kanadčanov** vo veku 20 a viac rokov s diagnostikovaným **srdcovým ochorením** (**Canada Government, 2018**).

⁴ **Poznámka:** Stres vyžaduje **fyzickú, alebo duševnú** energiu. **Distres** je **negatívna forma stresu, spôsobená utrpením** (Pearsall, 1995, s. 1430).

Hans SELEY na základe odpovede organizmu na rôzne podnety.

V psychosociálnej a psychologickej oblasti sa stal pojem **stres** oficiálne zaužívaný **termín** v roku **1942** (Procházková, 2009, s. 2; Prokopová, 2013, s. 1). Dnes už existuje dostatok dôkazov o variabilite stresovej reakcie. Preto stres predstavuje komplexnú odpoveď na stresor (to jest záťažový faktor, záťažový podnet) **z vonkajšieho**, alebo **vnútorného** prostredia. **Problematiku psychosociálneho stresu** môžeme vyjadriť ako stretnutie sa s požiadavkou, ktorá **presahuje** naše: *psychické, sociálne či ekonomické možnosti* (Procházková, 2009, s. 3).

Stresor je akýkoľvek stimul vyvolávajúci v organizme *psychický alebo fyzický stres*. (Neufeldt, 1991, s. 1326). **Stresor spúšťať** *stresovej reakcie*. Je to reakcia na životnú udalosť, vnútorný prežitok resp. bolesťnú spomienku (Procházková, 2009, s. 3). Fyziológ **Hans SELEY** nadväzuje na práce **CANONA**, definuje **všeobecný adaptačný syndróm**, ktorý má tri fázy (Kožinová, 2022, s. 17, Prokopová, 2013, s. 1, Wood, 2011 s. 336-339, Šnýdrová, 2006, s. 254). **Hans SELEY** popísal tri štádiá: *štádium alarmu, štádium rezistencie a štádium vyčerpania*. V roku **1975 Hans SELEY** pripojil nasledujúce delenie: *eustres a distres*. **Hans SELEY** definuje **všeobecný adaptačný syndróm** respektíve **GAS: general adaptation syndrome** (Klimeš, Adam, 2019, s. 420), ktorý má tri fázy (Kožinová, 2022, s. 17):

Prvá fáza takzvané **poplachová**⁵: **prvá fáza** (trvá 6-48 hodín) je poplachová reakcia. Je zrovnateľná s 1 fázou, podľa **CANONA**. *Organizmus sa pripravuje na zvládnutie stresu*. Spustí sa akútna stresová reakcia, ktorá môže trvať minúty, alebo hodiny. Ak je **podnet silnejší** a nie je ho možné **eliminovať** a nedôjde ani ku úteku, ani ku boju nastáva štádium **rezistencie**.

Druhá fáza takzvané **rezistencie, adaptácie**⁶. Spúšťa sa druhá adaptačná fáza. **Telo sa menej šetrí, ale záťaž znáša**. Pre organizmus v tejto fáze je dôležité eliminovať stresové podnety.⁷ Aby bola *zachovaná homeostáza*, organizmus po upraví fyziologické parametre. *Dokiaľ stresová záťaž neprevyšuje adaptačné rozmedzie organizmu, dôjde ku prispôbeniu sa*.

Tretia fáza takzvané **vyčerpanie**⁸. **Tretia fáza** je vyčerpanie organizmu takzvané **alostatické** preťaženie. Ak trvá príliš dlho, telo sa vyčerpá. Dôjde ku zrúteniu (Kožinová, 2022, s. 15, s. 18); (Procházková, 2009, s. 3). **Alostatická záťaž**, podľa **STERLINGA** a **Eyera** – je

⁵ **Biochemický podklad:** zvýšené katecholamínov, zvýšené glukokortikoidov, STH, mineralokortikoidov, lipolýza, proteokatabolizmus, glykogenolýza, retencia vody a solí, pokles lymfocytov (Procházková, 2009, s. 3).

⁶ **Doplnok. Biochemický podklad:** zvýšené glukokortikoidov, protizápalové účinky, proteokatabolizmus, glukoneogenéza (Procházková, 2009, s. 3).

⁷ Nadobličky uvoľňujú hormóny, ktoré pripravujú telo na núdzové a **stresové situácie** (Wood, 2011, s. 410).

⁸ **Biochemický podklad:** kumulácia proteokatabolických produktov, vyčerpanie rezerv (Procházková, 2009, s. 3).

dlhodobé zlyhávanie adaptačného mechanizmu na stresové podnety (Prokopová, 2013 s. 3).

Stresová choroba je choroba, ktorá je výsledkom neustáleho duševného stresu (Pearsall, 1995, s. 1430) Existujú štyri fázy (reakcie „**bojuj**“ alebo „**uteč**“) (Seaward, 2012):

I. Prvá fáza: stimuly z jedného alebo viacerých z piatich zmyslov sa posielajú do mozgu.

II. Druhá fáza: mozog dešifruje stimul, buď ako hrozbu, alebo ako stav, ktorý nie je ohrozujúci. Ak je však odpoveď dekódovaná ako skutočná hrozba, mozog potom aktivuje nervový a endokrinný systém, aby sa rýchlo pripravil na **obranu (a) alebo únik**.

III. Tretia fáza: telo zostane aktivované, vzrušené a hrozba pominie.

IV. Štvrtá fáza: keď hrozba pominie telo sa vráti do stavu fyziologického pokoja (to jest homeostázy⁹ (Neufeldt, 1991, s. 645) ktorú definujeme ako: „*udržiavanie stálosti vnútorného prostredia organizmu, ktoré je pre naše prežitie dôležité*“ (Kožinová, 2022, s.15)).

Fyziológ Hans SELEY vychádzal z predpokladu, že ak pre človeka v dnešnej dobe je psychosociálna oblasť rovnako významná, ako oblasť biologická zraňujúce okolnosti z psychosociálnej sféry budú mať rovnaké dramatické biologické dôsledky pre organizmus, ako noxy biologické. Takto vznikol koncept **psychosociálneho stresu**. Pozdejšie poznatky potvrdili túto hypotézu, ktorá hovorí, že psychická trauma ma v zásade analogické dôsledky ako telesná trauma. **Stresový model** sa stal významným nástrojom **psychosociálneho prístupu**. (Procházková, 2009, s. 2). Pri stresovej reakcie sa uvoľnenie **adrenalin** a **norepinefrín** na prípravu orgánov a tkanív v telesnej odpovedi, reakcie „**boja**“ alebo „**úteku**“. Pozdejšie prídu na radu aj tukové zásoby, ktoré boli pripravené na horšie časy. *V tele sa vyplavia stresové hormóny kortizol a adrenalin* (Kožinová, 2022, s. 16).

Walter B. CANNON (rok 1915, fyziológ) oblasť jeho štúdia bol predovšetkým *autonómni systém* (Procházková, 2009, s. 1) **Walter B. CANNON** zaznamenal aktiváciu niekoľkých **fyziologických mechanizmov** v tejto reakcii *boja alebo úteku*, ktoré ovplyvňujú takmer každý **fyziologický systém v tele**, na prípravu pohybu a **produkciu energie**.

Toto sú niektoré reakcie (Seaward, 2012, s. 8):

- a) Δ Zvýšená srdcová frekvencia na pumpovanie okysličenej krvi do pracujúcich svalov
- b) Δ Zvýšený krvný tlak na dodávanie krvi do pracujúcich svalov.
- c) Δ Zvýšená ventilácia na zásobovanie pracujúcich svalov kyslíkom pre energetický metabolizmus.
- d) Vazodilatácia tepien na periférii tela (na rukách a nohách s miestami najväčšou svalovou hmotou).

⁹ **Poznámka:** **Homeostáza** je tendencia udržiavať normálnu vnútornú stabilitu v organizme koordinovanými reakciami orgánových systémov, ktoré automaticky kompenzujú zmeny prostredia (Neufeldt, 1991, s. 645).

- e) Δ Zvýšená hladina glukózy v sére pre metabolické procesy počas svalových kontrakcií. Rovnako sa uvoľní energetické zásoby organizmu, v prvom rade sa odbúra polysacharid glykogén a z neho sa do krvi uvoľní do krvi glukóza (Kožinová, 2022, s. 15).
- f) Δ Zvýšená mobilizácia voľných mastných kyselín, ako zdroja energie pre dlhodobé aktivity (beh).
- g) Δ Zvýšená zrážanlivosť krvi a skrátený čas zrážania krvi v prípade krvácania
- h) Δ Zvýšená svalová sila.
- i) ∇ Znížený pohyb žalúdka a prietokov krvi v bruchu, aby sa krv dostala do pracujúcich svalov. Obmedzí sa činnosť v tráviacom trakte (Kožinová, 2022, s. 15).
- j) Δ Zvýšené potenie, pre zníženie telesnej teploty.

Termíny **strach** či **fóbie** vyjadrujeme obavu niečoho konkrétneho a **nato reaguje telo stresom** – prípravou na **obranu útokom** alebo **útekom** (Klimeš, Adam, 2019, s. 142). Veľkosť stresu v ľudskom organizme rozhodujú dve veličiny: *záťaž*, ktorá na organizmus pôsobí a *schopnosť* organizmu túto *záťaž znášať* to jest *odolnosť* (Plamínek, 2013, s. 385).

Úzkosť z psychiatrického, lekárskeho pohľadu je: „zložitá kombinácia emócií zahrňujúca strach, zlé predtuchy a obavy“. **Úzkosť** je: „neprijemný emočný stav a jeho príčinu nie je možné definovať“. **Strach** je: „určitá odpoveď na konkrétne nebezpečenstvo“. Úzkosť má nasledujúce zložky (Klimeš, Adam, 2019, s. 142, Krivohlavý, 2010, s. 65):

- **Kognitívna zložka:** zahrňuje očakávanie určitého nebezpečia.
- **Somatická zložka** telo sa pripravuje na únik z nebezpečia: zvýši krvný tlak, pulz a vylučovanie potu. Niekedy sa dostaví pocit nevoľnosti, funkcie imunity a tráviaceho systému sú potlačené. Z vonkajších znakov sa úzkosť prejavuje: *hypervigilancia*, *hypoventilácia*, *bledosťou kože*, *potenie*, *chvenie*, *rozšírené zrenice* a *sucho v ústach*.
- **Emocionálna zložka** sa týka pocitu *strachu*, alebo *paniky*.

Pripomenieme dôležitosť doby trvania stresu, ale aj jeho intenzitu. Poznáme tieto druhy stresu: **jednorazový stres**, **krátkodobý stres** a **dlhodobý stres**.

Ďalšie delenie stresu (Seaward, 2012, s. 9; Kožinová, 2022, s. 18-19), (Plamínek, 2013, s. 397, 401, 406): **eustres**: „dobry“ stres. Je akýkoľvek stresor, ktorý motivuje jednotlivca k optimálnej úrovni výkonu alebo zdravia. **Yerkes-Dodson** princíp: je teória, teda tvrdenie „že určitý stres (eustres) je nevyhnutný pre zdravie a výkon“. Optimálna hladina stresorov **pôsobí** ako **motivačná** a **kreatívna** sila. **V miernych dávkach jedinca stimulujú** a v stave **ohrozenia zachráni**a. (Procházková, 2009, s. 2). **Profesor MUDr. Zdeněk ADAM, CSc.**, dodáva: „aj príjemný stres eufórie u vorkoholikov, často vedie ku poruchám typickým pre stres napríklad ku **infarktom**!“ (Klimeš, Adam, 2019, s. 420). Nával adrenalínu a tlak, ktorý v tele prežívame

nesmie presiahnuť únosnú hranicu. **Kožinová** tvrdí „že neexistuje pozitívny stres, ale skôr primerané pôsobenie stresorov, ktoré je pre nás život buď únosné, alebo naopak nadmerné, ktoré je už zaťažujúce pre organizmus“ (s. 19). **Krátkodobý stres** – v primeranej intenzite stimuluje jedinca ku vyššiemu, lepšiemu výkonu. Podporuje látkovú výmenu, hormonálne zabezpečenie a **zlepšuje tvorivé, duševné schopnosti**. Stres je: „vysoko špecifická odpoveď organizmu“. Variabilita záťaže na stres je u každého jedinca rôznorodá. **Neustres** je „akýkoľvek druh informácie, alebo zmyslového podnetu, ktorý je vnímaný ako **nedôležitý**, alebo **bezvýznamný**“.

Distres je „nepriaznivé, negatívne interpretácie jednotlivých udalostí, či už skutočných alebo domnelých, ktoré podporujú pretrvávajúce pocity strachu alebo hnevu“. Stres môže vyplývať z minulých udalostí, ale rovnako aj tak z budúcnosti – z toho, čo nás len čaká, našich obáv a strachov (Kožinová, 2022, s. 19).

- a) **Akútny** stres je stres, ktorý je svojou povahou *intenzívny* a má *krátke trvanie s pohľadom času*.
- b) **Chronický** stres je stres, ktorý nie je taký intenzívny ako akútny stres, *ale pretrváva dlhší čas (napríklad finančné problémy)*.

c) **Chronický traumatický stres**¹⁰ je **neobyčajne deštruktívny**¹¹, **poškodzuje psychické a telesné zdravie**. Stresom indikované sú kardiovaskulárne ochorenia, hypertenzie, infarkty myokardu, kardiomyopie, imunitné a onkologické ochorenia. Taktiež stres indikuje aj rozvoj psychických ochorení. Najznámejšie sú napríklad: **úzkostné poruchy**¹² a **depresie**¹³ (Prokopová, 2013, s. 2). V priebehu **patofyziologických** pochodov poplachovej fázy aj behom rezistencie vstupujú **ďalšie faktory ako: kognitívne, emocionálne a motivačné procesy**. Teda, ako situáciu vyhodnotíme a ako budeme reagovať (Procházková, 2009, s. 2, Krivohlavý, 2010, s. 23¹⁴). Medzi faktory, ktoré majú vplyv na to, že sa potenciálni stresový podnet stane

¹⁰ **Poznámka.** Stres znižuje aktivitu imunitnej obrany, *spomaľuje hojenie rán*, zvyšuje česťnosť *infekčných chorôb* a *navodzuje zhoršenú psychickú nepohodu*.

¹¹ **Poznámka:** Chronický stres spôsobuje podľa najnovších poznatkov **atrofiu mozgovej hmoty – špeciálne hippocampus** viď podrobné práce (Kühnel, 2022).

¹² **Doplňok:** Dg. Anxiety a Dg. OCD: Obsedantno-kompulzívna porucha Dg. F41.1 Generalizovaná úzkostná porucha (GAD - generalized anxiety disorder), Dg. F41.0 Panická porucha (epizodická záchvatovitá úzkosť), t.j. Dg. F40.1. Sociálna fobia. Phobia socialis. Dg. F40.0. Agorafobia a ďalšie fóbie. *Sexuálne dysfunkcie*.

¹³ **Poznámka:** Diagnóza Dg. F32 - Depresívne epizódy, BP: Dg. F31 BIPOLÁRNA AFEKTÍVNA PORUCHA, Poruchy nálady, Disociatívne poruchy (F44. -).

¹⁴ **Poznámka.** Ku fyziologickým príznakom stresovej reakcie: *nechutenstvo*, *plynatosť*, *silné bolesti hlavy*,

reálnym, patria: „*subjektívne hodnotenie, osobnostná charakteristika, copingová stratégia, obranné mechanizmy, prítomnosť nepriaznivých životných problémov, dosiahnuté skúsenosti, sociálna opora a status*“ (Kožíňová, 2022, s. 21).

1.2 TYPY STRESOROV

Situácie, okolnosti alebo akýkoľvek (*stres spôsobuje, alebo podporuje*) podnet, ktorý je vnímaný ako hrozba sa označuje ako **stresor**. Na určenie povahy stresorov sa uskutočnilo veľa výskumov (práce **Giradano**, **Everly** a **Dusek**) a v súčasnosti sú rozdelené do troch kategórií: **biologické**, **psycho-intrapersonálne** a **sociálne** (Seaward, 2012, s. 10, Klimeš, Adam, 2019, s. 416). Stresorom je: „*podnet, na ktorý organizmus reaguje stresorov reakciou*“. (Seaward, 2012, s. 10-12, Wood, 2011).

Biologické vplyvy. Existuje niekoľko biologických a ekologických faktorov, ktoré môžu v rôznej miere *spustiť stresovú reakciu*. Rytmus, ktorý je ovplyvnený stresom je **cirkadiánnny rytmy**, **ultradiánnne rytmy**, **infradiánnne rytmy**. Z oblasti chronobiológie sa dozvedáme, že faktory ovplyvňujú tri kategórie biologického rytmu:

- a) **cirkadiánnny rytmus** je: „*kolísanie fyziologických funkcií v priebehu 24 hodín*“.
- b) **ultradiánnne rytmy** sú *fluktuácie, ktoré sa vyskytujú v priebehu menej ako 24 hodín* (napr. *kontrakcie žalúdka a delenie buniek*).
- c) **infradiánnne rytmy** sú *zmeny, ktoré sa vyskytujú v obdobiach dlhších ako 24 hodín* (*menštruačný cyklus*).

Psycho-interpersonálne vplyvy. Naše súčasné chápanie je, že psycho-intrapersonálne vplyvy tvoria najväčšie percento stresorov. Sú to vnemy podnetov, ktoré si vytvárame prostredníctvom vlastných mentálnych procesov, **vnímaní** a **interpretácií**. Z tohto dôvodu je nevyhnutné zachytiť **stresovú reakciu v mysli skôr**, ako sa **kaskádovito** zrúti, príval **stresových hormónov do tela**, aby **spôsobili potenciálne poškodenie**.

Sociálne vplyvy. Dlho sú už predmetom výskumu, sociálne vplyvy, ktoré majú vysvetliť ťažkú situáciu jednotlivcov, *ktorí sa nedokážu vyrovnat' s daným prostredím*. Medzi ďalšie sociálne príčiny stresu vymenujeme: **finančná neistota**, **premiestňovania ľudí**, niektoré **technologické pokroky**, **porušovanie ľudských práv** a **nízke sociálno-ekonomické postavenie**, **globálne otepľovanie**, **problémy s vodnými zdrojmi**, alebo **rast svetovej populácie** a mnoho ďalších. Stresorov je mnoho. (Kožíňová, 2022, s. 42, Wood, 2011, s. 336).

Psychologické faktory: medzi stresory zaradujeme napríklad: *zodpovednosť za deti*,

búšenie srdca, tachykardia bradykardia, arytmia, zvýšené svalové napätia, bolesť v kĺboch (Křivohlavý, 2010).

spracovanie rôznych úloh, termínov a ich náročnosti, zaplavenie povinných účtov. V priebehu dňa môžeme prežívať rôzne stupne **frustrácie**, mať rôzne stupne očakávania, ktoré sa nenaplnia. *Dopravná záпча, nezvládnutie skúšky*.

Traumatické faktory: medzi stresory zaradujeme napríklad: **úmrtie** v rodine, **rozvod**, **rozchod**, **st'ahovanie**, **choroba**, **bolesti**, **strata zamestnania**, **strata životnej role**. **Informačné faktory:** medzi stresory zaradujeme napríklad: *informácie* ¹⁵, *ktoré su všade okolo nás*. **Internet** nám pomohol, uľahčil život. *Pamätajme závislosť na internete je súčasť zoznamu mentálnych porúch* ¹⁶. **Sociálne faktory:** medzi stresory zaradujeme napríklad: *osobné vzťahy, ktoré sú komplikované*. *Konflikty, šikana, nevera v manželstve*. **Fyzikálne faktory:** medzi stresory zaradujeme napríklad: *zvuky, ktoré sú nám nepríjemné, hudba od susedov, teplo v izbe, extrémna klimatizácia v byte* (Kožíňová, 2022, s. 41).

1.3 NEGATÍVNE DÔSLEDKY POUŽÍVANIA NADMERNÉHO INTERNETU

TABUEKA 1

Negatívne dôsledky nadmerného používania internetu na duševné zdravie a fyzické zdravie.

NEGATÍVNE DOSLEDKY NADMERNÉHO POUŽÍVANIA INTERNETU			
Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov			
DUŠEVNÉ ZDRAVIE		FYZICKÉ ZDRAVIE	
I.	Depresívne ¹⁷ prežívanie, pocit nudy, pocit osamelosti, zvyšuje suicidálne riziko.	a.	Kožné ťažkosti; Dg. Hyperhydróza ¹⁸ rúk
II.	Porucha pozornosti, MKN-10 v Dg. F90.0 ADHD .	b.	Poškodenie a deformácie kostí a kĺbov.
III.	Pokles výkonnosti.	c.	Poškodenie zraku
IV.	Zhoršenie Dg. F41 úzkostných fóbii, sociálna fóbia, Dg. F40.1	d.	Obezita

¹⁵ **Poznámka:** Približne 40 % populácie je online. Populárne sú sociálne siete: Facebook®, Twitter®, TikTok®, videoblogy, vlogy, e - shopy, porno stránky, online komunikácie: WhatsApp®, Skype® (Matzová, 2017).

¹⁶ **Doplňok:** Anglicky: „Cyberspace addiction“, „Internet addiction disorder“, „Pathological internet use“, „High internet dependency“. **Appendix DSM5: „Internet Gaming Disorder“**, podľa manuálu DSM-5. (Matzová, 2017, s. 1). Nereferuje o klinickej diagnóze, ale o patologickom správaní jedinca. Jeho charakteristika by bola: *nadmerný záujem o internet, nezáujem o iné aktivity, straty kontroly nad mierou používania internetu, abstinénčný syndróm*.

¹⁷ **Poznámka autora**, to jest: **Dg.** Depresívne epizódy v MKN-10, MKCH-10 **Dg. F32, F32.0, F32.1, F32.3, F32.9;** v Dg. Recidivujúca depresívna porucha **F33-F33.9; F34-F34.9, F38.** – iná bližšie určená afektívna porucha **F38.8**.

¹⁸ **Poznámka autora:** nadmerné potenie Dg. **Hyperhydróza**.

V.	<i>Zhoršená schopnosť nadviazať blízke vzťahy, ťažkosti s komunikáciou, negatívny obraz seba, riziko seba poškodzovania.</i>	e. Úbytok svalovej sily
VI.	<i>Poruchy správania, náladovosť, hostilita, agresivita, zvýšená konfliktnosť</i>	f. Nesprávne držanie tela
VII.	<i>Vyhľadávanie nebezpečenstva.</i>	g. Poruchy spánku,
VIII.	<i>Rozvoj závislosti jednej zvyšuje pravdepodobnosť ďalších závislostí.</i>	h. Nedostatok energie
		i. Oslabenie imunity

Poznámka. Zdroj: *Vlastné spracovanie tabuľky. Parafrázoval autor. 2022. (Zdroj: Matzová, 2017).*

Patologické správanie musí zahŕňať minimálne 5 kritérií spôsobovať závažné poškodenie fungovania jedincovi, **po dobu 12 mesiacov** (Matzová, 2017, s. 2). **Teória životných udalostí**, ktorú vypracoval v 60 rokov **HOLMES** a **REHE**. Vykonal stovky, klinických štúdií a pridelil ku jednotlivým udalostiam, trestné body (viď **Tabuľka 2**). Predpokladá sa, že ak za posledné 12 mesiacov nazbiera (viď **Tabuľka 3**) **150-300 bodov** predstavuje to významnú stresovú záťaž. Samozrejme, má to reálny dopad na zdravotný stav jedinca. **Hodnoty nad 300 trestných bodov už upozorňujú na možnosti nepriaznivého zdravotného stavu** (Procházková, 2009, s. 4).

TABUEKA 2

Tabuľka životných udalostí, stresorov a ich záťažové skóre: Holmesova a Raheova stresová stupnica.

STRESOR UDALOSŤ	BODOVÉ SKÓRE	STRESOR UDALOSŤ	BODOVÉ SKÓRE
▪ Smrť partnera	100 bodov	▪ Vstup do školy, alebo ukončenie dochádzky	26 bodov
▪ Rozvod	73 bodov	▪ Zmena životných podmienok	25 bodov
▪ Rozvrat manželstva	65 bodov	▪ Zmena životných návykov	24 bodov
▪ Uväznenie	63 bodov	▪ Problémy a konflikty zo šéfom	23 bodov
▪ Smrť blízkeho člena rodiny	63 bodov	▪ Zmena pracovného času, alebo pracovných podmienok	20 bodov
▪ Zranenie, alebo vážna choroba	53 bodov	▪ Zmena bydliska	20 bodov
▪ Manželstvo	50 bodov	▪ Zmena školy	20 bodov

▪ Strata zamestnania	47 bodov	▪ Zmena rekreačných aktivít	19 bodov
▪ Zmierenie a prestavba manželstva	45 bodov	▪ Zmena cirkvi, alebo politickej strany	19 bodov
▪ Vyradenie Odísť na dôchodok	45 bodov	▪ Zmena spoločenských aktivít	18 bodov
▪ Zmena zdravotného stavu člena rodiny	44 bodov	▪ Pôžička nižšia ako priemerná ročná mzda	17 bodov
▪ Tehotenstvo	40 bodov	▪ Zmenený spánkový režim spánkové návyky.	16 bodov
▪ Sexuálne ťažkosti	39 bodov	▪ Zmeny v širšej rodine, úmrtie sobáš	15 bodov
▪ Pridanie nového člena do rodiny	39 bodov	▪ Vianoce	12 bodov
▪ Zmena zamestnania	39 bodov	▪ Priestupok a jeho riešenie	11 bodov
▪ Zmena finančného stavu	38 bodov	▪ Syn, alebo dcéra odchádza z domu	29 bodov
▪ Smrť blízkeho priateľa	37 bodov	▪ Konflikty so svokrou zaťom, nevestou	29 bodov
▪ Preradenie na inú prácu	36 bodov	▪ Mimoriadny osobný čin, alebo výkon	28 bodov
▪ Veľké nehody s partnerom	35 bodov	▪ Manžel, alebo manželka nastupujúca do zamestnania, alebo končiaci pracovný pomer	26 bodov
▪ Úver väčší ako jeden priemerný ročný plat	31 bodov		
▪ Splatnosť úveru	30 bodov		
▪ Zmena zodpovednosti v práci	29 bodov		

Poznámka. Pôvodný zdroj. Autori: (T. H. Holmes, R. H. Rahe, 1967), (Seaward, 2012, s. 13), (Kožinová, 2022, s. 52) (Šnýdrová, 2006, s. 265, 268).

TABUEKA 3

Bodové vyhodnotenie získaného výsledku, z Holmesovej a Raheovej stresovej stupnice z Tabuľky 2.

Bodové rozpätie	Vplyv stresu
Celková hodnota skóre	Sila odolnosti proti stresu
Rozhranie od 0 až 149 bodov	Žiadne riziko stresu.
Rozhranie od 150 až 199 bodov	Mierne riziko stresu. Pravdepodobnosť onemocnenia 9-33%.

Rozhranie od 200 až 299 bodov	Hrozba stresu . Pravdepodobnosť onemocnenia 0-52%.
Rozhranie od 300 bodov a viac	Riziková skupina ľudí s významným rizikom stresu a stresových vplyvov. Pravdepodobnosť onemocnenia 50-86%.

Poznámka: Pôvodný ¹⁹ zdroj. Autori: 1967. T. H. Holmes a R. H. Raheho. (Kožíňová, 2022, s. 53). V **Tabuľke 2** sme priradili podľa autorov Holmesova a Raheova bodové skóre ku jednotlivým udalostiam. Vyhodnotenie sme spracovali v **Tabuľke 3** (Seaward, 2012).

1.4 PSYCHICKÁ REAKCIA NA STRES

Termín *osobnosť* v psychosociálnom výskume predstavuje sporný pojem medzi výskumníkmi, ktorý sú orientovaný vedeckými smermi **behaviorálne**, alebo **dynamicky** (Procházková, 2009, s. 5). Dôležité je vziať v úvahu: *individualitu človeka*, jeho *charakteristiku*, *osobnostné rysy*, *životnú cestu*, *individuálny príbeh*, *skúsenosti a rovnako odolnosť jedinca*. Medzi faktory, ktoré majú vplyv nato, že potenciálny stresový podnet sa stane reálnym, patria (Kožíňová, 2022, s. 21, 24, 26, 27, 29 ; Procházková, 2009, s. 5):

Subjektívne hodnotenie. Nie je možné ovplyvniť všetky veci v našom živote. Ale spôsob, ako na podnety reagujeme, môžeme ovplyvniť. Termín **pozitívna psychológia** bol definovaný **v roku 1954**, Američanom **Abrahámom MASLOWOM**. Dôležitosť *pozitívnych emócií* je dnes zdôrazňovaná v *pozitívnej psychológii* ²⁰. Jeden z najvýznamnejších **pozitívnych psychológov** (*pozitívne aspekty ľudského bytia*), Američan Martin **SELIGMAN** popisuje vysvetľovací štýl. Je dobré si uvedomiť, že každú situáciu, ktorú prežívame, môžeme vidieť buď **optimisticky**, alebo **pesimisticky**. Optimista tak jedná z určitej osobnej moci, pesimista naopak skôr z bez moci. **Osobnostná charakteristika.** Každý z nás má inú odolnosť, vnútorné možnosti, ako danú situáciu zvládnuť. Medzi prvky, ktoré treba vziať v úvahu je **intelekt**, **neurotizmus**, **schopnosť nadhľadu konkrétneho jedinca**. **Osobná charakteristika súvisí i s typológiou.** Američania, **FRIEDMAN** a **ROSENMAN** už v roku **1959** upozornili na *vzťah vzorcom chovania a kardiovaskulárnym nálezom*.

Pri posudzovaní **typov osobností A²¹ B, C, D** chýbajú štandardizované diagnostické

¹⁹ **Poznámka:** Pôvodný prvotný zdroj bol: T.H. Holmes and R. Rahe, „The Social Readjustment Rating Scale.“ *Journal of Psychosomatic Research*, vol 11, pp. 2013-2018. Copyright 1967 by Elsevier Science Inc. All rights reserved. Reprinted with permission.

²⁰ Patria sem nasledujúce spôsoby myslenia, znalosti a emócie: *kognitívne oblasti myslenia*, *oblasť emocionálneho života*, *oblasť vzťahu medzi ľuďmi a oblasť zvládania životných problémov* (Klimeš, Adam, 2019, s. 499).

²¹ **Poznámka.** Profesorka **Šnýdrová** definuje (Šnýdrová, 2006, s. 301) **Typ „A“:** *realistický, konvenčný, vodcovská osobnosť, zamyslený, intelektuálny* **Typ „B“:** *praktický, nekonvenčný, idealistický spoľahlivý,*

nástroje, ako zaradzovať osoby do jednotlivých kategórii. Preto je tu **vysoká miera subjektivity**, pri zaradzovaní osôb (Klimeš, Adam, 2019, s. 790).

Osobnosť typu A po prvé popísal **kardiológ Dr. Meyer FRIEDMAN**. **CHTD: 60 roky:** **CHTA:** Chovanie **typu „A“:** (Kožíňová, 2022, s. 22) nezdravý životný štýl, prepracovaný, citlivosť ľudí, inklinujú ku workoholizmu. Majú vysoký krvný tlak, vysoký cholesterol, vnútorný nepokoj, napätie, tlak, sklony ku agresii. Môžu mať sklony ku závislosti ako sú: cigarety, alkohol, kofeín a drogy. Objavujú sa u nich srdečné onemocnenia. Táto teoretická hypotéza je odbornou verejnosťou stále predmetom diskusie. **Tento koncept bol nahradený osobnosťou typu „D“** (Seaward, 2012, s. 150). Ten sa vyznačuje tendenciou na dosiahnutie čo najvyššieho výkonu dvoma základnými psychosociálnymi charakteristikami: **prevahou negatívne naladenej afektivity²², sociálnou inhibíciou²³**. Za rizikový faktor bola považovaná trvalá **adrenergna hyperaktivácia, ktorej dôsledkom bolo rýchlejšie opotrebovanie organizmu** (Procházková, 2009, s. 5, Seaward, 2012 s. 147-150).

CHTB: Chovanie typu „B“: Do skupiny B (Kožíňová, 2022, s. 23-25), patria osoby zo zdravým životným štýlom. Majú priame držanie tela, primerané silný hlas, prejavujú sa zdvorilo. Tvár pôsobí uvoľnene, gestá a pohyby sú kľudnejšie, dýchajú pomalšie. Čas trávia aj s rodinou, majú koníčky, zvládajú prácu, ale venujú sa i sebe. Zdravo sa vedia presadiť a dosahujú svoje reálne ciele.

Odporúčania od Davida **FONTANA** pre skupinu chovania **CHTA: smiech a humor, naučiť sa smiať aj sebe samému, mať širšie obzory**, viac pochopenia pre druhých ľudí, častejšie **delegovať prácu druhým, trpezlivosť voči sebe a druhým, žiť v prítomnosti a spomaliť**. Zvládanie stresu a **vlastné stratégie zvládania stresu**. Dôležité je si uvedomiť, že už niektoré techniky používame. A z hľadiska toho je dobré rozšíriť si svoj repertoár, pre zvládanie stresu.

Obranné mechanizmy. Obranný štít. **Je to skresľovanie skutočnosti konkrétnou osobou.** Patria tu mechanizmy ako: *popieranie, racionalizácia, projekcia, premiestňovanie, intelektualizácia, regresia, fixácia, agresia, fobia*. **Prítomnosť nepriaznivých životných udalostí.** Nepriaznivé udalosti sú súčasť nášho života a nedokážeme ich ovplyvniť. Je dobré rozvíjať sebadôveru a vieru, že danú situáciu dobre zvládneme.

asertívny.

²² **Zahŕňa:** *dysfória, predráždenosť, úzkosť a negatívna hodnotenie vlastnej osoby* (Procházková, 2009, s. 5).

²³ **Poznámka:** **Zahŕňa:** *neprejavovanie emócií, nastraženosť voči možnému nebezpečenstvu v sociálnych interakciách, tenzia, vyhýbavé správanie a neistota* (Procházková, 2009, s. 5).

Profesor PhDr. KŘIVOHLAVÝ, CSc. odporúča (2010, s. 27) : „*konfrontačný spôsob zvládania stresu, hľadanie sociálnej opory, sebaovládanie, dišancovanie sa od toho, čo sa deje, hľadanie pozitívnych stránok na tom, čo sa deje, prijatie osobnej zodpovednosti zato, čo sa deje, snaha vyhnúť sa stresovej situácii a utiecť z nej*“ (Křivohlavý, 2010, s. 30).

Úroveň dosiahnutých skúseností. Dôležité je si uvedomiť, že každý má penzum pozitívnych a negatívnych skúseností. Niekedy si na základe svojich skúseností zle vysvetlíme, vyhodnotíme danú situáciu. **Sociálna opora a status.** *Dobre medziľudské vzťahy, sociálne zázemie, rodina, priatelia a známy prípadne záujmové skupiny, dobrý pracovný kolektív sú so stresovým prežívaním, dôležité.* Odborne sa tomu hovorí **sociálna sieť, alebo opora.**

Ďalšie faktory, ktoré ovplyvňujú potenciálny stresor, že sa stane skutočným je **detstvo**, škodlivé **návyky a momentálny stav**. Vystavenie stresu v detstve tak môže trvale zmeniť reakcie na stres. Medzi škodlivé návyky napríklad patria: *odkladanie povinností, neprimeraná zodpovednosť, dokonalosť, ktorá zaťažuje. Dôležitú rolu zohráva aj dobrý psychický stav. Ideálne je, keď nás stresujúce udalosti stretávajú v tom čase, keď je človek v pohode.*

1.5 ALOSTATICÁ TEÓRIA STRESU – ALOSTATICÝ INDEX

Alostáza je: „*proces na dosiahnutie stability vnútorného prostredia, homeostázy, pomocou fyziologických zmien*“. Koncept bol opísaný v roku 1988 **STERLINGOM** a **EYEROM**, ktorý tento pojem **definovali** ako: „*udržiavanie stability, alebo homeostázy, prostredníctvom zmeny*“. **Alostáza znamená** „*adaptívny proces na stresové podnety, ktorým je organizmus denne vystavený a udržiava homeostázu pomocou efektorových mechanizmov*“. V prípade, ak sú kompenzačné mechanizmy nadmerne zaťažované, alebo ak nepracujú správne²⁴, dochádza ku stavu – **nadmernej alostatickej záťaže**. **Homeostáza** je definovaná ako parameter „*v ktorom všetky fyziologické parametre spolupracujú vo svojich štandardných fyziologických hodnotách*“ (Prokopová, 2013, s. 3). Teória alostázy a alostatickej záťaže preto predstavuje: ideu, pomocou ktorej je možné merať (kvantifikovať²⁵) dôsledky externých, interných vplyvov pôsobenia chronického stresu na organizmus.

Alostatická záťaž smie byť meraná a hodnotená pomocou indexu zloženého z niekoľkých: *neuroendokrinných*²⁶, *metabolických, kardiovaskulárnych a antropometrických*

²⁴ **Dodatok:** takzvané stresové rezidua: **napäté svaly, úzkosť, bolesti hlavy** (Klimeš, Adam, 2019, s. 476).

²⁵ **Doplňok.** Pôvodná teória merania alostatického indexu zahŕňa hodnotenie **biologických, biochemických parametrov** (napríklad: **urinárny kortizol**, sérový **dehydroepiandrosterón-sulfát**, **urinárny adrenalin**, **urinárny noradrenalin**, **systolický tlak krvi**, **diastolický tlak krvi**, **pomer pásu a bokov**, **pomer celkového cholesterolu k HDL cholesterolu**, **HDL cholesterol**, **plazmatický glykozylovaný hemoglobín**) (Prokopová, 2013).

²⁶ Stresové hormóny. **Porovnaj Kortizol, Aldosteron, Epinephrine a Adrenalin.**

parametrov. Existujú tri spôsoby merania alostatického indexu: „*sumácia hodnôt spomenutých bio markerov nad a pod fyziologické rozmedzie; vážená hodnota štandardizovaných hodnôt bio markerov z hodnôt získaných pomocou korelačnej analýzy; a rozdelenie jedincov do kategórií nízkej, strednej a vysokej alostatickej záťaže*“ (Prokopová, 2013, s. 4).

Biopsychosociálny model je perspektíva, ktorá sa zameriava na zdravie aj chorobu a zastáva názor, že obe sú determinované kombináciou biologických, psychologických a sociálnych faktorov (Wood, 2011, s. 411). Tento model, **autor postgraduálnej práce rozširuje o (t)D: (trans) duchovnú rovinu**, kedy determinant je v duchovnej, buď **teologickej** (religionistický²⁷, i etnografickej), alebo **filozofickej úrovni** (napríklad v odbore: **realistická fenomenológia a existencialistická fenomenológia**²⁸, **filozofia**, **teológia** ai.).

Ďalším faktorom, ktoré sú významné sú subjektívny **pocit percepcie zdravia psychosociálne vzťahy, pohlavie, vek**. **Osoby s dlhodobou poruchou vzťahov mali zvýšený alostatický index**. Alostatická záťaž sa vekom zvyšuje, napriek tomu sa zdá, že sa **ustalí uje vo veku 60 rokov** (Prokopová, 2013, s. 5).

1.6 SPÔSOBY VYROVNÁVANIA SA ZO STRESOM – STRESS COPING

Naučme sa zvládať myseľ tak, aby to bolo užitočné a nie deštruktívne. Život je proste voľba a na každom konci je nový začiatok ! (Kožinová, 2022, s. 215). **Coping**, alebo zvládanie je „*úsilie prostredníctvom konania a myslenia vysporiadať sa s požiadavkami, ktoré sú vnímané ako náročné, alebo zdrujujúce*“ (Wood, 2011, s. 413). **Definovať stress coping** – môžeme ako: „*fyziologické a behaviorálne zmeny a zvládanie redukcie stresogénnych požiadaviek z prostredia*“ (Prokopová, 2013, s. 3). **Stress Coping** je „*stratégia zvládania záťaže*“, ktoré zahŕňajú obranné techniky a mechanizmy. Pri spôsobe zvládanie stresu zohráva kľúčovú rolu **osobnosť jedinca**²⁹. Prvotne ho definovali Richard **LAZARUS** (v roku 1981) a **Folkmanová**, ktorý mali na mysli **vedomé kognitívne stratégie**. **Sigmund FREUD**

²⁷ **Poznámka.** Autora ovplyvnilo v minulosti, osobnosť **nebohý profesor na Karlovej Univerzite v Prahe, Evanjelickej Teologickej Fakulte, český teológ, duchovný, religionista a vysokoškolský pedagóg**. † **Profesor ThDr. Milan Balabán a prednášky českého RKC kňaza, genetika: Mgr. et Mgr. Marek Orko Vácha, PhD**

²⁸ **Poznámka.** Žijúca fenomenologička, ktorá prednáša fenomenologickú filozofiu aj širokému okoliu, **prof. PhDr. Anna Hogenová, CSc.** Ktorá fenomenológiu vníma cez filozofiu † **Prof. Jan Patočka Dr.Sc.** aj nemeckého fenomenológa † **Martina Heideggera** a ďalších † **Edmund Husserl, Maurice Merleau-Ponty, Paul Ricoeur, Max Scheler, Edita Steinová, G. W. F. Hegela.**

²⁹ Po 1) snaha o riešenie a zmeny situácie, zamerané na problém, 2) snaha zmierniť stres, zamerané na emócie, 3) snaha o únik vyhýbanie sústredením sa na iné úlohy, alebo formy odreagovania.) (Prokopová, 2013, s. 3).

postuloval *nevedomé obranné mechanizmy* (Procházková, 2009, s. 4). **Richard LAZARUS** uvádza nasledovné **copingové zručnosti**: **udržiavať si pozitívny obraz**. **Udržiavať si svoju emocionálnu rovnováhu**. Pokračovať **z dobrými vzťahmi** s ostatnými. **Tolerovať negatívne udalosti**, realitu a snažiť sa im **prispôbiť**. Znížiť škodlivé environmentálne následky. Reakcia na zvládanie môže vyvolať tri výsledky: „*opätovné získanie emocionálneho status quo, obnovenie bežných aktivít prerušených stresorom, alebo pocitu psychickej záťaže*“ (Seaward, 2012, s. 208). **Kognitívne behaviorálne postupy**: **dôležité je, ako sa jedinec ku problému samotne postaví**. Dôležité je či jedinec daný problém berie **subjektívne ako pocit ohrozenia, alebo ako životnú výzvu**. Toto rozhodnutie však môže prebhnúť aj na **nevedomej úrovni**. Stratégia riešenia stresu tak majú svoj: **fyziológický koncept, psychologický koncept, biologický koncept** a tiež **naučený komponent**, ktorý môže byť rovnako **neúčelný ako účelný**.

Profesor MUDr. Zdeněk ADAM, CSc. odporúča v knihe (Klimeš, Adam, 2019, s. 238): **jeť racionálne** aj keď nepociťujeme hlad, **dostatočne odpočívať** a **mať rovnováhu dňa**, **dostatočne spať**, dbať, aby **pacient mal dennú komunikáciu s človekom** a **nevychýbal sa ľudom**, vykonávať **športovú aktivitu**. **Profesor PhDr. KŘIVOHLAVÝ, CSc., odporúča pre jedinca**: **považuj svoj čas za vzácny dar**, **maj dobrý manažment času**, **odlišuj veci podstatné od nepodstatných**, **dôležitým veciam venuj dostatok času**, **nauč sa povedať NIE** a pravidelne bilancuj efektivitu svojho hospodárenia s časom (Křivohlavý, 2010, s. 109-114).

Vedomé postupy sa môžu zamerať ako na samotný problém a jeho operatívne a racionálne riešenie, tak na **fyziológickú až patofyziológickú reakciu organizmu**, v optimálnom prípade na oboje. (Procházková, 2009, s. 4).³⁰

Najčastejšie obranné mechanizmy sú, ktoré má človek je **aktívne (agresia)**, alebo **pasívne (únik)** prispôsobenie. **Medzi aktívne prispôsobovacie mechanizmy** (agresie) zaradujeme nasledovné: **identifikácia, racionalizácia, projekcia, upútavanie pozornosti, substitúcia, kompenzácia a somatizácia**. **Medzi pasívne prispôsobovacie mechanizmy** (únik) zaradujeme: **regresia, represia, negativizmus, izolácia a fantázia**. Chceme, ale zdôrazniť, že obranné mechanizmy situáciu „*neriešia, ale ich úlohou je znižovanie úzkosti, ktorá z nich pramení*“ (Šnýdrová, 2006, s.285, 288). Klasické obranné mechanizmy pôsobiace mimo vedomú kontrolu: **popieranie, vytlačanie informácie pre obranu jedinca**. **Copingová technika pestuje „egoistický altruizmus“ záujem o vlastné potreby, sebaocenenie** ak tomu **copingová technika priateľské vzťahy s okolím** (Procházková, 2009, s. 5); **copingová**

³⁰ (Copingová technika cesta pozitívneho myslenia: pre niektorých ľudí je vhodná. (Kordačová, 2013) Čas expozície: 2 krát denne najmenej 5 minút, „recitovať“ optimistické ladené prehlásenie.)

technika dychové cvičenia, hypoventilácia, cvičenia s bránicou; **copingová technika cvičenie**, napríklad: **jóga** a **copingová technika udržiavanie zdravého humoru**³¹ (Seaward, 2012, s. 99, 208, 211). **Copingová technika písanie si denníka, art terapia**³² (Seaward, 2012, s. 248, s. 261). **Copingová technika asertívna, obojstranná, empatická komunikácia**. **Copingové techniky**: **podporné skupiny, meditácie, relaxačné techniky, Diafragmatické, alebo abdominálne dýchanie, techniky mentálnej vizualizácie, muzikoterapia, masážne terapie, svalová relaxácia, autogénny tréning klinický biofeedback, telesné cvičenie a zdravá výživa**.

1.7 MKCH10 MKN10 ICD10 DSM-5 DELLENIE TERAPII DIAGNOSTICKÁ A ŠTATISTICKÁ PRÍRUČKA³³ DUŠEVNÝCH PORÚCH

Medzinárodná klasifikácie: chorôb **MKCH 10**, nemocí **MKN 10** a **ICD 10** International Classification of Diseases ICD Version: 2016.

TABUĽKA 4

Duševné poruchy a poruchy správania, klasifikácia MKCH:10, (MKN:10, ICD:10; 11.)

DIAGNÓZA KÓD Dg.	DUŠEVNÉ PORUCHY A PORUCHY SPRÁVANIA. DIAGNÓZA PODEA WHO2016 KLASIFIKÁCIA ODDIELOV, V 5 KAPITOLE.	POPIS KLINICKEJ DIAGNÓZY
F00 – F99	▪ Organické, vrátane symptomatických, duševných porúch (F00-F09).	
F10 – F19	▪ Duševné poruchy a poruchy správania v dôsledku užívania psychoaktívnych látok.	
F20 – F29	▪ Schizofrénia, schizotypové a bludné poruchy.	
F30 – F39	▪ [Afektívne] poruchy nálady.	
F40 – F48	▪ Neurotické, so stresom súvisiace a somatoformné poruchy	
F50 – F59	▪ Behaviorálne syndrómy spojené s fyziologickými poruchami a fyzikálnymi faktormi.	
F60 – F69	▪ Poruchy osobnosti a správania dospelých.	

³¹ Humor ako copingová technika je účinná. Potvrzuje prospešnosť humoru aj známy psychiater a psychosomatik **MUDr. Radkin Honzák, CSc.** Praha, Česká republika. Bahnice Nemocnica Praha. **Humor redukuje emocionálny stres**.

³² Klinické využitie Art Terapie pri kresbách strom, kresba postavy, kresba muža a ženy. Test výberu farieb pri zadaní úlohy Seaward, 2012, s. 261-269. Niektoré kresby sú charakteristické pre niektorý klinické diagnózy. Napríklad: Dg. F20-F29 Schizofrénie, Dg. F32 Depresie, Dg. F43.1 PTSD Post Traumatická Stresová Porucha, sexuálne zneužívané osoby a ich kresby. Test strom: Baum test. Autor metódy nemecký psychológ **Karl Koch**. Test: **Goodenoughovej test kresby postavy. Goodenough-Harris Drawing Test, GHT, 1963.**

³³ **ICD-10 Version: 2019. MKN-10 Version: 2022. MKCH-10 Version: 2013.**

F70 – F79	▪ Mentálna retardácia.
F80 – F89	▪ Poruchy psychického vývoja.
F90 – F98	▪ Poruchy správania a emocionálne poruchy, ktoré sa zvyčajne vyskytujú v detstve a dospelí.
F99 – F99	▪ Nešpecifikovaná duševná porucha.
Autorove poznámky ku študovanému odboru: Psychotraumatologické štúdie. Diagnóza F43.1 – PTSD; Posttraumatická stresová porucha. Diagnóza F62.0 – Trvalé zmeny osobnosti po katastrofickom zážitku. Diagnóza F62.1 – Trvalá zmena osobnosti po psychickej chorobe.	

Poznámka. Zdroj: WHO. V Duševné poruchy a poruchy správania. (World Health Organization, 2022).

Zmena zmysľania a zmena našich zaužívaných zvyklostí,³⁴ pri zmene programovania mysle sa vola koncept **NLP**, teda **neurolingvistické programovanie** (Seaward, 2012. s. 218, 236). Definícia neurolingvistické programovanie NLP je: „*program navrhnutý tak, aby sa pozrel na to, ako naše myšlienky ovládajú naše „slová – jazyk“ a ako naše „slová“, ktoré rozprávame ovplyvňuje naše správanie*“. Technika, kedy kontrolujeme spôsob rozmyšľania a následne kontrolu nášho konania sa volá NLP. Autori NLP techniky Richard **BLANDER** (Matematik a gestalt terapeut) a John **GRINDER** (lingvista) (Seaward, 2012 s. 218).

Druhá fáza modifikácie správania modelu zmeny. Tento model obsahuje **šesť krokov**. **Štádium pred kontemplácie:** dalo by sa nazvať toto štádium aj popieraním problému, že existuje problém v správaní. **Kontemplatívna fáza:** je to bod, v ktorom sa uznáva, že rozhodujúce množstvo informácií je potrebné zvážiť, kedy „*zmena*“ môže byť potrebná voľbou. **Štádium odhodlania:** je to obdobie, v ktorom sa do hry zapája sila vôle, aby sa myšlienkové procesy zmeny správania uviedli do činnosti. **Štádium akcie:** je štádium, v ktorom sa skutočne podniká akcia, môže trvať niekoľko pokusov, kedy sa akcia podarí. **Udržiavacie štádium** je štádium, môže volať aj druhá prirodzenosť, v ktorom osoba vstúpi do procesu, aby sa táto zmena stala súčasťou jej pravidelnej rutiny. **Štádium relapsu:** je to obdobie, v ktorom sa na chvíľu obnoví staré správanie, kým sa znova neprijme novšie, zdravšie správanie (Seaward, 2012, s. 234-235).

Hlavné prúdy v súčasnej psychoterapii sú nasledovné (Vybiral, Roubal, 2010):

▪ **Psychodynamické psychoterapie, psychoanalýza a psychoanalytická psychoterapie, prežitková psychoterapie, zameraná na osobu, gestalt terapie, kognitívna**

³⁴ *Zrovňaj so štýlmi:* pasívny behaviorálny štýl, agresívny behaviorálny štýl: ku asertívnemu behaviorálny štýl.

– **behaviorálna terapia, rodinná terapia, systematická terapia, integrácie v psychoterapii**

Psychoterapie³⁵, terapie (Wood, 2011, s. 386, 387, 389), sociálne (Machalová, 2011) terapie môžeme prehľadne vyjadriť pomocou osnovy v šiestich častiach nasledovne:

Vhľadové terapie:

- **Psychodynamické terapie:** voľné asociácie, analýza odporu, analýza snov, analýza prenosu, tradičná psychoanalýza, krátka psychodynamická terapia.
- **Humanistická terapia: Rogersova terapia** zameraná na človeka. **Carl Ransom ROGERS** (1902-1987). Rogersova teória vznikla v kontexte terapie zameranej na klienta. **Friedrich Salomon PERLS** (obdobie 40, 50 roky, rok 1940) vyvinul terapiu spolu s manželkou **Laurou PERLS** terapiu **Perls GESTALT**. Cieľom **Gestalt terapie** je u osôb dosiahnuť zjednotenie (**holizmus**) tela, pocitov a rozumu.

Vzťahové terapie:

- **Terapie** založené na vzťahoch:
 - Tradičná behaviorálna párová terapia. **Integrovaná behaviorálna párová terapia.** Rodinná terapia. Skupinová terapia. Psychodráma. Stretnutie so skupinami. **Svojpomocné skupiny.**

Terapie správania (behaviorálna terapia)

- **Operatívne kondičné terapie.**
- **Klasické kondičné terapie:**
 - Systematická desenzibilizácia.
 - Prevencia expozície a reakcie.
 - Averzna terapia.
- **Pozorovacie učebné terapie:**
 - Účastnícke modelovanie.

Kognitívna terapia:

- **RET Ellisova** racionálno-emotívna terapia. Albert ELLIS. Racionálno-emotívna behaviorálna terapia, známe pod skratkou **REBT** (angl. Rational Emotive Behavior Therapy).
- **Beckova kognitívna terapia.** Americký psychiater Aaron T. BECK ju prvýkrát rozvinul v 60. rokoch 20. storočia.

³⁵ *Poznámka:* Signifikantné osobnosti minulosti. Zakladatelia vedci: univerzitný profesor: Sigmund FREUD (zakladateľ psychoanalýzy, neuropatológ, najcitovanejší psychológ 20 storočia) a psychiater Carl Gustav JUNG (pionier v psychológii, najmä vo vzťahovej psychológii, analýze snov, transpersonálna psychológia a psycho spiritualita, synchronicita, archeotypy) Seaward, 2012, s. 172.

- **KBT** Kognitívno-behaviorálne terapie. Základné princípy kognitívne behaviorálnej psychoterapie (Páleníková, 2022):

- **Kognitívno-behaviorálne terapie** je krátka, časovo obmedzená. Je štruktúrovaná a terapeut je aktívny a direktívny. „*Opiera sa o vzťah otvorenej aktívnej spolupráce medzi klientom a terapeutom. Vychádza z teórie učenia a teórie kognitívnej psychológie.*“ („Kognitívne Behaviorálna Terapia | Psychológ a KBT Psychoterapia“) Zameraná je na *prítomnosť*. Zameraná je na konkrétne, jasne definované problémy. „*Stanovuje konkrétne, funkčné ciele. Zameriava sa na pozorovateľné správanie a vedomé psychické procesy.*“ („Kognitívne Behaviorálna Terapia | Psychológ a KBT Psychoterapia“). **Kognitívno-behaviorálne terapie** uplatňuje vedeckú metodológiu. Konečným cieľom kognitívno-behaviorálne terapie je dosiahnutie **sebestačnosti klienta**.

EMDR: Eye Movement Desensitization and Reprocessing. **Model EMDR**, Desenzibilizácia a prepracovanie očných pohybov, v **80 rokoch**, vyvinutá **Francine Shapiro** a prepracovanie (Wood, 2011, s. 409) – je nová terapia, ktorá predpokladá, že traumatické informácie nie sú úplne spracované. Terapeut pomáha pacientovi opraviť, alebo dokončiť spracovanie informácií, aby umožnil adaptívnejšie myslenie. Terapeut riadi pohyby očí pacienta, keď spracováva rušivé zážitky, prístup založený na dvojitej pozornosti. **Desenzitizácia pomocou očných pohybov:** EMDR (Ralaus, 2006) **pozostáva z 8 fáz**, ktoré sledujú vyššie uvedený princípy: **prvé 3 fázy (anamnéza, stabilizácia, vyhodnocovanie)** predstavujú prvú fázu diagnostiky a prípravy, v ďalších **3 fázach (spracovávanie, zakotvenie a telový test)** dochádza k expozícii a spracovávaniu, posledné **2 fázy: ukončenie a preskúšanie znamenajú integráciu a reorientáciu (8 fáz, EMDR.** (Ralaus, 2006, Wood, 2011, s. 398)).

- **Prvá fáza EMDR je: anamnéza.**
- **Druhá fáza EMDR je: stabilizácia: somatická, sociálna, psychická.**
- **Tretia fáza EMDR je: výber, vyhodnocovanie.**
- **Štvrtá fáza EMDR je: spracovanie traumatického uzla pomocou asociačných kanálov.**
- **Piatá fáza EMDR je: spracovanie traumy.**
- **Šiesta fáza EMDR je: súčasné spúšťače.**
- **Siedma fáza EMDR je: očakávanie do budúcnosti.**
- **Osma fáza EMDR je: preskúšanie, plánovanie.**

Psychotraumatológia: hlavnou **indikáciou pre použitie EMDR** je jednoduchá a komplexná post traumatická stresová porucha (Ralaus, 2006). (PTSD: **Post Traumatická Stresová Porucha (F43.1 post-traumatic stress disorder)**).

Biomedicínska terapia:

- **Lieková terapia. (antidepresívne** medikamenty³⁶, **Lítium, antipsychotikum**³⁷**a tranquilizer, antikonvulzívum**³⁸ **respektíve i stabilizátor nálady**³⁹). **ECT, elektrokonvulzívna terapia.** Psychochirurgie, **neurochirurgie:** lobotómia, cingulotómia. **Elektromagnetický stimulátor (riešenie pre MEP a TMS), Transkraniálna magnetická stimulácia (TMS).**

Medzi ďalšie prístupy psychoterapie zaradujeme (Vybíral, Roubal, 2010): analytická psychológia, katatymne imaginatívna psychoterapia, daseinsanalýza, **existenciálna analýza** a logoterapie, integrovaná psychoterapie, biosyntéza, Pesso Boyden psychomotorická psychoterapie, **procesiové orientovaná psychoterapia, psycho-organická syntéza, pozitívna psychoterapie, neurolingvistické psychoterapie, komunikačné psychoterapie.**

1.8 OSTATNÉ BEHAVIORÁLNE TERAPIE A TERAPIE

Kanadský model terapeutov zahŕňa: **klinického psychológa**⁴⁰, **poradenských psychológov**⁴¹, **psychiatra**⁴², **psychoanalytikov**⁴³, **psychiatrického sociálneho pracovníka**.⁴⁴ **Ostatné behaviorálne terapie a terapie** (Wood, 2011, s. 411, 412, 416):

Averzná terapia je terapia správania, ktorej predmetom je zbavenie klienta škodlivého, alebo sociálne nežiaduceho správania⁴⁵. **Správanie sa spája s bolesťou a nepohodou.**

Gestalt terapia od Fritza PERLSA, ktorá zdôrazňuje dôležitosť toho, aby klienti v **prítomnom okamihu naplno prežívali svoje pocity, myšlienky a činy a následne prevzali zodpovednosť za svoje pocity a správanie.**

Becková kognitívna terapia Aaron BECK (1967) je krátka kognitívna terapia pre depresie a úzkosti, ktorá má pomôcť ľuďom rozpoznať ich automatické myšlienky a nahradiť ich objektívnejšími myšlienkami. **KBT Kognitívno-Behaviorálna Terapia** je terapia založená na presvedčení, že zmena toho, ako človek premýšľa o situácii, môže mať za následok zmeny

³⁶ Tricyklické antidepresíva: amitriptylin, dibenzepin, klomipramin, loxapin, nortriptylin, dosulepin, imipramin. SSRI: citalopram, escitlopram, fluoxetin, fluvoxamin, paroxetin, sartralin. SARI: trazadon. SNRI: venlafaxin, milnacipran. NASSA: mirtazapin. NDRI: bupropion. RIMA: moclobemid. IMAO: tranlylcypromin. Iné: agomelatin, tianeptin.

³⁷ Kvetiapín, Quetiapine (Seroquel®)

³⁸ Klonazepam, Pregabalin.

³⁹ Valproát sodný, kyselina Valproová (Valproát); Aripiprazol (Aripiprazole); Lítium.

⁴⁰ Zrovňaj: (Predpokladaná kvalifikácia: **PhD**, splnená podmienka **C. Psych. : Certifikovaného Registrovaný Psychológa pre Ontário. Regulované povolanie.**)

⁴¹ Zrovňaj: (MA, MSc. PhD, podmienky patríť to registra, ktorý poskytujú poradenstvo. **Regulované povolanie.**)

⁴² Porovňaj: (MUDr. Prepis titulu je medical doctor **MD. College of Physicians and Surgeons of Ontario, Regulované povolanie.**)

⁴³ Porovňaj: MUDr.= MD. prepis titulu je medical doctor MD. Musí patríť do registra: Regulačná vysoká škola pre lekárov v Ontáriu v Kanade. **Regulované povolanie.**)

⁴⁴ Porovňaj: (MSW, Master of Social Work, v slovenčine: **magister sociálnej práce**, potreba patríť do asociácie).

⁴⁵ **Poznámka:** Napríklad fajčenie. **Nepohoda sa definuje slabým elektrickým prúdom, ktorý je u človeka vnímaný receptormi bolesti.**

v tom, ako sa človek v danej situácii cíti a ako sa správa, aj keď sa samotná situácia nezmení. **IBCT Integrovaná behaviorálna párová terapia:** typ párovej terapie, ktorá kladie dôraz na zmenu správania a vzájomné akceptovanie (Wood, 2011, s. 417, 420, 424). **Behaviorálna terapia:** je liečebný prístup, ktorý využíva princípy operatívneho podmienovania, **klasického podmienovania** a/alebo teórie **pozorovacieho učenia** na odstránenie nevhodného⁴⁶, alebo **maladaptívneho správania**⁴⁷ a na jeho nahradenie **adaptívnejšími reakciami**. **Kognitívne terapie:** akékoľvek terapie určené na zmenu maladaptívnych myšlienok a správania, založené na predpoklade, že maladaptívne správanie môže vyplývať z iracionálnych myšlienok, presvedčení a predstáv. **Racionálno-emočná terapia:** direktívna, konfrontačná psychoterapia navrhnutá tak, aby spochybňovala a modifikovala klientove iracionálne presvedčenia, o ktorých sa predpokladá, že sú prípadmi osobnej úzkosti, ktorú vyvinul **Albert Ellis**. **Direktívna terapia:** prístup k terapii, v ktorom terapeut zohráva aktívnu úlohu pri určovaní priebehu terapeutických sedení a poskytuje pacientovi odpovede a návrhy (Wood, 2011, s. 413). **Terapia zameraná na človeka:** je nedirektívna, humanistická terapia, v ktorej terapeut vytvára vrúcnu, akceptujúcu atmosféru, čím klientov **oslobodzuje od seba** a uvoľňuje ich prirodzený sklon **k pozitívnemu rastu**, ktorý vyvinul **Carl ROGERS**. **TBCT: Tradičná behaviorálna párová terapia:** prístup k párovej terapii, ktorý sa zameriava na zmenu správania. **Skupinová terapia:** forma terapie, pri ktorej sa niekoľko klientov, zvyčajne medzi 7 a 10, pravidelne stretáva s jedným alebo dvoma terapeutmi, **aby riešili osobné problémy**.

Biologická terapia: je terapia vychádzajúca z predpokladu, že väčšina duševných porúch má **fyzické príčiny**, pokusy o zmenu alebo ovplyvnenie zapojeného **biologického mechanizmu**, napr. prostredníctvom liekovej terapie, **ECT**⁴⁸ alebo **psychochirurgie (neurochirurgia)**⁴⁹ zaradujeme tu **lobotómia, cingulotómia**). **Biomedicínska terapia:** zahŕňa terapiu liekmi, antidepresívne lieky, napríklad antidepresíva zo skupiny **monoamino**

⁴⁶ **Poznámka:** Napríklad hnev, nevhodná sexualita, užívanie návykových látok, sebapoškodzovanie, pasívna agresia.

⁴⁷ **Poznámka:** Maladaptívne schémy sú dysfunkčné vzorce myslenia a správania, ktoré vznikajú v ranom vývine jedinca na základe negatívnych skúseností a zážitkov (emočných zranení) s blízkymi osobami (Kordačová, 2013). Maladaptívne správanie je také správanie, ktoré nám bráni sa prispôbiť ťažkým, novým okolnostiam.

⁴⁸ **Poznámka:** plná forma slova elektrokonvulzívna terapia. Indikácia ECT v (Slovenskej republiky) bez súhlasu pacienta platí v prípadoch, kedy závažnosť ochorenia neumožňuje slobodné, dobrovoľné rozhodnutie. Napríklad pri diagnózy: ako je letálna katatónia, ťažké depresívne stavy s psychotickými príznakmi, suicidálny pacient je možné ECT aplikovať aj bez súhlasu pacienta, pokiaľ je dodržaný platný právny rámec a splnená požiadavka § 6 ods. 9 zák. č. 576/2004 Z. z. (Dragašek, 2020).

⁴⁹ **Napríklad** pri ťažkom prípade OCD: (podľa ICD - 10 **F42.0**) Obsedantno-Kompulzívnu Poruchu, (podľa ICD 10 **F20-F29**;) Schizofrénia, ďalej Tourettov syndróm (TS) a iné.

oxidáza inhibítor, pre depresie a úzkosti. **Lítium** pre bipolárne poruchy. **Antipsychotikum:** lieky pre **schizofréniu**, pre kontrolu **psychotických symptómov**, **halucinácií**, pre inhibíciu **dopamínu** a **tranquilizer** pre **terapiu anxiety**.

1.9 FENOMENOLÓGICKÁ FILOZOFIA

Fenomenológia je veda o fenoménoch, alebo javoch – opisne skúma súbory a javy. Nesmierne dôležité je, vnímanie samých konkrétnych vecí, ktoré sa ukazujú človeku v jeho vlastnom vedomí. **Fenomenológia má vlastnú metódu**, ktorým cieľom je opísať jav, alebo to čo je okamžite dané. **Fenomenológia chce nechať veci hovoriť samy za seba a tak sa zameriava na podstatu vnímania**.⁵⁰ Výrazom fenomenológia alebo fenomenologická filozofia sa označuje aj **smer alebo hnutie súčasnej filozofie**, ktoré inicioval **Edmund HUSSERL**: požaduje od filozofie vedeckú presnosť s cieľom, aby sa stala základom pre ostatné vedy a ich špecifické postupy. *„Husserlovým cieľom pritom nebolo vytvoriť systém, ale opísať, čo možno vidieť, ak sa riadime touto metódou. Týmto mala fenomenológia značný vplyv a rozptýlila sa do rôznych filozofických učení, čo odporuje vlastne pôvodným Husserlovým zámerom.“* (Wikiwand, 2022) **Fenomenologický prístup**⁵¹: **filozoficky a humanisticky orientovaný smer psychológie**, ktorej predmet je prístup prežívania. **Zaoberá sa zmyslom ľudského bytia, svedomím, zodpovednosťou, osamelosťou a intimitou**. **Vychádza z predpokladu, že jedinec má schopnosť slobodnej voľby**⁵². **FENOMENOLÓGIA** je filozofia, veda a metóda javov, čo je to, čo sa deje vo svete, je to **náuka o veciach stíhaných vo vedomí, aby sme ich pochopili a externalizovali** (Guerrero-Castañeda, 2017). Filozof a psychológ **Edmund HUSSERL** sa narodil 8. apríla 1859 v Prostějove, Českej republike. Nemecký filozof **Edmund HUSSERL** (1859-1938) bol hlavný zakladateľ filozofického smeru, založil a inicioval hnutie Fenomenológiu. Bol žiakom Franza **BRENTANA** (1937-1917) zakladateľa deskriptívnej psychológie. Význam fenomenológie je v tom, že sa snaží poznať význam, ktoré jednotlivci pripisujú svojej skúsenosti. **Dôležité je pochopiť, ako subjekty vnímajú svet**, nielen vo verbálnom zmysle slova, ale

⁵⁰ *„Fenomenológia náboženstva je odbor religionistiky, ktorý skúma, zaraďuje, hľadá korene a vzájomné súvislosti náboženských javov (fenomérov), najmä svätých miest, predmetov, osôb, časov. Metodologicky nadväzuje na filozofickú fenomenológiu.“* (FILIT, 2022).

⁵¹ **Poznámka.** Reprezentanti: prof. PhDr. Anna HOGENOVÁ, CSc a ďalší: Ludwig BINSWANGER, Medard BOSS, Viktor FRANKL, Martin HEIDEGGER, † Edmund HUSSERL, Alfred SCHÜTZ, Maurice Merleau-Ponty, Paul RICOEUR, Max SCHELER, Edith STEINOVÁ, † Jan PATOČKA.

⁵² **Poznámka:** (Študentom pedagogiky, 2021).

na **semiologickej** a **sociologickej** úrovni v určitom sociálnom kontexte (Del Despósito, 2014). Fenomenológia ⁵³ si kladie za cieľ skúmanie javov, porozumenie javom skúsenostiam vedomia (psychológ, neurológ, psychiater, **Francisco Alonso FERNÁNDEZ**) čo je bezprostredne prítomné vo vedomí, bez predsudkov. Fenomenológ zhromažďuje opisy správania a jeho verbálne prejavy a keď ich získa, intuitívne a reflektuje, aby zachytil to podstatné. Filozof a psychiater **Karl Theodor JASPERS** môžeme považovať za prvého psychopatológa, ktorý použil fenomenológiu ako svoj základný nástroj (Psiquiatria.com, 2022). *"Ludwig Binswanger bol švajčiarsky psychiater, ktorý na základe HEIDEGGEROVHO učenia o ľudskej existencii rozpracoval teóriu existenciálnej analýzy ako základ psychiatrie."* ("Ludwig Binswanger - Wikiwand"). Takto spojil ⁵⁴ psychoterapiu s existenciálnymi a fenomenologickými myšlienkami. **Opakom existencializmu je nihilizmu. Nihilista hovorí: „neexistuje žiadny HOSPODIN, ani nebo ani peкло, nemôže existovať žiadne dobro alebo zlo“.** Výskumná metóda, ktorá sa používa v spoločenských vedách (a v poslednej dobe aj v oblasti psychológie zdravia) na štúdium špecifického **fenoménu** z pohľadu účastníkov. *Cieľom fenomenológie je priame skúmanie a popisuje jav, ktoré vedome zažívame, bez teórie o ich kauzálnych vysvetleniach.*

OBRÁZOK 2



Fenomenologička: Prof. PhDr. Anna HOGENOVÁ, CSC.

„Keď hovoríte niečo, čomu naozaj veríte, tak už to, že si to dovoľíte povedať, veľa ľudí strašne urazí, pretože oni toho schopní nie sú“ – Prof. PhDr. Anna HOGENOVÁ, CSC.

Poznámka. Zdroj. VALACHOVÁ, Martina, 40PLUS.SK, ed. 2022. Hogenová: **Nie je najhoršie, že sa ľudia klamú, ale že si na to zvykajú. Uteká sa od podstatnosti....** *MAGAZ IN40plus* [online]. [cit. 2023 1 10]. **Dostupné na internete:** <https://www.40plus.sk/anna-hogenova-o-pravde-a-klamstve-budu-nas-budu-cakat-obrovske-hrozy-vo-velkych-objemoch/>

⁵³ **Doplnok:** Existencializmus, hlavný predstaviteľ S. KIERKEGAARD. Existencializmus vedie k existenciálnej analýze, syntéze medzi psychoanalýzou a existenciálnou filozofiou. Predstavitelia v Európe bol: Ludwig BINSWANGER bol švajčiarsky psychiater a predstaviteľ v USA bol reprezentant existenciálnej psychoterapie Rollo Reece MAY.

⁵⁴ **Poznámka:** Kniha z roku 1942: *Grundformen und Erkenntnis menschlichen Daseins: Základné formy a vedomosti o ľudskej existencii.*

2 MANAŽMENT STRESU

2.1 PSYCHOHYGIENA

Psychohygiena, alebo **duševná hygiena** je determinované celý radom biologických, socioekonomických a environmentálnych faktorov. Duševné zdravie je súčasťou celkového zdravia. Ústava WHO hovorí: *„zdravie je stav úplnej fyzickej, duševnej a sociálnej pohody a nie iba neprítomnosť choroby alebo vady.“* Duševné zdravie je viac než len absencia duševných porúch alebo postihnutí (World Health Organization, 2022). Ottawská charta uvádza: *„že na to, aby bol jednotlivec alebo skupina zdravý, „musí byť schopný identifikovať a realizovať túžby, uspokojovať potreby a meniť sa alebo sa vyrovnávať s prostredím“* (Government of Canada, 2022).

V roku 2015, WHO informuje: na **samovraždu** na celom svete zomierajú približne až **800 000 ľudí ročne**. Teda každých **40 sekúnd, 1 úmrtie človeka, ktorý spáchal samovraždu** (World Health Organization, 2022). **Počet psychiatrov** (v roku 2017) na 100 000 obyvateľov v Kanade je **14,67**. **Počet psychológov** (v roku 2017) na 100 000 obyvateľov v Kanade je **48,74**. Počet **sestier**, špecializovaných na duševné zdravie v Kanade, v roku 2017 na 100 000 obyvateľov je **68,66**. Počet **sociálnych pracovníkov**, špecializovaných na duševné zdravie v Kanade, v roku 2017 na 100 000 obyvateľov je **145,4** (World Health Organization, 2022). **Determinanty zdravia zahŕňajú v Kanade: finančný príjem a sociálne postavenie, siete sociálnej podpory, vzdelanie a gramotnosť, zamestnanie a pracovné podmienky, sociálne prostredia, fyzické prostredia, zdravotnícke služby a kultúra.** Skúsenosti s diskrimináciou, rasizmom a historickou traumou sú dôležitými sociálnymi determinantmi zdravia pre určité skupiny, ako sú ⁵⁵: **domorodé obyvateľstvo, LGBTQIP2SAA a čierni Kanadčania** (GC Government Canada, 2022). **Dnešný človek je zahltený s každej strany šumom.** V rámci svojej psychohygieny smie využívať napríklad: **biofeedback**: technika, kedy sa jedinec môže naučiť ovládať funkcie svojho tela; **EEG biofeedback**, označovaný tiež ako **neurofeedback** je meranie aktivity mozgu v reálnom čase u klienta. Pomáha identifikovať **abnormálne vzory mozgových vln** čo môže pomôcť znížiť príznaky ⁵⁶: **záchvatov paniky, nespavosti, úzkostných porúch, depresie.** Okrem toho

⁵⁵ **Zdroj: Pre viac informácií a podrobnosti:** <https://www.canada.ca/en/public-health/services/funding-opportunities/grant-contribution-funding-opportunities/promoting-health-equity-mental-health-black-canadians-fund-lgbtqi.html>

⁵⁶ **Poznámka: pre viac informácií: Biofeedback Therapy vs. Neurofeedback: What's The Difference? | Drake Institute. ADD, ADHD & Autism Treatment Centers in OC & LA | Drake Institute [online]. Copyright © [cit.**

v rámci psychohygieny pomáha: **meditácia, modlitba, ako forma meditácie, cvičenie, fyzický šport, plávanie, cielené čítanie, písanie kamarátovi, kreatívne písanie, rozhovor, empatický rozhovor a sledovanie cielených filmov.**

2.2 VYBRANÉ ALTERNATÍVNE TERAPIE A TERAPIE

Medzi významné teórie osobnosti patria: **Sigmund FREUD: psychoanalytická teória (projektové testy, rozhovor na účely analýzy, výskumné metódy: prípadové štúdie); Skupina autorov zameraných na vlastností: Gordon ALLPORT, Raymond Bernard CATTELL, Hans Jürgen EYSENCK, Robert Roger MCCRAE a Paul T. COSTA, (analýza výsledkov na identifikáciu silných stránok rôznych⁵⁷ vlastností); Teória učiaceho sa správania, Burrhus Frederic SKINNER (výskumné metódy: analýza pozorovania správania, kvantifikácia správania, analýza interakcií medzi osobou a danou situáciou); Teória kognitívne sociálna, predstavitelia: Albert BANDURA, Julian B. ROTTER (analýza interakcií medzi vnútornými kognitívnymi faktormi a vplyvmi prostredia, následne kognitívnymi faktormi a environmentálnymi vplyvmi a metódy zahŕňa: priame pozorovanie správania, objektívny test, rozhovory); Predstavitelia Abraham Harold MASLOW, Carl Ransom ROGERS, humanistická teória (ľudia sú vrodene dobrí. Správanie pramení z vlastného jedinečného vnímania reality a vedomých rozhodnutí). Analyzuje vzťah medzi pocitmi, alebo vnímania osoby a jeho správania. Medzi metódy patria: rozhovory a testy určené na posúdenie jedinca, klienta. Tri metódy hodnotenia osobnosti: pozorovanie a hodnotenie (pozorovanie, rozhovory, hodnotiace škály), inventárne (Minnesota Multiphasic, Personality Inventory-2 MMPI-2), projektové testy (Rorschach Inkblot Test, tematická apercepcia test TAT) (Wood, 2011, s. 328). Empatia je termín pre schopnosť vnímania pocitov, emócií iných ľudí, vcítenia sa do emócií druhého, pre porozumenie emócií a myšlienkam, prípadne motívom druhého (Klimeš, Adam, 2019, s. 570). Medzi vybrané, funkčné terapie, psychoterapeutické metódy, ktoré chceme vyzdvihnúť v postgraduálnej práci patria:**

Liečba skrze estetické vnemy – **ESTETOTERAPIA**. Liečba výtvarným umením – **ARTETERAPIA** (art terapeutické stváranie rôznych výjavov: modelovanie, maľby, koláže a kresba.). Liečba prostredníctvom hudby – **MUZIKOTERAPIA**. Liečba divadlom –

04.12.2022]. Dostupné z: <https://www.drakeinstitute.com/biofeedback-vs-neurofeedback>

⁵⁷ **Poznámka:** humanistická, psychoanalytická, behavioristická, črtová perspektíva teória. Allportova teória osobnosti (centrálne, kardinálne a sekundárne). Cattellova teória osobnosti. Eysenckove 3 typy osobnosti: neurotizmus, extravertiziu a psychotizmus.

DRAMATERAPIA (dramatizácia deja, pocitu či emócií.). Liečba tancom a pohybom – **CHREOTERAPIA**. Liečba filmom – **FILMOTERAPIA**. Liečba rezbárstvom – **estesioterapia**. A mnoho ďalších: **aromaterapia, ergoterapia, psychomotorická terapia, terapia hrou, SYSTEMATICKÁ DESENZIBILIZÁCIA, tvorivé, kreatívne písanie, NARATÍVNA TERAPIA** (ľudia rozprávajú, čo ich zaujalo, resp. čo čítali, prečo konkrétne tento príbeh), **HYPNÓZA, akupunktúra, detoxikácia, výživové poradenstvo a masáže.**

2.3 PASTORAČNÍ PORADCOVIA

Pastorační poradcovia sa definujú ako pastori, ktorí majú teologické, náboženské, vzdelanie. Naopak **poradcovia** nevyznávajú záväzok viery. Pastorační poradcovia v Toronte, si môžu účtovať finančné náklady. **Ak je pastoračné poradenstvo vnímané ako misijná činnosť je BEZPLATNÁ.** Priemerné náklady v Toronte pri stretnutí s **psychoterapeutom** je **125\$⁵⁸ CAD.** V provincii Ontáriu je krytá terapia z verejného zdravotného zabezpečenia ak poskytovateľ je **PSYCHIATER, LEKÁR, REGISTROVANÝ PSYCHOTERAPEUT a ďalší registrovaný zdravotnícky pracovník v lekárskom, nemocničnom prostredí, alebo na klinike** (First Session, 2022). Bezplatná podpora v Toronte je možné získať pre podporu pri úzkostiach, depresiách a patologického hráčstva. Ak poskytovatelia starostlivosti o duševné zdravie pracujú v nemocniciach financované vládou, alebo v programoch pomoci zamestnancom – **je poradenstvo BEZPLATNE.** Stretnutie s terapeutom, poradcom, si môžeme dohodnúť sami – nie je potrebné odporúčanie lekárom. Poskytovatelia starostlivosti o duševné, mentálne zdravie v Toronte sú: **REGISTROVANÝ PSYCHOLÓGOVIA, REGISTROVANÍ PSYCHOTERAPEUTI, REGISTROVANÝ SOCIÁLNI PRACOVNÍCI. TERAPEUT** je zastrešujúci pojem pre odborníkov, ktorý sú licencovaný na liečebné – **TERAPEUTICKÉ POSTUPY.**

2.4 PASTORÁLNA PSYCHOLÓGIA

Duševné zdravie je rovnako dôležité ako fyzické (Ministry of Health, 2012–2022). Priekopníci pastorálnej psychológie bol klinický psychológ narodený v Levoči – **Prof. PhDr. Ladislav KOŠČ, CSc** (2006); a **Marián KOŠČ** (2003), ktorý **prinášajú termín pastorálna psychológia.** Poukázal na historické trendy uplatňovania **vedeckej psychológie v kresťanstve.** Usporiadanie **9 seminárov** o pastorálnej psychológii na Slovensku v rokoch 1990-1998, na rôzne názory na vymedzenie pastorálnej psychológie u zahraničných autorov (Stríženec, 2007).

⁵⁸ **Poznámka.** Parlament v Ontáriu tiež financuje program s názvom Family Health Teams (FHT) (First Session, 2022). Poplatky za terapeuta sa môžu líšiť od **50\$ CAD do 300\$ CAD.** **Poznámka:** základné krytie IFHP (Dočasný Federálny Zdravotný Program) pokrývaslužby duševného zdravia, poskytované lekarmi.

(Autor: S, Hvozdič definuje:) **Pastorálna psychológia** je interdisciplinárny odbor na hranici **pastorálnej teológie** a **psychologických disciplín**. **Pastorálna teológia** a jej synonymum **praktická**⁵⁹ **teológia**, odbor **teológie**, ktorý sa zaoberá **pastoračným pôsobením** v cirkvi. Samostatne ako odbor vznikol v 18 storočí. Prvý krát pôjdem „pastorálna teológia“ bol použitý v 16 storočí Petrom Kaniziusom. **Hlavné typy poradenstva sú: humanistické, psychodynamické a behaviorálne postupy. Spoločné postupy pre poradenstvo sú, podľa Lartey (Andraščíková, 2022): POČÚVANIE → EMPATIA ↔ INTERPATIA ↔ REŠPEKTOVANIE ↔ SRDEČNOSŤ ↔ ÚPRIMNOSŤ ↔ KONKRÉTNOSŤ ↔ KONFRONTÁCIA ↔ DISKRÉTNOSŤ ↔ BEZPROSTREDNOSŤ.**

Základné fázy poradenstva sú (YOURCEUS.COM, 2022):

- **ROZVÍJANIE** vzťahu klient ku terapeut, resp. lekár.
- **OBJASNENIE** a posúdenie súčasného problému alebo situácie.
- **IDENTIFIKÁCIA** a stanovenie cieľov poradenstva alebo liečby.
- **NAVRHOVANIE** a implementácia intervencií.
- **PLÁNOVANIE**, ukončenie a sledovanie.

Päť základných princípov: AUTONÓMIE, SPRAVODLIVOSTI, DOBROČINNOSTI, NEŠKODLIVOSTI a VERNOSTI a PRAVDIVOSŤ je každý sám o sebe životne dôležitý **pre zdravý poradenský vzťah** (Forester-Miller, 2016). V pastorálnej psychológii môžeme rozlišovať **pastorálne PORADENSTVO, pastorálnu STAROSTLIVOSŤ a pastorálnu PSYCHOTERAPIU**. Etablovať pastorálnu psychológiu v podmienkach Slovenskej republiky je náročné. **Pre akreditované vzdelávanie v Slovenskej republike v odbore „pastorálne sprevádzanie“, je problém v pojmu slova „pastorálny“.** *Pri pastorálnom sprevádzaní, pastorálny counselling, ide o formu duchovnej pomoci človeka.* Naráža na úskalia a potreby jednotlivca, kedy je vnímaný ako **jedinečný, VIAC**⁶⁰ **DIMENZIONÁLNY BYTOSŤ**, ktorý hľadá odpovede na život (Jamborová, 2022).

Osem praktických domén zahŕňa (City Vision University, 2022):

- **Klinické HODNOTENIE: SKRÍNING, PRÍJEM, ORIENTÁCIA, HODNOTENIE.**

⁵⁹ **Doplňok.** Odbor (SCA, 2022): **Klinické pastoračné vzdelávanie GACS; odbor: Škola klinickej pastoračnej psychoterapie; Thanatologická škola.**

⁶⁰ **BPSiD koncept biologické, psychologické, sociálne a (trans) duchovné potreby. Potreby náboženské nie sú to isté, ako potreby spirituálne. Pod pojmom náboženské si smieme predstaviť pojmy: „Hospodin, Lord, Allah, Ježiš, Budha“. Teória ľudskej spirituality zastupuje mnoho akademických disciplín: filozofia, teológia, sociológia a psychológia. Treba vnímať prienik dvoch vrstiev religionistických a spirituálnych potrieb Seaward, 2012, s. 171.**

- **PLÁNOVANIE** liečbe.
- **ODPORÚČANIA.**
- **KOORDINÁCIA SLUŽIEB: case management.**
- **PORADENSTVO: poradenstvo, KRÍZOVÁ INTERVENCIA.**
- **VZDELÁVANIE** klienta, rodinný a komunity: **vzdelávanie klientov.**
- **DOKUMENTÁCIA: správy a VEDENIE ZÁZNAMOV.**
- **PROFESIONÁLNA A ETICKÁ ZODPOVEDNOSŤ.**

2.5 KREATÍVNA BIBLIOTERAPIA – HAGIOTERAPIA

BIBLIOTERAPEUT je osoba, ktorá vykonáva biblioterapiu. **Definícia: biblioterapia, kreatívna biblioterapia** (z gréckeho slova „*biblion*“ je kniha, „*therapeia*“ znamená liečba, služba, ošetrovanie, opatera; respektíve **BIBLIOPSYCHOLOGIA**) je **cielené používanie knihy, literatúry** (napríklad aj Biblie), na zlepšenie psychického stavu klienta. Zaradujeme ju podľa charakteru do **expresívne (zážitkových) formatívnych terapií**. Biblioterapia je pomerne mladá disciplína. (Kormanik, 2022, Remeš, 2020). Predstavuje prístup, kedy odborníci využívajú spôsob **liečby knihy a literatúru. Jedná sa o psychoterapeutickú metódu, ktoré využíva liečebné podporné účinky čítania.** Slovné spojenie po prvý raz použil americký unitárny farár **Samuel McChord CROTHERS** (1857-1927) v roku 1916 v časopise: The Atlantic Monthly. **Biblioterapeutická intervencia** môže u klienta v zložitej životnej situácii sprostredkovať vhlad do jeho problémov, možností ich riešenia (Majzlanová, 2017). **ÚČINNOSŤ KREATÍVNEJ BIBLIOTERAPIE** vychádza zo samostatnej podstaty mechanizmu pôsobenia čitateľského procesu na ľudskú psychiku (Kormanik, 2022). **Uplatnenie biblioterapie je: v celom spektre života klienta (násilie, choroby, smrť a umieranie, náročné situácie, krízové obdobie, prevencia ai.). Ciele biblioterapie je schopnosť klienta zahĺbiť sa do problému a snažiť sa mu porozumieť. Hľadiť naň z iného uhla pohľadu a nachádzať naň odpoveď, a tým zlepšovať klientovu aktuálnu životnú situáciu** (Remeš, 2020). Vek klienta nie je kontraindikovaný. **FUNKCIE KREATÍVNEJ BIBLIOTERAPIE** je potenciál **rozvíjať u klienta (pacienta): tvorivosť, komunikačné schopnosti, fantáziu, realizáciu, sebadôveru** (Štubňa, 2016) **upevňovanie pamäti, rozvíjanie pozornosti a myslenia, zvládanie životných udalostí** (Remeš, 2020). **Účelom biblioterapie je pomôcť klientovi s daným problémom vyrovnať sa.**

BIBLIOTERAPEUTICKÁ METÓDY: **hlasné, alebo tiché čítanie, čítanie klienta, čítanie terapeuta; dramatizácia, koláž, maľba, divadlo, vyjadrenie citov pri písaní esejí. Rozhovor, dialóg, beseda, diskusia, vysvetľovanie, rozprávanie. Umelecký prednes**

a recitácia, opis a charakteristika, dramatizácia. Dopĺňanie príbehu, napísanie listu sebe samému. Prístup môže byť individuálny, alebo skupinový prístup. Doraz sa kladie nato, aby príbeh dopadol šťastne. (TH.) TERAPIA: Momentálne biblioterapia nie je samostatný psychoterapeutický, liečebný smer. Ovšem autor postgraduálnej práce predikuje signifikantný význam na pohľad klienta, kedy dochádza ku zmene nadsťadu na konkrétne problém v jeho živote. Klient takto nadobudne aj odlišné pohľady na konkrétne problém. Potom smieme definovať kognitívnu – behaviorálnu terapiu, ako akúkoľvek zmenu v nadsťade klienta. Preto správne načasovanie biblických tém a kreatívnej biblioterapie v procese uzdravovania klienta zohráva signifikantnú rolu.

SKAZKOTERAPIA je expresívny terapia, ktorá ponúka dve funkcie. FABULOTERAPIA (rozprávky-terapie) liečba skrze detskú literatúru. Terapeutický prístup ku skazkoterapie. *Prvá funkcia je rozprávka, ktorá slúži ku zrkadleniu našich vlastných príbehov. Druhá funkcia pri skazkoterapie je poznanie seba samého.* Rozprávkové metafory sa stávajú bezpečným miestom pre osobnú projekciu (MELICHERČIKOVÁ, 2018, s. 200). POETOTERAPIA je verbálna terapia podporuje ľudské zdravie, liečba skrze poéziu a prostriedok ku duchovnému rozvoju. IMAGOTERAPIA je liečba, kedy klient sa stotožňuje s hlavnou postavou.

HAGIOTERAPIA je forma skupiny existenciálnej terapie, ktorá pracuje so SPIRITUALITOU a TRANSCENDENTNOM. Predpokladá sa, že príbehy Biblie a príbehy našich životov sa vzájomne interpretujú. HAGIOTERAPIA sa osvedčila ako seba skúsenosť a seba poznávací metóda v najširšej oblasti. EXISTENCIÁLNA HAGIOTERAPIA je skupinová psychoterapia v kontexte človeka úzkosti zo smrti. Široko otvára témy pre spiritualitu a transcendentnú. Spirituálne a náboženské štruktúry, trans duchovné potreby, sú vrodennú súčasť ľudskej psychiky. Zrelosť týchto štruktúr považujeme za významnú podmienku rozvoja vnútornej integrity a duševného zdravia (Remeš, 2020). Existenciálna hagioterapia sa prevádzkuje vo významnom Psychiatrickom ústave Bahnice v Praha, už 28 rokov (MUDr. Mgr. Prokop REMEŠ). Vybraté témy v procese uvažovania: ľudské bytie, rôzne pohľady na ľudský život, správanie človeka a medziľudské vzťahy. Príklad: pri klasickej liečbe ľahkých a stredne ťažkých depresii (MKN, MKCH 10: Dg. F32.1, F32.2), popri konzervatívnej liečbe, voliť zo súhlasom klienta rozjímanie nad textom Žalm 23⁶¹: 1-6; Žalm 25: 22 a ďalšie žalmy napr. Žalm 91; Žalm 34; Žalmy 150 kapitol;

⁶¹Doplnok: Žalm 23. kapitola: ¹ Žalm Dávidov. Hospodin je môj pastier; nebudem mať nedostatku. ² Pasie ma na zelených pažitiach; vodí ma popri tichých vodách. ³ Občerstvuje moju dušu; vodí ma po cestách

Evanjeliá MATÚŠ, MAREK, LUKÁŠ, JÁN, Epištoly apoštolov, kniha PRÍSLOVIA, SIRACHOVCOVA. Kniha KOHELET Kazateľ. Základ by sme volili príbehy z Evanjelií radostná správa o Ježišovi KRISTOVI, postavy zo starého zákona: MOJŽIŠ, ABRAHÁM, JOZEF, IZÁKA, JÁKOBA, postavy ženské ako ESTER, REBEKA, Mária MAGDALENA, Panna Mária (odbory: Mariológia, Kristológia) & (Bible, 2008).

Podobnosť Biblioterapie vnímame aj pri iných klientov. Moslimsky orientovaných ľudí – moslimovia, ktorý vyznávajú ISLÁM – MOŽNOSTI TERAPIE: ČÍTANIE KORÁNU. Vybrať vhodné a cielene konkrétne texty, pre uvažovanie a relaxáciu klienta. Zvoliť vhodný preklad ⁶² Koránu ku témam: postavy ADAM, ABRAHÁM, MOJŽIŠ, Tóry (v súde 5, 44-48), prorok Ježiš KRISTUS vnímaný ako ohlasovateľ Evanjelií, Mária (Korán 2,87), témy filozofické: rodina, priateľstvo (Korán 18,44), napríklad (الله – Alláh) Boh ako stvoriteľ Bytia, (الله – Alláh) Boh ako sudca. Cieľom je obdobne definovať u klienta nový rozmer myšlienok a pohľadov, na konkrétne problém. Obdobne u ostatných klientov je vhodné voliť vhodnú ich základnú literatúru, poveriť a zvoliť, empatickú osobu, ktorá má teologické, religionistické, alebo humanitné, klasické vzdelanie.

Z hľadiska prístupu poznáme biblioterapie: KLINICKÁ, EDUKAČNÁ, BEHAVIORÁLNA, HUMANISTICKÁ BIBLIOTERAPIA. Klinická biblioterapia v užšom slova zmysle (explicitná, klinická) je určená pre pacientov klinických, zdravotníckych zariadení. Plní úlohu informačnú a relaxačnú funkciu literatúry. Biblioterapia môže prebiehať individuálne, alebo skupinovú formou (Štubňa, 2016). Skupinová terapia: možnosť diskusie nad vybraným prečítaním obsahom (dejom, hodnotením postav), uplatňuje skupinový terapeutický prístup. Dôležitým prostriedkom je seba poznávací literatúra. Inštitucionálna biblioterapia má didaktický charakter. Môžeme sem zaradiť relaxačnú literatúru. Jej úloha je kontaktovať klientov a odporučiť mu literatúru, ktorá aktuálne pomôže pozdvihnúť náladu. Literatúra by mala byť jednoduchá, prehľadná a adekvátna ku intelektu klienta (Remeš, 2020 s. 6). AUTOBIBLIOTERAPIA: klient sám na seba, aplikuje biblioterapiu. Klient sám prechádza procesom vo svojej intimitate pri čítaní textu, ktorý ho napína, uspokojuje, alebo stimuluje k pozitívnej činnosti (Remeš, 2020). Pri biblioterapii sa aktivuje racionálny a emočný prvok. Vývojová biblioterapia: je

spravodlivosti pre svoje meno. ⁴ Aj keby som išiel dolinou tône smrti, nebudem sa báť zlého, lebo ty si so mnou; tvoj prút a tvoja palica ma potešujú. ⁵ Pripravuješ predo mnou stôl pred mojimi protivníkmi; olejom mažeš bohaté moju hlavu; môj pohár preteká. ⁶ Áno, len dobré a milosť ma budú sledovať po všetky dni môjho života, a budem bývať v dome Hospodínovom dlhé časy (preklad profesor ROHÁČEK) & (Bible, 2008).

⁶² Napríklad Akceptovaný je preklad v angličtine, z roku: 2016. The Quran. Autor: Dr. Mustafa Khattab, ISBN: 978-0-9773009-6-9.

zameraná na klienta, skupinu, ktorý nemajú zdravotný problém. Jéj úloha je podporiť psychologický vývoj a zaistiť psychickú vyrovnanosť.

2.6 BIBLIOTERAPEUTICKÝ POSTUP – DG. F43.1 PTSD & DG.F62.0

Sigmund FREUD ako prvý popísal fenomén diagnózy: *Dg. F43.1 Posttraumatickej stresovej poruchy. Je to termín pre rôzne patologické prejavy ľudskej psychiky, ktoré nastupujú po prekonaní veľmi závažnej, život ohrozujúcej stresovej etapy v živote. Komorbidity pri dg. F43.1 PTSD sú: anxieta, depresie (depresie endogénne, reaktívne, organická a depresie farmakologická), poruchy spánku a ďalšie psychické problémy* (Klimeš, Adam, 2019, s. 161, 191).

Biblioterapeutický postup pri posttraumatickej poruche, traume a posttraumatický syndróm. Základom je aktívne počúvanie o čom chce komunikovať klient a s čím chce sa dobrovoľne zdieľať. Pre odvedenie od problému môže pomôcť príbeh. Manuál MKN-10 definuje diagnózu F43.1 PTSD: Posttraumatická stresová porucha: „ide o oneskorenú alebo pretiahnutú odpoveď na stresujúcu udalosť, alebo situáciu, mimoriadne ohrozujúcu, alebo katastrofickú, ktorá zapríčiňuje prenikavé utrpenie skoro každému človeku. Typické črty zahŕňujú epizódy opakovaného prežívania traumy dotieravých spomienkach. „snoch, alebo nočných morách, na pretrvávajúcom pozadí „umŕtvenia“ a emočného otupenia, strávenia iných ľudí, nereagovanie na okolie, anhedonie a vyhýbanie sa činnostiam a situáciám pripomínajúcim traumy.“ (MKCH-10 - Databáza liekov”) (MKCH-10 - Databáza liekov”)

Medzi podmienky klasifikácie PTSD: (posttraumatická stresová porucha) môže zaradiť nasledujúce (Kožinová, 2022, s. 56, 57, 61): *jedinec bol vystavený posttraumatickému zážitku. Symptómy trvajú viac než mesiac. Táto porucha sa premieta do bežného života človeka. Klesajú záujem o koničky, obľúbené činnosti. Človek sám seba hodnotí veľmi kriticky. Môže mať problémy s pamäťou a koncentráciou. Osoba je citlivá, reaguje podráždené. Môže byť agresívna plná hnevu. Jedinec má problémy zo spánkom. Prekáža mu svetlo, hluk, dotyk. PTSD sa prejavuje aj na telesnej rovine, zvyčajne zmenou hladiny kortizolu. Hladina kortizolu sa znižuje. Ukazuje sa, že, aby bol človek schopný nájsť niečo pozitívne na traume, je potreba dostatočného časového odstupu, často niekoľko mesiacov a rokov. Holistický model vypracovala psychiatrická Elisabeth KÜBLER-ROSSOVÁ definovala a vystihla paradigma rovnováhy medzi mentálnou⁶³ fázou, emocionálnou fázou, telesnou⁶⁴*

⁶³ Resp. Intelektuálna fáza.

⁶⁴ Resp. Fyzikálna fáza. Fyziologický, dýchací, oporný, kardiovaskulárny, tráviaci a reprodukčný systém.

fázou a spirituálnou fázou (Seaward, 2012, s. 23). Elisabeth KÜBLER-ROSSOVÁ, bola priekopníčka, ktorá si všimla fázového procesu spracovanie negatívneho zážitku resp. smútku⁶⁵: *popieranie (šok, akútny stres), agresia (nešpecifická obrana), vyjednávanie (špecifická obrana), depresie (reaktívna depresie, poruchy prispôsobenia), zmierenie⁶⁶ (prijatie novej identity)* (Klimeš, Adam, 2019, s. 103). **PORUCHY PRISPÔSOBENIA** (Klimeš, Adam, 2019, s. 625) sú najbežnejšie reakcie na stres, kedy stresor už pominul. **Je to fázové prijatie novej identity KÜBLER-ROSSOVÁ. Objavujú sa neurotické príznaky.**

POSTTRAUMATICKÁ STRESOVÁ PORUCHA (Klimeš, Adam, 2019, s. 625) – nastupuje neskôr po stresovej situácii. U pacienta sa zdá, že reakciu „dobré“ zvládol, ale reakcia je „odložená“. Pacient s odstupom času je depresívny, úzkostný, stále sa mu vracajú spomienky na udalosť, žije v danej udalosti. Nevníma prítomnosť. U PTSD je typické, že myseľ spracováva oneskorene danú stresovú situáciu čo stresor v reálnom živote odznel. **Pri posttraumatickej stresovej poruche Dg, F43.1 PTSD nesmieme opomenúť možnosť trvalých a výrazných zmien, následkov na pacienta, ktoré trvajú 2 roky po prekonanom zážitku. V tomto prípade, by sme museli preklasifikovať u dg. F43.1 PTSD na diagnózu F62.0 teda pretrvávajúce zmeny osobnosti po katastrofickej skúsenosti** (Klimeš, Adam, 2019, s. 191). Priebeh pri posttraumatickom stresovom zážitku by sme vyjadrili podľa **profesora, MUDr. Zdeněk ADAM, CSc.** (Klimeš, Adam, 2019): **prvé štádium, šokové chovanie (Dg. F 43.0 Akútna stresová reakcie. Fáza popierania, fáza agresie podľa Kübler-Rossová). Druhé štádium: psychické problémy a definovanej roly pacienta. (Dg.F43.2 Poruchy prispôsobenia: sem zaradzujeme i starší termín reaktívna depresia; vzácné aj klinická depresia F32, F38. Fáza vyjednávania a depresie podľa Kübler-Rossová.) Tretie štádium: Psychické problémy po ukončení terapie, liečby. Dg. F43.1 Posttraumatická stresová porucha. Existuje pre úplnosť Dg. F62.0: pretrvávajúce zmeny osobnosti po katastrofickej skúsenosti, kedy aj po 2 rokov existuje trvalé a výrazné následky ochorenia na psychiku pacienta. DISOCIATÍVNE PORUCHY** (Klimeš, Adam, 2019, s. 625) sú menej časte, objavujú sa vo veľmi vypätých situáciách (*šokoch*), alebo u ľudí, ktorí majú slabú *osobnostnú štruktúru*. Patria sem stavy *amnézie* (*strata pamäti po udalosti*), *stupor* (*znehynbenie pacienta, otupenie zmyslov*), *rôzne ochrnutie končatín* (*bez neurologického nálezu*), *ochrnutie hlasiviek* (*bez postihnutia*).

⁶⁵ Poznámka: fáza šoku, fáza popierania, fáza hnevu, fáza viny, fáza vyjednávania, fáza depresie, fáza prijatia.

⁶⁶ Poznámka. Ak po fáze zmiernenia nastanú psychické komplikácie, môže nastať pretrvávajúca dg. F43.1 Posttraumatická stresová porucha, prípadne klinická depresie. Ak budú komplikácie pretrvávajúce so zmenou osobnosti, je nutné preklasifikovať diagnózu PTSD F43.1 na dg. F62.0 Pretrvávajúce zmeny osobnosti po katastrofickej zážitku (Klimeš, Adam, 2019, s. 191).

Majzlanová odporúča tieto aktivity: **počúvanie príbehov, písanie denníka, písanie životného denníka, poetoterapia, slovná koláž, odkazy, tvorba príbehov, list osobe, písanie príbehu, diskusia** (Majzlanová, 2017, s. 32-33).

TABUĽKA 5

Hagioterapia – vybraná konkordancia svätého písma v terapeutických témach.

BIBLICKÝ VERŠ KONKORDÁCIA	TOPIC, #TAG [English language]	TÉMA [v slovenskom jazyku]
Ján 8: 34-36; Títus 2:12. Efezanom 5: 18-20. 1 Korint'anom 6:12.	Addicted	Závislosti
Marek 4:35-41. Žalm 56:3-4, 10-11.	Afraid	Strach a obava
1 Korint'anom 6:19-20. Efezanom 5:29.	Anorexic/Bulimic	Anorexia, alebo bulímia
Matúš 6: 25-34. Žalm 23. Matúš 11:28-30. Ján 14:27. Príslovia 3:5-6. Filipanom 4:6-7.	Anxious	Úzkosť, úzkostné stavy
Žalm 147:3 Zjavenie 21:3-5. 1 Tesalonický 4:13-18.	Broken-hearted	Rozchody, zlomené srdcia
Ján 16:33. Žalm 23; 3:3; 40:1-3; Rimanom 8:38.	Depressed	Depresívne stavy
Žalm 23; Ž 55: 16, 17, 22. Žalm 94: 18, 19, 22. Žalm 121: 1-2, 7-8;	Desperate	Prežívanie zúfalosti
2 Korint'anom 12:9-10. Ján 5:14-16. Žalm 38:3-10. Ž 103: 1-4.	ILL or Pain	Choroba, alebo bolesť
Ján 14:27. Príslovia 16:3. Filipanom 4:6-7.	Stressed	Vystresovaný človek
1 list Korint'anom 3:16-17. Žalm 139: 1-5, 13-14. Žalm 42:5-11.	Suicidal	Sebevraždy Pocit ku skutku sebevraždy
Ján 8: 34-36. 1 Korint'anom 10:31. 1 Korint'anom 6:12,19-20. Efezanom 5:18. 1 Tesalonickým 5:6-8. Žalm 139: 1-5, 13-14.	Tempted by Drugs or Alcohol	Pokušenie ku zneužitiu drogy, alebo alkoholu
Zjavenie 3:20. Žalm 23. Žalm 68:5-6.	Lonely	Pocit osamelosti
Ján 14:27. Rimanom 5:1-2. Filipanom 4:4-7.	Needing Peace	Potreba mieru
1 Petra 2:20-23. Žalm 3. Žalm 55:20-22.	Insulted or intimidated	Urážanie, alebo zastrašovanie

Marek 4:37-41. 1 Petra 3:13-14. Žalm 27: 1-3; Ž 118:6-9.	In Danger or Threatened	V ohrození
Lukáš 11:1-13. Ján 14:12-14 1 Jána 5:14-15.	Praying	Potreba modlitby
Matúš 11:28; Žalm 3; Ž 4:8.	Sleepless	Bez spánku
Matúš 6:24; Lukáš 12:15; 1 Timotej 6:9-10 Príslovia 13:11	Gambling	Pokušenie pred hazardným hram
Lukáš 17:3-4. 2 Timotej 4:16-18. Žalm 21:10-14. Ž 41;	Friends Fail	Zlyhanie priateľa
1 Korint'anom 1:25-31 2 Korint'anom 12:9-10. Filipanom 4:12-13. Žalm 138:8	Feeling Inadequate	Pocit nedostatočnosti
Ján 3:16. Ján 14:1-3. Zjavenie 21:4. Žalm 23:4.	Facing Death	Tvárou v tvár smrti
Matúš 7:1-5 Rimanom 14:10-13 1 Korint'anom 4:5. Žalm 73:21-25	Bitter or Critical	Kritika
Matúš 5:11. Matúš 5:44. Rimanom 12:18. Žalm 1:1-6.	Bullied or harassed	Šikanovaný, alebo obťažovaný
Marek 12:30-31 1 Ján 3:15. Zjavenie 22:12. Rimanom 17:9.	Bullying others	Šikanovanie ostatných
1 Korint'anom 6:19-20. 2 Korint'anom 1:3-4. 1 Tesalonický 5:23 List Hebrejom 4:15-16. Žalm 34:18-19.	Cutting, Injuring myself	Zranenie
Rimanom 12:17-19. 1 Tesalonický 5:15 1 Petra 2:21:23	Contemplating revenge	Uvažovanie o pomste
Marek 9:23-24. Ján 20:24-29. Žalm 53:1	Doubting	Pochybovanie
Galanťanom 5:26 Filipanom 4:11.	Envious	Závisť
Efezanom 4:25. Zjavenie 21:8. Hebrejom 13:5. Rimanom 13:9-10 Efezanom 4:28	Tempted to Lie Tempted to Steal	V pokušení klamať V pokušení kraďnúť

Poznámka. Pôvodný zdroj (Bible Translation Team, ShareWord Global, 2021 s. 6-10).

Tabuľku spracoval, doplnil a aktualizoval autor postgraduálnej práce, 2022.

V **TABUŁKE 4** sme vybrali konkrétne biblické verše, ktoré sú vhodné v rámci **hagioterapie** s klientom cielene rozobrať. Následne pokračuje sa v **biblioterapeutickom výkone** v súlade s **biblioterapeutickým postupom**.

TABUŁKA 6

Biblioterapeutický postup pri posttraumatickej stresovej poruche PTSD.

Biblioterapeutické výkony pri posttraumatickej stresovej poruche PTSD	
Téma práce: Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov	
Biblioterapeutické výkony	Vhodné aktivity a doplnujúce poznámky
Počúvanie príbehov	Vhodné sú receptívne metódy, čítanie, počúvanie. Malo by ísť o príbehy, ktoré nesúvisia s traumou.
Písanie denníka	Klient si zapisuje dojmy zo stretnutia, resp. zážitky zo života.
Písanie životného príbehu	Je vnímaná u biblioterapeutickej intervencie ako významná technika.
Poetoterapia	Môže zlepšiť, zvýšiť sebahodnotenie, radosť a sebaúctu u klienta. Patrí sem: tvorba a čítanie básni, hľadanie úryvkov , ktoré by v určitej etape mohli súvisieť s problémom klienta.
Slovná koláž	Na vybrané témy: materstvo, láska, sloboda, strata, bolesť . Možnosť koláže z obrázku, písmen, básni, viet, ktoré si vyberie sám klient.
Odkazy	Technika: do obkreslenej ruky si zapisujú klienti povzbudivé citáty.
Tvorba príbehu	Z vopred určených slov. Môže poukázať na emočné ladenie u klienta. Na zmeny nazerania, možnosti riešenia, a vyrovňovania problémovej situácie.
List osobe	V závislosti od klienta. Môže mať katarzný (psychická očista) účinok.
Písanie príbehu	Klient môže napísať ľubovoľný príbeh na základe vopred definovaných šablón. Šablóna: hlavná postava, aký má problém, kto môže pomôcť, ako by si literárna postava mohla pomôcť sama sebe, skutočný, alebo predpokladaný záver príbehu.
Diskusia	Zdieľanie klientovho zážitku z biblioterapie, názoru a prežívanie klienta.

Poznámka. Pôvodný zdroj (Majzlanová, 2017, s. 32-33). Tabuľku spracoval a parafrázoval autor postgraduálnej práce, 2022.

TABUŁKA 7

Biblioterapeutický postup podľa Caroline Shrodes.

BIBLIOTERAPEUTICKÝ POSTUP	
Téma práce: Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov	
1 FAZA IDENTIFIKÁCIA Štádium projekcie	- Klient sa identifikuje s hrdinnou. - Svoje emócie, poznatky a myšlienky zdieľa prostredníctvom hrdinnej. - V štádiu projekcie postupne klient pociťuje to čo fiktívny hrdina.
2 FAZA KATARZIA (OČISTENIE)	- Očistenie prichádza vtedy, keď klient nechá voľný priebeh svojej nahromadenej emócií. - Prejav zlosti je nevyhnutný, pretože v počiatočnej fáze si uvedomuje len negatívne emócie.
3 FAZA NADHEAD	Klient dokáže lepšie pochopiť seba aj svoje okolie. Nadobúda nové poznanie.
4 FAZA PRIJATIE	- Najefektívnejšia fáza je prijatie nového poznania. - Klient prijíma nový spôsob myslenia chovania. - Klient nadobudol nové poznatky.

Poznámka. Pôvodný zdroj (Caroline Shrodes, 1949, Univerzita v Kalifornii v Berkeley).

Tabuľku spracoval a parafrázoval autor práce, 2022.

V **TABUŁKE 5** popisujeme **biblioterapeutický postup pri posttraumatickej stresovej poruche**. Vyberáme vhodné biblioterapeutické výkony ku jednotlivým aktivitám. Biblioterapeutický postup podľa Caroline SHRODES sme vyjadrili formou **TABUŁKY 6**.

3 EMPIRICKÁ ODBORNÁ ČASŤ PRÁCE A METODOLÓGIE

3.1 METODOLÓGIE VÝSKUMU A SPOSOB ZBERU DÁT

HLAVNÝ OBJEKTIVÝ CIELE výskumu postgraduálnej práce je určenie copingových štruktúr v rómskej populácii v Toronte vo vekovej skupine 18-50 rokov.

METÓDY, ktoré použijeme v postgraduálnej práci v teoretickej časti budú kritické zmyšľanie, literárne rešeršné metódy pre zhrnutie momentálne vedeckého poznania, ktoré je platné v súčasnosti. Výskumné metódy, ktoré sme použili v empirickej časti postgraduálnej práce budú komparatívne, porovnávacie, metódy vyšetrovania; kazuistiky, kvantitatívne spracovanie dotazníkov a kvalitatívne ciele hĺbkové rozhovory zamerané na rómsku populáciu v Toronte. Metódy použité pri výskume z kvalitatívnych metód bol cieleň rozhovor, polo štruktúrovaný rozhovor a rozhovor voľný. Z kvantitatívnych metód bol použitý dotazník v postgraduálnej práci v rámci komparatívneho porovnávania pri hlavnom objektovom ciele. Zber dát bol realizovaný od septembra 2022 do januára 2023, teda 5 mesiacov. Komparatívny zber prebiehal online formou. Priame opytovanie sa Rómov žijúcich v Toronte vo vekovej skupine 18-50 rokov prebiehal rovnako v období 09/2022 – 01/2023.

Lokalizácia: online priestor a priestor determinovaný názvom postgraduálnej práce, teda mesto Toronto, provincia Ontario v štáte Kanada. Doba trvania výskumu trvala 5 mesiacov t.j. 09/2002 – 01/2023.

PRVÁ HYPOTÉZA „H1“ hodnoty väčšie 8-10 v dotazníku traumatického stresu je u mužov väčšie, ako u žien, vo vekových kategórii 30-39, 40-49, 50-59 ročných a je závislá na finančnom prijme muža.

DRUHÁ HYPOTÉZA „H2“ ženy odbúravajú stres viac v hagioterapii, ako muži, v celkových vekových kategóriách a je menšia česťnosť využívania KBT terapie.

HLAVNÝ VÝSKUM hĺbkové kvalitatívne rozhovory, plánované 4 klienti spolu približne sto hodinách dotovaných času aplikovaného výskumu.

VEĎAJŠÍ výskum komparatívny dotazník, pre zisťovanie copingových stratégií. Spôsob zberu dát. Dotazník sme umiestnili na jednotlivé webové stránky. Komparatívny dotazník v Anglickom jazyku je ku dispozícii: *anonymous comparative online questionnaire* na webovej adrese: <https://forms.gle/1HviumD5fm17cvxf9> Komparatívny dotazník v Slovenskom jazyku sme umiestnili taktiež na server. Volá sa: **Anonymný komparatívny online dotazník** na webovej adrese: <https://forms.gle/ycRVzNJLWRLBuV26>. **Trojmesačná možnosť príjmu hovorov v aplikácii Skype** a následne asistované vyplnenie dotazníku

prípadne priamy hĺbkový rozhovor. Vyčlenené telefónne Skype číslo: New York, USA: +1 917 985 8447. Odosielanie emailov, prostredníctvom okna pre zasielanie liniek na jednotlivé vybrané ciele emaily. Práca prostredníctvom email marketingu prostredníctvom Microsoft Outlook®. Odosielanie správ pre Rómov, ktorý žijú v Toronte. Prostredníctvom sociálnych sietí Facebook®, Skype®, TikTok®.

3.2 ROZHOVORY A HĽBKOVÉ ROZHOVORY

TABUĽKA 8

Rozhovory a hĺbkové rozhovory.

ROZHOVORY A HĽBKOVÉ ROZHOVORY			
*DKO je skrátená forma pre výraz: „Dátum konzultácie“			
Klient, Klientka - Dekurz - Kazuistika DEKURZ	DKO Dátumy Konzultácie	Počiatkový ČAS	Konečný ČAS
D1 Dekurz 1/ CROZLPRGSVKCRCA DEKURZ 1 - 23, 26. 12. 2022 IN-DEPTH INTERVIEWS HĽBKOVÝ ROZHOVOR 1	23.12.2022	00:30 AM	9:30 AM
	26.12.2022	1:00 AM	10:30
	Celkový čas vyšetrenia:	Σ ₁ = 17 hodín	
D2 Dekurz 2/CROZSVK CZ/B-206 DEKURZ 2 - 28, 29. 12. 2022 IN-DEPTH INTERVIEWS HĽBKOVÝ ROZHOVOR 2	28.12.2022	7:30 AM	5:50 PM
	29.12.2022	6:30 AM	7:30 PM
	Celkový čas vyšetrenia:	Σ ₂ = 23 hodín , 30 minút	
D3 Dekurz 3/CROZCZEU/SA- 994604124 DEKURZ 3 - 3, 5. 1. 2023 IN-DEPTH INTERVIEWS HĽBKOVÝ ROZHOVOR 3	3.1.2023	10:30 AM	08:00 PM
	5.1.2023	10:30 AM	10:30 PM
	Celkový čas vyšetrenia:	Σ ₃ =23 hodín, 30 minút.	
X4 DEKURZ ROZHOVOR; 28.12.22 DRMGCOUK-M2812; 1.4-01-2023	28.12.2022 1,4 - JAN. 2023	Celkový čas vyšetrenia: Σ ₄ = 3 HODÍN	
DEKURZ ROZHOVOR ROZHOVOR X5	2.1.2023	Celkový čas vyšetrenia: Σ ₅ = 3 HODÍN	
DEKURZ ROZHOVOR IN-DEPTH INTERVIEWS HĽBKOVÝ ROZHOVOR 4	1, 2, 3, 4, 7, 10. JAN. 2023	Celkový čas vyšetrenia: Σ ₆ = 30 HODÍN	
SPOLU		Σ=== 100 HODIN ===	

Poznámka. Zdroj: Vlastné spracované autorom postgraduálnej práce.. LAKATOŠ, Ľubomír. 2022

3.2.1 DEKURZ A KAZUISTIKA ČÍSLO: 1-CROZLPRGSVKCRCA

TABUĽKA 9

Dekurz hĺbkových rozhovorov, poradové číslo strany dekurz 1/ CROZLPRGSVKCRCA.

HĽBKOVÉ ROZHOVORY, ZÁZNAM PRE POTREBY POSTGRADUÁLNEJ PRÁCE		
Téma práce: Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.		Toronto, Ontário, Kanada.
Rok: 2022 2023	Záznam o hĺbkovom rozhovore. Vykonaný v súlade podkladov postgraduálnej práce. Doplnkový záznam. Osoba poučená v súlade platnej legislatívy GDPR. NARIADENIE EURÓPSKEHO PARLAMENTU A RADY (EÚ) 2016/679 Smernica Európskeho parlamentu a Rady (EÚ) 2016/680. „Zákon č. 18/2018 Z. z. o ochrane osobných údajov a o zmene a doplnení niektorých zákonov publikovaný v Zbierke zákonov SR. Nariadenie (EÚ) 2016/679 o ochrane fyzických osôb pri spracúvaní osobných údajov a o voľnom pohybe takýchto údajov.“ („Ochrana osobných údajov Okresný súd Bardejov - Ministerstvo ...“)	Mr. Eubomír LAKAT OŠ BBA. MSc.
Dátum: 23.12.2022	23.12.2022 Kódovaný jedinec: CROZLPRGSVKCRCA. Prebehlo uvítanie. Počas sedenia som vykonával poznámky, ktoré som následne spracoval. Anamnéza detstvo: „otec bol alkoholik“, ako dieťa bol svedkom domáceho násillia. Zomrel v roku 1994 ani jedno jeho vlastné dieťa nebolo na pohrebe. 1,5 roka prežili deti v detskom domove. Pól roka boli v SOS záchranom centre. Následne návrat do novej rodiny, matka detí sa znova vydala v roku 1996 a vstúpila, ako pokrstená veriaca ku Jehovovým svedkom. Byt v základných podmienkach vyhovoval. Stredne až nízka úroveň žitia. Veľká záhrada, rodina uvádzala: „uživila nás“. Sťahovanie v rámci dediny dva krát 1996 a 1998. Následne sťahovanie do menšieho okresného mestečka v roku 2001. Dieťa syn uvádzal záujem o svoju sexualitu ku rovnakému pohlaviu. Navádzal ďalšie deti ku rôznym „sexuálnym hrám.“ Anamnéza puberta: absolvent strednej odbornej školy, 4 ročné, klient od maturoval v roku 2005. Počas strednej školy: obrovská šikana 1-2 ročník, pokusy o sebe vraždu, kontaktoval klient Psychologickú poradňu v Prešove. Šikana na škole ustala až do roku 2005. Dôvod pre šikanu bola homosexuálna orientácia klienta a jeho neschopnosť brániť sa. Verbálna šikana. Sexuálne aktívny od roku 2006, v homosexuálnom vzťahu. „& mama sa o mňa nestaral, ja som žil sám“ – uvádza klient „bol som na hrane života a smrti, pričom nik nevedel, že sa chcem zavraždiť, tak reálne.“. *je mi to tak ľúto, ubezpečujem klienta. Klient je rozrušený pokračujeme neskôr v inej téme.* Klient má ešte nemá vysporiadané emócie.* Napriek silnej emocionálnej nestabilite, spomienky uvádza, v opakovanom výseve. Klient neguje PTSD diagnózu. Dospelosť: klient žije výhradne len v zahraničí. Bola mu diagnostikovaná bipolárna porucha osobnosti, je stabilný depresívny typ. Lieky na BP2typu, berie sporadicky. Náboženská nevraživosť: rodina silne veriaca u Jehovových svedkov. Klient	23.12.2022 8 ročný SOS DD 1996 1998 2001 Sexualita 2005 PTSD 1998-2001 BP2

pokrstený v roku 1998 až do jeho výstupu ku roku 2001. Ordinovaný pre evanjelizáciu v Jehovovej teológii. Klient vystúpil z náboženskej spoločnosti Jehovovi svedkovia v roku 2001. Od roku 2001 mala rodina výsostne nariadený zákaz kontaktovať sa, jeť spolu, či inak sa priznať ku klientovi. Rodina je ortodoxne veriaca tak, všetky prikáže presne dodržiava, až do dnes. „tol'ko zla a nepochopenia pre homosexualitu a rómčinu, som nezžil nikdy viac ako na Slovensku a v Českej republike. Preto sa Europe cielene vyhýbam.“ Odovzdáva smutné svedectvo klient. „moje tajomstvo dobre vieť je minimalizmus, skromnosť a pokora. „Ja nemám rodinu!“ „mám len seba a zopár dobrých kamarátov“ *klient pokračuje* „som explozívny, výbušný a toto mi dala moja mama ako takzvaný genetický dar. BP 2 typu je diagnóza, nie je to výmysel, ako druhy povedia, napriek tomu som komunikatívny, empatický, vďačný emocionálny“ „ja som hrozne rád, že mám len svoj okruh kamarátov, a to mi stačí. Ja zatiaľ žijem a to mi postačuje“ „Ďakujem aj tebe Eubomíre.“
* Ja ďakujem tebe, že si sa takto podelil so mnou o svoj príbeh.

Poznámka. Šablóna zdroj: (Nrsr.sk, 2022) Zdroj: Vlastné spracované autorom postgraduálnej práce.. LAKATOŠ, Eubomír. 2022

PROTOKOL – VYŠETRENIE – KAZUISTIKA 1/CROZLPRGSVKCRCA

Poučenie o právach GDPR (Zákon č. 122/2013 Z. z; Zákon č. 18/2018 Z. z; Smernica Európskeho parlamentu a Rady (EÚ) 2016/680 z 27. apríla 2016).

- ✓ Klient poučený o publikačnom účely s podmienkou zabezpečenia úplnej anonymite klienta.
- ✓ Účel: Postgraduálna práca. Doctor of Science DSc. v psychotraumatologických štúdií.

Pohlavie: Muž **Rod:** klient

Ročník: 1986 **Vek:** 36 /ku 2022 roku

Denominácia: Protestantská cirkev, Katolícke cirkvi, voľné cirkvi a náboženské spoločnosti, LETNÍČNE CIRKEVNÉ spoločenstvá, Iné cirkevné spoločenstvo.

Použitá technika: voľný rozhovor, voľné asociácie, cielený rozhovor, extrospectio introspekcia a rozhovor

Asociácie: rozhovor podľa veku klienta detstvo, dospievanie, puberta, dospelosť, zrelosť, vedený rozhovor, extrospekcia, ap. **Prístrojová technika a parametre:** teplota, pulz, tlakomer, glukomer.

KAZUISTIKA ČÍSLO: dekurz 1/ CROZLPRGSVKCRCA

POHLAVIE	ROD	ROČNÍK	VEK	DENOMINÁCIA	PRÍSTROJOVE TECHNIKY A PARAMETRE
Muž	On	86	36	Protestantské LGBT Cirkvi	Tlak: 125/76 mmHg Pulz 97 Glykémia 6,5 mmol/L

SUBJ.: POCITOVÁ AKTIVITA, SÚČASNÉHO STAVU KLIENTA: v poriadku, takže je prirodzene zaneprázdnený.

Obj.: Objektívne negatívne nálezy klienta: povaha, bipolárna porucha 2 typu depresívna zložka, maniacký, mierne psychotická osobnosť, neschopnosť kvalitného plaču.

Obj.: Objektívne pozitívne nálezy klienta: vedomostná štruktúra, vytrvalosť, oddanosť skromnosť, empatia, minimalizmus, kreativita, religionistické prejavy, prednášanie, prirodzený líder, manažér, úprimnosť, prirodzená ľudskosť.

Obj.: Nefunkčné copingové stratégie: hyper ventilácia; fajčenie, prejedanie sa, tabletky

(50/50%), úder do vlastného tela, útek, kričanie.

Obj.: Funkčné copingové stratégie: hlboké nádychy a výdychy: hypoventilácia; hagioterapia, voľné rozhovory, prechádzky, naučiť sa zvládať panické poruchy a úzkosti.

SPRACOVAL, VYPOČUL A USMERNIL ROZHOVOR: MR. EUBOMÍR LAKATOŠ, BBA., MSC.

Kontakt: lubomir.lakatos@outlook.com v Toronte, Scarborough, Ontário, Kanada

TABUĽKA 10

Potvrdené copingové stratégie dekurz 1/ CROZLPRGSVKCRCA.

KAZUISTIKA ČÍSLO DÁTUMY CELKOVÝ ČAS	POTVRDENÉ COPINGOVÉ STRATÉGIE	
dekurz 1/ CROZLPRGSVKCRCA	VEK	COPING
	36	Biblia – Hagiotherapy; Korán – Hagiotherapy
	20	Prechádzky, muzikoterapie, divadlo terapie, Art Th.

Poznámka. Zdroj.: Autor postgraduálnej práce, Lakatoš, E. 2022

3.2.2 DEKURZ A KAZUISTIKA ČÍSLO: 2-CROZSVKCZ/B-206

TABUĽKA 11

Dekurz hlbkových rozhovorov, poradové číslo strany Dekurz 2/CROZSVKCZ/B-206

HLBKOVÉ ROZHOVORY, ZÁZNAM PRE POTREBY POSTGRADUÁLNEJ PRÁCE		
Téma práce: Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.		Toronto, Ontário, Kanada.
Rok: 2022 2023	Záznam o hlbkovom rozhovore. Vykonaný v súlade podkladov postgraduálnej práci. Doplnkový záznam. Osoba poučená v súlade platnej legislatívy GDPR. NARIADENIE EURÓPSKEHO PARLAMENTU A RADY (EÚ) 2016/679 Smernica Európskeho parlamentu a Rady (EÚ) 2016/680. „Zákon č. 18/2018 Z. z. o ochrane osobných údajov a o zmene a doplnení niektorých zákonov publikovaný v Zbierke zákonov SR. Nariadenie (EÚ) 2016/679 o ochrane fyzických osôb pri spracúvaní osobných údajov a o voľnom pohybe takýchto údajov.“(“Ochrana osobných údajov Okresný súd Bardejov - Ministerstvo ...”)	Mr. Eubomír LAKAT OŠBBA. MSc.

Dekurz 2/CROZSVKCZ/B-206 Detstvo: nevlastný rodičia. Vlastný rodičia malý autohaváriu. Pamätáš slova „prelož ju do auta“. Počas školy jej ubližovali. „Od školskej pedagogičky, ktorá v nej vyvolala sústavné pocity menejcennosti sa stala balbutik 3 r“. Nemali ju radi v škole. Macocha uprednostňovala bratov. Plakala, mala ľútosť. Vyháňali, „Chodí ty von z domu!“ Nevlastná mama, + Otec. Nemala vzťah s 2, nevlastnými bratmi. Zle spomienky na detstvo, nevlastnú rodinu. Sexuálne zneužívaná (typu objatie, stláčanie dieťaťa a voňanie kože dieťaťa) od Macochy. Z biologického hľadiska dcéra je nevlastná. Klientka mala neprijemné pocity spojené zo sexuálnym zneužívaním. Tému som ukončil. Macocha mala a ma tendencie porovnávať sa so spoločnosťou a okolím. Macocha čítala jej korešpondenciu. Puberta: Štúdium analytickej chémie a chémie. Krátkodobé kamarátky boli prítomne, + rozhovory viedli.	1970 1973 1977
Jej kamarátka mala 19 rokoch deti. Macocha chodila s našou klientkou až do 21 roku na gynekologické oddelenie, či je panna. Náš klient nemá rád deti a presťahoval sa do zahraničia. Macocha vyvolávala pocit násilného súcitu, výberu a vďaky. Macocha je cholerička, vlastným deťom nedávala jedlo. Dospelosť – Presťahovaná.	1 rok 5 rokov 6 rokov 8 rokov 10 rokov 15 rokov až do 21 rokov
1 vzťah trvanie v počte rokov 12 rokov. Bol alkoholik, užíva ľahké drogy. Ex Svokra kamarátstva hlbšieho v 5 rokov, až do teraz. Finančná trauma a trauma po odchode 2,5 roka. Dg. Silná stresová a adaptačná porucha. Psychológ nekontaktovala. Silná stresová porucha.	1980+
2 vzťah trvanie v počte rokov 5 až do súčasnosti. V tomto prípade našu klientku rodina po stránke partnera odvrhla. Momentálne je v tomto vzťahu. Škola: SOŠ, OA ISCED – Maturitná skúška. Hobby: Matematika, fyzika, kreatívna domáce práce. Racionálny príjem jedla, schudla pod dohľadom, 9 gynekologických operácií, nechutť pohlavného styku, averzie ku deťom. Bojí sa tmy a rakve. Milovníčka psíkov. Vyvinutá vysoká empatia, EQ inteligencia vysoká. Záver: PTSD, Post traumatická stresová a ochorenie. Ešte po 2,5 roka, pretrvávajúce spomienky a silný emočný šok. Terapia: knihy, biblioterapia, psycho edukácia knihy, mimo iné knihy aj od Dr. Klimeš. + NLP, t.j. Neurolingvistické prepojenie.	2000 rok 2004+12 2,5 rokov 5 rokov
Odporúčenie: Napriek tak vyspelej osobnostnej inteligencii, momentálne sa vníma ako silná plná psychickej energie. Odporúčame vnímať jej (holistický princíp) problémy pod dohľadom klinického psychológa naďalej aj klinického psychiatra. Dobré zareagovala na knihy najmä v rámci jej psycho edukácie. V rámci hagioterapie dobre znáša postoje Gréckokatolíckej cirkvi. Som si vedomí z anamnézy o klientkinom pokusu o sebe vraždu, kedy mala síce len slovné vyhrážky (brat jeden spáchal, úspešne sebe vraždu), ale je vhodné sledovať jej stav do budúcnosti, keďže žije vo vzťahu bez sobášneho listu. Je vhodné jej pripomenúť silné osobnosti z minulosti, histórie, kde má vysoko znalé informácie. V rámci života je vhodný silne vyvinutý zmysel pre pravdu, zjemniť ostrosť v slove a jazyku a nájsť trvalý holistický zmysel, života, ktorý nepodlieha na človeku. Teda zmysel rýdzo pre ňu a jej aplikáciu. Možný fenomenologický prístup ku životu.	Záver Dekurz 2/CROZ SVKCZ/ B-

Poznámka. Šablóna zdroj: (Nrsr.sk, 2022) **Zdroj:** Vlastné spracované autorom postgraduálnej práce. LAKATOŠ, Eubomír. 2022

PROTOKOL – VYŠETRENIE – KAZUISTIKA DEKURZ 2/CROZSVKCZ/B-206

- ✓ **Poučenie o právach GDPR** (Zákon č. 122/2013 Z. z; Zákon č. 18/2018 Z. z; Smernica Európskeho parlamentu a Rady (EÚ) 2016/680 z 27. apríla 2016).
- ✓ Klient poučený o publikačnom účely s podmienkou zabezpečenia úplnej anonymity klienta.
- ✓ **Účel:** Postgraduálna práca. Doctor of Science DSc. v psychotraumatologických štúdií.

Pohlavie: F **Rod:** klientka

Ročník: 1970 **Vek:** 52 ku 2022 roku.

Denominácia: Protestantská cirkev, Katolícke cirkvi, voľné cirkvi a náboženské spoločnosti, letnina cirkevné spoločenstvá, Iné cirkevné spoločenstvo.

Použitá technika: voľný rozhovor, voľné asociácie, cielený rozhovor, extrospekcia a rozhovor

Asociácie: rozhovor podľa veku klienta detstvo, dospievanie, puberta, dospelosť, zrelosť, vedený rozhovor, extrospekcia, ap.

Prístrojová technika a parametre: teplota, pulz, tlakomer, glukomer

KAZUISTIKA ČÍSLO:

Dekurz 2/CROZSVKCZ/B-206

POHLAVIE	ROD	ROČNÍK	VEK	DENOMINÁCIA	PRÍSTROJOVE TECHNIKY A PARAMETRE
žena	klientka	1970	52	v Boha verím, + v Trojici, ale nepotrebujem cirkev. Greko-katolícká.	Tlak: 115/62 mmHg Pulz 70 Glykémia 5,0 mmol/L

Subj. Pociťová aktivita, súčasného stavu klienta: cítim sa dobre, spokojne.

Obj. Objektívne negatívne nálezy klienta: toxický 12 ročný lvý ex vzťah.

Obj. Objektívne pozitívne nálezy klienta: pamäťové centrum, emočné centrum, EQ.

Obj. Nefunkčné copingové stratégie: plávanie, cvičenie, aktivity, sauna.

Obj. Funkčné copingové stratégie: hagioterapia, rozhovor zohráva extra dôležitú úlohu.

Kreslenie Art terapia, Hudba Muzikoterapia, mandali, antistressové omľovánky.

Emočná podpora pes, ktorý ma funkciu emočnú podporu. Emočná – duševná podpora,

SPRACOVAL, VYPOČUL A USMERNIL ROZHOVOR: MR. EUBOMÍR LAKATOŠ, BBA., MSC.

Kontakt: lubomir.lakatos@outlook.com v Toronte, Scarborough, Ontário, Kanada

TABUĽKA 12

Potvrdené copingové stratégie dekurz 2/CROZSVKCZ/B-206.

KAZUISTIKA ČÍSLO DÁTUMY CELKOVÝ ČAS	POTVRDENÉ COPINGOVÉ STRATÉGIE	
Dekurz: 2/CROZSVKCZ/B-206	VEK	COPING
	40	Hagioterapia, Biblioterapia, Extrospekcia,
	50	rozhovor, empatia, kreatívna činnosť
	52	Psycho-edukácia, Art Terapia, Muzikoterapia

Poznámka. Zdroj: autor postgraduálnej práce, Lakatoš, L. 2022

3.2.3 DEKURZ A KAZUISTIKA ČÍSLO: 3-CROZCZEU/SA-994604124

TABUĽKA 13

Dekurz hĺbkových rozhovorov, poradové číslo strany dekurz

HĽBKOVÉ ROZHOVORY, ZÁZNAM PRE POTREBY POSTGRADUÁLNEJ PRÁCE		
Téma práce: Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.		Toronto, Ontário, Kanada.
Akad emic ký rok: 2022 2023	Záznam o hĺbkovom rozhovore. Vykonaný v súlade podkladov postgraduálnej práci. Doplnkový záznam. Osoba poučená v súlade platnej legislatívy GDPR. NARIADENIE EURÓPSKEHO PARLAMENTU A RADY (EÚ) 2016/679 Smernica Európskeho parlamentu a Rady (EÚ) 2016/680. „Zákon č. 18/2018 Z. z. o ochrane osobných údajov a o zmene a doplnení niektorých zákonov publikovaný v Zbierke zákonov SR. Nariadenie (EÚ) 2016/679 o ochrane fyzických osôb pri spracúvaní osobných údajov a o voľnom pohybe takýchto údajov.“(“Ochrana osobných údajov Okresný súd Bardejov - Ministerstvo ...”)	Mr. Eubomír LAKAT OŠBBA. MSc.
3 a 5 Január, 2023 5.1.2023. Dekurz 3/CROZCZEU/SA-994604124 V prvom rade ta chcem privítať a som nesmierne rád, že si prišla. Dúfam v čo najpríjemnejší náš spoločný rozhovor. *** Klinické údaje: 1960 ročník, hypertenzia pod dohľadom, schudla pod dohľadom terapeuta na 50 kg. Racionálna výživa. Terapie: žiadne 0. Psychosomatické ochorenia: 0. Depresie: 0. Mierne tendencie ku strate celku ako rodinný. Minulosť: Matka, Otec 10 detí. „Matka uprednostňovala len chlapcov, žiadne dievčatá. Teraz ti uprednostňuješ len dievčatá a syna vôbec nepotrebuješ.“ Od svojej matky získala pocit opovrhnutia, nedostatku lásky, necítila si sa ako objekt vhodný pre obyčajnú lásku. Otec sa udusil v plyne v práci. Bol to jediný muž, ktorý sa chcel starať o teba. Mama klientky zomrela na obojstranný zápal pľúc. V rodine významná dedičné tendencie: depresie, stredne ťažke depresie. Klientkina sestra spáchala sebe vraždu, po tom čo nechtila otráviť svoje dieťa hubami. V danom rodinnom prostredí, bolo pozorované klientkinými očami veľmi veľký rozpor medzi pravidlami pre chlapca, a pravidlami pre dievčatá. Dievča predsúdne len na pôrod, a pre sobášenie sa do dobrej rodiny. Chlapec ten, kto je schopnejší vyrobiť peniaze. Takže v celom detstve ste mali vlastné potrebu, po láske, potrebu po šťastí, možno tieto základné potreby Vás spojili pri výbere prvého chlapca pre manželstvo. Puberta: získala si lásku ku recitácii a ku literatúre. Knihy sa stali mojou stálou súčasťou. Rada som chodila na slobodárky, a raz za čas na diskotéku. Kamarátky som mala. Predčasná dospelosť: od 16 práca v Zornici. Teda šička v kuse toľko desiatok rokov. Mala som dlhodobé práce, pracovala som vďaka vlastne som sa cítila pre túto dobu ako „OTROK“ v spoločnosti. Dodnes mám pracovné návyky. Muži: Prvý muž zomrel, mali sme spolu 4 deti, v roku 1994 a v roku 1996 si bola už pokrstená ako Jehovova svedkyňa		1960 1970 13-16 Knihy 16+ 2000 2022

a druhýkrát vydata.

Tak som samozrejme prestala fajčiť. 3 deti sa vydali do Jehovových svedkov rodín. **Našla si mnoho literatúry, ktorou Jehovovi svedkovia sú zásobený.**

Moje deti mi boli vždy najcennejšie, čo som vždy mala. Len môj syn, „nešťastie ho posadlo už dávno“. Myslím, že je ďaleko, ani neviem ako vyzerá v realite , **ale on je vylúčený**, takže to tak aj je dobré. *To isto môj Boh Jehova ma takto ochránil, že je preč z nášho života.*

Keď som bola vylúčená **tak som sa rozviedla z mojím druhým manželom.** Nato, aby som sa mohla dostať do zboru naspať **tak rok som musela** len počúvať starších v zbere.

Deti a Jehova: tak ako som vedela som ich začínala viesť ku Božiemu Jehovovmu slovu, aby postupne ho vedeli aj z pamäti. V rámci svojich detí sa organizovali aj mládežnícke skupinky, a tak sa zoznamovali mladý medzi sebou. Po čase sa zosobášili medzi sebou, aby boli obidvaja vo viere Jehovovi svedkovia. Deti sme zapisali aj do teokratickej školy, kazateľskej služby popri klasickom štátnom vzdelaní. Následne domáce osobné, a rodinne štúdium danej publikácie.

„Našla som sa v Jehovových svedkov. Našla som svoju hrdosť u Jehovových svedkov! Našla som sa kam patrí – patrí ku Jehovových svedkovu.“

Jehovovi Svedkovia obdobie: od roku 1996+ doteraz. 2 krát som bola vylúčená zo zboru a potom aj následne prijatá. Vždy som mala potom veľkú aktivitu najmä v kazateľskej službe a získavanie nových založených biblických bezplatných štúdií. **Zborové zhromaždenie Jehovových svedkov v Nedeľu:** strážna veža, 1-1,5 hodinky a prednáška pre zbor 1-1,5 hodinky; **Piatok:** 2-3 hod. Teokratická škola Jehovových svedkov. Prednášky; Spieva sa vždy na začiatku, uprostred častí a na záver; **Osobné štúdium** biblie každý deň. Denný citát z písma; **Kniha:** Je to kniha, ktorá sa číta u konkrétnej rodine, ktorá sa strieda a odpovedá sa na otázky. Podľa toho ako a čo sa prekladá; **Kazateľská činnosť 70 hodín za mesiac a 70+ hodín. Momentálne som trvalá priekopníčka kazateľskej služby.** Áno v našej viere je zákaz sa rozprávať s vylúčenými, ani s nimi nerozprávať a povinne odvracať tvar od vylúčených členov. Neprijímame krv a krvné transfúzie. Finančne podporujeme zbor v rámci svojich možnostiach. V strave neprijímame žiadne syry, ktoré obsahujú krv.

Povinne odovzdávame správu za každý mesiac, počet hodín, počet odovzdaných časopisov, Ku jednotlivým domom vypisujeme aj tému pre kolegov, aby mohol včas vykonať opätovné návštevy.

****Ďakujem ti za rozhovor, a za možnosť si písať poznámky. Chcem poskytnúť informácie, že existujú aj iné spoločenstvá typu Cirkev Ježišova posledných dní , Mormóni; alebo Adventisti siedmeho dňa, tiež po niektorý jedinci to berú až fanaticky a zase poznáme aj iných, ktorý vedú nájsť svoj vlastný smer****

Komentár:

Fanatizmus: Prosím povšimnite si v tomto prípade klientka, úplne plynne na vieru, ideu až fanaticky na jedno náboženstvo, náboženskú skupinu.

Poučenie: Na druhej strane nemá na výber, lebo ak, by bola sama zase vylúčená tak, jej rodina s ňou nesmie udržiavať kontakt; v rámci bývania a nemohla by si povšimnúť ani svoje vnútenie. **Teda už aj u malých detí sú pevne zakorenené tieto vierouky a dogmata.**

Tento spôsob vedenia života vyhovuje mojej klientke, už je v pokročilom veku. **Zaznamenal som prepis, aby sme sa mohli vrátiť, ku analýze správania**

יהודה
JHWH
Zbor

IHVH
JHVH,
YHVH

Nedeľa
Piatok
Kniha
Pokyny

Kázať
70 hod.+

Záver

človeka. Takéto praktiky sú veľmi vyčerpávajúce na mentálny, psychický aj telesný stav jedinca.

Poznámka. Šablóna zdroj: (Nrsk.sk, 2022) **Zdroj:** *Vlastné spracované autorom postgraduálnej práce.* LAKATOŠ, Ľubomír. 2022

PROTOKOL – VYŠETRENIE – KAZUISTIKA Dekurz 3/CROZCZEU/SA-994604124

Poučenie o právach GDPR (Zákon č. 122/2013 Z. z; Zákon č. 18/2018 Z. z; Smernica Európskeho parlamentu a Rady (EÚ) 2016/680 z 27. apríla 2016).

- ✓ Klient poučený o publikačnom účely s podmienkou zabezpečenia úplnej anonymity klienta.
- ✓ Účel: Postgraduálna práca. Doctor of Science DSc. v psychotraumatologických štúdií.

Pohlavie: F **Rod:** klientka

Ročník: 1960

Denominácia: Protestantská cirkev, Katolícke cirkvi, voľné cirkvi a náboženské spoločnosti, letnina cirkevné spoločenstvá, **Iné cirkevné spoločenstvo JW.**

Použitá technika: voľný rozhovor, voľné asociácie, cielený rozhovor, **extrospekcia** **Introspekcia a rozhovor**

Asociácie: rozhovor podľa veku klienta detstvo, dospievanie, puberta, dospelosť, zrelosť, vedený rozhovor, extrospekcia, ap.

Pristrojová technika a parametre

: N/A

KAZUISTIKA ČÍSLO: Dekurz 3/CROZCZEU/SA-994604124

POHLAVIE	ROD	ROČNÍK	VEK	DENOMINÁCIA	PRISTROJOVE TECHNIKY A PARAMETRE
F	Klientka	1960	62	Jehovovi svedkovia	N/A

Subj.: Pocitová aktivita, súčasného stavu klienta: Šťastná, úsmevná, energetická.

Obj.: Objektívne negatívne nálezy klienta: Hlboké depresie, smútku, sklúčenosti.

Obj.: Objektívne pozitívne nálezy klienta: Pocit zaradenia, pocit užitočnosti, pocit hodnoty, pre komunitu, pocit patrenia, uznania do komunity a cirkevného spoločenstva.

Obj.: Nefunkčné copingové stratégie: sauna, pivo,

Obj.: Funkčné copingové stratégie: Hagioterapia, Biblia, Modlitby, Časopisy Strážna veža, Prebudte sa, Teokratická škola kazateľskej služby, cielené rozhovory, rozhovor. SPRACOVAL, VYPOČUL A USMERNIL ROZHovor: MR. ĽUBOMÍR LAKATOŠ, BBA., MSC.

Kontakt: lubomir.lakatos@outlook.com v Toronte, Scarborough, Ontário, Kanada

TABUĽKA 14

Potvrdené copingové stratégie dekurz

KAZUISTIKA ČÍSLO	POTVRDENÉ COPINGOVÉ STRATÉGIE	
Dekurz 3/CROZCZEU/SA-994604124	VEK	COPING
	62	Hagioterapia, Biblioterapia, Rozhovor,
	50	Modlitby, Meditácie,

Poznámka. Zdroj: *Vlastné spracované autorom postgraduálnej práce.* LAKATOŠ. 2022

3.2.4 DEKURZ A KAZUISTIKY PÍSMENA R → X4; X5

TABUEKA 15

Dekurz rozhovorov, poradové číslo strany dekurz písmena R → X4; X5

ROZHOVORY, ZÁZNAM PRE POTREBY POSTGRADUÁLNEJ PRÁCE		
Téma práce: Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.		Toronto, Ontário, Kanada.
Rok: 2022 2023	Záznam o hĺbkovom rozhovore. Vykonaný v súlade podkladov postgraduálnej práce. Doplnkový záznam. Osoba poučená v súlade platnej legislatívy GDPR. NARIADENIE EURÓPSKEHO PARLAMENTU A RADY (EÚ) 2016/679 Smernica Európskeho parlamentu a Rady (EÚ) 2016/680. „Zákon č. 18/2018 Z. z. o ochrane osobných údajov a o zmene a doplnení niektorých zákonov publikovaný v Zbierke zákonov SR. Nariadenie (EÚ) 2016/679 o ochrane fyzických osôb pri spracúvaní osobných údajov a o voľnom pohybe takýchto údajov.“ („Ochrana osobných údajov Okresný súd Bardejov - Ministerstvo ...“)	Mr. Eubomír LAKAT OŠBBA. MSc.
Prípad: R → X4 R → X4 Rozhovor: DRMGCOUK-M2812, Komentár: 36, F, 3 deti. Dg. F32.1 Denominácia: RKC cirkev. Klinické údaje: žena, 36 ročná v spokojnom manželskom zväzku. 3 deti, 2 dievčatá v príbuznom veku, a mladšieho chlapca. Extrémny stres pre matku: dieťa prestalo chodiť „zo dňa na deň“ a mala „bolesť nôh“ Dieťa klinické liečené, po 9 mesiacov uzdravená „zo dňa na deň“. Mesačná liečba ordinovaná aj u matky t.j. matka dieťaťa padla do depresívnej epizódy, (F32.10; epizóda stredne ťažkej depresie) liečená tricyklickými antidepresívami Amitriptilín (Amitriptilina). Invalidný dôchodok nebol schválený štátom. Formálne definovaná depresia s mierne psychotickými sklonmi, ktoré po uzdravení dieťaťa boli negované matkou, teda obe boli uzdravené . Záver: Matka po 9 mesiacoch sa plne rehabilitovala a uzdravila, súčasne s uzdravením svojej dcéry. AD lieky vyradené, bez predpisu funguje už 3 +roky. Coping: Modlenie, ako spôsob meditácie, RKC náboženstvo, ako kontakt s duchovným svetom. Posvätné predmety a obklopanie sa: obrazy, sochy. Emočná podpora: bol sučka, psík, manžel a deti.		Rozhovor X4 R → X4 F32.10 COPING Rozhovor

Prípad: R → X5 Denominácia: Jehovovi svedkovia Rozhovor: R → X5; Klinické údaje: NBJ Denominácia JW; žena, ročník 1983, v spokojnom manželstve, 2 deti. V spoločnej domácnosti, ešte prebýva klientkina mamka, ktorá jej pomáha v živote. Problém: po 9 rokoch, šikana na pracovisku, pre etickosť klientky . Klientka VŠ vzdelaná, atestovaná mikrobiológii, bez dohľadu pracujúca. Výkon: nutnosť zmena práce, HRM nebol ochotný riešiť tento problém. Klientka si našla novú prácu s našou pomocou (nový životopis, a motivačný list), zmena zamestnávateľa. Copingové stratégie: modlitba, najme rozhovor, empatický rozhovor. Poznámka, komentár: klientka nebola pripravená pre riešenie šikany, nutné znovu naučenie asertívneho správania. Klientke pomohol najme rozhovor, vedený rozhovor, ktorý ju ubezpečil v dobrom rozhodnutí : opustiť prácu.	X5 R → X5 COPING R → X5
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Poznámka. Šablóna zdroj: (Nrsr.sk, 2022) Zdroj: Vlastné spracované autorom postgraduálnej práce.. LAKATOŠ, Eubomír. 2022

3.3 BIBLIA EKUMENICKÁ: PROTOKOL KU HAGIOTERAPIE

TABUEKA 16

Biblia ekumenická: Protokol ku hagioterapie jednotlivca resp. skupiny.

EKUMENICKÁ BIBLIA: PROTOKOL ZÁZNAM O Th: HAGIOTERAPIE	
ÚVOD Re: Definovaná Práca s Emóciami: výročie smrti, emócia prijatia. Resp.: EMÓCIE, SMRŤ Jazyk: Slovak – Czech – Polish – English – Russian Rómcina SVK ENG GYP PROTOKOL C.ROZ.: 30122022RTONCA ROK.: 2022 Kontakt: Mr. Rastislav Ph: N/A Email: N/A City: Toronto, ONTARIO, CANADA	
OSOBNÁ ANAMNÉZA: Pohlavie: Male Female F Non-Binary Veková skupina: 18-20 21-29 30-39 40-49 50-59 60+ Životná filozofia: ==== minimalizmus života Mesto, Provincia, Štát: TORONTO, SCARBOROUGH, ONTARIO, CANADA Skupinová príslušnosť ku skupine: Adventizmus siedmeho dňa, zbor Toronto. Vedúci skupiny, vedúci jednotlivca: Mr. Eubomír LAKATOŠ, BBA., MSc. Prvotný problém: okruh stresory: Úmrtie matky, výročie úmrtia matky a otca. Poznámka: Matka úmrtie 2013, SEPTEMBER-2003, 14. DECEMBER úmrtie ujo.	
SOCIÁLNA ANAMNÉZA: Okruh: Počet ľudí žijúcich v domácnosti: ==== 2 Odp. : ODPORÚČANIE JADRO: ŽALM: KAPITOLA PSALM: 23 Rozjímame : pieseň číslo 445, ECAV spevník. ECAV: Th: Rozjímame 445: 1. „Vždy, keď o tebe rozjímam cítim v srdci žiaľ, že som ťa pre svetskú márnosť nie vždy miloval.“ (“Dopraj mi s Tebou prebývať, Kriste Ježiši - Worship Leader”) 2. Ty si nad všetky podklady, čo sú na svete. Ja len v Tebe Ježišu, mám, poklad v živote. 3. “Ty si Pán syn Boží svätý, vykupiteľ môj. A ja nehodný a hriešny	

služobník som tvoj“. (“Dopraj mi s Tebou prebývať, Kriste Ježiši - Worship Leader”)

ECAV:TH: Pieseň 263: 1. *"Hoc diablov plný bol by svet, chcújúcich nás pohltiť, nemusíme sa strachom chvieť, musia všetci ustúpiť."* (“Lámal a Dával (Breaking of the bread) | Duo Kalich”) Knieža sveta toho, trúfa si mnoho, neuškodí nám, odsúdil ho náš Pán, slovíčkom ho porazí. 2. Slovom Boží neotrasú, úspech im neprislúcha, s nami je každého času, Pán s darmi svojho Ducha. Môžu zničiť všetok, rod i majetok, vziať česť hrdlo dom, náš poklad nie je v tom, nebesá nám zostanú! 3. Čo je naša ľudská sila? Sama nás nezachráni, máme však od Hospodina, štít v každom bojení. *Pýtaš sa kto je ním? Ježiš Boží Syn. Ten zachránil svet, iného Boha niet. On napokon zvíťazí!*

KNIHA & PUBLIKÁCIE

Podľa záujmu: Publikácie: Všeobecnú časť, spojenú pre všetky denominácie

- časť, Basic Elements of the Christian Life. ISBN 0-7363-2037-7
- časť, Basic Elements of the Christian Life. ISBN 0-7363-2214-0
- časť, Basic Elements of the Christian Life. ISBN 0-7363-2215-9
- časť, The Normal Christian Life, ISBN 978-1-4143-8002-5

Publikácia pre Th.: Tému finančné zdroje:

- The Economy of God. ISBN 0-7363-2323-6

- Publikácia pre-Th: Téma #Smrť, úmrtie: What Happens when you die? P.36

Pre ADV7D: The Great Controversy ISBN 978-1-62913-169-6, ISBN 978-1-629131-72-6

Preklady KJV – King James Version, NIV: new international version

FILM: Život Ježiša Krista	Biblické príbehy – Abrahám, Izak, Jakob
Biblické príbehy, Pavel z Tarsu	Biblické príbehy – Mojžiš, Ester
Biblické príbehy Jozef	Biblické príbehy David
Bible - Starý zákon	Bible Samson a Dalila
Biblické príbehy Šalamoun	Biblické príbehy Jeremiaš

HUDBA & INTERPRETI

Cece Winans	Kurt Carr
Sheryl Brady	Lion of Judah Lebo Sekgobela
Johnathon Butler	Psalom 23 Juanita Banum
Harlem, Gospel,	Tasha Cobbs Leonard,
Oceans (Where Feet May Fail)	

PREDNÁŠKY: prof. PhDr. Anna Hogenová, CSc. Mgr. et Mgr. Marek Vácha, PhD.

MINISTRY: Sheryl Brody, Dr. Juanita Bynum

POZNÁMKY, ODPORÚČANIE

Pzn. Odp.: YES NO N/A	Veci na ktorých treba opätovne pracovať:
Pzn. Odp.: YES NO N/A	Veci, ktoré treba rozjímať: Zjavenie 21: 3,4; Ž23 K;
Pzn. Odp.: YES NO N/A	Rady, ktoré boli odporúčené: Modliť sa.
Doplňujúce: YES NO N/A	Muzikoterapie:
Doplňujúce: YES NO N/A	Film: ad.
Doplňujúce: YES NO N/A	Kniha: Biblia, ECAV spevník, Dr. Martin LUTHER.

ZÁVER, SÚHRN: Veľmi pekná, úspešná supervízia pre klienta. Úspešná terapia. Klient najprv pristupoval ku terapii striedmo. Ovšem pri piesňach (spevník ECAV), meditácií a voľnom rozhovore (o rodine) sa uvoľnila jeho prvotná anxieta. Pripomenutie Biblie, ako Božieho slova a úcta ku tejto významnej knihe.

Myšlienky o nebohej príšli, ale ako klient uvažoval – tak vo voľnej asociácii spomenul aj jej vierovyznanie, kedy pochopil, čo vlastne jeho matka chcela, čo si myslela, že bude po smrti. Uvažujeme aj o smrti, ako o celom živote. O zmysle života a spôsobu

bohatstva, alebo holom minimalizmu. Ak je cesta naša minimalizmus, tak musíme prijať, našu cestu a ísť tak, kam je potreba. Život je cesta ku príprave pre „propedeutika ku smrti“. Dovoľ mi povedať ti o fenomenológii a konkrétne o Žalme 23. „i keby som mal kráčať, nebudem sa báť zlého, tvoja palica“

„Modlitba, ako jediný a základný prostriedok s rozhovorom Hospodina. Jedine úprimný plač a úprimné slzy, dokážu očistiť telo i dušu. Kto verí v odpustenie, získa odpustenie v Kristu, Hospodina v ducha. Sme sa narodili na ceste. Život je cesta, smer je daný i smrť je jediná istota c životu čo vlastne máme.“

Ďakujem ti za tvoj pohľad.

Dátum ďalšieho stretnutia: 15.1.2023 Dátum opätovnej návštevy: 1-20. JAN. 2023

Téma pre ďalšie stretnutie: minimalizmus, fenomenológia, život je cesta, propedeutika.

ZÁVEREČNÉ POZNÁMKY

30.12.2023 ===== TORONTO, ONTARIO, SCARBOROUGH CANADA
DÁTUM DATE STEM City: ON INTERNT CC: OUTLOOK.COM

Poznámka. Zdroj: (Košťal, ECAV, 1995) Zdroj: Vlastné spracované autorom postgraduálnej práce.. LAKATOŠ, Lubomír. 2022

3.4 PROTOKOL PRE BIBLIOTERAPEUTICKEJ TERAPIE

TABUĽKA 17

Protokol pre biblioterapeutickú terapiu – schéma biblioterapeutického programu.

DEKURZUS Číslo: ==30.12.202== 2022/2023 PSYCHOEDUKÁCIA	
Protokol pre biblioterapeutickú terapiu – schéma biblioterapeutického programu.	
Téma práce: Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov	
Meno a priezvisko pracovníka	Mr. Lubomír LAKATOŠ, BBA., MSc.
Kalendárny rok, miesto :	2022 / 2023, Toronto, Ontário, Kanada
Cieľová skupina/jednotlivec:	Mr. Rastislav, Toronto, Ontário, CA
Diagnóza/problémy:	Úmrtie v rodine, + výročie úmrtí v rodine
Jednotlivec, Klient, Zákazník, Zloženie skupiny (heterogénna, homogénna, pohlavie, vek): Klient, M, 47 ročný – jednotlivec. Pri Th. Zamerané na EMPATIA A EMÓCIE.	
Ciele biblioterapie: globálny, všeobecný, mikrocieľ: emocionálna, prežitie emócie. Zmierenie, bolesti a žiaľu. Lepšie pochopenie emócií, prežitku, ktoré prežíva.	
Časový harmonogram - rozloženie projektu - na aké obdobie? 7 dňové obdobie.	
Krátke zavedenie do problematiky: Úmrtie mamky a výročie jej smrti.	
ÚVODNÉ AKTIVITY: ROZHOVOR PRIVITANIE, SPEV, GOSPELOVÉ LADENIE	
V RÁMCI HLAVNEJ ČASTI: AKTIVITY čítanie biblickej správy, ROZHOVOR v danej téme. KAZATEĽ KOHELET 9: 5,10 a ZJAVENIE 21:3,4 MEDITÁCIA.	
ZÁVEREČNÉ AKTIVITY: ŽALM 23 kapitola; Ž23: 1-6 = ad. ROZHOVOR ECAV SPEVNÍK PÍSEŇ: 445: Dopraj mi s tebou prebývať 1-6.	
ECAV SPEVNÍK 453 Ježiš drahý poklad môj; 1-5; Autor T866, Kleychov kancionál. ECAV SPEVNÍK 263, HRAD pevný je pán Boh náš; 1-4; T445 M. Luther.	
Zdôvodnenie projektu - problémové skupiny, navrhnuté aktivity, postupnosť techník, prístupov a iné. Voľný rozhovor, stabilita v rozhovore, bez ostychu. Úprimnosť a EMPATIA. Osoba zaradená do činnosti, pre bádateľskú časť postgraduálnej práce.	

Literatúra, ktorá sa počas realizácie projektu využívala: Biblia, ekumenický preklad.
Výsledky: Záver, súhrn: Pripomenutie si života pozostalej, jej vierovyznanie v denominácii: A7Dňa, Adventisti siedmeho dňa – jej postoje ku smrti a postoje jej syna, prijatie vierovyznania a slov písma.
Pripomenky, postrehy, návrhy, opatrenia (všetko, čo Vás napadne v súvislosti práce s danými klientami/om). Priebeh stretnutí: Čo by ste urobili inak? Ďalšie úlohy: Záznamy z pozorovania: Emóciám je vhodné dávať úplne voľný priebeh i smútku, i po toľkých rokoch je bolesť, a smútok. Proste pozostalá osoba chýba. „Pokračovať“ v modlitbe, voľnej modlitbe a rozhovoru s Hospodinom, čítať Bibliu, viesť minimalistický cielený život, viesť propedeutika ku smrti a zostať verne stát' pred Kristom. Naďalej veriť v trojicu, monoteistický Hospodin, spievanie piesni a modlenie. Čím viac, úprimnejšia modlitba, tým viac očistnejšie slzy, prinesú pokoj našej duši“

Poznámka. Zdroj: Pôvodný textový zdroj šablóny: (Majzlanová, 2017, s. 51-52) Tabuľku graficky spracoval autor práce.

3.5 QUR'ÁN: PROTOKOL KU HAGIOTERAPIE

TABUEKA 18

Qur'án: Protokol ku Hagioterapii

Qur'án: PROTOKOL ZÁZNAM O TERAPII HAGIOTERAPIE	
Svätá Kniha Qur'án . Preklad Ekumenickej JEDNOTKY: Qur'án . Th.: Hagioterapia: The clear Qur'án.	
Kniha v anglickom jazyku, preklad Qur'án: (Khattab, 2016). KHATTAB, Mustafa, Mustafa KHATTAB a Hisham SHARIF, a Abu-Isa WEBB, eds. 2016. <i>THE CLEAR QURAN SERIES A THEMATIC ENGLISH TRANSLATION: ENGLISH ONLY</i> . 11. CAIRO, EGYPT: AL-AZHAR, ISLAMIC RESEARCH ACADEMY GENERAL DEPARTMENT FOR RESEARCH, WRITING & TRANSLATION. ISBN 978-0-9773009-6-9.	
Kniha v slovenskom jazyku, preklad Qur'án: AL-SBENATY, Abdulwahab a Zouheir KOTROCH. 2015. <i>KORÁN: Preklad do slovenského jazyka</i> . 1. LEVANT consulting. ISBN 978-80-969967-7-3.	
Prekladateľ, Translátor : Dr. Mustafa KHATTAB Jazyk poskytnutý pri terapii: ANGLIČTINA	
Qur'án 59:22 „zatiaľ čo ak niekto zachráni život, je to, akoby zachránil životy celého ľudstva“	59:22 42:11
Qur'án 42:11 „Stvoriteľ nebies a zeme“	Surat
Qur'án 40:60 "Volajte na mňa; Odpoviem ti." – Surat Ghāfir Odpustenie	Ash-
Qur'án 60:8 „Alah vám nezakazuje zaobchádzať láskavo a spravodlivo s tými, ktorí s vami ani nebojovali, ani vás nevyhnali z vašich domovov. Alah určite miluje tých, ktorí sú spravodliví.“ – Dr. Khattab. Qur'án 4:36, 4:19, 4:135, 4:82;	Shuraa 4:36
Qur'án 2:22, 2:163, 2:23: „A ak vy (arabskí pohania, židia a kresťania) pochybujete o tom, čo sme poslali dole (t. j. Korán) nášmu služobníkovi (Mohamedovi), potom vytvorte Surah (kapitolu) podobnej a zavolajte svojich	4:135 2:22,23 2:163

svedkov (podporovateľov a pomocníkov) okrem Alaha, ak ste pravdiví.“ – Trans. Mubarakpuri.	5:76 5:9
Qur'án 5:76 „Ale je to Alah, kto je Vševediaci, Vševediaci.“ 5:9 „Je to Alahov prísľub tým, ktorí veria a sú spravodliví, že pre nich bude odpustenie a veľká odmena“ – Ahmed Raza Khan.	16:97 2:42
Qur'án 5: 32; Qur'án 16:97: „Ktokoľvek koná spravodlivo, či už muž alebo žena, a je veriaci, dáme mu požehnaný život a určite mu odovzdáme jeho odmenu, hodnú ich najlepších skutkov.“	68:4
Qur'án 49:13; Qur'án 33:59, 33:21; Qur'án 2:190,	
Quran 2: 42: „Nezakrývajte pravdu klamstvami a neskrývajte pravdu, keď je vám známa.“	25:63
Qur'án 19:36 „Lebo Boh je môj Pán a váš Pán: a preto ho uctievať, toto je priama cesta.“	11:115
Qur'án 21:30 Qur'án 51: 47 „A nebesia, ktoré sme si sami vybudovali, a dali sme im veľký rozsah:“	
Qur'án 21:33 Stvoriteľ nebies a zeme; 21:107, 21:47 „stačí, aby sme boli bráni na zodpovednosť“	16:78
Qur'án 23:12-14. Quran 68:4 „lebo vskutku tvoj charakter je vznešený. & A ty si veľké stvorenie“	24:30-31
Qur'án 25:63 „Služobníci Milosrdného sú tí, ktorí pokorne kráčajú po zemi, a keď ich oslovia pochabí muži, odpovedajú: "Pokoj vám!“	64:16
Qur'án 11:115 „Bud'te neochvejní, lebo Boh nedovolí, aby sa stratila odmena tých, ktorí konajú dobro.“	12:111 10:37
Qur'án 16:78; Qur'án 24:30-31 mravná čistota; Qur'án 64:16 dávať almužnu; Qur'án-22:77; Qur'án 12: 111: „A v ich príbehoch je skutočne veľa príkladov pre tých, ktorí sú obdarení rozumom. A nie je to vymyslený príbeh, ale potvrdenie toho, čo mu už predchádzalo, a podrobné vysvetlenie všetkého, správne vedenie a milosrdenstvo pre ľudí veriacich.“ Translátor. Hrbáč.	41:53 15:09
Qur'án 10: 37 „Tento Korán nemohol vymyslieť nikto iný ako Boh; a bol poslaný, aby potvrdil pravdivosť predchádzajúcich zjavení a objasnil Písmo, o ktorom niet pochyb a ktoré pochádzajú od Pána ľudstva.“ Qur'án 41: 53 „Ukážeme im naše znamenia vo všetkých svetoch a v sebe, kým im nebude jasné, že je to pravda. A nestačí, aby bol tvoj Pán svedkom všetkých vecí?“	
Qur'án 15:09 „Určite sme poslali nábádanie a určite ich budeme chrániť.“	
POUČENIE & LEARNING, UTILITY, AND MEDITATION	
„Boh vás vyviedol z útrobov vašich matiek bez toho, aby ste o tom vedeli, a potom vám dal sluch, zrak a srdce, aby ste mohli byť vďační.“ – Qur'án 16:78	
„... V skutočnosti je Boh vševediaci a informovaný o všetkých veciach.“ – Qur'án 49:13.	
„... a Boh je veľký v odpustení, milosrdný.“ – Qur'án 33:59	
„... pretože Boh nemiluje tých, ktorí robia nespravodlivosť.“ – Qur'án 2:190	
„Alah sa vskutku nepáči tým, ktorí sa klamú a chvália sa.“ – Qur'án 4:36.	
„Pevne sa zasadzujte za spravodlivosť ako svedkovia Alaha, aj keď je to proti vám, vašim rodičom alebo blízkym príbuzným.“ – Qur'án 4:135	

— Ten, kto učinil zem pre vás miestom odpočinku a obloha baldachýnom, a poslať vodu z neba a s ňou prináša úrodu pre vašu výživu. ". — **Qur'án 2:22**
A tvoj Ilah (Boh) je Jeden Ilah (Boh - Alah), La ilaha illa Huwa (nie je nikto, kto by mal právo byť uctievaný, iba On), Najdobrotivejší, Najmilosrdnejší. ". — **Qur'án 2:163**

KAPITOLA PRVÁ AI Fátíha ÚVODNÁ KAPITOLA

Poznámka autora: otváracia modlitba, meditácia pre pred prípravu slov. Th.: Hagioterapie.

„V mene Boha milostivého, v moci ktorého je milosť. Vďaka Bohu, Pánovi tvorstva, Milostivému, v moci ktorého je milosť. V moci ktorého je Deň zúčtovania. Teba uctieame a Teba o pomoc prosíme. Správne nás usmerni na cestu rovnú. Na cestu tých, ktorým si dary Svoje podaroval, nie tých, na ktorých je hnev zoslaný, ani tých, ktorí zblúdili“

– Preklad 2015, JUDr. Abdulwahab Al-Sbenaty a Ing. Zouheir Kotroch.

PODMIENKY: voľná modlitba, relaxácia, recitácia, voľné asociácie a spev.

Meditácia na textom, meditácia nad vetou, modlitba, recitácia a upokojenie myšlienok. **Čistota, rituálna čistota.** Jasne poverení pracovníci, pracovník. V rámci hagioterapie sa postupne prechádzajú buď text doktríny na konkrétny deň, hodinu. Muži komunikujú s mužmi. Ženy komunikujú so ženami. Pripadne s poverenou pracovníčkou. **Dodržuje sa obvyklá chrámová čistota.**

TERAPEUTICKÁ VSUVKA

Objektívny a subjektívny faktor sa stráca pri empatickom čítaní koránu. Preto, **v prípade prejavu emócií decentne poskytneme oporu.** Slzy sú prejavom vnútorného vystavenia situácii, s ktorou sa momentálne klient vyrovnáva. **V prípade potreby volíme decentné súkromné miesto, poskytujeme dostatok času.** Načúvame a počúvame klienta, ktorý je v supervízii v hagioterapii.

Therapia

Pripomienka: Recitovanie koránu, spev koránu, sústredená správna výslovnosť v arabskom jazyku. Meditácie, terapia ťahom pri cvičení, počúvanie koránu a prejavenie emócií. Pripomienka osobnosti, proroci: p. Muhammad, Adam, Noah, Joseph, Abraham, David, Jesus, Mojžiš.

ZÁVER, SÚHRN:

Dátum ďalšieho stretnutia: **01-03-2023** Dátum opätovnej návštevy: **01.03.2023**

Téma pre ďalšie stretnutie: **Boh Abraháma Izáka a Jáкова. Qur'án 33:59, Qur'án 2:163.**

ZÁVEREČNÉ POZNÁMKY

31.12.2022 AD.CANADA TORONTO, ONTARIO, SCARBOROUGH, CA
DÁTUM DATE STEMP City: TORONTO INTERNT CC: OUTLOOK

Respektíve Mr. Lubomir LAKATOS, BBA., MSc. Religion studies	Adresa pre ekumenizáciu nemuslimských ľudí: Furqan project AFFC 420 Main ST E546 Unit C Milton ON L9T5G3 391 Burnhamthorpe Rd. E. Oakville, ON, L6H 7B4 Canada Islamic Circle of North America
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Poznámka. Zdroj: Vlastné spracované autorom postgraduálnej práce.. LAKATOS, Lubomir. 2022

3.6 SÚHRN: ANALÝZA PROGRAMU NA ZVLÁDANIE STRESU

TABUEKA 19

Súhrn: analýza programu na zvládanie stresu.

ANALÝZA PROGRAMU NA ZVLÁDANIE STRESU. PROTOKOL STRES MANAŽMENT PROGRAM ANALÝZA PROGRAMU NA ZVLÁDANIE STRESU	
Téma práce: Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov	
1. Identifikujte svoj stres, stresory TÉMA, TAG Stresory	1. Menujte Vaše STRESORY
- Úmrtie v rodine. - Strata zamestnania. - Strata životnej role. - Sexuálne ťažkosti.	- Smrť partnera, partnerky. - Finančné problémy, financie. - Smrť v rodine, choroba - St'ahovanie - Rozvod, rozchod
2. Identifikuj, zásahy, emocionálne zásahy, podráždenosť. Popísať jednu vec, ktorá má význam pre Vašu duševnú rovnováhu. DUŠEVNÁ ROVNOVÁHA Technika mentálnej vizualizácie. Emócie, emocionálne potreby.	Ako získavate DUŠEVNÚ ROVNOVÁHU
3. Efektívne schopnosti copingu pre zvládanie stresorov, menujme. PRÍTOMNOSŤ. Telesne, fyzické aktivity.	3. COPINGOVÉ STRATÉGIE, AKÉ?
- Masáže, masážne terapie. - Svalová relaxácia	- Hypoventilácia, komunikácia - Diafragmatické, alebo abdominálne dýchanie - Cvičenie, jóga, plávanie. - Humor
4. Zručnosti, copingové stratégie ktoré by ste chceli využiť v prítomnosti. BUDUCNOSŤ.	4. DO BUDCNOSTI, KTORÉ COPINGOVÉ ZRUČNOSTI?
Telesné cvičenie, zdravá vyživa.	- Asertívne kompetencie - Komunikačné zvládanie
5 Relaxačné zručnosti zahrňajú akékoľvek aktivity, ktoré Vás vrátia do pocitu pokoja a pohody. POCIT POKOJA A POHODY. PRÍTOMNOSŤ Spirituálne techniky t(d) potreby.	5. AKÉ RELAXAČNÉ AKTIVITY?
	- Modlitba, recitácia - Meditácie - Čítanie (sóla scriptura) Biblie. Rovnováha, medzi biologické, psychické, sociálne a duchovné potreby jedinca.

Poznámka. Zdroj: Pôvodný textový zdroj šablóny: (Seaward, 2012, s. 541-544) Tabuľku graficky spracoval autor práce, pre výkon empirickej časti.

4 VÝSLEDKY A ZHRNUTIE VÝZKUMU

4.1 ZHRNUTIE REPREZENTATÍVNEHO VZORKU

ZHRNUTIE REPREZENTATÍVNEHO VZORKU V PRÁCI MOŽNOSTI SÚČASNEJ TERAPIE, HAGIOTERAPIE V COPINGOVÝCH STRATÉGIÁCH: RÓMSKEJ POPULÁCIE V TORONTE VO VEKU RESPONDENTOV 18 AŽ 50 ROKOV

- **Bádateľská činnosť:** obdobie 09/2022 – 01/2023.
- **Veková kategória:** 18-50 rokov.
- Celkový počet hodín spolu: 106 hodín za 5 mesiacov.
- Celkové zhrnutie reprezentatívneho vzorku v práci, spolu 52 klientov za 5 mesiacov.
- Počet participantov osobne prichádzajúcich: 4 klienti.
- **Počet hĺbkových rozhovorov:** 4 klienti, spolu 94 hodín, za 5 mesiacov.
- Počet participantov online prichádzajúcich: 48 klienti; 12 hodín, za obdobie 5 mesiacov.
- Počet rozhovorov: 2 klienti, v spolu 6 hodinách, za obdobie 2 dní.
- Počet online participantov: 16 klientov.
- Počet vypísaných online dotazníkov: 16 ľudí.
- Počet rozhovorov zameraných len na copingové stratégie „krátke a rýchle“: 30 klientov, pre oblasť malého a veľkého Toronto + GTA Toronto, čas: do 15 minút čistého rozhovoru, príp.. Skype® telefonátu.

4.2 ZHRNUTIE VÝSKUMU DOMÁCICH A ONLINE NÁVŠTEV

Vykonalí sme podrobný výskum v štyroch prípadoch, kedy sme nechali voľne klienta rozprávať. Naším cieľom bolo získať informácie, ako zvládajú stresové situácie, aké majú stratégie a aký majú stress coping v súčasnosti. V prvom až štvrtom prípade sme potvrdili dominanciu terapeutickú metódu rozhovor, cielený rozhovor. HAGIOTERAPIA MALA VÝZNAM V METÓDE EXISTENCIÁLNEJ HAGIOTERAPIE V PROJEKTOVEJ TERAPII KLIENTA. Základná náplň je predložiť príbeh a nechať klienta reagovať na tento príbeh. Poukázať mu rôzne druhy pohľadu na tento príbeh. Vypracovali sme v prehľadných tabuľkách hipoterapeutický ekumenický protokol pre témy z BIBLIE, i QUR'ÁN.

Potvrdili sme copingové stratégie: diafragmatické, alebo abdominálne dýchanie, cvičenie, jóga, humor, asertívne kompetencie, masáže, svalová relaxácia a hlavne modlitby, meditácie, čítanie Biblie a rovnováha medzi biologickými, psychickými, sociálnymi a duchovnými potrebami jedinca. Mali by byť splnené podmienky: voľnej modlitby, relaxácie, recitácie, voľnej asociácie, spev.

4.3 ZHRNUTIE VÝSKUMU KOMPARATÍVNEHO ONLINE DOTAZNÍKU

Zhrnutie online výskumu, v číslach:

Reprezentatívne krajiny, ktoré vyplnili komparatívny dotazník v základe 0,16 ľudí tvoriacich 1 %. Demografické údaje. Odkiaľ pochádzali naši respondenti:

Toronto, Canada 56,3%; Česká Republika 25,1%, Slovenská Republika 12,5%, Veľká Británie 6,1%. Pohlavie: Muži: 37,5%, Ženy: 56,3 %, Nechcem uviesť 6,2%. Vek a veková kategória: 40-49 rokov 50%; 30-39 rokov: 31,3%; 50-59 rokov: 12,5%, 21-29 rokov: 6,2%. Vzdelanie: Absolvent ZŠ 25%; Mgr: 18,8%; Bc. 18,8 % SOŠ 18,8 % ; SOU 18,6%

▪ 43,8%: Prežili behom svojho života, traumatickú situáciu. 37,5% Prežívajú teraz (v prítomnosti) svojho života, traumatickú situáciu. 50% Sú trvalo pracovne vyťažení. 50% Práca im nevyhovuje, a neodpovedá tomu čo by si priali robiť. 37,5 % Máje závažné rodinné problémy. Sú zadlžený finančne. Majú príliš malý príjem vzhľadom ku súčasnému životu, ktorý vediete. Je to príčina ich starostí.: 43,8%, Silne ÁNO: 7. Majú mnoho aktivít, mimo zamestnania: 25% Silne Áno 7, 18,8% Silne Áno 9. Akútnu nemoc uvádzanú: 43,8% Áno 7; Áno 8, 25%; Silne Áno 9, 12,5%. 50 % :našich respondentov majú oporu pri práci spojenou s dôverou. 68,8%: môžu si nastaviť vlastné ciele, tempo, zhodnotiť svoj výkon a môžu prinášať nové nápady. 43,8%: majú možnosť rozvíjať svoje schopnosti a byť cennejší a žiadanejší pre firmu. 31,3%: potvrdzuje, že práca má pre nich skutočný zmysel. 68,8%: nosia si prácu v hlave natoľko, že im to naruší spánok.

62,6%: prepínajú z úloh do úlohy a nestačili by im dni, ani týždne na dokončenie všetkého. 87,5%: Sú v práci často v styku s nepríjemnými ľuďmi a musia si zachovať príjemné vystupovanie.

- S významných stresorov patria tu stres, ktorý obťažujú kolegovia (50%, respondentov, zažilo situáciu), osočujú prípadne ohovárajú. Obdobne rovnako (50%) ťažko vychádzajú s kolegami v práci, byrokracia v práci (62,6%); 25% našich respondentov zažilo šikanu od svojho šéfa. 62,6% zažívajú finančný stress a nedostatok financií.
- Na otázku: Ako stres odbúravate? Akákoľvek technika na odbúravanie stresu, ktorú používate? Odpovedali naši respondenti:
 - 37,5 % Hagioterapia, Biblioterapia, modlitby, Autobioterapia, Klinická biblioterapia, Existenciálna hagioterapia. 37,5% Muzikoterapia, dramaterapia, chreoterapia. 12,5 % Počúvanie príbehov, písanie denníka
 - 6,3% Terapie u psychiatra, medikamentózna terapie pod dohľadom klinického lekára, psychiatra. 6,2% Iné .

5 ODPORÚČANIA PRE PRAX

„KAŽDÝ ŽIVOT, ÁNO – KAŽDÝ A JEDEN – MÁ HODNOTU.“

Muzikoterapia, dramaterapia, chreoterapia sú významné pre rómsku populáciu v Toronte. **FILMOTERAPIA** je nástroj terapeuta, kedy je schopný klienta zaviesť do riešenia problematiky. **Prírodnosť** k účte „posvätná“ v rómskej kultúre je vžitá. Preto **hagioterapia** zohráva významnú copingovú stratégiu pre odbúravanie stresu. **Modlitby, prejav tanca, spev a cielený rozhovor – vyjadrenie emócií hlasom, polohou tela, gestami** v Letničnom⁶⁷ hnutí je typicky populárne medzi rómskou komunitou v Toronte.

Okrem toho v multikultúrnom prostredí u černošskej populácie je obdobne vyjadrená dôležitosť **emócie** a osobného vzťahu s Hospodínom. Národnostne, etnicky miešané spoločenstvá napríklad „*Potter House*“⁶⁸ sú tiež vyjadrením **spevom, tancom** a „*búrliwym*“⁶⁹ vyzvaním Hospodina. Signifikantne dôležitý pre rómsku populáciu a celkovo populáciu v multikultúrnom prostredí v kresťanskej odnože je **gospel**⁷⁰ a **gospelová**⁷¹ **muzika**. Takáto forma plní **rolu socializačnú** v doplnku **muzikoterapie**. V rámci **stres manažmentu** je potrebný **efektívny stres manažment**, ktorý sa priamo sústreďuje na oblasti **holistického chápania** adresovaný na **mentálny** (intelektuálny); **telesný**, (fyzikálny); **emocionálny** a **spirituálny**⁷² stav konkrétneho jedinca.

Zmena životného štýlu: by mala zahŕňať **prestať fajčiť, obmedziť pitie alkoholu, pravidelne zdravo jesť, primerane cvičiť a pravidelné lekárske prehliadky**. Pravidelne **odbúrať stres** metódou, ktorá najviac vyhovuje konkrétnemu jedincovi. **Lekárske prehliadky, by mali zahŕňať odbery krvi, meranie krvného tlaku, cholesterolu a pravidelné návštevy u zubného lekára a zubnej hygienistky.**

⁶⁷ *Poznámka:* Napríklad náboženské skupiny a cirkvi (*Sparrow Baptist Church, Hallelujah Fellowship Baptist Church, Hallelujah Chinese Evangelical Free Church, In The Flame Of The Holy Spirit Church North York, Holy Trinity TO (Church of the Holy Trinity)*), ktoré sú v princípe novovzniknutých náboženských spoločenstiev a predstavený je v tomto prípade „*Pastor*“, „*Bishop*“, „*Ministry*“

⁶⁸ *Poznámka:* **The Potter's House (TPH):** významný teologička a pastor: **Pastor Sheryl Brady** (The Potter's House of Dallas, Bishop T.D. Jakes, Bishop Joby Brad). (Bishop Dale Bronner)

⁶⁹ Signifikantný teológovia a pastorky: **Dr. Juanita Bynum (ministry, prophet), Dr. Cindy Trimm (ministry).**

⁷⁰ Napríklad gospelová speváka: **Kirk Dewayne Franklin, nebohý a významný: ctený † Rance Allen, Tamela Mann** (1st. Baptist Church of Glenarden), **Josh Sherman, Tasha Cobbs Leonard (Passion City Church), Le'Andria Johnson, Jimi Cravity, CeCe Winans, Richard Smallwood, Anita Wilson** a ďalšie gospelové zbory napríklad: **The Mississippi Mass Choir, Harlem Gospel Choir.**

⁷¹ Rozvinutá celá pop kultúra pre gospel, od základných, stredných kresťanských škôl. Cez teologické inštitúcie, semináre. Jednak gospel plní rolu **muzikoterapie, psychohygieny a socializácie** na druhej strane je súčasťou **holistickej terapie**. **Spev, tanec je spôsob rozhovoru so svetom v tomto prípade.** + ostatné náboženské, domorodé, kmeňové náboženstva, New Age skupiny, skupiny **spirituálne, šamanistické** a ďalšie prejavy spirituality.

⁷² (i)D t.j. trans duchovný stav človeka. **Zrovnaj s potrebami: biologické, psychologické, sociálne a (trans) duchovne.** Genetik a RKC Kňaz významný v ČR: **Mgr. Et Mgr. Marek Orko Vácha, PhD.**

6 ROZPRAVA

„Náboženstvo plní podpornú funkciu pre konkrétnu osobu a nie deštruktívnu rolu pre jedinca resp. spoločnosť. Náboženstvo je morálny kompas, ktorý ukazujeme svetu, že si zaslúžime byť korunou tvorstva a povedať, že sme ľudia“ – upozorňuje autor postgraduálnej práce.

Rovnováhu treba hľadať medzi: **BIOLOGICKÝMI, SOCIÁLNYMI, PSYCHOLOGICKÝMI** a **(TRANS) DUCHOVNÝMI** rovinami **potrieb jedinca**. V tejto postgraduálnej práci chce autor upozorniť na vzťahy: medzi **rodičmi, deťmi, rodinnou, náboženstvom a tradíciami a komunitou**. **Deti sú najväčší dar.** Slobodný zväzok pripadne iná orientácia je **nešťastie a hanbou** pre danú rodinu. Trend v rodine je potlačiť, skryť, **vylúčiť zo spoločenstva** a hlavne nevyjaviť **LGBTQQIP2SAA** orientáciu. **Dieťa sa stáva byť vlastným dieťaťom, ak je homosexuálne orientované. Už nie je ich dieťaťom.** Je vnímané ako **potupa, pre smiech** spoločenstva. **Obdobný trend vylúčenia pozorujeme aj v náboženských organizáciách typu „Jehovovi svedkovia“, „Adventisti siedmeho dňa“ a „Mormóni“ d'alšie.** V týchto prípadoch je vylúčenie definitívne teda členovia organizácie **nesmú ani čo len pozrieť na LGBTQIA+ ľudí**. Pretože takýto ľudia sú pre nich **synonymom Satana. Lucifera, Belzebuba, Sámela respektíve samotného Diabla!** Preto mnohý ľudia, práve z veriacich organizáciách, spoločenstiev – páchajú **sebevraždy**, alebo inú agresiu voči sebe, len preto že, majú **inú sexuálnu orientáciu**.

Z podstaty definície pre **hagioterapiu** vyplýva postupné dochádza prirodzene ku re definícii, kedy je **nutné zaradiť aj špecializované menšie terapie (art terapia, dramaterapia, apod.) do jednotnej holistickej hagioterapie**. **KAŽDÝ A JEDEN ŽIVOT MÁ HODNOTU. Nesmieme dopustiť, aby spoločnosť mohla niektoré „životy“ skracovať či šikanovať.** Táto politika v 21 storočí, by mala byť v demokratických krajinách na ústupe. Slovenská republika nie je výnimkou, áno v tomto kontexte. Ba naopak, v tak malej krajine pozorujeme toľkých **prívržencov neonacizmu, ultranacionalizmu a neofašizmu!** Európska únia našťastie nefunguje len na princípe, aby malé krajiny „*len brali peniaze z rozpočtu*“ a nemali, žiadné zákonne záväzky voči spoločnosti. **Tato informácia v spoločnosti v Slovenskej Republike nie je plne pochopená.** Preto náboženstvá a náboženské spoločnosti plnia svoju rolu v tom vnímame ich progres, **vývoj v poskytovaní kvalitných služieb pre 4 rozmer človeka, duchovných potrieb (potrieb duše) jedincov v celkovej spoločnosti.** Veríme, že dobre nastavené **morálne zrkadla budú skôr pre osoh, ako pre rozklad, už tak čiastočne chorej spoločnosti.**

ZÁVER

TÉMA PRÁCE bola: „Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.“

OBOR TÉMY bol: *PSYCHOHYGIENA a vybrané špeciálne časti psychoterapie.*

OBLASŤ témy práce bola psychohygienu, časť klinickej a pastorálnej psychológie.

Práca bola delená na teoretickú a praktickú časť práce. V **teoretickej časti** práce sa autor **zaoberal** stresorom a deleniami stresorov. Autor práce popísal prejavy stresu, stresovej reakcie, negatívne dôsledky stresu, stres copingu – zvládanie stresu, teórie stresu alostatického indexu. **Delenie terapií, fenomenologická filozofia, alternatívnymi terapiami a terapiami so zameraním na hagioterapiu.** V **praktickej časti** práce sa autor **zaoberal hagioterapiou.** *Vypracoval hagioterapiu pre konkrétne náboženské denominácie: použitie BIBLIE – KREŠŤANSTVO a KORÁNU – ISLÁM.*

ZAMERANIE PRÁCE je signifikantne zameraná na copingové štruktúry za pomoci hagioterapie. Zhrnutie termínu hagioterapia a jej pojetie v postgraduálnej práci: **v JEDNOTNEJ HOLISTICKEJ HAGIOTERAPIE:**

Hagioterapia: typ biblioterapie psychoterapeutická metóda, definovaná skúsenosťami, praxou a vlastnými supervíziami, metódami („*spievania, tancovania, meditácie, kreslenia, recitovania a rozhovoru s Hospodínom, modlenia, účasť na Bohoslužbe*“ pridal Mr. Eubomír Lakatoš, BBA., MSc.) projektívnej práce, existenciálnej psychoterapie (Hagioterapiu ako „*existenciálna psychoterapia*“ - MUDr. et Mgr. Prokop Remeš⁷³) s náboženským resp. religionistickému (Biblia, Korán, Bhagavadgita, Buddhavacana, Pali Sutta a ďalšie) textu v troj rozmerom jedincovi: psychický, fyzický a duchovný (ľudská duša) rozmer (pridal Tomislav Ivančič, PhD).

ZJEDNOTENÁ DEFINÍCIA PRE HOLISTICKÚ JEDNOTNÚ HAGIOTERAPIU BY BOLA V TVARE:

Hagioterapia je typ holistickej biblioterapie, ktorá používa holistické psychoterapeutické metódy existenciálnej psychoterapie, projektívnej práce; definované osobnosťou, skúsenosťami, vzdelaním a praxou holistického „Hagios“ „*Terapeuta*“ s náboženským, posvätným, religionistickým textom v jedincovi ktorý ma tri rozmery: psychický, fyzický a duchovný. V súlade s rovnováhou potrieb, ktoré ma človek v rámci: Biologických, Psychických, Sociálnych a (trans) Duchovných.

Hagioterapia je gréckeho pôvodu: „*hagios*“ – svätý, čistý, posvätný a „*therapeia*“ – starostlivosť, liečba. V rámci potreby autenticity i ku prostrediu fenoménu z pohľadu fenomenológie. **Hagioterapia bola by fenomenologicky ladený smer, vychádzajúci z**

⁷³ *Poznámka. Doplnok.* MUDr. et Mgr. Prokop Remeš – atestovaný psychiater, katolícky kňaz, teológ a atestovaný psychoterapeut. Pracovisko: jedna z najznámejších kliník v Českej republike: Bahnice, Praha.

potrieb existenciálnej filozofie.

METÓDY, ktoré sme použili v postgraduálnej práci v **teoretickej časti** boli **kritické zmýšľanie, literárne rešeršné metódy pre zhrnutie momentálne vedeckého poznania, ktoré je platné v súčasnosti.** Výskumné metódy, ktoré sme použili v **empirickej časti** postgraduálnej práci budú **komparatívne, porovnávacie, metódy vyšetrovania; kazuistiky, kvantitatívne spracovanie dotazníkov a kvalitatívne cielené hĺbkové rozhovory** zamerané na rómsku populáciu v Toronte. **Metódy** použité pri výskume z kvalitatívnych metód bol **cielený rozhovor, polo štruktúrovaný rozhovor a rozhovor voľný.** Z kvantitatívnych metód bol použitý dotazník v postgraduálnej práci v rámci komparatívneho porovnávania pri hlavnom objektovom celi. **Zber dát bol realizovaný od septembra 2022 do januára 2023 teda 5 mesiacov.** Komparatívny zber prebiehal online formou. **Priame opytovanie** sa Rómov žijúcich v Toronte **vo vekovej skupine 18-50 rokov** prebiehal rovnako v období 09/2022 – 01/2023.

HLAVNÝ VÝSKUM hĺbkové kvalitatívne rozhovory, plánované 4 klienti a rozhovory dvaja klienti, spolu 100 hodinách dotovaných času aplikovaného výskumu.

VEDEAJŠÍ VÝSKUM: komparatívny dotazník, pre zisťovanie copingových stratégií ľudí.

ZHRNUTIE reprezentatívneho vzorku v práci (*pozri kapitolu 4.1 Zhrnutie reprezentatívneho vzorku*):

- ✓ Celkový počet hodín spolu: 106 hodín za 5 mesiacov.
- ✓ Celkové zhrnutie reprezentatívneho vzorku v práci, spolu 52 klientov za 5 mesiacov.
- ✓ Počet hĺbkových rozhovorov: 4 klienti, spolu 94 hodín, za 5 mesiacov.
- ✓ Počet participantov online prichádzajúcich: 8 klienti; 12 hodín, za obdobie 5 mesiacov.

VÝSLEDKY A ZHRNUTIA výskumu boli samostatne zhrnuté v kapitole 4. Podkapitola 4.2 Zhrnutie výskumu domácich online návštev. Signifikantný záver: **potvrdili sme, že dominanciu v rámci copingu vedie empatický rozhovor s osobou ktorá počúva a zároveň aj načúva klientke.** Hagioterapia mala význam v metóde existenciálnej hagioterapie v projektovej terapii klienta. V rámci hagioterapie bolo možné čítať Bibliu, meditácie, modlitby a pracovať na svojej duchovnej rovine osobnosti. Podkapitola 4.3 Zhrnutie výskumu komparatívneho dotazníku. Signifikantný záver: **potvrdili sme, že finančný stres je stresor. Až 75,2 % respondentov vnímajú stres z nedostatku financií a iba 24,8 % sú respondenti, ktorý nezažívajú finančný stres.**

Hlavný objektový cieľ výskumu postgraduálnej práce je určenie copingových štruktúr v rómskej populácii v Toronte vo vekovej skupine 18-50 rokov **Odporúčania pre prax** boli

samostatne v kapitole 5. **Signifikantný záver:** signifikantná copingová stratégia pre Rómov v Toronte je **muzikoterapia, spievanie, pohyb a tancovanie**. Nesmierne dôležité je zdieľanie medzi sebou **informácii, teda bezprostredná empatická, komunikácia**. Vedecká rozpráva bola samostatne zhrnutá v kapitole 6. **Signifikantný záver:** Náboženstvo plní **podpornú funkciu pre konkrétnu osobu a nie deštruktívnu rolu pre jedinca resp. spoločnosť**.

Rovnováhu treba hľadať medzi: **BIOLOGICKÝMI, SOCIÁLNYMI, PSYCHOLOGICKÝMI A (TRANS) DUCHOVNÝMI rovinami potrieb jedinca**.

V práci sme položili dve hypotézy:

H1: HYPOTÉZA: hodnoty väčšie: 8-10 v dotazníku traumatického stresu je u mužov väčšie, ako u žien, vo vekových kategórii 30-39, 40-49, 50-59 ročných; a je závislá na finančnom prijme muža.

H2: HYPOTÉZA: ženy odbúravajú stres viac v hagioterapii, ako muži, v celkových vekových kategóriách; a je menšia česť využívania KBT terapii.

H1: S REZULTÁTOM platná – NEPLATNÁ. V obmedzení platnosti: Platné zostalo: je závislá na finančnom príjme muža.

H2: S REZULTÁTOM PLATNÁ – neplatná.

UŽITOČNOSŤ, VÝZNAM: zhrnutie praktickej časti možnosť využitia hagioterapii na omnoho širšie publikum. Na ľudí, ktorí majú dobré pamäťové schopnosti, dramatické, resp. pohybové zručnosti. Využitie hagioterapie je po re definícii väčšie, ako keby bola úzko definovaná, ako je tomu dnes.

PRIMÁRNY teoretický cieľ pri podpornej liečbe PTSD je splnený vid' Tabuľka číslo 5, 6: **TABUĽKA 5:** Hagioterapia – vybraná konkordancia svätého písma v terapeutických témach. **TABUĽKA 6:** Biblioterapeutický postup pri posttraumatickej stresovej poruche PTSD.

Vypracovanie hagioterapie pre denomináciu kresťanskú a islamskú, bolo splnenie sekundárneho praktického cieľa postgraduálnej práce (vid' tabuľky 16,17,18).

TABUĽKA 16: Biblia ekumenická: Protokol ku hagioterapie jednotlivca resp. skupiny..

TABUĽKA 17: Protokol pre biblioterapeutickú terapiu – schéma biblioterapeutického programu. **TABUĽKA 18:** Qur'án: Protokol ku Hagioterapie.

UNIVERZÁLNY TERCIÁRNY CIEĽ práce je splnený a v tomto odbore v rozsahu osnov, autor práce preukázal zdatnosť v danom postgraduálnom odbore Psychotraumatológie, práve v predmetovej postgraduálnej práci.

SPLNENIE OSOBNÉHO CIEĽA: náboženstvám sa profesionálne venujem cez jedno desaťročie z pohľadu marketingu a human resources manažmentu. Teraz sa mi podarila možnosť uchopiť skupinu z vnútra jedinca, tak, aby skupina mohla byť podporná, silná, aby sme dokázali vlastne prežiť, všetci a jeden, v zmysle podporných komunitných skupín⁷⁴. Úsmev a zdravý humor nás nemu nikdy opustiť a ako redefinuj Profesorka Anna HOGENOVÁ, Sokratesa „*I keby moja lýra hrala falošne, a aj keby zbor ktorý vediem hral falošne, jedinou vec, ktorú si nesmiem dovoliť je mať rozpor so sebou samým*“⁷⁴. A tak tomu aj je. Dôkazom je táto postgraduálna práca, *som silnejší, odolnejší „ako pred týmto“* postgraduálnym štúdiom psychotraumatologických štúdií.

ROHÁČKOU PREKLAD ŽALM 23 KAPITOLA 1-6: (EP) (Baránok... ich bude pásť a privedie ich k prameňom vôd života Zjavenie 7: 17).

„Hospodin יהוה je môj pastier; nebudem mať nedostatku.

Pasie ma na zelených pažitiach; vodí ma popri tichých vodách.

Občerstvuje moju dušu; vodí ma po cestách spravodlivosti pre svoje meno.

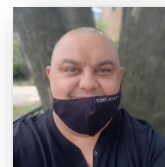
Aj keby som išiel dolinou tône smrti, nebudem sa báť zlého, lebo ty si so mnou; tvoj prút a tvoja palica ma potešujú.

Pripravuješ predo mnou stôl pred mojimi protivníkmi;

olejom mažeš bohate moju hlavu; môj pohár preteká.

Áno, len dobré a milosť ma budú sledovať po všetky dni môjho života, a budem bývať v dome Hospodinovom יהוה dlhé časy”⁷⁴. (Bible, 2008)

„ΑΩ“



OBRÁZOK 3

Autor postgraduálnej práce Mr. Lubomír LAKATOŠ, BBA., MSc.

Pracovná funkcia: nezávislý konzultant.

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Toronto, Ontário, Kanada

Poznámka. Zdroj: Autor postgraduálnej práce. 2023

⁷⁴ **Trojica-Sv. Paul's United Church and Centre for Faith, Justice and the Arts** je kostol patriaci do **United Church of Canada** v **Toronte, Ontario, Kanada**. Trinity-St.Paul's (lokálne známy ako **TSP**) je komunitným centrom v centre Toronta, kde sídli aktívny zbor United Church. **Trojica-Sv. Paul's United Church and Centre for Faith, Justice and the Arts** je kostol patriaci do **United Church of Canada** v **Toronto, Ontario, Kanada**. **Trojica-Sv. Paul's United Church and Centre for Faith, Justice and the Arts**. Adresa: 427 Bloor St W, Toronto, ON M5S 1X7. Web: <https://www.trinitystpauls.ca/>. (Trinity-St.Paul's, 2023).

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PRÍLOHA 1A); 2A); CIRKEV

PRÍLOHA 1 A) – CIRKEV: TROJICA-SV. PAUL'S UNITED CHURCH TORONTO

Trojica-Sv. Paul's United Church „je inkluzívne (rámcí rovnocennosti **LGBTQQIP2SAA**) a potvrdzujúce kresťanské spoločenstvo, ktoré oslavuje Božiu prítomnosť, hľadá spravodlivosť a pokoj, posilňuje vieru a živí tvorivého ducha“ (**Trinity-St.Paul's, 2023**)⁷⁵. **Trojica-Sv. Paul's United Church** je potvrdzujúcou kongregáciou **Zjednotenej cirkvi Kanady**. **Rev. Dr. Cheri DiNovo, CM** – reverend. Bio: „pochodovala na prvom pradiu v Toronte, za práva **LGBTQ+**, Ocenenie od Kráľovnej. Zasadila sa za zmenu legislatívy pre podporu **LGBTQ+**.“ **Druhý reverend je doktorand: Rev. Jaylynn Byassee.**

Menované akcie: Detské akcie, detské omše TSP, život a dielo, pre zbor TSP, online zoom omša TSP, online zoom biblické texty TSP, zborový spev TSP, komunitná podpora. **Doktrína:** Veríme, že všetci ľudia sú si pred Bohom rovní; že zázrak Božieho stvorenia sa prejavuje cez naše mnohé rozdiely; a že **rasizmus je hriech** a porušuje Božiu túžbu po ľudskosti. Rozvíjanie nových partnerstiev s umeleckými, justičnými a komunitnými skupinami (viera, spravodnosť, umenie).

PRÍLOHA 2 A) – CIRKEV: SLOVENSKÝ EVANIELICKÝ CIRKEVNÝ ZBOR

Cirkev: EVANGELICKÁ CÍRKEV AUGSBURSKÉHO VYZNÁNÍ V ČESKÉ REPUBLICE *Slovenský evanjelický augsburského vyznania zbor v Prahe* (ECAV, 2023)⁷⁶.

- **Reverend: Rev. Mgr. Jana GREGEROVÁ a Rev. Mgr. Marián ČOP.**
- **Doktrína: Doktor Martin Luther. Reformované hnutie. Akcie:** sobotná biblická škola, omše, kvalitné biblické kázne, pastoraľna starostlivosť o chorých, starých a mladých ľudí.

Záver: Cirkev Augsburgského vyznania zatiaľ neakceptuje **LGBTQQIP2SAA** ľudí a definuje politiku samoty pre **LGBTQQIP2SAA** ľudí v štýle celibát. Česká republika a Slovenská republika nie je pripravená na cirkevné spoločenstvá, ktoré by akceptovali rovnosť pohlavia, akceptovali by rovnosť rasy, stavu a rovnosti ďalších odlišností demografických a ostatných.

⁷⁵ **TRINITY-ST.PAUL'S a UNITED CHURCH CANADA**, eds. 2023. *Trinity-St. Paul's United Church and Centre for Faith, Justice and the Arts. Trinity-St.Paul's United Church Canada: Spoločenstvo viery, spravodlivosti a umenia v srdci* [online]. Toronto, Ontario, Canada: TSP [cit. 2023-1-15]. **Dostupné na internete:** <https://www.trinitystpauls.ca/>.

⁷⁶ **ECAV**, ed. 2023. *EVANGELICKÁ CÍRKEV AUGSBURSKÉHO VYZNÁNÍ V ČESKÉ REPUBLICE Slovenský ev. a. v. zbor v Prahe. ECAV* [online]. SLOVENSKÝ EVANIELICKÝ CIRKEVNÝ ZBOR A.V. V PRAHE [cit. 2023-1-15]. **Dostupné na internete:** <https://slovenskyzbor.cz/>.

PRÍLOHA 3 – POSUDOK PRÁCE DOC. PHDR. MÁRIA GAŽIOVÁ, PHD., MBA, M. PROF.



POSUDOK KU ZÁVEREČNEJ POSTGRADUÁLNEJ DSC. DOCTOR OF SCIENCE PRÁCE: „Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.“
ŠTUDENT: (PSYCHOTRAUMATOLÓGIE) DSc.: Mr. Eubomír LAKATOŠ, BBA., MSc.

Školiteľ: doc. PhDr. Mária GAŽIOVÁ, PhD., MBA, mimoriadny profesor
Pracovisko: Súdny klinický psychológ, vysokoškolský učiteľ, garant a gestor odboru.

Slovné zhodnotenie práce

Predkladaná práca ponúka originálny ponor do riešenej problematiky, odráža širokú orientáciu autora v odbornej literatúre a vysokú osobnú angažovanosť, ktorá okrem kvalitného teoretického výkladu a netypickej koncepcie využíva aj naratívno popularizačné prvky s cieľom mobilizovať odbornú obec pre zapojenie sa do pomáhajúcej praxe. Práca po príslušných formálnych úpravách je vhodná na publikáciu a môže byť významným obohatením teórie a praxe v oblasti psychotraumatológie i multidisciplinárne korešpondujúcich pomáhajúcich disciplín.

SCHVAĽUJEM PRÁCU KU OBHAJOBE.

Dátum: 21.01.2023 doc. PhDr. Mária GAŽIOVÁ, PhD., MBA, mimoriadny profesor
Klinický psychológ pre dospelých a deti
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Šafárikovo námestie 3
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PRÍLOHA 4 – POSUDOK PROF. PHDR. ANNA HOGENOVÁ, CSC.

POSUDOK KU ZÁVEREČNEJ POSTGRADUÁLNEJ DSC. DOCTOR OF SCIENCE PRÁCE

OPONENT ZÁVEREČNEJ PRÁCE: Prof. PhDr. Anna Hogenová, CSc.
PRACOVISKO POSUDZOVATEĽA: Univerzitná Profesorka, FENOMENOLOGIČKA.



**HUSITSKÁ
TEOLOGICKÁ
FAKULTA**
Univerzita Karlova

POSUDOK KU ZÁVEREČNEJ POSTGRADUÁLNEJ DSC. DOCTOR OF SCIENCE PRÁCE: „Možnosti súčasnej terapie, hagioterapie v copingových stratégiách: Rómskej populácie v Toronte vo veku respondentov 18 až 50 rokov.“
ŠTUDENT: (PSYCHOTRAUMATOLÓGIE) DSc.: Mr. Eubomír LAKATOŠ, BBA., MSc.

Oponent: Prof. PhDr. Anna Hogenová, CSc.
Pracovisko: Univerzitný profesor na Univerzite Karlovej v Prahe, ČR.

Slovné zhodnotenie práce: FENOMENOLOGIA

Predložená práca je veľmi pracnou prehľadovou prácou, ktorá má burcovať adekvátni spoločnosti v daných podmienkach k obráteniu sociálneho, etického i ekonomického zájmu k romským občanom, k jejich složitým životným podmienkam, s nimiž se setkáváme všude kolem nás. Autor v tomto smyslu podal apel, jehož je zapotřebí a k tomu je mu nutno poděkovat.

Popisuje stresy z teorie i empirie, s akcentem na zvláštnosti sledované populace. Z hlediska psychologického i náboženského uvádí čtenáře do přehledu činností, které z obou hledisek přispívají k odstranění těchto stresových situací, seznamuje recipienta s jednotlivými metodami v těchto aktivitách, doplňuje přehledy i přesnými statistickými výskity popisovaných fenoménů.

Práce je z hlediska utváření přehledu nad tímto fenoménem velmi přínosná, v oblasti fenomenologické se objevuje jistá absence vzhledu do problematiky, chybí zde imperativ návratu k věcem samým prostřednictvím provedené transcendentální epoché atp.

Přesto práce je velmi potřebná pro náhled nad celkem tohoto druhu tázání, proto ji hodnotím i s popsányi nedostatky, za přínosnou a doporučuji ji jednoznačně k obhajobě.

V Praze dne 20. 1. 2023, Prof. PhDr. Anna Hogenová, CSc.
Prof. PhDr. Anna Hogenová, CSc
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Seventh-day Adventist Church CASD™, Slovak Department

Lubomír Lakatoš

Marketing, LIGS University

Záverečná práca

Markéta Dvořáčková



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2

Čestné vyhlásenie

Vloženým záverečnej práce do študentského informačného systému LIGS University ja Ľubomír Lakatoš študent programu Interactive Online MSc., čestne vyhlasujem, že som túto záverečnú prácu vypracoval sám s prínosom lektora a používal som iba literatúru uvedenú v práci. Ďalej potvrdzujem, že mám výhrady k požíciavaniu či zverejňovaniu tejto záverečnej práce alebo jej časti so súhlasom LIGS University.

v Toronte – Scarborough, dňa 01.11.2021

Ľubomír Lakatoš



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3

PodĎakovanie

Touto cestou by som rád poďakoval študijnému oddeleniu LIGS University za nesmiernu podporu počas môjho štúdia. Hlavne chcem sa poďakovať za trpezlivosť so mnou vedúcej záverečnej práce Mgr. Markéte Dvořáčkovej, MBA za jej podnety, pripomienky a cenné rady, ktoré mi boli poskytnuté v priebehu písania záverečnej práce. Ďalej chcem sa poďakovať vedúcej seminárnej práce RNDr. Eve Heřmanovej, PhD za zdieľanie rád, ktoré mi boli poskytnuté počas štúdia.



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Abstrakt

Záverečná práca je delená na teoretickú odbornú časť, empirickú odbornú časť a názory autora sú spracované v rozprave záverečnej práce. Záverečná práca zachycuje 0,89194% z celkového počtu 2915 adventistov, členov CASD. V teoretickej časti sa autor zaoberal metódou odbornej rešerše, signifikantne marketingovým a komunikačným mixom a ich pododborovým delením na jednotlivé zložky, segmenty daného mixu. Výsledkom je spracovanie praktického holistického protokolu marketingového a komunikačného mixu pre CASD. Empirická časť je zameraná v prvej fáze na prácu so štatistickými kvantitatívnymi demografickými údajmi metódou dotazníkového vyšetrenia. V druhej fáze kvalitatívnu metódou polo štruktúrovaných rozhovorov. Výsledkom prvej fázy je zistenie, že potenciálny člen CASD je vo vekovej kategórii 31-50 rokov, s vysokoškolským vzdelaním, ktorý je zamestnaný. Najpočetnejšia skupina adventistov sa nachádza v stredoslovenskom kraji v úhrne 46.98163%, 1067 osôb. Polo kvalitatívne rozhovory autor vykonal s 12 osobami. Výsledkom extenzívnej demografie zistili vekovú hranicu u 6 osôb (50%) kategóriu 63-80 rokov, 6 osôb (50%) sú na dôchodku a 5 osôb (41.67%) má základné vzdelanie. Autor zistil v polo štruktúrovaných kvalitatívnych rozhovorov, že signifikantné metódy pre zavedenie biblického štúdia a následného krstu bolo ústne šírenie, odporúčanie od priateľov, osobný kontakt a účasť na verejných zborových prednáškach. Autor odporúča zaviesť teokratickú kazateľskú školu pre všetkých členov CASD s prvkami reálneho záujmu, úprimnosti a autenticity.



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Kľúčové slova: Cirkev adventistov siedmeho dňa, demografia CASD, komunikácia, komunikačný mix, komunikačný proces, marketingový mix, marketingová komunikácia, mediálny mix, teória komunikácie, vzťahy s verejnosťou

Abstract

The final work is divided into a theoretical professional part, an empirical professional part and the views of the author are processed in the discussion of the final work. The final work captures 0.89194% of the total number of 2915 Adventists, members of SDAC. In the theoretical part, the author dealt with the method of professional research, significantly marketing and communication mix and they're under the division into individual components, segments of the mix. The result is the elaboration of a practical holistic protocol for the marketing and communication mix for SDAC. The empirical part is focused in the first phase on working with statistical quantitative demographic data by the method of questionnaire. In the second phase, a qualitative method of semi-structured interviews. The result of the first phase is the finding: that a potential member of SDAC is in the age category of 31-50 years, with a university degree who is employed. The largest group of Adventists is in the Central Slovak region in a total of 46.98163%, 1067 people. The author conducted semi-structured qualitative interviews with 12 people. As a result of demographics, they found the age limit for 6 people (50%) in the 63-80 age category, 6 people (50%) are retired and 5 people (41.67%) have basic education. The author found in a semi-structured qualitative interview that significant methods for introducing Bible study and subsequent baptism were oral dissemination, recommendation from friends, personal contact, and participation in public



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church lectures. The author recommends introducing a theocratic preaching school for all SDAC members with elements of real interest, sincerity, and authenticity.

Keywords: Communication, communication mix, communication process, communication theory, marketing mix, marketing communication, media mix, public relations, SDAC Church demography, Seventh-day Adventist Church



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Úvod

Záverečná práca bude členená na odbornú teoretickú a empirickú časť. Vlastné názory autor samostatne vypracuje v časti rozprava ku záverečnej práci.

Záverečná práca sa bude v teoretickej časti zaoberať marketingovou komunikáciou, procesom, koncepciami, cieľmi a (makro, mikro) modelmi komunikácie. Následne autor determinuje marketingový mix (4P, 8P, 4C, 7C) a komunikačný mix (osobný predaj, reklama, podpora predaja, priami marketing, práca s verejnosťou, udalosti a zážitky, sponzoring, ústne šírenie, interaktívny marketing, sociálne siete, veľtrhy a výstavy).

- V teoretickej časti autor záverečnej práce sa bude zaoberať signifikantne marketingovým a komunikačným mixom a ich pod odborovým delením na jednotlivé zložky, segmenty daného mixu.

- V empirickej časti sa budeme zaoberať kvalitatívnym výskumom. V prvej fáze bude vypracovanie demografických údajov metódou dotazníkového online výskumu. Druhá fáza bude založená na výpovediach polo štruktúrovaného rozhovoru tak, aby sa splnil výskumný objektový cieľ a mohli sme určiť, aké faktory marketingového a komunikačného mixu mali dopad na jednotlivých členov (príp. vylúčených členov) CASD pri zavedení biblického štúdia.

Tému záverečnej práce autor si vybral pretože má hlboko zakorenený vzťah ku religionistike v holistickom chápaní svetových náboženstiev a novovzniknutých



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náboženských hnutí, spoločností v (trans) duchovnej rovine človeka a jeho autentického, prítomného a minimalistického prežívania života.

Primárny teoretický cieľ záverečnej práce je identifikovanie prepojenia medzi marketingovým a komunikačným mixom z hľadiska jeho následnej aplikácie v etickom, holistickom marketingu pre organizáciu CASD. Následným teoretickým cieľom je identifikácia komunikačných kanálov, cieľov v marketingovej komunikácie a rizík integrovanej marketingovej komunikácie.

Výskumný objektový cieľ záverečnej práce je vytvorenie tabuliek vypracovanie aplikovaného holistického protokolu marketingového a komunikačného mixu pre CASD, Slovenské združenie. A následné vypracovanie návrhu zmien pre CASD.

Sekundárny praktický cieľ záverečnej práce bude metódou dotazníkového vyšetovania určiť prostredníctvom demografických údajov príp. zhodu s cieľovou skupinou CASD, Slovenské združenie. Spracovanie kvalitatívneho výskumu v demografii a jednotlivých nástrojov marketingového a komunikačného mixu, ktoré mali na subjekty priamy dopad pri zavedení domáceho biblického štúdia. Následne v polo štruktúrovaných rozhovorov určí faktory (marketingového a komunikačného mixu), ktoré mali priamy dopad na jednotlivých adventistov (príp. vylúčených členov) CASD, Slovenské združenie.

Terciárny všeobecný cieľ záverečnej práce je práca so štatistickými extenzívnymi demografickými faktami pre CASD, Slovenské združenie. V akom kraji na území Slovenskej Republiky je najväčšia redistribúcia pokrstených členov CASD, Slovenské združenie?



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Hypotéza 1: je štúdium Biblie a zavedenia domáceho biblického štúdia, *štúdia „písma“* (a jej teologickej interpretácie pre teológiu CASD) u potenciálnych záujemcov efektívnejšia pre charakteristickú cieľovú skupinu CASD na základe metódy – osobného kontaktu (s pokrstným, ordinovaným členom), odporúčania priateľov, spoločné čítanie kníh od Ellen Gould Harmon White, zborové zhromaždenia – u demografickej populácie v Slovenskej republike v základnom vzdelaní u žien v kategórii 50+ ?

Hypotetický výsledok, hypotéza 2: je samostatné, individuálne pozretie DVD a video kaziet slabý nástroj pre zavedenie domáceho biblického *štúdia „písma“* a vzbudenia záujmu u potenciálnych záujemcov CASD, Slovenské združenie?

Kladíme si tieto otázky, ktoré vznikli pred zrodom tejto záverečnej práce:

- Je komunikačný mix rigidný systém?
- Bude sa nutne meniť, adaptovať komunikačný mix inovovať v období po roku

2020? Sme schopný identifikácie komunikačného mixu a posúdenia aktuálneho stavu v CASD? Aké sú príčiny pre vylúčenie zo spoločnosti CASD? Ovplyvnil týchto ľudí marketingový a komunikačný mix pre vstup do CASD?



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Teoretická odborná časť práce

Žijeme v kritickej dobe. Posledné dva roky nám toto presvedčenie sa stalo objektívnym faktom. Širší význam marketingu presahuje do spoločnosti ako celku. Služby, ktoré boli distribuované a uvedené na trh uľahčili každodenný život ľudí. Úspešný marketing generuje dopyt po službách a vo svojom dôsledku, tak vytvára pracovné miesta. Týmto prispieva ku ziskovosti firiem, kedy marketing firmám umožňuje sa zapojiť do spoločenských zodpovedných aktivitách ¹ (Kotler & Keller, 2013, p. 34).

Marketing je všade okolo nás. Marketing má veľký dosah a je rýchlejší než kedykoľvek v minulosti. Marketing vytvára krajinu našich moderných životov. *Marketing formuje kultúru, status, afiliáciu a ľudí.* Marketing je činnosť vyvolávajúca zmenu. Zmenou kultúry, zmenu sveta a túto zmenu iniciujú marketéri. Marketéri veci zlepšujú tým, že sú schopný zrealizovať zmenu. (Godin, 2019, pp. 11-18, pp. 19-28, pp. 815-820).

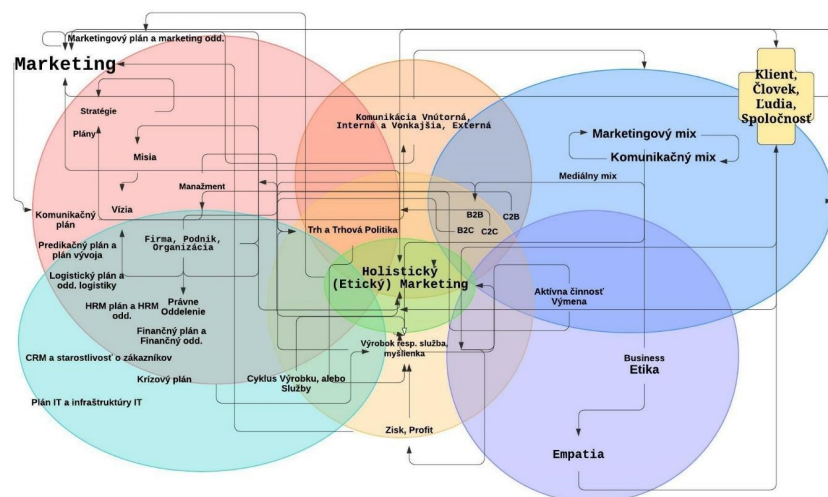
Marketing (slovo angl. pôvodu skladajúce sa z dvoch častí : *market* znamená trh a koncovka *-ing*, vyjadruje činnosť spojená s vytváraním trhu (Jurášková et al., 2012, pp. 619 - 625)) sa zaoberá identifikáciou a uspokojovaním ľudských a spoločenských potrieb. Americká marketingová asociácia AMA formuluje definíciu pre marketing nasledovne: „Marketing je aktivitou, súborom procesov pre vytváranie, komunikáciu, dodanie a výmenu ponuky, ktoré majú hodnotu pre zákazníky, klienti, partneri a celú širokú spoločnosť“.

¹ Napríklad zapojenia sa do konceptu *Corporate Social Responsibility – Spoločenská Zodpovednosť Firiem CSR/SZF/ESG*. Respektíve do ďalších konceptov prospešných pre spoločnosť, ktoré napríklad sú: model *corporate citizenship*, koncept *corporate social responsiveness*, model *corporate social performance*, model PE: podnikateľská etika.

Marketing management nastupuje vtedy, kedy aspoň jedna strana potenciálne premýšľa o prostriedkoch transakcie, ktorými by dosiahla žiadúcu reakciu ostatných strán. Profesor Kotler definuje marketing, ako: „*spoločenský proces, kedy jednotlivci a skupiny získavajú, čo predávajú a chcú cestou vytvárania, ponuky a voľnej výmeny výrobkov a služieb s ostatnými*“ (Kotler & Keller, 2013, p. 35).

Obrázok 1

Vybrané aspekty etického, holistického marketingu



Poznámka. Získane z: Lakatoš, Ľ. (2021, September 1). *Myšlienková mapa – vybrané aspekty etického, holistického marketingu*. Vlastné spracovanie autorom. Použitý software: Lucid.

Holistický marketing je založený na vývoji, dizajnu a implementácii marketingových programov, procesov a aktivít pričom uznáva ich *šírku a vzájomné súvislosti*. Holistický marketing sa utváral v prvej dekáde 21. storočia. Holistický marketingový koncept uznáva, že v marketingu „*záleží na všetkom – a že široký a integrovaný pohľad je často nutný*“ (Kotler & Keller, 2013, p. 50) a (Jurášková et al., 2012, pp. 644-649). Dimenzie holistického marketingu zahŕňajú štyri široké komponenty:

- Vzťahový marketing (zákazníci, kanáli, partneri).
- Integrovaný marketing (komunikácia, výrobky a služby, kanály).
- Interný marketing (marketingové oddelenie, najvyššie oddelenie, ďalšie oddelenia).
- Výkonový marketing (tržby, hodnota a značky a zákazníci, etika, prostredie, právne záležitosti, komunita).

Marketing má hlboké korene v skutočnosti, že *ľudia sú sumou potrieb a prání*. Potreby a prania vytvárajú v ľuďoch pocity nespokojnosti, ktoré vyúsťujú v snahu riešiť problém získaním toho, čo tieto problémy a prania uspokojia. Súčasná spoločnosť funguje na princípoch výmeny, čo znamená, že sa ľudia špecializujú na výrobu jednotlivých výrobkov, alebo služieb a obchodujú s nimi s cieľom získať to, čo sami potrebujú či chcú. Angažujú sa v transakciách a budujú vzájomné vzťahy. Vytvára sa tak, trh ktorý predstavuje sumu ľudí a firiem s podobnými potrebami a prániami. Marketing smeruje všetky aktivity, ktoré sú práci s trhom, tak, aby sa všetky potenciálne transakcie mohli uskutočniť (Přikrylová & et al., 2019, pp. 33- 35).



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Východiská marketingovej komunikácie

Východiskový bod marketingovej komunikácie, marketingový mix 4P & 8P

Koncepcia 4P sa objavuje po prvý krát v roku 1960 a jeho autorom je *Edmund J. McCarthy*. Dvanásť prvkov marketingového programu potom rozpracoval *Neil. H. Borden* v roku 1964. Autorom C prístupu, koncepcie 4C je *Robert F. Lauterborn* v roku 1990 (Přikrylová & et al., 2019, p. 129).

McCarthy klasifikoval najrôznejšie aktivity do štyroch kategórií nástrojov marketingového mixu, ktoré označil ako 4P (Kotler & Keller, 2013, pp. 55-56) a (Jurášková et al., 2012, pp. 719-723), ktoré v holistickom marketingu doplníme o nasledujúci vývoj marketing managementu 4P (*People; Processes; Programs; Performance*):

- *Product*: je produkt, alebo služba, resp. čokoľvek čo môžeme ponúknuť na trhu ku uspokojovaniu potrieb. Aby sa mohol dobre predávať, je treba disponovať dobrým produktom t.j. ktorý je maximálne prispôsobený potrebám spotrebiteľov: *kvalita, design, značka, balenie* a pod (Jurášková et al., 2012, pp. 719-723).

- *Price*: cena (cenníková cena, zľava, rabaty, doba splatnosti, platobné podmienky). Spotrebitelia sú ochotní zaplatiť, pokiaľ sú ceny úmerné spotrebiteľskej hodnote. Príliš vysoké ceny spotrebiteľov odradia od nákupu a začnú nakupovať u konkurenčných firiem.



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- *Place*: miesto, distribúcia (kanály, pokrytie, sortiment, lokalita, zásoba, doprava). Distribúcia zabezpečuje priestorové hľadisko, priblíženie produktu ku spotrebiteľovi s cieľom zvýšiť príležitosti ku nákupu. Tak, aby bol ľahko dostupný.

- *Promotion*: komunikácia (podpora predaja, reklama, predajné sily, public relations, priami marketing). Marketingová komunikácia sa orientuje na vytvorenie pozitívneho image o produkte resp. služby. Propaguje (resp. vytvára) okolo produktu priaznivý marketingový mix, psychologický *haló efekt* s cieľom urobiť produkt, resp. službu atraktívnou.

Okrem produktu, ceny, distribúcie a marketingovej komunikácie tvorí marketingový mix aj (Jurášková et al., 2012, pp. 719-726) a (Kotler & Keller, 2013):

- *People*: ľudia, reprezentujú interný marketing a skutočnosť, že zamestnanci sú pre úspešný marketing nevyhnutní. „*Marketing môže byť, len tak dobrý ako sú ľudia vo vnútri organizácii.*“ Odráža taktiež fakt, že marketéri musia spotrebiteľov vnímať ako ľudí, aby dokázali porozumieť ich životu a nielen vtedy, kedy kupujú a spotrebávajú služby.

- *Processes*: procesy odrážajú kreativitu, disciplínu a štruktúru vstupujúcu do marketing managementu.

- *Programs*: programy zaradujeme tu všetky aktivity nasmerované ku spotrebiteľom. Patrí sem tradičný marketing 4P, off-line a online aktivity, netradičné aktivity, vždy musia byť integrované tak, aby celok bol viac než súčet jednotlivých častí a aby vo firme pomohli plniť viaceré stanovené ciele.



▪ *Performance*: výkon definujeme rovnako, ako v holistickom marketingu tak, aby podchycoval škálu možných ukazovateľov, ktoré majú finanční a nefinančný dopad. Patria sem aspekty spoločenskej zodpovednosti, právne a etické aspekty súvisiace s komunitou.

Obrázok 2

Rozšírený marketingový mix 4P & 8P



Poznámka. Získane z: Lakatoš, Ľ. (2021, September 2). *Marketingový mix 8P*. Vlastné grafické spracovanie autorom. Použitý software: Lucid. Autor koncepcie 4P: Edmund J. McCarthy. Rozpracoval autor: Neil. H. Borden. Zdroj (Kotler & Keller, 2013).



Východiskový bod marketingovej komunikácie, marketingový mix 4C

Orientácia na zákazníka a cieľový trh znamená znalosť všetkých charakteristík, ktoré umožňuje vyvíjať, vyrábať a ponúkať výrobky a služby za vhodné ceny, na očakávanom mieste za podmienky, že sa o nich potenciálny zákazník dozvie (Přikrylová & et al., 2019, pp. 33-35). Vhodnejší prístup vychádza z pohľadu zákazníka a ponecháva 4P model pre vnútro firemné plánovanie a rozhodovanie na základe poznatkov získaných aplikácií C prvku. Na produkt sa pozerá ako *customer value*, na cenu ako na *customer cost*, na miesto ako na *convenience* a na podporu ako na communications (Přikrylová & et al., 2019, pp. 36-42):

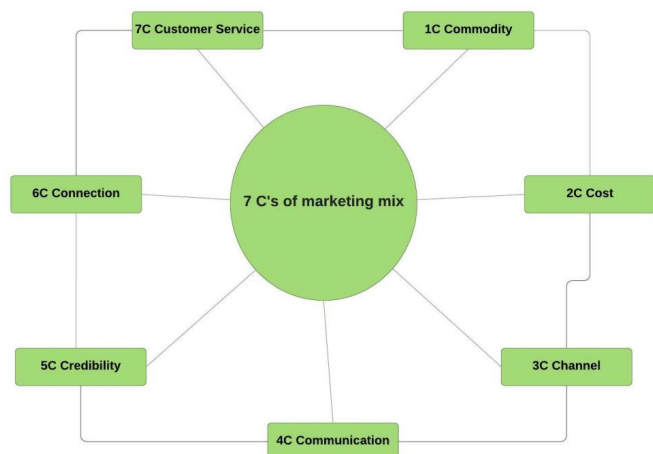
- Hodnota (*customer value*, produkt/služba): v tomto pojatí sa zákazník vníma ako niečo, čo môže uspokojiť jeho potreby a prania a taktiež prináša najväčší úžitok, ktorý môže mať rôznu podobu. Pre firmu to znamená pochopiť hodnotu, ktorú ponuku zákazník ocení a naplní jeho očakávania.
- Náklad (*customer costs*, cena): je to čo musí zákazník investovať, aby produkt, resp. službu získal. Je to teda celkový náklad, ktorý zákazník s nákupom má. Pre firmu cena neznamená len finančné prostriedky, ale je nutné prihliadať ku ostatným nákladovým položkám.
- Nákupné pohodlie (*convenience*, miesto predaja, dodanie): znamenajú všetky činnosti, ktoré približujú ponuku ku zákazníkovi či spotrebiteľovi. Ide o distribučný proces zhrňujúci často veľmi zložitú cestu hmotného výrobku od výrobcu ku jeho komerčným užívateľom. S nákupom súvisí taktiež spôsob, ako zákazník sa k predajnému miestu dostane,

s akou námahou, či naopak pohodlím. Pre firmu je dodanie v súčasnosti i konkurenčnou výhodou.

- Komunikácia (communications): termín podpora zostáva na strane firmy nástrojom plánovania aktivít, ktoré by mali viesť ku dosiahnutiu firemných cieľov. Vo firemnom prostredí je tento termín nahradzovaný výrazom komunikácia, čo je v dobe komunikačných technológií viac než na mieste.

Obrázok 3

Rozšírený marketingový mix 4C & 7C

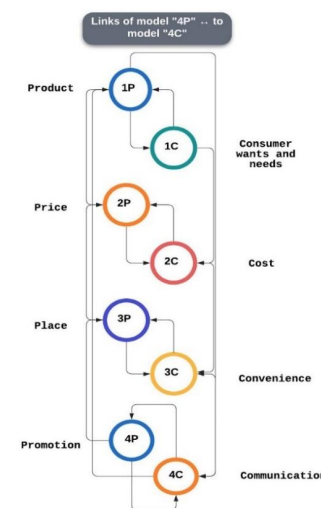


Poznámka. Získane z: Lakatoš, Ľ. (2021, September 2). *Marketingový mix 7C*. Graficky spracoval autor. Použitý software: Lucid. Autor koncepcie: Robert F. Lauterborn. Zdroj: (Kotler & Keller, 2013).

Pri tvorbe marketingového mixu je treba si uvedomiť, že to nie je statický, ale neustále sa opakujúci proces. Vhodne usporiadaný marketingový mix môže podnik osloviť cieľové skupiny zákazníkov, ale aj širokú verejnosť. Závisí na tom do akej miery robí segmentáciu tržného prostredia a zákazníkov. Musí byť harmonizovaný tak, aby bol dosiahnutý maximálny účinok v rámci marketingovej stratégie (Jurášková et al., 2012, pp. 719-723).

Obrázok 4

Väzby modelu 4P ↔ na model 4C



Poznámka. Získane z: Lakatoš, Ľ. (2021, September 1). *Väzby modelu 4P ku modelu 4C*. Vlastné grafické spracovanie autorom. Použitý software: Lucid. Autor koncepcie 4P: Edmund J. McCarthy. Rozpracoval autor: Neil. H. Borden. Autor koncepcie 4C: Robert F. Lauterborn. Zdroj: (Kotler & Keller, 2013).

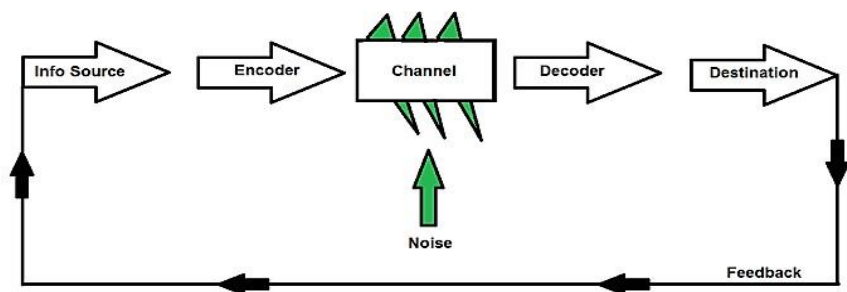
Teória koncepcie komunikácie a komunikačného procesu marketingovej komunikácie

Zrod koncepcie bol v štyridsiatich rokoch minulého storočia autormi Norberta Wienera a Clauda Shannona v USA, ktorý pracovali pre Bell Telephone a definovali matematickú teóriu komunikácie. Shannonov model je lineárny a je možné ho schematicky vyjadriť (Přikrylová & et al., 2019, pp. 43-47) a (Kotler & Keller, 2013, p. 520):

- *Zdroj*: informácie neboli subjektu zodpovedané.
- *Vysielač*: ktorý premieňa oznam na signál.
- *Kanál*: ktorým sa oznam prenáša.
- *Prijímač*: absorbuje signál a formuje z nich spätný oznam.
- *Šumy*: ktoré môžu skresliť, alebo prerušiť signál behom prenosu.

Obrázok 5

Makro model komunikačného procesu: Schéma Shannon-Weaver Model



Poznámka. Získané z.: Beyer, G. (2012, September 3). *The Shannon-weaver model*. GarthBox.
<https://i0.wp.com/GarthBox.com/wp-content/uploads/2012/08/shannonweavermodel.png>.

Zdrojom je osoba, ktorá telefonuje. *Vysielačom* je mobilný telefón, ktorý mení hlas z analógového na digitálny signál – kódovanie. *Kanál* je pozemný, alebo satelitný vysielač šíriaci rádiové vlny. *Prijímač* je mobilný telefón, ktorý signál mení na hlas. *Šum* môže byť napríklad porucha prenosu, nedostupnosti signálu. Nevýhodou tohto lineárneho modelu je, že neberie v úvahu apriórny pasivitu príjemcu informácii a neutralitu médií (Přikrylová & et al., 2019, pp. 43-47).

Norbert Wiener priniesol základný zlom v teórii komunikácie spätnú väzbu *feedback*. Každý subjekt komunikácie musí mať kontrolu a pravidelne zisťovať, aká je úspešná kampaň, v marketingovej komunikácii, aby sme mohli vykonať prípadne korekcie.

Makro model komunikačného procesu predstavuje: vysielač a prijímač predstavujú hlavné strany. Nástroje predstavujú *oznam* a *média (kanál)*. Na jednej strane máme toho kto reklamné posolstvo *odosiela* a na druhej strane je ten, komu je *určené*. Ide o to, aby obaja boli *naladený na rovnakú vlnu*, aby príjemca nielen počul, ale aj, aby rozumel tomu, čo bolo vyslané (Vysekalová & Mikeš, 2018, pp. 249-251). Komunikačnú funkciu reprezentujú: *kódovanie, dekódovanie, reakcia a spätná väzba*. Posledným prvkom je *šum*, ktorý spočíva v náhodných a konkurenčných oznamoch, ktoré môžu narušiť zmysľanú komunikáciu (Kotler & Keller, 2013, p. 520). Z hľadiska osobnosti príjemcu ide o selektívne vnímanie, zapamätávanie a o *tendenciu zmeniť význam prijatých informácií podľa vlastných predstáv a skúseností* (Vysekalová & Mikeš, 2018).

Mikro modeli marketingovej komunikácie sa sústreďujú na konkrétnu reakciu spotrebiteľov na komunikáciu. Všetky tieto modely predpokladajú, že spotrebiteľ prechádza



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kognitívnym, emočným a behaviorálnym štádiom. Sú štyri klasické modeli hierarchie reakcii (Kotler & Keller, 2013, pp. 521-522):

- Model AIDA (pozornosť, záujem, túžba, akcia). Siahla až ku počiatku 19. storočia (attention, interest, desire, action), ak má byť reklama úspešná *musí* vzbudiť pozornosť, záujem, pranie a *musí dôjsť ku akcii, jednaniu a činu* (Vysekalová & Mikeš, 2018, pp. 252 - 257).
- Model hierarchie účinku (povedomie-znalosť, sympatie-preferencie-presvedčenie, nákup).
- Model inovácie a prijatia (povedomie, záujem-hodnotenie, vyskúšanie-prijatie).
- Komunikačný model (vzhladnutie-príjem-kognitívna reakcia, postoj úmysel, chovanie).

Škola *Palo Alto*, ktorá princípy aplikovala do systému sociálnych vied. Škola Palo Alto bola neformálna škola, južne od San Francisca, kde vznikol myšlienkový prúd reprezentovaný výskumníkmi ako Bateson, Watzlawick, Haley, Jackson a ďalší. Východiskom boli poznatky výskumníkov z odborov psychiatrie, sociológie, psychológie, etnológie ect., ktoré vyústili v axióm: *nie je možné nekomunikovať* (Přikrylová & et al., 2019, pp. 48-52).

Marketingový oznam je vhodné chápať čo možno v najširšej a najvšeobecnejšej rovine. Je to súbor slov, ale aj *gest, obrazu, hudby, zvuku, farby* či jej *kombinácie* (Karlíček & et al., 2016, pp. 104-109). *Vlajky, symboly, piktogramy, loga* – to je sémiotika (Godin, 2019, pp. 476 - 482). *Sémiotika* priniesla poznatok, že každý znak má výraz i obsah. Sémiotika sa delí: na syntax (teória vnútornej štruktúry sústav), sémantiku (teória vyjadrenia zmyslu) a pragmatiku (vzťah sústav k ich užívateľom). Niekedy je považovaná za syntetickú disciplínu,



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tzv. metalogiku. V teórii je možné nájsť termín polysémie čo znamená mnohoznačnosť (mnohovýznamový oznam) (Přikrylová & et al., 2019, pp. 48-52).

Lasswellov model pracuje s piatimi 5W: *kto rozpráva komu a čo, akým spôsobom a s akým účinkom: who says, what to whom through, which channel with what effect* (Přikrylová & et al., 2019, pp. 53-56).

Komunikácia vo všeobecnosti je predávanie určitej správy, oznamu, alebo informácie od zdroja ku príjemcovi. Marketingová komunikácia je spojená s pojmom komunikačný proces, čo znamená prenos správy od odosielateľa ku príjemcovi. Tento proces prebieha medzi predávajúcim a kupujúcim, firmou a ich potenciálnymi i súčasnými zákazníkmi a taktiež medzi firmou a ďalšími zainteresovanými stranami. Princíp *marketingovej komunikácie* vyjadruje základný model komunikačného procesu, ktorý je tvorený z ôsmich prvkov (Přikrylová & et al., 2019, pp. 53-56): zdroj komunikácie, zakódovanie, oznam, prenos, dekodovanie, príjemca, spätná väzba a komunikačné šumy (podľa Schrammova modelu z roku 1955).

Zdroje komunikácie v marketingovej komunikácii

Zdrojom marketingovej komunikácie je organizácia, osoba, alebo skupina osôb. Zdroj je iniciátor komunikačného vzťahu. Od neho smeruje komunikácia prostredníctvom komunikačného kanálu, prostriedkov a foriem ku objektu komunikácie. Aby komunikácia bola účinná musí byť zdroj prijateľný a atraktívny. Prijateľnosť zdroja je utváranie jeho dôveryhodnosti a odbornej spôsobilosti. Za dôveryhodný je považovaný taký zdroj, ktorý spotrebiteľ vníma, ako objektívny a pravdivý. Atraktivnosť zdroja vytvára predpoklad



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pozornosti. Účinnosť zdroja je tým vyššia, čím bližšie je vzťah zdroja ku ponuke. *Zákazník je objekt komunikácie*. Obvykle sa aktívne využívajú možnosti psychologického pôsobenia zdroja na príjemcu komunikácie, čo je daná podstata tohto vzťahu (Přikrylová & et al., 2019). Z rozvojom internetovej komunikácie sa vytvárajú modely viac stupňovej komunikácie, kedy z pôvodného modelu *one-to-many* cez model *one-to-one* vzniká model *many-to-many*. Napríklad od TV spotov cez email k Facebooku® (Přikrylová & et al., 2019, pp. 57-62).

Oznam resp. správa v marketingovej komunikácii

Oznam je určitá suma informácií, ktoré sa zdroj snaží vyslať príjemcovi prostredníctvom komunikačného média, s cieľom upútať jeho pozornosť a vzbudiť potrebu, alebo pranie, ktorú následne chce uspokojiť (Přikrylová & et al., 2019, pp. 57-62). Napríklad zmeny postojov, kúpa produktov, využitie služby, zmeny určitým žiaducim chovaním spotrebiteľov a pod.

Proces zakódovania v marketingovej komunikácii

Je to proces prevodu informácie, ktoré su obsahom správy do takej podoby, ktorá bude príjemca rozumieť: *slová, obrázky, znaky, hudba, pohyb, diagram, fotografie* ap. Zámerné plánované oznámenie môže firma zakódovať čo najpresnejšie v dodržaní určitej pravidelnej komunikácie. Napríklad: *televízne reklamné spoty, v tlači, fotografie generálneho riaditeľa* a pod. Súčasne je možné upozorniť na argumentáciu na pozitívny vývoj, ekologických a charitatívnych akciách. Kódovanie ma tri základné funkcie (Přikrylová & et al., 2019, pp. 57- 62):



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- Upútať pozornosť.
- Vyvolať, alebo podporiť akciu.
- Vyjadriť zámer, názor, existenciu či známosť.

Nezámerná komunikácia môže spôsobiť, že celá zámerná komunikácia dostáva podtext neserióznosti a nedôveryhodnosti. Výsledkom je, že verejnosť zámernú komunikáciu odmieta. Zákazník ignoruje firmu tým, že môže diskriminovať všetky jej produkty a nekúpi, alebo nevyužije službu tejto spoločnosti (Přikrylová & et al., 2019, pp. 63-68).

Komunikačné kanály v marketingovej komunikácii

Prenos správy sa uskutočňuje prostredníctvom komunikačných kanálov. Správne zvolené komunikačné kanály sú účinnou podporou oznámenia. Platí to aj naopak, nesprávne zvolené komunikačné kanály sú jeho deštrukciou. Môžeme ich deliť do dvoch skupín (Přikrylová & et al., 2019, pp. 63-68):

- Kanály riadené, kontrolované firmou. Zdroj komunikácie ma kontrolu nad definíciou, zostavovaním a šírením správy. Kanály sú osobné a neosobné. Napríklad predávajúci a kupujúci. V prípade neosobnej komunikácie vstupuje medzi subjektom a príjemcom médium, ktoré neumožňuje bezprostrednú spätnú väzbu (*výnimku tvorí online prostredie*).
- Kanály neriadené, nekontrolovateľné firmou. Je možné ich rozdeliť tiež do dvoch skupín: osobné (*word-of-mouth*, klamlivá reklama, pochvala apod.) a neosobné formy komunikácie (napríklad nezávislé spotrebiteľské testy).



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Pre realizáciu komunikačného procesu sú k dispozícii dve základné skupiny prostriedkov pôsobenia (Přikrylová & et al., 2019, pp. 63-68):

- Prostriedky a formy individuálneho pôsobenia: osobný rozhovor, telefonáty, dopisy, emaily, osobná účasť na zasadnutiach, zhromaždeniach, tele - konferencie, video - konferencie. Ďalšie prostriedky individuálneho pôsobenia: návštevy partnerov, blahopriania, darovanie predmetov a pod.
- Prostriedky a formy skupinového pôsobenia: prezentácie, konferencie, sympózia, firemné dni, reprezentatívne akcie, sponzoring a donátorstvá, tlačové prostriedky: plagáty, letáky, výročné správy, brožúry a publikácie, bulletin, časopisy, webové stránky; *média*: tlačené časopisy a denníky a *elektronické média*: rozhlas, televízia, internet, dátové nosiče a ďalšie *outdoor* a *indoor* prostriedky skupinového pôsobenia.

Objekt komunikácie v marketingovej komunikácii

Príjemcom marketingovej komunikácie je spotrebiteľ, zákazníci, distribučné články, užívatelia, zamestnanci, akcionári, média, komunita, verejnosť a pod.

Každý subjekt komunikácie si musí byť vedomý toho, že bude vnímaný ako tvorca celej správy, resp. oznamu aj v rámci nekontrolovateľnej časti marketingovej komunikácie. Zároveň existuje riziko, že príjemca si môže správu, resp. oznam vyložiť rôznym spôsobom (Přikrylová & et al., 2019, pp. 69-74).



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Dekódovanie a spätná väzba v marketingovej komunikácii

Pri dekódovaní správy ide o proces pochopenia a porozumenia zakódovanej správy, oznamu príjemcom. Spätná väzba je správa, ktorú príjemca vysiela späť zdroju správy. Je to určitá forma reakcie príjemcu na získané informácie. Spätná väzba umožňuje poznať účinnosť komunikačného snaženia a dáva podnet okamžitým, alebo budúcim zmenám komunikácie. (Přikrylová & et al., 2019, pp. 69-74).

Šumy v marketingovej komunikácii

Marketingová komunikácia je súčasne komunikácia v najširšom pojatí, t.j. osobnej, priateľskej, spoločenskej, profesionálnej a pod. To všetko vytvára veľkú pravdepodobnosť problémov v prijatí niektorých správ, resp. oznámení – šumy. Ďalším rizikom sú existencie silného konkurenčného prostredia, ktoré prináša potenciálne nebezpečné zmeny, zmätok, najmä i produktov masovej spotreby, kde je ponuka pre zákazníka veľmi často nepriehľadná (Přikrylová & et al., 2019, pp. 69-74).

Teória psychologického konotácie v marketingovej komunikácii

Psychológia vnesla do teórie marketingovej komunikácie mnoho základných premís o príťažlivosti, dôveryhodnosti, autorite a sile zdroja.

Psychoanalytické poznatky umožnili pochopiť procesy (Přikrylová & et al., 2019, pp. 75-81):

- Identifikácie.



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- Projekcie.
- Transferu.
- Racionalizácie v reakcii na správu.

Kognitívna disonancia je jav, s ktorým musí komunikátor počítať od počiatku plánovania komunikačných aktivít, pretože ak nastane, príjemca komunikácie nebude konať podľa zamýšľanej schémy (Přikrylová & et al., 2019, pp. 75-81).

Zainteresovanosť a spôsob zapracovania informácií sú ďalším teoretickým vkladom, ktorý sa prejavuje vo vytvorení štyroch modelov nákupného chovania a sním súvisiacimi vhodnými možnosťami komunikácie. Model *learn* (poznatie), *feel* (cítenie), *do* (jednanie) odrážajú rozdielne situácie. Model *AIDA* pomáha pri analýzach, tak pri plánovaní komunikačných aktivít najmä v reklame, osobnom predaji a podpore predaja.

Z psychologických štúdií vychádzajú aj ďalšie modely, ktoré sa dajú zhrnúť do kategórie modely hierarchie účinku: *hierarchy of effect models* (Přikrylová & et al., 2019, pp. 111-116) (Kotler & Keller, 2013, p. 521). Kroky ku príprave efektívnej komunikácie, ak začíname od začiatku sú (Kotler & Keller, 2013, p. 537): *identifikácia cieľového publika, stanovenie cieľov, návrhu komunikácie, výberom komunikačných kanálov a stanovenie rozpočtu (rozhodnutie o mediálnom mixe, rozhodnutie spôsobom merania výsledkov, spôsoby riadenia integrovanej marketingovej komunikácie).*



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Marketingová komunikácia

Ciele marketingovej komunikácie

Marketingová komunikácia je prostriedkom, ktorým sa firmy snažia informovať, presvedčať a upozorňovať spotrebiteľov – priamo či nepriamo – o výrobkoch, službách, značkách, ktoré predávajú (Kotler & Keller, 2013, p. 516). Teda pod pojmom marketingová komunikácia rozumieme *riadené, organizované* informovanie a presvedčovanie cieľových skupín pre naplnenie našich marketingových cieľov (Karlíček & et al., 2016, pp. 40-45). Medzi *marketingovú komunikáciu*, okrem komerčnej komunikácie a osobného predaja, *zaradujeme aj obaly – packaging* (Vysekalová & Mikeš, 2018, pp. 22-26). Stanovenie cieľov je z najdôležitejších rozhodnutí. Musí vychádzať zo strategických marketingových cieľov a jasne smerovať ku upevňovaniu dobrej firemnej povesti. Medzi typické komunikačné ciele patria: zvyšovanie predaja, zvyšovanie povedomia o značke, ovplyvňovanie postojov ku značke, zvyšovanie lojality, stimulácia chovania smerujúca ku predaji, budovanie trhu (Karlíček & et al., 2016, pp. 53-60). Ďalším faktorom je charakter cieľovej skupiny. Medzi tradičné ciele patria (Přikrylová & et al., 2019, pp. 133-141):

- *Výbudovať a pestovať značku* – brand awareness. Cielovým výsledkom je vytvorenie pozitívneho image značky a dlhodobé väzby medzi značkou a cieľovou skupinou zákazníkov. Významným komunikačným cieľom preto je *ovplyvňovanie postojov ku značke*. Vybavenie značky – *brand recall* znamená, že si cieľová skupina na značku *spomenie*. Druhým typom povedomia o značke je rozpoznanie značky – *brand recognition* (Karlíček



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& et al., 2016, pp. 61-66). *Značka je stredobodom marketingu a integrátor všetkých komunikačných kampaní, ako online, tak aj off- line.*

- *Poskytnúť informácie.* Základná funkcia marketingovej komunikácie je informovať trh o dostupnosti produktu resp. služby a poskytovať všetkým cieľovým skupinám relevantné informácie. Komunikácia má informovať potenciálne zákazníky, obchodných partnerov, potenciálnych investorov, či iné osoby a inštitúcie o životaschopnosti firmy.

- *Vytvoriť a stimulovať ponuku.* Prvoradým cieľom je vytvorenie a následne zvyšovanie dopytu po značke resp. služby. Úspešná komunikačná podpora môže zvýšiť dopyt a obrat bez nutnosti cenovej redukcie. Predaj silne ovplyvňuje veľké množstvo faktorov, ktoré nie je možné marketingovou komunikáciou usmerniť. Zaradujeme tu: kvalita produktov resp. služieb, úroveň distribúcie, cenová politika, chovanie konkurencie, vývoj trhu (Karlíček & et al., 2016, pp. 53-60).

- *Diferencovať značku, produkt resp. službu a firmu.* Diferenciácia je koncepcia odlíšenia sa od konkurencie. *Diferenciácia dovoľuje väčšiu voľnosť marketingovej stratégie najmä v cenovej politike.* Predpokladáme dlhodobú a konzistentnú komunikačnú aktivitu. Cieľom je vytvorenie pozitívnych asociácií, ktoré sa spoja s produktom, resp. so službou.

- *Klást dôraz na úžitok a hodnotu výrobu (resp. služby).* Je dôležité, aby sme ukázali výhody, ktoré prináša nákup produktu, alebo využitie našich služieb. Preto marketingová komunikácia *musí primárne predstaviť benefity produktu a spôsoby jeho využitia.* Inak cieľová skupina nebude mať dôvod produkt resp. službu zakúpiť, využiť (Karlíček & et al., 2016, pp. 73-77).



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- *Stabilizovať obrat.* Obrat v priebehu kalendárneho roku nie je konštantný. Marketingová komunikácia má za úlohu pomôcť čo možno najviac vyrovnať výkyvy a stabilizovať výrobné, logistické a obchodné náklady.

- *Posilniť firemnú, obchodnú image.* Image firmy výrazným spôsobom ovplyvňuje myslenie a jednanie zákazníkov či celej verejnosti. Oni vytvárajú predstavy a názory na základe ktorom buď preferujú, alebo naopak ignorujú ponuku. Posilnenie firemného image vyžaduje jednotnú a konzistentnú komunikáciu firmy v dlhodobom období. K tomu slúži integrácie všetkých prvkov, ktoré vytvárajú korporáciu identitu: meno firmy, logo, slogan, hodnoty, filozofie, farby a spôsob komunikácie. *Znamená to užívanie rovnakých symbolov, ktoré vytvárajú pozitívne asociácie v mysliach zákazníkov.* Ak je marketingová komunikácia vykonaná správne, tak má pre organizáciu ohromnú návratnosť. Aktívna marketingová komunikácia prispieva ku hodnote značky mnohým spôsobom ovplyvňuje tržby: vytváranie povedomia o značke, upevňovania image značky v mysliach spotrebiteľov, vyvolávanie pozitívnych hodnotení značky, *pocitov s ňou spojených* a posilňovaním vernosti zákazníkov (Kotler & Keller, 2013, pp. 516, 518).

Ciele integrovanej marketingovej komunikácie

Ciele integrovanej marketingovej komunikácie môžeme sumarizovať ako diferenciáciu a konkurenčnú profiláciu na trh prostredníctvom jasného a jednotného obrazu firmy a ich produktových značiek. Vytváranie synergetického efektu a súčasne redukciu nákladov v oblasti komunikácie, posilňovanie vzťahu zamestnancov a firmy a zvyšovanie ich motivácie. Dosiahnutie priaznivého prijatia u externých a interných cieľových skupín firmy najmä



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v oblasti posilňovania dôveryhodnosti a reputácie firmy v očiach širokej verejnosti (Přikrylová & et al., 2019, pp. 170-176).

Integrovaná marketingová komunikácia môže mať aj svoje úskalia. Medzi úskalia patria (Přikrylová & et al., 2019, pp. 177-181):

- Riziko nekonzistentnej komunikácie firmy ako celku.
- Riziko určitej uniformity komunikácie.
- Spôsoby merania a vyhodnocovania ako celok.

Marketingová komunikácia sa prelína zároveň s personálnou politikou a ďalšími funkciami firmy. Prelínanie je v zmysle všetkých komunikačných aktivítach v integrovanej marketingovej komunikácii. V praxi sú využívané dve základné komunikačné *stratégie push* a *pull stratégie*. Marketingová komunikácia zohráva dôležitú rolu a prispieva ku optimalizácii nákladov firmy (Přikrylová & et al., 2019, pp. 226-231).

Komunikačný mix

Marketingový mix tvorí produktová politika, tvorba cien, distribučné cesty a komunikácia. Súčasťou komunikačného mixu sú osobné a neosobné formy komunikácie. Medzi osobné formy komunikácie patri: *osobný predaj*. Medzi neosobné formy komunikácie patria (Přikrylová & et al., 2019, pp. 138-141): *reklama, podpora predaja, priamy marketing, public relations a publicita a udalosti a zážitky – sponzoring, interaktívny marketing, ústne šírenie* (Kotler & Keller, 2013, p. 537). Kombinácia medzi osobnými a neosobnými formami



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komunikácie sú veľtrhy a výstavy. Každý z týchto nástrojov marketingovej komunikácie plní určitú úlohu, funkciu a vzájomne sa dopĺňajú.

Osobný predaj môžeme definovať (Přikrylová & et al., 2019, pp. 142-147): ako prezentáciu výrobku, alebo služby pri osobnej komunikácii medzi predávajúcim a kupujúcim. Jedná sa teda o priamu formu dvojkanálovej komunikácie. Má za cieľ nielen produkt resp. službu predávať, ale aj vytvárať dlhodobé pozitívne vzťahy a posilňovať image spoločnosti. Medzi výhody, ktoré by sme spomenuli je umožnenie pružnej prezentácie a okamžitá spätná väzba.

Osobný predaj môžeme definovať, ako interpersonálny ovplyvňovací proces prezentácie výrobku (resp. služby, myšlienky) predávajúcim k priamemu kontaktu kupujúcemu. Osobný predaj zahŕňa (Přikrylová & et al., 2019, pp. 519-523): priemyselný predaj, medzi firemný obchod, predaj do distribučnej siete a predaj konečnému zákazníkovi. Táto interakcia „*face to face*“ má za cieľ ponúkať výrobok, službu, prezentovať, zodpovedať otázky a prijímať objednávky.

Medzi neosobné formy komunikácie, ktoré môžeme nasledovne definovať (Přikrylová & et al., 2019, pp. 142-152) a (Kotler & Keller, 2013, p. 519) patria:

- *Reklama* (advertising). Definujeme ju ako platenú, neosobnú komunikáciu prostredníctvom rôznych médií realizovanými rôznymi subjektmi, alebo osobami, ktoré sú identifikovateľné v reklamnom oznámení a ich cieľom je osloviť cieľovú skupinu. Reklama je chápaná ako všeobecný stimul ku nákupu, alebo podpore určitej filozofie



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organizácie. Medzi výhody môžeme zaradiť: masové pôsobenie, ktorá dovoľuje výraznosť a kontrolu nad oznámením – správou. Medzi reklamné nosiče patria: elektronické (vysielajúce média, televízia, rozhlas, internet, kino), tlačené (noviny, časopisy a pod.), out/indoor (displejové média, billboardy, megaboardy, citilight, vitríny, cedule, plagáty a pod.), ambientní média, sieťové média (telefón, satelit a pod.), elektronické média (webové stránky) a ďalšie.

- *Podpora predaja* (sales promotion). Chápeme ju ako krátkodobý stimul, zameraný na zvýšenie predaja určitého produktu, (resp. služby) poskytnutím krátkodobých výhod zákazníkom. Patria sem: cenové zvýhodnenie, darčeky, kupóny, ceny v súťažiach, ochutnávky a vzorky zadarmo (POS a POP materiáli, eventy). Podpora predajných partnerov (fondy na reklamu, špeciálne výstavy výrobkov v obchodoch) a podpora predajcov (súťaže pre predajcov). Medzi výhody môžeme zaradiť: upútanie pozornosti a dosiahnutie okamžitého účinku, ktorý dáva podnet ku nákupu.

- *Priami marketing* (direct marketing). Povodne bol chápaný ako zasielanie výrobkov od výrobcu ku konečnému spotrebiteľovi. V rámci rozvoja marketingovej komunikácie môžeme označiť priami marketing a jeho všetky tržné aktivity, ktoré slúžia k priamemu, adresnému či neadresnému kontaktu s cieľovou skupinou. Prednosťou tohto nástroja je možnosť efektívnejšieho zacielenia na požadovaný segment trhu. Patrí sem napr. využitie pošty, telefónu, faxu, e-mailu, internetu k priamej komunikácii s cieľom vyžiadania odozvy, alebo vyvolania dialógu s konkrétnymi, alebo potenciálnymi zákazníkmi. Ďalej tu zaradzujeme: e-shop, direct mail, katalógy, internetové katalógy, aktívny a pasívny telemarketing, teleshopping, direct response TV, DRTV, online marketing. Medzi jeho



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nevýhody môžeme zaradiť: závislosť na kvalitných databázach, ktoré je potrebné aktualizovať. Medzi jeho výhody patrí: presné zacielenie, výrazné adaptácia oznámenia a vyvolanie okamžitej reakcie daných jedincov (Karlíček & et al., 2016, pp. 331-335).

- *Public relations* (práca s verejnosťou) a *publicita*. Je komunikácia vytvárania vzťahov smerujúcich dovnútra organizácie a následne smerujúca do vonkajšieho prostredia. Takzvanú internú verejnosť potom zahrňujú: *zákazníci, dodávatelia, akcionári, vlastný zamestnanci* a *stakeholdery*. Medzi externú verejnosť, potom zaradzujeme: média, vládne a správne orgány, *učitelia*, miestne komunity a celá spoločnosť v ktorej firma sa nachádza. Cieľom je podporovať, alebo chrániť image spoločnosti. Medzi jeho výhody patrí vysoký stupeň dôveryhodnosti a individuálne pôsobenie na cieľovú skupinu. Prostredníctvom PR organizácie *cielené a dlhodobo prezentujú svoje zámyery, informujú o svojich cieľoch a výsledkoch* a *snažia sa prispievať ku dobrému menu organizácie* (Karlíček & et al., 2016, pp. 540-543).

K základným oblastiam, ktoré sú považované za súčasť PR, patria vzťahy s médiami – media relations, rôzne formy externej a internej komunikácie organizácie, organizačné udalosti, *eventy, lobbovanie – lobbying, public affairs, tlačové správy, tlačové konferencie, interview, firemná reklama a krízová komunikácia* (Přikrylová & et al., 2019, pp. 473-478, pp. 834-840).

- *Udalosti a zážitky* (event marketing) – *sponsoring* môžeme definovať ako (Přikrylová & et al., 2019, pp. 542-545): obchodný vzťah medzi poskytovateľom financií, zdrojov či služieb a jedincom, akcií či organizácií, ktoré ponúkajú práva a asociácie, ktoré môžu



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byť komerčne využité. Patrí sem: športový, kultúrny, sociálny, spoločenský, ekologický sponzoring; sponzoring médií a programov, profesionálny a komerčný sponzoring.

Sponzoring je finančne náročný, podľa druhu sponzorovaných aktivít je možné riadiť náklady, ktoré organizácia vynakladala. Medzi jeho výhody patrí pomerne vysoký stupeň dôveryhodnosti, masové pôsobenie pri akciách, získavanie publicity v médiách.

- *Ústne šírenie* – zaradujeme tu medziľudskú ústnu, písomnú, alebo elektronickú komunikáciu vzťahujúcu sa ku skúsenostiam s nákupom, alebo používaním výrobku (resp. služby).
- *Interaktívny marketing* sú to online aktivity a programy navrhnuté ku osloveniu zákazníkov, potenciálnych zákazníkov s cieľom zlepšiť image, alebo podporiť predaj výrobkov (resp. služieb).

Online komunikácia sa vyznačuje celou radou významných pozitívnych charakteristík. Medzi výhody patria: presné zacielenie, personalizácia, interaktivita, využiteľnosť multimediálneho obsahu, jednoduchá merateľnosť účinnosti a relatívne nízke náklady. Kritérium efektívnosti webových stránok zahŕňa: atraktívny a presvedčivý obsah, ľahká dostupnosť, jednoduché používanie a prepracovaný design (Karlíček & et al., 2016, pp. 830 - 833, pp. 840 - 845).

Sociálne siete a ich rozvoj, fenomén, ktorých marketingové využitie predstavuje v súčasnej dobe potenciál pri oslovení potenciálnych skupín, formou priameho marketingu,



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budovaním image, značky a sú zdrojom informácií o spotrebiteľovi (Vysekalová & Mikeš, 2018, pp. 27-33).

- *Veľtrhy a výstavy*, respektíve účasť na nich sú významnou súčasťou komunikačného mixu. Proces prípravy a realizácie účasti na veľtrhu zahŕňa: začína stanovenie cieľov účasti na veľtrhu, zber informácií o veľtrhu, výber veľtrhu, príprava účasti na veľtrhu, samotná účasť na veľtrhu, ďalšia komunikácia s potenciálnymi záujemcami o spoluprácu a zhruba po 6 mesiacoch je možné vyhodnotenie účasti na veľtrhu (Karlíček & et al., 2016, pp.810-813, pp. 824-828). Veľtrhy a výstavy predstavujú veľmi účinnú, komplexnú aktivitu v rámci ktorej sa používa súčasne niekoľko nástrojov marketingovej komunikácie, v pomerne krátkom časovom úseku, v koncentrovanej podobe a s dobrým zacielením (Přikrylová & et al., 2019, pp. 558-561).

Marketingová komunikácia prechádza radou zmien. Vznikajú nové špecializované odbory, ako je *virálny marketing*, *gerilový* či *mobilný marketing* (Vysekalová & Mikeš, 2018, pp. 27-33). *Trendy a výzvy v marketingovej komunikácii*, ktoré môžeme vyzdvihnúť sú personalizácia, automatizácia, eventizácia, content marketing (obsahový marketing), senzorický marketing, value-based marketing (hodnotový marketing), influencer marketing, virtuálna realita, interaktívny obsah, pinterest, umelá inteligencia, hlasové vyhľadávanie, chatboty (Přikrylová & et al., 2019, pp. 1066-1069). Preto musíme si uvedomiť zásadnú vec, že dobrý marketing nie je náhoda, ale naopak, je to výsledok starostlivého plánovania s využitím najmodernejších nástrojov a techník (Kotler & Keller, 2013, p. 34). Preto marketingová komunikácia nikdy nefunguje len sama, bez vnútornej konzistencie.

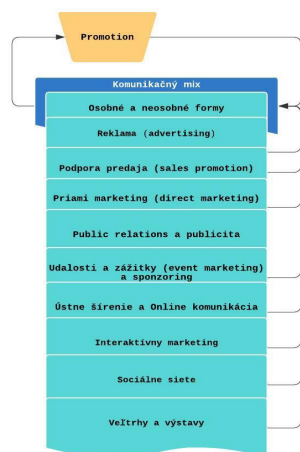


Chybný produkt, služba, nevhodná cena či nevhodná distribúcia *nemôžu* byť komunikačnou kampaňou nahradený (Karlíček & et al., 2016, pp. 46-52).

Meranie účinnosti komunikačného mixu vyžaduje, aby boli členovia cieľového publika opýtaný, či si komunikáciu pamätajú, alebo aspoň, či si ju vedia vybaviť, aké hlavné body si pamätajú, aké u nich vzbudila pocity, aké boli ich predchádzajúce postoje, aké su ich terajšie postoje voči spoločnosti, značke, výrobku resp. služby (Kotler & Keller, 2013, p. 537).

Obrázok 6

Komunikačný mix



Poznámka. Získane z: Lakatoš, Ľ. (2021, September 1). *Komunikačný mix*. Grafické spracovanie autorom. Použitý software: Lucid. Zdroj: (Přikrylová & et al., 2019) a (Kotler & Keller, 2013).



Empirická odborná časť práce

Metodológia

Stav súčasného poznania sme spracovali v teoretickej časti odbornej práce. Bol založený na odbornej rešerše akademickkej literatúry (pp. 12-39) a autentických štatistických údajov, ktoré sa plynule prelínajú do empirickej odbornej časti práce (pp. 40-70).

Prvá fáza empirickej časti bolo vypracovanie online dotazníka.

Cieľom prvej fázy bolo zodpovedanie výskumnej otázky metódou dotazníkového šetrenia: určí prostredníctvom demografických údajov, ako je vek, pohlavie, vzdelanie a pracovné zaradenie pravdepodobného člena CASD, Slovenského združenia. Bude vhodné zistenie s cieľovou skupinou CASD? (Vid konzekvenciu p. 45).

Miesto cielenej distribúcie je internetový priestor a slovenské Facebookové skupiny CASD a ciele oslovenie slovenských adventistov CASD v odporúčaných členov v rozsahu 103 oslovených osôb.

Časová hranica, ktorá bola stanovená v prvej časti záverečnej práce bola definovaná v úseku zberu dát od 26. 2. 2021 do 1. 4. 2021 s vyhodnotením dát ku dňu 1. 4. 2021 (vid' konzekvencie strany pp. 61-64).

Cieľom druhej fázy (vid konzekvencie strany pp. 65-70) bolo identifikovanie faktorov (marketingového a komunikačného mixu), ktorý mali priamy dopad na jednotlivých členov (prípadne vylúčených členov) cirkvi CASD, Slovenské združenie.



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Výskumná otázka bola: Aké elementy, prvky boli použité pre zavedenie biblického štúdia, cez vnútornú premenu postojov a chovanie človeka, cez krst ku aktívnemu pôsobeniu člena (resp. bývalého člena) v cirkvi CASD?

Výber bol cieleň pre dve rodiny, ktoré slobodne a dobrovoľne sa rozhodli zúčastniť polo štruktúrovaných rozhovorov. Identifikujeme ich podľa ich rozhodnutia ² prezývkou rodina Jána ³ a rodina Ivety ⁴. Celkový počet vyšetrovanej vzorky bol 12 osôb.

Zvolená metóda bola: polo štruktúrovaný rozhovor, ktorý prebiehal v dvoch častiach. Prvá časť bola bez zásahu autora ⁵. Jednotlivci slobodne, bez zásahu rozprávali. V druhej časti boli položené doplnujúce otázky na, ktoré sme chceli dobrovoľnú odpoveď ku jednotlivým bodom. Túto metódu autor zvolil, preto, aby objekt v prvej časti bol čo najmenej ovplyvnený autorom záverečnej práce.

Miesto bol online priestor, za pomoci programu Skype®. Časové obdobie výkonu polo štruktúrovaných rozhovorov bolo od ⁶ 26.8.2021 do 1. 10. 2021.

² Zároveň medzi jednotlivcami sú príbuzenské vzťahy medzi oboma subjektmi. Keďže majú už vlastné rodiny rozhodli sme sa pre potreby tejto práce oddeliť ich do dvoch častí.

³ Číslo evidencie protokolu: J40SVKASD-1

⁴ Číslo evidencie protokolu: IV60SVKASD-2

⁵ Témy, ktorých sa mohol dotknúť subjekt boli: Prvý kontakt s CASD. Zavedenie Biblického štúdia. Krst. Služba, evanjelizačná, kazateľská služba. Pôsobenie v CASD. Sobotná škola. Aktívna činnosť. Faktory motivácie a de motivačné faktory. Nečinnosť v zbere. Vylúčenie zo zboru. Chovanie sa ku vylúčením členom v zbere.

⁶ Zber dát a prípravné práce siahajú od počiatku 26.2.2001 (26.2, 4.3, 11.3, 15.3 – 18.3 – 1.4) v prelinání do 1.10.2021.



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Cirkev adventistov siedmeho dňa CASD, Slovenské združenie

Cirkev adventistov siedmeho dňa (skrátaná forma CASD) je monoteistické, protestantské ⁷, kresťanské spoločenstvo, ktoré sa hlási ku svetovému spoločenstvu Cirkvi adventistov siedmeho dňa. Samotná Cirkev adventistov siedmeho dňa bola založená v štáte Michigan, 21. Mája 1863 so sídlom v Battle Creek. Od roku 1989 až do súčasnosti je sídlom Cirkvi adventistov siedmeho dňa Silver Spring v štáte Marylande (CASD, *Z histórie : Cirkev adventistov siedmeho dňa na Slovensku* 2021). Teológia postavená na *Sola scriptura*, teda iba na Biblii ⁸, ktorý zahŕňa Starý a Nový zákona v očakávaní druhého príchodu pána Ježiša Krista.

Cirkev funguje v 202 krajinách. Svetovo sa hlási ku vierouke ⁹ protestantskej denominácie CASD (30. Júna 2011): 17 214 683 členov ¹⁰, bol nárast ku roku 2020: 21 760 076 pokrstených členov.

Na Slovensku začali adventisti pôsobiť na prelome 19 a 20 storočia. Podpísanie a prijatie prvej Ústavy CASD v Slovenskej Republike sa uskutočnilo 28. Apríla 1995 ¹¹. 11. Apríla 2002 bola podpísaná Základná zmluva medzi Slovenskou Republikou a Cirkvou

⁷ Odvetia protestantizmu: Arminianizmus, podľa holandského protestantského smeru Jacobus Arminius. Neskôr kombinácia prvkov z *Luteranizmus*, *Wesleyan-Arminian*, *Anabaptizmus* – vetvy protestantizmu.

⁸ V protestantských a evanjelických cirkvách sa presadzuje neomylnosť Biblie. Teda Biblia je neomylná. Tento konštrukt nachádzame v cirkvách napríklad: Evanjelická cirkev augsburského vyznania, ďalej v Reformovaná evanjelická cirkev a pod.

⁹ Napr.: svätenie Soboty, ako siedmeho dňa, platenie desiatkov, krst ponorením do vody, popiera nesmrteľnosť duše, a pod.

¹⁰ (CASD, *Seventh-day Adventist World Church Statistics Summary of Statistics as of December 31, 2010 (Except Where Indicated as June 30, 2011)* 2012).

¹¹ IČO: 00468118, DIČ2020848082, IČ DPHSK2020848082. SK NACE: 94910 Činnosti cirkevných organizácií. Ústava uložená v správe Ministerstva Kultúry pre odbor Cirkví, uložilo Ústavu Cirkvi spoločnosti: Cirkev adventistov siedmeho dňa, Slovenské združenie dňa: 29.5.2019, pod číslom: MK-211/2019-230/8105 (CASD, *Cirkev adventistov siedmeho dňa, Slovenské združenie - Ústava* 2019).



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adventistov siedmeho dňa. V súčasnosti sa hlási asi 3 000 ľudí (21. Mája 2011: 2 915 ľudí), v 50 zboroch ku vierouke CASD v Slovenskej Republike. Dátum vzniku CASD: 1. Decembra 1976 (FinStat, 2021).

Poslanie a misia CASD, Slovenské združenie

Cirkev sa usiluje zvestovať najme Božie slovo, zvestovať večné evanjelium, vyzývať ľudí, aby sa stali učeníkmi Ježiša Krista a pripojili sa ku jeho cirkvi a boli pripravený na skorý druhý príchod Krista. Zároveň cirkev sa usiluje, aby spôsobom života hlásali prijaté evanjelium.

Cirkev CASD vykonáva najme náboženské obrady a programy, katechetickú, pastoračnú, výchovnú, evanjelizačnú, zdravotnú, ekologickú, osvetovú, dobročinnú, kultúrnu a verejnou informačnú činnosť (CASD, *Cirkev adventistov siedmeho dňa, Slovenské združenie* - Ústava 2019).

Na splnenie svojich úloh a poslania ďalej využíva (CASD, *Cirkev adventistov siedmeho dňa, Slovenské združenie* - Ústava 2019):

- Tlač, periodické a neperiodické publikácie. Rozhlasové, televízne a internetové a ďalšie mediálne programy. Kurzy, prednášky, školenia a vzdelávacie programy. Kultúrne, vzdelávacie, výchovné zdravotnícke, sociálne, charitatívne a humanitné inštitúcie a zariadenia, ktoré zriaďuje, alebo prevádzkuje.



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Globálny pohľad a štruktúra cirkvi CASD, Slovenské združenie

Globálny pohľad CASD: školy vo svete navštevuje viac ako 1,75 milióna študentov. Disponujú viac ako 8000 vzdelávacích inštitúcií. Adventisti prevádzkuje okrem humanitárnej organizácie ADRA aj 172 nemocníc a 238 kliník, ktoré ročne ošetrí približne 16 miliónov pacientov (Milková & Neuschlová, 2021).

Štruktúra Cirkvi: Adventistov siedmeho dňa: najvyšším organom cirkvi CASD je *Generálna konferencia*. Pod ktorú spadajú jednotlivé *Divízie generálnej konferencie*, pod ktorú spadajú jednotlivé *Únie* CASD. Ich ďalšia nižšia podjednotka sú *Združenia Cirkvi* CASD, ktoré sú tvorené jednotlivými *Zbormi* Cirkvi adventistov siedmeho dňa. Česko - Slovenskú úniu tvoria tieto sub jednotky: *zbory*: ako miestne spoločenstvá veriacich CASD, Slovenské združenie ako *zväzok zborov*. Ktoré spadajú pod *úniu* CASD.

- Generálna Konferencia → Svetové Divízie → Únie → Združenie → Zbory.
- Vedenie CASD, Slovenského združenia tvoria: predseda, tajomník, hospodár.

Ellen Gould Harmon White

Narodila sa 26. Novembra 1827. Bola skromná, plodná americká spisovateľka, osobnosť, vizionár a *spoluzakladateľka* CASD (*Joseph Bates, James White*). Venovala sa pri písaní širokej oblasti: výžive, vegánstva, poľnohospodárstva, sociálnych vzťahov, teológie, vedenie kresťanského spôsobu života a podpore preventívneho zdravia. Následne sa venovala misijnej činnosti, zakladaniu škôl a podporovala vzdelávanie a evanjelizáciu.



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Na obrázku 7 je zobrazená Ellen H. White, ktorá zohrala obrovskú rolu pri zrode a ďalšom vývoji CASD. Publikovala cez 24 kníh, 4600 článkov do denominačných periodík.

Obrázok 7

Spoluzakladateľka Cirkvi CASD: Ellen [Gould Harmon] White. Co-founder of the Seventh-day Adventist (SDA) Church



Poznámka. Získane z: (Boston University & Anderson, White, Ellen G(ould) [Harmon] (1827-1915) 1998).

Cieľová skupina CASD, Slovenské združenie

Medzi cieľovú skupinu patria:

- Deti a mládež, študenti, ženy, seniori, zdravotne postihnutí, sociálne znevýhodnení, ľudia bez domova, väzni, ľudia trpiaci civilizačnými ochoreniami, závislí a široká verejnosť. Počet ľudí využívajúcich služieb Cirkvi CASD do 50 ľudí. V rámci celo slovenských aktivít až 100 - 300 ľudí (Milková & Neuschlová, 2021). V menšej miere pôsobí Cirkev CASD v oblastiach životného prostredia, oblasť ľudských práv, oblasť vzdelávania a oblasť telovýchovy.



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CASD prevažne pôsobí v oblastiach kultúrnych, duchovných hodnôt, sociálnych služieb a sociálnej pomoci, v oblastiach dobrovoľníctva, v oblastiach rozvojovej spolupráce a humanitárnej pomoci (Milková & Neuschlová, 2021).

Špecifikácie pre oblasť Slovenskej Republiky

Slovenská republika má rozlohu 49 034 045 686 m². Hustota obyvateľstva je 111.33 obyvateľov na 1 km². Počet obyvateľov Slovenskej republiky ku 30. júnu 2020 činil 5 458 827 ľudí (Štatistický úrad SR, STATdat. 2021).

Dominantné náboženstvo a cirkev v Slovenskej republike je: *Rímskokatolícka cirkev*, ktorá podľa sčítania ľudí 21. mája 2011 bol počet veriacich 3 347 277 ľudí, čo činilo 62.02 % všetkých obyvateľov v Slovenskej republike (MKSR, *Cirkvi a náboženské spoločnosti - počet veriacich* 2020).

Sociologický postoj by sme mohli zhrnúť nasledovne. V Slovenskej Republike sú registrované 18 cirkevných spoločností. Väčšina Slovákov akceptuje prvých päť cirkví:

- Rímskokatolícku cirkev, Evanjelickú cirkev Augsburgského vyznania (ECAV), Gréckokatolícku cirkev, Reformovanú cirkev a Pravoslávnu cirkev. Ostatné cirkevné spoločnosti od ľudí namiesto pojmu: „novovzniknuté náboženské hnutie“, hanlivé označenia „sektý“ a pretrvávajúce odmietavé zásadne „rímskokatolícky“ postoj obyvateľstva ¹².

¹² (Aj keď, miestami sa jedná rýdzo len o formálnu stránku pre jednotlivých obyvateľov, prípadne rodového pridelenia, krstenia maloletých detí resp. odmietnutie vyškrtnutie evidencie člena a následná evidencia a vykazania člena napr. v Rímskokatolíckej cirkvi. Tento fakt bol potvrdený na vlastnej skúsenosti autora záverečnej práce v 5 prípadoch, opakovaného vystúpenia z RKC cirkvi, ktoré opakovane evidovali celú rodinu).



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▪ Demografické rozloženie členov Cirkvi adventistov siedmeho dňa, podľa jednotlivých krajov v Slovenskej republike vyjadrujeme v **Tabuľke 1** (p. 47): *Bývajúcobyvateľstvo podľa pohlavia a náboženského vyznania*. Najväčší počet členov CASD je koncentrovaný v Banskobystrickej oblasti (869 ľudí, t.j. 25,34 %), následne v Košickej (635 ľudí, t.j. 18,52 %), Trenčianskej (410 ľudí, t.j. 11,96 %) a Bratislavskej oblasti (352 ľudí, t.j. 10,27 %).

Tabuľka 1

Bývajúcobyvateľstvo podľa pohlavia a náboženského vyznania CASD: 2001

Cirkev Adventistov siedmeho dňa	Muži	Ženy	Spolu	z toho 15 roční a starší
Kraj				
Slovenská republika	1 544	1 885	3 429	2 821
Bratislavský kraj	148	204	352	309
Trnavský kraj	84	101	185	163
Trenčiansky kraj	196	214	410	331
Nitriansky kraj	105	109	214	185
Žilinský kraj	157	175	332	264
Banskobystrický kraj	369	500	869	718
Prešovský kraj	205	227	432	343
Košický kraj	280	355	635	508

Poznámka. Získané zo: (Štatistický úrad SR, *Bývajúcobyvateľstvo podľa pohlavia a náboženského vyznania - 2001 2014*). Šablóna upravená, spracovaná autorom.

Rozloženie obyvateľstva podľa pohlavia v Cirkvi adventistov siedmeho dňa, Slovenské združenie, v období roku 2011 (Štatistický úrad SR, *TAB. 118 Obyvateľstvo podľa pohlavia a náboženského vyznania 2011*):



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- Muži: 1 309 ľudí (t.j. 44,91 %) Ženy: 1 606 ľudí (t.j. 55,09 %).
- Spolu: 2 915 ľudí (100 %).

Tabuľka 2

Obyvateľstvo podľa vekových skupín, pohlavia v CASD, Slovenské združenie

Veková Kategória	Muži	Ženy	Úhrn	Na 1 000 obyvateľov daného veku
0-14	157	158	315	0
15-19	96	86	182	1
20-24	120	101	221	1
25-29	107	112	219	1
30-34	106	100	206	0
35-39	94	119	213	0
40-49	204	237	441	1
50-59	193	219	412	1
60-69	99	211	310	1
70-79	75	154	229	1
80+	58	109	167	1
Nezistené	0	0	0	0
Obyvateľstvo Spolu	1 309	1 606	2 915	1

Poznámka. Získané z: (Štatistický úrad SR, *TAB. 159 Obyvateľstvo podľa vekových skupín, pohlavia a náboženského vyznania 2011*). Šablóna upravená, spracovaná autorom.

Podľa **Tabuľky 2** (p. 48) si všimnime najväčšiu vekovú distribúciu u mužov je v kategórii 40 - 49 (15.58%), 50-59 (14.74%) ročných. Rovnako aj v prípade žien najväčší počet sme zaznamenali v kategórii 40-49 (14.76%), 50-59 (13.64%) ročných žien. Produktívna skupina u mužov je v kategórii 20-24 (6.17%), 25-29 (8.17%) a 30-34 (8.1%) ročných mužov.



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U žien je produktívnej skupiny prevrátený, teda v skupinách veku 35-39 (7.41%), 25-29 (6.97%), 20- 24 (6.29%) ročných žien. Skupina zrelých adventistov je významná u mužov v skupine 60-69 (7.56%) ročných mužov a u žien vo vekovej kategórii 70-79 (9.59%) ročných žien. Budovanie nasledovníctva pozorujeme v skupine mužov vo vekovej kategórii 15-19 (7.33%) u žien rovnakej vekovej kategórii 15-19 (5.35%) ročných. Veková kategória starších zboru u mužov (80+) činil percent 4,43% u žien (80+) činil 6,79 % čo je prínos pre momentálne hnutie CASD. Súmerný úhrn mužov a žien vo vekovej kategórii 80+ činil (167 ľudí) 5,73 %, ktorý môžeme porovnať ku skupine sumárnemu úhrnu vekovej skupine 0 - 14, ktorý činil úhrn (315 ľudí) čo je 10,81 %.

Tabuľka 3

Zoznam Cirkvi a náboženských spoločností a veriach v Slovenskej Republike

Cirkevné a náboženské spoločnosti		Sčítanie 1.3.1950		Sčítanie 3.3.1991		Sčítanie 26.5.2001		Sčítanie 21.5.2011	
		Počet Σ Veriach	%	Počet Σ Veriach	%	Počet Σ Veriach	%	Počet Σ Veriach	%
1	Rímskokatolícka a cirkev v SR	2 623 198	76.20	3 187 383	60.43	3 708 120	68.93	3 347 277	62.02
2	Evanjelická cirkev ECAV.	443 251	12.88	326 397	6.19	372 858	6.93	316 250	5.86
3	Gréckokatolícka cirkev v SR	225 495	6.55	178 733	3.39	219 831	4.09	206 871	3.83
4	Reformovaná kresťanská cirkev	111 696	3.25	82 545	1.57	109 735	2.04	98 797	1.83
5	Pravoslávna Cirkev v SR	7975	0.23	34 376	0.65	50 363	0.94	49 133	0.91
6	Náboženská spoločnosť Jehovovi svedkovia v SR			10 501	0.20	20 630	0.38	17 222	0.32



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7	Evanjelická cirkev metodistická	N/A Not Available		4 359	0.08	7 347	0.14	10 328	0.19
8	Kresťanské zbory na SR			700	0.01	6 519	0.12	7 720	0.14
9	Apoštolská cirkev SR			1 116	0.02	3 905	0.07	5 831	0.11
10	Bratská jednota baptistov v SR			2 465	0.05	3 562	0.07	3 486	0.06
11	Cirkev bratská v SR			1 861	0.04	3 217	0.06	3 396	0.06
12	Cirkev adventistov siedmeho dňa, SR					1 721	0.03	3 428	0.06
13	Ústredný zväz Židovských obcí v SR	7476	0.22	912	0.02	2 310	0.04	1 999	0.04
14	Cirkev československá husitská v SR	2 825	0.08	625	0.01	1 696	0.03	1 782	0.03
15	Starokatolícka cirkev v SR	N/A Not Available		882	0.02	1 733	0.03	1 687	0.03
16	Bahájske spoločenstvo v SR	N/A Not Available						1 065	0.02
17	Cirkev Ježíša Krista Svätých neskorších dní SR							972	0.02
18	Novoapostolská cirkev v SR							166	0.00
Ostatné		10 722	0.31	6 373	0.12	6 294	0.12	23 340	0.43
Spolu	Veriaci	3 432 638	99.72	3 840 949	72.82	4 521 549	84.05	4 100 237	75.97
	Bez vyznania	9 679	0.28	515 551	9.80	697 308	12.96	725 362	13.44
	Nezistené	N/A Not Available		917 835	17.40	160 598	2.99	571 437	10.59
Počet Obyvateľov SR		3 442 317	100	5 274 335	100	5 379 455	100	5 397 036	100

Poznámka. Získané z: (MKSR, Cirkvi a náboženské spoločnosti - počet veriach 2020).

Šablóna upravená, spracovaná autorom.



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Podľa **Tabuľky 3** (pp. 49-50) v signifikantnom riadku 12 pozorujeme podľa sčítania obyvateľstva v roku 1991 (1721 členov, t.j. 0.3%) stúpajúci trend, ktorý dosiahol vrchol v sčítacom období 2001 (3428 členov, t.j. 0.6 %). Pozorujeme, že následne kumuluje smerom nadol, ktorý bol zaznamenaný v sčítacom období roku 2011 (2915 registrovaných členov, t.j. 0.05% z celkového počtu obyvateľstva). Dominancia v Slovenskej Republike má Rímskokatolícka cirkev (riadok 1, rok 2011: 62.02%), k tejto majorite je prispôsobené aj kolektívne chápanie predstavy cirkev, ktorú akceptuje spoločnosť (v prvých piatich 1-5 riadkov Tabuľky 3). Novovzniknuté hnutie, ktoré vstúpilo v sčítacom období k 21.5. 2011 bolo Bahájske spoločenstvo v Slovenskej Republike (riadok 16, **Tabuľka 3**). Percentuálny pomer veriacich ku neveriacich činil: 75.97% ku 13.44%. Preto „viera“ a pojem „vierouky“ na území Slovenskej Republiky zohráva významnú rolu. Vstup iných náboženstiev nebol zaznamenaný a ani registrovaný v príslušnom Ministerstve kultúry napr. Judaizmus, Islám, Hinduizmus, Budhizmus, Zoroastrizmus, Sikhizmus, Taoizmus, Konfucianizmus, Šintoizmus a ďalšie.

Tabuľka 4

Delenie obyvateľstva podľa národnosti a pohlavia

Národnosť	Muži	Ženy	Spolu
Slovenská republika			
Slovenská	2 102 887	2 249 888	4 352 775
Maďarská	220 672	237 795	458 467
Rómska	53 721	52 017	105 738
Rusínska	16 571	16 911	33 482
Ukrajinská	2 926	4 504	7 430
Česká	13 091	17 276	30 367
Nemecká	2 526	2 164	4 690



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Poľská	1 132	1 952	3 084
Chorvátska	599	423	1 022
Srbská	492	206	698
Ruská	627	1 370	1 997
Židovská	390	241	631
Moravská	1 664	1 622	3 286
Bulharská	601	450	1 051
Iná	6 411	3 414	9 825
Nezistená	203 462	179 031	382 493
Spolu	2 627 772	2 769 264	5 397 036

Poznámka. Získané z: (Štatistický úrad SR, *Slovenská republika SODB 2011* . TAB. 115

Obyvateľstvo podľa pohlavia a národnosti. 2011). Formátované autorom.

Podľa **Tabuľky 4** (pp. 51-52) chceme poukázať na postupné prevrstvovanie kultúr, aj keď vo veľmi malom počte prírastku ľudí, ktorý sa hlási ku inej národnosti ako slovenskej. Tak diskutovaná *rómska otázka na slovenskú*, kedy reálny počet čini už len 1,96 % (rok 2011) je masmediálne živená ku segregácii (Rómovia boli vytlačený na východ slovenská, kde je ich 65 059 ľudí z celkového počtu 105 738 ľudí) a zneužívaniu práve *ku podpisom, petičným podpisom, volebným podpisom* a rovnako *aj vstupom do cirkví*, cirkevných spoločenstiev a hnutí. Sú veľmi odlišné prístupy ku danej problematike vo svete a z pohľadu slovenských občanov, ktorý často majú negatívny postoj (voľné asociácie, už predom – halo efekt, na základe napr. priezviska človeka, „SNS politická strana“, „Kotlebovci – Ľudová strana Naše Slovensko“ neonacistická politika na slovenskú pod politikom Kotleba, Mazurek, Ján Slota, a spol., „hádzanie všetkých do jedného vreca bez diferencovania“ a ďalšie aspekty, ktoré, „my z vonku“ podozrievame).



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Aspekcia finančnej správy CASD, Slovenské združenie

Cirkev Adventistov siedmeho dňa, Slovenské združenie po podpísaní zmluvy ¹³ (článku 1, odst. 1), zákona č. 250/2002 Z.z. sa stala autonómna a nezávislá od štátu. Príspevky, ktoré prijímala CASD, podľa ¹⁴ prílohy 2 zákona č. 370/2019 Z.z. v roku 2019 bolo 40 526 € (t.j. 0,085% od štátneho rozpočtu 47 647 623 €). Podľa správy o hospodárení CASD s príspevkom od štátu za rok 2020, (bol podľa §7 zákona č. 370/2019 Z.z.) 43 441 €. Ako boli použité finančné prostriedky, vyjadrím nasledovne v **Tabuľke 5** (p. 53).

Tabuľka 5

CASD: Správa o hospodárení s príspevkom od štátu na rok 2020

PRÍJEM	VÝDAJ
43 441, 00 €	3 0 086,72 € Platy prevádzkových zamestnancov 9 944,30 € Zákonné sociálne poistenie 448.00 € Ostatné sociálne poistenie 1513.59 € Zákonné sociálne poistenie 962.37 € Nedaňový výdavok 486.02 € Výdavok na prevádzkové náklady
	SÚHRN 42 954.98 €: Výdavky cirkvi CASD súvisiace s výkonom činnosti postavením zamestnávateľa 486,02 euro : Prevádzkové náklady CASD.
	Použitie všetky prostriedky v sume výdajov 43 441 €.

¹³ (Slov-Lex, 250/2002 Z. z. ZMLUVA medzi Slovenskou republikou a registrovanými cirkvami a náboženskými spoločnosťami 2021)

¹⁴ (Slov-Lex, 370/2019 Z. z. 370 ZÁKON zo 16. októbra 2019 o finančnej podpore činnosti cirkví a náboženských spoločností 2019)



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Poznámka. Získane z. Vlastné spracovanie autorom. Zdroj dát: (CASD, Správa o hospodárení s príspevkom štátu na rok 2020 2021).

Podľa Ústavy CASD zo dňa 26. Mája 2019 v článku 7 je každý člen zaviazaný podporovať cirkev podľa svojich schopností a možností vrátane *materiálneho, morálneho a finančného (finančnými a hmotnými darmi)*. Článok 29, odst. h) definuje medzi ostatný príjem *vyhlasovanie zbierok* na zabezpečenie programov a projektov združenia, vrátane zbierok na chod samostatného zboru (t.j. zborových prevádzkových výdavkov).

Príspevky a dary určené vyšším organizačným jednotkám cirkvi – *desiatky* (článok 35, odst. 2) zbor posielajú na účet združenia. Teda zdrojom finančných príjmov pre cirkev CASD sú najmä (podľa článku 34 odst. 1. A-F,) (CASD, *Cirkev adventistov siedmeho dňa, Slovenské združenie - Ústava* 2019):

- Desiatky, osobné dary, príspevky členov.
- Príspevky, dary, dedičstva, odkazy, dotácie.
- Subvencie od fyzických a právnických osôb z tuzemského i zo zahraničia.
- Výnosy pravidelných a mimoriadnych účelových zbierok vo vnútri cirkvi aj mimo nej.
- Dotácie ¹⁵ a príspevky od Generálnej konferencie, príslušnej divízie Generálnej konferencie, prípadne od sesterských zahraničných organizácií a inštitúcií CASD.
- Výnosy, hospodárske prebytky alebo zisk inštitúcií cirkvi.

¹⁵ CASD pre svoje 3 subjekty je poberateľom asignácie dane. Následne CASD je poberateľom dotácie prostredníctvom rezortu štátnej správy cez IUVENTU pri dvoch subjektoch. Dotácie z vyšších územných celkov: jeden subjekt. Dotácie z európskych štrukturálnych fondov: Visegrad Fond: jeden subjekt. (Milková & Neuschlová, *Cirkev adventistov siedmeho dňa, Slovenské združenie* 2021).



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- Príspevky na činnosť cirkvi od inštitúcií alebo oddelení, poskytnuté od štátu, nadácii, grantových organizácií alebo donorov.

Determinatio Marketingovej komunikácie CASD, Slovenské združenie

V konzekvencii predmetu marketingu a marketingovej komunikácii sme identifikovali pre Cirkev adventistov siedmeho dňa aktivity, ktoré vykonávajú na území Slovenskej Republiky (prípadne v online priestore) v rámci únie CASD:

- Humanitárna medzinárodná organizácia ADRA – Adventistická agentúra pre pomoc a rozvoj, o.z.¹⁶ Krédo, ktorým sa radí: „*spravodlivosť, súcitiť a láska*“. Dobrovoľníctvo v domovoch sociálnych služieb, ľudom sociálnej núdzy. V oblastiach: pre *podporu zdravia, živobytie, vzdelávania a pomoci pri prírodných katastrofách*.
- Vydavateľstvo Advent – Orion spol. s r.o.¹⁷
- Mediálne štúdio Nádej spol. s r.o.¹⁸ Predmetom podnikania je predaj duchovných mediálnych súborov, CD, DVD filmov s náboženskou tematikou.
- Internetová televízia Hope TV.¹⁹ Je to kresťanský multimediálny portál, kde sa nachádzajú rôzne duchovné náučné relácie, záznamy, živé prenosy a streamy CASD.

¹⁶ (ADRA, *Pomáhame ľuďom, meníme životy*. 2021).

¹⁷ Vydavateľstvo a nakladateľstvo ADVENT ORION spol. s r.o. Adresa: Šafárikova 9, 038 61 Vrútky IČO: 31591582, DIČ: 2020432986, IČ DPH: SK2020432986 Zápis v OR Okresného súdu Žilina, oddiel: Sro, vložka číslo: 1375/L. (Advent Orion, *Knihy, ktoré Vás posunú ďalej* 2021).

¹⁸ Štúdio Nádej. IČO: 50401955 DIČ: 2120308245 IČ DPH: SK2120308245. (Štúdio Nádej, *Štúdio NÁDEJ* 2021).

¹⁹ (HopeTV, *Kresťanský multimediálny portál* 2021).



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- Vydávanie magazínu: ZA Obzorom.²⁰
- CASD prevádzkujú 4 komunitné centra v mestách: Banská Bystrica, Bratislava, Košice a Prešov.
- Občianske združenie Biblia na cestách, o.z.²¹ Organizovanie výstav napr. Putovná výstava Biblia na cestách.
- Občianske združenie Život a zdravie, o.z.²² Prevádzkujú kluby vo viacerých mestách.
- Občianske združenie Pathfinder, o.z.²³ ktoré sa venuje deťom a mládeži. Združenie je skautského typu pre voľnočasové aktivity.
- INRIROAD²⁴ je kresťanská študijná organizácia CASD.
- Zážitkové programy a multimediálne programy. Patria sem aj video prenosy Bohoslužieb CASD. Aktivity, ktoré zahŕňajú spoločne pitie čaju, čajovňa, spoločné prechádzky, workshopy.
- Kurzy pre život od CASD napríklad: „*Vezmite zdravie do svojich rúk*“, „*Harmonická rodina*“, „*globálne problémy*“ a ďalšie kurzy vrátane korešpondenčných kurzov. Ktoré patria pod agendu stredísk korešpondenčných kurzov.²⁵

²⁰ MAGAZÍN ZA OBZOROM – 2020 Vydal Advent-Orion, spol. s r. o. Fotografie, ktoré boli použité sme identifikovali: Pixmac, pexels.com, pixabay.com, unsplash.com. Prefix časopisu: ISBN: 978-80-7172 - XXX-X. (Advent-Orion, "ZA OBZOROM" – MAGAZÍN Pre všetkých, ktorí chcú vedieť viac: Cirkev adventistov siedmeho dňa na Slovensku 2021).

²¹ (Fillky, *O Projekte biblia na cestách* 2014).

²² (Styleweb, *Život a zdravie - sk* 2008).

²³ Klub Prieskumník – Pathfinder o.z. IČO: 35667729 DIČ: 2021633922, (Wetu, *Klub Pathfinder* 2021).

²⁴ (Orangeline.cz & INRI road, *INRIroad Bratislava* 2015).

²⁵ (Novotný & CASD, *Kurzy pre život* 2017).



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- Maranatha z.s.²⁶ je kresťanská organizácia. Má vlastný E-Shop²⁷ ku dispozícii. Zakladateľ český obchodník Radim Passer.
 - Sobotná škola pre dospelých.²⁸ Sobotná škola sa zaoberá výkladom a učením biblického posolstva. Trvanie biblickej sobotnej školy je približne 60 minút.
 - Detská sobotná škola.²⁹ V tejto škole je prispôsobený výklad biblie deťom.
 - Tlačové správy a stanoviska CASD.
 - Vnútorne odporúčania pre členov CASD, tlačové zborové oznamy, oznamy CASD.
 - Sociálne siete: Instagram[®]³⁰ kanál CASD, Facebook[®]³¹ a Facebookové skupiny CASD.
- Webová stránka³² CASD, vlastná doména: <https://www.casd.sk/>. CASD Podcasts: You Tube[®], Spotify[®], Google[®] Podcasts, Apple[®] Podcasts. Free knihy od Ellen G. White. Multimediálny portál EGW Writings[®].³³ RSS kanál CASD.

²⁶ (Passer, Maranatha z.s. - kresťanská organizace - RADIM PASSER 2021).

²⁷ (Maranatha z.s., Maranatha e-shop 2021).

²⁸ (Moudrý & CASD, Vitajte Na Stránkach Sobotnej školy 2021).

²⁹ (Grešová, Detskej sobotnej školy, Cirkev adventistov s. d. 2015).

³⁰ (SZCASD & Instagram, Cirkev adventistov s. d., SZ 2021).

³¹ (SZCASD & Facebook, Facebook: Slovenské združenie Cirkvi adventistov siedmeho dňa 2021).

³² (CASD, Z histórie : Cirkev adventistov siedmeho dňa na Slovensku 2021)

³³ (EGW, EGW WRITINGS[®]: The complete published books of Ellen G. White 2021)



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Holistický protokol marketingový a komunikačný mix, pre CASD, Slovenské združenie

Tabuľka 6

Aplikovaný holistický protokol: marketingový a komunikačný mix pre CASD, Slovenské Združenie

APLIKOVANÝ HOLISTICKÝ PROTOKOL MARKETINGOVÝ A KOMUNIKAČNÝ MIX PRE CASD, SLOVENSKÉ ZDRUŽENIE	
PROGRAM: MARKETINGOVÝ MIX 1 - 4 P.	
1P: PRODUCT: PRODUKT RESP. SLUŽBA Vykonávanie náboženských obradov. Zvestovanie božieho slova. Katechetická, pastoračná, výchovná evanjelizačná, ekologická, dobrovoľná, kultúrna osveta a informačná činnosť. Modlitebné skupiny. Mládežnícky piatok. Skautský tábor (Pathfinder, o.z.). Sobotná škola. Sobotná detská škola. Predaj kníh, (napr. od Ellen G. White) E-shop (Maranatha), predaj CD, DVD. Korešpondenčné kurzy a biblické kurzy, prednášky.	2P: PRICE: CENA Zbierky, dobrovoľné zbierky, zbierky a príspevky počas zhromaždenia. Desiatky, osobné dary, príspevky členov. Príspevky, dary, dedičstvá, dotácie. Subvencie od osôb a firiem. Dotácie od generálnej konferencie. Príspevky od štátu. Príspevky od donorov, grantové organizácie. Donori aj zo zahraničia.
3P: PLACE: MIESTO Cirkev adventistov siedmeho dňa, Slovenské združenie. Adresa sídla: Cablkova 3, 821 04 Bratislava – Ružinov. Prijatie internetovej domény casd.sk a akceptácia online priestoru – Internetu. Pokrytie: celé Slovensko, jednotlivé zbory spadajú do pôsobenia združenia. Distribúcia je zabezpečená prostredníctvom elektronických kanálov, Internetu a zborových stretnutí.	
4P: PROMOTION: DISTRIBÚCIA - KOMUNIKAČNÝ MIX	
OSOBNÝ PREDAJ Zaradenie misionárov do evanjelickej činnosti. Kazateľská služba zborových, pokrstených členov. Priami predaj literatúry, CD aj DVD. Ponúkanie biblického štúdia.	PODPORA PREDAJA: SALES PROMOTION Kupóny, akcie a zľavy napríklad na predaj literatúry, kníh, CD, DVD a kurzov.
PRIAMI MARKETING DIRECT MARKETING Stredisko korešpondenčných kurzov pre korešpondenčné kurzy (Kurzy: <i>Vezmite zdravie do svojich rúk. Harmonická rodina. Globálne problémy.</i>)	VEĽTRHY A VÝSTAVY Výstava Biblia na cestách, o.z. : Putovná výstava Biblie na cestách.



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PUBLIC RELATIONS - PRÁCA S VEREJNOSŤOU

Tlačové správy a stanoviská CASD. Vnútné odporúčania pre členov, tlačové zborové oznamy CASD. Tlačové správy interné, externé (napr.: tlačová správa Jiří Moskala, ThD, PhD: Biblicko-teologická reflexia k vakcinácii).

Dobrovoľníctvo v sociálnych domovoch a domovy dôchodcov.

Humanitárna organizácia ADRA – Adventistická agentúra pre pomoc a rozvoj, o.z. Vydavateľstvo Advent Orion, o.z. Internetová televízia HOPE TV. Magazín Za Obzorom.

Štyri komunitné centra (Bratislava, Banská Bystrica, Košice, Prešov).

Občianske združenie Pathfinder, o.z. Študentská organizácia INRIROAD.

Združenie Maranatha z.s.

Práca s verejnosťou: Ekumenická rada Slovenskej Republiky. Ministerstvo kultúry Slovenskej Republiky. Daňový úrad Slovenskej Republiky.

Práca zo zainteresovanými stranami : Stakeholdermi.

UDALOSTI A ZÁŽITKY: EVENT MARKETING, SPONZORING

Video prenosy Bohoslužieb. Spoločné pitie čaju. Čajovňa, spoločné prechádzky, workshopy.

Zborové spoločné akcie, stretnutia, spoločné obedy, pozvania.

Premeny manželstva (Vikend pre mladé manželské pary).

INTERAKTÍVNY MARKETING

Mediálne štúdio Nádej, spol. s.r.o.

Multimediálny portál EGW Writings®.

ÚSTNE ŠÍRENIE

Odporúčania. Kazateľská a evanjelizačná činnosť. Misionári. Skupinky a siete členov (FB skupiny).

ONLINE KOMUNIKÁCIA

Prostredníctvom emailu a formulára na vlastných webových stránkach.

SOCIÁLNE SIETE

Instagram®, Facebook®, Podcast: YouTube®, Spotify®, Google® podcast, Apple® Podcast.

REKLAMA: ADVERTISING

Televízia HOPE TV. Noviny: Za Obzorom (aj v elektronickej forme). Internetová webová stránka CASD. Plagáty CASD. Internetové stránky, ktoré spravuje CASD, ako ďalšie projekty.

MARKETINGOVÝ MIX 5-7 P.

5P: PEOPLE: EUDIA

Približne: 39 pracovníkov. Z toho počet kazateľov je 23 ľudí. Top management tvoria 3 ľudia. Oddelenie tvoria 8 osôb.

6P: PHYSICAL EVIDENCE

Sklad, kamenný sklad. Knižnica.



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7P: PERFORMANCE: VÝKON

Spoločenské dianie okolo CASD. Etické a právnické, spoločenské aspekty s komunitou.

(napr. problémy zo svätením soboty. T.j. od piatku po západe slnka, začína sobota, židovské pojmá.)

Poznámka. Získané z.: (Lakatoš & Heřmanová, *Tabuľka 2 Aplikovaný Holistický Protokol*

Marketingový a Komunikačný Mix pre Cirkev Adventistov Siedmeho Dňa CASD, Slovenské

Združenie 2021). Autor zverejnej práce prepracoval šablónu, doplnil a revidoval text

do Tabuľky 6.

Tabuľka 7

Protokolovaný záznam pre návrh zmien a odporúčané rady, pre CASD

Protokolovaný záznam pre návrh zmien a odporúčané rady, pre CASD	
Teokratická škola kazateľskej služby	Odporúčam zaviesť v rámci sobotnej školy tento program. Teokratickú školu kazateľskej služby, ktorá by mala náplň precvičovania dvoch členov, ktorý by vydávali „svedectvo“ a ponúkali by zaviesť biblické štúdium v rôznych imitovaných situáciách. Tento cieľný nácvik, by pripravil aj zborových členov, pre evanjelizácie Božieho slova.
Zvýšenie počtu členov	Príprava akcií, ktoré by boli vhodné pre komunitu. Tak, aby pri príchode mohli vnímať organizáciu a na druhej strane mohli mať zážitok z programu. Pri oslovení sa viac zaujímať o konkrétnu osobu, prejaviť autentický záujem a cielene komunikovať.
Príprava traktátov a materiálov	Odporúčame pre všetkých členov mať pri sebe traktáty, t.j. malý formát predstavenie cirkevného spoločenstva. Traktát, by mal byť informatívny a zameraný na reálny problém. Napríklad: informácie o zdravej výžive, riešenie obezity u detí a pod.
Obnovenie viery pre zborového člena	Pre nečinných zborových členov odporúčame opätovné návštevy, ktoré by boli povzbudzujúce za použitia časopisu, videa, posolstva, misionárskej skúsenosti, vízie CASD. Zároveň podrobne počúvať, naslúchať (70 %) viac, ako len komunikovať (30%). Vnímanie nečinného zborového člena je proces, nie len jedna návšteva, ale opätovná priateľská návšteva v pochopení konkrétneho dôvodu a reálneho, nefalšovaného, úprimného, pokorného záujmu.
Misionárske skúsenosti	Zapojiť misionárov do sobotnej školy tak, aby mohli zdieľať pozitívne skúsenosti. Tie, ktoré mali pri evanjelizačnej činnosti s pozitívnym dopadom zavedenia biblického štúdia. Tieto skúsenosti, musia byť povedané nahlas,



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pretože to bude mať povzbudzujúci a motivujúci účinok pre všetkých zborových členov.

Záver: je vhodné sa zamerať na: priblíženie Božieho slova Biblie „v reči“ daného publika. Zároveň odporúčame vnímať zbor ako „komplexný živý rozvíjajúci sa element“, ktorý je založený v jednej ideji, vierouke a emocionálite. Tento „organizmus“ potrebuje aktivity, aby sa stužilo spoločenstvo nad rámec Bohoslužby.

Preto je dobré sa cielene zamerať na cirkevný manažment organizácie (aj v rámci time managementu, stres managementu, teambuildingu, aktívnej komunikácie, zapájanie seniorov do programovej činnosti s mladými).

Poznámka. Získane z: Vlastné spracovanie autorom.

Kvalitatívna prvá fáza: anonymný dobrovoľný dotazník

Cieľom prvej fázy bolo zodpovedanie úlohy: zisti vybrané demografické údaje pohlavie, vek, vzdelanie a pracovné zaradenie metódou dotazníkového šetrenia. Podľa dotazníkového zistenia definuj pravdepodobného člena, CASD, Slovenské združenie.

Miesto cielenej distribúcie dotazníku bol internetový priestor, najmä priame oslovenie Facebookovej skupiny CASD a jej členov a aktívne vyhľadávanie členov CASD v Slovenskej Republike v rozsahu oslovených odporúčaných 103 osôb slovenskej národnosti.

Návratnosť vypracovania online odpovedí, ktorý zaslali dobrovoľne a anonymne, boli 26 ľudí. Tento počet činil odozvu zaslania odpovedi približne 25 %³⁴ na dotazníkové ciele šetrenie. Zber dát bol vykonaný v ohraničenom časovom úseku od 26.2.2021 do 1.4.2021.³⁵

³⁴ $\sum_1 \approx 25.2427 \pm 0,0000184466 \%$

³⁵ (Dátumová pečiatka pri návratnosti vyplnenia Google formulára boli 26.2, 1.3, 4.3, 11.3, 15.3-18.3, 1.4.)



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Dáta, ktoré prezentujeme sme zachytili (vid konzekvenciu Graf 1 až Graf 4, pp. 63- 64) vzorku populácie hlásajúcej sa ku viere CASD, Slovenské združenie v rozsahu 26 osôb t.j. 0,8919 %³⁶ z celkového počtu 2915 adventistov v Slovenskej Republike.

Pomer diferenciácie pre mužov a žien (**vid' Graf 1**, p. 63) činil v našom dotazníkovom zistení 9 osôb identifikujúci sa ku pohlaviu ženám t.j. 34.6% a 17 osôb identifikujúce sa ku mužskému pohlaviu, čo činilo 65.4%. Pri **Grafe 2** (p. 63), diferenciácie na základe veku sme mali najväčšie rozloženie 10 osôb, 38.5%, vo vekovej hranici 41-50 rokov. Druhá najčastejšia veková hranica bola kategória 31-40 rokov, 30.8%. Následne 18-30 rokov, 5 osôb, 19.2% a nakoniec 51+ kategóriu, 3 osoby t.j. 11.5%. Podľa **Tabuľky 2** (p. 48. *Obyvateľstvo podľa vekových skupín v CASD*) v ktorej sme potvrdili najväčší úhrn v spoločnej kategórii 40- 49 ročný a následne kategóriu 50-59 ročný. Teda našim dotazníkom v **Grafe 2** (p. 63) sme zachytili vekovú kategóriu 41-51 ročných. Z hľadiska vzdelania v **Grafe 3** (p. 64) sme zistili percentuálny pomer vysokoškolských vzdelaných bol 53.8%, 14 osôb, 38.5%, 10 osôb a 7.7%, 2 osoby s výučným listom. Z hľadiska pracovného zaradenia v **Grafe 4** (p.64) boli 21 osôb, 80.8% zamestnaných, 3 osoby, 11.5% boli na dôchodku a 2 osoby, 7.7% boli študenti.

Zistili sme, že podľa nášho dotazníkového zistenia, by bol pravdepodobný potenciálny člen CASD, Slovenské združenie: muž, slovenskej národnosti vo vekovej kategórii 31-50 rokov s vysokoškolským vzdelaním, ktorý je aktívne zamestnaný.³⁷

³⁶ $\sum_1 \approx 0.8919 \pm 0,0000382504\%$

³⁷ Vid' kapitolu: Cieľová skupina CSAD, Slovenské združenie, kde sme identifikovali oblasti pôsobenia a cieľovú skupinu. Mnohé oblasti reálne vyžadujú vysokoškolské vzdelanie, ako pri pomoci dobrovoľníctva v ADRA, sociálnej práce,

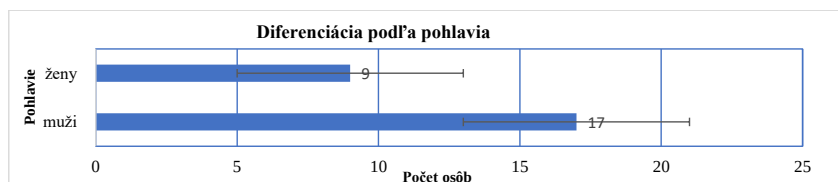


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Graf 1

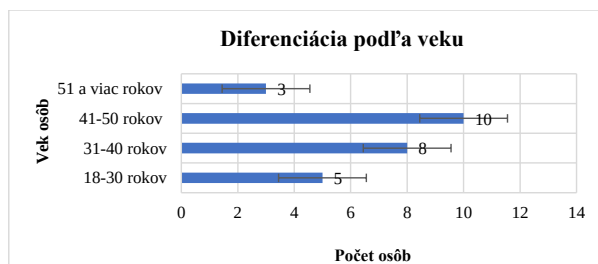
Vyhodnotenie anonymného dotazníku – diferenciácia podľa pohlavia



Poznámka. Získane z: vlastné spracovanie autorom. Údaje získane z anonymného dotazníkového šetrenia.

Graf 2

Vyhodnotenie anonymného dotazníku – diferenciácia podľa veku



Poznámka. Získane z: vlastné spracovanie autorom. Údaje získane z anonymného dotazníkového šetrenia.

ošetrovateľstva v sociálnych domovoch a vedenia v duchovných hodnôt (Adventistické teologické inštitúty, Adventistické univerzity v USA a pod).

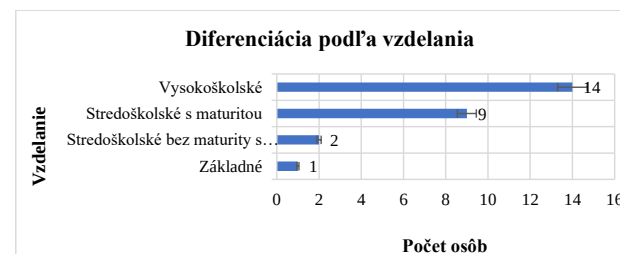


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Graf 3

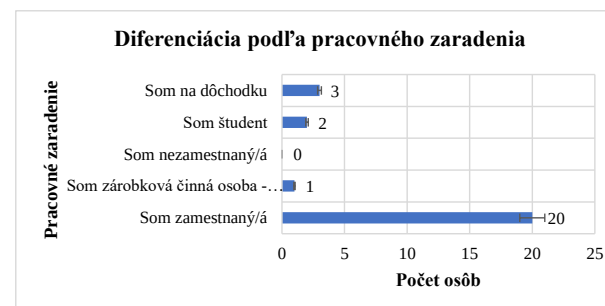
Vyhodnotenie anonymného dotazníku – diferenciácia podľa vzdelania



Poznámka. Získane z: vlastné spracovanie autorom. Údaje získane z anonymného dotazníkového šetrenia.

Graf 4

Vyhodnotenie anonymného dotazníku – diferenciácia podľa pracovného zaradenia



Poznámka. Získane z: vlastné spracovanie autorom. Údaje získane z anonymného dotazníkového šetrenia.



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Kvalitatívna druhá fáza – polo štruktúrované rozhovory

Kvalitatívnej druhej fázy polo štruktúrovaných rozhovorov sa zúčastnili cieľovým výberom 12 osôb.

Demografické údaje zúčastnených osôb sme vyjadrili v **Grafoch 5, 6, 7** (pp. 66-67) a v **Grafe 8** (p. 67). Z toho (viď **Graf 5**, p. 66) 8 žien (66.67%) a 4 muži (33.33%).

V **Grafe 6** (p. 66) sme zistili, že 5 osôb (41.67%) má základné vzdelanie, 3 osoby (25%) výučný list a 4 osoby (33.33%) stredoškolské vzdelanie s maturitným listom.

V **Grafe 7** (p. 67) sme zistili, že 6 osôb (50%) sú na dôchodku, 2 osoby (16.66667%) sú nezamestnané, 2 osoby vykonávajú OSVČ a 2 osoby sú zamestnané.

V **Grafe 8** (p. 67) sme zistili vekovú hranicu u 6 osôb (50%) kategóriu 63-80 rokov, u 5 osôb (41.66667%) kategóriu 40-45 rokov a u 1 osoby (8.33333%) kategóriu 50-62 rokov.

V **Tabuľke 8** (p. 68) si môžeme povšimnúť rozloženie vekové ku pracovnej pozícii a aktivite v CASD. Všimli sme si, že mladšie ročníky boli vylúčené z CASD pre spôsob vedenia života. Jednotlivé dôvody vylúčenia sme zachytili v **Tabuľke 9** (p. 69). Staršie ročníky sú otvorenejšie na diskusiu predpokladáme, preto v našej tabuľke 8 sa vyskytujú dôchodcovia, ktorý boli krstený v CASD, napriek nízkemu vzdelaniu vzhľadom ku doby, systému, režimu v ktorom žili.

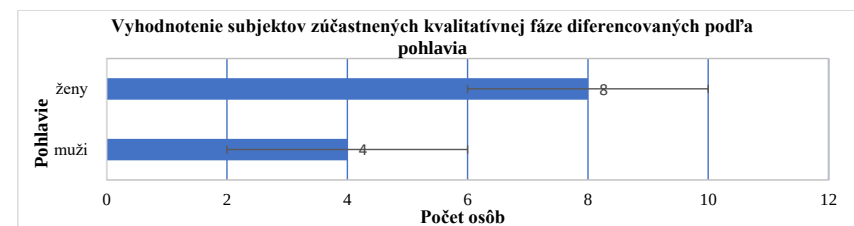


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Graf 5

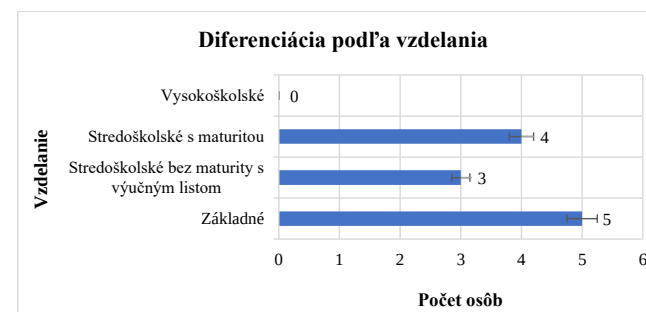
Vyhodnotenie subjektov zúčastnených kvalitatívnej fáze diferencovaných podľa pohlavia



Poznámka. Získane z: vlastné spracovanie autorom.

Graf 6

Vyhodnotenie subjektov zúčastnených kvalitatívnej fáze diferencovaných podľa vzdelania



Poznámka. Získane z: vlastné spracovanie autorom.

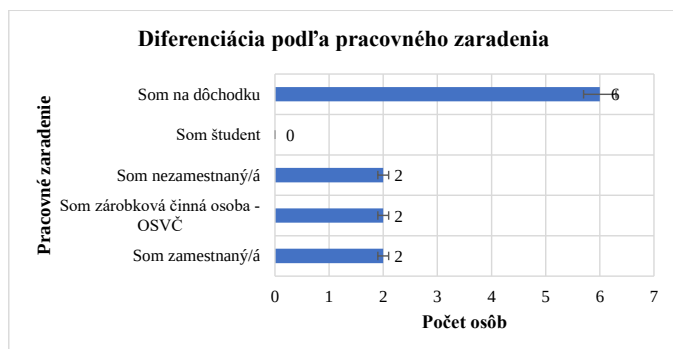


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Graf 7

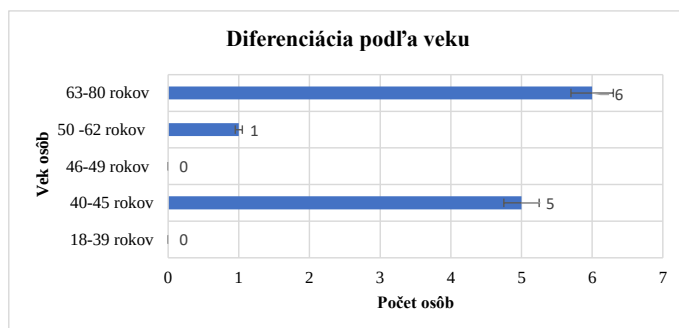
Vyhodnotenie subjektov zúčastnených kvalitatívnej fáze diferencovaných podľa pracovného zaradenia



Poznámka. Získane z: vlastné spracovanie autorom.

Graf 8

Vyhodnotenie subjektov zúčastnených kvalitatívnej fáze diferencovaných podľa veku



Poznámka. Získane z: vlastné spracovanie autorom.



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Tabuľka 8

Sumárna tabuľka kvalitatívneho výskumu 12 osôb, Zbor: Kežmarok, CASD

Pridelený pseudonym	Vek	Pohlavie	Vzdelanie	Pracovná pozícia	Krstený	Aktívny Nečinný Vylúčený
Alfa α	80	žena	ZŠ	Dôchodca	Krstená	Aktívna
Beta β	75	muž	ZŠ	Dôchodca	Krstený	Nečinný
Gama γ	74	žena	ZŠ	Dôchodca	Krstená	Aktívna
Delta δ	77	žena	ZŠ	Dôchodca	Krstená	Nečinná
Epsilon ϵ	65	žena	ZŠ	Dôchodca	Krstená	Aktívna
Zéta ζ	40	muž	SOU	Zamestnaný	Krstený	Vylúčený
Éta η	40	žena	SŠ	Nezamestnaná	Krstená	Aktívna
Théta θ	45	muž	SŠ	OSVČ	Krstený	Vylúčený
Jota ι	50	žena	SŠ	OSVČ	Krstená	Vylúčená
Kapa κ	40	žena	SOU	Nezamestnaná	Krstená	Aktívna
Lambda λ	63	žena	SŠ	Dôchodca	Krstená	Vylúčená
Mí μ	40	muž	SOU	Zamestnaný	Krstený	Aktívna

Poznámka. Získane z: vlastné spracovanie autorom.

Legenda: ZŠ: Základná škola, SŠ stredná škola s maturitou, SOU: Stredné Odborné učilište.

Aktívna/ý: je členom CASD, **Nečinný:** je pasívnym členom CASD. **Vylúčený:** nie je členom CASD, bol vylúčený zo združenia CASD.

V **Tabuľke 10** (p. 70) sme vyjadrili súhrn, ktoré sme získali pri rozhovoroch s cieľnou skupinou 12 osôb. Vyjadrujeme **Tabuľkou 10** (p. 70) najmä signifikantné prvotné ústne šírenie, energetickej osoby označované ako „Alfa“. Práve týmto spôsobom rozhorel plameň záujmu pre ostatných ľudí. Signifikantne sa preukázali metódy: odporúčania, verejná prednáška, literatúra v podobe kníh a biblické domáce bezplatné štúdium. Ako motivačný prvok sa osvedčila pochvala a priateľský autentický záujem o subjekt osoby. Takýmto signifikantným spôsobom bolo zavedené domáce (jednoročné, opätovné návštevy boli vykonávané každú nedeľu) biblické štúdium prvotne založené na odporúčaní od priateľov a známych.

Nástroje marketingového a komunikačného mixu	Ktorý subjekt zareagoval na daný marketingový a komunikačný nástroj použitý v CASD											
	α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ
„Face to Face“ Osobný kontakt	+++	+++	+++	+++	+++	+++	+++	+++	+++	++	++	++
Ústne šírenie	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++
Verejná prednáška Emanuel Duda	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++
DVD, Kazety	+	+	+	+	+	+	+	+	-	-	-	-
Knihy	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++
Neformálne posedenie	++	++	++	++	++	++	++	+	++	++	++	++
Zborový letáky	+	-	-	-	-	-	-	+	-	-	+	+
Prednášky	+++	+++	++	+++	++	++	++	+++	++	+	++	+
Biblické štúdium	+++	+++	+++	+++	+++	++	+++	++	++	+++	+++	++
Rozhovory	++	+++	++	++	++	+++	+++	+++	++	+++	++	+
Faktor Pochvaly	+++	+++	+++	+++	+++	+++	+++	+++	+++	+++	++	++
Evanjelizácia	+	+	+	+	+	+	+	+	+	+	+	+
Advertising (Billboard)	+	-	+	+	+	-	-	-	+	+	-	-

Legenda:

-	neúčinný nástroj	+	slabo účinný nástroj
++	stredne účinný nástroj	+++	veľmi účinný nástroj



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Rozprava

V holistickom marketingu zohľadňujeme potreby pre človeka z hľadiska zaradenia potrieb na: biologické potreby, psychologické potreby, sociálne potreby a (trans) duchovné potreby. Náboženská a migračná politika na území Slovenskej Republiky nie je dostatočné, priam až vôbec, pripravená. Populácia je vo väčšine rímskokatolícka (rok 1950:76.20%, rok 1991: 60/43%, rok 2011: 62.02%) o čom svedčí aj návšteva pápeža ³⁸. Nové náboženské organizácie a hnutia si musia, podľa môjho názoru, poctivo obhajovať svoju teológiu. Nie tak dávno, boli spory ³⁹ medzi Ruskou Ortodoxnou cirkvou a Rímskokatolíckou cirkvou, kedy sa vzájomne exkomunikovali a až v tomto období došlo ku formálnemu zmierneniu. Z rôznych strán v spoločnosti, v období deväťdesiatich rokov sme vnímali hanlivé označovania, podceňovania, pre minoritnú teológiu od príslušníkov majority. Obdobne, spoločnosť na území Slovenskej Republiky, nie je pripravená pre akceptáciu iných náboženstiev ⁴⁰ a ľudí etnických skupín ⁴¹, ktoré majú výrazne odlišnú farbu pleti ⁴² v rámci internacionálnej globalizácie sveta.

³⁸ RKC Pápež František. Jeho oficiálna cesta na Slovensko: 12.-15. september 2021. Pápež František uviedol, „že slovenský Rómovia boli často obeťami predsudkov a tvrdých súdov, diskriminačných stereotypov, hanlivých slov a prejavov a dokonca nepochopenia zo strany katolíckej cirkvi“. (www.teraz.sk/author/11, Svetové MÉDIA zaujala FRANTIŠKOVA návšteva Sídlska LUNÍK IX 2021).

³⁹ Veľká schizma t.j. rozpor medzi kresťanským Východom a Západom, ktorý rozdelil cirkvi, ktoré prijali Chalcedónsky koncil. Exkomunikačná bula, ktorú položil kardinál Humbert da Silva Candida v Konštantínopole, dňa 16. júla 1054. Až 7. decembra 1965 došlo ku spoločnému katolícko-ortodoxnému vyhláseniu za Pápeža VI. (Katolícka výmena exkomunikácií.)

⁴⁰ napr. Judaizmu, Islamu, Hinduizmu, Budhizmu, Zoroastrizmu, Sikhizmu, Taoizmu, Konfucianizmu, Šintoizmu a ďalších minoritných náboženstiev.

⁴¹ z Afriky, Ázie, Južnej Ameriky, Mexika, Srí Lanky, či podobných štátov a krajín.

⁴² V tomto pojmí je územie Slovenskej Republiky uzatvorená krajina. Potrebuje minimálne ďalších 50 rokov kým dospeje aspoň ku čiastočnému pochopeniu hodnoty a rovnocennosti života, tak ako to vnímame s porovnaním v reálnej súčasnej multikultúrnej Kanade.



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Spoločnosť ľudí zabúda, že nemali by byť definovaný značkami, ktoré by mali ľudí zásadne determinovať. Nie je cieľom byť „in“ v dnešnej dobe, ba naopak autentický a reálny život v cnosti ⁴³ sa stal vzácnosťou v dnešnej dobe. V mojom prípade autentickosť ⁴⁴ života znamená minimalizmus životného štýlu. Mat' len nevyhnutné, pre prežitie a to len v minimalistickom spôsobe vedenia života. Myslím si, že „učeniu sa pokore a cnostiam“ je zásadný zmysel môjho referovania aj v tejto záverečnej práci. Ovplyvnili ma v živote, môj pohľad najmä český profesor ⁴⁵ a vedomosti získané tak ako zo skript ⁴⁶, tak aj z prednášok ⁴⁷, ktoré som si vzal za príklad odčítania života v porovnávaní kritickým zmysľaním a akademickou literatúrou najmä českým vydavateľstvom Grada Publishing, a. s. ⁴⁸

Niektorí ľudia stratili dôveru v hlavné denominácie (RKC) cirkví a postupne tento trend aspoň v malom percente umožňuje nárast členov v novovzniknutých organizáciách napríklad aj v CASD. Digitalizácia a digitálna doba prináša výzvy aj pre cirkvi CASD, kedy môžu vhodnými spôsobmi a prístupmi zmeniť pojmie evangelizácie v počte nárastu členov. Aspekt evangelizácie, nielen pre misionárov, ale pre členov CASD je primárna výzva, kde môžu vykonávať zmeny v aktívnom tréningu všetkých členov v kazateľskej aktívnej službe.

⁴³ V tomto smere mali dopad na môj smer pojatia „cnosti“ práce zo Slovenskej Akadémie Vied, Aristoteles a Tomáš Akvinský. Viac vid' práce: Pavlovkin, K. (2019). K otázke rozlíšenia intelektuálnych a mravných cností u Aristotela a Tomáša Akvinského a ich významu pre súčasnosť. *Filozofia*, 74(3), 181-193. ISSN 0046-385X . DOI: <https://doi.org/10.31577/filozofia.2019.74.3.2>

⁴⁴ Práce českej fenomenoložky a filozofického smeru z odboru fenomenológie, osobnosť: Prof. PhDr. Anna Hogenová, CSc.

⁴⁵ Osobnosť nebohá česká sociologička PhDr. Jiřina Šiklová, CSc., Nebohý český evanjelický Profesor ThDr. Milan Balabán, a knihy od českého profesora prof. Ing. Oldřich Rejnuš, CSc.

⁴⁶ Ligs Univerzity a jednotlivých vysoko kvalifikovaných tútorov.

⁴⁷ Jednotlivé LIGS Univerzity webináre, ktoré podliehali kritickému hodnoteniu z akademickej referenčnej literatúry.

⁴⁸ Aplikácia pre ekonomickú literatúru a literatúru 6300 kníh: Bookport.cz[®]



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Počet adventistov v Slovenskej Republike je najpočetnejší na strednom slovenskú v rozsahu (r. 2001): 46.98163%, 1611 členov (vid **Tabuľka 1**, p. 47). Predpokladám, že je to spôsobené z časti inou mentalitou, povahou ľudí, ľudia sú skromnejší na dedinkách, majú menšie príjmy (oproti západnej časti Slovenska) sú viac otvorený a počet dôchodcov je vyšší. To nám potvrdzuje aj veková kategória 60+ rokov v úhrne (r. 2011): 24.21955%, 706 adventistov (vid **Tabuľka 2**). Na 1000 obyvateľov je to v prepočte 1 adventista, člen CASD. Pokles adventistov CASD z počtu 3428 na 2915 adventistov predpokladám, že bol spôsobený vznikom progresívneho adventizmu. Progresívny adventizmus sa vyčlenil z cirkvi CASD.

V empirickej časti som potvrdil zistenie, že odporúčanie od známeho, kamaráta, resp. priateľa je jedno z najdôležitejších vecí, ktoré si musíme začleniť do marketingového a komunikačného mixu. Ústne šírenie je preto veľmi významné. Predpokladám, že jeden človek, ktorý prijme danú ideu za svoju je evanjelista všade kam chodí. A tento spôsob, kedy je autenticky presvedčený o danej ideí a podmienka je reálna autenticita, danej jedinečnej osoby, je najlepší spôsob marketingu, aký môžeme očakávať. Vnímam, že pri CASD nie je významná teológia, ale významný je spôsob života, ktorý vedú členovia cirkvi CASD.

Obmedzenie dát som si vedomý toho, že môj výber bol cieľový a nenáhodný. Pri takejto veľmi citlivej téme, som musel postupovať podľa možností, ktoré som mal k dispozícii. Preto som zvolil pri dotazníku, len demografické údaje a rozoslal cieľene 103 osobám členom CASD. Pri polo štruktúrovaných rozhovorom som viedol cieľové rozhovory s 12 osobami. Napriek tomu som si vedomý, že pri takom malom počte adventistov tento kvalitatívny výskum priniesol dostatočné poznatky, ovšem je vhodné tento výskum rozšíriť na väčšiu vzorku populácie.



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Záver

Záverečná práca bola delená na teoretickú (pp. 12-39) a empirickú časť (pp. 40-70). Vlastné názory autor rozpracoval v rozprave záverečnej práce (pp. 71-73).

V našej záverečnej práci sme stanovili dve hypotézy (p. 11).

- Platnosť výsledkov sme potvrdili v oboch hypotézach metódami polo štruktúrovaných rozhovorov a dotazníkového vyšetrenia (pp. 62-64). Zistili a potvrdili sme, že najefektívnejšia, najdôveryhodnejšia metóda je odporúčanie od priateľova vedenie osobných priateľských, nenútených, autentických rozhovorov. To nám potvrdil aj extenzívny a dvojfázový kvalitatívny výskum (pp. 65-70), ktorý sme zhrnuli v **Tabuľke 10** (p. 70, popis: p. 69) a **Tabuľka 8** (p. 68). Ako najmenej efektívna metóda pre vzbudenie záujmu, resp. zavedenie domáceho biblického štúdia bolo samostatné pozieranie DVD a video kaziet ⁴⁹.

Primárny teoretický cieľ (p. 10) záverečnej práce bolo identifikovanie prepojenia medzi marketingovým a komunikačným mixom z hľadiska jeho následnej aplikácie v holistickom marketingu pre cirkev CASD. Následným cieľom záverečnej práce bola identifikácia komunikačných kanálov, cieľov v marketingovej komunikácie a rizík integrovanej marketingovej komunikácie.

- Komunikačné kanály (p. 26) môžeme riadiť do dvoch skupín: kanály riadené, kontrolované firmou (kanály osobné a neosobné) a kanály neriadené, nekontrolované firmou.

⁴⁹ Dovoľte autorovi – v ďalších podstavcoch preskúmame v konzekvencii platnosti výsledkov jednotlivé odôvodnenia primárneho, sekundárneho a terciárneho cieľa. Zároveň preskúmame výskumný objektívny cieľ.



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Kanály neriadené firmou taktiež môžeme rozdeliť do dvoch skupín na osobné: word-of-mouth, klamlivá reklama, pochvala a neosobné: nezávislé spotrebiteľské testy.

- Medzi ciele marketingovej komunikácie patria (pp. 30-32): vybudovať a pestovať značku, poskytnúť informácie, vytvoriť a stimulovať ponuku, diferencovať značku, produkt resp. službu a firmu, klásť dôraz na úžitok a hodnotu výrobku resp. služby, stabilizovať obrat a posilniť firemnú, obchodnú image.

- Medzi úskalia integrovanej marketingovej komunikácie patria (p. 33) riziká: riziko nekonzistentnej komunikácie firmy (ako celku), riziko určitej uniformity komunikácie a spôsoby merania a vyhodnocovania (ako celku).

- Marketingový mix 4P: tvorí Produkt, Price, Place a Promotion. Komunikačný mix je rozpracovanie 4P Promotion na: osobný predaj a neosobné formy: reklama, podpora predaja, priamy marketing, public relations a publicita, udalosti a zážitky, sponzoring, interaktívny marketing, ústne šírenie (viď konzekvencie pp. 15-17 a pp. 33-38).

Výskumný objektový cieľ (p. 10) záverečnej práce bolo vypracovanie tabuliek aplikovaného holistického protokolu marketingového a komunikačného mixu pre CASD, Slovenské združenie (pp.58-60). Vypracovanie návrhu zmien a odporúčaní pre CASD (pp. 60- 61).

V **Tabuľke 6** (pp. 58-60) sme spracovali do prehľadnej tabuľky aplikovaný holistický protokol marketingový a komunikačný mix pre CASD, Slovenské združenie. Zároveň sme identifikovali na základe analýzy webovej stránky CASD a vlastného výskumu činnosti, ktoré už vykonáva CASD, Slovenské združenie (pp. 55-57). Identifikovali sme finančné príjmy,



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ako zo štátneho rozpočtu (viď **Tabuľka 5**, p. 53), tak aj spôsob získavania zabezpečenia príjmov pre fungovanie zboru (p. 54) a organizácie CASD.

V **Tabuľke 7** (pp. 60-61) sme vypracovali protokolovaný záznam odporúčaní zmien pre CASD, Slovenské združenie a prišli sme ku týmto záverom: zaviesť: Teokratickú Školu Kazateľskej Služby pre možnosť praktických osvojení tréningu evanjelizácie pred publikom zborového zhromaždenia. Z pohľadu dozorcov je vhodné pripomenúť nácviky cielenej komunikácie, autentického záujmu o konkrétnu osobu pri riešení problémov zborového člena. Príprava krátkych traktátov, by pomohlo urýchliť evanjelizačnú činnosť pri zavedení cieleného domáceho biblického štúdia. Pri nečinných členov by sme odporučili obnovenie viery zborového člena na základe opätovných návštev, kedy triezvo na základe taktnosti a emócií by sa pristupovalo ku nečinnému adventistovi v pochopení konkrétneho dôvodu nečinnosti na základe reálneho, autentického, nefalšovaného, úprimného a pokorného záujmu. Na záver sme odporúčali zdieľanie zážitkov misionárov, kedy by došlo ku povzbudeniu celého zborového zhromaždenia.

Sekundárny praktický cieľ záverečnej práce (p. 10) bolo prostredníctvom metódou dotazníkového vyšetrovania určiť prostredníctvom demografických údajov resp. zhodu s cieľovou skupinou CASD, Slovenské združenie. Definuj pravdepodobného člena na základe demografických dát. Následne v polo štruktúrovaných rozhovorov určiť faktory, ktoré mali dopad na jednotlivých adventistov resp. bývalých členov CASD (viď konzekvenciu metodológia prvej fázy dotazníkového šetrenia p. 40 a metodológiu druhej fázy polo štruktúrovaných rozhovorov pp. 40-41).



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▪ Naša záverečná práca zachycuje 0.89194% z celkového počtu (r. 2011) 2915 adventistov. Prišli sme ku záveru dotazníkovou metódou z počtu respondentov, ktorý boli ochotný zodpovedať demografické údaje 26 osôb z celkové cieleného oslovenia 103 osôb.

Vypracovali sme **Grafy 1, 2, 3 a Graf 4** (pp. 63-64) a môžeme zodpovedať, že potenciálny člen CASD, Slovenského združenia podľa nášho záchytu (0.89194%) je vo vekovej kategórii 31-50 rokov s vysokoškolským vzdelaním, ktorý je aktívne zamestnaný (p. 62). Cieľovú skupinu CASD (p. 45) mimo iné aj dôchodcov sme zachytili v demografii polo štruktúrovaných rozhovorov vid **Graf 5, 6, 7, 8** (pp. 66-67) a **Tabuľka 8** (p. 68). Predpokladáme, že online dotazníky vyplňovali tí, ktorý vedeli pracovať s Internetom a vyplniť náš Google® dotazník. Signifikantné metódy pre zavedenie domáceho biblického štúdia a následného krstu boli odporúčanie od priateľov a rodiny (p. 69), verejná prednáška Emanuela Duda a knihy od Ellen G. H. White (vid **Tabuľka 10** p. 70). Primárne signifikantne sme zaznamenali ústne šírenie energetickej osoby, označovanú ako „Alfa“ za najúčinnnejšiu metódu evanjelizácie a prítiahnutie nových členov pre CASD, Slovenské združenie.

Terciári všeobecný cieľ práce (p. 10) záverečnej práce bola práca zo štatistickými extenzívnymi demografickými faktormi pre CASD, Slovenské združenie. Zodpovedanie otázky v akom kraji na území Slovenskej Republiky je najväčšia redistribúcia pokrstených členov CASD, Slovenské združenie.

Pri záverečnej práci sme pracovali zo štatistickými kvantitatívnymi dátami a podľa našich zistení, ktoré sme spracovali v **Tabuľke 1** (p. 47) môžeme konštatovať, že nadpočetnejšia skupina sa nachádza v stredoslovenskom regióne v úhrne (2001):



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46.98163%, 1611 členov. Potom nasleduje východoslovenský región v úhrne: (2001): 31.11694%, 1067 a nakoniec západoslovenský región v úhrne (2001): 21.90143%, 751 pokrstených adventistov CASD, Slovenské združenie.

Následne sme zistili z **Tabuľky 2** (p. 48) nadpočetnejší úhrn 441 členov (15.12864%) vo vekovej kategórii (r. 2011) 40-49 rokov, nasledujú 412 členov (14.13379%) vo vekovej kategórii 50-59 rokov, budovanie nasledovníctva v kategórii 0-15 rokov v úhrne: 315 členov (10.80617%) a 310 adventistov (10.63465%), ktorý nasledujú v kategórii 60-69 rokov.

V **Tabuľke 3** (pp. 49-50) sme začlenili CASD do slovenského prostredia, ako 12 cirkiev v poradí CASD, v systéme cirkevných a náboženských spoločnostiach registrovaných na území Slovenskej Republiky v sčítaní populácie 3.3.1991, 26.5.2001 a 21.5.2011. V kontexte národnostných menšín v **Tabuľka 4** (pp. 51-52) kedy nadpočetnejšia národnosť je maďarská v úhrne 458 467 ľudí. Rómska národnosť nasleduje ako druhá v úhrne len 105 738 ľudí, čo vyjadruje 1.95919% z celkového úhrnu ľudí žijúcich na území v Slovenskej Republiky.

Môžeme preto zodpovedať svedomito na položené otázky (p. 11) Komunikačný mix nie je rigidný systém, môžeme ho skôr pripodobniť ku živému organizmu, ktorý sa adaptuje v každej firme unikátne. Po období roku 2020 od začiatku pandémie je predpoklad, že firmy a aj cirkevné organizácie do svojho komunikačného mixu budú zavádzať viac prvkov online prostredia. Bude predpoklad lepších a kvalitnejších webových stránkach, príp. zdieľania stream vysielania a budovania sociálnych sietí. Komunikačný mix sme identifikovali v holistickom pochopení (pp. 58-60) čo je vyjadrenie celistvej súvislosti v marketingu. Dôvody vylúčenia



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z organizácie CASD, Slovenské združenie sme spracovali v **Tabuľke 9** (pp. 69), kde zaradujeme zväčša spôsoby vedenia života a nesvätenie soboty.

Táto záverečná práca ma priamy vplyv na autora. Na jeho zmenu zmýšľania a písania do budúcnosti teoretických – praktických výskumov. V ktorých nachádza zmysel, určité poslanie pre bádanie v religionistickému marketingu. Zmenil sa autorovi prístupy, návyky, kompetencie, zručnosti a znalosti, ktoré si osvojil. Taktiež zmenil sa pohľad ku kvalitatívnym a kvantitatívnym dátam a spôsoby písania prác, odborných, publicistických článkov, (mimo iné: učenie sa pokore, skromnosti a trpezlivosti) a nezávislého pohľadu – stav pozorovateľa. Zároveň autor si výrazne zlepšil zdravý pohľad a racionálne kritické zmýšľanie. V budúcnosti by sa autor rád venoval popularizácii odboru marketing a rozvíjal si znalosti najmä z kvalitatívnej metodológie, religionistiky, potravinárstva, štatistiky a vedeckej práce pri ďalšom profesijnom štúdiu PhD na našej škole LIGS University v odbore Marketing.



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Prílohy

Obrázok 8

Anonymný demografický dotazník prvá strana

Anonymný dotazník slúžiaci pre spracovanie diplomovej práce.

Vymedzenie publika: členovia Cirkvi Adventistov Siedmeho Dňa (CASD), Slovenské združenie, prípadne bývalí členovia CASD.

Riešiteľ práce je študent (profesného magisterského MSc. Odboru Marketing, akreditovaní prostredníctvom ASIC na LIGS Univerzite (<https://www.ligsuniversity.cz/>)): Ľubomír Lakatoš, BBA. Kontakt: ľubomir.lakatos@outlook.com

Názov diplomovej MSc. práce: „Riešenie propagácie image spoločnosti Cirkvi Adventistov Siedmeho Dňa CASD prostredníctvom metód marketingového a komunikačného mixu v marketingu náboženských organizácií“

Veľmi si Vážim Váš dobrovoľný čas a som veľmi rád, že sa anonymne zúčastníte môjho výskumu, len pre služby diplomovej práce. Tieto údaje nie sú zdieľané, poskytované žiadnej tretej strane. Údaje sú púhé anonymné. Ďakujem Vám za Váš čas. Ľubomír, Lakatoš.

* Povinné

Pohlavie *

☐ muž

☐ žena

☐ nechcem uviesť

Poznámka. Získane z: Vlastné spracovanie autorom.



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Obrázok 9

Anonymný demografický dotazník druhá strana

Vek *

☐ 18-30 rokov

☐ 31-40 rokov

☐ 41-50 rokov

☐ 51 a viac rokov

Vzdelanie

☐ Základné

☐ Stredoškolské bez maturity s výučným listom

☐ Stredoškolské s maturitou

☐ Vysokoškolské

Pracovné zaradenie *

☐ Som zamestnaný/á

☐ Som zárobková činná osoba - OSVČ

☐ Som nezamestnaný/á

☐ Som študent

☐ Som na dôchodku

Poznámka. Získane z: Vlastné spracovanie autorom.



LIGS University

ZÁVEREČNÁ PRÁCA
PROGRAM INTERACTIVE ONLINE BBA

SPOLOČENSKÁ ZODPOVEDNOSŤ FIRIEM

Ľubomír LAKATOŠ

Október, 2019



ČESTNÉ PREHLÁSENIE

Vložením záverečnej práce do Študentského informačného systému LIGS University ja – Ľubomír LAKATOŠ – študent programu Interactive Online BBA, čestne prehlasujem, že som túto prácu vypracoval sám s prínosom tútora a používal som iba literatúru uvedenú v práci. Ďalej potvrdzujem, že nemám výhrady k požičiavaniu či zverejňovaniu tejto záverečnej práce alebo jej časti so súhlasom LIGS University.

V Scarborough dňa 16.10.2019

Ľubomír LAKATOŠ



Poďakovanie

Touto cestou by som rád poďakoval svojmu vedúcemu záverečnej práce Mgr. Markéte Dvořáčkovéj, MBA za jej podnety, pripomienky a cenné rady ktoré mi boli poskytnuté v priebehu písania mojej záverečnej práce.



ANOTÁCIA

Práca spoločenská zodpovednosť firiem poskytuje praktické a pragmatické stanovisko pre podnik. Autor vníma podnik ako jeden ucelený celok ktorý je prepojený manažmentom organizácie. Autor prakticky popisuje charakteristické znaky konceptu spoločenskej zodpovednosti firiem. Poskytol dobrý náčrt pre ekonomické, environmentálne a sociálne aktivity ktoré formuloval v praktickej aplikácii prípadovej štúdie čističky odpadových vôd. V práci je načrtnutá environmentálna etika voči zodpovednosti za planétu zem v dimenzionálnom priestore. Autor citlivo reaguje na ľudské práva, ktoré rozšíril vo svojich konceptoch. Autor vníma konsekvencie celku ktoré odôvodnil v filozofickom pojednávaní corporate social responsibility, v technickom koncepte corporate social responsibility aplikovanom na čističku odpadových vôd a politickom segmente spoločenskej zodpovednosti firiem. Autor vníma i náboženskú konsekvenciu spoločnej zodpovednosti firiem. Táto záverečná rešeršná práca je aplikovaná prakticky poskytujúca solídny základ pre tvorbu aktivít spoločenské zodpovedné podnikanie. Autor práce si prostredníctvom myšlienkových experimentov a vizualizácie vníma spoločenskú zodpovednosť ako nadstavbu novej ekonomiky - ekonomiky 21 storočí. Načrtol vzniknuté problémy v spoločenskej zodpovednosti firiem v ich autentickosti a dobrovoľnosti. Tento koncept je natoľko široký a dobrovoľný, že autor si kládol za cieľ podchytiť časť spoločenskej zodpovednosti firiem v jeho charakteristických znakov a determinantoch v trojdimenzionálnej štruktúre.

KLÚČOVÉ SLOVÁ

Biznis, dobrovoľnosť, etika, etický kódex, manažment, podnikanie, sociálna sféra, spoločensky zodpovedné podnikanie, transparentnosť, zainteresované strany



ANOTATION

Corporate Social Responsibility provides a practical and pragmatic view for the business. The author perceives the company as one integrated whole, which is connected by the management of the organization. The author practically describes characteristic features of the concept of corporate social responsibility. It provided a good outline for the economic, environmental and social activities which it formulated in the practical application of a case study of a sewage treatment plant. The thesis outlines the environmental ethics of responsibility for the planet earth in dimensional space. The author responds sensitively to the human rights he expanded in his concepts. The author perceives the consequences of the whole, which he justified in the philosophical treatise of corporate social responsibility, in the technical concept of corporate social responsibility applied to the sewage treatment plant and the political segment of corporate social responsibility. The author also perceives the religious consequences of corporate responsibility. This final thesis is applied practically providing a solid basis for creating corporate social responsibility activities.

Through thought experiments and visualization, the author perceives social responsibility as an extension of the new economy - the economy of 21 centuries.

He outlined the problems in corporate social responsibility in their authenticity and voluntariness. This concept is so broad and voluntary that the author aims to capture a part of corporate social responsibility in its characteristic features and determinants in a three-dimensional structure.

KEY WORDS

Business, code of ethics, corporate social responsibility, ethics, management, social sphere, socially responsible business, stakeholders, transparency, voluntary



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ZADANIE PRÍPADOVEJ ŠTÚDIE:

Ste na pozícii generálneho riaditeľa (nie majiteľa) čistiarne odpadových vôd nemenovaného okresného mesta. Majiteľ tejto organizácie (súkromná osoba) sa okrajovo zoznámil s problematikou Spoločenskej zodpovednosti firiem (CSR) a delegoval na vás požiadavku na zostavenie návrhu aktivít, ktoré by táto organizácia mohla vykonávať na zavedenie tohto prístupu v organizácii.

Spracujte návrh kompletného vnútrofirmerného dokumentu, ktorý bude popisovať a definovať konkrétnu metodiku Politiky CSR vo vybranej organizácii a tiež spomínaný návrh vhodných aktivít tejto Politiky vrátane plánu (termíny aj zdroje) konkrétnych aktivít tejto Politiky CSR.



1 ÚVOD

Manažment subjektov v 21. storočí prechádzal zmenami. Obdobie *70-tich* rokov zamerané na *kvalitu*, cez *80-tich* rokov, ktoré boli orientované na *zákazníka*, v *90-tich* rokoch sa do popredia dostal *reinžiniering*. Dôsledok globalizácie meniace sa vzťahy medzi spoločnosťou, organizáciami a vládou je posun smerom od ekonomickej stránky cez sociálnu rovinu do environmentálnej konsekvencie, tzv. *triple-bottom-line*: trojitá výsledovka hospodárenia – konsolidácia medzi *sociálnou* (*people-ludia*), *ekonomickou* (*profit-zisk*) a *environmentálnou* (*planet-Zem*) stránkou. Cieľom našej záverečnej práce je preštudovať a aplikovať spoločenskú zodpovednosť firiem ¹ a aplikácia *etiky* v konsekvencii environmentálnej etiky.

V záverečnej práci sa chceme zamyslieť či jednotlivé aktivity majú vplyv na ziskovosť podniku a ich dopad z dlhodobého hľadiska v integrácii konceptu spoločenskej zodpovednosti firmy (organizácie) v kontexte podnikovej ekonomiky a etiky. Budeme sa zaoberať správaním sa organizácie ako funkčného celku a hodnotiť jeho aktivity, ktoré si stanovíme ako významné v našej záverečnej téme spoločenská zodpovednosť firiem.

Vývoj spoločenskej zodpovednosti firiem od počiatkov bol zameraný na zisk, darčovstvo – filantropia, cause related marketing, obchodné zaujmy spoločnosti, strategické partnerstvá v 21. storočí ma za prioritné stanovisko udržať rozvoj podniku a inovovať stratégiu v organizácii. V dôsledku danej skutočnosti organizácia by mala prijať väčšiu zodpovednosť riadenia organizácie s ohľadom na viaceré aspekty svojej činnosti. Organizácia má vplyv na firemné a zainteresované subjekty ² akými sú zákazníci, zamestnanci, obchodní partneri, dodávatelia a subdodávatelia, akcionári, vlastníci a lokálne a miestne komunity v okolí firmy.

¹ (anglicky: CSR: Corporate Social Responsibility)

² (anglicky: Stakeholders)

2 SPOLOČENSKÁ ZODPOVEDNOSŤ V PODNIKANÍ

2.1 DEFINÍCIA CORPORATE SOCIAL RESPONSIBILITY

Spoločenská zodpovednosť v podnikaní sa pokladá za jeden potrebných nástrojov v rámci Lisabonskej stratégie. (*Promoting and European framework for Corporate Social Responsibility, Green Paper – EÚ 2001.*) Spoločenské zodpovedné podnikanie je koncept, podľa ktorého spoločnosť začleňuje sociálne otázky a otázky životného prostredia do podnikateľských činností a do vzťahov so zainteresovanými stranami na báze dobrovoľnosti. (Zelený, 2008) ³.

2.2 FORMOVANIE KONCEPTU CORPORATE SOCIAL RESPONSIBILITY

Koncept spoločenskej zodpovednosti firiem charakterizuje hlavne: dobrovoľnosť, zameranie na aktívnu spoluprácu so zainteresovanými subjektmi, záväzok prispieť k rozvoju kvality života, rozvoj, nie iba rast a vyčlenenie troch oblastí, v ktorých sa zodpovedné podnikanie prejavuje konkrétne. (Bussard et al., 2005; Zelený, 2008) ⁴.

Spoločenské zodpovedné podnikanie a udržateľných podnikateľských stratégií je viacdimenzionálny model postavený na troch dimenziách:

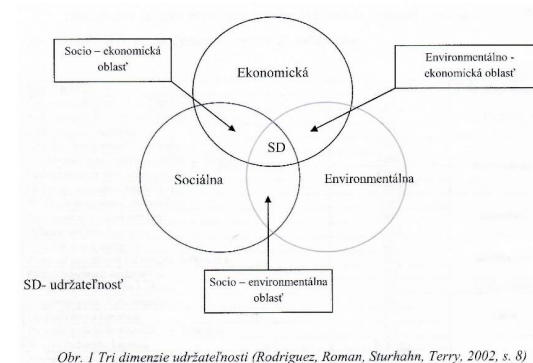
- *ekonomická efektívnosť* (ekonomická oblasť, oblasť správy a riadenia: „profit“)
- environmentálna zodpovednosť (environmentálna oblasť: „planet“)
- sociálna (spoločenská angažovanosť: „people“)

a ich prienikových oblastiach sú socio-ekonomická, environmentálno-ekonomická a socio-environmentálna oblasť.

³ ZELENÝ, J. 2008. *Environmentálne manažérstvo a spoločenská zodpovednosť*. Banská Bystrica : UMB FPV, 133 s.

⁴ BUSSARD, A. et al. 2005. *Spoločensky zodpovedné podnikanie*. Bratislava : Nadácia Integra. 112 s.

Medzi etické princípy patrí nestrannosť, angažovanosť, aktívna spolupráca, transparentnosť. Vyjadrujú záväzok prispievať k rozvoju kvality života jedincov žijúcich v spoločnosti a zdôrazňujú dobrovoľnosť.



Obrázok číslo 1. Sustainability assessment and reporting (Zdroj: RODRIGUEZ, S.I., ROMAN, M.S., STRUHAN, S.C., TERRY, E.H. *Sustainability assessment and reporting*, 2002.)

2.3 CHARAKTERISTICKÉ ZNAKY KONCEPTU CORPORATE SOCIAL RESPONSIBILITY

Spoločenské zodpovedné podnikanie *vzhľadom ku značnej šírke a komplexnosti konceptu* je možné stanoviť určité *základné charakteristiky* (Kunz, 2012):

Princíp dobrovoľnosti – spoločenské zodpovedné firmy *dobrovoľne vyvíjajú* aktivity a *prijímajú záväzky*, ktoré sú nad rámec zákonnej legislatívneho ustanovenia. Pôvod pramení z vnútorného presvedčenia organizácie.

Aktívna spolupráca a otvorený dialóg zo všetkými zainteresovanými stranami – tento záväzok *prekračuje tradičné povinnosti* organizácii chovať sa zodpovedne voči *akcionárom*. Začleňujeme tu celé interakcie významných skupín - stakeholders. Medzi



stakeholders patria: zákazníci, dodávatelia či miestne komunity. *Dôležitá súčasť sú aj mimovládne organizácie a vládne úrady.* Táto aktívna spolupráca umožňuje vytvárať *spojenia “win-win”* a preto stakeholders je rovnocenným partnerom v prospech oboch strán.

Angažovanosť firiem – organizácia *uplatňuje proaktívnu politiku a nečaká* na okamih kedy bude vyzvaná ku svojmu chovaniu. Vytvára nové trendy v spoločnosti ktoré *sú pozitívne a zaradené do firemnej stratégie.*

Systematický dlhodobý časový horizont – spoločenská zodpovednosť firiem je dlhodobá záležitosť. Mala by sa stať súčasťou *strategického plánovania, priebežnej kontroly a hodnotenia firiem.* Firmy samotne často zhodnocujú svoje úsilie vynaložené v spoločenskej zodpovednosti podnikania: *v lepšom image, dlhodobej stability či lojality* svojich zamestnancov a zákazníkov. Tento koncept by mal byť z hľadiska času dlhodobo udržateľný (Kunz, 2012).

Dôveryhodnosť – Pojem spoločenské zodpovedné podnikanie *nie je* vo svojej autentickej podobe *kampaní, sponzoringom ani mecenášstvom.* Mala by byť súčasťou integrovanej živej kultúry. Existujú *štyri základné predpoklady* pri zvyšovaní dôveryhodnosti – *osobitosť, autentickosť, transparentnosť a dôslednosť.*

Fungovanie firmy na tzv. „Triple–bottom–line business “– firmy by sa mali orientovať nielen na maximalizáciu svojho zisku a ekonomický rast, ale vzhľadom nato , že sú súčasťou prostredia vonkajšieho mali by sa sústrediť na otázky sociálne a environmentálne.

Zodpovednosť voči spoločnosti a záväzok firiem prispievať k rozvoji kvality života – spoločenské zodpovedné organizácie by sa mali aktívne zaoberať dvanásť kolo seba. Takto by tvorila imperatív etický v prospech spoločnosti. *Trvale* sa snaží organizácia *minimalizovať dopad sociálnych, etických a environmentálnych rizík* či hľadaním *trvale udržateľného* riešenia. Zaradujeme tu aktivity boja proti korupcii, ochrana životného prostredia, boj proti vykorisťovaniu či diskriminácia pracovníkov a ďalšie aktivity spoločensky prospešné (Kašparová, 2013).



3 SPOLOČENSKÁ ZODPOVEDNOSŤ V ČOV

Spoločenská zodpovednosť organizácie ČOV ⁵ v tomto vnútro firemnom dokumente vymedzuje rovnaký pomer aktivít v dimenzionálnych priestoroch. Komplexnosť metodiky je integrácia všetkých aspektov ČOV a rozvinutie zodpovedného chovania sa voči spoločnosti.

3.1 AKTIVITY V EKONOMICKEJ OBLASTI CORPORATE SOCIAL RESPONSIBILITY

Súčasťou integrácie CSR v ČOV zahŕňa komplex pre ekonomickú oblasť: (Kunz, 2012):

- organizácia a jej zamestnanci sa vyhýbajú korupcii a chovajú sa eticky
- spôsob správy a riadenia firmy
- vzťahy so zákazníkmi a dodávateľmi
- chovanie k vlastníkom, akcionárom

Organizácia ČOV má vypracovaný etický kódex, ktorá upravuje spôsob chovaniu sa ľudí v našej organizácii. Tvorí ho dokumenty Kódex správania ČOV a Etický kódex pracovníkov ČOV. Preferuje transparentné jednanie a manažment sa usiluje viesť ČOV v dobrej výrobnjej praxe pre systém akosti a kvality vody v ČOV.

Kódex správania sa organizácie ČOV je v súlade s etickým kódexom, ktorý je aktualizovaný a zverejnený na webových stránkach. Pracovníci ČOV sú oboznámení o aktualizácii etického kódexu, prostredníctvom elektronickej pošty.

Boj proti korupcii a transparentnosť pri hospodárení organizácie ČOV a transparentnosť výberovej súťaže – verejnosti je prístupné po aktualizácii dát na webovom sídle spoločnosti. Efektívne zverejňuje a sprístupňuje finančné toky medzi organizáciou ČOV a dodávateľmi organizácie.

⁵ Plný tvar : čistiareň odpadových vôd (ČOV).



Možnosti zvyšovania kvalifikácie zamestnancom ČOV v obsluhu, technológii a kompetencii súvisiace s prevádzkou organizácie ČOV v vodnom hospodárstve, Formy vzdelávania interného charakteru, tréningové vzdelávanie prípadne odborne - technické zvyšovanie kompetencií. Zamestnanci majú adekvátnu mzdu, primeranú podľa výkonu a rozsahu práce. Svoje pripomienky, názory a skúsenosti majú disponujú z možností osobného kontaktu (pre zamestnancom), elektronického kontaktu cez webové rozhranie (zákazníci, mimovládne organizácie). Organizácia ČOV rešpektuje férový konkurenčný boj a rešpektuje ochranu duševného vlastníctva. Pravidelne zverejňuje kvalitu a efektivitu čističky odpadových vôd a poskytuje prehľad kvalitatívny a kvantitatívny pre spoločnosť.

Organizácia ČOV pri svojej funkčnosti používa materiálové a technické zabezpečenie a pri poradenstve v vodnom hospodárstve je za férovú reklamu. Voči dodávateľom sa chová eticky v spokojnosti dodávateľov a dodržiava dohodnuté podmienky. Dotácie, granty a získané financie sa zaväzuje riadne a spravodlivo využiť na účel, ktoré boli poskytnuté v súlade podmienok udelenia dotácii, grantu od vlády či od zdrojov Európskej Únie pre čističky odpadovej vody. Implementácia pre súlad spoločenskej zodpovednosti v ekonomickej dimenzii: rozvinúť sociálny dialóg v pôsobisku organizácie ČOV, v organizácii podporiť podnikovú filantropiu v regionálnej úrovni. Organizácia v rámci šírenia CRS zapája dodávateľov materiálu pre chod ČOV. V rámci marketingu a reklamy používa marketing pre spoločnú propagáciu firmy a udalosti typu ochrana vôd, vplyv povodia na región a dodržiava etický kódex schválený radou pre Reklamu.

Chovanie sa voči vlastným akcionárom (Kunz, 2012) – organizácia nie len sleduje záujmy svojich akcionárov, ale i ďalších investorov a zároveň dbajú o ich informovanosť. Rešpektujú ochrany duševného vlastníctva. Firmy sú inovatívne a trvalo udržateľné. Rešpektujú pravidlá čestného boja. Spôsob správy a riadenia firmy – organizácia prijala a uplatňuje princípy dobrého riadenia. Je autentická, flexibilná a poskytuje transparentné informácie.



Ekonomická oblasť implementácie CSR v organizáciách ČOV	
Finančné toky organizácie ČOV. Prehľadnejšie hodnotenie výročných správ. Transparentné účtovníctvo a plánovanie rizík.	Zaväzuje sa generálny riaditeľ a predstavenstvo voči majiteľovi ČOV.
Primerané mzdy zamestnancom. Úplatkárstvo a korupcia. Vzdelávanie a tréning. Doplnková kvalifikácia. Postupy na zvyšovanie kvalifikácie.	Zaväzuje sa zamestnávateľ voči zamestnancom.
Dodržiavanie dohodnutých podmienok. Spokojnosť partnerov. Rovnosť príležitostí pri výbere dodávateľov. Podiel lokálnych dodávateľov. Rovnosť príležitostí pri výbere dodávateľov.	ČOV sa zaväzuje voči dodávateľom.
Rešpektovať férovo konkurenčný boj. Rešpektovať ochranu duševného vlastníctva.	Organizácia ČOV voči konkurencii. Dodržiavanie etických kódexov.
Dotácia. Grant. Daňové úľavy.	Organizácia sa zaväzuje splniť povinnosti vyplývajúce voči zainteresovanej strane: vláda SR.
Podniková filantropia. Podpora konceptu so samosprávou. Investícia do komunitných programov: voda. Sociálny dialóg.	Implementácia CSR voči neziskovej sekcii a stranám mimovládnych organizáciách.
Férová reklama. Poradenstvo.	Organizácia ČOV v rámci poskytovania bezplatného poradenstva obyvateľstvu.

Tabuľka 1. Ekonomická dimenzia (Zdroj: Lakatos, 2019).



3.2 AKTIVITY V ENVIROMENTÁLNEJ OBLASTI CORPORATE SOCIAL RESPONSIBILITY

Súčasť integrácie CSR v ČOV zahŕňa komplex pre environmentálnu oblasť: Integrácia environmentálnej dimenzie pre ČOV je v súlade vypracovaním environmentálnej stratégie a environmentálneho auditu. Výber dodávateľského reťazca je v preferencii environmentálnych kritérií. ČOV spolupracuje na aktivitách pre ochranu životného prostredia, zisťuje aktivity v komunitách a po správnom výbere sa integruje v komunitných aktivitách. Zapojenie komunitnej neziskovej organizácie implementácia stratégie neziskovej organizácie a ČOV v znení spoločného cieľa, inhibície uhlíkovej stopy v téme dopadu klimatických zmien komunikuje a podieľa sa na školeniach z praxe v tézach nastavenia pomeru filtri pri aeróbnom odpadovom hospodárstve.

Deklaruje technológiu a diskutuje na rovine tém prvotných mikrobiálnych procesoch pre reálne zadefinovanie pomoci mikrobiológie vôd a jeho významu pre spoločnosť. Zapája sa do konceptu kompostovania a využitia dopadového kalu pri ďalšom technologickom procese. Takto zapája nad rámec zainteresovaných občanov, dodávateľov a neziskové organizácie do jedného celku.

Vo vnútri firemnej politiky ČOV si kladie za povinnosť interný prepis úspory energie v dôkladnej izolácii, aplikovanej technológii a regulácia kúrenia v zimnom nečase.

V téze obnoviteľné zdroje je možnosť využitia slnečných panelov hlavne využitie biomasy a vzniknutých plynov pri mikrobiálnom čistení po prepočte ekonomického využitia. Taktiež vnútorné napojenie vody v prevádzke na cyklus čistenia odpadovej vody najmä vody splaškovej z možnosťami opätovnej recyklácie a uvedením do obehu firmy po splnení podmienok kladených na splaškovú vodu pre použitie na toaletách. Minimalizácia odpadu jeho recyklácia zahŕňa recykláciu v administratívnom oddelení ČOV – tlačenie s využitím obojstranného kancelárskeho papiera, triedenie odpadového hospodárstva papierov, plastov, tunerov, cartridge a materiálov. Presun zamestnancov podporuje použitie bicyklu, poukazuje na dopad a cieľ „zdravého



„zamestnanca. Umožní kúpu „krokomery“ pre administratívnych pracovníkov. Videokonferencie začleňuje do svojej činnosti Preferuje nákup od regionálnych firiem pre nutné komponenty a snaží sa rozvíjať stratégiu pre miestny rozvoj danom regióne. Implementácia a navrhované aktivity zaradené v organizácii ČOV:

- Odpadové hospodárstvo – odpad a voda. (Recycling odpadu, kompostovanie kalu, pripojenie čističky pre vnútorný chod a cirkulácie vody.)
- Obnoviteľné zdroje – slnko a voda. (Kúpa solárnych panelov, výmena žiaroviek za úsporné a energetické, administratívna prestavba materiálov, preferovanie opakovaných pitných barelov.)
- Doprava zamestnancov a relaxačné sadenie stromov kvetín krajinná architektúra. (Organizovanie dňa Zeme, pitnej vody, poriadku na pracovisku.)
- Dodávatelia – logistika, regionálny, okresný dodávateľ. (Preferencia so zavedením CSR.)
- Prepracovaná stratégia a zmena preferencií a orientácia na človeka v prospech spoločnosti. (Organizovanie prednášok, seminárov, bulletinov.)



V tomto konštrukte CSR sa spája oblasť zainteresovaných skupín:

• Environmentálny manažment. • Vyhodnocovanie environmentálnej výkonnosti podniku.	ČOV zapája majiteľa organizácie
• Znižovanie energetických a materiálnych zdrojov. • Recyklovanie.	ČOV zapája Zamestnancov ČOV.
• Riešenie problémov životného prostredia.	Voči konkurencii.
• Monitorovanie účinkov na životné prostredie.	Voči vláde SR, EÚ.
• Školenie praktickej činnosti vodohospodársky technik. • Rozvoj infraštruktúry. • Vplyv na životné prostredie v mieste pôsobenia. • Využitie: lokálnych obnoviteľných zdrojov.	ČOV zainteresuje neziskové organizácie.

Tabuľka 2. Environmentálna dimenzia v oblasti enviro-spoločnosť (Zdroj: Lakatos, 2019).

ČOV indikuje významnú tému: splaškové vody, odbúravanie defekcií výkalov ľudských a zvieracích produktov – spôsob ich ekológie a správneho technologického naloženia.

Druhá aktivita a spolupráca z neziskovým usporiadaním v téme interné a externé konferencie: Ekológia odpadového hospodárstva pri čistení vôd deklarováním mikrobiálneho čistenia splaškových vôd.

3.3 AKTIVITY V SOCIÁLNEJ OBLASTI CSR

Súčasť integrácie CSR v ČOV zahŕňa komplex pre sociálnu oblasť:

(Kunz, 2012)

– Vytváranie podmienok k tomu, aby mohli zamestnanci slediť svoj pracovný a osobný život tzv. work life balance.

- Rozvoj ľudského kapitálu.
- Outplacement.



- Zamestnanecká politika.
- Rešpektovanie princípu rovnakých príležitostí.
- Boj proti mobbingu, sexuálnemu harašeniu a obťažovaniu.
- Humanizácia práce, rôznorodosť, obohacovaniu práce a rotácia práce.
- Ochranná práce, starostlivosť o zdravie a bezpečnosti zamestnancov a pravidelné lekárske podmienky.
- Zdravá podniková kultúra otvorené priateľská podniková klíma.
- Na pracovisku sú dodržiavané ľudské práva.
- Vyhodnocujú sa budúce sociálne dôsledky firemných rozhodnutí a následne sa manažujú vyniknuté prípadne potenciálne riziká.
- Sociálne monitorovanie a reportovanie.
- Zamestnávanie minoritných a ohrozených skupín obyvateľstva.
- Zakazuje sa detská práca.

Nad rámec spoločenskej zodpovednosti firiem v dimenzii sociálnej dimenzii vnímate:

Kontakt počas rodičovskej dovolenky, podpora pri návrate do zamestnania, pomoc pri hľadaní práce, rekvalifikácia a školenia ČOV môže prispieť na aktivity kultúrne a spoločenské vyžitie. Poskytnúť psychologickú poradňu. Podporiť rozmanitosť na pracovisku: ženy, starší ľudia, etnické minority. Podporovať kariérne poradenstvo nad rámec talent manažmentu a diverzity manažmentu a team buildingu. Príspevok na zdravotnú (napríklad príspevok na očkovania) a stomatologickú starostlivosť.



Dary pre mimovládne organizácie a neziskové sekcie. Zapožičiavanie firemných priestorov.	Implementácia CSR voči neziskovej sekcii a stranám mimovládnych organizáciách .
Ohodnotenie - finančné, benefity. Adekvátna mzda za vykonanú prácu. Rozvoj konceptu ľudského kapitálu. Rekvalifikácia prepustených zamestnancov. Zdravie a bezpečnosť zamestnancov. Vyváženosť pracovného a osobného života. Work-life Balance. Prechádzanie mobbingu a sexuálnemu obťažovaniu. Dbať na duševnú a zdravotnú bezpečnosť v rámci všeobecného lekárstva stomatológie a psychologické intervencie v preventívnych opatreniach. Zabezpečenie vzdelávania a rozvoj zamestnancov. Monitorovanie ľudských práv. Garancia rovnosti príležitostí pre všetkých ľudí v organizácii. Ochrana osobných údajov. Poskytovanie outplacement prepusteným zamestnancom.	ČOV sa zaväzuje implementáciou CSR voči zamestnancom .
Zapájanie dodávateľov a organizácie do CSR aktivít.	ČOV sa zaväzuje implementovať CSR voči dodávateľom .
Zaisťovanie spätnej väzby v organizácii. Vykonávanie analýz vplyvu investície na vývoj ľudského kapitálu.	ČOV sa zaväzuje voči manažmentu organizácie.
Zákaz detskej práce.	ČOV sa zaväzuje voči zákonom , zákonodarcom a vláde SR, EU.
Firemné investície do miestnej komunity. Podpora študentskej praxe, stáže, organizácie besied a prednášok. Interpretuje aktivity v rámci podporí vedy a techniky.	ČOV sa zaväzuje voči obyvateľom implementovať CSR.

Tabuľka 3. Sociálna dimenzia (Zdroj: Lakatos, 2019).



4 ENVIROMENTÁLNA ETIKA

Etika ako *náuka o mravnosti človeka, o pôvode, súcna a vývoji jeho morálneho vedomia*,⁶ svedomia a konania predstavuje mravné normy v kontexte environmentálnej etiky.

Etika je filozofická disciplína ktorá pomáha zodpovedať otázky v aplikovanej etiky v mladom novom odbore environmentálna etika. *Človek je nedeliteľná súčasť prírody, ale nie je s prírodou identický. Makro etika životného prostredia sa zaoberá príslušnými normami správania v širokom celospoločenskom kontexte. Na druhej strane obsahom mikro etiky životného prostredia sú špecifické normy správania sa človeka k životnému prostrediu v konkrétnych podmienkach. Zaoberá sa znečistením ovzdušia, presýtením životného prostredia chemikáliami, znečistením a vyčerpaním zásob vody a napokon znečistením a znetvorením prírody. Zmeny v prostredí pôsobia na ľudský organizmus, na celkový spôsob života stavajú sa rozhodujúcim činiteľom pre budúci vývoj ľudskej spoločnosti.*⁷ Preto musíme kvantifikovať a identifikovať dopad činností človeka na celkový dopad životného prostredia. Odbor odpadové hospodárstvo – sa zaoberá produkciou odpadu, prírodné zdroje – zavádzanie obnoviteľných technológií minimalizovanie ľudskej činnosti tak, aby sme minimalizovali pocit vinný a niesli zodpovednosť.

Systematický opis morálnych vzťahov medzi ľudskými bytosťami a ich prirodzením prostredím definuje ekologická etika.⁸ Zaoberať sa procesmi v súvislosti

⁶ HALAŠOVÁ, Marta. *Spoločenská zodpovednosť – súčasť environmentálnej a firemnej kultúry: Corporate Social Responsibility in the context of environmental ethics*. Banskej Bystrici: Univerzita Mateja Bela v Banskej Bystrici, 2011, 339 s. [cit. 2018-08-07]. ISBN 978-80-557-0135-6. Formát: CD.

⁷ TEREK. Environmentálna etika: Environmentálna etika ako súčasť etiky [online]. [cit. 2019-09-24]. Dostupné z: <https://www.pulib.sk/web/kniznica/elpub/dokument/Terek3/subor/7.pdf>

⁸ KOHÁK, E. 1998. *Zelený svatozář*. Praha : Sociologické nakladatelstvo. S. 160-168. ISBN 80-85850-63-X.



presadzovaním environmentálnych hodnôt záleží na pohľade hodnotiteľa a hodnotné fenomény. Z pohľadu ekologickej etiky konáme nesprávne, ak hodnotíme objekty, ktoré majú hodnotu sami o sebe, akoby mali hodnotu len vzhľadom k naplneniu ľudských potrieb.⁹

Ovplyvňovanie spoločenského povedomia v organizácii ČOV je žiaduce a preto je vhodné rozšíriť tento koncept o hodnotu povedomia medzi jednotlivcami v regióne a zamestnancami ČOV.

Ovplyvní sa len nielen spoločenské vnímanie, ale začlení sa environmentálna etika ako súčasť existencie, takto z dlhodobého hľadiska bude tento pojem viesť k reálnemu naplneniu prevzatia zodpovednosti a jeho nového zmyslu pre posudzovanie spoločenskej zodpovednosti.

Dobrovoľný koncept CSR zabezpečuje z hľadiska dlhodobej udržateľnosti perspektívny vývoj kompatibilný s cieľmi spoločnosti a jej stratégie v plnení nad rámec zákonných požiadaviek a záväzku na báze dobrovoľnosti.

Environmentálna etika v dimenzii environmentálneho riadenia je úzko spätá z človek¹⁰ a jeho produkciou, správaním¹¹ a realizáciou svojej činnosti voči planéte Zemi. Generácie ktoré prichádzajú do pracovnej činnosti „Y“ a následne „Z“ ma iné paradigma ako generácia predchádzajúca „X“. Povedomie o prírode je momentálne na vrchole a aj pohľad ekonomický tvorí segment prospešný v ktorom sa uplatňuje manažment. Jednotlivé organizácie preto vedome a dobrovoľne preberajú zodpovednosť za prírodné zdroje a zachádzanie s nimi.

⁹ SMOLKOVÁ, D., PAVLOVIČOVÁ, Z. 1999. *Podnikateľská a environmentálna etika*. Bratislava : Iris, 1999. ISBN 80-8877-885-9.

¹⁰ Aristoteles: *O normách mravných hodnôt*. Praha: ČRo 3 Vltava, 2011. Dostupné z: <https://www.youtube.com/watch?v=SRzaY9RI04I>. Režie Jan Tůma.

¹¹ LAKATOS, Lubomir. *Human thoughts or: Vybrané aspekty z tém Pozorovateľ v konsekvenciách diapazónu Homininae*. Toronto: LIGS University, 2018, , 1. Dostupné z: <https://www.ligsuniversity.sk/sk/publication/human-thoughts-or-vybrane-aspekty-z-tem-pozorovatel-v-konsekvenciach-diapazonu-homininae>. Publikácie študentov.



5 DISKUSIA

Firma sa primárne zameriava na zisk. Toto tvrdenie je pravdivé pretože firmám a organizáciám ide o profit, povedomie a zvýšenie imidžu vlastnej značky.

Táto hodnota sa primárne odzrkadľuje v cene produktu, služby a preto je dôležité pripomenúť primárny cieľ pri podnikaní a budovaní značky tovaru resp. služby.

Naša organizácia ČOV si kládla poskytovať službu čistenia vody a rozhodla sa interagovať v širšom koncepte z významnými stakeholders – v našom prípade sú to vládne orgány, neziskové environmentálne organizácie, dodávatelia a subdodávatelia a občania mesta. Rozhodla sa tak konať na základe širšieho cieleného zapadnutia do plánov mesta, aby sa začlenila do infraštruktúry mesta.

Tento koncept zasahuje aj do vnútrofirmerného správania sa organizácie a reprezentatívneho správaniu sa manažmentu podľa etického kódexu, štandardov dobrého mravu a etických princípov voči otvorenému správaniu sa organizácie zverejňovanie dôležitých dokumentov, a toku financií v organizácii.

Voči zamestnancom sa aplikuje etika a etický kódex nad štandardne a interakcia medzi manažmentom, stredným manažmentom a zamestnancami priebehu prostredníctvom intranetu – zavedením informačného systému vo vnútri firmy. Taktiež férová odmena za prácu, diskusia a otvorený dialóg prebieha v služnosti v preferencii bez agresívneho jednania na pracovisku.

Všetky činnosti organizácie ktoré sme pripomenuli hore uvedenom texte a v kapitolách tejto práce kedy sme poukázali na environmentálny, ekonomický a spoločenský koncept, trojdimenzionálna štruktúra je dobrovoľný konštrukt t.j. naša organizácia ČOV sa zaviazala dobrovoľne aplikovať zásady spoločenského zodpovedného podnikania v praxi.

Kládli sme si pri našej záverečnej práci otázky kedy sme dlhodobo uvažovali nad konsekvenciami rizík pre organizáciu ČOV:



- Existuje riziko straty zákazníkov ak sa neprihlási ku konceptu spoločenskej zodpovednej organizácie? Je spoločenská zodpovednosť firiem konkurencie výhodná voči konkurencii schopnosti?
- Je táto inovácia v prospech spoločnosti v koncepte slušnosti a pochopeniu vyššieho súcna pre organizáciu? Harmonizuje tento koncept dobre mravy a sme schopný v rozdielnom prostredí aplikovať a udržať koncept v únosných hraniciach pri rozdielnych povahových črt ľudí na pracovisku?
- Zvýši sa morálka na pracovisku ak zavedieme spoločenskú zodpovednosť firiem ?
- Budeme môcť merať fluktuáciu zamestnancov tak, aby bola fluktuácia čo najmenšia?
- Je naša organizácia inovatívna a príťažlivá pre generácie „X,Z a Z“ ?

Pre transparentnosť voči téme chceme oboznámiť sa aj s negatívnymi stránkami spoločenskej zodpovednosti firiem. Prevádzkové náklady sa zvýšia, pretože spoločenskú zodpovednosť firiem musíme pripraviť, riadiť, monitorovať a vyhodnocovať. Potrebný správny čas na implementáciu spoločenskej zodpovednosti firiem. Správny výber zamestnanca ktorý bude zodpovedať za spoločenskú zodpovednosť firiem. Takto manažment začne implementovať spoločenskú zodpovednosť firiem. Tento projekt si vyžiada náklady na čas, náklady na zdroje a energie pre zamestnanca a zavedenie nového tímu pre spoločenskú zodpovednosť firiem. Druhá fáza ktorá si vyžiada náklad je začatie činnosti v ktorej je potreba vykonať vstupnú analýzu. V tretej fáze sa realizuje projektový zámer. Náklady sú pre integráciu spoločenskej zodpovednosti firiem. Zmena myslenia, správania vedúcich manažérov, pracovníkov a organizácie si vyžaduje čas a dialóg prostredníctvom ktorého sa vysvetlí súcno, etický koncept a konsekvencia v trojdimenzionálnej štruktúre.

V štvrtej fáze sú náklady na vyhotovenie správy ako sa implementovala v akom rozsahu sa podarilo implementovať spoločenskú zodpovednosť firiem.



Táto vyhodnocovacia fáza je rovnako dôležitá ako vstupná analýza spoločenského zodpovedania firiem.

Musíme spomenúť, že v spoločnosti panuje neinformovanosť o spoločenskej zodpovednosti firiem. Preto dobrá znalosť problematiky ju zaradujeme ako náklad na ľudský zdroj. Motivácia pre súcno, etické princípy z potreby dobrovoľnosti prispieť ku spoločnosti, ku prírode a dobrovoľne niesť následky za naše podnikanie je významné v krivkách sínusoidy. Preto treba vnútornú motiváciu podchytiť tak, aby sme čo najviac stabilizovali krivku sínusoidy v prijateľných medziach našej organizácie. Musíme mať nepamäti dobrovoľnosť a súcno potrebu mať prirodzený cit a motiváciu pochopenia problematiky tak, aby sme mohli cielene pomôcť a zvýšiť povedomie našej organizácie. Jedine tak sa dozvedia o našej snahe aplikovať spoločenskú zodpovednosť firiem. Tento koncept je nad rámec legislatívnych požiadaviek. Preto chceme upozorniť v našej diskusii na fakt kedy kontrolné orgány ak uvidia naše snahu aplikácie spoločenskej zodpovednosti firiem, prehľadnosť účtovníctva a tokov peňažných transakcií a transparentný výber dodávateľov – zníži frekvenciu kontrol zo strany kontrolných orgánov.

Kladieme si významnú otázku do akej miery môžeme spolupracovať s marketingovým oddelením?

Patrí tento spoločenský koncept pod marketingovým oddelením ? Pod Ľudskými zdrojmi či pod oddelením pre styk verejnosti a oddelením komunikácie ? Áno z hľadiska rizík pre manažment je vhodné upozorniť na skutočnosť, že niektoré organizácie budú vyvíjať aktivity len preto, aby mohli povedať „aj my sme spoločensky zodpovedná organizácia“. Ovšem my veríme, že koncept spoločenskej zodpovednosti sa dostane do povedomia generácie „X,Y a Z“ a práve tieto generácie „Y a Z“ budú správne poukazovať či organizácia je reálne spoločensky zodpovedná a či vyvíja dostatok cielených aktivít pre trojdimenzionálny priestor.



6 ZÁVER

Spoločenská zodpovednosť organizácie nenarušila ziskovosť organizácie, ale *úžitok* podnikania sa znásobil pre organizáciu a spoločnosť. Môžeme predikovať *výhody* oproti konkurencii v *atraktivnosti* pre *investorov* a integrácia organizácie do kontextu regiónu a spoločnosti. Zabezpečila rozvoj stratégie a udržateľnosti, ktorý je trvalý a dlhodobý. Lepšie koordinuje stabilitu organizácie z hľadiska projektového, krízového manažmentu a manažmentu ľudských zdrojov. Zlepšila renomé organizácie, značky a *reputácie* v spoločnosti a komunitách. *Potenciál* firmy, *inovatívne* myslenie zvýšil *motiváciu* zamestnancov a uchádzačov pracovať pre organizáciu. Organizácia takto dokáže *znižovať náklady* na efektívne využívanie zdrojov a deklarovať lepšiu reputáciu pre spoločnosť ako spoločensky zodpovedná organizácia.

Podľa analýzy ¹² 108 slovenských firiem:

- (52%) ako motív ku SZF (CRS) uviedla udržanie kroku s konkurenciou a požiadavkami na trh.
- (47%) uviedli cieľ prilákať a udržať si kvalitných zamestnancov.
- (48%) uviedli zlepšenie imidžu, (reputácia firmy) a u (44%) došlo ku zlepšeniu ekonomických výsledkov, zvýšenie lojality a spokojnosti zamestnancov (41%).
- Za riziká zodpovedného podnikania považovali – zvýšené prevádzkové náklady a tým aj možný dopad na ziskovosť (58%) uviedli konkurenčnú nevýhodu, či stratu zákazky (48%) oslovených firiem.

¹² FOCUS, NADSME *Vnímanie konceptu a praktík spoločensky zodpovedného podnikania malými a strednými podnikmi na Slovensku*. Bratislava: PONTIS, 2010. 79 strán.

SAKÁL, Peter a Gabriela HRDINOVÁ. *Spoločenská zodpovednosť – súčasť environmentálnej a firemnej kultúry: Dosiahnuté výsledky a diskusia*. Banskej Bystrici: Univerzita Mateja Bela v Banskej Bystrici, 2011, 339 s. [cit. 2018-08-07]. ISBN 978-80-557-0135-6. Formát: CD.



- Dôvody, ktoré bránili uplatniť zodpovedné podnikanie: zvýšené náklady (56%), nedostatočné zvýhodnenie zo strany štátu (53%) a chýbajúci kvalifikovaný ľudia (49%).

Podľa štúdie ¹³ v Českej Republike súhlasia (97,6%) okrem generovania zisku by sa malo angažovať v prospech spoločnosti, v ktorej pôsobia. Presvedčených respondentov firmy bolo (69,4%).

Spoločenská zodpovednosť firiem v environmentálnom záväzku pri ČOV prepája koncepciu pochopenia metódik v podniku a rozvíja príjemnú pracovnú atmosféru. Postupne sa mení koncept „nútenej“ práce na prácu z „ľudskou“ tvárou pre úžitok jedinca – zamestnanca. Sfunkčnil sa produktívny dialóg v sociálnej percepcii prepojený v komunitách organizácie v danom regióne.

Nový spôsob podnikateľského zmysľovania môže prispieť k riešeniu environmentálnych a sociálnych problémov a zlepšiť ekonomickú prax. Stav spoločnosti vyzdvihla potrebu zvyšovania dôvery v podnikateľských a ekonomických aktivitách. Zároveň organizácia môže prostredníctvom udržateľných stratégií stotožniť príležitosti, inovovať produkty a technológie, zacielené na riešenie sociálnych a environmentálnych výziev prítomnosti.

¹³ PAVLÍK, M., BĚLČÍK, M. a kol. *Společenská odpovědnost organizace. CSR v praxi a jak s ním dál*. Praha: Grada Publishing, a.s. 2010. 176 strán. ISBN 978-80-247-3157-5.

SAKÁL, Peter a Gabriela HRDINOVÁ. *Spoločenská zodpovednosť – súčasť environmentálnej a firemnej kultúry: Dosiahnuté výsledky a diskusia*. Banskej Bystrici: Univerzita Mateja Bela v Banskej Bystrici, 2011, 339 s. [cit. 2018-08-07]. ISBN 978-80-557-0135-6. Formát: CD.



Rozšírili sme si znalosti o indikátoroch ¹⁴ v odvetviach ¹⁵ od ratingových agentúr. Ak hodnotenie vychádza z nezávislých agentúr je výsledný výstup smerodajnejší. Metodológiu hodnotenia spoločenskej zodpovednosti firiem z hľadiska komplexu niektoré firmy považujú za *obchodné tajomstvo* a „know-how“ organizácie. Preto je transparentnosť výslednej zostavy zo strany organizácie, štruktúry, usporiadania „ťažšie“ prehľadný.

Marketingový pohľad na spoločenskú zodpovednosť firiem je vtedy významný ak spoločenská zodpovednosť a etika, keď o tieto témy *prejaví záujem zákazník* a spoločenská zodpovednosť sa tak stane *nástrojom* na *uspokojovanie požiadaviek* zákazníka. Vytvorenie *pozitívnej asociácie s menom a symbolom* je manažment značky. *Trhová hodnota*, tvorí väčšinovú *hodnotu* značky. *Reputácia* a značka sa stáva viac než *teoretickým* konceptom, je to *aktívum* organizácie. (Laurová, SPU).

Nám je bezprostrednejší pohľad z ľudských zdrojov (Human Resources), kde je vhodné sa zamerať na ľudský potenciál, na spoločnosť, komunitu a jednotlivca. Eticky pristupovať ku človeku, morálne zodpovedne viac ako ku prostrediu aj keď z hľadiska dlhodobého je nesmierne dôležité pamätať na environmentálnu prírodu a prenechať naše národné dedičstvo v minimálnej v takom stave v akom sme ho získali. No napriek tomu upútame pozornosť a obrátíme pozornosť na distribúciu etiky, etikety voči ľuďom v konsekvenciách človek – jedinec, skupina – spoločnosť, zamestnanec – komunita, vyváženosť – perspektíva a efektivita, rodina – deti – environmentalistika.

¹⁴ GRI: 79 indikátorov v šiestich kategóriách. Ekonomická rovina: 9 indikátorov, z toho 7 základných. Sociálna rovina: pracovné predpisy a právo na dôstojnú prácu: 14 indikátorov, z toho 9 základných. Ľudské práva: 9 indikátorov, z toho 6 základných. Spoločnosť: 8 indikátorov, z toho 6 základných. Zodpovednosť za produkty: 9 indikátorov, z toho 4 základné. Environmentálna rovina: 30 indikátorov, z toho 15 základných. Pri environmentálnej rovine podľa počtu dosiahnutých indikátorov sa určujú úroveň, „C“, „B“, „A“. „+“. Úroveň „A“ – predpokladá zahrnutie všetkých indikátorov.

¹⁵ Ekonomika, telekomunikácie, hutnícky priemysel, hypermarkety, energetika, drevospracujúci priemysel, poisťovníctvo, bankový sektor, stavebné sporenie, automobilový priemysel, vodárenské spoločnosti, textilný priemysel.



Zistili sme rôzne uhly pohľadov na spoločenské zodpovedanie firiem v práci sme obohatili aspekt odborne – technický ČOV, kontext: náboženskej konsekvencie spoločenskej zodpovednosti firiem, politický segment spoločenskej zodpovednosti firiem a filozofické pojednávajúce corporate social responsibility, ktoré sú v prílohách tejto práce.

Práca priniesla úžitok, pochopenie konceptu a myšlienkových konštruktov, ktoré spája predošle činnosti v podnikovom hospodárstve. Zistili sme možnosti dlhodobej stratégie pre organizácie, perspektívnosť a pri správnom reportovaní aj deklarovanie strategického zisku, značky a kvalitnej objektívnej reputácie. Predpokladáme čiastočné implementácie do manažmentu organizácie a rozvoj téz spoločenskej zodpovednosti firiem v blízkom „dvadsaťročnom období“ klasifikovaný ako „štandard“ etickej organizácie a objektívnej reputácie v malom a strednom odvetí podnikania.

Takto výrobné faktory – ľudská práca jej výstup a vstup do pracovnej činnosti dostane ďalší rozmer v dimenzii etiky. Renomé značky sa prejaví na strategickom riadení majetku a z dlhodobého pôsobenia dôjde k revitalizácii pôdy, vodných zdrojov a emisie uhlíku sa minimalizujú čo v dlhodobej perspektíve je cenný vklad pre miesto kde žijeme – Zem.

Táto práca ma veľmi ovplyvnila. Uvedomil som si, že možno existuje nádej pre organizácie ktoré vnímajú ľudský potenciál a sú transparentné.

Dodala mi nádej a hlbokú duševnú silu a energiu pre chuť vnímania firiem ako celku pre národné hospodárstvo.

Toto hlboké „Aristotelovo súcno“ a etického chovania mi ukázalo nový rozsah vnímania organizácii a je to optika pre moje oči, ktoré mi dodali zreteľný obraz pre organizácie ktoré sú spoločensky zodpovedné a pre tie ktoré len nesú determinovaný konštrukt spoločensky zodpovedné podnikanie v rýdzo marketingovom pojatí bez vyššieho súcna pre organizáciu a prirodzeného citu ku vedeniu organizácie v blahu spoločnosti a interakcii v trojdimenzionálnej štruktúre národného hospodárstva.



7 ZOZNAM LITERATÚRY A WEBOVÝCH ZDROJOV:

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8 PRÍLOHY:

8.1 DOPLNKOVÉ TEXTY

8.1.2 NORMY KVALITY

ISO 26000: 2010 Guidance on social responsibility.

EÚ: COM (2002) 347 Corporate Social Responsibility: A business contribution to Sustainable Development.

ISO/DIS 14051 Environmental management – MFCA: Material flow cost accounting.

ISO/DIS: 14006 Environmental management system – Guidelines for incorporating eco-design.

ČR: ČSN 01 0391 Systém manažerstva spoločenskej zodpovednosti organizácie.

Norma AA 1000 APS.

Norma AA 1000 Stakeholder engagement standard (2010).

Poznámka:

- Environmentálne dimenzie: CSR1, CSR2, CSR3 a Corporate Citizenship: Firemné občianstvo.
- Environmental Management Accounting: environmentálne manažérske účtovníctvo.
- ISO 14001 Systémy environmentálneho manažmentu (Environmental management system) ISO 14001 je označenie štandardu pre riadenie životného prostredia v organizácii. ISO 14001 je súčasťou rodiny ISO 14000 a je súčasťou medzinárodných štandardov vydaných Medzinárodnou organizáciou pre štandardizáciu ISO (International Organization for Standardization).¹⁶

¹⁶ ManagementMania.com: ISO 14001 Systémy environmentálneho manažmentu (Environmental management systém) [online]. Management Mánia, 2016 [cit. 2018-08-07]. Dostupné z: <https://managementmania.com/sk/iso-14001>. ISSN 2327-3658.



8.1.3 FILOZOFICKÉ POJEDNANIE CORPORATE SOCIAL RESPONSIBILITY.

Snaha firiem diferencovať organizácie, tak aby sme našli organizácie, ktoré budú dodržiavať nad rámec zákonné požiadavky veríme, že je obťažná. Konštrukt, ktorý vznikol od 1960tého roku je v logickej nadstavbe očakávajúci a predikčne organizácie zvyhodňuje, ak bude označená pojmom zodpovedného podnikania. Konštrukt spoločenského zodpovedania mimo ekonomické pojednávajúce a firmy, zapracované do problematiky, schopné riadne, deklarovať sociálne zodpovedné podnikanie na rozdiel od organizácií, ktoré len čiastočne interpretujú CSR nie je patrený vedomostný potenciál v plnom rozsahu znenia daného konštraktu. Postavenie na základe rýdzo ekonomického konštraktu je možné potvrdiť čím silnejšou emočnou stopou, ktorá ponesie myšlienku danej firmy možno viac ako len konštrukt rýdzo ekonomický.

Nadstavba emocionálnej ekonomiky, hrozby voči životnému prostrediu, vízie do budúcnosti a nášst' podporné stanoviská pre obhajobu bude cieľ organizácie, kedy je možnosť deklarácie vyriešenie problému, príspeť na spoločnú víziu či cieľ. Jedinec bez znalosti rozsahu komplexnosti CSR a diferenciácie 10 organizácií od seba, ktoré spĺňajú CSR politiku je veľmi obťažná.

Hypotetická rozdielnosť 3 auditných štúdií v jednej organizácii nás privádza v úvahu možnostiam:

- jeden spoločný garančný orgán pre kontrolu CSR v danom štáte vydávajúci jedinečné označenie o splnení celkových požiadaviek splnenia CSR.

- jedna spoločná asociácia pre podnikateľov, organizácia pre splnenie požiadaviek CSR. Asociácia pri politike CSR bude zdržiavať certifikovaných auditorov.

V tomto načrtnutí problému v poukázaní na emočnú vlastnosť človeka, ktorá je nadriadená rýdzej ekonomike. Emočne hodnotí, kedy v negatívnom prežitku dochádza aj ku mobilizácii ľudí má ekonomika progres a vývoj. Pre spotrebiteľa nie je a nebude dostatočné kompatibilný partner pre vedomostne CRS a pre firmy po splnení základných podmienok, bude reklamne výhodné interpretovať len čiastočné CSR v dosahu vhodnosti a kompatibilitie druhého a tretieho sektora. V prípade



nekontrolovaných auditov nezávisle na seba dôjde ku zneváženiu tohto konštruktú a čiastočnej frustrácii a spochybnenie rýdzo ekonomického konštruktú no je vhodné ho začleniť aj v rámci historického kontextu štátu, regiónu a typizovanej spoločnosti. Reagovanie na prvotné, elementárne vlastnosti jedinca, *je ľudské a čo je ľudské nie je pre človeka cudzie*.

Do pozornosti treba uprednostniť slovenského historika Profesora Milana Stanislava Ďuricu (žijúci, narodený 1925) a českého historika Michala Stehlíka (rok 1976) ktorých koncepty histórie zasahujú do rýdzo ekonomických štúdií z hľadiska komplexnosti a sociológie (žijúca 1935) doktorka Jiřina Šiklová. Spisy Profesor Milana Stanislava Ďuricu majú zásah natoľko komplexný, že jeho pohľad je známy aj v Kanade a jeho vyjadrenia charakterizujú slovenskú spoločnosť a ekonomiu. Z hľadiska pohľadu „z vonku“ v liberálnej krajine môžeme potvrdiť rozdielnosť s tendenciami nacionálnosti a rozdielnosť ekonomických systémov založených na „prvotnom“ emocionálnom kontexte a vízie konštruktov „dobrého“ človeka, občana zo sklonmi indoktrinácie a strate jedinečnej identity. Spoločenské zodpovedanie bude mať dosah na prvotné zmyšľanie národov, ale pri zmiešaní národov aj v Európe, kedy dôjde ku upevneniu prvotnej identity a tento koncept, konštrukt je príjemný spotrebiteľom a dodávateľom.

Prax až ďalšie storočie umožní vykryštalizovať myšlienkový konštrukt a ustáliť environmentálne stanoviská tak, aby pojem „bio-odpad“, „bio-potravina“ spĺňala podmienky nie len environmentálne, ale zdravotne nezávadné. Dnes pojmy sa označujú nezodpovedne a aj spoločnosti, jedinca nie sú vedomý v komplexnej chémii a nutnosti deklarovania prvotných organizmov na báze štandardizovanej mikróflóry. Pozoruje bez kontrolovateľnosť a splnenie 10 indikátorov v organizáciách nesúci pojem „BIO“ pritom používajú v technologickej úprave časť chemikálií, ktoré nedeklarujú v bežnom prostredí. Obdobne predpoklad nálepiek spoločenskej zodpovednosti a použitia legalizácie nálepky „my sme spoločensky zodpovedný“ po splnení minimálnych požiadaviek, splnení hodnotiacich indikátorov bude nemožnosť detegovať a objektivizovať signifikantne významné firmy, dobrovoľnosť pre spoločnosť



ako celku. Tvrdíme, že aj minimálne požiadavky sú prospešné z hľadiska incidencie v spoločnosti a preto podporovať tento konštrukt má hlboký význam v komplexnosti pojmáť témy a detailného nezávislého hodnotenia jednou akreditovanou organizáciou, garantovaná v štátnom zriadení.

8.1.4 TECHNICKÝ KONCEPT A AKTUÁLNOSŤ ČOV

Organizácie, ktoré zabezpečujú prečistenie vody – čistiareň odpadových vôd (ČOV) usadzovaním kalov cez piesky a filtre, likvidáciami pomocou chemikálií, z komplexných organických molekúl na anorganické jednoduché látky (sedimentačné lapače, nádrže), ktoré sú šetrné pre životné prostredie prípadne za použitia mezofilných a psychrofilných mikroorganizmov (vyhrievacie procesy, tvorba kalu a bioplynu ai.), ktoré svojou metabolickou aktivitou ovplyvnia kvalitatívne ukazovatele akosti vody – je v dnešnej dobe veľmi aktuálna. Akosť parametru a jeho kvalita stanovuje STN EN ISO 6222. Kombinácia metód a adekvátny, šetrný technologický proces nesie v sebe ohľaduplnosť na životné prostredie, správanie sa ohľaduplnosti ku životnému prostrediu a celých ekosystémov napojených na podzemné vody, splaškové vody a vody pre ďalšiu distribúciu pre poľnohospodársky priemysel. Legislatívna úprava podporuje tému čistiareň odpadových vôd stanovila normu EN 12566-3 v súlade Zákona čísla 364/2004 Z.z v znení 372/1990 Zb. o nutnosti čistiť vodu pri počte obyvateľov 10 tisíc ako pokročilé ČOV a jednoduchšie technológie úpravy vôd od 2 tisíc obyvateľov.

Preto je vhodné, aby v návrhu spoločenskej zodpovednosti organizácií pristúpila ku oboznámeniu sa problematiky a vnímanie dialógu a interakcie s *stakeholdermi*.

Jednotlivé vhodné príklady pre spoločensky zodpovednú organizáciu z pohľadu riaditeľa organizácie a manažmentu:

Možnosti vytvorenia „dňa otvorených dverí“, „deň pitnej vody“ a podporovanie domácich čistiární vôd je len benefit pre spoločnosť. (Exkurzie, prednášky ai.)



Možnosti zastrešovať (SOČ a VOČ) prác v vodárenskom hospodárstve je benefit pre spoločnosť a tvorba dobrého mena.

Možnosti podpory vzdelávania a praxe v odbore Vodohospodársky technik. Prepojenie kompetencií odborných tvrdých a mäkkých v systéme školstva SR aj v rámci experimentného štúdia. (Duálne vzdelávanie.)

Lahšia integrácia do projektového plánu regiónu a mesta. Podchytenie generácie Y,Z a tvorba mena a následníctva v organizácií.

Odborné poradenstvo používania čističky odpadových vôd typu (napríklad tipov microclar AT- 6,7,8, aquatec VH6,8, 8EO ai.) pri výsledkov produkcie odchyty subcelulárnych foriem 99,9 % a E.coly spp. (rod. Koliformné s čefade: Enterobacteria ceae). kolón tvoriacich jednotiek 0 KTJ/100 ml. Takto sa zabezpečí ekológia mikroorganizmov.

8.1.5 POLITICKÝ SEGMENT SPOLOČENSKEJ ZODPOVEDNOSTI FIRIEM .

Slovenská Republika implantovala požiadavky Európskej Únie a vnímame potenciál začlenenie konštruktu čiastočného segmentu spoločenskej zodpovednosti firiem. Spoločnosť (do roku 2008) získavala uvedenie o konštruktu CSR, vykonávala osvetu a menovala súťaže pre organizácie, ktoré začlenili tento systém. V Bratislave vyzdvihnem mestskú časť *Bratislava – Petržalka*, ktorá implementovala vo svojej organizácii nad rámec environmentálnu oblasť. Táto snaha postupne prechádza v koncepciu solídnu a strategickú.

Prípadne si, ekonomický spád v štáte Grécka (rok 2015) ¹⁷. V tomto období, kedy sa uvažovalo vládne zriadenie pod vedením premiérom SR (kabinet Roberta Fica) bude v účasti spolu financovať s ostatnými štátmi eurozóny sa významné obyvateľstvo búril (trvalý euroval: ESM, európsky stabilizačný mechanizmus

¹⁷ Odkiaľ zoberieme 74 miliárd eur na záchranu Grécka? Ako funguje trvalý euroval ESM [online]. News and Media Holding, 2015 [cit. 2018-08-07]. Dostupné z: <https://www.etrend.sk/ekonomika/odkial-zoberieme-74-miliard-eur-na-zachranu-grecka-ako-funguje-esm.html>



MMF.& INESS., ECB&ELA.,). Internetové „spoločenstvo“ v diskusiách nemala tendenciu solidarity už nehovoriac o finančnej stránke štátu a obyvateľstva.

Povedomie sociológie spoločnosti – politické boli naklonené k negatívemu stanovisku a už vonkoncom nemali tendencie solidárne len nutné zo zákonnej povinnosti a členstva v eurozóne. Toto je trizvy stav, kedy občan tendencie chce a uvíta profit z eurozóny, no prispieť do spoločnosti ako celku nemá v žiadnom prípade vo väčšinovom stave tendenciu. Pozitívum vnímame ochotu zapojiť sa do diskusii spoločnostiam riešenia povedomia medzi slovenským národom.

Obdobne pôrovnosť názorov v témach chudoba a India. V Slovenskej Republike a ich postavenie etnických menšín nie je riadne organizované a zabezpečený strategický trvalý rozvoj. Vo väčšinovej populácii ak dochádza ku jazykovej mutácii, iného vzhľadu ako majoritnej spoločnosti je omnoho ťažšie uplatnenie.

Pojem ľudská práca ešte nenahrádza ani v tomto období zábezpeku adekvátnej hodnoty pojmu človek a jeho práca. Reálny stav pre interpretáciu a reálne začlenenie komplexu spoločenskej zodpovednosti organizácie tak aby korektne bola dotovaná spolupráca medzi neziskovým tretím sektorom, vládami a podnikateľskými subjektmi je ešte len vízia. Prvé kľúčky a nápravy sú patrené už v Prešovskej integrácii duálneho vzdelávania a bratislavskej štátnej správy. Začleňuje sa postupne komplexnosť a rovnaký pomer medzi dimenziami tak, aby tento pojem sa postupne zautomatizoval do miery prebratia zodpovednosti a Váženie si človeka viac ako len výrobný materiál produkujúci výrobky. Spoločnosť Foxconn , roky 2013-2014 a jeho členenie environmentálny pomer vysoký no ku morálnemu a etickému chovaniu s vietnamskými, mongolskými, slovenskými a etnickými menšinami na výrobných linkách, direktívne chovanie, malo času na odpočinok penalizované v sume 600.000 Kč ¹⁸ .Recycling a formálna stránka na vysokej úrovni, v reálnej praxi nedostatočná

¹⁸ Foxconn má zaplatiť pól miliónu, dělníci měli málo času na odpočinek
Zdroj: <https://pardubice.idnes.cz/foxconn-pokuta-0g0-/pardubice->



ku ľudským právam a hodnotám¹⁹ pre človeka.²⁰ Agentúrne zamestnania pre spoločnosť a reputácia vykorisťovania. Táto objektívna skutočnosť nás privádza ku myšlienke: ak v štátoch eurozóny sa porušujú práva a formálne majú zavedený environmentálny recykling a iné aspekty odpadové hospodárstvo a iné sú schopný konzultovať s stakeholdermi na úrovni reálneho zabezpečenia a poberania zodpovednosti v regióne? Do akej miery stav je formálny a ziskovosť prvotne determinovaná firma? Do akej miery má zásah postavenie a manažovanie ľudí bez zreteli na etiku, humanizmus a komplexnosť v planéte Zemi?

Týka sa spoločensky zodpovedných organizácií²¹ len 1,23% zainteresovaných skupín a 0,77% mimo vládnych organizácií? Pri vodárenskom sektore len 0,54 definované skóre, ak berieme úroveň CSR v oblasti ekonomika podľa zainteresovaných skupín?

Je vhodné vnímať objektívny stav v konsekvenciách etiky & politické správanie, sociologické chovanie skupín, marketingu a postupne aj Human resources.

Obdobne v zodpovedanie sa pri manufaktúre výroby rifle v Indii pestovanie Indiga v poľnohospodárstve. Poukazujeme na širší aspekt nie len ekonomické začlenenie a environmentálny koncept, ale z hľadiska etiky voči človeku. Kladieme si

zpravy.aspx?c=A140130_134924_pardubice-zpravy_wlk [online]. Pardubice: iDNES.cz, 2013 [cit. 2018-08-07].

¹⁹ *Stížnosti vypovídají o atmosféře ve Foxconnu, říká pracovní inspekce*. iDNES.cz [online]. Pardubice: iDNES.cz, 2013 [cit. 2018-08-07]. Dostupné z: https://pardubice.idnes.cz/inspektori-kontroluji-ve-foxconnu-casto-stiznosti-je-hodne-prg-/pardubice-zpravy.aspx?c=A131011_1986962_pardubice-zpravy_jah

²⁰ *U pásu mlčky a bez pití. Tak Němci píšou o práci v pardubické Foxconn*. iDNES.cz [online]. Pardubice: iDNES.cz, 2013 [cit. 2018-08-07]. Dostupné z: https://ekonomika.idnes.cz/nemci-pisou-o-otrocine-v-pardubicke-fabrice-foxconn-fxs-/ekoakcie.aspx?c=A131003_115931_ekoakcie_fih

²¹ VICIANOVÁ, Jana. *Spoločenská zodpovednosť – súčasť environmentálnej a firemnej kultúry: Dosiahnuté výsledky a diskusia*. Banskej Bystrici: Univerzita Mateja Bela v Banskej Bystrici, 2011, 339 s. [cit. 2018-09-24]. ISBN 978-80-557-0135-6. Formát: CD.



prvoradý etický koncept pri spoločenskej zodpovednosti a dodržiavanie, zabezpečenie ľudských práv a slobôd pri práci, vzdelávaní a živote na Zemi.

8.1.6 NÁBOŽENSKÁ KONSEKVENCIA SPOLOČENSKÉJ ZODPOVEDNOSTI FIRIEM.

Spoločenská zodpovednosť firiem v Toronte je podchytená o ktorej je nám známe v organizácii na, ktorú by sme upriamili pozornosť Evanjelická cirkev²², ktorá má rozšírené koncepcie čiastočne v komunitných etických službách. Obdobne ako anglikánska cirkev v Scarborough²³, ktorá má vyspelý program významne pre vekovo starších jedincov, grilovanie, posedenie, rozvoj a zásah do voľno-časových aktivít. Hodnota človeka má podchytená cirkev *The United Church of America* v Scarborough,²⁴ Toronte – kde v čele pochopila rovnoprávnosť pohlavia, bez diskriminačné opatrenia pre vek, pohlavie, sexuálne orientácie (LGBTQ+), zdravotné a mentálne postihnutia človeka a ďalšie aspekty. Tento koncept náboženstva ďaleko presahuje náboženské koncepty v eurozóne a najviac deklaruje normatív Organizácie spojených národov.

Budhizmus už v Sanskrte definuje elementy, ktoré sú podchytené v spoločenskej zodpovednosti firiem. Tento konštrukt v budhistickom chápaní nie je nový len doplnkovo orientovaný a v dnešnej dobe prijímaný. Priame spojitosti nachádzame v budhistickej ideológii, etiky budhizmu a momentálne v seba rozvoji,

²² St Paul's Slovak Evangelical Lutheran Church: Religious organizations & Church group [online]. Toronto - Scarborough, 2018 [cit. 2018-09-24].

²³ *Grace Church* [online]. Toronto - Scarborough: Grace Church, 2018 [cit. 2018-09-24]. Dostupné z: <https://gracechurchscarborough.com/>

²⁴ Scarborough Bluffs United Church [online]. Toronto - Scarborough, 2018 [cit. 2018-09-24]. Dostupné z: <http://scarboroughbluffs.org/>



ktorý taktiež je ovplyvnený ázijskou kultúrou časťami, ktoré sú členené v seba rozvoji v organizáciách „nechválene“ známych Scientológických cirkvách v US a *New Age*.²⁵

Pri ekonomickom pohovore je úplne odlišné spolupracovať s ľuďmi v ideológii budhistickej, respektíve na hrane hinduizmu a budhizmu.

V našom ponímaní spoločenskej zodpovednosti v témach etiky a etikety vyzdvihneme organizáciu Spojených národov jej koncept OSN (UNO: *United Nations Organisation*), ľudské práva a hodnotenie spoločenskej zodpovednosti práve v kritériách OSN (UNO: *Office of Civic and Social Responsibility*).

Exaktné metódy hodnotenia – UN: Global compact (Reporting on Progress Towards the Global Goals)²⁶

²⁵ HUBBARD, L. Ron. *Dianetika: Moderná veda o duševnom zdraví*. New era, 2018 [cit. 2018-09-24]. ISBN 9788776887155. Dostupné z: 2009

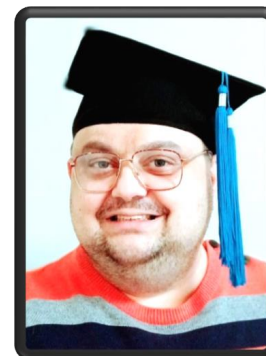
²⁶ *Reporting on Progress Towards the Global Goals: New guidance for companies to report their impact on the Sustainable Development Goals* [online]. UN Global Compact, 2018 [cit. 2019-09-24]. Dostupné z: <https://www.unglobalcompact.org/>



H. C. Dr. Lubomir LAKATOS

DOCTOR HONORIS CAUSA IN HUMANITIES
(Grace Ladies Global Academy)

Lubomir LAKATOS, DSc., TITCCT, TITCCWT,
MSc., BBA



**Name, Surname, and Obtained Academic
and Professional Credentials:**

Lubomir LAKATOS, DSc., TITCCT,
TITCCWT, MSc., BBA

Professions:

**Entrepreneur, Lecturer, Mentor,
Tutor, Consultant, Independent Scientist,
Clinical, Community, and Occupational
psychotraumatologist, Marketing
Manager**

Locations:

**Toronto – Scarborough, Ontario, Canada
Bratislava - Slovak Republic**

Official paper on:

**INTERDISCIPLINARY HOLISTIC APPROACHES TO ADDRESSING COMPLEX
HUMAN BIOLOGICAL, PSYCHOLOGICAL, SOCIAL, AND SPIRITUAL NEEDS –
PHILOSOPHY, ETHICS, AND RELIGION**

**Presented to Grace Ladies Global Academy
For an Honorary Doctorate in Humanities
On 19th January 2025**

Lubomir LAKATOS, DSc., TITCCT, TITCCWT, MSc., BBA

Toronto, Ontario – Canada

Independent: Online Counseling, Consulting Services, Mentor, Consultant, Lecturer, Tutor, Independent Scientist – Entrepreneur, , Clinical, Community, and Occupational psychotraumatologist, Marketing Manager

Interdisciplinary Holistic Approaches to Addressing Complex Human Biological, Psychological, Social, and Spiritual Needs – Philosophy, Ethics, and Religion

Presented to Grace Ladies Global Academy

Allow me to introduce myself. My name is **Lubomir LAKATOS, DSc.**, and I am 38 years old. I am a Slovak and currently a permanent resident of Canada, where I am in the process of becoming a naturalized citizen.

Education has always been a cornerstone of my professional journey, particularly in advisory and consultancy roles. It opens doors to critical thinking and equips us with the skills needed to navigate the vast sea of information in our digital age. For me, education and continuous, lifelong learning are not important—they are essential. They teach us humility, allowing us to absorb knowledge deeply and apply it in meaningful conversations, consultations, and discussions. I view education as a key and holistic component for anyone aiming to progress in our digital world. Critical thinking is crucial in sorting and processing information to prove its practical significance. This is why I champion professional education as a foundational construct for the future of every individual.

I completed my postgraduate studies at **Collegium Humanum – Warsaw Management University**, obtaining a Doctor of Science degree. My dissertation was in the field of Psychotraumatology, which I defended on May 21, 2023, achieving the highest possible score: "very good." Academically, I earned ninety ECTS credits, including sixty theoretical hours and one hundred practical hours, spread across twenty-two subjects. My dissertation ¹ was titled: *"Possibilities of Contemporary Therapy, Hagiotherapy in Coping Strategies: The Roma Population in Toronto, Ages 18-50."* The supervisor for my dissertation was Associate

¹ LAKATOS, L. (2023). *Possibilities of Contemporary Therapy, Hagiotherapy in Coping Strategies: The Roma Population in Toronto, Ages 18-50*. [Postgraduate dissertation]. DOI: 10.13140/RG.2.2.20944.69129 https://www.researchgate.net/publication/370800802_MOZNOSTI_SUCASNEJ_TERAPIE_HAGIOTERAPIE_V_COPINGOVYCH_STRATEGIACH_ROMSKEJ_POPULACIE_V_TORONTE_VO_VEKU_RESPONDE_NTOV_18_AZ_50_ROKOV_POSTGRADUALNA_PRACA?channel=doi&linkId=64638f554353ba3b3b6ad956&showFulltext=true

Professor Dr. Maria Gaziova, a forensic clinical psychologist, university lecturer, and head of the department. Associate Professor Maria Gaziova approved the work for the defence. The external expert opinion, which I highly value, was provided by Professor Anna Hogenova ² (Charles University in Prague, Hus Faculty of Theology), who unequivocally recommended my dissertation for approval. The dissertation was duly defended before the committee and university representatives.

I am pleased to mention the period during which I studied at the **Toronto Institute** ³, under the leadership of **Director Dr. Anna B. Baranowsky**, CEO, from June 6, 2023, to October 10, 2024. During this time, I completed sixteen specialized courses in two fields of specialization. This led to my certification as a Clinical Psychotraumatologist, with 98 CEU credit hours, and a Community and Occupational Psychotraumatologist, with 91 CEU credit hours. The study was practical and demanding, but I value it greatly as it has been beneficial to my practice.

Selected certification in Psychotraumatology at the Toronto Institute under the leadership of Director Dr. Anna B. Baranowsky, CEO

Course	Awarded on
TI-106 Supervision in Community & Workplace Traumatology	Thursday, 10 October 2024, 12:21 PM
Community & Workplace Traumatologist Designation	Thursday, 10 October 2024, 12:21 PM
TI-601 TeleMental Health Intro	Thursday, 3 October 2024, 5:40 PM
TI-105 Group Approaches Trauma Survivors	Friday, 30 August 2024, 12:02 PM
TI-104 Motivational Interviewing after Trauma	Friday, 30 August 2024, 11:11 AM
TI-103 Standards of CWT Trauma Care	Saturday, 10 August 2024, 7:08 PM
TI-102 Trauma Evaluation & Community Resources	Saturday, 10 August 2024, 12:57 PM
TI-206 Supervision in Clinical Traumatology	Wednesday, 29 May 2024, 2:09 PM
Certificate of Completion as a Clinical Traumatologist	Wednesday, 29 May 2024, 2:08 PM
TI-207 Compassion Fatigue Specialist (Therapist)	Friday, 5 April 2024, 5:12 AM
TI-205 Group Approaches with Trauma Survivors: Clinical	Thursday, 28 March 2024, 6:18 PM
TI-204 Tools for Trauma: A CBT Approach	Thursday, 28 March 2024, 3:57 PM
TI-202 Overview of Assessment and Interventions	Saturday, 1 July 2023, 10:56 AM
TI-203 Clinical Standards of Trauma Care: Attachment, Systems and Context	Saturday, 1 July 2023, 8:21 AM
TI-107 Compassion Fatigue Resiliency - Educator	Friday, 16 June 2023, 9:55 AM
TI-1001 Early Intervention Field Traumatologist	Tuesday, 6 June 2023, 10:08 AM

² I hold **Professor Anna Hogenova from Charles University** in high regard. She lectures in philosophy and has left a significant philosophical imprint on me, especially in the areas of existential phenomenology and Czech phenomenology. In my work, I have also contemplated phenomenological approaches to concepts such as suffering, the meaning of life, existence, happiness, and other phenomena that we explore through phenomenology.

Quotes from Professor Anna Hogenova that resonate with me include:

- "To understand the world phenomenologically means to encounter it in its raw, unfiltered state, and to be moved by its essence."
- "Existential phenomenology teaches us that suffering is not just an experience to be endured but a profound source of insight and growth."
- "The meaning of life is a horizon that constantly expands as we deepen our understanding of existence through reflective and lived experience."

³ Dr. Anna B. Baranowsky, CEO. (2025). *Traumatology Institute (Canada)* [Online]. Online Trauma Training For Mental Health, Community And Trauma Counselling Professionals. <https://psychink.com/>

LIGS University ⁴ carries the inspiring motto: *"Study online for Success without borders or limits."* I am proud to have graduated from **LIGS University** with a Master of Science (MSc) in Marketing. ⁵ My core program included seven essential subjects, supplemented by five elective subjects. This comprehensive curriculum provided a blend of theoretical and practical courses such as Management, Marketing, Global Marketing, Marketing Communication, E-commerce, Internet Communication, and Media Communication. Additionally, I delved into elective courses in HRM management, covering Human Resources, Communication, Managerial Ethics, Planning and Development of Human Resources, and Recruitment and Selection of Employees. Each subject required passing a knowledge test and completing a case study by APA 7 standards.

Reflecting on my Bachelor of Business Administration ⁶ studies in Management at LIGS University, I recall the rigorous training I received in text analysis, test questions, application, and the writing of models and case studies based on practical experience. I have fond memories of the tutors who made the subjects engaging and instilled in me a genuine love for learning. LIGS University holds a special place in my heart, and I will always remember it fondly. The bachelor's program was demanding, and I had to navigate diverse types of tutors and communication styles to complete my studies. I am grateful for the journey that allowed me to complete both my bachelor's and master's degrees at LIGS University, with my master's studies holding a particularly cherished place in my memories.

Before pursuing my bachelor's degree, I followed the standard educational path in Europe. I first completed 9 years of elementary school, followed by 4 years of secondary school, which concluded with a graduation exam. On May 24, 2005, I passed the graduation exam in the 4-year program for **Food Quality Assurance (code 29406:09)**. ⁷ This program trained me as a microbiological and analytical laboratory technician for the food industry. Subsequently, on June 22, 2012, I had my qualification recognized in the Czech Republic for an equivalent

⁴ LIGS University. (2025). *LIGS University - LIGS University your way to education and success. Quality, up-to-date and affordable online education* [Online]. Ligs University. <https://ligsuniversity.com/home/>

⁵ **Master's thesis and defence:** [3] LAKATOŠ, Ľubomír. Solution for promoting the corporate image of the Seventh-day Adventist Church CASD™ through marketing and communication mix methods in the marketing of religious organizations: Seventh-day Adventist Church CASD™, Slovak Association. Toronto, Ontario, Canada, 2022. Diploma thesis. LIGS University. Supervisor Mgr. Markéta Dvořáčková, MBA.

⁶ **Bachelor's thesis and defence:** [2] LAKATOŠ, Ľubomír. Corporate Social Responsibility: Corporate Social Responsibility. Toronto, Ontario, Canada, 2019. Bachelor's thesis. LIGS University. Supervisor Mgr. Markéta Dvořáčková, MBA. Opponent of the thesis: Dr. Hinková Markéta. • The resulting mark: Excellent, 14th November 2019.

⁷ Associated secondary school in Trebisov, Slovakia, European Union. September 2001 – May 2005, Class: 2005.

program – **29-42-M/001 Food Analysis**. Additionally, on March 6, 2013, I ⁸ obtained professional competence from the Slovak Regional Public Health Authority in Bratislava, Slovak Republic. I demonstrated my professional competence in performing **epidemiological activities** in the food industry, including the production, handling, and distribution of food and meals.

Lifelong learning has influenced me. I participated in lifelong learning at **Charles University in Prague**, specifically at the **Evangelical Theological Faculty**. I completed the third semester on the topic "The Return of the Sacred: Religious Themes in Contemporary Culture" in Prague on May 30, 2014. The second semester covered "Medieval History in Bohemia and Moravia," completed in Prague on January 10, 2014. The first semester focused on "The Jewish Bible: Its Traditions and Terminology," completed in Prague on May 17, 2013. During this time, I had the privilege of meeting Professor ThDr. Milan Balaban made a profound impact on me with his teachings on philosophy, Judaic studies, and the Old Testament in the Bible. His seminars were incredibly valuable, allowing me to explore and understand new philosophical directions.

I attended **conferences** as part of my studies at LIGS University on the topic of the Digital Driven Economy, held on June 28-29, 2021. Additionally, I participated in **accredited** healthcare worker conferences, including the Non-Medical Professions Healthcare Workers Conference on May 21, 2013, and the fourth **accredited Professional Conference** "Laboratory Insights: Science, School, Practice," held on June 26-27, 2012, in Prague.

Other Certifications: I earned my first certificate on June 18, 2003, in **Applied Economics** from Junior Achievement **Slovakia**. **In the Czech Republic**, I completed accredited training in Psychological Minimum on October 12, 2012, from the Civic Association *"Modra Linka"*, Brno. I also obtained certification in Collaborating with Clients with Borderline Personality Disorder from the Civic Association FOKUS Praha (certificate number P_11401_250413). Additionally, I completed the Psychiatric Minimum course at FOKUS Praha under the leadership of MUDr. Jan Stuchlik (certificate number P9421150612). I also attended a First

⁸ During high school, I participated in the competition SOC: High School Professional Activities. I wrote a paper in the field of chemistry titled: **"Chemical – Microbiological Aspects of Drinking Water."** This paper won 1st place in the regional round on March 22, 2004, and 1st place in the district round of the SOC competition in the field of chemistry on April 7, 2004. At the national level in Slovakia, my paper and its defense earned special recognition from the Ministry of Education of the Slovak Republic and the State Institute of Vocational Education, as well as the SOČ central committee. It was awarded at the 26th annual national review with a special certificate in chemistry and the Dean's Award for work in the field of chemistry at the Faculty of Science, Comenius University in Bratislava, signed by Professor Dr. Anton Gaplovsky, the Dean of the Faculty.

Aid course held on April 13, 2013, by the “BudFit” organization in the Czech Republic (organization identification number ICO: 64416801).

In Canada, I was certified in **First Aid** for Opioid Poisoning Emergencies on April 24, 2024, under the guidance of the Canada Red Cross Learning Campus. I received certification from the Canadian Red Cross in **Psychological First Aid** for Caring for Others and First Aid for Caring for Oneself. I also completed several other courses, such as the **Provincial Peer Support Worker** – Peer Connect BC, and earned certification in **Housing as a Human Right: The Power of Peer Support** in Housing from Peer Connect BC, British Columbia. To assist the community, I was certified in BCCDC **Naloxone Administration** on April 25, 2024, and through the Learning HUB CCRS Integrated platform, I completed the certificate: Introduction to Emergency Support Services. Additional certifications include Suicide Prevention, Suicide, and Psychiatric Diagnoses and Stigma in Society.

"The beautiful thing about learning is nobody can take it away from you." — B.B. King

Dear reader, I have shared my achievements with you, which are immensely important for advisory and consulting work. Knowledge is very precious because no one can take it away from you.

"The key is to have a clear conscience, live an authentic life, and be prepared for your end." – Lubomir LAKATOS, DSc.

Currently (in the year 2025), I am pursuing a **Doctor of Philosophy (PhD) in Biblical Studies at Queens College of Theology, Charlotte, North Carolina, United States**.⁹ I am currently authoring my dissertation and preparing for my defence on the topic: *"Treatise on Satan — Theological Study of the Character of Satan the Devil in the Bible."*

Influential Personalities. Throughout my life, several individuals have profoundly influenced me. These include: my mother, Anna Lakatosova-Szbova (Czech Republic), Professor Milan Balan (Czech Republic), Professor Anna Hogenova (Czech Republic), and Dr. Jirina Siklova (Czech Republic). Additionally, my friends who were with me during specific periods of my life played a crucial role. They came into my life and later moved on, each perfectly fitting into a particular phase of my journey. I want to mention: Monika Stempakova, Daniela Sokolova,

⁹ Queens College of Theology. (2025). Queens College of Theology [Online]. <https://www.queentheology.org/profile/lubomirlakatos/profile>

Katka, Eva Brigitte, Adela, Jitka, Maria, Andrea, Rastislav, and others. My life has not been easy, and that makes one value sincerity and authenticity even more.

"My life has not been easy, and that makes one value sincerity and authenticity even more." – Lubomir LAKATOS, DSc.

AN INTEGRATED APPROACH TO PEOPLE

INTERDISCIPLINARY HOLISTIC APPROACHES TO ADDRESSING COMPLEX HUMAN BIOLOGICAL, PSYCHOLOGICAL, SOCIAL, AND SPIRITUAL NEEDS – PHILOSOPHY, ETHICS, AND RELIGION

Fields of Humanities include Philosophy, History, Linguistics, Literature, Cultural Studies, Sociology, and Religious Studies. **Religious Studies**¹⁰ focus on the study of religions, their relationships, and their impact on society and individuals. **The foundation is** - Developing **critical thinking** and **communication skills**, and the ability to **analyze complex problems**.

▪ Advisory – Consultations – Interventions

Work: Remote online, or in-person counseling, consultation, and mentoring. **A qualified interview is followed by accredited tests that are evaluated by a designated professional.**

Method: Either in-person or through applications such as Zoom®, Skype®, FB Messenger®, WhatsApp®, Microsoft Teams®, Google Meet®, and Google Hangouts®. **Area: Non-profit sector** - Working in non-governmental organizations, charities, or social services where we can contribute to positive change in society. **Research and Development** - We can dedicate ourselves to academic research or the publication of professional articles.



Description: Education, Lubomir LAKATOS, DSc.

¹⁰ **People I Often Mention in My Life.** The individuals I often mention in my life are:

- **Saint Mother Teresa (Anjezë Gonxhe Bojaxhiu)**, whose biography I frequently recall. She was canonized on September 4, 2016, and is known for her missionary work with the poor and sick in Kolkata, India.
 - **Saint Pio of Pietrelcina (Francesco Forgione)**, whom I remember and learn humility from in everyday life, and especially when I seek contemplation and solitude. He was canonized on June 16, 2002, and is known for his ministry and miraculous healing in San Giovanni Rotondo, Italy.
 - **Saint Pope John Paul II (Karol Józef Wojtyła)**, who even in his advanced age cultivated community, fellowship, and brought peace in his surroundings. He was canonized on April 27, 2014, and is known for his extensive travels and efforts to promote peace and understanding among different faiths.
- Although I am not a Catholic, I also appreciate and remember notable figures from other religions.

Building a Thriving Community: A Place of Belonging, Support, and Growth.

The goal is to create a community organization, fostering a sense of belonging and support among its members. This community aims to bring together individuals with shared interests and values, encouraging collaboration and mutual growth. By building strong relationships, the organization strives to create a supportive environment where everyone feels valued and connected.



Description: We are a community

EXPLORING THE DEPTHS: PHILOSOPHY, RELIGIOUS STUDIES, AND THEOLOGY

Philosophy of Humanities Studies. We often ask how humanities studies contribute to the holistic understanding of human existence. Through my lectures, I have consistently emphasized the vital role of spiritual needs for individuals. In addition to biological, social, and psychological dimensions, the spiritual aspect is indispensable. If a person loses sight of religious forms or any sense of spirituality, their life begins to decline. This decline occurs because they lack answers to the complex, dark, and sorrowful events of life. Questions such as "Why is there so much evil in the world?", "Why did I lose my child?", "Why did my mother abandon me?" emerges. Is there a God, and if so, where is He and what is His form?

A religious system does not necessarily imply only one form where people believe that there is only one correct path. **I study theology at a non-confessional and non-denominational school** because I want to understand God beyond denominational and confessional boundaries. If a person experiences their religious practices in Buddhism, Hinduism, Confucianism, Islam, Christianity, Judaism, Sikhism, Jainism, Shinto, Zoroastrianism, Bahá'í Faith, and various

Tribal religions, it still confirms the need for a form of spirituality. **The real need for God, or a higher power, is to provide answers to our fundamental question: Why?**

Phenomenology, founded by Edmund Husserl in the early 20th century in Germany, focuses on the structures of experience and consciousness. Husserl aimed to develop a rigorous method for studying phenomena as individuals experience them. Phenomenology seeks to understand the essence of experiences from a first-person perspective, emphasizing the importance of intentionality, the directedness of consciousness towards objects. Leading figures in this field include Martin Heidegger, Maurice Merleau-Ponty, and Jean-Paul Sartre.

Existentialism, emerging in the mid-20th century, primarily in France, is a philosophical movement that explores the nature of existence, freedom, and human individuality. Key existentialist thinkers such as Jean-Paul Sartre, Friedrich Nietzsche, and Albert Camus argued that individuals must create meaning in an inherently meaningless world. Existentialism addresses themes of anxiety, authenticity, and the absurd, challenging individuals to confront the existential dilemmas of life.

In addition to experiencing the beautiful form of religion and spirituality, whether in solitude or without groups, I also affirm the experiential form of philosophy. Phenomenology and existentialism provide us with valuable insights into this life. ***Because people do not need God, I clearly state that I need God, not vice versa.*** Therefore, as I would say in theological terms, by the grace of God, I have come to believe in His holy scriptures and thus have accepted Christ as my form of salvation and the holy scripture.

"This is why I am a non-denominational and non-confessional theologian."

– Lubomir LAKATOS, DSc.

I want to share my experiences and mentoring abilities. I actively communicate with Canadian inmates who have accepted or are seeking Christ through the Bible, via letters. As a volunteer and mentor for the **Crossroads Canadian Prisons** ¹¹ program ¹², I receive letters from these inmates, which I process and guide them towards faith in Jesus Christ through the Bible, biblical quotes, and writing. I hold immense respect for individuals and believe that even

¹¹ **Crossroads For Prisoners Canada.** (2025). *Crossroads For Prisoners Canada* [Online]. <https://www.crossroadscanada.ca/>

¹² **Mentorship Program** – <https://www.crossroadscanada.ca/mentorship-program>.

prisoners, who are incarcerated, can find faith in Jesus Christ and discover answers to the meaning of life.

In the context of **holistic principles**, it is crucial to evaluate each individual, considering their life circumstances and what would be best for them. Sometimes, I recommend training, retraining, job changes, or emotional courses on managing anger, stress, or psychological thoughts that burden individuals. Therefore, it is always best to first get to know the client, understand their life's anchor points, their priorities, and where they seek help to determine if a real change of their problem is even possible. **Additionally, I believe in the importance of addressing the emotional and psychological needs of individuals.** Providing a safe space for people to express their struggles, fears, and hopes is essential. Through active listening and empathetic communication, we can help them navigate their challenges and find a path toward a more meaningful and hopeful future. The journey towards healing and self-improvement is a collaborative effort, and I am committed to walking alongside the community every step of the way.

Conclusion. We must adopt a holistic perspective when considering the individual. Some individuals initiate their journey by augmenting their academic education with professional development, followed by obtaining certifications and specialized competencies. This trajectory facilitates the dissemination of their knowledge to others, which is a form of self-actualization. There cannot be a uniform set of principles for navigating life, uncovering its meaning, or confronting specific existential dilemmas.

Similarly, uniformity in the experience and depth of religious practices and rituals cannot be expected. It is pertinent to reference **Professor Abraham Harold Maslow** and his hierarchy of needs. According to **Maslow's theory**, one must first fulfill physiological needs, such as sustenance and shelter, before progressing to higher-order needs, like self-fulfillment. It is also imperative to recognize that not every individual aspires toward higher-order needs and self-reflection. Some individuals focus on fulfilling their fundamental physiological needs due to economic constraints, prioritizing what is essential for their subsistence.



Description: Maslow’s Hierarchy of Needs Pyramid

SWOT ANALYSIS. THIS SWOT ANALYSIS OFFERS A COMPREHENSIVE VIEW OF MY STRENGTHS, WEAKNESSES, OPPORTUNITIES, AND THREATS.

Strengths	Weaknesses
Multidisciplinary Expertise: Proficient in counselling, mentoring, lecturing, economics, and psychotraumatology, allowing for comprehensive client support. Interpersonal Skills: Exceptional communication and interpersonal abilities facilitate trust-building and effective client relationships. Holistic Approach: Ability to integrate psychological and economic perspectives for well-rounded client solutions. Reputation and Network: Established reputation and professional network provide opportunities for referrals and collaborations.	High Emotional Demands: The cumulative emotional toll of dealing with clients' psychological and economic issues can lead to compassion fatigue and burnout. Time Management Challenges: Balancing multiple roles may lead to time constraints, potentially impacting the quality of service in each domain. Continuous Professional Development: Requires ongoing education and training to stay current with advancements in each field, which can be resource-intensive. Conflicts of Interest: Potential for conflicts between roles. Resource Allocation: Limited resources may hinder the ability to invest in necessary tools, technology, and professional development.
Opportunities	Threats
Increasing Demand: Growing recognition of the importance of mental health and economic stability presents opportunities for an expanded client base. Technological Integration: Leveraging digital platforms and tools to enhance service delivery and reach a broader audience. Professional Collaborations: Opportunities to collaborate with other experts and organizations for interdisciplinary projects and initiatives. Specialization and Niche Markets: Potential to specialize in niche areas, such as trauma-informed economic consulting, to differentiate from competitors. Public Speaking and Workshops: Opportunities to engage in public speaking, workshops, and seminars to share knowledge and attract new clients.	Market Competition: Intense competition from other professionals and organizations offering similar services. Economic Uncertainty: Economic fluctuations and instability may impact clients' ability to invest in professional services. Regulatory Changes: Changes in regulations and policies could impact practice standards and client expectations. Client Expectations: High expectations for expertise and outcomes may lead to increased pressure and potential dissatisfaction.

Description: SWOT analysis – Lubomir LAKATOS, DSc.

THE STATUS AND EQUALITY OF WOMEN IN TORONTO

The status of women in Toronto has seen significant improvements over the years, yet challenges remain. Women in Toronto have greater access to education and employment opportunities compared to previous decades, with a notable increase in female representation in leadership roles.¹³ However, gender wage gaps and underrepresentation in certain sectors persist. In 2021, women in Toronto earned 87 cents for every dollar earned by men.¹⁴ Additionally, women continue to face barriers to achieving equal representation in politics and executive positions (Government of Ontario, 2023).

Indicator	Data
Gender Wage Gap	Women earned 87 cents for every dollar earned by men in 2021.
Female Representation on Boards	29% of board members in TSX-listed companies were women as of 2025.
Female Representation in Senior Management	39.5% of senior management roles were held by women in Toronto.

Description: This data underscores the progress made in promoting gender equality, while also highlighting areas where further efforts are needed.

GRACE LADIES GLOBAL ACADEMY

"The best protection any woman can have... is courage." – Elizabeth Cady Stanton

Supporting organizations like Grace Ladies Global Academy is paramount. Their ability to connect the global community of women through their platform is truly commendable. As a staunch advocate for women's empowerment, I understand the importance of showcasing diverse perspectives on entrepreneurial journeys and support mechanisms for women. Therefore, I wish to acknowledge and praise their remarkable efforts in promoting entrepreneurial activities, economic development, marketing strategies, management practices, human resource initiatives, and the various other endeavours they undertake.

"Thank you." – Lubomir LAKATOS, DSc.

¹³ Levine, L., Levine, L., & Wong, A. (2025). *Unfinished business: A decade of data on women in Canadian corporate leadership*. <https://www.blg.com/en/insights/2025/ri/unfinished-business-a-decade-of-data-on-women-in-canadian-corporate-leadership?form=MG0AV3>

¹⁴ (Government of Ontario, 2023). Government of Ontario. (2023). [Online]. <https://payequity.gov.on.ca/statistics-canadas-census-2021-update-reminds-us-that-the-gender-wage-gap-is-complex/?form=MG0AV3>

MY MESSAGE

My message that I want to share on the occasion of receiving an honorary doctorate in Humanistic Studies from Grace Ladies Global Academy is as follows:

"The spiritual dimension transcends purely pragmatic thinking, fostering empathetic and authentic relationships essential for the sustainable and harmonious functioning of society." – Lubomir LAKATOS, DSc.

"True balance and fulfillment are achieved only through the harmonious development of the biological, psychological, social, and spiritual spheres." – Lubomir LAKATOS, DSc.

A holistic perception of things, with humility, authenticity, and without initial prejudices, is essential. It is crucial to embrace the fourth need, which is the spiritual dimension. In today's world, dominated by a technocratic and materialistic approach, it is important to integrate the spiritual dimension that enriches our existence and provides deeper meaning and purpose to our activities. The spiritual dimension allows us to transcend purely pragmatic thinking and supports the development of empathetic and authentic relationships, which are key to the sustainable and harmonious functioning of society. Only through the harmonious development of the biological, psychological, social, and spiritual spheres can we achieve true balance and fulfillment.



Description of Photographs from Different Periods, Transformation Over Time by Lubomir LAKATOS, DSc.

PERSONAL AND ONLINE COUNSELING AND CONSULTATIONS - OXFORD ONE-TO-ONE MODEL LUBOMIR LAKATOS, DSC.



Description: Personal Counseling Consultation following the Oxford One-to-One Model



Description: Online Personal Consultation via Applications, Oxford One-to-One Model

TORONTO, ON, CANADA



Description: The view of the city of Toronto, ON, Canada

Toronto, located in Ontario, Canada, is a bustling metropolis renowned for its stunning skyline and vibrant urban landscape. The city is framed by the iconic **CN Tower**, which stands as a testament to modern architectural brilliance and offers breathtaking panoramic views of the entire region. **Toronto's skyline is adorned with a mix of sleek, contemporary skyscrapers and historic buildings, creating a unique and dynamic cityscape.** The shores of **Lake Ontario** provide a picturesque backdrop, especially during sunset when the city's lights reflect off the tranquil waters. The city's diverse neighbourhoods, from the bustling Financial District to the artistic Queen Street West, contribute to its rich cultural tapestry. The expansive waterfront, dotted with parks and recreational areas, offers residents and visitors alike a serene escape from the urban hustle. Overall, Toronto's skyline is a symbol of its economic vitality, cultural diversity, and architectural innovation, making it a captivating sight both by day and night.

PHOTO DOCUMENTATION ATTACHMENTS

Description of the Qualifying Postgraduate and Undergraduate Framework for Continuous Education.

Photo 1: Postgraduate Doctorate, Doctor of Science in the field of Psychotraumatology. Obtained from Collegium Humanum – Warsaw Management University, Warsaw, Poland. Registration Number: 383. Rector: Dr. Pawel Czarnecki.



Photo 2

A specialized comprehensive certificate was obtained from a Toronto Institute in the field of clinical psychotraumatology. Traumatology Institute Toronto, Canada Director: Dr. Anna Baranowsky, PhD, CEO



Photo 3

Specialized Comprehensive Certificate obtained from a Toronto Institute in the field of Community & Workplace Psychotraumatology. Traumatology Institute Toronto, Canada Director: Dr. Anna Baranowsky, PhD, CEO



Photo 4

LIGS University. Graduate of the master's program - Master of Science in Marketing. Rector: Dr. Pavel Makovsky, Accredited by ASIC.

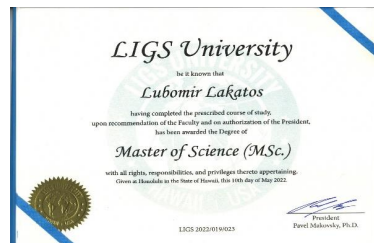


Photo 5

LIGS University. Graduate of the bachelor's program – Bachelor of Business Administration in Management. Rector: Dr. Pavel Makovsky, Accredited by ASIC.

