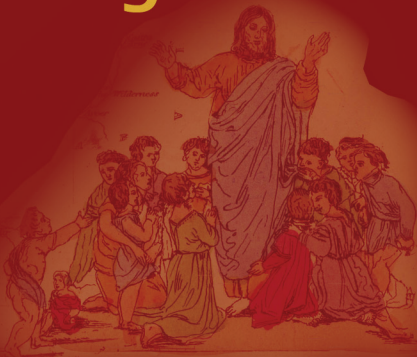


# Youth and Religion



## Religion in everyday life





# YOUTH AND RELIGION

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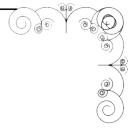
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## Foreword

*Our lives laid down in war and peace may not  
Be found acceptable in Heaven's sight  
And that they may be is the only prayer  
Worth praying. May my sacrifice  
Be found acceptable in Heaven's sight.*

Robert Frost, *A Masque of Mercy*

Subconsciously we make the mosaic of of our life every day – piece by piece, nugget by nugget, pebble by pebble. Sometimes it seems to us that the Maker's hand had shaped us alone, detached, unique, solitary, lonesome. The colours we are covered with (as with a veil) are special, sharp, separated... Until we come to understand that these colours, just like the shades on a gifted painter's canvas, iridesce and enrich a whole new world. This world is not just a bubbling motley – sometimes it is a tangle of contradiction and binary oppositions, of sour and sweet fruits, of deep sadness and unutterable joy – but it is a world given to us as a legacy. Its underlying concept and what permeates it, consciously but more often subconsciously, is the faith indeed.

Therefore, it is interesting to see how the young people, who have just started to make their own mosaics, grasp that all-permeating force. Is the faith only an abstract notion to them? Do they deal with seemingly petty daily activities (which are by no means petty or irrelevant in the endless order of things) in a faith-observing manner and holding to what the faith is commanding? What is history to them and are they attached to their ancestry? How



much are they willing to give for their faith? Does the faith enlighten their ways and paths to self-realization? Where is the Truth for them?

For us who live our temporal lives on the crossroads of different cultures and religions the question of Other is extremely relevant. Who is the Other for us – is it a member of an *alien* religion and *alien* culture or perhaps even *our* co-religionist who is not sharing the same views as *we* are? What do we think about the atheists? How *our* attitude towards faith shape *our* attitude towards the Other? Do we easily dismiss all that are not like us or do we see *our* differences as a manifold Divine garden?

In different and characteristic ways, these essays tried to give their answers for the above-mentioned questions. In their observations, some of them pondered upon faith from the scientific perspective; however, their position of believers was clear and stern – which is the evidence that the authors of these essays are willing to reflect upon the given themes from different angles. The open-mindedness and the ability of critical judgement was shown in the essays where was revealed the unmasking of hypocrisy and ever-present abuse of faith for selfish and base aims.

These essays do not give the final answers; they are the reflection of the young people's quest on their life-journey. These stand as a confirmation that the all-permeating shade in the life-mosaic is the faith indeed.

Dženita Karić



## *Through my everyday life with religion*

### **The shadow of religion in history**

Many believe nowadays that religion is the cause of unrests and conflicts between peoples and nations, and in the end of the wars that shake mankind. Indeed, differences in religious understandings led to conflicts many times through history, even to those of the worst kind – armed ones.

Let us take as an example the Crusades that Christians waged against Muslims in the Middle East during the Middle Ages: so many victims fell for nothing, with twisted motivation of conquering a territory “in the name of God”. Even greater evil happened during the Second World War, when Germany, led by the Nazi leader Hitler, performed the bloodiest and most horrible genocide found in the human history: whole ethnic communities were decimated, mostly the members of the Jewish national and religious group, who were out of jealousy and envy proclaimed unworthy of life.

There were many more conflicts and persecutions caused by religion and religious intolerances, but these had not escalated to full-scale wars; instead, they remained hidden from the history. No one should keep secret the atrocities performed because of religions, moreover:



individuals and the whole humanity should try and get over them by speaking openly of them, to get a mutual solution for questions not resolved to this day. We should turn the new page of history and look what is the importance of religion today, in our time.

We are all aware of the religious diversity in the world and we know that a man as a free being has the right to choose his life path, committing himself to the religious system his fond of, that he thinks fits him best. But, that doesn't go that easy in reality. Therefore we ask ourselves, if we are so familiar with the religious truths concerning all of us, why do we make our everyday life harder by not accepting other's choices? Why so much discontent and hatred for a man who chose a way somewhat different than ours, if he doesn't accept the religion we do? If there is the freedom of choice, why do we live in the world that does not tolerate religious diversity? Wouldn't it be easier for all of us to live in friendship and unity with the members of other religious groups?

## **Religion in my country**

Situation in Bosnia and Herzegovina is even stranger than the above mentioned. There live three nations who can rarely respect each other. We are witnesses of what the recent war has done to our country. The reasons are not hidden in nationalities only: there are intolerances in the religious sense. Strange phenomenon, present in Bosnia and Herzegovina, makes the thing even harder and more complex. Namely, religious affiliation of most of the citizens is equal to their ethnicity.



Like in other world countries, there live members of other, less represented religions. In every major city live people of all three religions, there are shrines that are often more visited than movies or concerts, and such a phenomenon cannot be found anywhere else to this extent. Churches, whether Orthodox or Catholic, mosques and synagogues became long ago what they are still today, favorite gathering places for a large number of some religious groups.

## **Religion from the beginning**

Already in the ancient Greece – the cradle of the European civilization – question that are not answered even today were asked, “What is man?”, “Why was he created?”, “Who created him?”. At first the mythology tried to answer these questions with its stories and anecdotes about the invincible and immortal gods from Olympus. Contrary to the ancient Greek and the peculiar polytheism of the ancient Romans, today we are given as heritage mostly monotheistic religions of our ancestors: Judaism, Christianity and Islam.

Religion is defined and understood as an attempt to explain secrets that were peculiarly interesting for humanity, secrets only partly or not clarified at all. Throughout history, religion often had a great power, very often misused by those in power. That way, in the mediaeval hierarchy the Pope had the power almost equal to that the emperor; using the ignorance of poor citizens, Jewish sadducees controlled the incomes of the Temple of Jerusalem, and various Islamic fanatics thought that they will have an advantage over the other Muslims on entering the Jennet. None of this serves



the honor of religions the least, but it degraded and degrades the authenticity of their messages.

Nevertheless, we should take in consideration the positive side of religious life, all the good deeds that individuals, whether they were so called small or great men, did throughout history because they were inspired by true religious feelings. Every religious community keeps in it one great treasure, great energy that transfers to certain peoples or to the humanity in general, so we can say that all the people are the successors of all the values of all the religions. None of the religions or religious movements is so small that they couldn't activate at least one person or a group to work for general good. There are countless examples that prove that: from Egyptian pharaoh, who gave away grain supplies to the poor people during dry years to avoid general hunger, to Mahatma Gandhi and Mother Theresa who, with their lives and work, have positively marked lives of millions of people of the modern age.

## **Religion and politics**

It seems that religion and politics have to live under the same roof unconditionally, that one cannot go without the other. Nevertheless, we should make a clear division between them. If someone had thought of defining and legalizing this border earlier, I believe that many of the horrors caused by the Inquisition, so called religious wars and assassinations, conflicts between the emperor and the Pope could have been avoided. Religious and political authority should work together for the benefit of all citizens, regardless of the religious community they belong or don't



belong to. That is the only way for permanent contribution to the benefit of every individual.

Besides, religious and political authority must each have its own methods and aims. Religious authorities have moral power, but they don't have military or police, which are at the disposal of the political authority. Therefore, as religious authorities don't access and do not need to access the police and military apparatus, political authority should not seek for religion's moral authority. Any confusion in this area could easily result in the misuses with long and hard consequences.

## **Conclusion**

Once upon a time a wise man answered the poor man's question about how to make others to be more generous to him: "To be able to change their opinion of you, to gain value in other's eyes, you have to work on yourself first, then sit and watch how the world around you is changing for better." Indeed, life is mutual accepting and giving help. It is an undisputed fact, though we are often not aware of it. We are created by one hand: whether we call it Yahweh's, God's or Allah's – it is the hand of the same Almighty and Good Being, that put us into space and ordered us to love and respect each other mutually, the way it fits God's creatures, regardless of the religion they belong to.

**Danijel Stanić**

Franciscan Classical Gymnasium in Visoko  
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## *Religion through the life in the Church*

„Your faith has saved you. Go in peace“.  
(Luke 7:50)

As we have in the Scripture of the New Testament the call of Jesus to the apostles, today we have a call from God to believe in Him, to feel that call. According to the words of Hilarion Alfeyev: „God gives man a sign of some sort, a presentiment of His presence... God invites man publicly or secretly, noticeably or even imperceptibly. But man finds it hard to believe in God unless he feels the call“.<sup>1</sup>

The one who believed in God, who felt the call; he should want a personal relationship with Him. Hristo Janaras is specific when he talks about religion. He says: „If you believe in God, you don't do that because you are being dictated by some theoretical principles or some institution shows you His existence. You believe in Him because His Personality, His personal existence, give you confidence. His works and historical „activity“, His interventions in history,

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1 Bishop Hilarion (Alfeyev), *The Mystery of Faith, An Introduction to the Teaching and Spirituality of the Orthodox Church*, Kraljevo 2005, pg. 15.



make you want to have a personal relationship with Him”<sup>2</sup>, faith is the way on which God and man approach each other. For Apostle Paul, faith is the work of God’s mercy that brings the fallen man into the state of salvation, because he says: „*The righteous will live by faith*“. (Romans, 1:17)

At the very beginning of our spiritual birth, i.e., during the sacrament of baptism, we become the true members of the Church. The very act of baptism inscribes in us the icon and engraves our souls with a form which makes us parts of the Savior’s death and Resurrection.<sup>3</sup> Right here starts our life in Christ, and according to that, we have right to call baptism the birth, or some similar name, among others, because it awakes in the souls of the newborns the cognizance of the God.<sup>4</sup> After the baptism, the sacrament of Anointment is performed, where we get the seal of the Holy Spirit, and the baptized gets the energies appropriate for this life. After these sacraments comes the sacrament of Eucharist since it is not possible to go any further or add something. After the sacred Eucharist, though, we have nowhere further to go, we ought to stop there and try to look for means with which we will be able to keep the treasury of good. The promise we are given about the Holy Meal settles us within Christ and Christ within us. Because he says: “*He that eats my flesh, and drinks my blood, dwells in me, and I in him*“. (John, 6:56) And when Christ dwells in us, what else do we

2 Hristo Janaras, *The Alphabet of Religion*, Beseda, Novi Sad 2002, pg. 24.

3 Saint Nicholas Kavasila, *About the life in Christ*, Beseda, Novi Sad 2002, pg. 54.

4 Saint Nicholas Kavasila, *About the life in Christ*, Beseda, Novi Sad 2002, pg. 101.



need, what good do we miss? And when we dwell in Christ, what else could we wish for?<sup>5</sup> Because each Eucharist union shows the impassable designation of the world, showing it not the way it was through history but the way it will be in the Kingdom of God. Therefore, we go to the temple to receive something in it. Temple, it's the walls built around the sacrament of Eucharist. And the sacrament is about the hand with gifts stretched out to men. That's why visiting temple is not such a difficult duty, but a wonderful privilege. We are given the right to become the attendants of the Holy Meal.

We are given a possibility to touch the energy no power plant in the world is capable of producing. Those who say they don't need mediating temples; they hardly take the word of Gospel as their authority. But perhaps they will feel the human verity and credibility of the words of everyone's favorite hero – Winnie the Pooh: "But it's not that simple. Because poetry – it's not a thing you find, it's a thing that finds you. And all you can do is to go there where you can be found". God looked for us and has found us, and we should simply go and stand on a place where God approaches people closer than anywhere else, a place where He gives people the most incredible gifts. If the Christ gives us the cup of Eucharist behind the Emperor's castle and temple, should we, really, turn our faces away and claim "God is within me and my soul"? Christ said where he waits for us and what he wants to give to us. He, the Eternal, wants to meet us and unite with us in this life, so we don't remain

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5 Saint Nicholas Kavasila, *About the life in Christ*, Beseda, Novi Sad 2002, pg. 120.



irreparably lonely in the next, our eternal life.<sup>6</sup>

The presence of the divine energies in the world contributes not only to the preserving of the harmony between the man and the cosmos, but it takes man and matter into unity with God. This unity of God and creation, undermined by the man's outlawry, is reestablished by Christ's incarnation, with pre-eternal Logos, through which the world was built, taking human nature to renew it and take it into unity with God.

We should ask ourselves why do we most often go to Church and ask something from God? Because nowadays many are inclined to see God as a generator of humanitarian aid only when they need it in their lives. They most often speak this way: "Give us, o Lord, a lot of health, a lot of success and a lot of money..." But why does God ask for us, does He want to take something away from us, or to give us something? Why His word calls: *"Come to me, all who labor and are heavy laden"*. (Matthew, 11:28) This call doesn't contain an offer like: „And you give me that and that..." This call ends differently, it talks about what God will do for those who answer: *„I will give you rest... and ye shall find rest unto your souls"*. So, God invites us to Himself to give us something. What's that? The knowledge – *„Learn from me"*, The Spirit – *„Receive my Spirit"*, Love, Peace and Joy – *„You will inhabit my Love... I will give you my Peace... My Joy will be in you..."* But Christ gives us something else, something unimaginable... *„You will dwell in me, and I will dwell in you... Know this is My blood that is spilt for you..."*

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6 See [www.vjerujem.org](http://www.vjerujem.org), Deacon Andrei Kurajev, *Why should I go to Church, if God is within my soul?*



Christ gives himself in whole to the people, His divinity and His humanity.<sup>7</sup>

Divine and great Apostle Paul, defining what the faith is, says: *“Now faith is the substance of things hoped for, the evidence of things not seen.”* (Hebrews, 11:1) If someone defined it as inner good, or the true knowledge, one that confirms the secret goods, he wouldn’t do wrong to truth. After all, the Lord, teaching us about the secret things and that we don’t see but we hope for, says: *„The Kingdom of God is within you“*. (Luke, 17:21) Therefore, faith in God equals the Kingdom of God. It differs from the Kingdom only by the idea, because the faith is the Kingdom of God without shapes, and the Kingdom of God is the faith that took shape in a divine way.<sup>8</sup>

Religion helps us in our relationship towards the others, because we, Orthodox Christians, if we truly believe in what is said in the Gospel, then we become the merciful Samaritan (Luke, 10:30-37) who didn’t look at other people as his enemies, but as his relatives. Therefore, taught by this example, we don’t look at other<sup>9</sup> people as our enemies, but as our relatives. Since, according to the words of St. John, it is impossible for a man to love God truly, and to hate his relative, *for anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.* (John, 4:20) Lord Christ has given an order: *„Thou shalt love*

7 See [www.vjerujem.org](http://www.vjerujem.org), Deacon Andrei Kurajev, *Why should I go to Church, if God is within my soul?*

8 Protojerej Jovan Brija, PhD, *The Dictionary of Orthodox Theology*, Belgrade 1999, pg. 79.

9 When we say other here, we mean those of different nationality and religion.

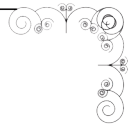


*the Lord thy God with all thy heart...” (Mathew, 32:37) and „Thou shalt love thy neighbor as thyself“. (Matthew, 22:39). These are the two greatest commandments Christ has given to the people. Because, what you don't want people to do to you, don't do it to them.*

We tried to present the teaching of our religion in this work, for better understanding of our belief and the way we see faith and what is our attitude towards others.

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## *My view of religion*

Who am I? Where am I from? Where am I going? I don't know how many times have I asked myself these questions, but I do know that there is not a person in this world who hasn't done the same at least once. Though, the real question is what is it that makes us think this way. Is it the soul, or perhaps the spirit of God in us?

Science has proved the existence of the soul, it has even measured its weight, but what it has not done and never will be able to do is to explain it. What is it in us that makes us spiritual, that makes us ask ourselves the eternal questions, or more easily said, what is it that gives us the need for faith? Religion is the only one that can help us answer these questions at least partially, feed our soul, satisfying our spiritual needs. The man, aware of the existence of more than a few determiners in his life, turns towards religion. We often find ourselves in a situation where people cannot help us, so we rely on God. Every religion has similar elements in its doctrine, as well as differences, just as there are individual fractions within those religions. The problem appears when followers of certain religious doctrines or fractions within those doctrines take their religion as the only true one which results in conflicts which have the aim to impose a religious affiliation. Unfortunately, this is not a rare case, since most of the wars were waged for this reason, as well

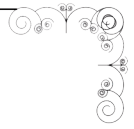


as the misuse of religion is not rare, which is witnessed by the Crusades during which the Church received enormous authority and power, with no one daring to stand up against the Pope's will. Instead of religion urging people to do good deeds, we often have an opposite situation where people do acts inappropriate to human reason and mind, all caused by misinterpreting their religious doctrine. The difference of religious doctrines must not be the reason for conflicts, and people must not take religion as their ideal. Herman Hesse said in his work "Steppenwolf": *"There is no more fatherland for me or ideals, because all of that is only a decoration for the gentlemen preparing the next slaughter"*.

As a Muslim, I am dedicated to my religion and performing its services and everything it obliges me to do, but I think that people of different religious affiliations should mutually communicate and speak about things their religions agree upon because every religion has similar elements that should be used to prevent conflicts and achieve general progress in good.

**Mekić Ensar**

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## *Religion in everyday life*

*"Someone is watching us, someone watches  
us all the time" EKV*

**Situation one:** Increasing number of Bogumils is noticeable in Bosnia and Herzegovina. They are very noticeable, picturesque and more or less they draw attention wherever they appear. These are the macho men who manage to marry beautiful and "chaste" girls who after they get married put on a black veil of invisibility to prevent their beauty from escaping them, and chasteness from waning, all under voluntary persuasion of their husbands. And they have even more benefits in the society: on iftars they get a distinct place (in strictly men company, of course), they take the middle path of the road because people either eschew them (though less likely) or honor them too much (more likely). It is a well known fact that their opinions are respected – a girl married her cousin in the fourth generation because her Bogumil brother allowed her explaining: "It can go with Arabs".

**Situation two:** Large number of choirs performing religious songs has been noted in Bosnia and Herzegovina.



Some of them are famous, their members respected. Those are usually choirs in major cities that record CD's and go on tours. Though, we should not neglect the local choirs in smaller places that are especially active during the month of Ramadan, Eid, mevluds etc. Many grandmas sigh in ecstasy when they hear the angelic voice of their young neighbor performing "Šehidski rastanak" (*The Parting of Martyrs*) whose mother like any other member's mother is proud, happy and as great as a minaret. Of course, the girl has a night out after the mevlud. She takes off her scarf quickly because she's already late. At an appointed place, she is far enough from the mosque not to be noticed, her boyfriend awaits her and they go into the dark.

### **Situation three:**

Student A: Dude, I've read that Dan Brown's "The Da Vinci Code".

Student B: So, what do you think of it?

Student A: It's really good, packed with action and there is a lot to learn, a real history book. I've become a better believer now, trust me, I understand that stuff better.

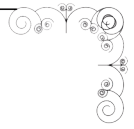
Student B: What stuff?

Student A: Well, the Holy Grail stuff, the personae of Jesus and Magdalene. And believe me, I'm convinced there is God.

We can see in these situations that religion really helps in everyday life. I just don't know whether we believe enough or we are believable?

**Amila Vinčević**

Gazi Husrev-bey's madrasa in Sarajevo  
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## *Religion and society before and now*

Any talk about religion today is very difficult and risks being vague. We cannot speak about religion in general, only about religions, that is about faiths, which makes this speech very subjective and often biased.

Religion came into being as man's aspiration for something greater, as a wish to fulfill his purpose. It's a simple attempt to respond to his existence. The question appears: why would people at all live on the planet, why would they inhabit the Earth, without having a good reason. It was not only the religion which tried to give the answer to this question, but philosophy as well, with its roots in Greece.

### **Through history: from myth to philanthropy**

In the beginning, mythology was born, substantiated by theogony and cosmogony. The attempt was to create an image of the world based on the existence of gods that would be appropriate to the world of that time. For that reason, all changes in the world were explained by mythology: all phenomena are the result of gods acting – from Olympus, from the Underground or from the sea.

At the same time with the Greek mythological religion



which was polytheistic, the monotheistic Judaic religion appears. It is the belief in one God, the Creator, Who governs everything, makes a Covenant with the chosen people and defeats its enemies with His muscles. On the beginning of the new era, Christianity developed on the basis of Judaic religion and 600 years later Islam as well.

In the Antique, like in ancient Israel, states were created in which religion took over the main role of shaping the way of life of the individuals and the community, i.e. the state. Holy Books in a way became the code books upon which the state laws were made. Simply speaking, state and religion were closely connected: religious leaders became the state rulers, campaigns of conquering were presented as holy wars, and people with different opinions and religious minorities were described as state enemies.

It is enough to look back only at two great monotheistic religions, Christianity and Islam, which offered people unlimited source of spirituality, to understand how incredibly fast these religions spread onto new areas and how powerful means they were in establishing and maintaining political stability.

The problem appeared when religions stood up against each other officially, when some tried to prove that one of them is better or more capable, holier and more spiritual than others, meaning that only our religion is the right one. In my opinion, we should accept the religious doctrine in which we were brought up. So, it doesn't matter if one is a Muslim, a Christian or a Jew: what matters is that he believes in one God, because that is the basis of all monotheistic religions. In consistence with this, all so-called religious wars, including the Crusades, were only a



reflection of the primitive human wish for conquering and victory. There was nothing religious in them, because God, Who is the Absolute good, is no conqueror, He accepts everyone the way they are.

The example of such clean understanding of faith in soul and faith in life was given, not only to Christians, but to others as well, by St. Francis, poor man from Assisi, who accepted with love all the creatures, people as well, because he saw them as God's creatures. While Christians and Muslims fought each other at the beginning of 13th century, he stood before the great Egyptian sultan and showed him with his life that every war is pointless and empty, especially the war between believers bowing before one and the same God. His example has its message that goes beyond times and spaces, and I think that he has a lot to say to us, Christians and Muslims in Bosnia and Herzegovina, at the beginning of the 21<sup>st</sup> century. It was not only St. Francis who realized the strength of faith, the pure faith that changes man and world for the better: there are many examples of men and women in other religions who took faith as their life path.

### **Faith in man: Treasure in a clay pot**

Life without God is hard, lost and meaningless in its end. One cannot do anything without it. Religion defines man as a creature lower than God, but does not humiliate him with that, moreover: it makes him human, returns him to himself. By establishing his relation with God, man enriches himself, not being humiliated at all. To believe is to accept certain moral principles, on which religious and general



social values are defined, principles which unmistakably tell man what is good and what is bad.

In my opinion, one should not be extremely oriented in religion. Admitting God's divinity and one's humanity by fulfilling religious duties presents the basis for a man's normal life, because religion doesn't teach evil, but always good and good only, and with it the love towards every man, even towards his enemy. Religion teaches man that love towards another man is as important as love towards God. We should stand up for others and accept them whether they are believers or atheists. It is every man's duty, and especially the believer's, to be there for others, and to live for them.

Man's body is the shrine of spirit: only the man as *animal rationale* can realize what is good and what is bad, think and comprehend, discover and obey. For that reason, religion, by which I refer to praying and talking to God, presents a rest for me. For me, it is the time when I collect what I have achieved and what I am, the space to think about myself in the truth of my being. I look at my actions, deeds and thoughts asking myself what is right, what is not right and what should and could be better.

## **Religion in the society: Blessing and Risk**

Question often asked is whether religion creates division between people. Is its influence real and true or is it corrupt in itself? If, let's say, religion would not exist and people looked upon themselves, would there be so many disagreements and conflicts between people? Besides,



religion has been used as means of achieving richness. Who has ever seen some religious leader poor, living miserably and poorly? Many just pretend to be holy and that God's spirit is present within them. After all, if we look at the influence of religion during history, we can easily see that it has been an important source of inspiration for waging wars to many commanders and warriors. Perhaps religion itself didn't want it that much, but the rulers, commanders and other conquerors had to increase their citizens' morale so they would be better at war. Moved by that, soldiers had the feeling they are fighting for a divine creature, and to be worth such a fight is better than anything else.

Nowadays, the social role of religion is lesser than before, and it seems to be better that way. Religion is more perceived at spiritual level, which is its primary sense: spiritual growth of man. It is absolutely right that believers and religious leaders are asked for their opinion about certain social problems, but it is the best that religious truths are not imposed as the measure for politics and public social life. Regulating social relations on principles of only one religion is completely senseless because it necessarily leads to discrimination of individuals who regulate their lives on the principles of other religions.

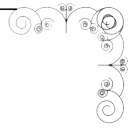
I would give religion a secondary importance in the society, but primary in life. No matter how hard a man wants to run away from it, he meets it on every step of his, though it is not good that religion interferes with social life because it creates conflicts between individuals. Many wars, murders and other similar dirty games appear when some people misuse the trust of believers and all the positive energy and strength religion gives.



Life on our planet would be impossible and unimaginable without religions. Although there are many misunderstandings about them, religions are urgently necessary for the mankind, because God's presence enters the world through them. But, if they turn into something else, a space of political hatred and propaganda, then they lose their meaning, and to lose meaning is worse than to cease existing.

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Bosnia and Herzegovina



## *My view of religion*

When they described Popa's poetry they said that in some parts a stubborn endeavor is emphasized on the way to the topics that Popa left as „drops of blood in a corner of the sky“ that bother the rest of the sky. And the sky outside the drop of blood, pressed by the ground, wingless, place is of incomprehensive number of possibilities not bound to the corner in which the drop is hidden. Far away from the drop, people fight over which grass is healthier, the red or the black one. If it is the black one, how come when you soak it in the water, the water turns red. And if it is the red one, how is it that everything turns black for the one who tries it. Their voices are blending with the voices of those wondering how much of the dirty water runs in a minute when you look from the Drvenija Bridge into the Miljacka River, and how much of the clean. And is it for drink. After that they go home and do some calculating.


Some do it with women, some without them. Both their calculation and watching and their keen observation effort travel with echo to the corner where Popa hid the blood, but they don't reach it. First they reach the right hand stroking the trigger and the mouth speaking to the son “This



is your destiny, we have to finish them off”, and another right hand that doesn’t know where to go first, getting nowhere. A left hand that goes to the toilet tries to handshake it, being disgusted with the filth as it was not its own, and goes out of that toilet to meet an act of the right hand that will tell it how it is closer to God than it seems. And they do nothing slowly, they do it all over other hands, laughing, and the hands overlap, collide, not paying attention anymore to which one is left and which one is right, but the left one now looks for the fragrance while the right runs from odor, left one taking the right one sometimes, so they fight, and the blood gets spilled, but it is not even close to the one that Popa hid. It is hiding.

It is hiding even from those who arrive just at the right time when the bloody trail of the right and the left hand should end, though they are those who don’t need hands at all. Well, they do need them a little, because they pray most of the time, make prayers, ask from God, ask for the dry bread, but for them, and they pray for themselves, and pray to themselves. Good is good, if it is with them, they forgot the ancient lessons. The blood is hiding from them as well. And it is hiding from those who go around with CDs inscribed with Arabic letters, or some litanies come out of them through speakers, and Gods name is heard from those CDs, and the blood is spilt in that name, and the drop runs away from that blood, the drop that Popa hid so well. And the sounds from those speakers reach those who grasp the word God when it comes off the speakers and they pause it, then raise their voice and say: We know where God is, He is there where Vasko Popa hid the blood. And we saw when he had hid it. And that blood can speak. And it told us what

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is on these CDs. Listen to the CDs and follow us. Follow us!  
And the majority listens, then the melody travels to those  
who observe Miljacka and they say: Nice song this is. As for  
the blood, we dont even bother looking for it anymore, they  
must have found it. And even if they havent, we cannot do  
it until the noise of these CDs lowers.

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