

15 jocuri 13 victorii, un meci egal și o înfrângere. *** Planificarea și programarea conținutului antrenamentului sportiv în fotbal trebuie să țină seama de cât mai mulți factori care influențează procesul de antrenament, factori de progres care au dus la o pondere cât mai mare a unor metode noi aplicative care include necesitatea abordării pregătirii din perspectiva multifactorială. Astfel fără a minimaliza importanța celorlalți factori ai antrenamentului sportiv lucrarea de față abordează rolul și aplicarea concretă, corectă și sistematică a metodei modelării pregătirii tactice în formarea tinerilor fotbaliști. Concepțiile specialiștilor din domeniu diferă în ceea ce privește modul de pregătire și formare a tinerilor fotbaliști lăcătând pe rând rolul și importanța pregătirii fizice sau tehnice. În concepția modernă privind pregătirea fotbaliștilor tineri o mare importanță o are cele trei direcții în care trebuie să se îndrepte procesul de antrenament

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THE ANTHROPOLOGY OF THE BODY

Nenad ŽIVANOVIĆ

The Faculty of Sport and Physical Education, Niš

“Take and eat; this is my body” (Matthew 26: 26.)

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Abstract

This forgetfulness, which spans into the future, is lasciviously offered to man through the spirit of entertainment, which is manifested by means of superficiality, an ever-shifting nature and treacherous temporariness. Live fast – because youth is transitory, eat fast – so that you do not lose out on life and the promised hedonism, or your own happiness, and die fast – since a life without youth is not worthy of you; this is what is recommended by movie “stars” and “famous” celebrities, all of the young and smiling – set up on street billboards, in TV commercials and Hollywood movies.

Empty personalities forget and reject the fullness of their own being. In addition, they forget that words are not merely the indifferent streaming of air, but active spiritual strength.

Introduction

Gifts and talents

Each human, created in the image of God and by his mercy lifted above everything else in creation, has the duty to preserve his honor. He has the duty to try with all his might and in addition to the freedom he was bestowed (to choose of his own volition and by his own conscience his acts and actions) to attain the perfect image he was made in. In addition to this general calling addressed to all people, man has a special calling. This special calling depends on the bestowed gifts and talents. Just like people are – personalities unequalled and unique, so are their gifts and talents, bestowed by the Creator, both special and unique. Even though *there are different kinds of service, but the same Lord* (1 Cor. 12: 5), irrespective of whether we are dealing with priests or men of peace,

everyone has the duty to develop these gifts and talents and to perfect them, for the glory of God, and for the benefit of his profession. Thus, one can serve God and society equally.¹

But life is also a kind of test during which man is supposed to show his knowledge – how to overcome or avoid the numerous obstacles that stand before him. Physical temptation, temptation of the soul and spiritual temptation are all equally challenging. Sometimes they are so troubling that they become a cross for each man to bear. Along with personal downfalls and sins, lifts are necessary, along with constant beseeching and prayer addressed to God: “*Bless us oh Lord*”. And the willingness to repent.

The very essence of a Christian personal life consists of the calling and temptations of everyday life, partially including the cross that man has to bear. This essence springs from and relies on a very simple formula for human life on earth in general: *Glory to God in the highest, and on earth peace to men on whom his favor rests (Luke 2: 14)*. This simple and universal formula represents the overall Christian view of the world: God is love and he *is our peace*, (*Ephes. 2: 14*). But to Christ’s bestowed peace we need to add another condition for peace among men, and that is – *good will among men*. In order for this to be achieved, - the Lord’s peace should reside in the hearts of men.

On Christ’s *journey of truth and life*, man as a personality, a single, unique and unequalled in today’s time as well, knows that his unity is tripartite and that his strength and his life reside in the *unity of his body, soul and spirit*. Divided, he is nothing, and unto nothing he will return. The New Testament Christian anthropology speaks of this trichotomy. Unlike the ancient Greek philosophers, and especially the teachings of Plato and Aristotle², and the theory of immortality which is unacceptable to Christians – as it only speaks of the soul while the body is given a minor role, Christian teaching is quite different. In Christian anthropology, the body is not a “dungeon” in which the soul is kept, and it is not a weak vessel for the spiritual processes of man. The body of man is *a member of Christ himself and a temple of the Holy Spirit (1. Cor. 6: 15, 19)*. Christian teaching tells us that it is not only the soul that is resurrected, but that all of man is resurrected – including the body which will then also undergo a transformation. The Apostle Paul in one of his epistles reminded people that *the body that is sown is perishable, it is raised imperishable; If there is a natural body, there is also a spiritual body (1. Cor. 15: 42-44)*.

New idols and idol worship

The teaching of the Holy Fathers that man is at the same time both soul and body, which springs from the Biblical story of creation: *the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being (Gen. 2: 7)*, reminds us of man’s personality – single, unique and unequalled. And in its uniqueness, the spirit is actually just an image of God which is the guarantee, unto man himself, that the same gifts that belong to his soul belong to his body as well; no less, no more either. For that reason it is unthinkable that today, at the start of the 21st century, we can note a highly polarized attitude to the body: (a) either the body is completely rejected due to *depraved asceticism and nihilistic hedonism*, or (b) it is approached as a *new cult*, glorified and worshipped. In both instances the end result is devastating for man himself.

Depraved asceticism and nihilistic hedonism are equally cruel to our own personality, as they actually reject physical movement-exercise, and thus reject a useful and specific type of nourishment. After all, physical exercise is not only the movement of man, determined according to its form and

¹ Naturally, we exclude immoral professions and not just those which come to mind at first mention, but also those highly sophisticated ones, which fall within the scope of science and behind which we can find supposed “scientific research”.

² Plato considered the body a necessary vessel for the human soul, claiming that it was its dungeon, and taught others that the soul after death can return to the earth and be reincarnated. And depending on the committed sins, it could inhabit the body of an animal: a donkey, horse... Unlike Plato, Aristotle taught others that man, like all other creatures, was made up of matter and form.

The physical basis of man was made up of – earth, water, fire and air, and they spoil and waste. Form, according to Aristotle, made the soul out of matter – which was incorruptible, eternal.

character, created with an aim in mind – to develop certain psychophysical abilities, but it is also a *specific kind of nourishment for man*. Rejecting this specific nourishment, man actually neglects and rejects a part of his personality. When we are dealing with a case of *distorted asceticism* we are usually dealing with Neo-Platonism and the teaching of Plotinus, or Gnosticism.³ The philosophical teachings, present even to this day, that the soul is eternal and the body perishable, and that the body is the servant of the soul, or merely its (temporary) place of abode, quite understandably incites disparagement and neglect of one's own body.

Nihilistic hedonism, on the other hand, is a new stain on (primarily the western) civilization, which sees itself as the modern and best one, and presents itself to man, with an incredible marketing deviousness, as a special and ideal way of life – life without motion and without superfluous movement. The life of the “modern” man, within a set work and living space, is not only a new type of prison which man enters of his own volition, but is also presented as the surest road to (un)happiness. Taught to view *hedonism and anthropocentrism* as the purpose of (his) life, he does not understand that the creators of this idea are hypocrites *par excellence*. That is why he builds up and lifts his own egocentrism, bows down to it and makes everything else subservient to it – he lives for it. He is also willing to adjust his life, as he does not grasp that he has gotten it by the grace of God the Creator, and if need be, even sacrifice it for the veneration of (his) egocentrism.

At the other extreme of man's relationship to the bodily part of his tripartite being, also affected by *hedonistic and anthropocentric* ideas, but for quite a different aim, and focused on certain and select groups, he continues to build the *cult of the body*. Along with this unique cult of the body and unique type of idol worship⁴, new cults can be noted, especially in sport, including: *the cult of the sports result and the cult of the (sports) profit*.

The cult of the body is, as it was in ancient times, omnipresent even in today's day and age. By a highly sophisticated and good marketing action it is offered to select groups, which offer physical exercise (and when necessary also various chemical substances and medicinal treatments) as a means used to develop this cult in its own right. And this cult should be bowed down to, respected; idolatry should be used to feed it. Thus, the body⁵, as the only valuable part of man, irrespective of its trichotomy and the unity of the body, soul and spirit, is studied to the smallest detail without heeding to the personality of man. Various target groups, and due to the realization of various aims, which can be the selling of the body or using the body to sell other products, various types of physical exercise programs are on offer. Furthermore, if it is necessary for marketing purposes, personal trainers are also used for a fully individualized work; in every place and at every moment.

The abuse of gifts and talents, bestowed by God, is quite visible – and quite foreign to Christian anthropology.

The cult of the sports result is also an invention which has been nurtured and developed since ancient times to this very day. It is simply discouraging to conclude that athletes are willing to do anything simply in order to mount the victory stand.⁶ And their generally acknowledged motto: *win*

³ Pythagoras, Plato, Plotinus, Origen, as well as many philosophers after their time, thought the soul to be immortal and said that it existed before the body, and that a separate world of the souls exists. Because of these teachings, an anathema was issued against Origen at the fifth Ecumenical Council held in 553 at the initiative of emperor Justinian.

⁴ *The Cult of the body* originates from the ancient times and it reached its peak during the time of the ancient Greeks. Their Olympic winners were role models and were used as a kind of matrix for shaping the body. Venerated to the level of demigods, Olympic winners in particular were hailed and respected and were idols to be worshipped. This cult of the body, with greater or lesser oscillations during the last few centuries, is also present in the time we live in.

⁵ For example, here are a few interesting pieces of data which refer to the human body: the average number of bones is 260, while each twentieth person has two additional ribs which gives 13 instead of 12 pairs of ribs; 640 of the main muscles enable man to perform the necessary movements and motions and they make up around 45% of the male body and around 35% of the female body; the skin, which covers it all, including the inner organs and the nervous system, has an area of 1,7 square meters and weighs around 11 kilograms.

⁶ The results of a particular survey are quite astounding when athletes answered the question: *would you use doping for the purpose of achieving sports victories at the Olympic Games, if you knew that you could only live for a few years after that* – primarily in the affirmative, that is, that they would use doping. Today this question is being

or die! is the basic guiding idea of athletes as well as of numerous politicians and businessmen. And it is precisely the politicians and the businessmen, each for their own reasons, who are trying to care for and nurture the *cult of the sports result*. It must not be extinguished. The foisted slogan of *win or die* was devised in the offices of politicians and businessmen; the former, so that they could gain benefit from the success of others and remain in power for as long as possible using all the benefits that power brings, and the businessmen so that they could make even more and show their “good fortune” to everyone else. Just like the miserable man from the tale of the apostles who in a time of abundance started to tear down barns just to “please” his soul.

The *cult of the sport profit* also relies on the body of man. The Olympic motto: *faster, higher, stronger*, century changed its direction during the mid 20th – instead of being aimed at sports achievements, it turned toward economic and political utilitarianism⁷. Naturally, when the sports result is in direct service of the realization of great profit, it too will receive its due attention. A specific type of sport is now emerging – spectacular sport. After all, for the realization of a single basic aim – great profit, the sports result on its own is no longer enough; the spectacular ambient is also necessary. It is used not only to attract audiences to the stadium, but also the multitude of TV viewers as well. Together, they draw in those who should be selling something – generally known as the sponsors. This is how we come, time and time again, to a new, neoliberal slogan: *all for profit, profit for nothing*.

The cult of the body, just like the cults which rely on it – the cult of the sports result and the cult of profit, lead to the creation of a single ever more numerous population of people.⁸ In this population of newly-formed idol worshippers, age does not matter, and physical exercise is not seen as a specific type of nourishment, but as a necessary means for shaping the body to fit a previously prescribed image. And this new image is the new idol which demands a new type of behavior from its new idol worshippers. Through the teaching that *hedonism and anthropocentrism lie at the essence of the life philosophy of the New Age man*⁹, we accept not only new cults, but also depraved asceticism and the nihilistic hedonism. Once again, at the level of idolatry. At the same time, in both forms of idolatry, we forget about the message that the Lord God sent us: “*You shall have no other gods before Me*” and “*You shall not bow down to them or worship them*”. (2. Exo. 20: 3: 5). Naturally, the man of the New Age and a new ear does not hear – of his own volition, the words of our Lord Jesus Christ, and for that reason squanders the gifts and talents that were bestowed on him. *O tempora! O mores!*

The body, the soul and the spirit

Even though the body is one of the parts of man’s tripartite personality, it is still a repository of many contradictions; sickness and health, physical strength and weakness, beauty and ugliness, bodily urges and reason, are just some of the contradictions which can make man happy or unhappy. In these unique rises and falls we find reflected the constant struggle which leads to: (a) either the weakening of the will and its defeat – which gives way to the animal inside of man, or (b) the strengthening of the will and its *victory* which shows the transcendental

asked since doping is omnipresent in sport (and top sport at that, professional and spectacular sport) and everyone knows that if they want to achieve sports success, they have to use stimulants (and doping).

⁷ Certain Olympic games had characteristic names such as: the Coca Cola Games (Atlanta, USA), the Sponsor Games (Beijing, China); names of certain world and continental championships are – sports fairs since you can find the best offer (of athletes) of a country in a single location.

⁸ The population of idolaters is not conditioned by people’s age. Some of them are direct participants – such as athletes, and people who irrespective of their age exercise to preserve their body – but not because of one of the essences of their being, while others are indirect participants – spectators, in charge of watching and admiring the body of an athlete. Both are worshippers of the body – as the only valuable part of man. They do not see man as – single, unique, unequalled, but as a one dimensional personality.

⁹ At this moment (December 2008) there is an intense marketing campaign of the book by Gustavo Moreno with an intriguing title: *No heaven without silicone*. If someone, for a moment confused about the title – it is about surgical interventions on the body, for the prescribed “beauty” of the body, with the implantation of various types of material (when the need arises).

nature of man.¹⁰ What will prevail depends upon many factors, and among them, the most significant ones are family upbringing and education.¹¹

Free will is, just like reason and all the abilities which are tied to it: consciousness of reasoning and abstract thought, a function of language and of speaking, memory and imagination, the ability to choose, and do so at a higher level, the ability to follow through with the choice that was made. This free will, according to the sacred fathers and Christian anthropologists, is a characteristic only of man and stems from the third level of the soul, where we find the “rational force” which is characteristic only of man.¹² And with this free will we choose the road we will take and on which we will try to realize our choice. A Christian upbringing, which is also a kind of nurturing, can help prevent the choice made by free will from leading us down the wrong path. Or as the poet once said – *two paths stood before me*,¹³ both available and both placed before the free will of man.

As soon a man became a “*living being*” (*Gen. 2: 7*), by the unity of the body (created out of *dust*) and the soul (created out of the *breath of life*), he was bestowed with not only various talents, but also the power to function only in the case of their unity. A soul without a body cannot manifest itself, not can a body without a soul. After all, no part of man can act on its own, without the help of the other part and without their unity. It is obvious that the body needs the soul in order for one to move and live in the world, but the soul needs the body to show itself and manifest itself in the world it finds itself in.

This becomes obvious in the moments when one part of man’s being weakens and cannot be used to help express the other part. When, for example, sickness takes over the body and the systems of organs, this is reflected on the soul as well, and it cannot manifest itself in some of its aspects.¹⁴ For this reason it is obvious that, by accepting this unity, accepting that man is the unity of the body and the soul, we can reject materialistic and idealistic theories, which see in man, and acknowledge within him, only a single essence, either the body or the soul.

With his spirit man participates in the supernatural world and with its help rises to the very heralds of God – the angels. In Derzhavin’s *Ode to God*, this has been described in a poetic manner: “*It seems that I repose in nature's critical center where you started with the creation of corporeal beasts, and ended with the heav'nly spirits: through me, you fused the chain of life. I am the link of all existing worlds, I am the outer brink of matter, I am the focal point of living things, I am the starting place of the divine; Although my flesh rots into ash, my mind commands*

¹⁰ For more on this see: Larcher, J. K., *Theology of the body ...* pg. 11-16.

¹¹ When upbringing in the family and at school is not in accordance with Christian anthropology and comes closer to the humanist-Darwinist one, and relies in its teaching on hedonism and egocentrism, then it is understandable why in the life of man falls are more frequent than rises. Then we can finally understand the pictures of modern (western) civilization which glorify – both the images of depraved asceticism and nihilistic hedonism, and the images of new cults as well: of the body, the sport result and the sport profit.

¹² The soul is, according to the Holy Fathers and Christian anthropologists, an inseparable part of a human being, which is single and indivisible. But it is characterized by great functions and great “powers”. For this reason, and ease of understanding, we can speak of its “forces” spread out over three levels. On the first level we find the *life force* which is common to all living creatures (humans, animals and plants), and which is “in charge of” the functioning of all of the vital organs, as well as for nourishment, growth and procreation. On the second level we find: (1) “*the animal (soul) force*” which is common to all humans and animals. It is “in charge of” sensations and observations, and for two major powers: *affective force* which lies at the basis of all forms of aggressive behavior (and in the case of man in the warring dimension of his will), and (2) “*the desiring force*” which is “in charge of” emotions, desires and sensitivity and imagination (in its most basic form – as reproductive imagination). On the third level we find “*rational force*” which is characteristic only of humans.

For more on this see: J.K. Larcher, *Theology of the body*, pg.17-26; St. Gregory of Nin, *The creation of man*, VIII, XIV, XXIX. St. John Damascene, *On the orthodox faith*, II, 12. (According to: J.K. Larcher, *Theoanthropology...*).

¹³ Lines written by Đura Jakišić: *Dve predamnom staze stoje, / jedna s cvećem druga s trnjem, / gvozdene su noge moje / idem trnju da se crnem* (Two paths stood before me/one covered in flowers the other with thorns/my feet are made of iron/I go to blacken myself with the thorns).

¹⁴ In the case of, for instance, a stroke, which is reflected on the body and radically reduces its range of movement, the soul is at the same time bound and cannot express itself – speech functions have been reduced, as well as feelings, the thought conscience and the abstract conscience.

the thunderbolts, I'm king-I'm slave - I'm worm-I'm God!"¹⁵

Only with the descent of the Holy Spirit into man is the trichotomy of man complete. And with it, actually, man can avoid various humiliations that originate from the heathen anthropologies based on materialistic and idealistic views of the world.

The spirit, according to the Holy Fathers, is a higher part of the soul (for the purpose of emphasizing its transcendental nature), but is also a source of conscience (both thought and moral), intelligence and the ability to determine oneself.¹⁶ With the help of the spirit, man turns to God, seeks him out and tries to unite with him: *the spirit is the image of God* in man. But this image, even though it can be sullied by committed sins, cannot be destroyed. It is a lasting and indelible feature of man's personality.¹⁷ This is why it is worth remembering the words of the Apostle Paul: "*For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God?*" (1. Cor. 2: 11.)

The tradition of remembering

In the cultural pattern, which first started to form in the eighth decade of the 20th century, and now, at the end of the first decade of the 21st century, it shows its true face (?) while its foundations have been set in the teachings of neoliberalism, hegemonism, individualism and those dedicated to it – hedonism and egocentrism, the new *culture of forgetting* was bred. As part of it, one forgets not only what man is made of, but also what the purpose of his existence is. In addition, in this forgetfulness that will span into the future, new idols are built, among which we find the aforementioned: *the cult of the body, the cult of the sports result, and the cult of the sports profit*, but for most, the planted concept of *distorted asceticism and nihilistic hedonism*. Thus the *sedentary culture* from the first half of the 20th century has risen and been turned into the *culture of forgetting*.

This forgetfulness, which spans into the future, is lasciviously offered to man through *the spirit of entertainment*, which is manifested by means of superficiality, an ever-shifting nature and treacherous temporariness. *Live fast* – because youth is transitory, *eat fast* – so that you do not lose out on life and the promised hedonism, or your own happiness, and *die fast* – since a life without youth is not worthy of you; this is what is recommended by movie "stars" and "famous" celebrities, all of the young and smiling – set up on street billboards, in TV commercials, Hollywood movies.¹⁸

Empty personalities forget and reject the fullness of their own being. In addition, they forget that *words are not merely the indifferent streaming of air, but active spiritual strength*.¹⁹ They wantonly squander them as if they would like to be rid of them as soon as possible and forget all about them. In their relationship to their own being they position themselves according to preprogrammed matrices: on the one hand there is a small select group – aimed at new cults of the body, and on the other, everyone else – turned toward nihilistic hedonism. They both treat a certain part of their being – the physical part, in either a wanton or egocentric way, or in a hedonistically selfish manner; unworthy of their being and the Creator.

In the meantime, the individual and individuality are foisted as ideas which should lead to perfection. Despite the fact that individuality is a biological and sociological category, and applicably not only to man, but plants and animals as well,²⁰ *the very word personality* is not

¹⁵ According to: E.V. Spektorski, *Christian ethics*, ... pg. 48.

¹⁶ St. Gregory of Nin, *On the nature of man*, III, XXII; St. John Damascene, *On the orthodox faith*, II, 12; J. K. Larcher, *Theology of the body*, ...crp.20-22.

¹⁷ The image of a thief crucified at Golgotha, together with Our Lord Jesus Christ, which was on a cross to this right, has indicated that this image of (of God in man) is indelible and eternal. Through repentance, the stains that soil this image are removed and it shines again in all its glory.

¹⁸ During the sixth and seventh decade of the 20th century there was a very popular folk song, and it could be heard again around the New Year, which has a very distinct verse: *take what life has to offer, today a blooming flower, tomorrow a withered rose*.

¹⁹ V. Dimitrijević, *I believe oh Lord, and I confess*,... pg. 163.

²⁰ In the case of a biological category, individuals differ according to their physical characteristics, and in the case of the sociological category, individuals are all separate within the social category they belong to.

mentioned. It is not mentioned because it is the only one that can be applied to man as a spiritual being. In fact, the word personality is used to refer to all spiritual beings: people, angels, divine personalities. These people are endowed with intelligence, will and freedom, in a word – a rational force. The very concept personality within itself contains concepts which refer to value, the ‘other’ side and transcendentalism.²¹

Personality, through the grace of God, extends the borders of its nature and lifts itself up to the spiritual state, and values which builds a single – single, unique and unequalled being from a personality. This Christian being, this unique and irreplaceable personality using the foundations of Christian anthropology builds a new *culture of remembering - remembering the future*. Memory of what will be and what the personality expects. The Apostle Paul in one of his epistles reminded us “*And if Christ has not been raised, our preaching is useless and so is your faith.*” (1. Cor. 15: 14.)

And this *remembering of the future* - and the resurrection of the whole personality, bothers the culture of forgetting. Even magazines, which great pretensions, have initiated precisely this idea of the culture of forgetting and have spread it, since Europe, and its entire civilization – has no alternative.²² In addition, we need the creation of a new patriotism, these days known as – *Atlantic patriotism* and by all means their Atlantic values. These values these days when the financial crisis is in full blast, in other words, the crisis of capitalism, according to which – greed is correct, in other words favorable, are forgotten and not even mentioned. The fact that capitalism (as well as western culture) did not rely on “faith, conscience or ethics, but lawyers”²³ is deliberately forgotten.

It is for this reason that orthodox Christians understand that in this kind of world, the life of the spirit enables them to reap benefits with their whole beings, both body and soul. The spiritual life in the soul of man is at the same time also in his body, which can be seen in its harmony, soothing nature and calm. That is why it is necessary to nurture the soul and the body equally.

The Creator of all things, by whose love we have been bestowed with precious gifts and talents, which should be cared for and multiplied, is not a hypothesis or probability for faith, but the greatest reality – *The one which is*. Faith is, as the Apostle Paul used to say: “... *Now faith is being sure of what we hope for and certain of what we do not see.*” (Hebr. 11: 1.) He was also the first to confirm that “*We live by faith, not by sight.*” (2. Cor. 5: 7.) Such a faith lies in the basis of the culture of remembering, remembering the future and what will happen in the future. This kind of memory could have, and does have, only a personality – whole and irreplaceable.

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²¹ For more on this see: J. K. Larcher, *Theology of the body*, ... pg. 27-30.

²² In an interview which was very interestingly entitled: *The return of the Serbian Warhol: Vladimir Jovanović*, a painter who after spending 10 years in Holland had returned to Belgrade, in the entrefilet we saw emphasized the point of the conversation with him: “After ten years of foreign life, the painter Vlaja Jovanović arrived in Belgrade in passing and explained to Isidora Bjelica how the time when the Serbs had worshipped David Bowie and not St. Sava was wonderful. (Magazine *Profile*, (1996.) no. 7, pg. 20)

²³ According to: *Politika ON LINE*, 30. 12. 2008.